

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: frjames@ssppoc.org Website: www.ssppoc.org

Face Book: Friends of Ss. Peter & Paul Orthodox Church

Diocese of NY-NJ: www.ocanynj.org

BULLETIN OCTOBER 30, 2016

SUNDAY/OCTOBER 30

19th Sun. After Pentecost

9:00 Divine Liturgy with Archbishop Michael

TUESDAY/NOVEMBER 1

Diocesan Assembly in Yonkers, NY

WEDNESDAY/NOVEMBER 2

Clergy Conference in Yonkers, NY

SATURDAY/NOVEMBER 5

9:30a.m. Akathist to our Lord; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/NOVEMBER 6

****Eastern Standard Time****

20th Sunday After Pentecost

9:10a.m. Hours; 9:30a.m. Divine Liturgy &
Prayers for Those in Healing Ministries;

Church School; Coffee Hour

MONDAY/NOVEMBER 7

7:00p.m. Vespers

TUESDAY/NOVEMBER 8

Archangel Michael and All Angels

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

7:00p.m. Compline & Akathist to

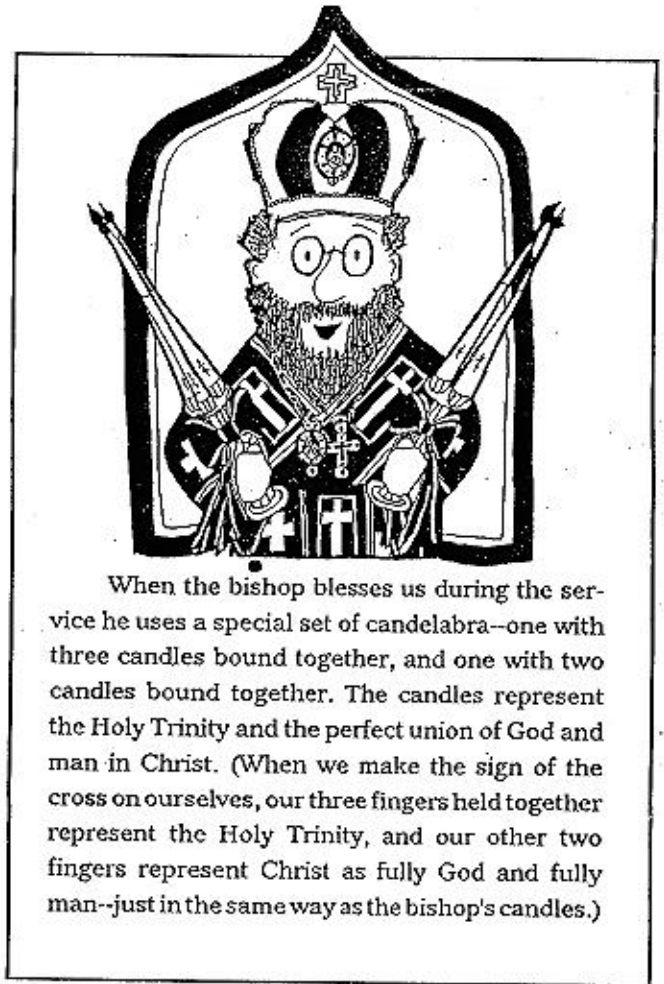
St. Nectarios (Nov. 9) and anointing

SATURDAY/NOVEMBER 12

9:30a.m. Akathist to St. Paisios of Athos;

Confessions

5:30p.m. Vigil; Confessions



When the bishop blesses us during the service he uses a special set of candelabra—one with three candles bound together, and one with two candles bound together. The candles represent the Holy Trinity and the perfect union of God and man in Christ. (When we make the sign of the cross on ourselves, our three fingers held together represent the Holy Trinity, and our other two fingers represent Christ as fully God and fully man—just in the same way as the bishop's candles.)

Offerings Week of October 30

Olive Oil: for the health of Luke; in memory of Michael, Justina, Rosalie, Anastasia, Alexandra and John; in memory of Sarchisian and Bocai families; for the health of Leigh and Libbye (birthdays); in memory of John.

