

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 28, 2010

SUNDAY/NOVEMBER 28

27th Sunday After Pentecost (Tone 1)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour and Question/Answer Period

TUESDAY/NOVEMBER 30

6:00p.m. Compline & Akathist to

St. Philaret the Merciful (Dec. 1)

7-8:30p.m. Adult Study Class

THURSDAY/DECEMBER 2

7:00p.m. Georgian Service

SATURDAY/DECEMBER 4

Great-Martyr Barbara

9:30a.m. Akathist to St. Barbara; Confession
5:30p.m. Vigil and anointing with oil from the
tomb of St. Sabbas; Confession

SUNDAY/DECEMBER 5

28th Sunday After Pentecost (Tone 2)

St. Sabbas the Sanctified

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour;
Book-for-the-Month of Spiritual Reading from
Parish Library
6:30p.m. Vespers

MONDAY/DECEMBER 6

St. Nicholas of Myra in Lycia

9:10a.m. Hours; 9:30a.m. Divine Liturgy

Anointing with holy oil from the tombs of the saints in December Month

Dec. 4th 6:30p.m. – St. Sabbas the Sanctified

Dec. 11th 6:30p.m. – St. Spyridon

Dec. 12th 6:30p.m. – St. Herman of Alaska

Dec. 19th 6:30p.m. – St. John of Kronstadt



Lessons in Divine & Christian love (34)

Adam and Eve has been gods, little gods, as all the heavenly angels were as well. Do not be frightened of these great words, which are frequently repeated in holy Orthodox books. That Adam and Eve had been gods is already contained in the words of the Holy Trinity: "Let us make man in our image" (Genesis 1:26). It is recorded and the Prophet clearly stated "You are gods: and all of you are children of the Most High" (Psalms 81:6). But the words are repeated for you and confirmed by the divine mouth of the Saviour of the world: "You are gods" (John 10:34). On this basis, the wise Maximus the Confessor counsels: "Let us devote ourselves to the Holy Lord, that having received Him into ourselves, sanctified through Him we may become gods." So also speak many other Orthodox theologians.

- Archimandrite Callistatus of Mileseva

Parish Synodicon: Memory Eternal!

Nov. 28, 1974 Anna Perchishin
Nov. 29, 1921 Alexander Khvechin
Nov. 29, 1935 Fr. Peter Shemashko
Nov. 30, 1930 Athanasius Klebanovich

Coffee Hour Hosting Teams

Nov. 28 - Combs, Mantzafos, Parsells, Sokol
Dec. 05 - Hunchar, Erkman, Turri
Dec. 12 - Sarchisian, Dunaenko, Hando

The Nativity Fast: Nov. 15-Dec. 25

A fast is held from all meat, dairy, fish and wine products. Certain days allow for a relaxation of the rule, as here indicated.

Nov. 28 Sun - Fast (fish, wine & oil)
Nov. 29 Mon - Fast
Nov. 30 Tue. - Fast (fish, wine & oil)
Dec. 01 Wed. - Fast
Dec. 02 Thurs.- Fast (wine & oil)
Dec. 03 Fri. -Fast
Dec. 04 Sat. - Fast (fish, wine & oil)
Dec. 05 Sun. - Fast (fish, wine & oil)

Offerings for the week of November 28

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; in memory of Joan; in memory of Richard; for the health of Cornelia.

Wine: for the health of Alexander (namesday); in memory of Nicholas and Louise.

Flowers: for the health and salvation of Alexander (birthday) and in thanksgiving.

Namesday Greetings: Many Blessed Years!

St. Andrew/Nov. 30: Robert Andrew Erkman, Andrew Long, Andrew Keller, Andrea Hunchar, Andria Arpastean;

St. Barbara/Dec. 04: Barbara Kulick, Barbara Erkman;

Facebook: Friends of Ss. Peter & Paul Orthodox Church

Please feel free to post and share your news, thoughts, pictures, etc. Cobwebs are forming.

2011 Parish Wall Calendars

May be secured at the candle stand. Please take only one calendar per household.

