

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN NOVEMBER 27, 2016

SUNDAY/NOVEMBER 27

23rd Sunday After Pentecost

Kursk-Root Icon of Theotokos

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

TUESDAY/NOVEMBER 29

7:00p.m. Compline & Akathist to
St. Andrew the Apostle (Nov. 30)

WEDNESDAY/NOVEMBER 30

7:00p.m. Vespers

THURSDAY/DECEMBER 1

St. Philaret the Merciful

9:10a.m. Hours; 9:30a.m. Divine Liturgy
7:00p.m. Compline & Akathist to
St. Porphyrios of Athos (Dec. 2)

SATURDAY/DECEMBER 3

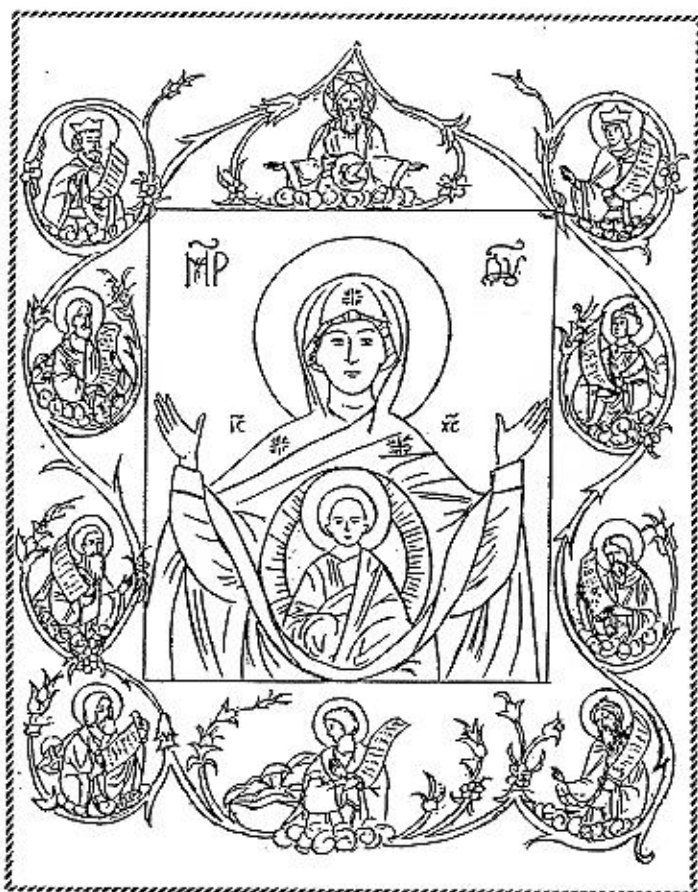
9:30a.m. Akathist to Our Lord; Confessions
10:30a.m. General Church Cleaning
5:30p.m. Vigil; Confessions

SUNDAY/DECEMBER 4

24th Sunday After Pentecost

Great-Martyr Barbara

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



THE WONDERWORKING KURSK ROOT ICON OF THE MOTHER OF GOD

Troparion. Tone 4

*H*aving obtained thee as an unassailable wall, /
and as a fountain of miracles, / O Most Pure Theoto-
kos, / thy servants subdue the attacks of enemies. /
Wherefore, we pray to thee: / grant peace to our na-
tive land, // and to our souls great mercy.

Offerings Week of November 27

Olive Oil: in memory of Michael, Justina, Rosalie and Anastasia; in memory of Sarchisian and Bocai families; in memory of Richard; in memory of Nicholas.

Wine: for the health and protection of Alexander (birthday); for the health of Basil (birthday).

The Parish Synodicon: Memory Eternal!

Nov. 27, 1979 John Skwarla

Nov. 27, 1992 Mary Bozinta

Nov. 27, 2012 John Kachek

Nov. 28, 1974 Anna Perchisin

Nov. 29, 1921 Alexander Khvechin

Nov. 29, 1934 Fr. Peter Shemashko

Nov. 29, 1981 Mary Fetchina

Nov. 30, 1930 Athanasius Klebanovich

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.

Nativity Fast: Nov. 15-Dec. 24: No meat or dairy

Nov. 27 Inga, Eka, Marina and Nona

Dec. 04 Sokol, Nasledysheva, Staina & Sarchisian

Usher Schedule

Nov. 27 Edward S. & Kahka K.

Dec. 04 Timothy S. & Peter B.

Counters

Nov. 27 Jill P. & Paulina N.

Dec. 04 Rebecca O. & Lisa K.

Sunday Readers Schedule

Nov. 27 John Z.

Dec. 04 John Z.

