

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org

Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

BULLETIN OF OCTOBER 2, 2011

SUNDAY/OCTOBER 2

16th Sunday After Pentecost (Tone 7)

Ss. Davit and Constantine of Georgia

St. Theodore the Admiral

8:00a.m. Church Doors Open

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

Choir Recognition Sunday

Penn State OCF Visitation

Coffee Hour

12-2:00p.m. Church Doors Open

WEDNESDAY/OCTOBER 5

7:00p.m. Vespers

THURSDAY/OCTOBER 6

St. Innocent of Moscow,

Apostle to Siberia and Alaska

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

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

SATURDAY/OCTOBER 8

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 9

17th Sunday After Pentecost (Tone 8)

Fathers of the 7th Ecumenical Council

**St. Tikhon of Moscow, Enlightener
of North America**

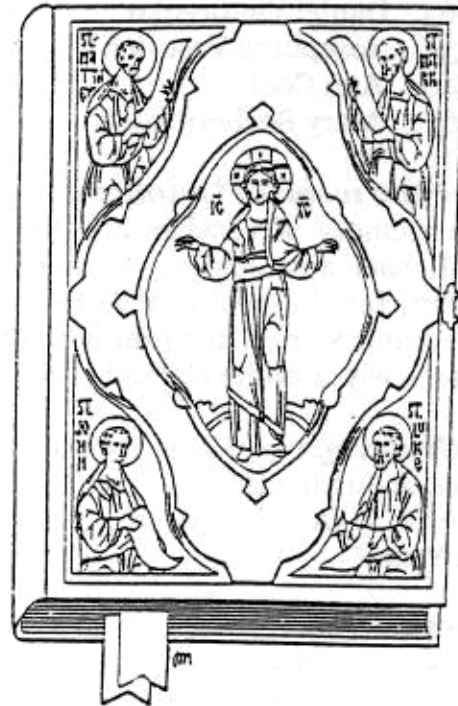
8:00a.m. Church Doors Open

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

Prayer for Iconographers

Coffee Hour; Church School

11:45a.m. Movie: "The Magic Never Ends: The
Life and Works of C.S. Lewis"



Lessons in Divine & Christian Love (82)

The New Testament speaks sufficiently and clearly of married life. St. Paul, with fatherly love and severity, has counseled husbands and wives and children as well. The mastery of the husband over the wife is compared with Christ's role as the head of the Church. The love of the husband for the wife is expected to be similar to the love of Christ towards the Church (1 Timothy 2:9-15; 5:1-15), for which He gave Himself as a sacrifice (1 Corinthians 7:1-16). The married wife is saved in the birth of children, if she continues in the faith and with love, holiness, and honor (cf. 1 Corinthians 7:14). But she who lives in fleshly pleasures, is dead while she lives. Children should respect and obey their parents. There is no kinship without obligation.

- Fr. Callistratus of Mileseva (Serbia)

Parish Synodicon: Memory Eternal!

Oct. 02, 1990	Stella Labay
Oct. 03, 1922	John Milanich
Oct. 03, 1946	Stephen Blisak
Oct. 03, 1971	Dimitri Pegene
Oct. 03, 1978	Pauline Andreyko
Oct. 06, 1961	Michael Gorobetz
Oct. 06, 1963	Daniel Victorenko
Oct. 07, 1934	Josephine Vasevich
Oct. 07, 1948	Ann Cook
Oct. 07, 1961	Mary Rechetnikoff

Offerings for the week of October 2

Olive Oil – in memory of Vaschen and Emilia; in memory of Michael and Justina; in memory of Sandy and Joan; for the health of Lucia; for the health of Robert and Marie Turri (anniversary).
Wine – for the newly-illuminated Heather Marie.

Namesday Greetings – Many Years!

St. Justine/Oct. 2: Justine Dao
St. Dionysius/Oct. 4: Dennis Fedechko
Many Blessed Years!

