

## **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 DECEMBER 4, 2011**

#### **SUNDAY/DECEMBER 4**

**25th Sunday After Pentecost (Tone 8)**

**St. Barbara the Great-Martyr**

**St. Alexander of New York**

8:00a.m. Church Doors Open

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

Coffee Hour

11:45a.m. Movie: "Bella"

#### **MONDAY/DECEMBER 5**

6:15p.m. Memorial Service for Fr. Jaroslav

Roman (+ 7 Dec. 1999) and John Chabra

(+ 6 Dec. 2010)

7:00p.m. Vespers

#### **TUESDAY/DECEMBER 6**

**St. Nicholas the Wonderworker**

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

#### **THURSDAY/DECEMBER 8**

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

*"Teachings from the Liturgical texts of the  
Nativity Feast"*

#### **SATURDAY/DECEMBER 10**

9:30a.m. Akathist; Confession

10:30a.m. General Church Cleaning

5:30p.m. Vigil; Confessions

#### **SUNDAY/DECEMBER 11**

**The Holy Ancestors of the Lord (Tone 1)**

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

Coffee Hour

11:30a.m. Christmas Cookie Walk

5:30p.m. Compline and Akathist to

**St. Spyridon (Dec. 12)** and anointing with oil  
from his grave



#### **Lessons in Divine & Christian Love (96)**

**Who** will overcome? Those who know they are part of the body of Christ, and those who hold their body and soul to be sacred, not as if it were their own but as belonging to Christ: they will be victors. Those who look at Christ crucified on the cross and then say to themselves: there is the One who loves me more than my mother; His sufferings are for my sins, and His blood for my purification and salvation: they will overcome. All those will be victors who through time have adorned their soul with trembling love for Christ, the eternal Bridegroom. Yes, all those who respond to the call to the heavenly supper with the Lamb of God. "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). Called and responded. Fear of the Lord is the beginning of wisdom; love is the fullness and the culmination of wisdom.

- Fr. Callistratus of Mileseva (Serbia)

### **Parish Synodicon: Memory Eternal!**

Dec. 05, 1941 Anastasia Rilik  
Dec. 05, 1978 Stefan Syubiak  
Dec. 06, 1997 John Suseck Jr.  
Dec. 06, 2010 John Chabra  
Dec. 07, 1929 Felix Kshanovsky  
Dec. 07, 1972 Gregory Hriniak  
Dec. 07, 1999 Fr. Jaroslav Roman  
Dec. 09, 1965 Max Horbel  
Dec. 09, 1970 Helen Horbel  
Dec. 10, 1946 David Gerasemchuk  
Dec. 10, 1956 Anthony Pawlik  
Dec. 10, 1988 Michael Sofko  
Dec. 10, 2004 Ann Kralovich

### **Namesday Greetings – Many Years!**

Dec. 4/St. Barbara: Barbara Kulick and Barbara Erkman  
Dec. 5/St. Sabba: Saba Kaliashvili  
Dec. 6/St. Nicholas: Nicholas Kita, Nicholas Mattei and Nicholas Oliver

### **Offerings for the week of December 4**

Olive Oil – in memory of Michael and Justina, in memory of Vaschen and Emilia; for a safe journey; in memory of Joan and Sandy; for the health of Mark (birthday).

Wine – for the health of Nicole (namesday); for the health of Alexander (namesday).

### **Coffee Hour Hosting**

Dec. 04 (fasting) Peterson, Bakaletz, Mattei  
Dec. 11 (fasting) Kita, Nevitt, Keller  
Dec. 18 (fasting) Inga, Eka and Marina

### **Nativity 40 Day Lent**

The Nativity fast began on November 15<sup>th</sup> and ends after the Divine Liturgy on December 25<sup>th</sup>. In this Lenten time a fast is observed from meat, dairy, fish, wine and oil. Days of fasting modification are indicated on your parish wall calendar.

### **Winter Coat Drive**

The Coat Drive is now going on. Your used coats for infants, children and adults can be of warmth and benefit for others. Please bring them to the lower hall and place in the bin provided upon entering.

### **Christmas Cookie – Sun. Dec. 11<sup>th</sup> at 11:30a.m.**

Bakers and Buyers are sought for our annual Christmas Cookie Walk Fund-Raiser. Please sign up at the vestibule stand if you can bake. For more information please speak with Jill Peterson.

### **A General Church Cleaning – Sat. Dec. 10<sup>th</sup> at 10:30a.m.**

For a couple of hours we will work of candle stands, the sandbox, wax on the carpet and pews, dusting and polishing etc. There is plenty of work and your stewardship of time is appreciated.

### **The Holy Mysteries of Confession & Communion**

The receiving of these Holy Mysteries are a normal part of our Lenten discipline. All are encouraged to receive Holy Communion on the Feast of the Nativity of our Lord. Confession should have been made either in November or December. If you have not been to Confession is the period of these two months please do before December 24<sup>th</sup>.

### **The Booklet, “The Theology of Stewardship” - An Important Guide**

All parishioners are asked to study this booklet for so as to secure a basic understanding of the reasoning and implementation of proportionate giving.

### **Question and Answers**

*Is the giving of a tithe (10%) is what is being asked of me?*

No. 100% of everything we have is offered back to the Lord. A select % (3,4,5,7,10,12 etc.) is self-determined and offered thru the Sunday Envelope as “first-offering,” after which the remaining % is used in honorable and necessary ways in our lives.

