

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JANUARY 29, 2012

SUNDAY/JANUARY 29 (Tone 8)

Zacchaeus Sunday

New-Martyrs of Russia

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

MONDAY/JANUARY 30

Synaxis of the Three Hierarchs:

Basil, Gregory and John

9:30a.m. Akathist to Three Hierarchs

WEDNESDAY/FEBRUARY 1

7:00p.m. Vigil with blessing of candles

THURSDAY/FEBRUARY 2

MEETING OF THE LORD IN THE TEMPLE

(One of "the 12 Great Feasts")

9:10a.m. Hours; 9:30a.m. Divine Liturgy with
blessing of candles

7:00p.m. Compline with Akathist to
St. Nicholas-Equal-to-the-Apostles,
Enlightener of Japan (Feb. 3)

SATURDAY/FEBRUARY 4

9:30a.m. Akathist; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/FEBRUARY 5 (Tone 1)

Sunday of the Publican & Pharisee

Beginning of the Lenten Triodion

St. Theodosius of Chernigov

Scout Recognition Sunday

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



Troparion - tone 1

Rejoice, O Virgin Theotokos full of grace! From you shone the Sun of Righteousness, Christ our God, Enlightening those who sat in darkness! Rejoice and be glad O righteous elder, you accepted in your arms the Redeemer of our souls, Who grants us the resurrection!

Kontakion - tone 1

By Thy Nativity Thou didst sanctify the Virgin's womb, and didst bless Simeon's hands, O Christ God. Now Thou hast come and save us through love, grant peace to all Orthodox Christians, O only Lover of men!

Concerning the Virgin Birth

According to the Law, "Every male child that opens the womb shall be called holy to the Lord." Only with Christ did this literally occur. He Himself opened the womb of the Virgin at birth, while all other wombs which have born a child have first been opened by a man.



- Blessed Theophylact

Offerings for the week of January 29

Olive Oil – in memory of Michael and Justina, in memory of Vaschen and Emilia.

Parish Synodicon

Feb. 10 40th Day Vera Wilhousky
Jan. 29, 1974 Paul Monko
Jan. 29, 1988 John Macinko
Jan. 31, 1952 Jacob Michaelski
Feb. 02, 1940 Michael Petro
Feb. 02, 1949 Theodora Mahalick
Feb. 02, 1984 Natalie Kuntzevich
Feb. 02, 1986 Sonia Esposito
Feb. 02, 1994 Kalioppi Alexis
Feb. 03, 1929 Jonah Lasin
Feb. 04, 1973 Mary Bolash
Feb. 04, 1975 Pelagia Grishkivech

The Blessing of Homes – Jan. 7th -Feb. 17th

It is the custom with the Feast of the Holy Theophany, January 6th, to bless homes. If you wish to have your home blessed, please arrange a time with Father James.

Open Days and Times

Sun./Jan. 29 (2:00p.m.-3:00p.m.)
Mon./Jan. 30 (6:00p.m.-9:00p.m.)
Tues./Jan. 31 (10:00a.m.- 9:00p.m.)
Fri./ Feb. 3 (10:00a.m. – 9:00p.m.)
Sat./Feb. 4 (11:00a.m.-3:00p.m.)
Sun./Feb. 5 (1:00p.m. -4:00p.m.)
Mon./Feb. 6 (6:00p.m. -9:00p.m.)
Tues./Feb. 7 (10:00a.m.-9:00p.m.)
Wed./Feb. 8 (3:00p.m.-9:00p.m.)

Annual Parish Meeting

Sunday, February 12th at 11:45a.m. All Reports must be received no later than Wednesday, February 1st, 9:00p.m. so to be prepared for distribution on Sunday, February 5th.

Coffee Hour Hosting

Jan. 29 - Peterson, Bakaletz and Mattei
Feb. 05 - Kita, Nevitt, Keller
Feb. 12 - Inga, Eka and Marina

Namesday Greetings

St. Perpetua/Feb. 1: Rebecca Gorbatuk
St. Nicholas/Feb. 3: Nicholas Torrisi
Many Blessed Years!

