

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 28, 2012

SUNDAY/OCTOBER 28

21st Sunday After Pentecost (Tone 4)

St. Job of Pochaev

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

TUESDAY/OCTOBER 30

7:00p.m. Memorial Service for Joan Filippini

SATURDAY/NOVEMBER 3

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

SUNDAY/NOVEMBER 4

22nd Sunday After Pentecost (Tone 5)

Synaxis of the Unmercenary Healers

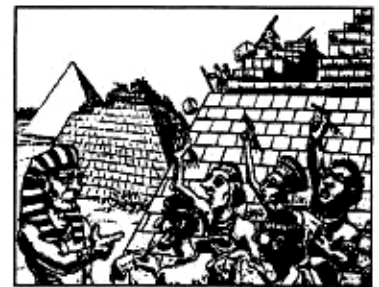
9:10a.m. Hours; 9:30a.m. Divine Liturgy with
Prayers for Those in the Healing Ministries;
Coffee Hour



FOR CONSIDERATION

From the Prologue by St. Nikolai Velimirovich

By true repentance, by tears, prayers and good works, the most filthy soul can be utterly cleansed and changed. Therefore, be careful not to rejoice in remembering the sin of a repentant sinner, but give thanks to God and marvel that light has been brought from darkness. The Egyptian Pharaoh Amases was of low birth, and, when he came to the throne, the people showed him scant respect, remembering his ancestry. In order to outwit the people and gain the respect due to him, he took a metal laver, in which the feet of visitors to the court were usually washed, and caused it to be heated to white heat and made into the likeness of an idol. Then the Pharaoh set the idol up in the street. The people, seeing it, began to bow down to it and give it divine honor. Then the Pharaoh disclosed the source of the material used for it. The people understood that the Pharaoh wanted to prove in this way that they must not bear in mind his former state, but accept what he was now, and they began to give the Pharaoh the respect due to royalty.



Offerings Week of October 28

Olive Oil – for the health of Libby (birthday) and Leigh (birthday); for a safe journey; in memory of Michael, Justina, John, Roaslia, Alexandra and Mary.

Flowers – in memory of Joan and Sandy and for the health of David and Matthew Todd (birthdays).

Parish Synodicon – Memory Eternal!

Oct. 28, 1916 Paul Kлага
Oct. 28, 1932 Nicholas Kulina
Oct. 29, 2007 Stephanida Seminuk
Oct. 30, 1965 Stanley Hamernick
Oct. 30, 1972 Helen Chabra
Oct. 30, 1993 Joan Filippini
Oct. 31, 1959 Michael Barna
Oct. 31, 1967 Michael Salamander
Oct. 31, 1972 Vassily Romanov
Oct. 31, 1976 Fr. Andrew Slepecky
(rector 1916-1917)
Nov. 01, 1977 John Rosocha
Nov. 01, 1990 Mary Davidovich
Nov. 01, 1999 Theodore Gorbatuk
Nov. 02, 1967 Fr. Cornelius Svigoon
(rector 1929)
Nov. 04, 1992 Mary Carmon

Coffee Hour Hosting

Oct. 28 - Sarchisian, Dunaenko and Hando
Nov. 04 - Peterson, Bakaletz and Mattei
Nov. 11 - Kita, Nevitt and Keller

Ushers Schedule

Oct. 28 - E. Sarchisian and L. Khuzaurashivili
Nov. 04 - T. Smith and P. Bakaletz
Nov. 11 - T. Gorbatuk and J. Stone

Incense Fragrances In Usage

Week of Oct. 28 “Optina”
Week of Nov. 04 “Nazareth”
Week of Nov. 11 “Violet”

On Line Church Sites To Visit

Diocese of NY/NJ – www.nynjoca.org
OCA – www.oca.org
Orthodox Christian Network – www.mynocn.net
Mystagogy – www.johnsanidopoulos.com
Ancient Faith Radio – www.ancientfaith.com

Names day Greetings

St. Narcissus/Oct. 30: Narcis Popa
Many Blessed Years

An Old But Still Functioning Typewriter

Is sought for our parish library use. If you wish to give/lend to the library, please let Henry Hando or Kathryn Motoviloff know. Thanks.

“The Spirit of Orthodoxy” Choir

On Sunday, November 11th at 4:30p.m., the Choir will present a concert of liturgical music in the church to be followed by a reception in the parish hall. Mark your calendar and invite your friends.

Altar Servers

This Fall we will begin training “new” altar servers. It would be good for boys to be in the altar or choir. Parents please encourage your sons and speak with Father James.

Memorial Service Schedule

(+) Vaschen and Emilia Sarchisian (parents of Edward Sarchisian), Wednesday, Nov.7th at 6:30p.m.

Reliable Worker Available

A young man who works part-time at our cemetery and recently laid the new paver walkway behind the church, is available for yard work, painting, and other odd jobs. Speak with Fr. James.

Diocesan Publication – “Jacob’s Well”

Copies may be picked up in the vestibule or viewed on line www.nynjoca.org. Be attentive to articles by our parishioners: “Freeing Ourselves From Assessments” (page 9) and “OCF: 3 Letters Make a Huge Difference” (page 15).

