

## SAINTS PETER & PAUL ORTHODOX CHURCH

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### BULLETIN OF NOVEMBER 04, 2018

#### SUNDAY/NOVEMBER 4

##### 23<sup>rd</sup> 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

#### WEDNESDAY/NOVEMBER 7

6:30p.m. Memorial Service for Vachsen &  
Emilia Sarchisian

7:00p.m. Vespers

#### THURSDAY/NOVEMBER 8

##### Archangel Michael & All Angels

7:40a.m. Hours; 8:00a.m. Divine Liturgy

6:30p.m. Memorial Service for Jan (father  
of Marie Torrisi)

7:00p.m. Compline with Akathist and oil  
anointing **St. Nectarios of Aegina**  
(November 9)

#### SATURDAY/NOVEMBER 10

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

5:30p.m. Vigil; Confessions

#### SUNDAY/NOVEMBER 11

##### 24<sup>th</sup> Sunday After Pentecost

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

Coffee Hour; Church School



*Teachings of St. Porphyrios of Athos (+1991)*

\*In prayer what is important is not the duration but the intensity.

\*Everything proceeds from Holy Scripture. You must read it continually.

\*God does not enter locked souls; He does not force an entrance.

### **Offerings Week of November 4**

**Relics Candle:** for parishioners; in honor of St. John of San Francisco; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna.

**Olive Oil:** in memory of Sarchisian & Bocai families; in memory of Gabriella, Floarea, Gheorghe, Elena, Petre, Valeria, Mihail, Anicuta, Ilie, Aurelia and family

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

### **Parish Synodicon: Memory Eternal!**

Nov. 05, 1972 Helen Lopatka  
Nov. 05, 1980 Joseph Lazorisak  
Nov. 05, 2014 Vladimir Gorbunov  
Nov. 06, 1983 Helen Bogush  
Nov. 07, 1971 Katherine Yarik  
Nov. 07, 1971 Vera Medford  
Nov. 08, 1928 Anna Barna  
Nov. 08, 2005 Anna Albanese  
Nov. 09, 1916 Matthew Mukhevich  
Nov. 09, 1977 Philip Bukraba  
Nov. 10, 1918 Maria Ishchuk  
Nov. 10, 1921 Julia Bushinsky  
Nov. 10, 1960 Alexandria Kulina  
Nov. 10, 1969 John Buday

### **Coffee Hour Schedule**

Nov. 04 No Coffee Hour – (Fall Dinner)  
Nov. 11 Inga, Eka, Marina & Nona  
Nov. 18-Dec. 23 *Nativity Lent: No meat  
and no dairy products*  
Nov. 18 Sokol, Nasledysheva, Sarchisian  
& Staina

### **Counters Schedule**

Nov. 04 Rebecca O. & Ekaterina K.  
Nov. 11 Ciprian C. & Jill P.  
Nov. 18 Irina S. & Lisa K.

### **Ushers Schedule**

Nov. 04 Timothy S. & Peter B.  
Nov. 11 Jerome S. & Adrian M  
Nov. 18 Dennis F. & Robert E.

### **Readers Schedule**

Nov. 04 John Z. / Nov. 11 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.

### **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. Michael/Nov. 08: Robert Michael Abodeely  
- Many Blessed Years!

### **Annual Winter Coat Drive Now Under Way**

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.

### **Nativity 40 Day Lent – Begins Nov. 15<sup>th</sup>**

A 40 Day fast in spiritual preparation for the Nativity of our Lord (Dec. 25<sup>th</sup>) begins on Nov. 15<sup>th</sup>. A fast is observed from meat, dairy, fish products. On Saturdays and Sundays, fish is permitted. Other days allow for wine & oil. Make reference to the Sunday Bulletin, the on-line monthly bulletins or your parish wall calendar for modifications to the fast.

### **Prayers For a Safe Journey & Ministry**

Our parishioner Lisa Keller departs this week for a medical ministry as a team member of OCMC (Orthodox Christian Missionary Center). She will be ministering in Guatemala. In the Western Hemisphere, Guatemala has more Orthodox Christian per capita than any other nation.