Jacob's Well – Diocesan Publication

Copies of the latest issue may be picked-up at the vestibule stand. Every household is asked to secure a copy.

Week of the Publican and Pharisee

On this week, Feb. 5th thru 11th – we do not fast and are permitted all foods, on all days.

Meat-Fare Sunday – Feb. 19th

This is the last day for partaking of meat products until Pascha, April 15th.

Cheese-Fare Wednesday (Feb. 22nd) and Cheese-Fare Friday (Feb. 24th).

On these days we are permitted all foods, except meat products.

Cheese-Fare Sunday – Feb. 26th

This is the last day we partake of dairy products until Pascha, April 15th.

Prayers and Recognition of Scouts

Will be held next Sunday, February 5th at the Divine Liturgy.

Appeal for Mission Trip by Parishioner

You have received in the mail an appeal for support for helping in the travel expense of a parishioner and college student to an Orthodox Orphanage in Guatemala. May the Lord bless your offering!



ST. NICHOLAS, EQUAL-TO-THE-APOSTLES ENLIGHTENER OF JAPAN

St. Nicholas arrived as a missionary to Japan in the year 1861. He was the first Orthodox missionary to the Land of the Rising Sun. The fruits of the Apostolic labours of St. Nicholas were made manifest at his repose of February 3, 1912. He had founded the Orthodox Church in Japan, having at the time of his death:

1 Cathedral, 8 churches, 276 chapels, 175 meeting homes, 34 priests, 8 deacons, 115 lay catechists, and 34,110 faithful.

THE HUMILITY OF ARCHBISHOP NIKOLAI

Archbishop Nikolai seldom talked about his family or himself. When he did speak of himself, he referred only to his own failings and sins. He frequently directed seminarians that they should love everyone equally but confessed his own failure.

He never told anyone when he was promoted in the ranks of clergy or received awards. When he was elevated from Bishop to Archbishop, no one in the Japanese Orthodox Church knew it. One day, Archdeacon Dimitri learned of Bishop Nikolai's elevation when the consul congratulated Nikolai. Dimitri then came back to Nikolai-do and told everyone. Similarly, he never told anyone that he had received the Order of St. Vladimir, first rank, from Czar Nikolai II and that no one had ever before received it as a clergyman. People only found out through the newspapers. When people congratulated him about it, Nikolai said to them that he thanked the sincerity of the Czar, but frankly he thought that prizes and awards were unsuitable for clergyman and missionaries, and therefore those customs should be abandoned.

The Simple Life of Archbishop Nikolai

Archbishop Nikolai had only two small rooms his entire 40 years in Tokyo, in contrast to the magnificent House of God, Nikolai-do. He used one room (8 by 12 meters) for reception and another room (7 by 11 meters) for the living, dining, study, and bed rooms. He always managed his complicated tasks in the two rooms, which he loved very much, and never took a vacation. His clothes were darned and patched often because he washed them many times but never threw them away. Thus, he did not spend money personally and told people to spend money for God's house and keep one's treasure in Heaven. The cook, who served Nikolai for several decades, never heard a word of discontent from him about the food. When Bishop Sergiy, a consul-general, the staff, Priest Chiba, and others checked his room three times after his death, they found absolutely nothing except his own staff and some old underwear. He magnificently and completely dedicated himself to the Japanese Orthodox Church. One can say that Archbishop Nikolai was born and died for the Japanese Orthodox Church, for the Glory of Christ.

—The Achievement of St. Nikolai Equal to the Apostles and Evangelizer of Japan, by *Anthony Ishido* (Master's Thesis, SVS, 1974, unpub.)



Many photographs of St. Nikolai are extant, and in this respect he is perhaps unique among the Russian Orthodox churchmen of the late 1800s. This may be due to the fact that the Tokyo-Yokohama metropolitan area was the principal hotbed of early photography in Japan. St. Nikolai—who cut a tall and imposing figure in his clerical robes and *klobuk*—was an irresistible subject for Japanese photographers. The intense gaze of his eyes, which seemed to project an inner light, make the photographic portraits of him even more impressive. Whenever he is seen among a group of people, he is the obvious focal point.

