

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 21, 2018

SUNDAY/OCTOBER 21

21st Sunday After Pentecost

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

MONDAY/OCTOBER 22

7:00p.m. Vespers

7:30-9:30p.m. Desserts at Rectory on
Occasion of Names Day of Fr. James
(You are invited- bring nothing)

TUESDAY/OCTOBER 23

St. James, Brother of the Lord

7:40a.m. Hours; 8:00a.m. Divine Liturgy
7:00p.m. Compline & Akathist to Icon
"Joy of All That Sorrow" (Oct. 24)

WEDNESDAY/OCTOBER 24

6:30p.m. 25th Anniversary Memorial on
repose of Joan Filippini (Oct. 30, 1993)

THURSDAY/OCTOBER 25

6:30p.m. Compline
7-8:30p.m. Study Class: "Scriptures –
There Is More Than The Text"

SATURDAY/OCTOBER 27

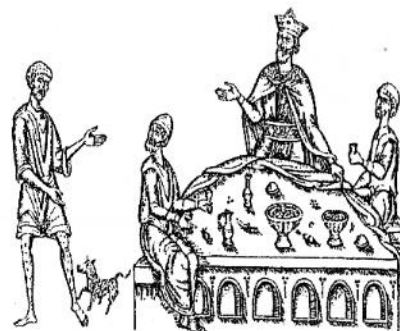
9:30a.m. Akathist to our Lord; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 28

22nd Sunday After Pentecost

St. Job of Pochaev

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



THE RICH MAN AND LAZARUS



ON THE LOVE OF CHRIST

Saint John the Dwarf

Instructing the brethren in the Scetis, St. John used this story of a repentant human soul: "In one town, there lived a beautiful woman, a prostitute, who had many lovers. A certain prince suggested to this woman that he would take her as his wife if she promised him that she would live honorably and faithfully in marriage. She promised this and the prince took her to his court and married her. Learning of this, her former lovers decided somehow to bring her back to her former ways. However, they dared not face the prince but rather went around the back of the court and began to whistle. The woman heard the whistling and recognized it and quickly stopped her ears and hid in the inner chamber of the court and locked the door behind her. Thus, she was delivered from new temptations." St. John explained this story in the following manner: "the female prostitute is the soul; her lovers, are the passions; the prince is Christ; the inner chamber is the heavenly habitation; the lovers who whistle and entice are the demons. If the soul would constantly turn from its passions and flee to God, then the passions and the demons would be frightened and flee from it."



Offerings Week of October 21

Relics Candle: for parishioners; in honor of St. John of San Francisco; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; in memory of Gabriela, Floarea, Gheorghe, Elena, Petre, Valeria, Mihail, Aniceta, Alexandru, Sasinca, Ilie, Aureli and family.

Olive Oil: in memory of Sarchisian & Bocai families; for the health of Michael (birthday); for the health of Cindy and Kathlyn (birthdays).

Wine: in honor of St. James

Flowers: in honor of the Theotokos, our Great Protectress.

Parish 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 Nicholas Kulina

Coffee Hour Schedule

Oct. 21 Peterson, Bakaletz, Mattei, Erkman & Stone

Oct. 28 Kita, Nevitt, Keller, Turri, Torrissi, & Kachek

Nov. 04 No Coffee Hour – (Fall Dinner)

Counters Schedule

Oct. 21 Irina S. & Lisa K.

Oct. 28 Larissa M. & Paulina N.

Nov. 04 Rebecca O. & Ekaterina K.

Ushers Schedule

Oct. 21 Dennis F. & Robert E.

Oct. 28 Edward S. & Kahka K.

Nov. 04 Timothy S. & Peter B.

Readers Schedule

Oct. 21 Austin K. / Oct. 28 Cameron P.

Reminder to Those Approaching for Holy Communion on a Regular Basis

If, you are absent from the Sunday Divine Liturgy for 3 weeks or more in a row, you must go to Holy Confession in order to continue receiving the Holy Eucharist. This applies to both adults and children of Confession age (8 and up).

Scrip Fund-Raising Program

This is a new endeavor for our parish. It is a no-selling program that allows families to raise \$ for Ss. Peter & Paul Church. Scrip is just another way to pay for everyday purchases using gift cards in place of cash, checks and credit cards. Check out the information on the vestibule stand.

