

SAINTS PETER & PAUL ORTHODOX CHURCH

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

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BULLETIN OF OCTOBER 22, 2017



SUNDAY/OCTOBER 22

Kazan Icon of the Theotokos

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

4:00p.m. Vespers

4-7:30p.m. Open House at Rectory on
occasion of Fr. James Names Day –
All are invited

MONDAY/OCTOBER 23

St. James, Brother of the Lord

8:00a.m. Divine Liturgy

TUESDAY/OCTOBER 24

Icon, "Joy of All That Sorrow"

7:00p.m. Compline & Akathist to Icon

THURSDAY/OCTOBER 26

6:30p.m. Compline

7-8:30p.m. Study Class: *"Spiritual
Tuning – In and Out of Tune"*

FRIDAY/OCTOBER 27

7:00p.m. Compline and Akathist to

St. Job of Pochaev (Oct. 28th)

Anointing with oil from his tomb;
Confessions

SATURDAY/OCTOBER 28

70th Anniversary of Fr. Paul & Mary Shafran
in Trenton with Archbishop Michael
Liturgy at 10:00a.m.

5:30p.m. Vigil; Confessions

The "Kazan" Mother of God Icon appeared in 1579 in the city of Kazan. This was 27 years after Tsar John Vasilievich Grozny ("Ivan the Terrible") conquered the Kazan Tatar Khanate. The Most Holy Theotokos revealed Her Wonder-working Icon in order to more firmly establish the Christian Faith among the new converts, and to favorably dispose those who had not yet been converted to Christ. The Holy Theotokos frequently appeared in a dream to a pious young girl, Matrona, directing her to request the Archbishop of Kazan, Jeremiah, to remove the Theotokos Icon from the earth. The exact location of the buried Icon was also revealed in the dreams. On 8 July the Icon of the Most Holy Theotokos was miraculously uncovered by Matrona, and the Archbishop carried it in procession to the nearest temple, St. Nicholas Church. From this temple the Icon was removed and placed in the Cathedral of the Holy Annunciation.

The Holy Mother of God showed Her miraculous powers by healing many who were ill.

The commemoration of the Kazan Icon takes place on 8 July. A second day in honor of "Our Lady of Kazan" Icon is on 22 October in memory of saving Moscow and All Russia from the invasion of the Poles in 1612.

Offerings Week of October 22

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia, and Ivanna; in memory of Sarchisian and Bocai families; for the health of Michael (birthday); for the protection of Gregory and in memory of Daniel; in memory of Gabriela, Floarea, Gheorghe, Valeria, Mihail, Anicuta, Elena, Petre, Ilie, Aurelia, Alexandru, Elena, Maria, Alexandru, Father Roman and Father Teofil.

Wine: in memory of Dimitrios, in honor of St. James; for the health of Susan.

Synodicon: Memory Eternal!

Oct. 24, 1924 Isidore Ubrimovich
Oct. 24, 1949 Damian Zeban
Oct. 24, 2002 Dolores Barnosky
Oct. 25, 1961 Nicholas Harasamiuk
Oct. 25, 1966 John Lopatka
Oct. 25, 1956 Steven Max
Oct. 26, 1985 Michael Motoviloff
Oct. 27, 1960 Nikolai Roschuk
Oct. 28, 1916 Paul Kлага
Oct. 28, 1932 Nichoals Kulina

Coffee Hour Schedule

Coffee Hour Hosts please prepare foods that are simple enough, so you are not absent from the Divine Liturgy. It is only after Communion, that we should leave the church at attend to food preparations.

Oct. 22 Kita, Nevitt, Keller, Turri, Torrisi & Kachek
Oct. 29 Inga, Eka, Marina & Nona
Nov. 05 Sokol, Nasledysheva, Staina & Sarchisian

Counters Schedule

Oct. 22 Larissa M. & Paulina N.
Oct. 29 Paulina N. & Rebecca O.
Nov. 05 Rebecca O. & Ekaterini M.