December Movie Presentation: "The Story of Jacob and Joseph" (104 Minutes)

This Old Testament Story is of two brothers who turn against one another out of selfish greed. Colleen Dewhurst stars as Rebecca, who give birth to twin boys, Esau and Jacob.

Though Esau is the first-born and entitled to his family fortune, Jacob is Rebecca's favorite. Through a cunning and devious schemed, Rebecca helps steal Esau's birth right from is again father, Issac. The deception tears the family apart for 20 years, but just as reconciliation brings Jacob and Esau together, a new generation of envy is born.

Jacob's sons, who envy their brother Joseph, sell him as a salve to a passing caravan. Joseph is taken in chains to Egypt, but he astonishes all with his talents and becomes the Pharaoh's chief advisor. But Joseph cannot forget his family, and his forgiveness of their cruelty is a lesson in morality that will live forever.

Sunday . Dec. 12th at 11:45a.m.

Tuesday, Dec. 14th at 7:00p.m.

Bring a friend or neighbor with you!

The Mysteries of Confession and Communion

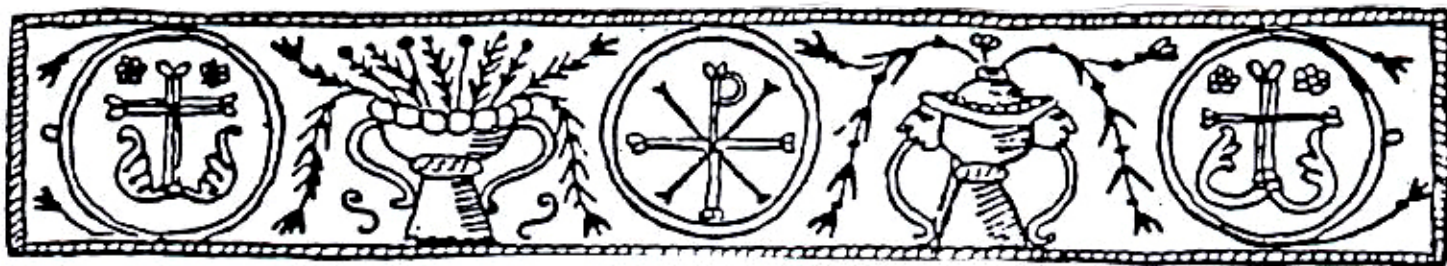
In the period of this Nativity Fast, all the faithful ought to prepare for the Feast of the Nativity of Our Lord (Dec. 25th), by making a heartfelt Confession and receiving the Holy Gifts of the Body and Blood of our Lord Jesus Christ. In a very real sense, our fasting, prayers, charitable works and cultivation of a spirit of repentance (spiritual change) culminates in the receiving of these grace-filled Mysteries. This is the most perfect way to celebrate the Nativity of Christ. Let us make due preparation for these Holy Gifts.

Annual Christmas Cookie Walk – Dec. 19th

At 11:00a.m. will feature homemade holiday cookies. Bakers are sought. Please sign-up or speak with Jill Peterson.

A Most Sincere Thanks!

To all who helped out in the many different ways to make the visit of Bishop Michael last week a wonderful parish family celebration. Photos are on the parish website. The Lord our bishop and all members of our parish community!



ON CONTEMPORARY NARROW MINDEDNESS IN ORTHODOXY

By Metropolitan Kallistos (Ware) of Great Britain

Alas, the element of nationalism, of ethnic narrowness, is a fact that we can see very widely in the contemporary Orthodox Church. And it has of course deep historical roots. It is not only a problem of today.

