

# SAINTS PETER & PAUL ORTHODOX CHURCH

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## BULLETIN OF OCTOBER 29, 2017

### SUNDAY/OCTOBER 29

#### 21<sup>st</sup> Sunday After Pentecost

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

### MONDAY/OCTOBER 30

7:00p.m. Vespers, commemoration of the  
100<sup>th</sup> anniversary of the Martyrdom of  
Archpriest John Kochurov, First-Martyr  
by Soviets and American Missionary

### WEDNESDAY/THURSDAY

Diocesan Assembly in Endicott, New York

### SATURDAY/NOVEMBER 4

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

### SUNDAY/NOVEMBER 5

#### Synaxis of Unmercenary Healers

#### Day Light Savings Time Ends

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

#### HUMILITY – A KEY TO BIBLICAL UNDERSTANDING

*From the writings of Bishop Ignatius*



One elder passed seventy weeks in fasting, eating food only twice a week, as he begged the Lord to reveal to him the meaning of a passage in Holy Scripture. But God would not reveal it to him.

Seeing this, the elder said to himself, "I have labored long and hard, and I have accomplished nothing. I will go to my brother and ask him."

When he had left his cell and locked the door behind him, an angel from the Lord appeared and said to him: "Seventy weeks of fasting did not bring you nearer to God. Now, however, when you have humbled yourself and resolved to go to your brother with your question, I have been sent to you to explain the meaning of this passage." And fulfilling this, the angel departed.

#### ON THE JESUS PRAYER

*St. Theophan the Recluse*



The practice of the Jesus Prayer is simple. Stand before the Lord with the attention in the heart and call to Him, "Lord Jesus Christ, Son of God, have mercy on me!" The essential part of this is not in the words, but in faith, contrition, and self-surrender to the Lord. With these feelings, one can stand before the Lord even without any words, and it will still be prayer.

#### FROM THE SAYINGS OF THE FATHERS

"What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons, and for all that exists. By the recollection of them the eyes of a merciful person pour forth tears in abundance. By the strong and vehement mercy that grips such a person's heart, and by such great compassion, the heart is humbled and one cannot bear to hear or to see any injury or slight sorrow in any in creation. For this reason, such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm her or him, that they be protected and receive mercy."

*St. Isaac the Syrian, 7<sup>th</sup> century*



### **Offerings Week of October 29**

**Olive Oil:** in memory of Michael, Justina, Rosalia, Anastasia, Alexandra, John & Ivanna; in memory of Sarchisian and Bocai families; for the health of Leigh and Libby (birthdays); for protection of Gregory and in memory of Daniel; in memory of John.

**Wine:** for the health of Susan; in thanksgiving to God and protection and salvation of Gabriel (birthday), of Mariana, Simona, Tabitha, Stefan, Kurt, Maria, David, Constantin and thanksgiving for Marriage anniversary of Simona and Kurt.

### **Synodicon: Memory Eternal!**

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, 1990 Mary Davidovich

Nov. 01, 1977 John Rosocha

Nov. 01, 1999 Theodore Gorbatuk

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

Nov. 04, 1992 Mary Carmon

### **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 and attend to food preparations.

Oct. 29 Inga, Eka, Marina & Nona

Nov. 05 Sokol, Nasledysheva, Staina &  
Sarchisian

Nov. 12 Chirnoaga, Moldoveanu, Vajda & Sue

### **Counters Schedule**

Oct. 29 Paulina N. & Rebecca O.

Nov. 05 Rebecca O. & Ekaterini M.

Nov. 12 Ciprian C. & Jill P.

### **Ushers Schedule**

Oct. 29 Edward S. & Kahka K.

Nov. 05 Timothy S. & Peter B.

Nov. 12 Jerome S & Adrian M.

### **Sunday Readers Schedule**

Oct. 29 Peter G. / Nov. 05 John Z.

### **Names Day Greetings**

St. Narcissus/Oct. 31: Narcis Popa

Many Blessed Years!

### **Appreciation Is Expressed**

Father James thanks you all for your greetings, prayers and expressions of kindness on the occasion of his recent Names Day celebration. Your continued prayers are always sought.