-A Valiant Missionary-Bogatyry
Prof. Yoshikazu Nakamura



The great expenditure of strength and energy which were required of the Archbishop in order to bring the . . . organization of the Orthodox Mission to life is clear to everyone. It was not enough for him to give someone else the ideas for the . . . Mission institutions. He himself had to become the fulfiller of these ideas, personally carrying out all the foundation work, preparing people who could continue the work he had begun, finding the location and finances for the Mission, and having worked out the budget, constantly checking that this budget corresponded to the financial resources of the Mission and constantly holding back from careless expansions of projects for which the Mission lacked funds. Thus he was the first translator, the first rector of the seminary, the first teacher and bursar of the seminary; he taught the catechetical courses, organized the women's school and the orphanage and encouraged Japanese with artistic talent to imitate the Russian Orthodox art in the Cathedral. But for the Archbishop all this work was a joy and a comfort, although it was carried out in far from easy circumstances.

—Archbishop Nikolai of Japan: Reminiscences and Characteristics
by Dmitrii Pozdnee, trans. Rev. John Bartholomew (unpub.)



Etching of Holy Resurrection Cathedral

It is widely recognized that Hieromonk Nikolai Kasatkin was one of the founders of Japanology. In addition, several Russian scholars whom he befriended and advised eventually became prominent Japanologists in Russia, Western Europe, and America. The godfather of Nikolai's Japanology was, of course, St. Innokenty Popov-Veniaminov. His versatile genius—as linguist, ethnographer, and evangelist—was a source of inspiration to Nikolai throughout the years of his mission in Japan.

Bishop Nikolai was a gracious host, and always welcomed serious young Russian scholars to his parlor at Surugadai. Since his knowledge of Japanese history and culture was extensive and detailed, *Vladyka* Nikolai became a sort of academic advisor to the young Russians who came to him for spiritual and scholarly guidance. In a similar way, Nikolai was a cofounder of Russology in Japan, since a number of his former language students went on to distinguish themselves in Russian studies of various sorts, particularly Russian literature.

—Some Aspects of the Life and Work of St. Nikolai of Japan
Prof. Kennosuke Nakamura

St. Nikolai on The Russo-Japanese War of 1904

"I hope that the opening of hostilities will not bring with it any change in the activity of our Church. The catechists will continue to preach the Gospel of the Savior, the students will continue to attend the Mission's school, and I myself will completely dedicate myself to the translation of our liturgical books with my helper, Mr. Nakai. Now that war has been declared, your duty is to pray for the victory of Japan and you must thank God for every announcement of a Japanese victory. The Orthodox Church lays this duty on all believers in every separate country. Our teacher Jesus Christ teaches us patriotism and faithfulness to our homeland. Christ himself shed tears over the fate of Jerusalem; in this case he gave proof of his patriotism and we must follow in his steps.

"Today I served as usual in the Cathedral, but henceforth I will no longer take part in public services in our church. It is not because I would be in danger if I appeared in the Cathedral, but until now I have prayed for the growth and peace of the Japanese Empire. Now, however, that war has been declared between Japan and my homeland, I, as a Russian, cannot pray for the victory of Japan over my homeland. I also have obligations towards my homeland, and precisely therefore I will be happy when I see you fulfill your duties towards your country. Because of this, in as much as matters concern me personally, I cannot take part in the public services of the Japanese Church officially."

Episcopal Encyclical to the Japanese Orthodox Christians for the Peace of the Church Disturbed by the Declaration of War Between Russia and Japan

To the Pious Christians of the Holy Orthodox Church in Great Japan

Beloved brothers and sisters in the Lord:

It has pleased the Lord to permit a break between Russia and Japan. May it be according to His holy will. We believe that this is permitted for

good goals and will lead to a blessed end, because the will of God is always blessed and wise.