Our Sympathy Is Expressed

Our Sympathy is expressed to Jerome Stone and his family, on the repose of his father, Jerome (+Oct. 14th). May the Lord give him eternal rest and grant consolation to all the family.

20th Anniversary of St. Elizabeth Church in Rocky Hill

On Nov. 1st, Thurs. 6:00p.m. Vigil and Hierarchical Divine Liturgy on Nov. 2nd, Fri. at 9:30a.m. You are invited!

Synaxis of Healing Saints- Sun., Nov. 4th

At the Divine Liturgy prayers will be said for those in the medical, healing and related disciplines.

Parish Fall Celebration Dinner – Nov. 4th

A special dinner will be served (12:00p.m.) to celebrate the Refurbishing of the Upper Hall and the Installation of the Church Floor. A day of fellowship and thanksgiving. Join us! Please indicate your attendance for this event on sheet in vestibule. The dinner is free and open to all parishioners and friends of the parish. Deadline for rsvp: Sunday, October 28th.

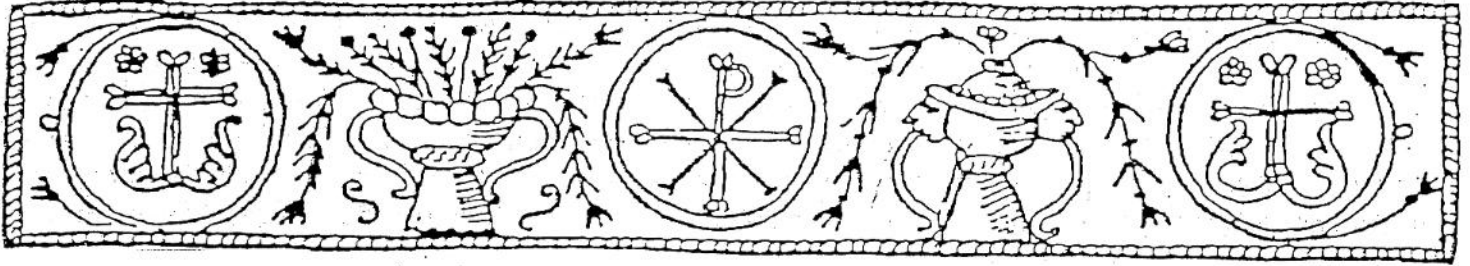
Gifts & Talent Survey & Questionnaire

Please take the time out to fill and return these forms. Copies are on the vestibule stand. Thanks!

THE PARISH COMMUNITY: OUR LIFE IN CHRIST

PART ONE OF THREE

By Fr. Thomas Hopko



One, Holy, Catholic and Apostolic

An Orthodox parish has only one God-given reason for being. It exists to be the One, Holy, Catholic and Apostolic Church of Christ. Whatever the original reasons and conditions for its founding, whatever other services and activities it may provide, whatever other desires and needs it may fulfill for its members, a community of Orthodox Christians must be Christ's one holy Church. If it is not, then it is neither Christian nor Orthodox, whatever else it may be and do.

A parish must be the Church of Christ, and not simply a church, because, according to the Orthodox faith, every local community of Orthodox Christians with a priest must be, and theologically understood actually is the one Church of Christ. Theologically speaking, there are not many Orthodox Churches; there is only one. An Orthodox parish is this one Church or it is not an Orthodox church at all. Each parish, therefore, must be the one and only Church of Christ. The parish must be holy because Christ's Church is holy. Everything in the parish, and everything about it, must be holy because God and Christ are holy. There can be no part of a parish that is not sanctified by the holiness of God and His Son Jesus Christ, "the holy One of God." There can be no aspect of a parish not inspired and empowered by God's Holy Spirit, who is the Spirit of God and of Christ. Everything in and about a parish—its organization, structure, administration, finances and properties, as well as its theological and moral teachings and practices, and its liturgical and sacramental rites and services - must be of God. They must be determined by God, inspired by God and submitted to God for His glory and the good of His people.

The Christian parish must also be catholic. For the parish to be "catholic" means that it is full, complete and whole, lacking nothing in its mystical and sacramental being and life as Christ's holy Church. In an Orthodox Christian parish the whole fullness of God must dwell, as in Christ's body, with all the fullness of life and grace and truth, by the indwelling of the Holy Spirit.

