

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 28, 2018

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

TUESDAY/WEDNESDAY/OCT. 30-31

NY-NJ Diocesan Assembly in Brick, NJ
Fr. James, Jerome Stone & Rebecca Oliver
are attending

SATURDAY/NOVEMBER 3

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

SUNDAY/NOVEMBER 4

23rd Sunday After Pentecost
Synaxis of Holy Healers

9:10a.m. Hours; 9:30a.m. Divine Liturgy
with Prayers for Those in Healing Ministries
Food Basket Day – bring items to church
12:00p.m. Thanksgiving Dinner in Upper Hall

IT HAPPENED AT THE EVENING PRAYERS

By an Orthodox Christian

A very sweet thing happened this evening. I was putting David and Todd to bed and we were saying our prayers. After we finished "The Lord's Prayer," Todd said to me, "Mommy, what does Mr. Hallowed do?" It took me a few seconds to realize what he was talking about: "Hallowed be Thy name." I told him that "Hallowed" was not really someone's name, but it meant that God's Name is very special and each time we say His Name, we need to remember all of the blessings that He gives us. It's remarkable to view life through the eyes and innocence of a child.



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.

Teachings of St. Porphyrios of Athos (+1991)

Make a new start every day, with ne resolution, with enthusiasm and love, prayer and silence – not with anxiety so that you gain pain in the chest.

All the unpleasant things within your soul and cause you anxiety can become occasions for the glorification of God.

Don't let's turn back to sins we have confessed. The recollection of sins is harmful. Have we asked for forgiveness? Then the matter is closed.

Offerings Week of October 28

Relics Candle: for parishioners; in memory of Ivanna; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; in thanksgiving and intercessions

Olive Oil: in memory of Sarchisian & Bocai families; for the health of Leigh Ann & Libbye (birthdays); in memory of John.

Wine: for forgiveness, healing and salvation of Gabriel, (birthday), Simona, Tabitha, Kurt, Mariana and Stefan; in memory of Dimitrios.

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

Parish 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. 04, 1992 Mary Carmon

Coffee Hour Schedule

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

Nov. 04 No Coffee Hour – (Fall Dinner)

Counters Schedule

Oct. 28 Larissa M. & Paulina N.

Nov. 04 Rebecca O. & Ekaterina K.

Ushers Schedule

Oct. 28 Edward S. & Kahka K.

Nov. 04 Timothy S. & Peter B.

Readers Schedule

Oct. 28 Cameron P./ Nov. 04 John Z.

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.

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.

Gifts & Talent Survey & Questionnaire

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

Names Day Greetings

St. Narcissus/Oct. 31: Narcis Popa- Many Blessed Years!

Annual Winter Coat Drive

For the entire month of November you may deposit in the lower hall entrance in boxes provided winter coats, gloves, mittens, and hats. These clothing items will be delivered to those in need.

NY-NJ Annual Diocesan Assembly

This Assembly takes place in Brick, NJ on October 30-31. Documents and Reports you may view on the Diocesan Website: www.nynjoca.org

THE PARISH COMMUNITY: OUR LIFE IN CHRIST

PART TWO OF THREE

By Fr. Thomas Hopko

Heart: Liturgical Worship and Sacramental Service

Jesus says that God must be loved first of all with all one's heart. In biblical usage, the heart is the center of a person's being. It is the ground of a person's life, the seat of a person's will, and the source of a person's activity, beginning with one's words. It is the "place where God bears witness to himself," according to St. Isaac of Syria; the place in a person, according to St. Macarius, which contains God himself, and Christ and the Holy Spirit, and the whole of creation, visible and invisible, spiritual and material, good and evil.

A person's heart reveals what he or she really is, and really thinks, and really wants and really does. "For where your treasure is," Jesus tells us, "there will your heart be also." (Matthew 6:21)

The heart of a parish, if it is Christ's one holy Church, will be totally given to God. In this sense, the heart of an Orthodox Christian parish will be its liturgical and sacramental worship. Worship will constitute the parish's core. It will be the parish's essential mode of self-realization. It will be its basic reason for being, the foundational purpose for its existence and life.

