

## SS. PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835

Voice: 908-685-1452 / E-Mail: [frjames@ssppoc.org](mailto:frjames@ssppoc.org)

Website: [www.ssppoc.org](http://www.ssppoc.org) / Face Book: Friends of Ss. Peter & Paul Orthodox Church

Diocese Of New York & New Jersey: [www.nynjoca.org](http://www.nynjoca.org)

### BULLETIN OF OCTOBER 6, 2019

#### SUNDAY/OCTOBER 6

16<sup>th</sup> Sunday After Pentecost

St. Innocent of Alaska & Siberia (+1879)

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

Food Basket Day; Coffee Hour

#### TUESDAY/OCTOBER 8

7:00p.m. Vespers

#### WEDNESDAY/OCTOBER 10

St. Tikhon, Enlightener of America (+1925)

8:00a.m. Divine liturgy

6:30p.m. Compline

7:8:30p.m. Study Class – Part Two: *“The Roles of Clergy and Laity in Worship & Administration”*

#### SATURDAY/OCTOBER 12

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

11:00a.m. Baptism of Genevieve Smith

5:30p.m. Vigil; Confessions

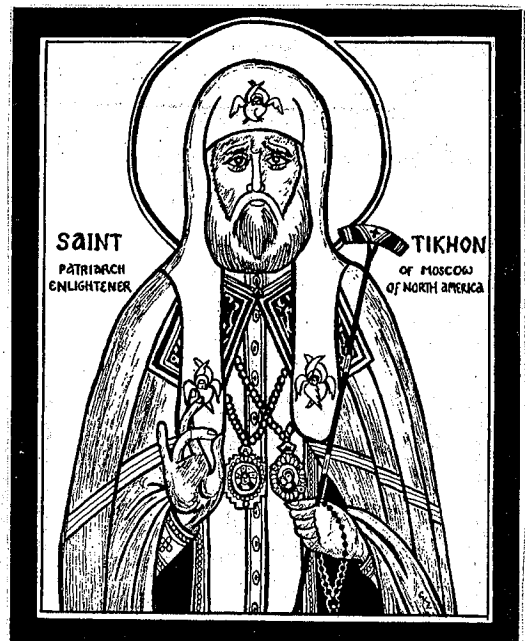
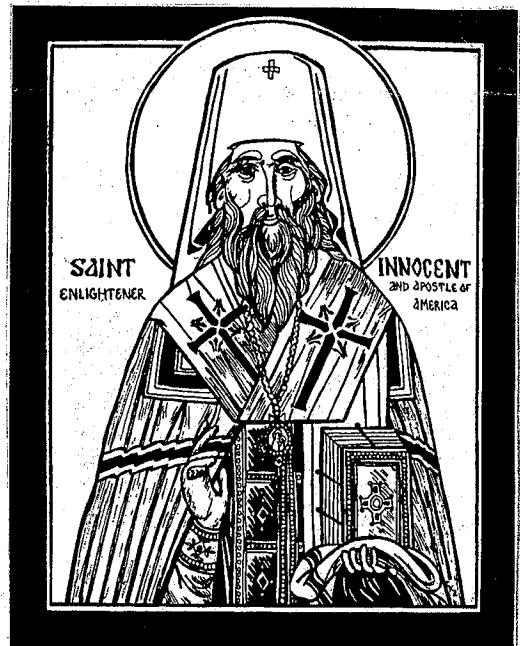
#### SUNDAY/OCTOBER 13

Fathers of the 7<sup>th</sup> Ecumenical Council (787)

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

Prayer for Iconographers

Church School; Coffee Hour



## Offerings for Week of October 6

Relic Candle: in memory of Ivanna; in memory of Michael, Justina, Anastasia; Rosalia, Melania and Ivanna; intercession of saints for help, provision and peace of Mariana, Simona, Kurt, Gabriel, Tabitha, Stefan, Maria and David

Olive Oil: in memory of Sarchisian and Bocai families; for the health of Maria; for the health of Frank & Larissa (anniversary) for the health of Aleyena Karen; for the health for Mark.

