

SS. PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 22, 2019

SUNDAY/SEPTEMBER 22

14th Sunday After Pentecost

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

Coffee Hour; Q. & A. Period

MONDAY/SEPTEMBER 23

7:00p.m. Compline & Akathist to St. Herman of Alaska and anointing with oil from his tomb – 225th Anniversary of the Arrival of Orthodox Mission to America, 9/24/1794

WEDNESDAY/SEPTEMBER 25

6:30p.m. Compline 7-8:30p.m. Study Class:

"How are we disciples, co-workers, stewards, slaves, servants, children, heirs, witnesses & friends of God"

THURSDAY/SEPTEMBER 26

7:00p.m. Vespers

FRIDAY/SEPTEMBER 27

St. Anthimus of Wallachia (+1716)

8:00a.m. Divine Liturgy

SATURDAY/SEPTEMBER 28

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

5:30p.m. Vigil; Confessions

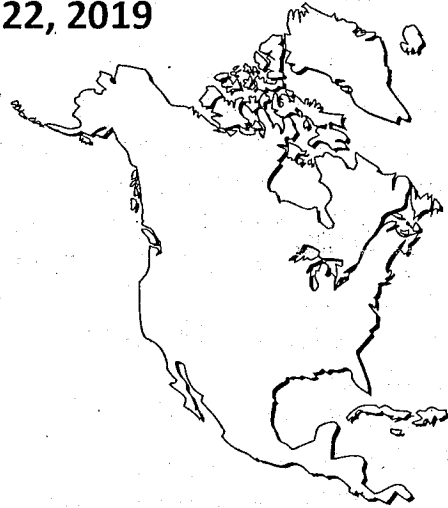
SUNDAY/SEPTEMBER 29

15th Sunday After Pentecost

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

Coffee Hour; Church School

2:00 Marriage of Steven P. & Genna G.



In 1741, while the American colonies were embroiled in England's war with Spain, and while the British were unsuccessfully attempting to dislodge the Spanish from Florida and Cuba, the Russian explorers Bering and Chirikov were opening Alaska and the Aleutian Islands to exploration and colonization. On July 15, 1741, Captains John J. Bering and Alexis J. Chirikov sighted the coast of Alaska, and on the same day, Chirikov discovered Sitka Bay. Five days later, July 20, 1741, on the Feast of St. Elias, the priest-monk Illarion Trusov, assisted by the priest Ignaty Kozirevsky, celebrated the first Orthodox Liturgy in America, on the ship *St. Peter*, which was commanded by Vitus Bering and Chirikov, Alaska was exploited by hunters, free of America – Alaska – is for Orthodox Christians the oldest part of Orthodox America and the source of their spiritual roots in this land.

In 1793, by directive of the Empress Catherine to Metropolitan Gabriel of St. Petersburg, the Abbot Nazarius of Valaam Monastery was instructed to recruit missionaries for the colony in Alaska. On December 25, 1793, eight monks left St. Petersburg for America: Archimandrite Ioasaf (Bolotov), head of the mission; the priest-monks Juvenaly, Makary (from Koniev Monastery near Valaam), Athanasy; the deacon-monks Nektary (from St. Alexander Nevsky Monastery) and Stephan; and the monks Joasaph and Herman. After a journey of 293 days and 7,327 miles the mission arrived in Kodiak on September 24, 1794. They had begun their journey at Valaam Monastery near St. Petersburg, traveled across European Russia and all of Siberia to the Kamchatka Peninsula, where they completed their journey by sea to Kodiak, having traversed one-third of the world's circumference while never leaving the Russian Empire.

Offerings for Week of September 22

Relic Candle: in memory of Ivanna; in memory of Michael, Justina, Anastasia; Rosalia, Melania and Ivanna; for the health of Jason & Stephanie (anniversary)

Olive Oil: in memory of Sarchisian and Bocai families; for the health of Maria; for the health of Theodosia (birthday).

