

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 23, 2018

SUNDAY/SEPTEMBER 23

17th Sunday After Pentecost

Conception of St. John the Baptist

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

Coffee Hour; Church School

MONDAY/SEPTEMBER 24

7:00p.m. Compline & Akathist to

St. Sergius of Radonezh (Sept. 25)

WEDNESDAY/SEPTEMBER 26

7:00p.m. Vespers

THURSDAY/SEPTEMBER 27

St. Anthimus of Wallachia

8:00a.m. Divine Liturgy

SATURDAY/SEPTEMBER 29

Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 30

18th Sunday After Pentecost

St. Michael of Kiev

(Names Day of Abp. Michael)

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

Coffee Hour; Church School

Q. & A. Period

5:30p.m. Vespers

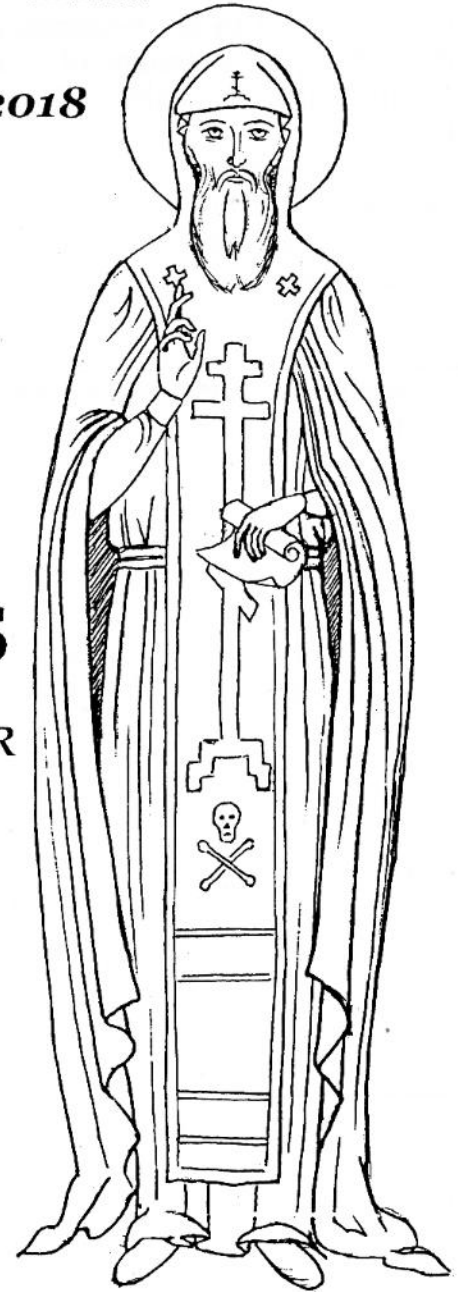
MONDAY/OCTOBER 1

Protection of Holy Theotokos

8:00a.m. Divine Liturgy

SAINT SERGIUS

WONDERWORKER
OF RADONEZH



Troparion, Fourth tone:

*As a champion of the virtues and as a true soldier of Christ God, /
thou didst struggle mightily against the passions in this temporal life, /
and thou wast a model for thy disciples in chants, vigils and fasts. /
Wherefore the Most Holy Spirit dwelt in thee, / and thou was brightly
adorned by His grace. / But as thou hast boldness towards the Holy
Trinity, / remember the flock which thou didst gather so wisely / and
forget not to visit thy children as thou didst promise, // O Sergius, our
holy father.*

Offerings Week of September 23

Relics Candle: for parishioners; in memory of Ivanna; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; health of Marie (birthday).

Olive Oil: health of Theodosia (birthday) & Jeffery (birthday); in memory of Sarchisian and Bocai families; for the health of Fr. Samuel, Julitta and family.

Wine: for health, salvation and protection of Tabitha (birthday), Simona, Gabriel, Kurt, Mariana and Stefan; for safe travelling.

Flowers: for the health of Theodosia (birthday); in honor of the Theotokos, our great Protectress.

Synodicon: Memory Eternal!

Sept. 23, 1985 Mary Koles
Sept. 24, 1917 Evdokia Philmiuchuk
Sept. 25, 1937 Kuzma Trushko
Sept. 25, 1959 Marie Dezko
Sept. 25, 1997 Olga Semergieff
Sept. 28, 1953 Thomas Lisowski
Sept. 29, 1929 Demetrius Berdar
Sept. 30, 1954 Wasyl Kluchnik
Sept. 30, 1966 Anna Gnoinsky
Sept. 30, 1983 Anna Motoviloff
Sept. ?, 1930 Stephen Chemeris

Orthodox Study Bibles On Sale (New Testament & Book of Psalms)

At the vestibule stand \$25. Limited supply.

Coffee Hour Schedule

Sept. 23 Inga, Eka, Marina & Nona
Sept. 30 Sokol, Nasledysheva, Staina & Sarchisian

Counters Schedule

Sept. 23 Larissa M. & Paulina N.
Sept. 30 To be determined

Ushers Schedule

Sept. 23 Edward S. & Khaka K.
Sept. 30 Dennis F. & Robert E.

