

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 12, 2017

SUNDAY/NOVEMBER 12

23rd Sunday after Pentecost

St. John the Merciful

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

Coffee Hour; Church School

TUESDAY/NOVEMBER 14

7:00p.m. Vespers

WEDNESDAY/NOVEMBER 15

Beginning of 40 Day Nativity Lent

St. Paisios of Moldavia

8:00a.m. Divine Liturgy

THURSDAY/NOVEMBER 16

7:00p.m. Parish Council Meeting

SATURDAY/NOVEMBER 18

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

5:30p.m. Vigil; Confessions

SUNDAY/NOVEMBER 19

24th Sunday After Pentecost

St. Philaret of Moscow

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

Teen Class; Coffee Hour

MONDAY/NOVEMBER 20

7:00p.m. Vigil

TUESDAY/NOVEMBER 21

ENTRANCE OF THEOTOKOS

INTO THE TEMPLE

(One of "12 Great Feasts")

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



A Doxology by St. Nektarios

"God, to me, is glory and wealth and boast. He is the sweetest and most pleasant thing. He is my care and my nourishment. My soul is a creation of the breath of God. My body is the fashioning of God. By divine grace, I am one of God's generation. From God I received my being, and also the ability to move and breathe and to speak.

To God I daily entrust my spirit. To God I pray. I live with God, I serve and find myself with God.

I am so happy with the great, mighty and living God, Who is the provider of assistance and the worker of good things. He follows whatever I think, say and do. I receive God as the awesome judge of whatever I have done. I have God Who is calm and forgiving, forbearing and greatly merciful, savior and redeemer.

I know God Who is the beginning of all things, Who gives good things, Who is the fore-knower, overseer, all-wise, all-knowing, Who knows both the future and the present and the past. I hymn, I glorify, I bless and I supremely exalt the good, holy, righteous and true God.

I venerate and worship God Who loves mankind. I believe in God, I hope in God, I love God, Who is the spring of love. My soul and my mind exalt God and find rest. My heart desires God greatly.

I confess one Three-sun and Tri-hypostatic God. I proclaim one God: beginningless, everlasting, simple, surpassing-essence and undivided. This Unity and Trinity. These I confess, believe and proclaim.

The end, and to the Three-sun Godhead, be kingdom, praise and glory unto the ages of ages. Amen."

-St. Nektarios of Pentapolis, the Wonderworker

Offerings Week of November 12

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia, Alexandra, John & Ivanna; for the health of Derek (birthday); in memory of Protodeacon Keith Russin.

Wine: in memory of Vaschen; in memory of John; for Maria, Paul, Maria and Luke.

Flowers: the health and salvation of Sarah (birthday).

Synodicon: Memory Eternal!

Nov. 12, 1916 Peter Kliaga
Nov. 12, 2004 Olga Skopak
Nov. 13, 1963 Peter Chabra
Nov. 15, 1929 Fr. Nikita Borisoff
(rector 1920-1922)
Nov. 16, 1950 Francis Romanofsky
Nov. 16, 1965 Anastasia Kuzmiak
Nov. 16, 1977 Michael Putyrsk
Nov. 16, 2009 Mary Romanak
Nov. 17, 1951 Vladimir Pasechnik
Nov. 17, 1977 Stanley Bozinta
Nov. 19, 1941 Mary Skwarla
Nov. 19, 1959 Andrew Panacek
Nov. 19, 1978 Mary Suseck
Nov. 19, 2007 Vera Somoluk
Nov. 19, 2007 Archbishop Peter

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.

Nov. 12 Chirnoaga, Moldoveanu, Vajda & Sue
Nov. 19 **Lenten Coffee Hours Begin**
Nov. 19 Peterson, Bakaletz, Mattei, Erkman
& Stone
Nov. 26 Kita, Nevitt, Keller, Turri, Kachek
& Torrisi

Counters Schedule

Nov. 12 Ciprian C. & Jill P.
Nov. 19 Irina S. & Lisa K.
Nov. 26 Larissa M. & Paulina N.

Ushers Schedule

Nov. 12 Jerome S & Adrian M.
Nov. 19 Dennis F. & Robert E.
Nov. 26 Edward S. & Kahka K.

Sunday Readers Schedule

Nov. 12 Austin K. / Nov. 19 Ciprian C.

Names Day Greetings

St. Matthew/Nov. 16: Todd Matthew Peterson
Many Blessed Years!

The 40 Day Nativity Lent

On November 15, we enter into the Nativity Lent in preparation for the Nativity of our Lord (Dec. 25th). A fast is observed from meat, dairy, fish, wine and oil. On most weekends, fish, wine and oil are permitted, and on other festal days. Your parish wall calendar, the printed monthly bulletin and the parish website bulletin indicate modifications to the Fast.