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

Nov. 7<sup>th</sup>/Tues. 6:30p.m. Memorial for Vaschen & Emilia Sarchisian 7:00p.m. Vespers

Nov. 8<sup>th</sup>/Wed: *St. Michael & Holy Angels*  
8:00a.m. Divine Liturgy

Nov. 8<sup>th</sup>/Wed: 6:00p.m. Compline & Akathist to St. Nectarios and anointing with oil from his tomb 7-8:30p.m.

Study Class: *“The 12 Steps –A Healing Model for Addictions and Spiritual Transformations”*

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

Nov. 12<sup>th</sup>/Sun: Church School Classes

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

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

Nov. 19<sup>th</sup>/Sun: Teen Class

### **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.

# Saint John Kochurov

## Missionary to America and First Hieromartyr under the Bolshevik Yoke

2 He studied at the Ryazan Seminary and Petersburg Theological Academy.

3 After his graduation in 1895, he arrived in America as a missionary priest.

1 St. John was born into the family of a priest on July 13, 1871 in the village of Bigildino-Surka in Russia's Ryazan region.

5 St. John not only ministered to the Chicago faithful, but helped start parishes in rural Illinois towns.

7 With noted architect Louis Sullivan, he tirelessly oversaw the construction of Chicago's Holy Trinity Church.

9 In 1907, he was reassigned to teach catechism in schools of Narva, Estonia.

11 When Bolshevik forces attacked Tsarskoye Selo on October 30, 1917, St. John and the clergy held a prayer service and procession throughout the town, praying for peace.



4 Upon his arrival in America, he was assigned as Pastor of the recently established St. Vladimir Church in Chicago.

6 St. John used his gifts for teaching, preaching and writing to share the Orthodox faith.

8 The new church – today a cathedral – was consecrated by Bishop Tikhon in 1903.

10 In 1916, he was assigned to St. Catherine Cathedral, Tsarskoye Selo, Russia.

14 In 1994, St. John was glorified in services concelebrated in Moscow by Patriarch Aleksy II and Metropolitan Theodosius.

12 The next day, he was taken to the outskirts of the town, where he was confronted by an angry mob and shot, thus becoming the first clergy martyr of the 1917 Russian Revolution.

13 Several days after, St. John was buried in the crypt of St. Catherine Cathedral, which later was demolished by the Soviet regime.

# Saint John Kochurov

## Missionary to America and First Hieromartyr under the Bolshevik Yoke

The New Martyr John Kochurov was born in July 1871 in the village of Bigildino-Surky in the Ryazan region of Russia [1]. His parents, Priest Alexander and Anna, gave their several children a healthy experience of being a priestly family, which stayed with John all his life. He was an outstanding student at the Ryazan Theological Academy, from which he graduated in 1891 [2].

He spent the next four years at the Saint Petersburg Theological Academy, where his vision of service in the parish priesthood and missionary work were formed [3]. Soon after his marriage and graduation in 1895, he was ordained to the priesthood, sent to America, and assigned by Bishop Nicholas of Alaska and the Aleutians as Pastor of Saint Vladimir Church in Chicago, Illinois [4].

Father John faced a parish situation that was very different from that in Russia. The Chicago parish and its affiliated missions in Streator, Joliet and other Illinois towns were not well-organized, had little money, and were isolated from the other parishes scattered across the country. Father John described his parishioners as "working people who earn their bread by toiling not far from where they live, on the outskirts of the city" [5].

With his considerable gifts for teaching, preaching and writing, Father John stabilized his existing parish community spiritually, created two church schools and took part in the diocese's publication activities [6]. He also mentored many new converts. When Bishop [now Saint] Tikhon arrived in the diocese, he recognized Saint John's administrative abilities and appointed him chair of the Mutual Aid Society.

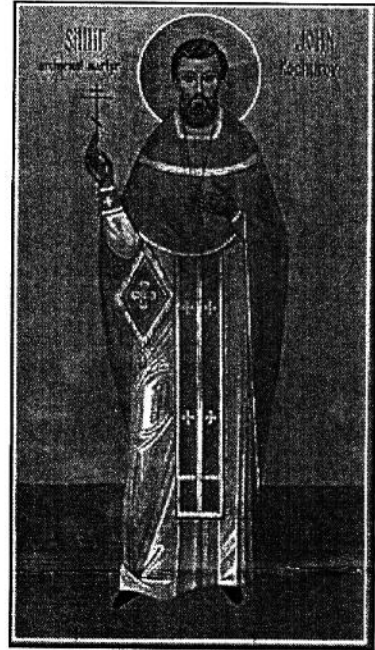
Father John worked hard to raise funds to erect a new church building to replace the inadequate Saint Vladimir Church. Soon after his return from a 1902 visit to Russia, where he collected additional funds, construction of the new Holy Trinity Church began. Father John worked closely with noted architect Louis Sullivan in designing the cathedral [7], which Bishop Tikhon consecrated in 1903 [8]. After a decade of ministry, which was praised as including "sleepless nights, worn-out nerves and countless woes," Father John was awarded the right to wear a gold pectoral cross in 1905. He continued working on the pressing issues of diocesan administration.

