

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN DECEMBER 11, 2016

SUNDAY/DECEMBER 11

Holy Forefathers Sunday

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

11:20a.m. Christmas Cookie Walk

5:30p.m. Compline with Akathist to

St. Spyridon (Dec. 12) and oil from his tomb

MONDAY/DECEMBER 12

7:00p.m. Vespers; Confessions

TUESDAY/DECEMBER 13

St. Herman of Alaska

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

FRIDAY/DECEMBER 16

7:00p.m. Vespers & Anointing with oil
From tomb of St. Dionysios; Confessions

SATURDAY/DECEMBER 17

St. Dionysios of Zakynthos

9:00a.m. Entrance of Archbishop Michael

9:30a.m. Hierarchial Divine Liturgy and
tonsure of Samuel Davis to rank of Reader;
Coffee Hour

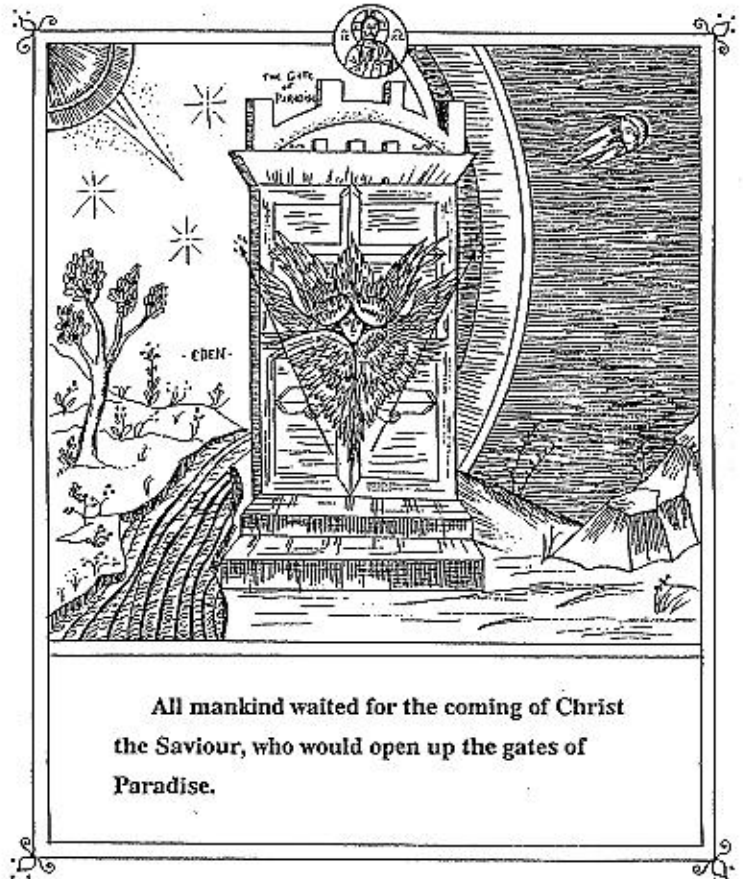
5:30p.m. Vigil; Confessions

SUNDAY/DECEMBER 18

Sunday Before the Nativity

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Coffee Hour; Church School & Teen Class

7:00p.m. Vespers at St. Symeon of Cyrene
Mission, 80 Livingston Ave. (Ukrainian Church)
New Brunswick with Archbishop Michael



Offerings Week of December 11

Olive Oil: in memory of Michael, Justina, Rosalie and Anastasia; in memory of Sarchisian and Bocai families; in memory of John; memory of William.

Wine: health of Alexander (birthday).

Flowers: for the health and protection for Nicholas (birthday); for the health and protection of Sarah, Rachael and Rebecca.

Synodicon: Memory Eternal!

Dec. 11, 1961 Paul Romanovich
Dec. 12, 1976 Chistian Swidonovich
Dec. 14, 1978 Pauline Jackowlew
Dec. 16, 1933 Vladimir Shultz
Dec. 16, 1993 Ann Warin
Dec. 18, 1990 Joseph Pituck

Coffee Hour Schedule

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.
- Please allow church school teachers and students to be first in line so they can prepare for classes.