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.

Many Blessed Years!

To Peter and Susan Gorbatuk, celebrating 40 years of Marriage!

Bins for Non-Perishable Foods

During the Nativity Lent, you may bring food items to the church vestibule for the local food bank.

Alaska Children Toy Drive Is Taking Place

Please speak with Larissa Mattei for particulars.

A MEMORANDUM ON PARISH FINANCIAL STEWARDSHIP

Parish Membership

A parishioner is one who belongs to a particular parish church; is known unto the spiritual father, that is the priest; and is a registered member, committed to the parish community and supporting it in the stewardship of time, talent and tithe.

If you are frequenting Ss. Peter & Paul in Manville and live in the area, you are invited to register to become a parishioner. Speak with Father James. All parishioners receive bi-monthly in the mail offering envelopes. If you are not receiving them, you are not registered as a parishioner.

Financial Support of Your Parish

Parishioners support their parish through the usage of the offering envelopes – 52 Sundays, Christmas and Pascha.

Parishioners are encouraged to make “*a first-fruit offering*” that is of our treasure, we set aside our first offering to God. Secondly, we make a self-determine “*percent offering*” (10%,8% 5% etc.) rather than a “dollar amount” (\$20,\$15, \$12 etc.). A growing number of our parishioners tithe (10%) or some other self-determined proportionate offering based on a percentage.

An Understanding of Why and How We Make Our Offerings

The act of “supporting” our church needs to be understood in the context of making offerings to God. This we do at every Sunday Divine Liturgy. Here, we offer ourselves – our hearts, minds and wills to Jesus Christ. Jesus Christ takes us – washing us in His Blood and offers us with Himself as a gift to God the Father – “Thine own of Thine own we offer unto Thee, in behalf of all and for all” – which means “for everyone and for everything.”

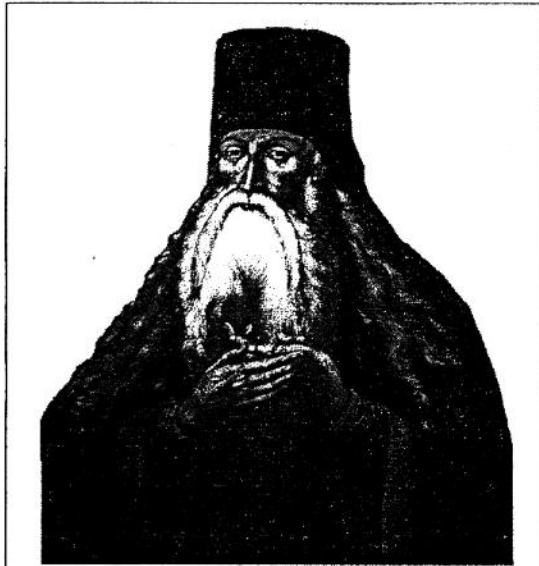
We gift ourselves over to the Lord. This giving of ourselves is expressed in a symbolic manner – the tithe, candles, prosphora, flowers, incense, monetary gifts, etc. They express in a “partial” way the “full” offering of our lives to God.

Aside from the aspect of “offering,” there is that of “fulfilling the salvific work” of the church – that is the offerings and support we give the church enables the church to pay bills and provide for mission, education, outreach and fellowship. It is essential that we understand that the offering of our lives and what we are gifted with – time, talent and treasure – is transformed into the work of carrying out the Mission of Jesus Christ.

Schooled in the Theology of Stewardship

Our Christian Way of life touches everything: birth, growth, eating, learning, time, marriage, family, vocation and even death, burial and resurrection. How important it is that we rightly understand our stewardship – what God has entrusted us with!

Take the time to read – or perhaps refresh your memory – by reading the parish handout, *The Theology of Stewardship*. This 19 page booklet (free) may be found on the vestibule stand.



SAINT PAISIUS VELICHKOVSKY
Commemorated on November 15th

Saint Paisius Velichkovsky is the person who transmitted Eastern Orthodox elderhood or the concept of spiritual guidance to the Slavic world.

A Ukrainian by birth, Pyotr Velichkovsky was born in Poltava, where his father, Ivan, was a priest. At the age of 17 he took monastic vows and went to Mount Athos, where he established a separate hermitage for himself and his followers. It is there that he came across the Greek tradition and practice of spiritual guidance through charismatic elders.

In 1764 Prince Grigore III Ghica of Moldavia asked Paisius to revive the monastic life in his country. Thereupon Paisius and 64 other monks went to Iași. While living in the principality, Paisius led several sketes, notably the Neamț Monastery.