Nativity Lent Spiritual Reading

What book(s) are you currently reading?

The Parish Library is open every Sunday,

Check out a book.

The Calendar – For Your Participation

Dec. 03 & 10 Church Cleaning Saturdays

Dec. 09 Cookie Baking Night at Hall

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.

Names Day Greetings

St. Andrew/Nov. 30: Robert Andrew Erkman, Robert Andrew Keller, Andrew Finnegan, Andrei Moldoveanu & Andrea Hunchar.

Many Blessed Years!

Nativity 40 Day Lent: Nov. 15-Dec. 24

In this one of "The Four Lents," of the year, a fast is observed from eat, dairy, fish, wine and oil. The Parish Wall Calendar and the Monthly Printed Wall Calendar indicate modifications to the fast.

Nov. 27/Sun. fish, wine and oil allowed

Nov. 28/Mon. -

Nov. 29/Tue. -

Nov. 30/Wed. fish, wine and oil allowed

Dec. 01/Thur. wine and oil allowed

Dec. 02/Fri. -

Dec. 03/Sat. fish, wine and oil allowed

Dec. 04/Sun. fish, wine and oil allowed

Baskets for Food Collection in Vestibule

Staple food items may be brought for our local food pantry during Nativity Lent season.

December Youth Activity

Dec. 6th Teen Snack & Chat @ 6:00p.m. at Panera Bread.

Lipstick On? Do not venerate Icons

The Mysteries of Confession & Holy Communion in the Nativity 40 Days

One of the aspects of a Lenten season is receiving the Mysteries of Confession & Communion. Those desiring to receive Holy Communion for Nativity Day (Dec. 25th) ought to have gone to Confession sometime in the months of November or December. Please be attentive to this discipline.

**EXCERPTS FROM THE ADDRESS OF ARCHBISHOP MICHAEL AT THE
DIOCESAN ASSEMBLY ON NOVEMBER 1, 2016**

7. **OUR YOUNG PEOPLE:** While we are trying to gain new members to our parishes, we have to make sure that we don't lose any of our own faithful – especially our young people. They are not just the future of our Church, they are the present; and it's not just that they need to be the future of our Church ... the Church needs to be their future. To ensure that this becomes reality, we need an all-out effort by everyone – the parents, the rector, the parish council, the Church School, and all the congregation. Our attitude toward youth ministry cannot be apathetic or lackluster ... we must pull out all the stops, and make the Church the spiritual “home of our children.”

That means we as a family must come to services and religious education every week. I know it's difficult with mixed marriages, but if the child was baptized in our Faith, and is communed in our Church, then he needs to be living in the Life of our Parish. I know it's difficult with sports on Sundays ... but I also know that Sandy Koufax never pitched a game on Saturday (he was Jewish) ... Chariots of Fire is an Oscar-winning movie about a runner who would not compete in the Olympics on the Lord's day ... 3 years ago, our Diocese had the undefeated NJ state high school wrestling champion, who had to wrestle last at every meet, so he could be sure to attend Liturgy in his home parish, if they were at home; and find a parish to go to for Liturgy, if they were away ... but AT LEAST, there is Vespers every Saturday night ... and weekday feasts they can attend during the sports season, if all else fails.

It also means that we have to re-look at our Youth Ministry programs – Do we have the best religious education classes possible? Do we encourage people to become Church School teachers? Do we provide activities for the kids? Do we participate in pan-Orthodox events with other parishes? Do we send our children to the Altar Servers Retreat, the Girls Retreat, the Teen Retreat, Orthodox Youth Day, and the other events the Diocese sponsors? Do we encourage our kids to go to St. Andrew's Camp? Are we working to develop friendships of faith between our parish children? This will help to cement them in these activities. Each year we sponsor a Church School Conference for parents and teachers to help develop better programs and activities. Though the numbers (both in youngsters and adults) have been down, we continue to provide all these events. There is no alternative here: we must expend our time, we must give of our talent, and money cannot be an excuse in terms of parish priorities. Consider apathy in the light of St. John Chrysostom's words: “This, then, is our task: to educate both ourselves and our children in Godliness.”

8. **COLLEGE STUDENTS:** As I mentioned earlier, if a parish does not know where its college students have gone, it's no wonder we lose 60% of them. When a child is baptized in our Church, he or she is no longer just a child of the parents, but an adopted son or daughter of God ... AND a son or daughter of the parish in which that Baptism took

place. It takes the Church to raise a Christian; that's why Christ established His Church. And so we as a Church, as a parish, need to take care of our children – yes, even our college students. Hopefully we have prepared them well enough in Church School (although I am dismayed that in some parishes, it ends after 8th grade or sometimes 6th grade! I grew up in a program that went through to 12th grade, and I ran both of my parish Church Schools to end with kids' graduation from high school.)

