

## SS. PETER & PAUL ORTHODOX CHURCH

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### BULLETIN OF OCTOBER 13, 2019

#### 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

#### THURSDAY/OCTOBER 17

6:30p.m. 19<sup>th</sup> Anniversary Memorial for  
Mary Holovach (+Oct. 18, 2009)

7:00p.m. Vespers

#### FRIDAY/OCTOBER 18

St. Luke the Evangelist (+1<sup>st</sup> c.)

St. Peter of Montenegro (+1830)

8:00a.m. Divine Liturgy

#### SATURDAY/OCTOBER 19

Demetrius Memorial Saturday

9:30a.m. Akathist for Departed;  
Confessions

5:30p.m. Vigil with anointing of  
oil from tomb of St. Gerasimus;

Confessions

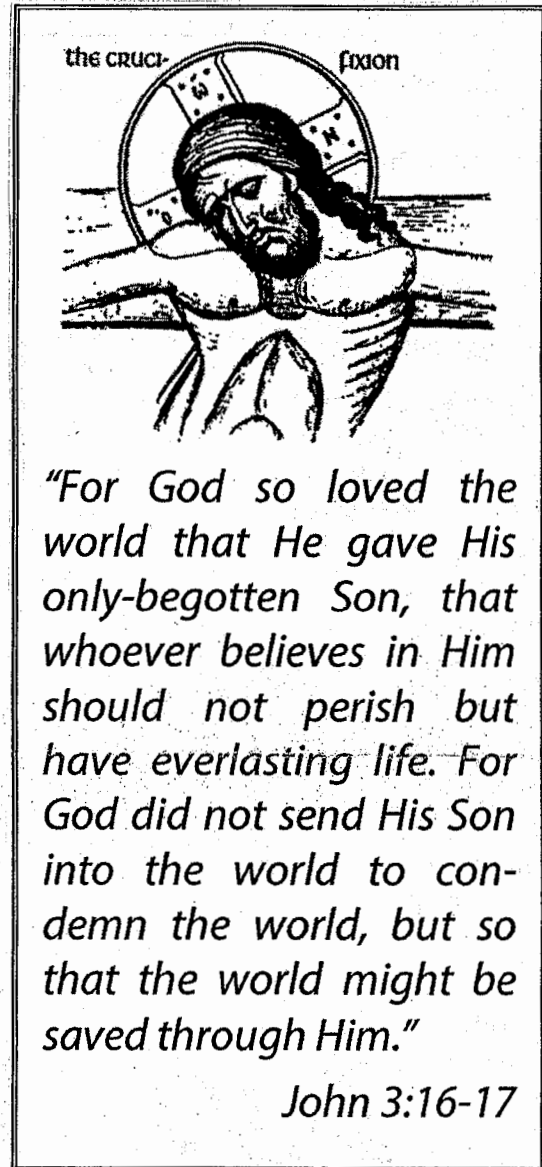
#### SUNDAY/OCTOBER 20

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

St. Gerasimus of Cephalonia (+1579)

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

Coffee Hour; Teen Class



### **Offerings for Week of October 13**

Relic Candle: in memory of St. John Maximovitch; in memory of Michael, Justina, Anastasia; Rosalia, Melania and Ivanna; in memory of Nicholas, Eleanore, John, Ann Marie & Jerome.

Olive Oil: in memory of Sarchisian and Bocai families; for the health of Anatol; in memory of Floarea, Gheorghe, Gabriela, Alexandru, Sasinca, Mihail, Aniceta, Elena, Petre, Grigore, Ilie, Aurelia, Alexandru and their family and Constantin.

Wine: for the health and protection of Vera (birthday) and in memory of Jan; for the health of Mark and Jerome; for the health of Frank and Larissa (anniversary).

Flowers: in memory of Emilia.

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

Nov. 01 40<sup>th</sup> Day Stephanie Kachek  
Oct. 14, 1973 Anthony Bolash  
Oct. 17, 1916 Yerzhy Golombus  
Oct. 17, 2016 Dorothy Macheska  
Oct. 18, 1976 Paul Kuntzevich  
Oct. 18, 2009 Mary Holovach  
Oct. 19, 1951 Peter Putyrskye  
Oct. 19, 2002 Julia Pribish  
Oct. 20, 1988 George Huzinec  
Oct. 20, 2005 Ann Lopeć

### **Coffee Hour Schedule**

Oct. 13 Peterson, Bakaletz, Mattei  
& Stone  
Oct. 20 Kita, Nevitt, Keller, Turri,  
Torrise & Kachek

### **Counters Schedule**

Oct. 13 Ciprian C. & Jill P.  
Oct. 20 Irina S. & Lisa K.

