

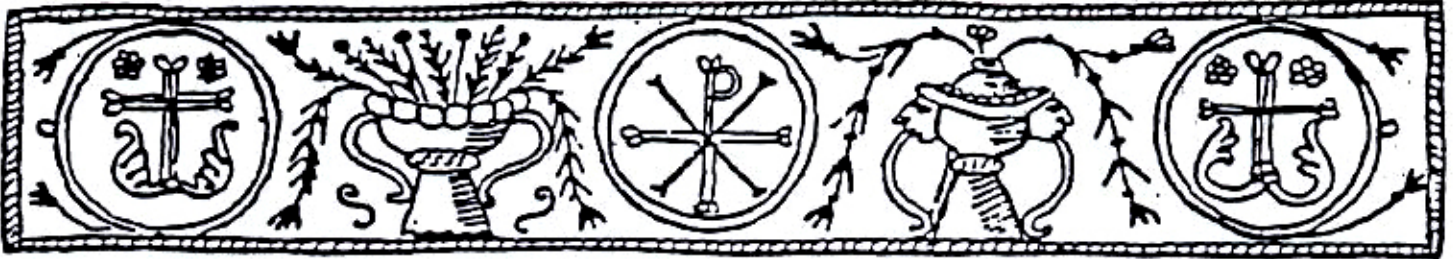
SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF DECEMBER 12, 2010



SUNDAY/DECEMBER 12

The Holy Forefathers (Tone 3)

St. Spyridon the Wonderworker

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Coffee Hour; Church School and Teen Class

11:45a.m. Movie: *The Story of Jacob & Joseph*

6:30p.m. Compline & Akathist to

St. Herman of Alaska and anointing with holy oil
from his tomb

MONDAY/DECEMBER 13

St. Herman of Alaska

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

TUESDAY/DECEMBER 14

6:30p.m. Compline

7:00p.m. Movie: *"The Story of Jacob and Joseph"*

THURSDAY/DECEMBER 16

7:00p.m. Georgian Service

SATURDAY/DECEMBER 18

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/DECEMBER 19

Holy Ancestors of the Lord (Tone 4)

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

Coffee Hour; Church School

11:00a.m. Christmas Cookie Walk

6:30p.m. Compline and anointing with oil from
tomb of **St. John of Kronstadt**; Confessions

Lessons in Divine & Christian Love (37)

In one disastrous moment, then, God loving Eve yielded to temptation, from the corrupter of her freedom. Satan abused her, the archangel, who become "the father of lies" (cf. John 8:44), the executioner of man and the opponent of God. He whispered sweet lies into the ears of the woman. In effect, he said to this to her: "Eat of this forbidden tree, and your eyes will be opened, and you will be gods. God knows that it was for this reason forbidden you, so you will not be as He is. He cannot stand the competition, he is envious." At these words, Eve's ears buzzed, her spiritual sight was blinded, and confusion overcame her mind. She immediately confided a slander of God to the conspirator, trusting lies against the Truth, believing the murder of man in opposition to the Love of mankind. And in the instant when she confided in the polluted serpent with polluted lies, her soul forfeited harmony, she dismisses the chords of godly music from herself, and love turned cold for the Creator, the God of love.

- Archimandrite Callistratus of Mileseva

Parish Synodicon: Memory Eternal!

- Dec. 12, 1976 Christina Swidonovich
- Dec. 14, 1978 Pauline Jackowlew
- Dec. 16, 1933 Vladimir Shultz
- Dec. 16, 1993 Ann Warin
- Dec. 18, 1980 Joseph Pituch



Coffee Hour Hosting Teams

- Dec. 12 - Sarchisian, Dunaenko, Hando
- Dec. 19 - Peterson, Mattei and Bakaletz
- Dec. 26 - Kita, Nevitt and Keller

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.

- Dec. 12 Sun. - Fast (fish, wine & oil)
- Dec. 13 Mon. - Fast (fish, wine & oil)
- Dec. 14 Tues. - Fast (wine & oil)
- Dec. 15 Wed. - Fast
- Dec. 16 Thur. - Fast (wine & oil)
- Dec. 17 Fri. - Fast
- Dec. 18 Sat. - Fast (fish, wine & oil)
- Dec. 19 Sun. - Fast (fish, wine & oil)



Offerings for the week of December 12

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; for the health of Alexander (birthday); in memory of William; for the health of Cornelia.

Wine : in memory of Hamlet and George; in memory of Joan,

Flowers: in honor of Ss. Spyridon and Herman.

Namesday Greetings: Many Blessed Years!

2nd Sun. Before Nativity/ Sarah Kita, Sarah Fedechko, Rebecca Oliver, Sarah Oliver, Rachael Oliver

Many Blessed Years!