Wine: for the health of Robert & Marie (anniversary); for the health of Mark, Larissa and Jerome.

Flowers: for the health and salvation of George & Lily (anniversary).

## Parish Synodicon: Memory Eternal!

- Nov. 01 40<sup>th</sup> Day Stephanie Kachek  
Oct. 07, 1934 Josephine Vasevich  
Oct. 07, 1948 Ann Cook  
Oct. 07, 1961 Mary Rechetnikoff  
Oct. 09, 1923 Nicholas Makovsky  
Oct. 09, 1945 Mary Zydiak  
Oct. 10, 1917 Elizabeth Tkach  
Oct. 10, 1926 Francis Bongrost  
Oct. 10, 1947 Fr. Michael Lototsky  
(rector 1935-1946)  
Oct. 11, 1961 Mary Lebedz  
Oct. 11, 1969 Anna Evaniec  
Oct. 11, 1978 Jacob Barnosky  
Oct. 12, 1967 Timothy Zeban  
Oct. 12, 1967 Matthew Zeban  
Oct. 13, 2015 Sharon Kloss

## Coffee Hour Schedule

- Oct. 06 Chirnoaga, Moldoveanu, Vajda  
& Sue  
Oct. 13 Peterson, Bakaletz, Mattei  
& Stone

## Counters Schedule

- Oct. 06 Katerina G. & Ekaterina M.  
Oct. 13 Ciprian C. & Jill P.

## Ushers Schedule

- Oct. 06 Timothy S. & Peter B.  
Oct. 13 Jerome S. & Adrian M.

## Readers Schedule

- Oct. 06 John Z. / Oct. 13 Austin K.

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

A new supply of these Prayer books will be now on sale at the vestibule stand. The cost is \$20. You may preview a sample copy on the vestibule stand.

## Study Classes: Oct. 2 & Oct. 9, Wed. 7-8:30pm

*"The Clergy and Laity - Our Roles in Worship & Administration"* Part One: Oct. 2 & Part Two: Oct. 9

## Visitation of Healing Icon of St. Anna in Clifton, October 6<sup>th</sup>

This holy Icon presently at St. Tikhon's Monastery, started dripping myrrh in 2015. At 4:00p.m. on Sunday, October 6<sup>th</sup>, a Healing Service with anointing with oil will take place at the Holy Assumption OCA Church, 35 Orange Ave., in Clifton, NJ.

## Fund-Raiser for St. Andrew's Camp, Sunday, October 13<sup>th</sup> at 3:00p.m. - Christ the Saviour Church, 365 Paramus Road in Paramus, NJ

Please see posted flyer.

## Words of Metropolitan Nicholas of Mesogala & Lavreotiki, Greece

Now is such a time that we know many prayers but rarely pray. We eat fasting foods but don't fast. We amass information about the spiritual life but have no experience with it. We confess our sins but don't repent. We go to church and stand throughout the services but our soul is not humbled before the Trinity. This is all because the heart is closed. It must open up to allow Christ in.

## **SAINT INNOCENT OF ALASKA (†1879)**

*Commemorated October 6<sup>th</sup>*

Saint Innocent first arrived in America in 1821. Fr. John Veniaminov, as he was then known, had made the grueling 2200-mile journey from his home deep in Siberia together with his mother, his wife Elizabeth, their infant son Innocent, and his brother Stephan. There on desolate and wind-swept Unalaska Island, over a period of ten years the Veniaminovs were bitterly tried and ultimately found equal to all the challenges and privations which nature and a truly "frontier" life could throw against them.