# **THE PARISH COMMUNITY: OUR LIFE IN CHRIST**

## **PART THREE OF THREE**

*By Fr. Thomas Hopko*

### **Strength: Mission and Philanthropy**

Loving God with all one's strength, particularly according to the Hebrew text of holy scripture, means that we are to love God with all that we possess, primarily our money and property. Strength, in this context, does not merely mean mental, emotional or physical might, though these, of course, are not to be excluded from our love for the Lord.

An Orthodox Christian parish, when it is Christ's holy Church, is obliged to use all of its powers for God's glory and the people's good. Christians as individual persons, as well as families, parishes and dioceses, will have to give account to Christ for how they used their God-given strength. We will have to answer for our use of money and resources, property and possessions, positions and profits. We will be asked how we loved "in deed and in truth," and not merely "in word or speech," through concrete acts of charity for the hungry and thirsty, the sick and suffering, the homeless and naked, the persecuted and imprisoned. (cf. 1John 3:18; Matt. 25:31-46)

On judgment day, the Lord will not ask us about our parish size and facilities. Nor will He be interested in our liturgical schedule or style. He will not ask us how we dressed or what we ate. He will be indifferent to how large our church temples were, or where they were located, or how they were decorated and appointed. Nor will He ask us to recite the Nicene Creed, or to explain the doctrine of the Holy Trinity. All of these things are important, but their significance has only one end: the love of God with all one's heart, soul, mind, and strength, expressed as it can only be expressed in this present age, in concrete acts of love for our neighbors, first of all the members of our own families and parishes, and most of all for those who hate and oppose us.

Love of God with all our strength through acts of love for our neighbors and enemies is enacted primarily in acts of evangelism and philanthropy. While sacramental participation in an Orthodox parish is strictly reserved for committed Orthodox Christians who take full responsibility for the Church's faith and life, and completely identify with the Church's path through history, the philanthropic and evangelical activities of an Orthodox Christian parish as well as its services of teaching, counseling, and prayerful intercession, have no bounds or limitations of any kind. They are to be exercised freely and without discrimination for all people regardless of their religion, nationality, race, sexual behavior, or relation to Christ's church. The first Christians, as witnessed in the New Testament, and such saints as John Chrysostom and Olympia, and Fr. John of Kronstadt and Mother Maria Skobtsova, taught and practiced this Christian truth without the slightest hesitation, equivocation or compromise.

A parish without carefully planned and implemented evangelical and philanthropic activity directed both within and outside its parochial bounds, is, once again, simply not Orthodox or Christian.

### **Structure and Administration**

In order for these aspects of parish life to be actualized, a parish community must have the proper Christian structure and administration. The head of the parish in its total life is the presbyter, who is ordained and assigned by the diocesan bishop. He is also embraced and accepted by the parish as the community's spiritual and sacramental leader, father and pastor. The parish priest, properly understood in Christian Orthodoxy, is neither domineering nor servile. He is neither an authoritarian "stand-in" for an absent hierarch, nor a hired underling at the beck and call of a secularized

board of trustees. He is rather a called, trained, tested and ordained teacher, pastor and priest who guarantees the presence and action of Christ in the community. His God-given task, confirmed and supported by the faithful, is to empower every parishioner to find and fulfill his or her calling as a member of Christ's Body. He is the servant of servants, for God's glory and the good of all people. When functioning properly in love, this structure maintains its identity and integrity as Christ's Body, the household of God.

## Unity and Variety

Until God's Kingdom comes with power and the end of the age, Orthodox Christian parishes around the world will be struggling to be Christ's holy Church. These parishes, certainly in the United States and Canada, will be of a great variety of sizes, shapes and styles, though each one, theologically and mystically, will be the very same Church of Christ. The parishes will be composed of different kinds of people. They will be of different cultures and traditions. They will have different emphases and possibilities in worship, education, pastoral care, and philanthropic and evangelical activity. None of them will claim that they can do everything by themselves. They will acknowledge that they need each other, that they are constrained by truth and love to cooperate with each other, that they must complete each other, but must complete each other in Christian service and ministry. They will know that the only way in which they should strive to outdo each other is in expressing godly zeal, brotherly affection, due honor and mutual respect. (cf. Romans 12:9-13)