Ushers Schedule

Oct. 22 Edward S. & Kahka K.
Oct. 29 Edward S. & Kahka K.
Nov. 05 Timothy S. & Peter B.

Sunday Readers Schedule

Oct. 22 Daniel T. / Oct. 29 Peter G.

The Calendar – Check the Parish Website and Face Book for changes in the Schedule

Oct. 29th/Sun: Question & Answer Period at Coffee Hour.

Oct. 30th/Mon: 7:00p.m. Vespers to celebrate the 100th anniversary of the martyrdom of the First Martyr by Soviets and Former Missionary to America, St. John Kochurov.

Nov. 1st-2nd/Wed. & Thurs: Diocesan Assembly of NY-NJ Diocese in Endicott, NY.

Nov. 5th/Sun: Synaxis of Holy Unmercenary Healers with Prayers for Those in Healing Ministries and Related Disciplines at the Divine Liturgy.

Nov. 8th/Wed: Study Class: “*The 12 Steps – Addictions and Transformations*”

Nov. 10th-12th/Fri-Sun: Diocesan Retreat for Girls at St. Basil’s Academy in Garrison, NY.

Nov. 15th/Wed: Beginning of 40 Day Nativity Lent.

Nov. 16th/Thurs: 7:00p.m. Parish Council Meeting.

Confessions May Be Made

A times scheduled on the Monthly Calendar, usually Saturday mornings after the Akathist Saturday evenings, after the Vigil. For other time arrangements, please speak with Fr. James.

Participate in the Life of Your Faith Community in a Particular Ministry

Be Part of a Coffee Hour Team / Be an Altar Server / Be a Reader / Join the Choir / Be an Usher / Participate in the Parish Council Meetings / Come to the Adult Study Classes / Learn the name and speak to a Parishioner you do not presently know / Say hello to a new face at Coffee Hour / Use the Parish Library and check out a book / Speak with your children to see what they have learned in Church School/Volunteer for special projects / Offer your particular talent and giftedness in service to the church / etc.

ASK FATHER: 3 QUESTIONS / 3 ANSWERS

Q. Is it an Orthodox practice to pray in one's own words? Or do we only pray with prayer books?

A. This is an excellent question, and the answer is definitely "yes" as Orthodox Christians we should learn to pray in our own words. But before prayer in one's own words can develop properly, one must first learn how to pray and what to pray for. This is why the disciples asked Christ to teach them to pray, so that they could pray in spirit and truth.

Now, as we know, prayer to God can take on a variety of forms, but as St. Basil the Great says there are four types of prayer which are absolutely necessary for the Christian to develop in order to have a healthy relationship with God: 1) praise – in which we glorify God, 2) confession – in which we repent and confess our sins 3) petition – in which we ask for those things necessary for salvation, and 4) thanksgiving – in which we offer to God our gratitude for all He has done for us. Since the prayers of the Church include all four of these types of prayer, they help us become well rounded Christians. They help us not only avoid unhealthy types of prayer such as complaining or self-justification, but they also help us move beyond simply asking God for things in a selfish way, to giving Him thanks for everything, confessing our sins, and praising Him for His great goodness.

These prayers of the Church which we find in prayer books were written by the Saints, those men and women who passed through all the stages of the spiritual life on their way to union with God. One could even say that the Saints have left us their prayers as a spiritual roadmap to the Kingdom, for they teach us not only how and what we should pray for on our Christian journey but also what our hearts should feel and how our minds should think. When we make the prayers of the Church our own through attention and feeling we put ourselves on that same straight and narrow path which the Saints themselves took, that path which leads from earth to heaven.

Now it will happen that after time, when we start to become accustomed to praying in the manner of the Saints, we will feel prayer taking on its own life within us, and even when we do not have our prayer books before us we will start to feel the need to 1) praise God, 2) ask His forgiveness, 3) seek those things necessary for salvation, and 4) offer Him thanksgiving. At these times, when we are moved by the Spirit, our prayer can take on its own words and be very pleasing to God.