An Orthodox Christian parish is first and foremost a worshipping community. It exists to praise, bless and glorify God, to ceaselessly sing the thrice-holy hymn to the life-creating Trinity. Its essential purpose is to baptize people in the name of the Father and the Son and the Holy Spirit; to enable them to die in Christ and to be raised with Him to newness of life; to be sealed with the gift of the Holy Spirit; to hear God's word, to respond to God's gospel, to confess and repent of our sins, to participate in the eucharistic sacrifice of Christ's Body and Blood; and to actualize God's Kingdom on earth, in spirit and truth, by faith and grace, until Christ comes in glory at the close of the age.

Soul: Spiritual Life and Pastoral Care

An Orthodox Christian parish must also be a community of people loving God with all their souls, as God's law commands and Jesus confirms. The word soul (Greek *psyche*, Hebrew *nefesh*) literally means life and is often rendered as such in contemporary translations of the Bible in English.

Loving God with all one's soul means loving Him with all of one's thoughts, words and deeds in all of the routine thinking, talking and acting involved in everyday living. For an Orthodox Christian parish, if it is Christ's holy church, this means that the community as a whole, and each individual member of it, is personally committed to living a Christian spiritual life by struggling to keep God's commandments. "If you love me," Jesus says in St. John's Gospel, "you will keep my commandments. And I will pray the Father, and He will give you another Comforter (Greek: *parakletos*; counselor, advocate) to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." (John 14:15-17)

Christian spiritual life relates to every aspect of a person's being and to every area of a person's life and work. It has to do with his or her body and behavior, as well as to his or her thoughts and feelings. It has to do with sexuality as well as spirituality, with public and political action as well as with private and personal activity. People need help in living a Christian spiritual life in its fullness and depth. People do not mechanically become "members of Christ" and "temples of the Holy Spirit." (1Corinthians 6:15-19) and do not magically possess the "mind of Christ" (1Corinthians 2:16) and become "one spirit" with the Lord. (1Corinthians 6:17)

Members of Christ's Church must have spiritual guidance and direction. They require pastoral attention and care. They need instruction in "fighting the good fight" by learning how to resist temptation, to reject evil thoughts, and to overcome spiritual passions by partaking, through faith and grace, in Christ's victory through the Holy Spirit. Such spiritual and pastoral services must be present in an Orthodox Christian parish if it is truly Christ's holy Church. They need not, and indeed cannot be provided by the clergy alone. It is the duty of bishops and priests, however, to see that these services are provided by people capable of doing so, for the benefit of those willing to receive them. T h e

Orthodox Christian parish is the proper place for this to happen. If it is not happening, then, once again, the parish community is not Christ's Church.

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 scripture is rabbi, which means teacher or master (Grk: 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.

WHAT IS A HUMBLE MAN?

St. Isaac the Syrian

A humble man is never rash, hasty or perturbed, never has any hot and volatile thoughts, but at all times remains calm. Even if heaven were to fall and cleave to the earth, the humble man would not be dismayed. Not every quiet man is humble, but every humble man is quiet. There is no humble man who is not self-constrained; but you will find many who are self-constrained without being humble. This is also what the meek humble Lord meant when He said, 'Learn of Me, for I am meek and humble of heart, and ye shall find rest unto your souls.' [Matt 11:29] For the humble man is always at rest, because there is nothing which can agitate or shake his mind. Just as no one can frighten a mountain, so the mind of a humble man cannot be frightened. If it be permissible and not incongruous, I should say that the humble man is not of this world. For he is not troubled and altered by sorrows, nor amazed and enthused by joys, but all his gladness and his real rejoicing are in the things of his Master. Humility is accompanied by modesty and self-collectedness: that is, chastity of the senses; a moderate voice; mean speech; self-belittlement; poor raiment; a gait that is not pompous; a gaze directed towards the earth; superabundant mercy; easily flowing tears; a solitary soul; a contrite heart; imperturbability to anger; undistributed senses; few possessions; moderation in every need; endurance; patience; fearlessness; manliness of heart born of a hatred of this temporal life; patient endurance of trials; deliberations that are ponderous, not light, extinction of thoughts; guarding of the mysteries of chastity; modesty, reverence; and above all, continually to be still and always to claim ignorance.



LESSONS FROM MEDICAL SCIENCE: SIMPLE AND COMPOUND FRACTURES



A simple fracture is a break in the bone. A compound fracture is a sharp break in the bone and a puncture of the skin. This puncture allows exposure to organisms and a high risk of infection. Simple fractures heal faster than compound fractures.