Thus, brothers and sisters, fulfill all that is demanded from you in these circumstances by the duty of faithful citizens. Pray to God that He will grant victory to your Imperial Army, thank God for all victories He gives, and sacrifice for military necessities; those who must go into battle must fight, not sparing their own lives, not out of hatred for the enemy, but out of love for your fellow citizens, remembering the words of the Savior: "There is no greater love than to lay down one's life for one's friends." In a word, do all that love for your fatherland demands. The Savior sanctified this feeling by His example of love for His earthly fatherland. "He wept over the wretched fate of Jerusalem" (Luke 1:91).

But besides an earthly fatherland we also have another heavenly fatherland. People belong to it with no regard to nationality because all people are equally children of the heavenly Father and brothers among themselves, this fatherland is our Church, of which we are all equally members and in which we are children of our heavenly Father, truly forming one family. Therefore I shall not depart from you, brothers and sisters—I will stay in your family as in my own family. Together we will perform our duty to our heavenly fatherland, which everyone must. I will, as always, pray for the Church, be involved with church affairs, and translate the services. You priests, diligently tend the reasonable flock entrusted to you by God; you preachers, zealously preach the Gospel of the still unknown true God, the heavenly Father; you Christians, whether living peacefully at home or going to war, grow and be confirmed in the faith and flourish in all Christian virtues. We will all pray fervently together that God will quickly restore the broken peace. May the Lord himself help us in all of this. The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.

Bp. Nikolai of the Orthodox Church of Great Japan.

24 January/11 February 1904

—Archbishop Nikolai of Japan: Reminiscences and Characteristics
by Dmitrii Pozdnev, trans. Rev. John Bartholomew (unpub.)

Receiving a command from on high in the temple of God, that thou go forth to be an apostle for Japan, armed with the cross of monasticism and the grace of the priesthood thou didst leave thy homeland and didst depart unto a distant and pagan land. Yet struggling zealously with the help of grace, thou didst reap as fruits of joy many souls of the saved.

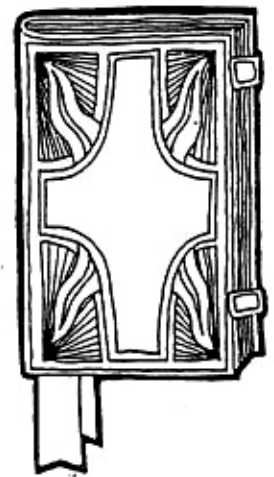
Elevated by God to the rank of an apostle, thou didst receive the covenant of Christ in the depths of thy soul; and though thou wast like a lamb among wolves, thou wast in nowise afraid, but, baptizing the people, building churches and raising up temples, thou didst fulfill the commandment in godly manner. Wherefore, for thee an incorruptible crown of righteousness hath been reserved.

The beloved and only-begotten Son, the Image of the hypostasis of the preëternal Father, Who came to save the human race, called thee, O holy hierarch Nicholas, to serve Him by spreading the glad tidings of the Gospel; for He hath commanded His disciples to teach all nations. And, made steadfast by the grace of the Holy Spirit, thou didst teach and baptize the people of Japan, planting the kingdom of God in that country.

Upon arrival, the young monk was sadly disappointed to learn that the Japanese looked upon...Christianity as a religion worthy only of errant criminals and sorcerers. This defined the magnitude of the problem before the new priest. He knew that three religions were practiced in Japan: Buddhism, Confucianism, and Shintoism, the ancestral religion. He also recognized that if he was to reach the Japanese with the Gospel, he first had to get inside of, and understand, the Japanese mind. His first priority was to engage a language tutor. Gradually, the young priest began to learn the language, history, literature, philosophy, and religious traditions of the Japanese. Father Nikolai attended meetings of literary societies listening to poems and prose being read, and visited Buddhist and Shinto temples to hear the best religious teachings of the country....

The consular chaplain never failed to treat the Japanese sects with respect, and he became acquainted with several Buddhist priests.... He himself gained the respect of non-Christian religious leaders. He reported to the Holy Synod that, after attempting to judge the spirit of the Japanese people on how best to teach them the Gospel, he became convinced that Christianity would spread from one end of the empire to the other.

