

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 19, 2017

SUNDAY/NOVEMBER 19

24th Sunday After Pentecost

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

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

WEDNESDAY/NOVEMBER 22

7:00p.m. Compline & Akathist to
St. Alexander Nevsky with anointing
with oil from his tomb

THURSDAY/NOVEMBER 23

9:30a.m. Akathist to "Glory of God"

FRIDAY/NOVEMBER 24

St. Katherine Great-Martyr

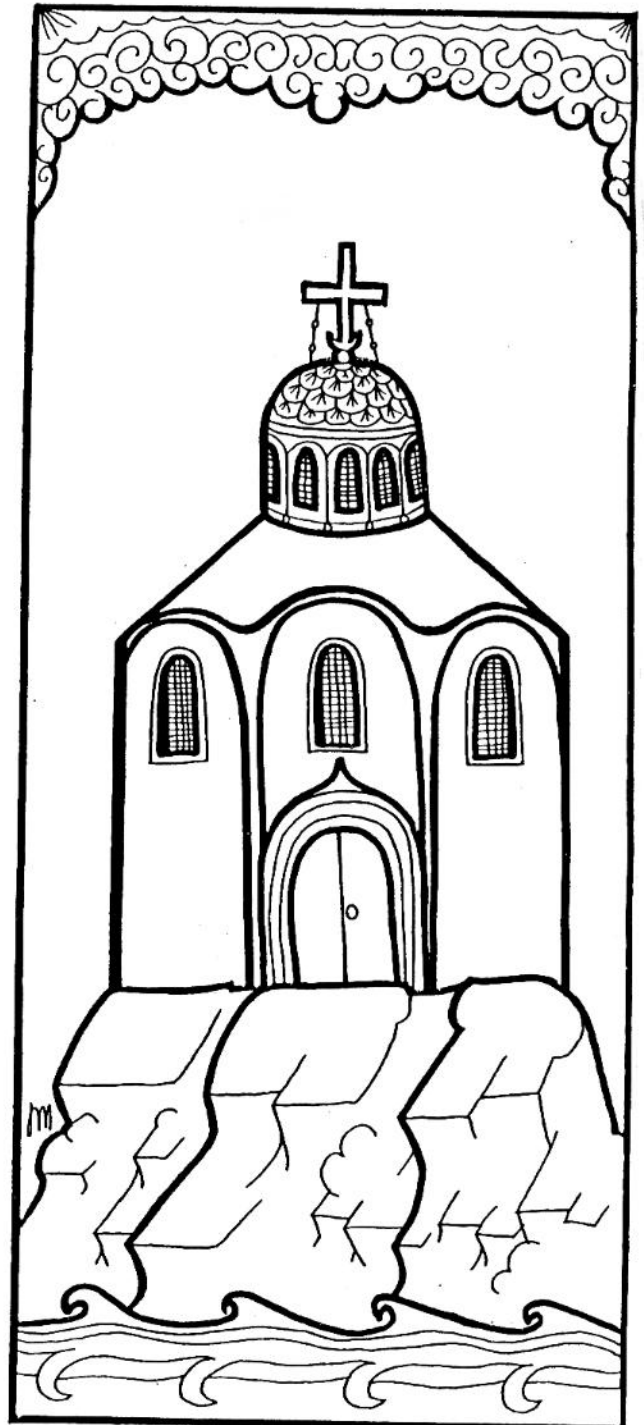
9:30a.m. Akathist & anointing with
oil from tomb of St. Katherine
4:00p.m. Memorial for + John
(father of Maria Torrisi)

SATURDAY/NOVEMBER 25

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

SUNDAY/NOVEMBER 26

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School; Q. & A. Period; Coffee Hour



Offerings Week of November 19

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia, Panteleimon, Eva & Ivanna; in memory of Bocai and Sarchisian families; for the health of Libbye & Mark (anniversary) for the health of Catherine.

Flowers: in memory of Richard and Ralph.

Litya Breads: for the health of Katherine.

Synodicon: Memory Eternal!