The Parish Synodicon: Memory Eternal!

Dorothy Macheska 40th Day-Nov. 25

Oct. 29, 2007 Stephanie 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
(1st rector 1916-1917)

Nov. 01, 1990 Mary Davidovich

Nov. 01, 1977 John Rosocha

Nov. 01, 1999 Theodore Gorbatuk

Nov. 02, 1967 Fr. Cornelius Svigoon
(12th rector 1929-1929)

Nov. 04, 1992 Mary Carmon

Nov. 05, 1972 Helen Lopatka

Nov. 05, 1980 Joseph Lazorisak

Nov. 05, 2014 Vladimir Gorbunov

Coffee Hour Schedule

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.
- Please allow church school teachers and students to be first in line so they can prepare for classes.

Oct. 30 Festal Meal

Nov. 06 Wypych, Chirnoaga, Vadja, Moldoveanu & Lily

Nov. 13 Peterson, Bakaletz, Mattei, Erkman & Stone

Usher Schedule

Oct. 30 Edward S. & Kahka K.

Nov. 06 Timothy S. & Peter B.

Nov. 13 Jerome S. & Adrian M.

Counters

Oct. 30 Paulina N. & Ciprian C.

Nov. 06 Rebecca O. & Lisa Keller

Nov. 13 Ciprian C. & Larissa M.

Sunday Readers Schedule

Oct. 30 Peter G.

Nov. 06 Daniel T.

Nov. 13 Austin K.

The Calendar

Nov. 1 & 2 Diocesan Assembly in Yonkers

Nov. 6 Prayers for those in Healing Ministries

Nov. 6 Eastern Standard Time Returns

Nov. 6 Church School Class

Nov. 8 St. Michael & All Angels Feast Day

Nov. 11-12 Fall Vocations Retreat at St. Tikhon's

Nov. 11-13 Annual Girl's Retreat in Garrison

Nov. 13 Youth Group Outing (Movies)

Nov. 15 Beginning of 40 Day Nativity Lent

Nov. 16 Monthly Adult Class 7-8:30p.m.

Nov. 17 Parish Council Meeting

Nov. 20 Church School Class

Nov. 20 Teen Class

Nov. 21 Entrance Into Temple Feast of Theotokos

Nov. 24 Thanksgiving Day Akathist 9:30a.m.

Dec 3 Diocesan Workshop at our Parish
for those in "Health Care Ministries"

Dec. 11 Christmas Cookie Walk

Dec. 17 Archbishop Michael at our Parish
and tonsure of Samuel Davis to the
rank of Church Reader

Dec. 18 First Service in New Brunswick of
St. Symon of Cyrene with Archbishop
Michael and faithful from area.

Parish Center Hall Roof Donations

Received to Date – October 26

Total donations to date: \$50,095

Total amount needed: \$50,000

The Lord bless your offerings!

Names Day Greetings

St. Narcissus/Oct. 31: Narcis Popa

Many Blessed Years!

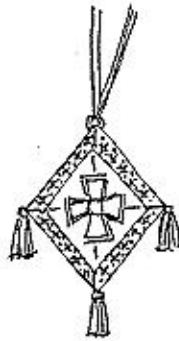
Vestments of a bishop

As well as the alb, stole, girdle, *epigonation* and cuffs of priest, a bishop wears:



A *sakkos*—a robe with wide sleeves whose symbolic meaning is the same as that of a chasuble

A *palitsa*, 'sword of the spirit'—a diamond shaped piece of brocade which hangs on the bishop's hip

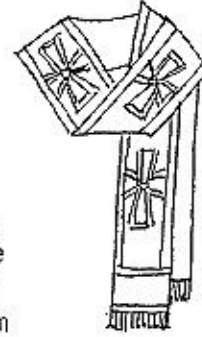


A *panagia* (Greek for 'all-holy')—an image of the Mother of God and Christ worn round the neck as a reminder that he must always carry love in his heart



The bishop

To be a bishop is the highest degree of the priesthood. He oversees the affairs of the diocese and is the shepherd of its priests and people. A bishop is ordained by at least two bishops, sometimes three or more.