Wine: for the remission of sins and thanksgiving of Tabitha (birthday) Simona, Gabriel, Kurt, David, Maria-Diona, and on anniversary of Mariana & Stefan; for the health and protection of infant Genevieve.

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

Parish 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

Coffee Hour Schedule

Sept. 22 Inga, Eka, Marina & Nona
Sept. 29 Sokol, Naledysheva, Staina & Sarchisian

Counters Schedule

Sept. 22 Larissa M. & Paulina N.
Sept. 29 Paulina N. & Peter B.

Ushers Schedule

Sept. 22 Edward S. & Khaka K.
Sept. 29 Dennis F.

Readers Schedule

Sept. 22 Daniel T. / Sept. 29 Peter G.

St. Paisios of Athos (+1993) Says:

“Desire and effort comes from you; God will provide the power and strength.”

Announcement of Marriage & Invitation to All Parishioners

On September 29th at 2:00p.m., the Marriage of Steve James Parlacoski and Genna Marie Gladysiewicz in our church. Their families invite all parishioners of Ss. Peter & Paul Church to the Marriage and to the Reception to follow immediately after the Service. The address of the Reception is: The Frieri Residence, 1621 Cooper Road Scotch Plains, NJ. (NB: the address is Cooper Road – not Copper Road as posted in last Sunday’s Bulletin incorrectly.)

The Newly-Published Orthodox Christian Prayerbook (St. Tikhon’s Press 2019 edition)

A new supply of these Prayer books will arrive in October. The cost is \$20. You may preview a sample copy on the vestibule stand. Sections of some of the unique prayers are being posted in the Sunday Bulletins.

Your Statement of Financial Stewardship From January thru August 2019

You received this in person last Sunday or in the mail. Please examine it. If you are not receiving envelopes in the mail bi-monthly, you are not registered as a parishioner. Please speak to Fr. James in regard to membership. Questions about your contributions should be made to Katherine Mantzafos.

PRAYERS FOR VARIOUS OCCASIONS

The Bed of Sickness

When Suffering From Chronic Illness (page 130)

When Suffering From Temporary Ailment (p.131)

A Prayer Against Insomnia (p. 131)

For Deliverance From a Headache (p.132)

For Deliverance From a Digestive Complaint (p.132)

While in Pain (p. 133)

A Prayer For the Will of God

Lord, uphold my soul, and deliver it from confusion, doubt, and wavering, and strengthen it in faith. Drive all attacks away from me and cut off my sinful and blind self-will. Grant me the strength to commend myself, my soul and body, my obstacles, the present, the future, those near to my heart, and all my neighbors unto thin all-holy and all wise will. And therefore may thy will ever be announced to me. Amen.

(Orthodox Christian Prayer Book, St. Tikhon’s Press 2019)

The Difference Between Praying for Healing and Cure

Christians are called to pray for the sick. But often people to continue to suffer? Perhaps it is because we are praying for a cure when we should be praying for healing?

Healing is About Salvation

Christ can cure people through prayer but, through our prayers we are asking for something more. We are asking for complete healing, which is salvation and union with Christ. Christ's passion, death and resurrection is about turning the worst thing possible – our death – into the best gift every: birth into a new, transformed and glorified life.

This is healing.

Listen to the words of the prayer by the priest over the oil: "...sanctify this oil, O Master, that it may bring healing to those who are anointed with it, relief from every passion (i.e. sins), from every sickness of flesh and spirit, and from all evil, so that Thy holy name may be glorified."

Healing is much more than getting your illness cured.



Healing is Making a Difference

Hope is not about believing you can change things (such as curing a disease). Hope is believing that what you do makes a difference (such as bringing healing to your beloved one).

There is a difference between "healing" and "curing." We may not be able to cure someone with Alzheimer's or dementia, but we can heal him or her.