Nov. 20, 1977 Mary Kachorsky
Nov. 20, 2002 Raymond Bolash
Nov. 21, 1997 George Zvonchenko
Nov. 21, 2004 Ann Zeban
Nov. 22, 2008 Anastasia Barna
Nov. 23, 1968 Daniel Podobed
Nov. 23, 2015 Zinaida Neudachin
Nov. 25, 1968 Michael Spotts
Nov. 25, 1971 Julia Hansen
Nov. 26, 1950 Metrophan Saffron
Nov. 26, 1953 Sauka Greunther
Nov. 26, 2002 Mary Gavlick

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. 19 **Lenten Coffee Hours Begin**
Nov. 19 Peterson, Bakaletz, Mattei, Erkman & Stone
Nov. 26 Kita, Nevitt, Keller, Turri, Kachek & Torrisi
Dec. 03 Inga, Eka, Marina & Nona

Counters Schedule

Nov. 19 Irina S. & Lisa K.
Nov. 26 Larissa M. & Paulina N.
Dec. 03 Rebecca O. & Ekaterini M.

Ushers Schedule

Nov. 19 Dennis F. & Robert E.
Nov. 26 Edward S. & Kahka K.
Dec. 03 Timothy S. & Peter B.

Sunday Readers Schedule

Nov. 19 Ciprian C. / Nov. 26 Daniel T.

Names Day Greetings

St. Alexander/Nov. 23: Alexander Torrisi
St. Katherine/Nov. 24: Kathyrn Motoviloff, Ekaterini Margiani, Katerina Gedevani & Katherine Mantzafos
Many Blessed Years!

The 40 Day Nativity Lent

On November 15, we entered into the Nativity Lent in preparation for the Nativity of our Lord (Dec. 25th). A fast is being 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.

Bins for Non-Perishable Foods

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

5th Annual Coat Drive Is Underway

This year, your donation will benefit the children and families of the Appalachian Mountains. Kindly place your unwanted coats, hats, gloves and scarves in the bin at entrance of church hall no later than December 11th.

General Church Clean-Up

On Saturdays, December 2nd and 9th, a general clean-up will take place for preparing the church for the Feast of the Nativity. We begin at 10:00a.m. Your participation is welcomes.

The Year 2017 is Coming to A Close

It would be nice to have our parish finances end in black ink. Your attention to your offerings is appreciated.

Some symbols of the early Church as written by Protopresbyter Constantine Callinicus are: The *snake* sometimes symbolizes the devil and other times the copper snake that was lifted up on a stick during the times of Moses. And so it symbolizes Jesus Christ who was hung on wood. *Birds* were sometimes inscribed in frescoes with laurel branches in their beaks, flying upwards, denoting the soul flying up towards God. The crow symbolizes Christian vigilance. Two crows flying denotes the battle against fleshly desires. The dove represents the disciples of Christ as well as the Holy Spirit. The peacock opening its feathers represents the immortality of the body. The double-headed eagle symbolizes the double character of the empire, the worldly and the priestly, and so it is called the defender of the church and state.

STEWARDSHIP OF TREASURE

Nine Points For Consideration

1. The Parish Church of Ss. Peter & Paul in Manville, is supported only by our parishioners. 85% of the total income is received by means of the 52 Sunday Envelopes.
2. All parishioners receive bi-monthly envelopes in the mail. If you are not receiving envelopes, you are not registered as a parishioner.
3. In terms of financial support of the parish, there is no required or suggested amount in dollar value of your offering. There are no minimal or maximal guidelines.
4. Parishioners are strongly encouraged to adopt the proportionate giving model of offering that has been implemented in our parish since 2006.
5. In adopting the proportionate giving model, you self-determine what percentage (%) of your income you will offer as a “first-fruit” offering on a regular basis, offered in thanksgiving using the Sunday envelope system.
6. The percentage of an offering may be the standard “tithe” (10%) or it may be a “proportionate offering” of any meaningful self-determined percent as for example, 3%, 5%, 7%, 12 % etc.
7. The Parish Church does not examine or keep records on who is or is not a proportionate giver, this is between you and God. Total amounts of offerings are kept only for tax purposes.
8. The concept of “first offering” means that we dedicate to the Lord the first portion of our income as an offering of thanksgiving. We understand and separate this offering from our latter obligations and needs, food shelter, mortgage, utilities, entertainments, etc. which belong to the realm of paying bills.
9. Any gift offered to the Lord and His work through His Church is an acceptable offering inasmuch as the one offering the gift offers “oneself” as the primary gift. Our offerings are tokens expressive of our love and commitment to the Lord and are made in a cheerful, generous and sacrificial manner.

For reference and further reading: *“The Theology of Stewardship.”* This 19 page booklet by the Orthodox Church in America (OCA) gives a complete examination of proportionate giving. This is the key document that guides our parish understanding of financial offerings. The booklet may be found on the vestibule stand or picked-up in the hall office.