An *omophorion*—a long flat scarf worn round the shoulders, and without which he cannot perform the offices of a bishop. It used to be made of wool as a symbol of the lost sheep being carried by the shepherd

He also carries a staff as a sign of his duty to lead and shepherd his flock



A mitre—a kind of crown as an emblem of his authority



Dikiri



Trikiri

At various times during the Divine services, the Bishop blesses the faithful with two candlesticks—one with two candles (*dikiri*) and the other with three (*trikiri*). The one symbolizes the two natures of Christ, while the other symbolizes the three Persons of the Holy Trinity.

During Divine services, the Bishop stands on a small round or oval rug, upon which is represented an eagle hovering over a city. The view of the city symbolizes his rule over a city and the eagle (for which reason this rug is called an *Orlets* (*eaglet*)) reminds the Bishop that by his teaching and life he must rise above his flock and be to them an example of one aspiring to the things of heaven.



Orlets

A PEOPLE WITH A PURPOSE

“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy” (1 Peter 2:9).

In the Mystery of Chrismation we were sealed as members of God’s People, a People with a Purpose: to be His priesthood, to proclaim His mighty acts of redemption and recreation. We are fully ourselves as Christians only when we are acting as His People.

“To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen” (Revelation 1:5-6).

The priesthood of God’s People is a common ministry: we are not each our own priest offering separate gifts to God. We are members of the Body of Christ, the High Priest, who offers the only gift capable of reuniting us to God: the gift of His own blood. In the Divine Liturgy we are connected with the Head of the Body as He offers His eternal gift to the Father in the heavenly sanctuary. We add our voices to the heavenly powers in praise of God and our prayers to those of all the saints worshipping at the throne of God.

As members of His royal priesthood we:

- **Exercise a body-ministry** –as the Body of Christ, not as individual priests.
- **Join the heavenly powers** and all the saints in the praises of God.
- **Unite with Christ the High Priest** as He offers Himself to the Father.



“During the oblation the whole Church – in heaven and upon earth, the Church of the first-born inscribed in the heavens and the Church militant fighting against the enemies of salvation upon earth – is represented typically as assembled around the Lamb, who took upon Himself the sins of the world. What a great spectacle, enrapturing and moving the soul! It is possible that I too am a joint heir with the saints, if I remain faithful to the Lamb until death. And are not all my brethren, too, members of the future kingdom? ...We are the children of God... heirs of God and joint heirs with Christ.” (St John of Kronstadt)

Become what you are: a member of the royal priesthood by:

- **Discovering** the riches of the Church’s worship tradition.
- **Ownership** of this tradition by accepting it as the basis of our daily life.
- **Gratitude** to God expressed in offering the sacrifice of praise.
- **Use** of your priesthood in service to God and intercession for one another.