Homesick for his homeland, Father John received permission to return to Russia in 1907. In recognition of his educational skills he was assigned to teach catechism in Narva, Estonia, where, as in America, Orthodox Christians were a minority [9]. He taught for nine years, in a spiritual atmosphere reminiscent of his childhood, and was further recognized for his exceptional ministry. In 1916, he welcomed the chance to serve Saint Catherine Cathedral in Tsarskoye Selo, near Saint Petersburg, or Petrograd [10], where he became well known for his dedication and his inspiring sermons.

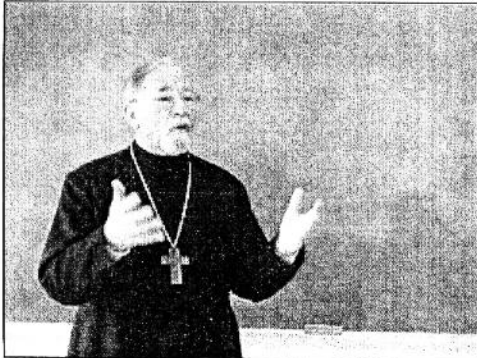
On October 30, 1917, the Bolshevik forces, having seized Petrograd, attacked Tsarskoye Selo. As distraught believers flocked to the churches, the clergy held a procession through the town, praying for peace [11]. The next day, the Bolsheviks arrested Father John and other clergy. He was taken to the outskirts of the town where he was confronted by an angry mob and shot, making him the first clergy martyr of the 1917 Russian Revolution [12]. Father John was buried in the crypt of Saint Catherine Cathedral [13]. Of his martyrdom Archbishop Tikhon said, "We bear in our hearts the sure hope that the deceased pastor, adorned with the wreath of martyrdom, now stands at the Throne of God among the elect of Christ's true flock."

On December 4, 1994, Father John was canonized by the Council of Bishops of the Russian Orthodox Church as the first of 20th century Russia's new martyrs. He is especially remembered in America as a missionary and an inspired preacher of God's Word [14].

O Holy Father John, pray unto God for us! ■







## THE PARISH COMMUNITY: OUR LIFE IN CHRIST FROM "THE ORTHODOX PARISH IN NORTH AMERICA"

by VRev. Thomas Hopko

### Mind: Education and Enlightenment

Essential also to an Orthodox parish, if it is Christ's holy Church, is total mobilization of efforts to love God with all of one's mind through enlightenment and education.

Jesus' first title in the Scriptures is Rabbi, which means teacher or master (Greek: didaskalos, Latin; magister). As messianic pastor and priest, Christ is also "the prophet" who brings ultimate and lasting judgment upon those who

hear and reject him. (John 1:21, 6:14; Acts 3:22-26) The Lord's first followers are called disciples or students. And the first thing that is said about those who believed in God's Gospel of Christ crucified and glorified is that they "continued steadfastly in the apostles' doctrine." (Acts 2:42)

An Orthodox Christian parish, therefore, is essentially a teaching and learning community for all its members. It is a school of disciples whose master is Christ as He speaks within the community of believers, especially through the pastors and those with the charism and training for teaching and preaching.

An Orthodox parish without well-prepared evangelical and exegetical sermons at its liturgical services, and well-prepared doctrinal and catechetical sessions as part of its educational ministry, whatever else it might do, including having lots of liturgical services and loads of social events, can hardly be an Orthodox Christian Church. This is especially true now in North America when Christianity generally, not to speak of Orthodoxy, is not a respected, accepted and supported part of public life and education, but is rather warred against, scorned and ridiculed by powerful forces in society.