Payers For Those in the Healing Ministries Sunday, November 4th

On the first Sunday of November, special prayers are offered and a blessing bestowed upon all those in the medical field and related health disciplines.

Stewardship Sundays

November 4, 11 and 18. In preparation please read or re-read the booklet, The Theology of Stewardship.

THE ALL-NIGHT VIGIL OF THE RESURRECTION
PART PART 8

THE OCTOECHOS - is the Book of the Eight Tones. This book contains all the hymns in the form of verses, troparia, kontakia, canons, etc., which are divided into 8 groups of melodies or tones. Each one in turn contains the hymnody for an entire week, so that the complete Octoechos is repeated every eight weeks throughout most of the year. The beginning of these tones starts with Pascha, and the week after becomes tone 2 and so on. Most of the hymns of this book were composed by St. John of Damascus (+749).

THE ENTRANCE - The entrance during Vespers reminds the faithful how the Old Testament righteous, in harmony with the promise of God that was manifest in prototypes and prophecies, expected the coming of the Saviour, and how He appeared in the world for the salvation of the human race.

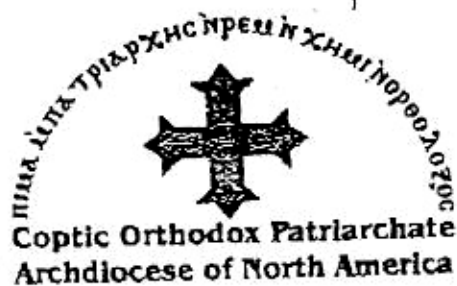
The censer with the incense used at the entrance signifies that our prayers, by the intercession of our Lord the Saviour, are offered to God like incense. It also signifies the presence of the Holy Spirit in the church. The blessing with the sign of the Cross shows that by means of the Cross of the Lord the doors into Paradise are opened again for us.

THE HYMN "O GLADSOME LIGHT" - The hymn following the Entrance is an ancient Christian hymn. It has been mentioned in Christian literature of the 3rd century. It is a hymn that proclaims the coming of Christ.

"Now comes the third theme of Vespers, that of Redemption. Into this world of sin and darkness light has come: 'O Gladsome Light of the holy glory of the Father, Immortal, Heavenly, Holy, Blessed Jesus Christ!' The world is at its evening because the One bringing the final meaning to the world has come; in the darkness of this world, the light of Christ reveals again the true nature of things. This is not the world it was before Christ came: His coming now belongs to the world. The decisive event of the cosmos has taken place. We know now that the event of Christ must transform everything to do with our lives. It was only because of Christ that we had the heart to glory in the creation at the beginning of Vespers, only because He gave us the eyes to 'behold God's gracious hand in all His works.'

Now in the time in which we can thank God for Christ, we begin to understand that everything is transformed in Christ into its true wonder. In the radiance of His light the world is not commonplace. The very floor we stand on is a miracle of atoms whizzing about in space. The darkness of sin is clarified, and its burden shouldered. Death is robbed of its finality, trampled down by Christ's death. In a world where everything seems to be present is immediately past, all is in Christ able to participate in the eternal present of God. This very evening is the real time of our life."

- Fr. Alexander Schmemmann



Your Eminence Bishop Michael:

Greetings in the name of our Lord, God and Savior Jesus Christ.

On November 24, 2012 the Coptic Orthodox Church, in St Peter's College in Jersey City, NJ, will be hosting a one day Orthodox Youth Conference. The conference will be open to all youth of the various Orthodox Churches from ages sixteen and up including college and graduates. The purpose of this event will be to foster a spirit of brotherhood in our Lord among our youth.

We would be most honored if your youth from the Orthodox Church of America would actively participate in this event. We would kindly like to ask Your Eminence for a name of a servant from your Church which we can reach out to and coordinate with as well. The registration is online at www.copticbiblestudy.org. If you or your representatives have any questions please contact one of the coordinators of this event, John Malek, at [917-757-3904](tel:917-757-3904).

We look forward to sharing this blessed day together.

†
Δαυιδ

Bishop David

General Bishop
Coptic Orthodox Archdiocese of North America

FOUR REASONS WHY PEOPLE GIVE

From "Compelled to Give" By VRev. Vladimir Berzonsky



- 1) **Obligation** – People who give only because it's an obligation. We pay taxes that way. We open our bills and write checks reluctantly. Perhaps that's the way we deal with society at large, but this is not the attitude to take when we are asked to give from our heart to the upkeep and enhancement of the holy Church;
- 2) **Satisfaction** – There's something satisfying about contributing to charity. When we make a gift to an established charity, we feel good about ourselves. In the autumn season after Labor Day and through the remaining days of the year, we are solicited by so many appeals that we must make choices. Do we put something in the Salvation Army pots at each shopping center, or do we pick and choose?
- 3) **Pride** – We all know those who make an issue of their contributions. It doesn't count unless it appears in the media that the contributors are People of Importance. They used to flaunt their donations to the party of their choice or even hedge their bets, giving to both major political parties. With new rules they must find a way to do the same, but not so conspicuously.
- 4) **Love** – All of the above are acceptable to the recipients, and all of them have value in their own right; however, gifts at the highest level first come as a true sacrifice. They are not just an excess of funds that the giver can well do without and even derives tax benefits from them, but they come from hearts that feel a compulsion to contribute. When the feeling arises within that you cannot do otherwise than to meet the needs laid out before you, when you are presented with a situation, a crisis or a grief that so overwhelms you that you are desperate to provide from your means an alleviation for that person, group or situation, you are a cheerful giver.