### **Ushers Schedule**

Oct. 13 Jerome S. & Adrian M.  
Oct. 20 Dennis F.

### **Readers Schedule**

Oct. 13 Austin K. / Oct. 20 Ciprian C.

### **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.

**The Orthodox Prayer Book (St. Tikhon's Press) is out of stock, a December month replenishment is expected.**

### **A Note From Steven & Geena**

We extend our deepest gratitude to everyone from the Ss. Peter & Paul Church for joining us on our wedding day! It was a day to remember and we thank everyone for their overwhelming kindness and generosity. We are truly blessed to be part of the church community and look forward to many years ahead!

### **Many Blessed Years!**

To the newly-illuminated Genevieve Smith, on her Holy Baptism and Chrismation. Our prayers and best wishes to her parents, Rodion and Stephanie, and her Godparents, Augustine and Maria.

### **The Hall Bulletin Board**

Has posted events and other activities taking place in other churches and the surrounding communities. These items are not posted in the Sunday Bulletins, so please make reference to the Bulletin Board.

### **Lateness to the Sunday Divine liturgy – Posted Innumerable Times – but Still Not Heeded**

Habitual lateness to the Sunday Divine liturgy is inexcusable. It is a sin. It is a bad example. It is disruptive. It shows a lack of piety and spiritual awareness and maturity. Such tardiness would not be permitted at school, or place of employment. It needs to be corrected. We enter to encounter the Lord *on time* with faith, reverence and the fear of God.

## ON LONGING FOR GOD

By Fr. John Breck

Within the depths of every human being there exists an insatiable longing for God. This is an inner force, a holy desire or yearning, that can move us out of the torpor of our daily life and lift us to a painful yet sublime level of being... The tragedy of our life lies in our constant temptation to lose the focus of that longing and to desire something less than God... The longing itself becomes perverted, twisted into a self-serving drive for something that will satisfy the corrupted passions rather than nourish the hungry soul... Partial fulfillment does come in the form of gratifying personal relationships and accomplishments. We find satisfaction and pleasure in family, friends and enjoyable activities, yet even there, the pleasure and sense of fulfillment are diminished by a terrible yearning. We are consumed by a burning desire for something more, something that touches our heart, something of ineffable beauty that creates in us a response of pure joy.



## FOUR REASONS WHY PEOPLE GIVE

From "Compelled to Give" By VRev. Vladimir Berzonsky

- 1) **Obligation** – People who give only because it's an obligation. We pay taxes that way. We open our bills and write checks reluctantly. Perhaps that's the way we deal with society at large, but this is not the attitude to take when we are asked to give from our heart to the upkeep and enhancement of the holy Church;
- 2) **Satisfaction** – There's something satisfying about contributing to charity. When we make a gift to an established charity, we feel good about ourselves. In the autumn season after Labor Day and through the remaining days of the year, we are solicited by so many appeals that we must make choices. Do we put something in the Salvation Army pots at each shopping center, or do we pick and choose?
- 3) **Pride** – We all know those who make an issue of their contributions. It doesn't count unless it appears in the media that the contributors are People of Importance. They used to flaunt their donations to the party of their choice or even hedge their bets, giving to both major political parties. With new rules they must find a way to do the same, but not so conspicuously.
- 4) **Love** – All of the above are acceptable to the recipients, and all of them have value in their own right; however, gifts at the highest level first come as a true sacrifice. They are not just an excess of funds that the giver can well do without and even derives tax benefits from them, but they come from hearts that feel a compulsion to contribute. When the feeling arises within that you cannot do otherwise than to meet the needs laid out before you, when you are presented with a situation, a crisis or a grief that so overwhelms you that you are desperate to provide from your means an alleviation for that person, group or situation, you are a cheerful giver.



## ON THE THOUGHTS OF THE HEART

Saint John of Kronstadt

All my happiness and unhappiness are in the thoughts and desires of my heart. If the thoughts of my heart are in accord with God's truth, with the will of God, then I am at rest, filled with divine light, joy and blessedness; if not, I am uneasy, filled with spiritual darkness that corrupts the soul, with heaviness and despondency. If I replace the false and ungodly thoughts of my heart by true and godly ones, then rest, blessedness and joy return.