Q. How should we pray in our own words?

A. Prayer in our own words should be simple and direct. There is no need for eloquence or verbosity. In fact, at times there is no need for words at all. God knows what is in our minds and hearts even before we have a chance to verbalize our thoughts and feelings. It is enough simply to say, "Lord, have mercy" or "Thank You, Lord". Or to say the Jesus Prayer, "Lord Jesus Christ have mercy on me" or in the plural form, "Lord Jesus Christ have mercy on us". Whatever our prayer is, it should be spiritual not intellectual, it should come from the heart, wherein resides the Holy Spirit who cries unto God, "Abba, Father!"

Q. What is the best way to develop this spiritual prayer?

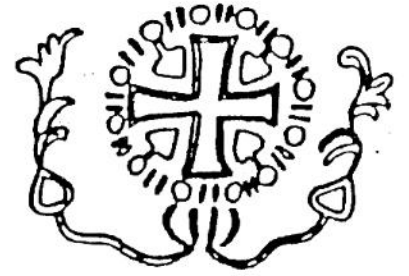
A. Each person is different and no two peoples' prayer life develops in exactly the same way. However, generally speaking we should apply ourselves to both prayer with books as well as prayer in our own words. In the morning and evening, and before and after meals, we should use the prayers given to us by the Church, those prayers which we find in Orthodox prayer books. And at all other times, whether we be at home or work, during the day or at night, we should seek to remember God through short simple prayers such as "Lord, have mercy" or the Jesus Prayer.

The more we apply ourselves to continual prayerful remembrance of God, the more we will start to see a change in our lives. We will become not only more sensitive to the Lord's presence among us and within us, but also more sensitive to the presence of our neighbor and his or her temporal and eternal needs. We will begin to become more spiritual people, not in the prideful sense – may the Lord preserve us from this – but in the sense that we will start to realize are destiny to live in loving, self-sacrificial communion with God and each other.



Practical Tips for Orthodox Living

Compiled from *The Shepherd*



General Tips

THE FOLLOWING "TIPS" were sent us by Mother Pelagia of Lesna Convent, who prefaces them with the remark: "Orthodox families train their children from a very early age to acquire religious habits, in some of which I was myself, as a Protestant, brought up." Her first tips are:

- 1) Prayers are said morning and evening, either together as a family or individually.
- 2) A blessing (grace, we called it) is said by the head of the family before a meal, and a prayer of thanks afterwards.
- 3) On entering a room where there is an icon, cross yourself before it and say a brief prayer.
- 4) When leaving one's dwelling, make the sign of the cross over the door and pray for its protection.
- 5) On seeing a priest, abbot or abbess, or even when phoning them or writing to them, always ask their blessing.
- 6) Before going to bed, make the sign of the cross over it and pray for protection during sleep.
- 7) When you hear of anyone's death, immediately say a prayer for their eternal memory.
- 8) If discussing or planning the future say: "As God wills."
- 9) If you offend or hurt anyone, say as soon as possible, "Forgive me," always trying to take the blame yourself
- 10) If something turns out well, say "Praise be (to God)."
- 11) If something turns out badly, if there is pain, sickness or any kind of trouble, say "Praise be to God for all things," since God is all good and, though we might not understand the purpose of these things, undoubtedly they have been permitted by God
- 12) If you begin some task, say, "God help me," or if someone else' working: "May God help you," (How sad that this expression is so perverted in the modern exclamation "God help you!")
- 13) Cross yourself and say a brief prayer before even the shortest journey by car.
- 14) For a longer and more difficult journey, ask a priest to sing a Moleben, failing that, at home say the troparion and kontakion for a journey.
- 15) If there is a possibility of future trouble of any kind, either for yourself or for someone you care for, say an Akathist to the Mother of God.
- 16) When you receive a blessing after prayer, always remember to thank God; if it is a small thing, you may add a prayer of thanksgiving to your daily prayers or make an offering. For matters of greater import, ask the priest to serve the Thanksgiving Moleben. But NEVER neglect to give thanks.