

SS. PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF DECEMBER 1, 2019

SUNDAY/DECEMBER 1

24th Sunday After Pentecost

St. Philaret the Merciful (+792)

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

Coffee Hour/Food Basket Day/Coat Drive

6:00p.m. Compline & Akathist to

St. Porphyrios of Athos (+1991)

TUESDAY/DECEMBER 3

7:00p.m. Compline & Akathist to

St. Barbara (+306)

THURSDAY/DECEMBER 5

7:00p.m. Vespers

FRIDAY/DECEMBER 6

St. Nicholas the Wonderworker (+343)

9:30a.m. Divine Liturgy

SATURDAY/DECEMBER 7

9:30a.m. Confessions

10:00a.m. Church Cleaning

5:30p.m. Vigil; Confessions

SUNDAY/DECEMBER 8

25th Sunday After Pentecost

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

12:00p.m. Play: "On Life of St. Nicholas"



Fasting Modifications:

Sun/Dec. 01: fish, wine & oil

Tue/Dec. 03: wine & oil

Thurs/Dec. 05: wine & oil

Fri/Dec. 06: fish, wine & oil

Sat/Dec. 07: fish, wine & oil

Sun/Dec. 08: fish, wine & oil

Offerings Week of December 1

Relic Candle: in honor of St. John Maximovitch;

In memory of Michael, Justina, Rosalie, Anastasia, Melania and Ivanna; in memory of Nicholas, Eleanore, Ann Marie, John and Jerome.

Olive Oil: in memory of Sarchisian & Bocai families; for the health and protection of Nicholas (names day); for the health and salvation of Vera and in memory of Jan.

Wine: for the health of Nicole (names day) for the health of Alexander (names day).

Flowers: in memory of Melanie.

Parish Synodicon: Memory Eternal!

Dec. 05, 1941 Anastasia Rilik

Dec. 05, 1978 Stefan Syubiak

Dec. 06, 1997 John Suseck Jr.

Dec. 06, 2010 John Chabra

Dec. 06, 2011 Howard Bozinta

Dec. 07, 1929 Felix Kshanovsky

Dec. 07, 1972 Gregory hriniak

Dec. 07, 1999 Fr. Jaroslav Roman

Dec. 09, 1965 Max Horbel

Dec. 09, 1970 Helen Horbel

Coffee Hour Hosting

No meat, no dairy (fish permitted)

Dec. 01 Inga, Eka, Mariana & Nona

Dec. 08 Sokol, Nasledysheva, Staina
& Sarchisian

Counters Schedule

Dec. 01 Katerina G. & Ekaterini M.

Dec. 08 Ciprian C. & Jill P.

Ushers Schedule

Dec. 01 Timothy S. & Peter B.

Dec. 08 Jerome S. & Adrian M.

Readers Schedule

Dec. 01 John Z. / Dec. 08 Austin K.

Christmas Cookie Walk

Sunday, December 15th at 11:20a.m.

Bakers are sought. Please sign-up.

Names Day Greetings

St. Barbara/Dec. 4: Barbara Kulick

St. Sabbas/Dec. 5: Saba Kaliashvili

St. Nicholas/Dec. 6: Nicholas Mattei, Nicholas Stucka
and Nicholas Silvestre

Many Blessed Years!

The 40 Day Nativity Lent: Nov. 15th thru Dec. 24th

This is one of the Four Lents of the year. A fast is observed from meat, dairy, fish, wine and oil. There are days that permit modifications. These are indicated on your parish wall calendar and in the Sunday Bulletin.

The Mysteries of Holy Confession and Holy Communion Are Essential in Preparing for the Nativity of our Lord, December 25th

Regular communicants must receive these two Mysteries of the Church sometime in the months of November and/or December. Irregular communicants are encouraged to also receive these Holy Mysteries so as to celebrate in grace, the Nativity of Christ.