A man of prodigious physical and mental strength, massively built and a natural jack-of-all-trades (carpenter, joiner, stone mason, clock-maker, naturalist, meteorologist, navigator and much more), Fr. John Veniaminov built or supervised the building virtually from nothing of everything his family and his village would need, including housing and a school—but first of all, a church. Dedicated to the deep and thorough Christianization of the souls entrusted to his care, he quickly mastered the difficult Aleut language, taught his people to read, and in time provided them a rich legacy of Christian literature in their own tongue. He translated the Gospel and catechism for them and went on to write the first original composition in their language, his remarkable *Indication of the Pathway into the Kingdom of Heaven*. In the course of his work he made ethnological and other scientific observations which still underlie much of the scholarly studies of the region. Furthermore, in yearly travels in frail native kayaks over long stretches of frigid ocean waters he placed his safety and comfort below his concern for the most isolated members of his flock, and even those who technically were not yet numbered among his flock. Above and beyond the call of duty, so to speak, he planted the precious seed of faith throughout the island district of Alaska.

In the end these labors took their toll. The contemporary reference to Fr. Veniaminov as a "Paul Bunyan in a cassock" indicates more the strength of his spirit than of his body, for long trips with his legs held immobile in frigid waters crippled them within a few years, and when he felt that he would no longer be able to adequately perform all the functions his ministry in the islands required, he asked with great sorrow to move on to a physically less demanding job in Sitka. There, in the capital city of Russian America he began the more challenging and difficult task of evangelizing the ever-hostile Tlingit Indians while continuing to polish his Aleut writings. Five more years thus passed before Fr. Veniaminov left Alaska in order to personally supervise publication of his works in Russia.

Extensive travel can surely be said to be a mark of "modern man," and St. Innocent certainly did his share. Having sent the rest of his family home to Irkutsk to await his return, he set sail with his youngest daughter on a round-the-world voyage which touched ashore at Honolulu, Tahiti, and Rio de Janeiro en route to St. Petersburg.

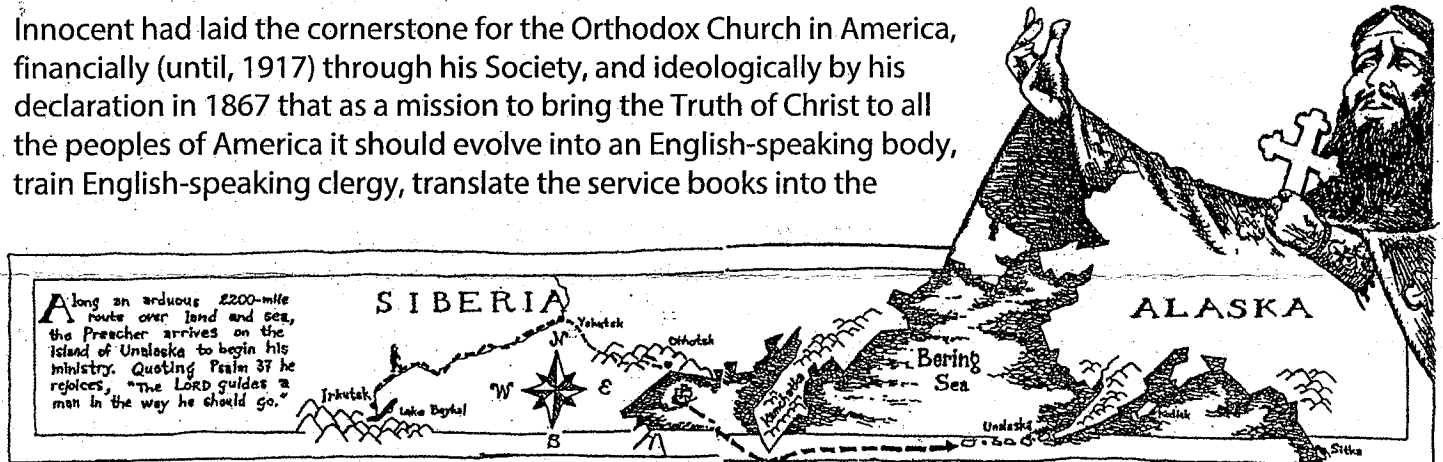
In the Russian capital, while awaiting permission to publish his theological works, Fr. Veniaminov received word from Siberia that his wife had died. His shock and grief passed long before his concern for his orphaned children, and it was only after their care and education was guaranteed by the tsar himself that his own future as a missionary could be arranged. He accepted monastic tonsure and was preparing to return to his work in Sitka when a surprise call to an even higher ministry came. On December 15, 1840, he was consecrated "Bishop of Kamchatka, the Aleutian and Kuril Islands," and on September 26, 1841, America met its first Orthodox hierarch.