## A HOMILY ON SAVING GRACE

By St. Nikolai Velimirovich

Who can comprehend and acknowledge that we are saved by grace—that we are saved by God's grace, and not by our merits and works? Who can comprehend and acknowledge that? Only he who has comprehended and seen the bottomless pit of death and corruption in which man is engulfed by sin, and has also comprehended and seen the height of honor and glory to which man is raised in the Heavenly Kingdom, in the realm of immortality, in the house of the Living God—only such a one can comprehend and acknowledge that we are saved by grace. A child was traveling by night. He stumbled and fell into hole after hole and pit after pit, until he finally fell into a very deep pit from which he could in no way escape by his own power. When the child gave himself over to the hands of fate and thought his end was near, there was suddenly someone standing over the pit, lowering a rope to him and telling him to grab the rope and hold firmly to it. This was the king's son, who then took the child home, bathed him, clothed him and brought him to his court and set him beside himself. Was this child saved by his own deed? By no means. All he did was to grab the end of the rope, and hold on. By what, then, was the child saved? By the mercy of the king's son. In God's relationship with men, this mercy is called grace. By grace ye are saved. The Apostle Paul repeats these words twice in a short span, that the faithful might recognize and remember them.



Brethren, let us comprehend and remember that we are saved through grace by the Lord Jesus Christ. We were in the jaws of death, but have been given life in the courts of our God.

O Lord Jesus Christ our Savior, by Thee are we saved. To Thee be glory and praise forever. Amen.



### THE JESUS PRAYER AND THE 3 POWERS OF THE SOUL

*Adapted from Metropolitan Hierotheos*

Man according to Scripture, has been created "after the image of God" (Col. 3:10). God is Trinity, that is, one essence in three Persons (Father, Son, and Holy Spirit). Thus the soul, being created in the image of God, is single as well as manifold.

The soul has three parts that must be united and turned toward God. The three parts or powers of the soul are the power to know, the power to love, and the power to will. According to the Fathers, the soul was created 1) to know God, 2) to love God, and 3) to do the will of God.

In this way the commandment is fulfilled: "and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mt. 12:30). When the mind remains in God through prayer and contemplation, it kindles within the soul a strong desire and love for God, which in turn strengthens man's will to keep the Commandments. In this way the soul is itself united, and is joined to God.

However, when the mind comes to ignore God, then the soul begins to desire and love created things instead of the Creator, and the will of man becomes subject to the tyranny of the passions. In this way the soul becomes first disunited and then eventually separated from God.

Through sin, the three powers of the soul go away from God and lose unity with one another. One part of the soul, usually the mind, may want to return to God, but the other parts may not wish to. This is the state of most Christians.

Nevertheless, the unity of the soul can still be restored through the Jesus Prayer. The return to God starts with the concentration of the mind. Our aim is to detach the mind from its attraction to the surrounding objects and bring it back to God.

Since the mind has the property of increasing love and desire for that which it is concentrated on, concentration on the Name of God leads to love from Him. However, in the same way, concentration on the things of the flesh or the world lead to love from them.

Therefore, let each man attend to his thoughts, for they will lead either to his unification with God or to his spiritual fragmentation – to eternal life or to eternal torment.



**GUARDING THE MIND AND THE HEART**  
*Saint Nicodemus of the Holy Mountain*

Everyone finds calm and rest at their center. As snails find rest within their crusty shell, as octopus in their chambers, as four-footed land animals in their dens, and as birds in their nests, so also with man, whose mind has the natural attribute to be calm, to find rest and to be in peace when it enters the heart and the inner man. Man too has the body as a region and dwelling, and the heart as its own center and room for resting. St. Isaac called the heart "the house of understanding." And as the animals when troubled and frightened run to their dens to be protected, so also the mind of man, when troubled by some assault of evil thoughts or some other internal or external circumstance, runs to the heart and shouts, "My Jesus help me! My Jesus save me!" and is thus liberated. St. John Climacus said: "The name of Jesus chastises enemies" and "Let the memory of Jesus be united with your breathing and then you will know the benefit of silence." The Apostle Peter preached: "And there is salvation in no one else [except Jesus], for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). This is why St. Macarios also noted: "For as it is not possible for the eye to see without light and for speech to be made without a tongue, or for hearing to take place without an ear, so also it is not possible without Christ to be saved and to enter the kingdom of heaven."