Coffee Hour Hosting

Oct. 02 - Sarchisian, Dunaenko and Hando
Oct. 09 - Peterson, Bakaletz and Mattei
Oct. 16 - Kita, Nevitt and Keller

The Liturgy of St. James – Sun. Oct. 23rd

With the blessing of Bishop Michael, the most ancient Divine Liturgy used – but rarely – in the Orthodox Church, will be celebrated. This Liturgy was the basis for the Liturgy later developed by St. Basil the Great.

The 3rd Quarter Offering Statements

Are now available with the closing of this quarter on September 30th. The Sunday envelopes – the main source of parish support is down some \$6,500 compared to the same period last year. We know that these are difficult economic times, but you are asked to be attentive and responsible in your offerings. Please examine your forth-coming statement and do what you can if you have fallen behind

Post-Communion Prayers

Older children and teens are sought for reading.

Adult Study Class – Thurs., Oct. 6th

The focus of the class will be a study of a working paper for the 16th All-American Council to be held at the end of October. The theme of the paper is “*Evangelization: The Challenge*”

- Key Facts of Church Growth in USA
- 21st century, the Orthodox century?
- Principles of Evangelization
- The Parish Church and Evangelization

All are invited for this reading and discussion, in the Conference Room in the Lower Hall, 7-8:30p.m.

October Movie Presentation

Sun. Oct. 9th at 11:45a.m. and Tues. Oct. 11th at 7:00p.m. in the Conference Room. “*The Magic Never Ends: the Life and Works of C.S. Lewis*” One of the greatest Christian writers of the 20th century, C. S. Lewis remains today among the most popular and commercially successful writers. Lewis’ numerous books, remain internationally popular. His series, “*The Chronicles of Narnia*” was the most popular children’s book of the 20th century. This is the first documentary ever produced in America on this best selling author. It is narrated by Academy Award winning actor, Sir Ben Kingsley. The musical score was composed by acclaimed musician David Barrett. The 85 minute documentary spans Lewis’ life from his early days in Northern Ireland, through his acclaimed academic career at Britain’s Oxford University, to his life changing friendship with J.R.R. Tolkien, and the legendary love between Lewis and his wife, Joy.

Many Blessed Years!

To the newly-illuminated Heather Marie Graver.

Photos for Parish Website

May be sent to Photo-Master, Timothy Gorbatuk at tgorbatuk@gmail.com

Diocesan Choir Appreciation Day

Today we recognize our “25 year +” singers: Peter and Susan Gorbatuk, John Zahodnick, Jill Peterson, Marie Torrisi and Vera Wilhousky. The Lord bless! Our appreciation also to Diaconissa Patricia Sokol, our director.



❖ OCTOBER 2 ❖

Great-martyrs Davit and Constantine

(†740)

THE 8th century was extremely difficult for the Georgian people. Marwan bin Muhammad (called “the Deaf” by the Georgians and “the Blind” by the Armenians), the Persian ruler and military leader for the Arab caliph, invaded eastern parts of the Byzantine Empire, then Armenia and Georgia. With fire and the sword he fought his way across Georgia from the east to the city of Tskhumi (now Sokhumi) in the region of Abkhazeti.

The princes Davit and Constantine Mkhedze of Argveti were faithful Christians and skilled military leaders. When they heard about the enemy’s invasion, the brothers prayed to God for protection, assembled their armies, and urged their people to pray fervently for God’s help.

The Persian warriors approached Argveti from Samtskhe and attacked the Georgians on Persati Mountain. The Georgian army won the battle, with Davit and Constantine leading the resistance against the fearsome conquerors.

But before long the enraged Marwan the Deaf gathered an enormous army and marched toward Argveti to take revenge. This time the enemy routed the Georgian army. Many were killed and those who survived were forced to flee to the forests. The commanders Davit and Constantine were taken captive.