ON ORTHODOX LAITY AND POLITICS

From the *Social Concept of the Russian Orthodox Church*

Nothing can prevent Orthodox laity from participating in the work of legislative, executive and judicial bodies and political organizations. This involvement has taken place under various political systems, such as autocracy, constitutional monarchy and various forms of the republic system. The participation of Orthodox laity in secular and political processes was difficult only in the contexts of non-Christian rule and the regime of state atheism.



In participating in political processes, Orthodox laity are called to base their work on the norms of the Gospel's morality: the unity of justice and mercy (Ps. 85:10); the concern for the spiritual and material welfare of people; the love of the homeland; and the desire to transform the surrounding world according to the Word of Christ.

The Christian who works in the sphere of civic and political building is called to seek the gift of special self-sacrifice and special self-denial. He needs to be utterly attentive to his own spiritual condition, so that his civic or political work may not turn from service into an end in itself that nourishes pride, greed, and other vices. It should be remembered that "principalities or powers, all things were created by Him, and for Him... and by Him all things stand" (Col. 1:16-17). St. Gregory the Theologian, addressing the rulers of his time, wrote: "It is with Christ that you command, with Christ that you govern, for Him that you have received your power." St. John Chrysostom says, "A true king is he who conquers anger and jealousy and lust and subjects everything to the laws of God and does not allow the passion for pleasure to prevail in his soul. I would like to see such a man in command of the people, the throne, the cities the provinces, and the troops, because he who has subjected the physical passions to reason would easily govern people also according to the divine laws... But he who appears to command people but in fact accommodates himself to wrath and ambition and pleasure... will not know how to dispose of power."

THE ALL-NIGHT VIGIL OF THE RESURRECTION
PART PART 9

THE PROKEIMENON - from the Greek, meaning "what is set forth," that is, what is appointed to be read. These are verses from the Psalms, sung immediately before readings from the Holy Scripture. A prokeimenon occurs:

- (i) at Vespers, after the hymn, "O Gladsome Light:"
- (ii) at Matins on Sundays and feasts, before the Gospel;
- (iii) at the Divine Liturgy, before the Epistle.

At the Vespers, following the Peace Blessing, the Prokeimenon is announced and sung. At one time, the whole Psalm as sung, gradually the Psalm was reduced to the key verse and the first verse, which identified the Psalm. Of course, since every Christian had memorized the Psalter (the Book of the 150 Psalms), he immediately recognized the Prokeimenon Psalm. On Saturday evening, the Psalm refers to the Lord's Day. Since every Sunday is a major feast day, the Prokeimenon is a Great Prokeimenon, which means that more Psalm verses survived. The Vespers Prokeimenon on Saturday is from Psalm 93 and begins: "The Lord is King, He is robed in majesty!" This Prokeimenon is standard for Saturday and is never replaced by any other, regardless of the Feast.

At Vespers, the Prokeimenon functions as the turning point of the entire service. The old day ends (Saturday) and the new day begins (Sunday). The turning point at Vespers is rendered more dramatic in the season of the Great Lent. On Sunday evenings, before the Prokeimenon, the clergy are wearing light colored vestments and the choir sings the festal melodies. After the Prokeimenon, the clergy wear dark vestments and the choir sings the somber lenten melodies.

THE SCRIPTURE READINGS Normally following the Prokeimenon is the reading from the Holy Scriptures. These readings have disappeared from the daily and Saturday Vespers. However, the readings have been maintained at the Vespers of the Great Feast days and important saints. Usually these readings are somehow related to the feast. At Vespers, the readings are primarily from the Old Testament. Usually there are three readings, but there may be more. If the readings are from the Old Testament, the church is darkened and the Royal Doors are closed. If the readings are from the New Testament, the church remains bathed in light and the Royal Doors are kept open. The readings from the Old Testament, being normally three in number, symbolically represent the readings from the Law, the Prophets and the Writings, the three basic parts of the Old Testament.

THE LITANY OF FERVENT SUPPLICATION This litany follows the Scriptural readings. If the Great Litany is the prayer of supplication for the whole church and the entire world; this litany serves to provide intercession for the local church and the local needs. This is demonstrated by the mentioning of the names of those in particular need - i.e. John who is sick; Katherine who is travelling; Lawrence whose namesday it is, etc.. The response at this and at any litany of fervent supplication is a thrice repeated, "Lord have mercy."