The word catholic literally means full or whole or complete. It does not, in the first instance, mean universal or worldwide. Thus every local Christian community, every "parish" in the contemporary American meaning of the word, theologically, mystically and sacramentally is, in apostolic words, "Christ's body, the fullness of Him who fills all in all." (Ephesians 1:23) It is the "household of God, which is the church of the living God, the pillar and bulwark of the truth." (1Tim 3:15) Everything expresses this. Everything testifies to this. This obviously does not mean that a parish will not be particular and limited in its human empirical, cultural and sociological forms. It has to be, since it is made up of human beings. But all of a parish's particular aspects, with all of its teachings, services and activities, if they are Orthodox and Christian, will be open to the boundless fullness of God and will thereby be inclusive to everyone and everything that is good and holy and true.

And, according to the understanding of Christ's Church in the Nicene creed, the Orthodox parish that is truly Christian will not only be the same Church of Christ with every other parish - one with God's unity, holy with God's holiness, and catholic with God's fullness. It will also be apostolic with God's own apostolicity which is found in the Church of Christ in all times and places.

An Orthodox parish, if it is Christ's one holy Church, will be apostolic in at least two meanings of the term. It will be apostolic because it is founded upon Christ's apostles and firmly rooted in apostolic doctrine and tradition. It will keep and live "the faith which was once and for all delivered to the saints." (Jude 3) It will preserve and pass on the apostolic "deposit" (paratheke) which has been guarded and developed by Orthodox Christians, particularly through their bishops, in all times and places, from apostolic times to the present. (cf. 1Timothy 6:20 ; 2 Timothy 1:12,14)

An Orthodox parish is apostolic also because it exists with God's mission, which is the mission of Jesus Christ, the Holy Spirit, and the apostles of all ages, beginning with Christ's own. The Greek word *apostolo*, from which the words *apostle* and *apostolic* are derived, means "to send." So does the Latin word *mitto*, from which are derived the words *mission* and *missionary*. According to the scriptures, Jesus the Messiah is himself "the apostle." (Hebrews 3:1) According to his scriptural testimony, especially the Gospel according to St. John, Jesus speaks the words, does the work, and accomplishes the will "of the Father, the One, who sent Him." (cf. John 6:29,44; 7:28,33; 17:3,18) In the same scriptures, the apostles, being filled with the Holy Spirit who proceeds from the Father and is sent by the Son, are themselves sent into the world by Jesus to proclaim the gospel of God's Kingdom. "As the Father has sent me, even so I send you...Receive the Holy Spirit." (John 20:21)

An Orthodox Christian parish, however it was founded and for whatever purpose it was organized, must understand itself to be an apostolic community with a missionary purpose. Its members, especially its leaders, must be conscious of themselves as people sent by Christ from God and empowered by the Holy Spirit to bring God's unity, holiness and fullness to all human beings in this divided, sinful and fragmented world. If a parish has no awareness and consciousness of being "sent" by God to speak His words, to do His work, and to accomplish His will in this world, then it is not an Orthodox Christian parish. At best it is a bunch of decent people carrying on a bundle of benign activities for their own benefit. At worst, to use apocalyptic words, it is a "synagogue of Satan" perverting God's gospel by its "blasphemy against the Holy Spirit (which) will not be forgiven, either in this age or in the age to come." (Revelation 2:9, 3:9; Matt. 12:31- 32; Mark 3:28)

The members of an Orthodox parish must be motivated to keep God's commandments as their essential and ultimately exclusive reason for being. The life and activity of an Orthodox parish should be perfectly described by Jesus' answer to the question concerning the first and great commandment of the law of God. And one of the scribes...asked him, "Which commandment is first of all?" Jesus answered, "The first is, 'Hear, O Israel, The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your strength.' The second is this, 'You shall love your Neighbor as yourself.' There is no other commandment greater than these." (Mark 12:28-31)

In the Gospel according to St. Matthew, Jesus teaches that "on these two commandments (Deut. 6:5 and Leviticus 19:18) depend all the law and the prophets. (Matthew 22:40) For our present purposes we can also say that on these two commandments depend the whole being and life of an Orthodox Christian parish.