Nativity Fast: Nov. 15-Dec. 24: No meat or dairy

Dec. 11 Wypych, Chirnoaga, Moldoveanu, Vajda & Sue
Dec. 18 Peterson, Bakaletz, Mattei, Erkman & Stone

Usher Schedule

Dec. 11 Jerome S. & Adrian M.
Dec. 18 Dennis F.

Counters

Dec. 11 Ciprian C. & Larissa M.
Dec. 18 Ekaterini M. & Irina S.

Sunday Readers Schedule

Dec. 11 Austin K.
Dec. 18 Ciprian C.

Names Day Greetings

Forefather Sunday/Second Sunday Before the Nativity:

Sarah Oliver, Sarah Fedechko, Rachael Oliver, Rebecca Oliver.

Many Blessed Years!

Nativity 40 Day Lent: Nov. 15-Dec. 24

In this one of "The Four Lents," of the year, a fast is observed from eat, dairy, fish, wine and oil. The Parish Wall Calendar and the Monthly Printed Wall Calendar indicate modifications to the fast.

Dec. 11/Sun. fish, wine and oil allowed

Dec. 12/Mon. -

Dec. 13/Tue. fish, wine and oil allowed

Dec. 14/Wed. -

Dec. 15/Thur. wine and oil allowed

Dec. 16/Fri. -

Dec. 17/Sat. fish, wine and oil allowed

Dec. 18/Sun. fish, wine and oil allowed

Baskets for Food Collection in Vestibule

Staple food items may be brought for our local food pantry, ending next Sunday, December 18th.

The Mysteries of Confession & Holy Communion in the Nativity 40 Days

One of the aspects of a Lenten season is receiving the Mysteries of Confession & Communion. Those desiring to receive Holy Communion for Nativity Day (Dec. 25th) ought to have gone to Confession sometime in the months of November or December. Please be attentive to this discipline.

The 40 Day Nativity Lent

Ends after the Divine Liturgy on December 25th.

Fast Free Festal Season

From December 25th thru January 4th, we do not fast, kneel or make prostrations. The next fasting day – a strict one – will be Tuesday, January 5th, the eve of Holy Theophany.

2017 Parish Wall Calendars

The calendars are available for pick-up in the church. They are limited. Please only one per household.



The Didache

PART I. THE TWO WAYS

THE WAY OF LIFE

I. There are two Ways: a Way of Life and a Way of Death, and the difference between these two Ways is great.

The Way of Life is this: *Thou shalt love first the Lord thy Creator, and secondly thy neighbour as thyself; and thou shalt do nothing to any man that thou wouldst not wish to be done to thyself.*

What you may learn from those words is to bless them that curse you, to pray for your enemies, and to fast for your persecutors. For where is the merit in loving only those who return your love? Even the heathens do as much as that. But if you love those who hate you, you will have nobody to be your enemy.

Beware of the carnal appetites of the body. If someone strikes you on the right cheek, turn the other one to him as well, and perfection will be yours. Should anyone compel you to go a mile, go another one with him. If someone takes away your coat, let him have your shirt too. If someone seizes anything belonging to you, do not ask for it back again (you could not get it, anyway).¹ Give to everyone that asks, without looking for any repayment, for it is the Father's pleasure that we should share His gracious bounty with all men. A giver who gives freely, as the commandment directs, is blessed; no fault can be found with him. But woe to the taker; for though he cannot be blamed for taking if he was in need, yet if he was not, an account will be required of him as to why he took it, and for what purpose, and he will be taken into custody and examined about his action, and he will not get out until he has paid the last penny. The old saying is in point here: 'Let your alms grow damp with sweat in your hand, until you know who it is you are giving them to.'

2. The second commandment in the Teaching means: Commit no murder, adultery, sodomy, fornication, or theft. Practise no magic, sorcery, abortion, or infanticide. See that you do not covet anything your neighbour possesses, and never be guilty of perjury, false witness, slander, or malice. Do not equivocate in thought or speech, for a double tongue is a deadly snare; the words you speak should not be false or empty phrases, but fraught with purposeful action. You are not to be avaricious or extortionate, and you must resist any temptation to hypocrisy, spitefulness, or superiority. You are to have no malicious designs on a neighbour. You are to cherish no feelings of hatred for anybody; some you are to reprove, some to pray for, and some again to love more than your own life.