Readers Schedule

Sept. 23 Cameron P. / Sept. 30 Austin K.

Adult Study Classes: The Four Thursdays of October – “The Orthodox Study Bible”

Oct. 4th: An Introduction & Survey of the book
Oct. 11th: Reading & Studying Are Different
Oct. 18th: Historical, Typological & Transformation
Oct. 25th: Expanding sources of Scripture Study
In Conference Room 7-8:30p.m. Join us! Bring your Orthodox Study Bible.

Congratulations & Many Blessed Years!

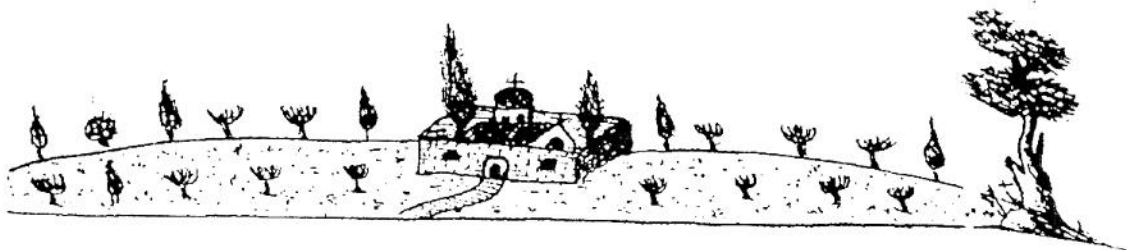
To Theodosia (Tessie) Nevitt, celebrating her 85th Birthday!

Visitation of Archbishop Michael – October 6 & 7

October 6/Saturday: 5:00p.m. Confessions; 5:30p.m. Vigil; followed by Supper in Lower Hall with Archbishop Michael

October 7/Sunday: 9:00a.m. Entrance of Archbishop Into Church & Vesting; 9:30a.m. Divine Liturgy; followed by Festal Meal in the Hall

We hope all our Parish Family will be present.



St. Anthimus the Georgian

Commemorated on September 27



TROPAR TONE 3

*O Holy Father Anthimus with diligence you did order well
The pastors and instructors of your flock. With divine wisdom
You did pour forth rivers of living words.
You did give your life for your flock and obtain the
Crown of martyrdom from Christ God, to whom do you
Pray, that peace and mercy be granted to those who
Celebrate your holy memory.*

Saint Anthimus was born in Georgia, and his parents were called John and Mary. The child received the name Andrew in Baptism, and his parents raised him as an Orthodox Christian.

Andrew was captured by Turks who invaded Georgia when he was young, and he was one of many who were made slaves in Constantinople. There he learned to speak Greek, Arabic, and Turkish, and also became skilled in woodcarving, embroidery, and painting. After a few years as a slave, Andrew escaped and fled to the Ecumenical Patriarchate for refuge.

Around 1690, Andrew was invited to Wallachia by Prince Constantine Brancoveanu (August 16), who had heard of his talents. After a year or so, he became a monk and received the name Anthimus. Later, he was ordained to the holy priesthood. He was placed in charge of the royal print shop in Bucharest, and later set up a printing house in the Snagov Monastery. The monastery printed sixty-three books in Romanian, Greek, Arabic, and Georgian. Saint Anthimus was the author of thirty-eight of them. He was chosen to be the igumen of Snagov in 1696.

The saint was consecrated as Bishop of Rimnicu-Vilcea in 1705, and three years later he was made Metropolitan of Wallachia. As Metropolitan, he established schools for poor children, and built churches and monasteries. Since he was a woodcarver, he used his talent to beautify many churches.

Saint Anthimus was a zealous pastor who satisfied his flock's hunger for spiritual knowledge. Preaching in the Romanian language, he taught them the saving truths of Orthodoxy, and offered words of encouragement and consolation. His edifying books and sermons are part of the spiritual legacy of the Romanian Orthodox Church.

Metropolitan Anthimus was arrested by the Turks in 1716 and sentenced to be exiled at Saint Catherine's Monastery on Mt. Sinai, but he never arrived at his destination. On September 27, 1716, he was killed by the soldiers who were escorting him. They cut his body into little pieces and threw them into the Tungia River, south of the Danube. Thus, the faithful servant of Christ received the crown of martyrdom.

Saint Anthimus was a true shepherd of his flock, and a father to his clergy. He was glorified by the Orthodox Church of Romania in 1992.

KEEPING CHRIST IN MIND BETWEEN SUNDAYS

Written by the Very Rev. Vladimir Berzonsky

"When you come out of church do not begin to be distracted toward vain and useless matters, lest the devil come and find you occupied with them. It is as when a crow finds a grain of wheat on the plain before it has been covered up with earth and picks it up and flies off. So the devil removes the memory of the words of the catechesis from your hearts" (St. Simeon the New Theologian, The Discourses, Ch. XXX, 1)

There are many ways to state the same problem: How does one retain the peace, joy, inspiration and faith accrued within the mind and soul? What can be done to hold onto those glorious gifts of grace from the time I drive from the church's parking lot until the next time I enter? Like the song of Elton John for Lady Diana's funeral, "Candle in the Wind," many of us hardly make it home without surrendering our spiritual selves to some passing motorist or the checkout clerk in the supermarket. We blow up when cut off on the road or when treated discourteously.

