

# SAINTS PETER & PAUL ORTHODOX CHURCH

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## BULLETIN OF NOVEMBER 16, 2014

### SUNDAY/NOVEMBER 16

23<sup>rd</sup> Sunday After Pentecost

Apostle St. Matthew

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

Coffee Hour; Teen Class

### TUESDAY/NOVEMBER 18

6:00 (not 7:00)p.m. Compline and

Akathist to St. Philaret of Moscow

### THURSDAY/NOVEMBER 20

7:00p.m. Vigil

### FRIDAY/NOVEMBER 21

ENTRANCE OF THE THEOTOKOS  
INTO THE TEMPLE

(One of "12 Great Feasts")

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

### SATURDAY/NOVEMBER 22

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

10:15a.m. General Church Clean-Up

5:30p.m. Vigil; Confessions

### SUNDAY/NOVEMBER 23

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

St. Prince Alexander Nevsky

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

Coffee Hour & Question/Answer Period

5:30p.m. Compline with Akathist to

St. Catherine and anointing with oil

from her tomb



ENTRANCE OF THE MOST HOLY THEOTOKOS INTO  
THE TEMPLE

*Troparion, Tone 4*

Today is the preview of the good will of God, and the proclamation of the salvation of mankind. The Virgin appears clearly in the temple of God, and Christ is foretold to all. To her, therefore, let us cry with mighty voices: Rejoice, O fulfillment of the Creator's Providence!

*Kontakion, Tone 4*

The most pure Temple of the Savior; the Precious Bridal Chamber and Virgin; the Sacred Treasure of the glory of God, is led today into the house of the Lord. With her she brings the Grace of the Divine Spirit, of her the angels of God sing in praise. Truly she is the tabernacle of Heaven!

*Tropar and Kontakion are read/sung  
Until the Leave-Taking of the Feast, Nov. 25*

### **Offerings Week of November 16**

**Olive Oil:** in memory of Michael, John, Rosalia, Justina and Alexandra; for the health of Mark & Libby (anniversary).

**Flowers:** in memory of Richard and Ralph; in memory of Father Gheorghe Calciu.

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

Dec. 14<sup>th</sup> (40<sup>th</sup> Day) Valentine Gorbunov  
Nov. 16, 1950 Francis Romanofsky  
Nov. 16, 1965 Anastasia Kuzmiak  
Nov. 16, 1977 Michael Putyrsk  
Nov. 16, 2009 Mary Romanak  
Nov. 17, 1951 Vladimir Pasechnik  
Nov. 17, 1977 Stanley Bozinta  
Nov. 19, 1941 Mary Skwarla  
Nov. 19, 1959 Andrew Pasechnik  
Nov. 19, 1978 Mary Suseck  
Nov. 19, 2007 Vera Somoluk  
Nov. 19, 2007 Archbishop Peter  
Nov. 20, 1977 Mary Kachorsky  
Nov. 20, 2002 Raymond Bolash  
Nov. 21, 1997 George Zvonchenko  
Nov. 21, 2004 Ann Zeban  
Nov. 22, 2008 Anastasia Barna  
Nov. 23, 1968 Daniel Podobed



### **Coffee Hour Hosts**

#### **Fasting Foods**

Nov. 16 Peterson, Bakaletz, Mattei  
Nov. 23 Kita, Nevitt & Keller  
Nov. 30 Inga, Eka, Marina and Nona

### **Usher Schedule**

Nov. 16 Dennis F. & Charles D.  
Nov. 23 Edward S, Adrian M. & Kahka K.  
Nov. 30 Edward S. & Adrian M.

### **Reliable Worker Available**

Small jobs, landscaping, painting, - Javier, contact through Fr. James.

### **Names Day Greetings!**

St. Matthew/Nov. 16: Matthew Kita, Matthew Todd Peterson, Matthew Eradze and Matei Moldoveanu. Many Blessed Years!

### **Cemetery Gate Closing**

Please be aware that the Cemetery Gates are locked at 4:30p.m. (now thru end of April) and are opened 9:00a.m. Please be mindful of this when pulling into the cemetery driveway.

### **The Holy Nativity Lent of 40 Days**

- Began on November 15<sup>th</sup> and ends after the Divine Liturgy on December 25<sup>th</sup>.
- Your Parish Wall Calendar indicates days when the fasting is lessened by usage of fish, wine or oil. Otherwise a fast is observed from meat, dairy and fish.
- The discipline for receiving Holy Communion on the Feast of the Nativity of our Lord, December 25<sup>th</sup>, requires a recent Confession in the time period of November or December before December 25<sup>th</sup>.
- Nov. 16/Sun. Fish, wine & oil  
Nov. 18/Tues. Wine & oil  
Nov. 20/Thurs. Wine & oil  
Nov. 21/Fri. Fish, wine & oil  
Nov. 22/Sat. Fish, wine & oil  
Nov. 23/Sun. Fish, wine & oil

### **General Church Cleaning Days**

Saturday, Nov. 22<sup>nd</sup> at 10:15a.m.

Saturday, Dec. 6<sup>th</sup> at 11:00a.m.

Please reserve these dates to help out.