Paisius wrote theological epistles to his disciples and translated into Russian a great number of Greek theological writings, including the Philokalia. He exerted immense influence on the startsy of the Optina Monastery both through his translations and through his personal disciples, such as Feodor Ushakov. Paisius's translation of Philokalia was one of the favorite books of saint Seraphim of Sarov, who received blessing to go to Sarov for spiritual devotion from the Paisius's monastery close friend abba Dositheus near Kiev.

Adapted from Wikipedia.org

ABOUT THE PHILOKALIA

The Philokalia is a collection of writings, mostly centering on practicing the virtues and spiritual living in a monastery. In recent decades it has become an important resource for Orthodox Christians, laity and clergy alike, in personal living and in some ways has achieved status as a major secondary spiritual written resource (after the primary one, Holy Scripture) along with St. John Climacus' The Ladder of Divine Ascent.

The Philokalia was first published in Venice in 1782. The collection's full title is The Philokalia of the Neptic Fathers. Neptic is an adjective derived from the Greek Nipsis (or Nepsis) referring to contemplative prayer and meaning 'watchfulness'.

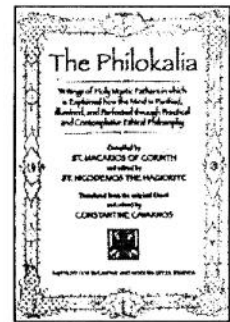
Philokalia is defined as the "love of the beautiful, the exalted, the excellent, understood as the transcendent source of life and the revelation of Truth." In prayer the mind is trained to become aware of God as a living presence as the source of being of all creatures and sensible forms. The writings of The Philokalia have been chosen above others because they "...show the way to awaken and develop attention and consciousness, to attain that state of watchfulness which is the hallmark of sanctity. They describe the conditions most effective for learning what their authors call the art of arts and the science of sciences, a learning which is not a matter of information or agility of mind but of a radical change of will and heart leading man towards the highest possibilities open to him, shaping and nourishing the unseen part of his being, and helping him to spiritual fulfillment and union with God."

Guide to Reading the Philokalia

Like all spiritual readings, the Philokalia should be read under the guidance of a spiritual father as to avoid misinterpretations or malpractice of spiritual remedies. For those who are not practicing monastics, the text may seem extreme. However, there are also sayings and writings that are relevant to those who are called to "remain in the world" such as the practice of virtues or the controlling, even extinguishing, of the passions.

Also, this work is not meant to be read all at once. It should be approached like a Merck's Medical Journal: look up the things that are relevant for whatever moment you as a reader need it. The English translations make it easier to use it in this way. For an example, if you are wondering about what patience is about, simply look at the index. If the page numbers are in bold, then it is a significant passage of text addressing that issue; otherwise it may appear as either one sentence or a small part of a larger context.

Adapted from Wikipedia.org & OrthodoxWiki.org / The Philokalia is available online or at Borders / Barnes & Noble.



THE FAITH OF THE SAINTS, by St. Nicholas of Zicha (+1956)

THE SOCIAL VIRTUES TO BE PRACTICED

Almsgiving. "When thou doest alms, do not sound a trumpet before thee as the hypocrites do, that they may have glory of men. Let not thy left hand know what thy right hand doeth. And thy Father which seeth in secret shall reward thee openly."

Giving without hesitation. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42). Give all in the name of Christ and for the brotherhood's sake.

Loving your enemies. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). There is no other way to cooperate with Christ, or to establish peace and brotherhood.

Doing good to men. How? Just as we wish that men would do to us. "Whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets" (Matt. 7:12). After the two great commandments of Christ, this is the greatest.

Forgiving your brother. "If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying: I repent, thou shalt forgive him" (Luke 17:3-4). Try to experience the joy of forgiving.

Humbleness. Christ was born in a stable. Why should we then strive after the highest honors and the first places? "Go down and sit in the lowest seat." "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Luke 14:10-11).

Show pity to sinners. That is the way to help and reform them. Ridiculing and condemning them is of no avail. Christ considered them sick. He visited them (Zaccheus), ate with them (Matthew), spoke kindly to them (women sinners), and thereby restored their spiritual health and human dignity.



Abiding in Christ. "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John 15:5). Let Christ therefore enter into your heart as into His own chamber, and let Him direct out from your heart all your thoughts and desires and activities.

Expectation of death and the Judgment. He is an unintelligent man who, seeing and hearing how thousands of human beings die every day, never thinks of his own death, but hoards food for a long future. God said: "Thou fool, this night thy soul shall be taken of thee; then whose shall those things be?" (Luke 12:20).

Thankfulness toward God is a great virtue. If you have received from God a little, and if you are thankful to Him for it, He will multiply it, as He multiplied the five loaves of bread.

Praising the Lord. Do not ask glory from men but give glory to God. The more you give, the more you shall receive. Say as the Holy Virgin said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior" (Luke 1:46).