Memory Eternal!

To the newly-departed (+) John Chabra (Dec. 6). Our sympathy is expressed to his family, especially his sister and fellow parishioner, Helen Macinko.

Those That Are Home Bound

The Holy Mysteries of Confession and Communion will be brought to the homes of those that cannot

make it to church. If you have not already done so, please make arrangements with Father James.

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 gives 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 scheme, Rebecca helps steal Esau's birth right from his aged 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 slave 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 at the vestibule stand or speak with Jill Peterson.

Winter Weather Conditions

May necessitate a change in the schedule, please check the parish website.

John Chabra

(Courier News)

JOHN CHABRA

AGE: 84 MANVILLE

John Chabra, 84, entered into eternal life on Monday, Dec. 6, 2010, at his residence. Born in Manville, son of the late Peter and Helen (Franchak) Chabra, John was a lifelong resident of Manville. John faithfully served his country as a corporal with the U.S. Army 661st Field Artillery Battalion during World War II having been a recipient of the European-African-Middle Eastern Campaign Medal, American Campaign Medal, Good Conduct Medal and World War II Victory Medal. He retired from Delco Battery in New Brunswick after many years of employment. John was a lifelong parishioner of Ss. Peter & Paul Orthodox Church in Manville. He was a life member of Thomas J. Kavanaugh Veterans of Foreign Wars Post #2290 in Manville having served as Past Post Commander from 1972-1973.

Besides his parents, John was predeceased by his dear sister, Eleanor Chabra; and two dear brothers, Peter Chabra and Nicholas Chabra Sr. John leaves behind two loving sisters, Helen Macinko and Mary Lopatosky, both of Manville. He will be missed by his many nieces, nephews, great-nieces and great-nephews.

Relatives and friends are invited to attend visitation at Fucillo & Warren Funeral Home, 205 South Main Street, Manville, NJ 08835 on Friday, Dec. 10 from 2-4 p.m. and 7-9 p.m. with Fr. James Parsells officiating the Panikhida at 7:30 p.m. Additional visitation will be held at the funeral home on Saturday, Dec. 11 from 10:00 a.m. until 10:30 a.m. A funeral service will begin 11:00 a.m. on Saturday, Dec. 11 at Ss. Peter & Paul Orthodox Church in Manville. John will be laid to rest at Ss. Peter & Paul Orthodox Cemetery in Hillsborough. Memorial contributions may be made in John's memory to VFW Post #2290, 600 Washington Ave., Manville, NJ 08835 or Ss. Peter & Paul Orthodox Church, 605 Washington Ave., Manville, NJ 08835 or to the VA Hospital of your choice. To send condolences to the family or sign an online guest book, please visit www.FucilloandWarrenFuneralHome.com.

Over 20,000 Orthodox churches restored in Russia in past 20 years - Patriarch Kirill

Moscow, December 6, Interfax - Patriarch Kirill of Moscow and All Russia cited the statistics that 23,000 Orthodox churches have been restored in Russia over the past two decades.

"We got used to it somehow, it has become a commonplace: reconstructed, adjusted, restored. But let us just think about one figure: 23,000 churches have been restored in these 20 years," he said at a meeting of the Patriarchal Council for Culture at the Christ the Savior Cathedral.

"No other country has ever seen anything like that," he said.

Patriarch Kirill emphasized that this had been done against the backdrop of economic, political and social confrontation, rather than at a time of economic and political security and social well-being.

"The world should be aware of the Orthodox Russia's potential - we are capable of performing a great feat of recreating the destroyed and desecrated things out of oblivion," he said.

By 1991, the former USSR had 7,000 active churches, whereas the current number of churches has reached 30,000, Patriarch Kirill said.

Alleluia



Alleluia is derived from a Hebrew word meaning "God be praised" or "Praise the Lord." It is sung after the Epistle and Prokeimenon verses, just before the Holy Gospel is read, and after receiving Holy Communion, before we leave the church. It is a song of joy, for at these moments we see, hear and experience God's presence. That's why some translate it freely, "God is here, Praise Him."

What Happened to Christmas? A Lesson For All Godly People

Chaplain's Corner

Short essays written for the La Jolla Veteran's Hospital newsletter in La Jolla, California

It is no secret that God and religion are being marginalized, that is to say considered irrelevant in modern secular society. Many work hard to remove all reference to God in our culture and nation. Consider Christmas, although a legal holiday by Act of Congress (signed 1870, June 28, by President Ulysses S. Grant) the religious significance is being systematically eradicated. For example, the secular "language police" have made sure a Christmas Tree is now a Holiday Bush and the proper greeting is no longer "Merry Christmas!" but "Happy Holidays!" Here in San Diego a popular community celebration, for years called "Christmas On the Prado" and held in beautiful historic Balboa Park, was renamed a couple of years ago as December Nights in order to mollify the secular language police. The list goes on and on.