QUOTES FROM ST. JOHN CHRYSOSTOM

"Almsgiving above all else requires money, but even this shines with a brighter luster when the alms are given from our poverty. The widow who paid in the two mites was poorer than any human, but she outdid them all."

"As a moth gnaws a garment, so envy consumes a man."

"For Christians above all men are forbidden to correct the stumbling of sinners by force...it is necessary to make a man better not by force but by persuasion. We neither have authority granted us by law to restrain sinners, nor, if it were, should we know how to use it, since God gives the crown to those who are kept from evil, not by force, but by choice."

"The rich man is not one who is in possession of much, but one who gives much."

"If there was no tribulation, there would be no rest; if there was no winter, there would be no summer."

"When an archer desires to shoot his arrows successfully, he first takes great pains over his posture and aligns himself accurately with his mark. It should be the same for you who are about to shoot the head of the wicked devil. Let us be concerned first for the good order of the senses and then for the good posture of inner thoughts."

"Even if we have thousands of acts of great virtue to our credit, our confidence in being heard must be based on God's mercy and His love for men. Even if we stand at the very summit of virtue, it is by mercy that we shall be saved."



12 MEANINGS OF CANDLES BASED ON THEIR PROPERTIES



Ephesians 5:8 "For once you were darkness, but now in the LORD you are light. Live as children of light..."

1. Candles give light. They remind us of Christ the Saviour, Who said: "I am the Light of the world." (John 9:5) They also remind us that we must also shine forth as lights, for Christ said that we too, are the light of the world and "Let your light shine before men, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:14-16)
2. Candles give warmth. They remind us that we must also give warmth to those around us, especially to those who are cold and needy – to warm them with our love.
3. Candles burn with fire. They remind us of the eternal fires of hell, which await us if we do not repent and do not follow God's commandments,
4. Candles are beautiful but dangerous. They shed a beautiful soft light in the church and make the icons glow and that makes it so much easier to concentrate in prayer. However, if not monitored, they can also ignite the church furnishings and cause the church to burn down and all of the icons to be destroyed. They teach us to be ever vigilant and careful, because lack of spiritual vigilance can bring terrible consequences.
5. Candles are not permanent. They remind us that our time here on earth is fleeting, and that every day our life grows shorter until it is extinguished.

6. Candles are straight. They remind us that we must stand straight before the face of the Lord, that our deeds must be straightforward and righteous. A candle that is not standing straight up will not burn properly. So we too must be straight in our ways, leaning neither to one side or the other.
7. Candles bend but do not break. A wax candle has the wonderful property of being able to bend in a full circle without breaking, but can then be straightened out again. They remind us that we must be able to withstand challenges and sorrows that we face in our lives without breaking. Though these sorrows may bend our resolve, we through contrition and repentance, can become straight once again.
8. Candles can be both soft and hard. They are hard when they are cold, but become soft when they are warmed. In the same way, our hearts are hard when cold, and we must warm them with love of God and of our fellow man in order for them to be soft again.
9. Candles shed tears. When burning, the wax of a candle causes little drips to form and run down the candle that looks like tears running down our face. They remind us that we must shed tears over our sins, and out of compassion for others.
10. Candles are a gift of the animal world. Candles are made from wax, which is the product of the labor of thousands of honeybees working together. Candles remind us that we must also be industrious and not lazy and that we must love all of God's creatures, big and small and be thankful to them when we use their labors for our benefit.
11. Candles are useful but simple. Candles are not complex. They are simple in nature, but perform their task well. Especially in our age when we are surrounded by complex technology, candles remind us that the simple things are the best. Throughout the ages, candles have made it possible to perform services in the hours when it is dark outside. They make it possible for the priest to read the prayers in his service book, for readers and chanters to be able to assist in the services. Without candles, there would have been no All-Night Vigils, or Midnight Offices, no Paschal Midnight Matins and liturgies. Candles remind us that we too must do our jobs well, to live our lives well in accordance with God's commandments, without complications.
12. Candles are useless without a spark. They remind us that we all are dead and useless unless we are lit with the spark of the Holy Spirit, which ignites the flame of life. Candles remind us of the Holy Spirit, Who appeared to the Disciples in the form of a flame. They remind us that we must ask the Holy Spirit to come and abide in us, and burn up every impurity that our souls may be saved.