Whatever confusions and difficulties confront Orthodox Christianity in North America today, whatever their origins and causes, and whatever temptations and trials they bring to believers, there is no good reason why an Orthodox Christian parish in the United States or Canada cannot be Christ's holy Church. All that is required is that its members, beginning with its leaders, be firmly resolved to have it so. Their afflictions will be great, as Christ has promised, but their successes are assured by His victory. "In the world you have tribulation," Jesus says to his apostles, "but take courage, I have overcome the world." (John 16:33) "For what is impossible with men is possible with God." (Luke 18:27)

### THE UNMERCENARY HEALERS

As the month of November begins, the Church celebrates the memory of the Unmercenary Healers and Physicians. These are the saints that are especially known for being in the medical field and for being gifted with the power of healing. The saints healed always in the Name of our Lord Jesus Christ. They also used the medical procedures and medications of their day. The hymnology of the day mentions these saints by name:



*the Apostle and Evangelist Luke, the excellent healer of the infirm; of Antipas, Charalampus and Blaise, the most honored hieromartyrs; Spyridon and Modestus, the all-splendid luminaries of the Church; the three pair of divinely wise saints Cosmas and Damian, who shared the same name and the same ways; Cyrus and the glorious John; the divine Panteleimon and Hermolaus; the Nun-Martyr and deliverer from depression, Maria of Gatchina; the Royal Nun-martyr Elizabeth of Moscow; Luke the Archbishop and Surgeon of Crimea*

Like all of the saints these Unmercenary Physicians dedicated themselves to God, becoming the first missionary physicians of the Christian Church. They preached the Christian Faith and treated the sick without accepting any payments or rewards for their services. They also gave to the poor whatever earthly possessions they had. Living in terrible poverty for God's love, all were renamed "Unmercenary" which means "not influenced by financial gain".

Seeing their humility, sacrifices, and dedication, God blessed them with the special gift of working miracles. The saints used God's gift to cure all kinds of diseases through the holy name of Jesus Christ. They cured lepers, made the paralyzed to walk, drove off evil spirits, healed the blind, and even raised the dead. All these wonders were performed by the power of God, through the prayers of these saints.

Hundreds of years after their death, Orthodox Christians still turn to these saints for healing of their illnesses and for comfort for their souls. The saints continue to perform miracles by interceding to our Lord Jesus Christ for those who pray with faith.



### ST. NECTARIOS OF AEGINA

*Commemorated on Nov. 9<sup>th</sup>*

St. Nectarios, earthly name was Anastasios, as he was called, was from a very poor family in nineteenth century Selybria, in Thrace. He attempted to board a ship to Constantinople to find work, but he had no money for a ticket. The engines of the ship roared, yet it would not move until young

Anastasios was permitted aboard. En route, the sea once raged, but Anastasios dipped his cross, which contained a piece of the True Cross, into the water three times, praying "Silence! Be still." The waters became still, but he lost his cross. As the ship continued, a loud continuous knocking was heard from beneath the ship. When they arrived at their destination, the sailors found the cross stuck to the bottom of the ship, as if the holy Cross of our Lord led the ship...

When he was 29 years of age, he became a monk on the island of Chios. The patriarch sent him to study theology in Athens, and he was ordained Priest Nektarios (when you become a monk your name is changed), and later the Bishop of Pentapolis. However, owing to jealousy and alleged improprieties, he was removed from office, only to be rejected again in Athens and island of Euboiea. He suffered as a pauper, but he persevered, and his integrity and his wisdom shone through. The people of Euboiea embraced him. He became the Dean of the School of Theology in Athens in 1910 and helped begin a convent and became a spiritual father with healing powers for many throughout Greece.

Ten years later, he was taken from Aegina to a hospital ward in Athens for the poor and incurable. He gave up his spirit there, and they prepared him for burial. His sweater was placed on the nearby bed of a paralytic, who suddenly regained his strength and walked. The room, which has since become a chapel, was filled with a beautiful fragrance for many days after his repose in the Lord our God.

Healings are seen throughout the world to this day by the saint's holy prayers. He is considered the patron saint of those with cancer, heart trouble, arthritis, for those who are seeking a job, and epilepsy. St. Nectarios lived from 1846 until 1920. On November 9th, he reposed in the Lord.