—Saint Nikolai and the Orthodox Mission in Japan
Nicholas A. Cooke, *Orthodox West*



Reading the comments of the world press about Abp. Nikolai, I must say that somehow they do not satisfy me. He was an ascetic, this is true. He was good, sympathetic, kind, just as they say. But none of the comments capture his nature. Together with this gentleness he was a man of iron, not acknowledging any hindrances, a practical administrator able to find a way out of any difficult position. Together with kindness he could be cold, uncompromising and sharp with people he judged needed strict measures, when he had to punish or put a stop to something. Together with affability he had a restraint developed by long and bitter experience, and it took a lot of time and effort to win his trust and openness. Along with a certain childlike joy were wide ideals, the mind of a statesman, and a boundless love for his homeland, whose sufferings were his own.

—Archbishop Nikolai of Japan: Reminiscences and Characteristics
by Dmitrii Pozdneev, trans. Rev. John Bartholomew (unpub.)

Kontakion of the holy hierarch, in Tone II: Spec. Mel.: "The steadfast..."—

As God Thou hast rewarded the steadfast and divinely eloquent preacher of Thy Gospel, O Lord; for Thou hast preferred his labors and pangs to all the sacrifices and wholeburnt offerings of the law. Through his supplications preserve us from evil.

Ikos: Like David, the peer of Thine apostles, the holy hierarch Nicholas, gave neither sleep to his eyes, nor slumber to his eyelids, until he had translated for the Japanese all the words of the Old and New Testaments, all Thy services, and Thy theology in great measure, O Lord. And, behold! now, giving thanks for his tireless efforts, the Orthodox Church of Japan doth flourish in piety and increaseth in fullness. Wherefore, through his supplications preserve us from evil.



Throughout his severe illness, Archbishop Nikolai frequently turned with prayerful appeals expressing especial fervor to his Heavenly Protector, St. Nicholas the Wonderworker of Myra and also to St. Seraphim the Wonderworker of Sarov, and to the newly-revealed Holy Ioasaph the Wonderworker of Belgorod. His prayerful sentiments were accompanied by an expression of extraordinary humility. With a voice expressing the pangs of his heart interrupted with worry, *Vladyka* would say:

As I look here upon the path I've followed in my life...and what of it, then?...Only darkness!...Everything was done by God, and I...what an insignificance!...Nothing, nil, literally nil...And yet if a righteous man barely attains to salvation, then where will I—a sinner—find myself? I am deserving of the worst place in the abyss.

A fear and trembling of soul embraced the listener at the sight of the immense distress and grief of this great *Staretz*-Apostle. And the listener would call out with fear: "*Vladyko! Vladyko!* What are you saying? If you are deserving of the abyss, then where shall we—the accursed—find ourselves?"

Vladyka passed away at 7:15 P.M. the 3rd of February (O.S.). His heart stopped beating as His Grace Bishop Sergiy Tikhomirov read the prayer for the newly reposed at the departure of the soul. After the death of Archbishop Nikolai, at his deathbed, both the doctor and the sister of mercy—pagans—dropped to their knees and fell prostrate in a final display of reverence for their great patient. It is worth mentioning that both *Vladyka's* way of life and his spirituality created such a strong impression upon the sister of mercy that she was heard to say afterward, "I will certainly, certainly be baptized."

The news concerning the repose of Archbishop Nikolai was carried to all corners of Japan not only by rather reverent and condoling newspapers, but also by the telegrams of Christians. And hence, from all corners of Japan, Orthodox priests, catechists, and parish representatives (numbering in the hundreds) assembled in Tokyo to pay their last respects to the Founder of the *Harisutosu* Orthodox Church of Japan.

Wood chips and shavings from his coffin were distributed like holy relics. Indeed it is not surprising to find pagans in Japan who pray before a photograph of Archbishop Nikolai as if praying before an ikon of a Russian saint.

—The Last Days of the Earthly Life of Archbishop Nikolai of Japan
Vladivostokskiya Yeparkhial'niya Vedomosti (Vladivostok Eparchy Herald), 1912
trans. Rostislav Malleev-Pokrovsky