10 ESSENTIAL CONDITIONS FOR COMING TO KNOW GOD'S TRUTH AND FINDING LIFE

- By Fr. Thomas Hopko

1. The belief that the truth of things can be known, and the desire to know the truth and to do it, wherever it leads, is most essential. Indeed it is everything. When people have this desire and seek truth in order to do it, and are ready to do it whatever it takes to find it, know it and do it, God promises that they will find, and understand and live. In a sense, this desire and seeking is all that is necessary.
2. The seeking person must read the New Testament through, slowly and without judgment of details, at least two or three times, taking the time needed to do this. They should let go of what is not clear, and focus on what they can understand, what is clear to them. It would also be helpful to read a Psalm or two every day.
3. The person must pray, as they can. If they claim to be Christian, at least somehow, they should say the Lord's Prayer, and other prayers of the Church tradition, and attend liturgical services, without serving or singing or reading. If they are not Christian, or are not sure, they must at least pray, "to whom it may concern," saying something like, "if you are there, teach me, lead me, guide me..."
4. The person must eat good foods in moderation. A couple of days a week (like Wednesday and Friday), the person should fast; eating much less than usual. During this search the person should abstain from all alcohol, tobacco and drugs. Except a minimal amount of wine and meals. If overeating or drinking, smoking or drug-taking is a problem, the seeker must get formal help, like for example, a 12 step program.
5. The person should abstain from all sexual activity unless they are married and expressing love (and not just having sex). There should be no TV or Internet porn. If sex is an addictive problem, they must take steps to get formal help.
6. The person should sit alone and still in silence at least a half hour each day. They should watch their thoughts, but not engage them. They should say a very short prayer while doing them, to avoid engaging their thoughts.
7. The person should give at least a couple of hours a week to charitable work, and should give away some money (if they can) in a sacrificial way. They should do this, as far as possible, without anyone knowing what they are doing.
8. The person should open their life fully to at least one trustworthy person, telling absolutely everything, without editing or hiding anything: their thoughts, dreams, temptations, actions, sins, fears, anxieties, etc.
9. The person must regularly talk with someone trustworthy specifically about their family history going back as far as possible, their childhood, relations with their parents and grandparents and siblings, their spiritual and religious history, their sexual history, education, etc.
10. The person must find a community of friends with whom to struggle and to find life. The search cannot be done alone. We need each other.

**CONCERNING MEMBERSHIP IN AA (ALCOHOLICS ANONYMOUS)
AND ORTHODOX CHRISTIANS***

- by Bishop Kallistos (Ware)

Can an Orthodox Christian, while still remaining fully loyal to the Church, at the same time turn for help to AA? Should we not put rather our trust in the Sacraments of Confession, Anointing with Oil and Holy Communion, and in the counsel and prayers of our spiritual father? Why seek help elsewhere? Does this signify a lack of faith?

Membership in AA in no way contradicts or undermines membership in the Church. Quite simply, the two are not in competition; for AA makes no claim to be a church or a religion. The Twelve Steps will never replace the Gospels as the call of Christ. The meetings of the AA are not in any sense a substitute for participation in the sacramental worship of the Church.

Membership in AA will not make us less Orthodox, or less Catholics, or less whatever else we are. What AA can do – what, indeed it has actually done for innumerable believing Christians – is to enable them to live out their faith and to experience the power of the Sacraments in a way that they had not otherwise found possible. For again and again this has been the experience of the many thousands, if not millions, who have turned to AA: it works. Its distinctive blend of spirituality and practicality has proved remarkably successful in the contemporary world. But the rules of AA, while simple, are certainly not easy.

DON'T BE IN DENIAL, GO TO THE MEETINGS*

by Fr. Meletios Webber

One of the forms of denial I have come across on a number of occasions is that Orthodox Christians with a drinking problem try to avoid going to AA on the grounds that AA is not Orthodox. I would encourage such people to go to the meetings anyway. They will find that they are able to take their Orthodoxy with them (to the extent that they need to), just as others take their own religious traditions with them. Indeed, the richer the diversity in an AA group, the more the group is likely to be able to help other newcomers. Remember, AA is not a church, and AA is not a religion. The focus of every single meeting is sobriety, and that is what you need to go to find. If there is anything in the meeting which you really find offensive from an Orthodox standpoint, discuss it with your parish priest. If you are still resisting AA because it is not Orthodox, you need to consider whether this is not perhaps an excuse.

* Taken from the book, *Steps of Transformation* by Fr. Meletios Webber. This book, printed by Conciliar Press (2003) "presents" says Fr. Thomas Hopko, "the vision and practice of the Twelve Step programs for dealing with addictions, particularly alcoholism. Fr. Meletios relates the Steps to Orthodox Christian spirituality, with clarity and conviction, and appealing personal engagement. Here is a book which addicts and their friends are sure to treasure. It is true, deep, pure, rich and highly rewarding."