### WISDOM FROM THE FATHERS

*Saint Peter of Damascus*

Fear is of two kinds: the first introductory, while the second, which grows out of the first, is perfect. He who is afraid of God's punishment has a slave-like fear of God, and it is this that makes him refrain from evil: "Out of fear of the Lord, men shun evil" (Proverbs 16:6 LXX); "I will teach you the fear of the Lord" (Psalm 34:11). The more a man struggles to do good, the more fear grows in him, until it shows him his slightest faults, those which he thought of as nothing while he was still in the darkness of ignorance. When fear has become perfect in this way, he himself becomes perfect through inward grief: he no longer desires to sin but, fearing the return of the passions, he remains invulnerable in this pure fear. As the Psalmist says, "The fear of the Lord is pure and endures forever" (Psalm 19:9 LXX).



Courage does not consist in defeating and oppressing one's neighbor, for this is arrogance and pride, which oversteps the bounds of courage. Nor does it consist in fleeing terrified from the trials that come as a result of practicing the virtues; for this is cowardice and falls short of courage. Courage itself consists in persisting in every good work and in overcoming the passions of soul and body, for our struggle is not against flesh and blood, that is, against men, as was the case with the Jews of old, where, to conquer other nations was to do the work of God; it is against principalities and powers, that is, against the unseen demons (see Ephesians 6:12). He who is victorious conquers spiritually; otherwise, he is conquered by the passions. The warfare described in the Old Testament suggests our spiritual warfare.

"Seek God daily. But seek Him in your heart, not outside it. And when you find Him, stand with fear and trembling, like the Cherubim and the Seraphim, for your heart has become a throne of God. But in order to find God, become humble as dust before the Lord, for the Lord abhors the proud, whereas He visits those that are humble in heart..." - St. Nectarios of Aegina (+1920)

## TEST YOUR KNOWLEDGE ON THE ANGELS

1. Angels? Who in their right mind believes in angels anymore?!?
  - a. those who know that things exist which cannot be seen by the human eye
  - b. those who believe the Word of God in the Old and New Testaments
  - c. those who have even some awareness of the spiritual world, including non-Christians
  - d. those who are possessed by demons
  - e. all of the above

2. True or False: According to the Holy Scriptures, there are 7 ranks of angels and 9 archangels.

3. The word "angel" means:

- a. spirit
- b. servant
- c. messenger
- d. holy one
- e. none of the above

4. True or False: Angels can be present in two or more places at the same time because they don't have physical bodies.

5. The word "Satan" literally means:

- a. father of lies
- b. prince of the world
- c. accuser or adversary
- d. evil one
- e. all of the above



6. True or False: Angels and demons, by their very nature as super-natural, highly intelligent spirits, not only know everything that has happened in the past, but can also read our thoughts and foretell the future.

7. If an angel came to you and gave you different teachings from what was already given by Jesus Christ, should you listen to him?

8. True or False: When little children die, in heaven they become angels.

9. True or False: God created Satan as a fallen angel so that man's free will would be tested, having the option to follow God or follow the devil.

10. How many angels are there?

- a. 144,000 angels, plus an unnumbered amount of demons
- b. 99 angels, as indicated by the Lord's parable about the 99 sheep that didn't wander
- c. somewhere between 1,000 and 10,000
- d. innumerably more than the number of people ever created

1. e) all of the above.

2. False) There are 9 ranks of angels and many archangels, seven of which are known by name in Holy Scripture and Tradition

3. c) messenger

4. False. Angels are bound by time and space as are human beings.

5. c) Though all the descriptions apply, "Satan" literally means "accuser" or "adversary".

6. False. Angels do not know everything in the past, cannot read our thoughts, and do not know the future, unless God informs them of this.

7. No. See Galatians 1:8 and the errors of Islam and Mormonism for instance.

8. False. Though they may go to Heaven. Human beings do not become angels, nor angels become human.

9. False. Everything God created was made good, including Satan, who was formerly an angel of light and willingly chose to dwell in darkness.

10. d) Though there is no exact figure given in Holy Scripture or Tradition, the Church teaches that there are innumerably more angels than human beings ever created.