Ss. Peter & Paul Parish Library & Friends Presents:

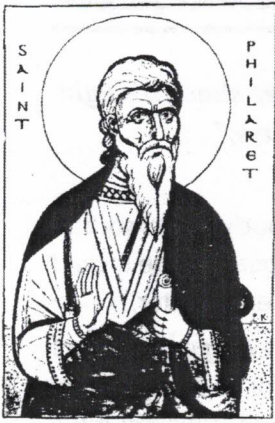
A Story About the Life of St. Nicholas the Wonderworker, Sunday, December 8th at 12:00noon in the Upper Hall. All are Invited!

2020 Parish Wall Calendars

Please take one per household. On table in nave of the church.

Nativity Lent Almsgiving/Charities

- *Annual Christmas Letter:* Our once a year collection to benefit the work of our charitable parish venue, St. Philaret the Merciful. Deadline is December 15th. Forms in church vestibule.
- *December 1st Food Basket Day:* Bring staple food items to church vestibule for Manville Food Pantry.
- *7th Annual Coat Drive:* Clean coats, hats, gloves and scarves may be place in the bin in the lower hall for benefit of families of Appalachian Coalfield Mountains. Deadline is December 16th.



SAINT PHILARET THE MERCIFUL

Commemorated on December 1st from the Prologue by St. Nikolai

Philaret was from the village of Amnia in Paphlagonia. Early in life, Philaret was a very wealthy man, but by distributing abundant alms to the poor he himself became extremely poor. However, he was not afraid of poverty, and, not heeding the complaints of his wife and children, he continued his charitable works with hope in God, Who said: Blessed are the merciful, for they shall obtain mercy (Matthew 5:7). Once, while he was plowing in the field, a man came to him and complained that one of his oxen had died in the harness and that he was unable to plow with only one ox. Philaret then unharnessed one of his oxen and gave it to him. He even gave his remaining horse to a man who was summoned to go

to war. He gave away the calf of his last cow, and when he saw how the cow pined for her missing calf, and the calf for the cow, he called the man and gave him the cow too. And thus the aged Philaret was left without food in an empty house. But he prayed to God and placed his hope in Him. And God did not abandon the righteous one to be put to shame in his hope. At that time the Empress Irene reigned with her young son, Constantine. According to the custom of that time, the empress sent men throughout the whole empire to seek the best and most distinguished maiden to whom she could wed her son, the emperor. By God's providence, these men happened to stay overnight in Philaret's house, and they saw his most beautiful and modest granddaughter Maria, the daughter of his daughter Hypatia, and took her to Constantinople. The emperor was well pleased with her, married her, and moved Philaret and all his family to the capital, giving him great honors and riches. Philaret did not become proud as a result of this unexpected good fortune, but, thankful to God, he continued to perform good works even more than he had before, and thus he continued until his death. At the age of ninety he summoned his children, blessed them, and instructed them to cleave to God and to God's law, and with his clairvoyant spirit he prophesied to all of them how they would live out this life, as once had Jacob. After that he went to the Monastery of the Last Judgment and gave up his soul to God. At his death his face shone like the sun, and after his death an unusual, sweet fragrance came forth from his body and miracles took place at his relics. This righteous man entered into rest in the year 797. His wife, Theosevia, and all his children and grandchildren lived a God-pleasing life and reposed in the Lord.

More About St. Philaret

Virtue is like a thirst. When a man begins to drink of it, he becomes more thirsty and seeks to drink of it all the more. He who begins to exercise the virtue of compassion knows no measure and acknowledges no limit. St. Philaret was no less generous when he was impoverished than when he was wealthy. When his granddaughter became empress, he became a rich man once again, but no less generous. One day, he told his wife and children to prepare the best feast that they could and said: "Let us invite our King and Lord, with all His noblemen, to come to the feast." Everyone thought that the old man was thinking of inviting to dinner his son-in-law, the emperor, and they all worked as hard as they could and prepared the feast. Meanwhile, Philaret went around the streets and gathered all the needy, the beggars, the blind, the outcasts, the lame and the infirm, and brought them to the feast. Placing them at the table, he ordered his wife and sons to serve at the table. After the feast was completed, he put a gold coin in the hand of each guest and dismissed them. Then everyone understood that by "the King" he meant the Lord Christ Himself, and by "the noblemen" he meant beggars and those in need. He also said that one need not look at the money that one gives to beggars, but rather one should mix up the money in one's pocket and give only what the hand removes from the pocket. The hand will draw out whatever God's providence ordains.