When they have been accepted into a college, someone on the parish council or in the Church School or PTA, or anyone in the parish, needs to make sure they get connected to a parish near the school they are attending and the local OCF. We need to connect them to the local parish rector, who we ask to get a volunteer family to pick them up for Church and have them over for dinner after services. It might not work every weekend, but we really do have to try.

Greg Fedorchak, a Ph.D. graduate student at Cornell, told me that freshmen at college don't have advisors or counselors or faculty interested enough in taking them under their wing ... so that if the Church doesn't, they will be mentored by the upperclassmen in their dorm, who will teach them the schedule of college (which does not include Liturgy), the lifestyle of college (which will not include Church), and the morals of college (which are not Our Lord's teachings). That's why OCF's are so important; that's why we have OCF Conferences. Again the numbers are down, but we continue to try ... we continue to fight an apathy that would say stop trying.

The parish needs to keep tabs on these young people – send them short notes, care packages, invitations to serve in various ways (choir, altar servers, collectors, etc.) when they are on break. The Manville parish has a parishioner-family “adopt” each college student, keeping in contact with him or her, sending them care packages, letting them know they are loved and missed. We can't be apathetic about the future leaders of our Church; we must be pro-active.

THE FASTS IN THE ORTHODOX CHURCH

From the Catechism of St. Nikolai Velimirovich

Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 7:21).

Q. What is the aim of fasting?

A. The aim of fasting is to:

1. purify the body;
2. strengthen the will;
3. elevate the soul over the body;
4. glorify God and honor His saints.



Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In application of greater prayer, almsgiving and more strenuous exercising of all the Christian virtues.

***INTERVIEW WITH METROPOLITAN TIKHON BY INTERFX NEWS,
MOSCOW – ON NOVEMBER 23, 2016***

His Beatitude Metropolitan Tikhon, the Primate of the Orthodox Church in America, arrived in Russia to celebrate the 70th birthday of Patriarch Kirill and All Russia. Anyway, he found some time to meet with an *Interfax-Religion* correspondent and share his opinion about the recent presidential campaign in the United States, ongoing crisis in Ukraine and tell some interesting facts about Orthodoxy in America.

- You came to Moscow to congratulate Patriarch Kirill on his 70th birthday. How well do you know the patriarch? What would you like to wish him?

- I would like to express my deep thanks to His Holiness for the invitation to come here. I have known the patriarch since 2009, when he was elected patriarch. I was present here at his enthronement.

He has been to America on several occasions as the head of the Department for External Church Relations, but I don't believe I personally met him, I was in a monastery at that time. 2009 was the first time I personally made his acquaintance.

I think I'll ask that God will continue to give him strength. We've especially seen at the gathering this week where His Holiness was able to bring together representatives of all the Orthodox Autocephalous Churches, many primates were here and are still here and I think it is a testimony to his great ability as an Orthodox Christian leader to exemplify this sense of unity. I would like to wish him many years of health and strength to continue that work of unity, and to continue to be an inspiring spiritual leader for the Russian Orthodox faithful.

- What impressions do you have from Donald Trump's campaign? What do you expect from the new president?

- I think it is certainly known to almost everyone, who watches the news, that this year the campaign for the presidential elections was very difficult, perhaps, confusing to many people even in the United States, painful, but in the end the citizens of the United States followed the process as established and elected a new president. There continues to be some conflicts in the United States, in a sense more or less normal for the process. There are always difficulties in the transition from one president to another. My hope, and I think the hope of the faithful and the bishops and priests of the Orthodox Church in America, is that we are cautiously optimistic about the good work the new president will do. We pray for him, as we pray always in the Divine Liturgy for the civil authorities. We hope he will preserve stability within the United States and hopefully will promote good relations with other countries of the world, in particular with Russia, as there has always been good relations between the United States and Russia although sometimes there are tensions, and we hope that our Lord Jesus Christ will enlighten the new president to do the right things and continue these good relations.

- Do you have any star parishioners? We've heard about Tom Hanks...

- The new chief of staff of the president elect, Reince Priebus is an Orthodox Christian and a developed Orthodox Christian, but I am not sure that he is a star. Among the celebrities, I can name the film star Cornell. Stars or not, when they come to the church, they are all the same. I think that in the United States the personalities try not to show their faith, they are very neutral, when it comes to their faith. That's unfortunate maybe, but they are not public about their faith, it is really often in America among stars, celebrities, business people.