The Persian soldiers bound Davit and Constantine and brought them before Marwan the Deaf, who began to mock them. But they reacted with complete composure, saying, “Your laughter and boasting are in vain, since earthly glory is fleeting and soon fades away. It is not your valor that has captured us, but our own sins. For the

atonement of these sins have we fallen into the hands of the godless enemy!"

The furious Marwan ordered that the brothers be beaten without mercy, but they steadfastly endured the suffering.

Stunned by the brothers' resolve, Marwan decided to win them over with flattery instead. Promising him great honors and command of the armies, he turned to the older brother, Davit, saying, "I have heard of your valor, and I advise you to abandon your erroneous faith and submit yourself to the faith of Muhammad!"

St. Davit crossed himself and answered, "Let not this disgrace come upon us, that we would depart from the light and draw nearer to the darkness!" Then he condemned the error of the Islamic faith: "Muhammad converted you from the worship of fire, but he could not instill in you the knowledge of the True God. Therefore it appears as though you suffered a shipwreck and saved yourselves from the depths of the sea, but drowned in the shallow waters of the coast."

Enraged at this reply, Marwan turned to the younger brother, Constantine, hoping to win him over to his side. But Constantine was also unbending, and he fearlessly glorified the Most Holy Trinity: "My brother Davit and I believe and follow the one Faith and one doctrine in which we have been instructed. Our faith is in the Father and the Son and the Holy Spirit, and we will die for the sake of the One True God!"

Marwan ordered that the brothers be starved to death. After they had suffered for ten days, Marwan sent sorcerers and charmers to arouse in them a desire to convert to Islam, but their efforts were in vain.

Finally the holy brothers Davit and Constantine were led to the riverbank near the Church of Sts. Cosmas and Damian. There they were brutally beaten and bound. Heavy rocks were hung from their necks, and they were drowned in the river.

That night three beams of light descended from the heavens and lit up the place where the brothers had been drowned. According to God's holy will, the ropes binding the holy martyrs were loosed, and their bodies floated to the surface. A group of faithful Christians carried them out of the river and buried them on the bank of the Tsqaltsitela River, in a church that Marwan the Deaf had devastated.

The place of their burial remained concealed until the beginning of the 12th century, during the reign of King Bagrat the Great (1072–1117). Then, in fulfillment of King Bagrat's decree, the Monastery of the Martyrs (Motsameta) was built over that place, and the incorrupt relics of the Great Martyrs are still preserved there.

O victorious Davit and heroic Constantine, deliver from temptation those who pray unto you, and by your holy protection grant them peace!

Fr. Thomas Hopko: The Homosexual Christian

<http://www.aoiusa.org/blog/2011/07/fr-thomas-hopko-the-homosexual-christian/>



Fr. Thomas Hopko

Source: OrthodoxyToday.org

Many gay men and lesbians claim that the Christian faith is the guiding rule of their lives. Some of them hold that their sexual orientation is given by God, that it is good, and that there is nothing wrong or sinful with their homosexual activities. These persons say that the Bible and Church Tradition do not condemn homosexual behaviour, but have been misinterpreted and misused, sometimes unknowingly and other times quite willfully, by prejudiced and hostile people who hate homosexuals.

Those who believe in this way obviously want others to agree with them, and many are now working hard to have their views accepted, particularly by fellow Christians and Church leaders.

Other homosexual Christians hold that their sexual orientation is not from God – except providentially, since the Lord's plan inevitably involves human freedom and sin but derives from human fault. While some of these people are not willing or able to identify the specific reasons for their sexual feelings, though still affirming that they are not good and are not to be indulged; others with the help of what they believe to be sound biblical interpretation and accurate psychological analysis, identify the source of their sexual orientation in faults and failures in their family experiences, particularly in early childhood, and perhaps even before that, which contribute to their sexual makeup. These people hold that they are called by God to struggle against their homosexual tendencies as all people are called to struggle against the sinful passions which they find within themselves, while they work to heal the causes of their disorientation and disease. Those who hold this position look to their fellow Christians, especially their Church leaders, for support and assistance in their spiritual struggle.