### **Appreciation Is Expresses**

Our 99<sup>th</sup> Anniversary Celebration last weekend was wonderful. Worship, fellowship, service, outreach, and joy were in abundance. May the Lord bless all of you for all your help in the many various ways for this memorable event. Special thanks to Jill Peterson, the chairperson of our 99<sup>th</sup>.

### **Some Increase Adjustments beginning in 2015**

The Parish Council being mindful of the increases in purchasing costs of candles, wine, flowers and olive oil had determined new 2015 prices.

Small Candle (\$3), large candle (\$4), Olive Oil (\$7) Wine (\$15) and flowers (\$25).

## ***THE NATIVITY FAST***

For us, the Nativity Fast serves to refresh the last part of the year - mystically renewing our spiritual unity with God and preparing us for the Feast of the Nativity of Christ.

St. Leo the Great wrote: "Four periods [of the year] have been set aside as times of abstinence, so that over the course of the year we might recognize that we are constantly in need of purification, and that amid life's distractions, we should always strive by means of fasting and acts of charity to extirpate sin, sin which is multiplied in our transitory flesh and in our impure desires."

According to Leo the Great, the Nativity Fast is a sacrifice to God [in return for] the gathered harvest.

The Holy Hierarch stated, "Just as the Lord has generously granted us abundance of the fruits of the earth, so should we, during the time of this Fast, be generous to the poor."

According to St. Symeon of Thessalonica, "...the Nativity Forty-day Fast represents the fast undertaken by Moses, who, having fasted for forty days and forty nights, received the Commandments of God, written on stone tablets [of the Law]. And we, fasting for forty days, will reflect upon and receive from the Virgin of the living Word - not written upon stone, but born, incarnate, and we will commune of His Divine Body."

The Nativity Fast was established to allow us through repentance, prayer and fasting to cleanse ourselves before the Nativity of Christ, so that with clean heart, soul, and body, we might reverently meet the Son of God, Who has come into the world and so that in addition to bringing the usual gifts and sacrifices, we might bring Him our clean hearts and a desire to follow His teachings.

May God grant that we all spend the salvific days of the Nativity Fast in such a way as to be a great benefit to our souls.

## ***HOW DID THE CONTEMPORARY NATIVITY FAST COME TO BE?***

The first mention of a preparatory period before Christmas is mentioned in a decree of the Council of Saragossa (380). The Council Fathers stated that every Christian should daily go to church from December 17 until the Theophany (January 6th). At the Synod of Mac (581) in Gaul (present day France) it was decreed that from November 11, the day of St. Martin, until December 24 every Christian should fast three times a week (Monday, Wednesday, Friday).

Our pre-Nativity period of preparation developed rather late. Scholars do not agree about the exact time it began. Some hold that it began in the sixth century. Others believe it began in the seventh or eighth century. The present liturgical pre-Nativity season was finally established at the Council of Constantinople (1166). The Council decreed that the fast would begin on November 15 and last until December 24 inclusive. Thus, there was created another 40 day fast.

The pre-Nativity fast is often called "Philip's Fast" because it begins on the day after the feast of St. Philip. The fast was introduced to prepare the Church for a worthy celebration of the great and holy day of the Birth of Christ. The regulations for the fast were far more lenient than the Great Fast before Pascha. Only Monday, Wednesday, and Friday were days of strict fasting without meat, dairy products or oil (in Slavic countries). On Sundays fish was permitted. Lay people were at first permitted to eat fish on other days, too, until the monastic rigoristic influence prevailed.

It is interesting to observe that the famous 12th century Byzantine canonist Balsamon expressed the opinion that it would be enough if the lay people fasted only one week before Christmas. In 1958 a modern Greek author, Christos M. Enislides, welcomes Balsamon's suggestion and believes that the best solution would be for the Church at large to abstain from meat and dairy products for 33 days; during the last seven days of the fast everybody should observe the strict fast. But for now this is a mere proposition and should not be seen as the rule.

### THE FASTS IN THE ORTHODOX CHURCH

*From the Catechism of St. Nikolai Velimirovich*

#### Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus Christ, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 7:21).

#### Q. What is the aim of fasting?

A. The aim of fasting is to:

1. purify the body;
2. strengthen the will;
3. elevate the soul over the body;
4. glorify God and honor His saints.



#### Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In the application of greater prayer, alms giving and more strenuous exercising of all the Christian virtues.

### EVANGELISM. EVANGELIZATION. EVANGELIZE.

These terms are sometimes misunderstood. **Evangelization is not:**

- ❖ just "something Protestants do".
- ❖ just "something only clergy do".
- ❖ just "another facet" of Christian life.

To the contrary, evangelization is – *and always has been* – at the very heart of the Church's life and experience. "Let us note that the very Tradition, teaching, and faith of the Church which the Lord gave was, from the beginning, preached by the apostles and preserved by the Fathers," writes St. Athanasius. "On this the Church was founded... The Lord sent out the apostles and commanded them to make this the foundation of the Church when He said, "Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

**Evangelization, then, is:**

- ❖ the *sharing of the Good News* of the risen Christ with others.
- ❖ the *utilization and application of our faith* in day-to-day activities, behavior, and relationships.
- ❖ the *calling of every Orthodox Christian*.