You know, Orthodoxy in the United States attracts very many converts from other backgrounds. I myself am a convert to the Orthodox faith.

- And how did it happen?

- Well, I was raised in the Anglican Church, in the Episcopal Church in the United States and I personally fell away from the Church, even from belief in God when I was very young, and then slowly I returned to the Church. My father is a scientist, so I was raised with an idea that you can either be intelligent or be religious. So I made a choice when I was very young and inexperienced: I'll be intelligent, not religious, but slowly, meeting people I realized that it is possible to be an intelligent and faithful person. I started studying more carefully the life of the Church and eventually I discovered, mostly through people and books, the Orthodox faith and began the process of becoming Orthodox.

- How old were you when you joined the Orthodox Church?

- I was 23.

- And are your parents believers too?

- My father is not a believer. My mother is ordained as an Episcopal priest. She is serving in her own way.

- During the jubilee celebrations in Moscow much was said about Ukraine, which is going through a violent crisis today - war in Donbass, economic crisis, social and political upheaval. How should a believer act in such a situation?

- It is always a source of sorrow when we see the situation that is happening in Ukraine and it is even more painful when the faithful are in the middle of a difficult political situation and civil war. I am from the Church of North America and it is difficult for me to know exactly how to help the faithful there, but certainly His Holiness Patriarch Kirill, Metropolitan Onufry of Kiev and All Ukraine, and the bishops and clergy are trying to offer pastoral guidance and they do that very well. It is always good to trust in the guidance of God through the Church and prayer. Prayers are really important. Modern people do not think there is much value in prayer - they want some kind of concrete political action, but I think that our action in the Church is for the faithful to focus their life on prayer, to strengthen each other, not to feel alone. When in

difficult situations, people often feel isolated and I think the Church through prayer can help to build that sense of unity among the faithful and encourage them. I would offer my personal prayers and the prayers of the Church of America to the faithful to encourage them to trust in God and maintain that sense of hope that Our Lord in the Gospel offers.

- **Social conflict in Ukraine has a religious context as well. Ukrainian Greek Catholics speak from positions of radical nationalism and urge to continue the war in Donbass. The Ukrainian Orthodox Church headed by Metropolitan Onufry tries to remain politically neutral, but it exists under pressure. Do you think that the Church can participate in political activities?**

- The Church was founded on Jesus Christ Who came to establish peace. He also said there would be difficulties - the reality of wars and civil wars is there - but the Church as a body cannot ever call to violent actions or choose a side and encourage civil war. The Church recognizes the reality of conflict. We have chaplains that serve in the military services, but their purpose is not to make any political statement or encourage that, but to provide pastoral care to those who are serving in the military. They are human beings and many of them are Orthodox Christians. As an institution the Church can never ever call for a violent conflict or even take a side in a political situation. The faithful and the Church is here to be in the world, but not of the world and we try to preserve the reality of the Kingdom of God in whatever political situation we find ourselves. It means the Church cannot really say that we are on this side or on that side, but to remind people about important eternal values of the Church.

Interfax-Religion

23 / 11 / 2016

WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25th and by others on January 6th.



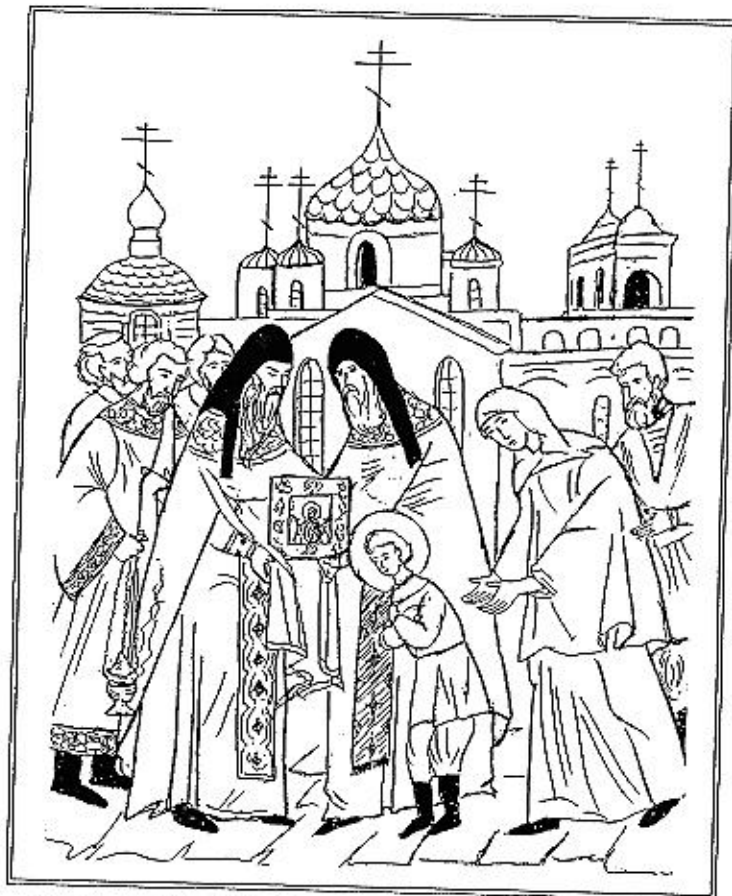
The Council of Saragossa, in Spain, decided (in 380) that, from December 17th until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11th until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 15th through Christmas.