Phyletism, setting nationalism above Orthodox catholicity, was defined as a heresy by the Church of Constantinople in 1872. We must keep in mind, however, that there is nothing wrong in itself with nationhood and our loyalty to our own particular people. In fact, it is good. Patriotism is a noble feeling. But this feeling of national identity that humans have when they lead a balanced, full life, has to undergo *metanoia*, repentance, this change of mind, it has to be baptized. And very often this repentance, this change of mind hasn't taken place and we have an untransformed nationalism. So while nationhood is precious and can be a means of grace, we must remember that Christ stands higher than all ethnic differences. "There is no longer Jew or Greek...for you are all one in Christ Jesus," Saint Paul instructs us (Galatians 3:28). And we have to emphasize that what matters about the Church is its universality, its catholicity. Nationalism can be a servant but it must not be allowed to become master of our heart. And, as we said, there is a negative narrowness in the kind of intense feelings that one encounters in Greece, and in Russia and also among British people, of course. None of us is without sin.

Actually, I have noticed while visiting Romania that though Romanians are proud of their nation they don't have the hostile aggressive attitude towards the West and the fear of non-Orthodox churches that I encounter in other Orthodox countries. In Romania I don't hear, or only very occasionally hear, people talking about 'Judeo-Masonic conspiracies' against the Orthodox world. So, in my experience at least, Romanians seem to be more balanced than many other Orthodox in their views about the rest of the world.

But of course we mustn't generalize. In Greece, in Russia there are also people with a wonderful vision of the universality of Orthodoxy, who value and love their native lands, their national tradition, Greek or Russian, but who at the same time are universalists; and this is surely what the Western world needs. Not an Orthodoxy that is ethnic but a *Catholic* Orthodoxy. Not an Orthodoxy that is always condemning, but an Orthodoxy that is generous, humble, *kenotic* (self-emptying). Not compromising, but not attacking the others.

This could be the *karios* (the time of opportunity) for Orthodoxy. But we Orthodox are not ready. We are not Orthodox enough.

A MEMORANDUM ON PARISH FINANCIAL STEWARDSHIP

Parish Membership

A parishioner is one who belongs to a particular parish church; is known unto the spiritual father, that is the priest; and is a registered member, committed to the parish community and supporting it in the stewardship of time, talent and tithes.

If you are frequenting Ss. Peter & Paul in Manville and live in the area, you are invited to register to become a parishioner. Speak with Father James. All parishioners receive bi-monthly in the mail offering envelopes. If you are not receiving them, you are not registered as a parishioner.

Financial Support of Your Parish

Parishioners support their parish through the usage of the offering envelopes – 52 Sundays, Christmas and Pascha.

Parishioners are encouraged to make “*a first-fruit offering*” that is of our treasure, we set aside our first offering to God. Secondly, we make a self-determine “*percent offering*” (10%,8% 5% etc.) rather than a “dollar amount” (\$20,\$15, \$12 etc.). A growing number of our parishioners tithe (10%) or some other self-determined proportionate offering based on a percentage.

An Understanding of Why and How We Make Our Offerings

The act of “supporting” our church needs to be understood in the context of making offerings to God. This we do at every Sunday Divine Liturgy. Here, we offer ourselves – our hearts, minds and wills to Jesus Christ. Jesus Christ takes us – washing us in His Blood and offers us with Himself as a gift to God the Father – “Thine own of Thine own we offer unto Thee, in behalf of all and for all” – which means “for everyone and for everything.”

We gift ourselves over to the Lord. This giving of ourselves is expressed in a symbolic manner – the tithe, candles, prosphora, flowers, incense, monetary gifts, etc. They express in a “partial” way the “full” offering of our lives to God.

Aside from the aspect of “offering,” there is that of “fulfilling the salvific work” of the church – that is the offerings and support we give the church enables the church to pay bills and provide for mission, education, outreach and fellowship. It is essential that we understand that the offering of our lives and what we are gifted with – time, talent and treasure – is transformed into the work of carrying out the Mission of Jesus Christ.

Schooled in the Theology of Stewardship

Our Christian Way of life touches everything: birth, growth, eating, learning, time, marriage, family, vocation and even death, burial and resurrection. How important it is that we rightly understand our stewardship – what God has entrusted us with!

Take the time to read – or perhaps refresh your memory – by reading the parish handout, *The Theology of Stewardship*. This 19 page booklet (free) may be found on the vestibule stand.