One must work at self control. In a culture that encourages us to "let it all hang out," whatever that implies, or to "be in touch with your inner self," the implication is that we should feel free to express our emotions and disregard the effect it has on others. We are a self-indulgent people and rarely excuse ourselves for bad behavior. This is in opposition to the person we must become if we dare call ourselves Christian. Read slowly the Sermon on the Mount chapters 5-7 in the St. Matthew gospel to find what it is our Lord expects from us.

We are capable of continuing the uplifting emotions that charged our spiritual batteries while in church. You may say that you are easily distracted and that may well be; however, it shows that you have to take control of your thought patterns. St. Maximus the Confessor wrote that we are like riders on horses. We are the rider. We have a mind, a memory, and a plan for where we wish to go. The horse is like the irrational passions that want to control us, set the route or have no route, and act in an arbitrary fashion. Who is in control?

A third element in connecting the spiritual high one feels when in church from one church service to another is to pray continually. Much has been written about this controversial and even frustrat-

ing demand from St. Paul [1 Thessalonians 5:17]. Some even try to explain the order away, such as saying that work is prayer. But St. Paul meant it literally. It is possible and worthwhile to develop a constant consciousness of the Holy Trinity. When the Bible and church fathers ask that we have a fear of God, they mean that by the awareness of God's omnipresence we are cautious, even fearful, of acting or speaking in ways that offend His presence.

We all know that prayer takes several forms. We soon memorize certain psalms and those prayers we say mornings and evenings. And it's always proper to begin with them. We may go on to lift up personal prayers for our immediate needs: For the ill, the needy, those in some circumstance that calls for our

concern, and we move on to contemplation, enjoying the feeling that overwhelms us after we pray or even without verbal prayers, when we imbibe the grace of the Holy Spirit like warm water flowing through our souls.

What happens when we lose those exquisite feelings of being in the Lord's presence? It happens when we say mean, vulgar, silly words to others or even to ourselves. Or when we stew in some real or imagined feeling of anger, dejection, rejection or grief. That is when it takes both courage and grace to be humble enough to realize that we are alienated from the loving Lord, to beg forgiveness, and to reconnect with the energy of the Holy Spirit "present everywhere and filling all things" and to fill us again with Himself.



ON THE BENEFITS OF ATTENDING THE LITURGY

St. Maximos the Confessor

It is necessary for every Christian to spend time in the holy church of God, and never to miss the celebration of the Divine Liturgy – for here, the holy angels have custody – they register the people going in each time and offer their angelic intercessions on their behalf. Each person who is found present at the Divine Liturgy, the grace of the Holy Spirit transforms, remolds, and truly remodels into a more divine image, conforming to Himself.



THE CROSS-BEARING MEANS BEING CRUCIFIED

Jesus Christ invites us to follow Him: (Mk. 8:35)

“Whosoever desires to come after Me, let him deny himself, take up his cross and follow Me.”

To follow Christ we die to our Old Fallen Human Nature and assume New Human Nature by being born again in water and the Spirit (Baptism):

“Do you not know that as many as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through Baptism into death, that just as Christ was raised from the dead by the Glory of the Father, even so we should walk in newness of life. For if we have been united in the likeness of His death (by having our sinfulness drowned in the Baptismal waters); certainly we also should be in the likeness of His resurrection. Knowing this, that our *Old Man* was crucified with Him, that the body of sin might be done away with.” (Romans 6:3-6)

In other words, we live a crucified life in Christ (dying to the *Old Man*) and we live at the same time a resurrected life in Christ (living as the *New Man*). Followers of Christ are always dying and being resurrected. Apostle Paul continually reminds us of the need for us to experience spiritually ourselves crucified:

“And those who are Christ’s have crucified the flesh (meaning sinful passions) and desires.” (Gal. 5:2)

“But God forbid that I should boast except in the cross of the Lord Jesus Christ, by it the world has been crucified to me, and I to the world.” (Gal. 6:14)

“I have been crucified with Christ, it is no longer I who live but Christ lives in me, and the life I now live in the flesh (body), I live by faith in the Son of God, who loved me and gave Himself for me.” (Gal. 2:20)

Rejoice, O Cross, as you do signify the mortification of the flesh!
Rejoice, O Cross, for you do slay the insurrection of the passions!



ON FEAR AND LOVE

By St. Isaac the Syrian

Just as it isn't possible for someone to cross the great sea without a ship, so someone can't reach love without fear. We can cross the tempestuous sea placed between us and the spiritual paradise only with the ship of repentance, borne by the oarsmen of fear. If these oarsmen of fear don't handle the ship of repentance well, by which we cross the sea of this world toward God, we will be drowned in it. Repentance is the ship, fear is the rudder, love the divine harbor. So fear puts us in the ship of repentance, and we cross the tempestuous sea and it guides us to the divine harbor, which is love where all those who labor and have been enlightened by repentance arrive. And when we have reached love, we have reached God. And our journey has ended and we have reached the island which is beyond this world.

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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