Secularism claims to be indifferent to religion. It claims to be inclusive of all. What is missed is that Secularism itself has the essential marks of religion. What are the critical ingredients of any religion? "These are: narratives, symbols, and traditions concerning the meaning of the universe and its existence, of human life, and of societal values and how they should be carried out." Religion has a public aspect and the Secularist Religion has spared no effort in its desire to establish itself as the public national and world religion. Furthermore, it makes no apology for imposing its values on all. It is "politically correct."

Secular values are disguised by politically correct jargon. If Godly people were more aware of the secular value agenda, they might see the need to embrace and celebrate traditional religious beliefs in our society instead of eradicating them. Fortunately (or unfortunately), the laws of secularism were explicitly laid out in 1998 by Robert Greene in a book entitled *The 48 Laws of Power*. Among the most egregious secularist principles are: learn to use your enemies; conceal your intentions; court attention at all costs; get others to work, but take the credit; use selective honesty; appeal to self-interest; crush your enemy; keep others in suspended terror; discover each man's thumbscrew; create compelling spectacles (the aura of power).

What is so nefarious about this establishment of secularism is that its values are diametrically the opposite of the values embraced by the traditional religions. How different are the value systems of most world religions, so well summarized in the Sikh proverb: "If you can't see God in all, you can't see God at all." (Sri Singh Sahib, Yogi Bhajan). In the Eastern Church, we go beyond saying "Merry Christmas!" We exchange the Christmas greeting "Christ is Born!" with the response, "Glorify Him!" We have a sense of the birth of the "Prince of Peace;" "Emmanuel," not the 'prince of darkness or power.' Along with Isaiah the Prophet we proclaim: "The people who walked in darkness have seen a great light. . . . For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." And his peace shall have no end, for God is with us!" (Is 9: 2,6-7).

During colonial times in Plymouth Colony it would not have been "politically incorrect" to celebrate Christmas. Neither should it be "politically incorrect" to celebrate the beautiful feasts of the other religions that make up our free and great nation.

The Legend Beautiful

adapted from a poem by Henry Wadsworth Longfellow

Illustration by James Andrews

In a land far away there stands an old monastery, known throughout the region as a haven for the hungry, sick and poor. No one seeking help is ever turned away. The following is a much loved legend about one of its monks, passed down through the centuries.

Once, long ago, there was a monk named Brother Barnabas, a man devout of soul and humble of spirit who spent his time in prayer and service. One morning, as he prayed on his knees for the salvation of his soul and forgiveness of his sins, his dark cell was suddenly filled with a bright and glorious light. Wondering at this splendor, Barnabas lifted his head and gasped. Before him stood a vision of Christ, his Lord. He did not see Him bloodied and in pain on the cross. No. This Vision was of Christ, the teacher, as He walked the roads and fields of Galille, as He taught and healed the lame and sick.

"Lord," Barnabas cried, "who am I, that you reveal yourself to me? Who am I, that in all your glory you enter this poor cell to be my guest?" But the Vision didn't answer. Silent, it only looked with love on Barnabas.

Still kneeling, Barnabas was startled by the loud clanging of the monastery bell. It was the noon hour, the time when all the hungry beggars, the homeless, sick and lame came to the monastery gate to receive the food which the monks provided. Barnabas was the almoner, the one in charge of feeding and tending to this daily wave of misery which descended upon the monastery, seeking food and comfort from the monks.

What was Barnabas to do? Could he, should he, leave his divine Visitor? Could he slight the guest from heaven just to feed some ragged beggars clamoring at the gate? As he prayed and wondered what he should do, it seemed that from somewhere deep within him came the words, "Do your duty - leave the rest to your Lord!"



So he rose to his feet and, casting backward glances at his holy guest, Barnabas turned and went to his duty. As he fed the poor and hungry, Barnabas recalled the words of his Lord, *"Whatsoever thou doest to the least of these, my brethren, thou doest unto me."*

So, unhurried, he took the time he needed to give everyone some food and what words of comfort that he could. Then, finally, having fed the beggars, Barnabas hurried back to his cell. Would the Vision still be there? Had it waited all the time that he was gone? Wondering, fearing, he hurried down the monastery halls. Approaching his cell, Brother Barnabas could see the wondrous light still streaming from it. Entering, he found the heavenly Visitor waiting. As he fell to his knees in awe, he heard:

"Had you stayed, I would have fled."