ADVENT

By VRev. Vladimir Berzonsky

"The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase;"

(Isaiah 9:1)

"I understand the significance of the pre-Easter lent, but why do we keep a Lenten season for Christmas, since it's such a joyous occasion?" The woman who made the comment spoke sincerely and her reasoning was correct. What she misunderstood was the purpose of Lenten fasting and spiritual preparation.

To so many of our people, fasting and prayers are expressions of sorrow for a rupture in Divine-human relationships, such as was the murder of Jesus Christ.

Primarily, lent is a time for our concentrated preparing for the Kingdom of God's manifestation within us. By freeing ourselves from the things of this world we can better live and experience the Spirit of God dwelling in our souls. It is a time of pilgrimage—a spiritual journey to our true native land which the Lord has prepared for us.

Now it is advent, the time of His coming. Christ is on the way to my world, my city, my house and to me. How will He find it: what will He think of us; will He be pleased?

Ostensibly we are preparing for Christmas. External trappings, translucent, illuminated neon and plastic bubbles pronounce greetings to anybody, and receive about as much notice as the recently discarded cardboard announcements of political candidates. Reluctant consumers dutifully divest the glutted department stores of what everybody knows nobody needs or wants, because it's XMAS. Liquor store registers and corner Santas' hand bells jingle in cacophony. Does this please Him? Is

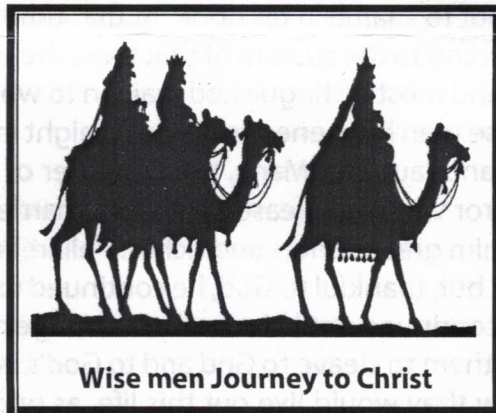
all this a worthy greeting for Him? Nobody thinks so, and nobody planned it this way; yet it appears we're locked in a social mechanism we hadn't chosen to enter.

We ought to become serious about freeing ourselves of all the material objects that are idols for so many, promising a happiness they are incapable of fulfilling; if we know that advent is just a time for learning to do without, then capitalist Xmas is a travesty of Christ's coming. It is in fact the very opposite of self-denial and spiritual preparation for communion with God in Christ. We sense His displeasure. Underneath the tinsel peeks out a sad, selfish and troubled world.

Can it be He'll find even a few who await His coming with hope and longing? Are there those who, while knowing themselves responsible for the world as it is, yet trust in His promise of another life and

prepare themselves for it, while at the same time doing all in their capability to give content and a dimension of true values to this present world?

There were such in every age of the past, and God sought them out from their society: Abraham in Chaldea, Lot in Sodom, Moses in Midian, Elijah at the Cherith wadi and young Mary in Nazareth. While there are such remaining in the world, God's covenant with mankind is not abrogated. To fulfill advent, then, would be to make ourselves like them; a difficult task, but not impossible, for "With God, all things are possible."



ON THE LIVES OF THE SAINTS

By St. Justin Popovich

The Lives of the Saints shows numerous, but always safe paths of salvation, enlightenment, sanctification, transfiguration, Christianization, theosis. They show all the ways with which human nature overcomes sin, passion, death, and the demons. The Lives of the Saints witness to the truth that in the holy Church of Christ, man with the holy mysteries and the holy virtues is transfigured into a "god by grace," into a godman by grace. (cf: 2 Peter 1:4)