Healing is Wholistic

Curing is fixing the one, specific problem. But healing encompasses the whole person: mind, body, emotions and soul. In other words, curing is the domain of doctors, and healing the domain of the Christian. Healing is what we Orthodox Christians are called to do.

"Is any among you sick? Let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord." (James 5:14)

We are asking for healing and it should not be confused with being cured. After all, no matter what, we will one day die. Cures are only temporary.

Using the Sign of the Cross Every Day

The sign of the Cross is a great way to sanctify or bring to God every part of your busy day — whether good or bad! Here are just a few times during the day when you might want to make the sign of the Cross:



- Before you get out of bed, to thank God for protecting you through the night.
- Before you prepare a meal for your family, to thank God for His bounty. (My grandmother, Mary, said a prayer and traced the sign of the Cross with the tip of her spoon whenever she opened a new sack of flour or sugar, opened a jar of jam or peanut butter, etc.)
- Before and after meals, to thank God for the bounty He provides.
- As you leave your home, to ask God to protect you on your journey and watch over your house or apartment while you are gone.
- When you pass an Orthodox church building or monastery, to ask God to preserve it and guide its leaders.
- As you bandage a “boo-boo” or take any kind of medicine, to ask that God will heal you both in body and spirit.
- Over any new piece of equipment, tool, book, art supply, or toy, to ask God to guide you in using it wisely in His service.
- Before, during and after any meeting or conversation you have — especially with someone you know to be “difficult” — that God will help you to approach them with Christian love and understanding.
- As you begin any project, and before and after working or studying, to ask God to guide your efforts.
- As you sign a contract, lease, or any other legal agreement — or even when you make a promise to someone — that God will protect and guide all involved.
- As you mail or fax an important letter, that God will see it quickly to its destination and allow the reader to understand/not misinterpret its contents.
- When you hear news of something wonderful (to thank God), or of something terrible (to ask for His mercy and protection).
- When you witness any accident — big or small — to thank God for his protection, and ask His help in “setting things to rights” and recovering from it.
- When you pass a cemetery, or are reminded of departed loved ones during the day, to ask God to forgive their sins and welcome them into His kingdom.
- As you come through the door at night, to thank God for His protection and bounty.
- Before reading the Bible, the writings of the Church Fathers, or the lives of the saints, to ask God for enlightenment.
- Over your bed, before you get into it at night, to ask God to protect you as you sleep. (Many Orthodox prayer books include special prayers to say when blessing your bed, too!)
- If you wake up in the middle of the night, after hearing a bump or screech, or having a bad dream. ✠ NTK

For our consideration as we celebrate the 225th Anniversary of the Arrival of Orthodoxy to the New World – Sept. 24, 1794: Missions is part of the DNA of the Church's Genetic Make-up.

From the Diary of St. Nicholas of Japan

I have traveled around the world twice and have seen various countries. There are white-skinned and black-skinned people, developed people and not so developed people, the clothed and the almost bare. God created different climates, different clothing, different foods and customs. It is natural that the countries and their governments are different. It is clear that we should not try to make them the same, and it should remain the way it is till the end of the world. That is God's will. Although their outward appearances are different, all men are one; where they live does not matter. All men are the same in that they all possess a conscience, know what is good and what is bad, and they all have the potential for faith.

Is not this a sign that all men are the children of God? It is our Orthodox duty to lead those who are still lost and walking in darkness. This is the Orthodoxy given to us all by Jesus Christ. Orthodoxy has existed since the birth of Christ to this day and already spread to many countries. We know for sure as the sun raises and sets that darkness will disappear when Orthodoxy shines throughout the world. Christ said, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16). This is not only what Orthodox Christian should rejoice about, but what they seek to achieve to the best of their ability.

Archbishop Anastasios of Albania: "On the Necessity of Mission"

The real motive of mission, for both the individual and the Church is inner necessity. If we refuse this necessity, we not merely omit a duty (Matt. 28:19) but we deny ourselves. This inner necessity is an outgrowth of our being made in God's image.