The Orthodox Position

Given the traditional Orthodox understanding of the Old and New Testament scriptures as expressed in the Church's liturgical worship, sacramental rites, canonical regulations and lives and teachings of the saints, it is clear that the Orthodox Church identifies solidly with those Christians, homosexual and heterosexual, who consider homosexual orientation as a disorder and disease, and who therefore consider homosexual actions as sinful and destructive.

According to Orthodox Christian witness over the centuries, Biblical passages such as the following do not permit any other interpretation but that which is obvious.

If a man lies with a male as with a woman, both of them have committed an abomination . . . (Leviticus 20:13)

For this reason (i.e. their refusal to acknowledge, thank and glorify God) God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameful acts with men and receiving in their own persons the due penalty for their error. (Romans 1:26-27)

Do not be deceived; neither the sexually immoral (or fornicators), nor idolators, nor adulterers, nor homosexuals (or sodomites; literally those who have coitus, or who sleep, with men), nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Corinthians 6:9-11)

Unwilled Sins

According to the Orthodox Church not all sins are willful and voluntary, and not all acts of sin are the conscious fault of those who do them; at least not at first. In a word, sin is not always something for which the sinner himself or herself is necessarily culpable in a complete and conscious way. There are sins of ignorance and passion, sins which "work in our members," as St. Paul says, even against our rational and conscious wills. (See Romans 6-8) These are the sins referred to in the Church's prayers when the faithful beg God for forgiveness and pardon of sins which are not only conscious, but **unconscious**; not only voluntary, but **involuntary**.

There are sins which are involuntary, unwilled, unchosen; sins which overcome people and force them by irrational impulses and compulsions, by weaknesses of the flesh, emotional drives and misguided desires into actions which they themselves do not want, and often despise and abhor – even when they are engaging in them. These are known traditionally as the sins of passion. The fact that these sins are not freely chosen do not make them any less sinful. To sin means to miss the mark, to be off the track, to deviate, to defile, to transgress . . . whether or not the act is consciously willed and purposefully enacted; and whether or not the offender personally is freely and fully at fault.

Redeemed Sinners

According to Orthodox Church Tradition, Christians are redeemed sinners. They are human beings who have been saved from sickness and sin, delivered from the devil and death by God's grace through faith in Jesus by the Holy Spirit's power: "and such were some of you." (1 Cor. 6:10) They are baptized into Christ and sealed with the Spirit in order to live God's life in the Church. They witness to their faith by regular participation in liturgical worship and eucharistic communion, accompanied by continual confession, repentance and the steadfast struggle against every form of sin, voluntary and involuntary, which attempts to destroy their lives in this world and in the age to come.

The homosexual Christian is called to a particularly rigorous battle. His or her struggle is an especially ferocious one. It is not made any easier by the mindless, truly demonic hatred of those who despise and ridicule those who carry this painful and burdensome cross; nor by the mindless, equally demonic affirmation of homosexual activity by its misguided advocates and enablers.

Like all temptations, passions and sins, including those deeply, and oftentimes seemingly indelibly embedded in our nature by our sorrowful inheritance, homosexual orientation can be cured and homosexual actions can cease. With God all things are possible. When homosexual Christians are willing to struggle, and when they receive patient, compassionate and authentically loving assistance from their families and friends – each of whom is struggling with his or her own temptations and sins; for no one is without this struggle in one form or another, and no one is without sin but God – the Lord guarantees victory in ways known to Himself. The victory, however, belongs only to the courageous souls who acknowledge their condition, face their resentments, express their angers, confess their sins, forgive their offenders (who always include their parents and members of their households), and reach out for help with the genuine desire to be healed. Jesus himself promises that the saintly heroes who "persevere to the end" along this "hard way which leads to life" will surely "be saved." (Matt. 7:13; 24:13)

" . . . the Lord guarantees victory in ways known to Himself"