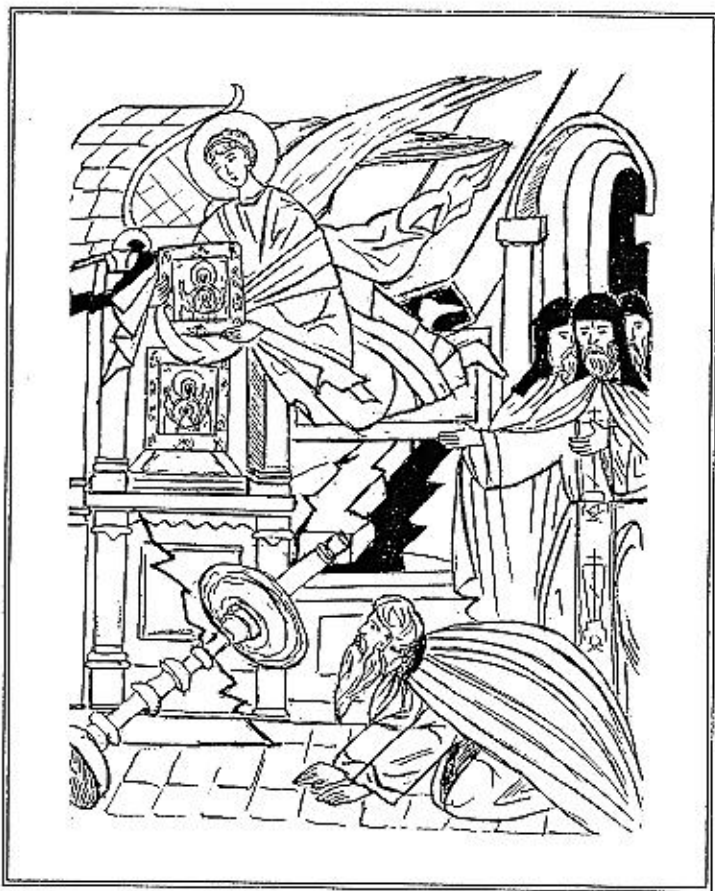
From "The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church" by a Monk of the Eastern Church.

The monastery in honour of the Icon of the Sign was soon built. The people of Kursk urgently pleaded with the newly chosen Tsar Michael Theodorovich (Romanov) to return the miraculous icon to Kursk, for it was still in Moscow. The Tsar agreed, and Deacon Polycarp was assigned to do this. Soon the Kursk Root Hermitage was rebuilt. Every year the icon was carried in procession from the Kursk monastery to the Hermitage and back. Perhaps it was such

a procession that passed through the yard of 10 year old Prochor Moshnin, who was later to become the great saint of the Russian land- St. Seraphim of Sarov. On that occasion, he venerated the Kursk Icon and was healed of a serious illness.



Prochor Moshnin (St. Seraphim of Sarov) receives healing from the Kursk Root Icon of the Mother of God.



The explosion in the Kursk Cathedral. The icon is unharmed.

In 1898 revolutionaries tried to destroy the Kursk Icon by placing a huge bomb into the Cathedral of the Sign. They wanted the explosion to occur during the Vigil service. However, it happened during the night. The worried monks ran into the church and were shocked at the sight of total devastation. The gilded canopy above the icon was totally destroyed. The heavy marble steps leading up to the icon were split into pieces. A massive cast iron door was torn off its hinges and thrown outside, where it hit an outside wall, cracking it. A heavy candlestick which had stood before the icon was thrown to the other side of the cathedral. All the windows, even in the dome were shattered. Yet, despite all this, the icon was unharmed. Even the glass in the frame was not broken. The anarchists' intent was to ridicule the icon. Yet it was only glorified all the more after this double miracle: the icon was preserved and no one was hurt in the horrendous blast.