2017 Saints Peter & Paul Parish Fiscal Summary	Total Income	Total Expense	Year to Date Profit (Loss)	Sunday Envelope Budget	Sunday Envelope Actual	Surplus/Loss
January	\$12,273.87	\$13,083.94	(810)	\$11,057.69	\$9,615.00	(1,443)
February	\$10,071.73	\$7,886.08	2,186	\$8,846.15	\$8,435.00	(411)
March	\$11,491.10	\$17,457.81	(5,967)	\$8,846.15	\$9,529.00	683
1st Quarter	\$33,836.70	\$38,427.83	(4,591)	\$28,750.00	\$27,579.00	(1,171)
April	\$20,673.98	\$19,320.04	1,354	\$11,057.69	\$10,412.00	(646)
May	\$10,567.17	\$4,750.16	5,817	\$8,846.15	\$9,532.00	686
June	\$8,886.35	\$26,760.91	(17,875)	\$8,846.15	\$6,623.00	(2,223)
2nd Quarter	\$40,127.50	\$50,831.11	(10,704)	\$28,750.00	\$26,567.00	(2,183)
July	\$14,541.28	\$12,922.34	1,619	\$11,057.69	\$9,585.00	(1,473)
August	\$10,137.00	\$7,135.98	3,001	\$8,846.15	\$7,963.00	(883)
Sept	\$16,012.85	\$8,822.18	7,191	\$8,846.15	\$6,783.00	(2,063)
3rd Quarter	\$40,691.13	\$28,880.50	11,811	\$28,750.00	\$24,331.00	(4,419)
Oct	\$18,538.21	\$11,805.11	6,733	\$11,057.69	\$11,284.00	226
4th Quarter	\$18,538.21	\$11,805.11	6,733	\$11,057.69	\$11,284.00	226
YTD	\$133,193.54	\$129,944.55	3,249	\$97,307.69	\$89,761.00	(7,547)

Notes:

1st & 2nd quarter variance is due to full year church insurance premium paid in June, church envelope order, which lasts us a few years, and candle order, expense is incurred up front, income comes in from candle sales

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 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.

ENTRY INTO THE TEMPLE OF OUR MOST HOLY LADY MOTHER OF GOD AND EVER VIRGIN MARY

Celebrated on the 21st Day of the Month November

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not Herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, -- said Blessed Jerome, -- how the Most Holy Virgin spent the time of Her youth, -- I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".



But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is made that the holy Empress Helen built a church in honor of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God -- foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

Translation by Fr. Stephen Janos from the Moscow Patriarchate texts, the "Reference Book for Clergy-Servers"

LIVING IN THE BODY

Going to church for worship is one element in living as a Christian. *Being church* means making an active contribution to the Church's life, being a vital organ in a living body.

The first step in being church is being connected to others in our parish by:

- **Cultivating community** in the "fellowship of the Holy Spirit." Get to know one another in a more than casual way.
- **Treating others as brothers and sisters in the family** of God in Christ. Give others the time and attention we would give to our blood relatives.
- "Above all, **clothing yourselves with love**, which binds everything together in perfect harmony" (Colossians 3:14).



We nurture the relationships in the parish or the eparchy when we:

- ✘ **Share our lives** – Authentic fellowship calls for more than coffee-hour courtesies. Grow to the stage when you can share your troubles as well.
 - ✘ **Learn together** - Take part in adult formation, retreats, or workshops to encourage others as well as to improve our own spiritual life.
 - ✘ **Work together** - Join in parish projects or committees to support the work of others as well as to make our own contribution. "*So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith*" (Galatians 6:10).
 - ✘ **Encourage each other** – by supporting their efforts, praying for their concerns and building them up in the eyes of others. "*Love one another with mutual affection; outdo one another in showing honor*" (Romans 12:10).
 - ✘ **Bear one another's burdens** – Be accepting of the weaker community members. There is no "perfect" church: every parish is made up of "saints" who are sinners, each with their own weaknesses and infirmities. "*Bear one another's burdens, and in this way you will fulfill the law of Christ*" (Galatians 6:2).
 - ✘ **Admonish one another** – Do not shrink from confronting "family members" who are hurting others by promoting conflicts, pettiness, or legalism. "*My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted*" (Galatians 6:1).
 - ✘ **Protect the unity of the church** – by avoiding gossip or cliques, and speaking ill of others.
 - ✘ **Restore broken relationships** – when they occur by admitting our faults. No project or program is worth harming the family's inner life. "*If anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive*" (Colossians 3:13).
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