In the spiritual life, we also experience simple and compound fractures. We experience hurt, trauma, pain and spiritual breaks. The causes can be many and varied. Sin is the break and the grace of God provides us with healing.

Compound fractures in the spiritual life are at a greater risk. Here infection and exposure take place. That is, the demons capitalize on our (simple) spiritual break and compound it. How? By making our spiritual state all the worse. One of the chief ways this is done is to convince us that 1) that the spiritual problem or break is not so great; 2) that we can take care of it ourselves without resorting to God.

How many souls there are that are fractured and only complicate their condition by not returning to God! A simple fracture will eventually heal itself. A compound fracture requires the skill of the physician. Jesus Christ is our Chief Physician and Healer. We need to see our condition and go to Him.

We must not compound our sins. We need to go to the Mysteries of Confession and Holy Communion. When we think that we are okay and don't need to go to church; that we don't need frequent Confession; that we can manage on our own; when in moments of clarity we see our souls badly damaged and do nothing about it – we are victims of compound fracture.

The Church is the Hospital; the Physician is our Lord Jesus Christ. This is the place and He is the One to heal us.



REVERENCE FOR LIFE IS GIVEN TO US

Parish Life Publishing, LLC

Time spent on meaningful pursuits such as developing our talents and increasing our knowledge are worthy goals.

However, the noblest use of time that will give meaning to our lives is practicing reverence for life by personal involvement with those who need our help desperately.



True greatness lies in qualities of the heart, in charity and in love. Have you noticed that our happiest times are those in which we forget ourselves, usually in being kind to someone else? Life is busy, but time spent helping those in need is anything but wasted time. In fact, it is just the opposite, using our time to help those in need is time well spent!



Illness is a condition of brokenness sickness, disease, or some other ailment. *Spiritual illness is caused by sin (separation from God). Every sin is a repetition of Adam's sin, and with every sin we undergo the darkening and dying of the soul. It sin remains unconfessed, spiritual illness will remain untreated thus leading to death.*



Therapy is the treatment of illness or disability by means of a curative or rehabilitative process. *Spiritual therapy is found in the Church, where Jesus Christ is the Chief Physician. Healing is imparted when we ask the Physician for healing in Confession, follow the "doctor's orders" by keeping the Commandments, and with due preparation partake of His divine medicine in Holy Communion.*



Health is a condition of wholeness or soundness, free from disease or ailment. *To be healthy spiritually means to be free from the disease and brokenness of sin by being united to God and in good relation to our neighbor, and ourselves. Spiritual health was the condition of Adam before the Fall, and thanks to the redemptive work of Christ it can be our condition as well, should we desire to undergo the therapy offered by the Church.*

Saint Barnabas of Indiana



Commemorated October 30.

Barnabas was born in Gary, Indiana, on January 31, 1914 into a family of Serbian emigrants. When Barnabas was a nine, his parents returned to their homeland. In 1940, Barnabas took monastic vows in Mileševa Monastery, and was ordained deacon. Deacon Barnabas remained in Sarajevo during World War II, but after taking a stand against fascists, he had to leave Sarajevo in order to save his life.

After the war he was ordained a priest. The Holy Assembly of the Serbian Orthodox Church elected Fr. Barnabas auxiliary bishop to the Serbian Patriarch with the title of Bishop of Hvosno. He was consecrated on May 20, 1947. In his new position Bishop Barnabas began openly criticizing the new communist regime for mistreating the church. He was soon arrested and sentenced to twenty years in prison. He was accused of being an American spy.

Bishop Barnabas was subjected to torture, lack of food, and was kept in the most isolated wing of the prison. But Bishop Barnabas remained calm. Every day he sang the hymns of the Church. The communist Government arranged a train accident in order to get rid of him. His leg was shattered. Although the communist secret police did not allow doctors to provide him medical assistance, he recovered, though he suffered from his injuries until his death. He was released after the accident to house arrest in the Gomionica Monastery until his release in 1960.

Throughout his life, Saint Barnabas remained in touch with his home parish of St. Sava in Indiana. He was the first person baptized in that parish after it's founding. At one point, his parish raised the money to buy him a Peugeot for his high-priestly ministries.

Bishop Barnabas died on November 12, 1964, in circumstances that led some to believe that he was poisoned. In 2005, he was canonized and his name was added to the list of other saints of the Serbian people and of Orthodox Christian faith.