Throughout history, we can clearly see God's purpose in the revelation of His glory, the drawing of all things to Himself, and the establishment of His Kingdom. In addition, we can see that God has shared this mission with humanity, from Abraham to Jesus' disciples and on to the Church today.

Thus mission is not a task which is simply imposed upon us; nor is it rooted solely in our obedience, respect, or even love of God. Rather it is the actualization of our inherent nature to participate in the fulfillment, destiny, and direction of humanity and all creation as it is drawn back to God and towards the coming of His Kingdom.

Fr. Alexander Schmemmann on Mission

To recover the missionary dimension of the Church is today's greatest imperative. We have to recover the very basic truth: that the Church is *essentially* Mission, that the very roots of her life are in the commandments of Christ: "Go forth and teach all nations" (Matt. 28:19). A Christian community that would lose this missionary zeal and purpose, that would become selfish and self-centered, that would limit itself to "satisfying the spiritual needs of its members," that would identify itself completely with a nation, a society, a social or ethnic group – is on its way to spiritual decadence and death, because the essential spiritual need of a Christian is precisely to share the life and the Truth with as many men as possible and ultimately with the whole world.

Mission thus is the organic need and task of the Church in the world, the real *meaning* of Church's presence in history between the first and the second advents of her Lord, or, in other terms, the meaning of Christian history. Obviously not all members of the Church can go and preach in the literal sense of the word. But all can have a concern for the missionary function of the Church, to feel responsible for it, help and support it. In this respect each diocese, each parish and each member of the Church are involved in the missionary ministry.

10 ESSENTIAL CONDITIONS FOR COMING TO KNOW GOD'S TRUTH AND FINDING LIFE

- By Fr. Thomas Hopko

1. The belief that the truth of things can be known, and the desire to know the truth and to do it, wherever it leads, is most essential. Indeed it is everything. When people have this desire and seek truth in order to do it, and are ready to do it whatever it takes to find it, know it and do it, God promises that they will find, and understand and live. In a sense, this desire and seeking is all that is necessary.
2. The seeking person must read the New Testament through, slowly and without judgment of details, at least two or three times, taking the time needed to do this. They should let go of what is not clear, and focus on what they can understand, what is clear to them. It would also be helpful to read a Psalm or two every day.
3. The person must pray, as they can. If they claim to be Christian, at least somehow, they should say the Lord's Prayer, and other prayers of the Church tradition, and attend liturgical services, without serving or singing or reading. If they are not Christian, or are not sure, they must at least pray, "to whom it may concern," saying something like, "if you are there, teach me, lead me, guide me..."
4. The person must eat good foods in moderation. A couple of days a week (like Wednesday and Friday), the person should fast; eating much less than usual. During this search the person should abstain from all alcohol, tobacco and drugs. Except a minimal amount of wine and meals. If overeating or drinking, smoking or drug-taking is a problem, the seeker must get formal help, like for example, a 12 step program.
5. The person should abstain from all sexual activity unless they are married and expressing love (and not just having sex). There should be no TV or Internet porn. If sex is an addictive problem, they must take steps to get formal help.
6. The person should sit alone and still in silence at least a half hour each day. They should watch their thoughts, but not engage them. They should say a very short prayer while doing them, to avoid engaging their thoughts.
7. The person should give at least a couple of hours a week to charitable work, and should give away some money (if they can) in a sacrificial way. They should do this, as far as possible, without anyone knowing what they are doing.
8. The person should open their life fully to at least one trustworthy person, telling absolutely everything, without editing or hiding anything: their thoughts, dreams, temptations, actions, sins, fears, anxieties, etc.
9. The person must regularly talk with someone trustworthy specifically about their family history going back as far as possible, their childhood, relations with their parents and grandparents and siblings, their spiritual and religious history, their sexual history, education, etc.
10. The person must find a community of friends with whom to struggle and to find life. The search cannot be done alone. We need each other.