Even then, at age 45 and in a new, exalted rank, he shunned all comfort and decorum to oversee personally the life of his far-flung diocese. By ship, by kayak, by dogsled, on the backs of reindeer and even bulls, he made his way, village by isolated village, among the people. And, as Russia's territorial holdings along the Pacific seaboard continued to grow, so did the size of Innocent's diocese, bringing under his spiritual care peoples of new languages and customs. He continued to use his financial prowess, and whenever necessary his own hands and talents, to overcome the limitations which nature and government policies placed upon the region in order to further the spiritual and material well-being of his flock. His pace never slackened until he was well into his sixties. Then, only because blindness threatened to make him—he felt—a



burden upon his flock, he made plans to retire quietly to a monastery in the capital. This, however, was not the will of God for him, for in 1868 the aged hierarch was appointed to the ancient see of Moscow as successor to his friend, the great Metropolitan Philaret.

The eleven years which St. Innocent spent in Moscow—where such elements of the "modern world" as rail transportation, anesthetic surgery and photography were gaining increasing prominence—were, amazingly, among his most fruitful for America. He supervised and guided the establishment of an independent see in San Francisco and founded the Orthodox Missionary Society, whose chapters throughout Russia provided for the financial needs of his former flock. By the time he died in 1879, St. Innocent had laid the cornerstone for the Orthodox Church in America, financially (until, 1917) through his Society, and ideologically by his declaration in 1867 that as a mission to bring the Truth of Christ to all the peoples of America it should evolve into an English-speaking body, train English-speaking clergy, translate the service books into the



## PRAYERS FOR VARIOUS OCCASIONS

### *A Prayer For A Troubled Youth*

O God of our fathers, who art our teacher, guide, and shepherd, and who abandons none; who seeks after the one lost sheep and scours the house for the single lost coin: now abandon not the youth (Name) who has gone astray in the wild strangeness of this world, like the prodigal far from his father's house, but rather, as thou didst accept the repentance of the thief and didst call the venerable Mary of Egypt and Joseph of Crete from an unreformed life to one radiant with holiness, do thou now call back this youth, whom thou lovest, and accept (his/her) repentance – or rather, do thou thyself run to meet (him/her), O thou who didst descend even to hell to call back thy friend Adam: through the prayers of thy Mother, the Queen of mercies; the venerable martyr Ephraim of Nea Makri; and through the prayers of all the saints. Amen.

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

## ST. JOHN CHRYSOSTOM

### COMMENTARY ON MATTHEW'S GOSPEL

#### "HOW JESUS CHRIST LOVE US"

I am a father for you, a brother, a bridegroom, and a home, a nurse, and a dress, a root, and a cornerstone. Whatever you want, I am for you. I don't want you to be in any need. I will serve you, because I came not to be served but to serve.

I am a friend, and a member, and a head, and a brother and a sister, and a mother. I am everything for you.

Only be in contact with me. I have been poor for you and a wanderer for you. I have been on the cross and in the tomb for you. High above I mediate for you. Down here I arrived as an ambassador sent by the Father to you. You are everything to me, a brother and a co-heir, a friend and a member of my Body.

What more do you desire