**ABOUT BEING A PARISHIONER OF  
SS. PETER & PAUL ORTHODOX CHURCH  
MANVILLE, NEW JERSEY**

Following the Tradition of the Church, the purpose of membership in the Parish is to seek the knowledge of God and union with Him through Jesus Christ by the grace of the Holy Spirit, and to express that unity with God in Christ in all religious, moral, family and social activities. Generally, this expression consists of an enlightened obedience to the teachings of the Orthodox Faith, and is manifested in regular attendance at the divine services of the Parish, in frequent reception of the Holy Gifts of the Body and Blood of Christ, in care for the Parish property and buildings, in regular contributions in fulfillment of the financial commitment, and in doing all that is possible to promote the Christian spirit of love, unity and brotherly concern among members of the parish and witnessing to our Faith commitment to those outside the Parish.

A church member must:

- a. Have been sacramentally received into the Orthodox Church and consciously uphold and profess the Orthodox Faith and Moral Teachings;
- b. Be eighteen years of age or older;
- c. Be a regular communicant, that is, participant in the Holy Mysteries of Confession and Communion;
- d. Fulfill the stewardship obligations established by the Parish:
  1. *Treasure*: All members of the Parish are urged to make a commitment to the Parish, using the envelope system, rendering back to the Lord a first portion of what God has entrusted to us.
  2. *Time*: All members of the Parish are urged to set aside the first portion of their time for worship, fellowship, charitable service, and education;
  3. *Talent*: All members of the Parish are urged to offer their talents in service to the Church, remembering that each member of the Body of Christ has been entrusted with gifts of the Holy Spirit for the ministry of the Gospel (1 Corinthians 12).
- e. Must be officially registered by the parish priest to be part of the Parish Census.

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***MEMBERSHIP IS DISCIPLESHIP – BE CO-WORKERS WITH US!***

***NOT A MEMBER? YOU ARE WELCOME TO JOIN US!***

**October 18, 2019 – 10th Anniversary of the Repose  
Of Mary Holovach, a Life-Long Parishioner – Memory Eternal!**

**To love is to remember**

**The Oration at the Funeral of Mary Holovach, October 20, 2009**

**By Archpriest James Parsells**

**Today we celebrate the funeral service of Mary Holovach. A remarkable person, a life-long member of our parish. Our heartfelt sympathy is expressed to Daria, Dennis and, Zena and all their family members. Your feeling of loss is felt by all of us here at Ss. Peter & Paul Parish. It would not be an exaggeration to say that Mary had two families, one at 504 Washington and the other here at 605 Washington. Many of us knew Mary as “Tata Mary.” We loved Mary and Mary loved us. We all related to Mary in some fashion, as a good friend, auntie, sister, mother, and grandmother.**

**Someone said the other day, that “they just don’t make them like Mary anymore.” Mary was a product of a different time, being raised according to values that are rarely adhered to today, and in a religious life-style found in very few today. Our Mary was – and this is no secret and needs no embellishment – good, gracious, hospitable, caring, friendly to all, generous with her treasury. She made wise use of her talents, was a regular church-goer, well-mannered, and she loved her family, church and country. Many of her generation had the same attributes and honorable-character. Mary was in good company with her generation and with all of us who were a little younger. We are mindful of the values exemplified by those of “this old school.”**

**If, Mary seems somehow to have been an extraordinary person – and she was – we need to understand how she lived and the key is not in the up-bringing and values of her generation – honorable though they were – but in her spiritual life. Mary is one to whom the hymn applies, “from your youth you have loved Christ, O blessed one.”**

***It was 605 Washington Ave that made 504 Washington Ave. a Christian home. The source of light, joy, growth, and enduring meaning that Mary experienced as a child and later as an adult at the house she was born in and died in, was the Church up the block. Mary gave to her children what she herself received, the newness of life in Jesus Christ. It was a tremendous blessing for Mary to live physically near the church and more importantly in the church. How familiar and anticipated were the church bells. Decade and after decade, hearing their summons to worship, and countless times responding by coming to the divine services. In her last days, these very bells now being heard on her death-bed, gave her much consolation.***