*May I change the percentage of my offering according to circumstance?*

Yes.

*Does the Parish Church know what my tithe or proportionate gift is?*

No. Financial records only keep tract of the amount contributed not the %.

## **LIVING NOW AND NOT IN THE PAST OR THE FUTURE**

One of the least spiritual ways to live is to attempt to avoid the present moment. Our alternatives are limited to two; to live in the past or to live in the future; sometimes we choose them both at once.

Attempting to live in the future is a very common phenomenon. It probably stems from a fairly obvious and common set of behaviors associated with looking forward to things in the future when one is a child. Personal power and responsibility in children is of a very low order, and thus looking forward to growing up very often equates to looking forward to being taken seriously, looking forward to being allowed to make one's decisions, and so on. Thus, one looks forward to finishing school, or starting work, or getting married.

Living in the future allows us to pass through the present moment without being too affected by it. We put up with discomfort, in a million forms, for the sake of a better future. It is actually possible for people to base their entire lives on such a model. Unfortunately, as often as not, once one has reached the thing that one so eagerly awaited it is, in some sense, disappointing, and thus it is necessary to move one's target even further ahead.



Out of the fruit of righteousness  
grow a tree of life

Once the coping mechanism of living in the future is in place, it is very difficult to adjust it, or to stop it altogether. Life becomes a process of finding things to look forward to – thus avoiding the present moment at all costs. This very often goes on even when the present moment is actually quite pleasant. The danger exists, however, that the present will be pain – boredom, feelings of inadequacy, and so on – and so it is avoided.

Eventually, a stage of life arrives when the individual realizes that his best days, and most of his opportunities, have already passed. At this point the individual tends to stop living in the future, and gradually starts to live in the past instead. The period in the middle is called “middle age” for good reason.

Living in the past is equally difficult to alter. Naturally, this is more likely when people are a little older, and actually have something in their lives on which to look back. However, like its partner, it is an avoidance of the present moment, and gradually we want to come to terms with the possibility that living in the present might actually be something we want to encourage.

I have often met immigrants who have kept fond memories of their countries of origin, even though they would never think of returning there to live. Sometimes this fondness takes the form of “If only you could see how important I was back in my village...” This form of backward living is really quite sad, because it indicates a belief on the part of the person making the statement that he (or she) was only “real” or “authentic” there or then, but not here or now.

Nostalgia is another form of this backward living which can sometimes get people into trouble. Sometimes the whole human race seems to look back at a particular period of history as being a golden age of some sort. Not uncommonly, it is a religious belief of one sort or another that encourages this view. However, no matter how attractive the past looks, it is not possible to live in the past just by wishing to do so.

This system would be fine, though distinctly inauthentic, if it were not for the fact that we can only actually live in the present moment. It is very important to come to terms with this fact. Otherwise life will actually be lived at a secondhand level in which nothing is real, everything is imagination or memory, and we are forced to create our own reality. This is the one tendency which must be avoided at all costs. We must be realistic and come to terms with God's reality. In that reality, there are two things that are always true:

1. We can only make decisions in the present moment, and
2. We can only encounter God in the present moment.

- by Fr. Meletios Webber from his book, "Steps of Transformation" (Conciliar Press)



**ST. ALEXANDER, RUSSIAN NEW-MARTYR AND  
MISSIONARY TO AMERICA  
(Feast Day – December 4)**

Alexander Alexandrovich Hotovitsky was born in Zhitomir, Kremenetz, in the Volynia region of Russia in 1871. His father was the rector of the Volynia Theological Seminary. It was at this school that young Alexander completed his studies, and he then went on to the St. Petersburg Theological Academy for his graduate studies.

Alexander graduated from the academy in 1895. He immediately applied for a position in the North American Mission. His application was accepted, and he accompanied Bishop Nicholas (Ziorov) to America that year. In January 1896, Alexander married Maria Sherbutchin. Four weeks after their wedding, Alexander was ordained to the diaconate and then the priesthood. He was assigned to be the rector of the newly founded parish of St. Nicholas in New York City, which was to become the Russian Orthodox Cathedral in Manhattan. The parish occupied a house on Second Avenue, where the faithful worshiped on the street level, and Father Alexander's family lived above. In 1901, Father Alexander traveled to Russia to raise funds to build the cathedral, which was to be located on East 97th Street. St. Tikhon (Belavin) consecrated the church in November 1902. By 1903, St. Nicholas Cathedral had

become the center of the Russian Orthodox Missionary Diocese of America.

During his years of pastoral work, Father Alexander assisted in founding parishes up and down the East Coast and in Canada. He was the publisher and founding editor of the *Russian American Orthodox Messenger*, the American Church's major English- and Russian-language publication. Due to his outstanding service to promote the life and witness of the Orthodox Church in America, Father Alexander was elevated to the rank of archpriest by St. Tikhon in 1901 — only five years after his ordination.

He returned to Russia in February 1914. It is at this point that any direct record of Father Alexander's activity ends. We know that he served on the staff of the famous Cathedral of Christ the Savior in Moscow and that he was assigned for a time as the cathedral archpriest at the Cathedral of the Dormition (Ouspensky) in Helsinki, Finland. His years in America affected his style of living after he returned to Russia. Among other things, he continued to wear his hair and beard short, and he spoke rapidly "in the American manner."

Father Alexander was reported to have been sent to Siberia or the Solovetsky Island concentration camps, or both. He met his martyrdom at the hands of the Soviets about 1930.