***It was the divine services and liturgical cycles that dictated for Mary her life-style. Everything done in her home, reflected the character of what was happening in the church. Mary was blessed to have drunk abundantly of the life-giving waters of her Faith. Her Faith experience was never nominal but continually growing. Mary was nourished by the Holy Mysteries, by the 12 great feasts and the 4 fasts, by the saints, by scripture reading, by endless learning, and by the practice of virtue and good works. Mary read and sang at the services. She baked the Litya Breads, worked on sewing vestments and liturgical coverings, acted as a greeter to visitors. If you were a new face in the church, Mary would make sure you were welcome. New parishioners were made to feel like long-time friends. New-born babies would be gifted with knit sweaters and boys with a crocheted censer. In short, Mary extended herself to fellow parishioners and visitors to children and adults.***

***Mary was always at the church services. She knew the lives of the saints and it was possible to converse with her and know which saints were her special friends and what were her favorite prayers. The Prayer of St. Ephrem was her favorite and she recited this throughout the year. Regardless of the time and type of service, Mary chose to come to worship. The image of Mary being in a wheelchair, in the pouring rain, with a portable oxygen tank, coming to yet another church service, witnesses to the epistle of St. Paul to the Romans (8:38-39) that we read in our churches on the feast days of the holy martyrs: "I am***

***persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God". There were times when Mary had to be strictly told by the priest not to come to church, because of possible harm to her health from inclement weather. One thinks of Anna the Prophetess (Luke 2:36-38) "a widow, almost 84 years old, who did not depart from the temple, but served God with fasting and prayers night and day."***

***Mary was like her patron saint, St. Mary Magdalen, who while it was still dark, set out to the tomb, who wanted to be with the one she loved, our Lord Jesus – that Mary, whose desire it was to minister to her Lord in life and in death, - that same Mary who brought the sweet spice of godliness, as the worthy ointment.***

***Those who knew our Mary also knew of her love for the Holy Myrrh-bearing Women - those honorable ladies who sought to serve the Master. Just like Martha, the sister of Lazarus, our Mary was "active", serving the church by baking, cooking for parishioners, cleaning the temple, parish administration, translating 30 years of metrical records into English, visiting the sick and elderly, securing rides for them to church. What parish in New Jersey did she not visit? What priest did she not know? Her life was one of active service to God and others, without reservation, presumption or pretention, oblivious to any darkening of intentions, that might have been prompted by the evil one. Mary never retired from her life in Christ, even in waning health and in dying. In the final months of her life on earth, filled with physical weakness and suffering, Mary would say, "Father, there must be something you need sewn, bring it to me, please."***

***Our Mary was also just like Mary, the sister of Martha. Like her, our Mary had chosen the better part, not being burdened with what passes away, but attentive to the immortal Word of God. Our Mary grew in the stature of Christ. She desired and learned new things about our Faith all the time. She never thought that she knew enough. She was humble and wise in***

**learning. Witnessing in her lifetime the transformation and growth of our parish and of our entire Church in North America, from scattered immigrant communities into a local indigenous Orthodox Church in America, Mary stayed the course of our Faith, discerning what was good and useful for the our parish, the whole Church and for salvation. Mary served 13 different parish rectors in her lifetime. She served them with honor, respect and devotion. Mary was unique because she was well established in genuine Orthodox piety, belief and worship and not influenced by the spiritual nominalism and secularism of our time.**

**These words about Mary are not to praise her, for crowns of glory are granted only in the age to come by our Savior, who alone grants them. They are our thanks to God, for having blessed us with Mary. Her life has truly enriched the lives of those who knew her. We together with all the pastors and faithful of Ss. Peter & Paul Parish who have passed into life eternal offer thanks to God for our Mary.**

**She lived her life according to "the rule of faith". For believers this is an ordinary thing to do, because this is what Gods asks of us. She preserved the integrity of her white baptismal garment and adorned it with a righteous life. This is her legacy to us. In season and out of season; in youth and old age; in health and sickness; in blessing and tragedy; in all things Mary was with the Lord and the Lord was with her. God was truly her Father and the Church her Mother.**

**That Mary lived among us bears witnesses to the truth that not only are there still such people as Mary in the world, but that there always will be, because what she became in her life is God's work of salvation.**

**Glory to God for the gift of Mary in our lives! Glory to God that we are provided with a radiant example of Christian living! Glory to God for all things!**

**Forgive us and remember us Tata Mary as we forgive and will remember you. Memory Eternal!**