3. Keep away from every bad man, my son, and from all his kind. Never give way to anger, for anger leads to homicide. Likewise refrain from fanaticism, quarrelling, and hot-temperedness, for these too can breed homicide.

Beware of lust, my son, for lust leads to fornication. Likewise refrain from unclean talk and the roving eye, for these too can breed adultery.

Do not be always looking for omens, my son, for this leads to idolatry. Likewise have nothing to do with witchcraft, astrology, or magic; do not even consent to be a witness of such practices, for they too can all breed idolatry.

Tell no lies, my son, for lying leads to theft. Likewise do not be over-anxious to be rich or to be admired, for these too can breed thievishness.

Do not be a grumbler, my son, for this leads to blasphemy. Likewise do not be too opinionated, and do not harbour thought of wickedness, for these too can breed blasphemy.

Learn to be meek, for the meek are to inherit the earth. School yourself to forbearance, compassion, guilelessness, calmness, and goodness; and never forget to respect the teaching you have had.

Do not parade your own merits, or allow yourself to behave presumptuously, and do not make a point of associating with persons of eminence, but choose the companionship of honest and humble folk.

Accept as good whatever experience comes your way, in the knowledge that nothing can happen without God.

4. By day and by night, my son, remember him who speaks the word of God to you. Give him the honour you would give the Lord; for wherever the Lord's attributes are the subject of discourse, there the Lord is present. Frequent the company of the saints daily, so as to be edified by their conversation. Never encourage dissensions, but try to make peace between those who are at variance. Judge with justice, reprove without fear or favour, and never be in two minds about your decisions.

Do not be like those who reach out to take, but draw back when the time comes for giving. If the labour of your hands has been productive, make an offering as a ransom for your sins. Give without hesitating and without grumbling, and you will see Whose generosity will requite you. Never turn away the needy; share all your possessions with your brother, and do not claim that anything is your own. If you and he are joint participators in things immortal, how much more so in things that are mortal?

OF SUNDAY WORSHIP

You are not to withhold your hand from your son or daughter, but to bring them up in the fear of God from their childhood.

Never speak sharply when giving orders to male or female domestics whose trust is in the same God as yours; otherwise they may cease to fear Him who is over you both. He has not come to call men according to their rank, but those who have been already prepared by the Spirit. And you, servants, obey your masters with respectfulness and fear, as the representatives of God. See that you do not neglect the commandments of the Lord, but keep them just as you received them, without any additions or subtractions of your own.

In church, make confession of your faults, and do not come to your prayers with a bad conscience.

That is the Way of Life.

THE WAY OF DEATH

5. The Way of Death is this. To begin with, it is evil, and in every way fraught with damnation. In it are murders, adulteries, lusts, fornications, thefts, idolatries, witchcraft, sorceries, robberies, perjuries, hypocrisies, duplicities, deceit, pride, malice, self-will, avarice, foul language, jealousy, insolence, arrogance, and boastfulness. Here are those who persecute good men, hold truth in abhorrence, and love falsehood; who do not know of the rewards of righteousness, nor adhere to what is good, nor to just judgement; who lie awake planning wickedness rather than well-doing. Gentleness and patience are beyond their conception; they care for nothing good or useful, and are bent only on their own advantage, without pity for the poor or feeling for the distressed. Knowledge of their Creator is not in them; they make away with their infants and deface God's image; they turn away the needy and oppress the afflicted; they aid and abet the rich but arbitrarily condemn the poor; they are utterly and altogether sunk in iniquity.

CONCLUSION

6. Take care that nobody tempts you away from the path of this Teaching, for such a man's tuition can have nothing to do with God. If you can shoulder the Lord's yoke in its entirety, then you will be perfect; but if that is too much for you, do as much as you can.

OF FAST-DAYS AND PRAYER

8. Do not keep the same fast-days as the hypocrites.² Mondays and Thursdays are their days for fasting, so yours should be Wednesdays and Fridays.

Your prayers, too, should be different from theirs. Pray as the Lord enjoined in His Gospel, thus: Our Father, who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, As in heaven, so on earth; Give us this day our daily bread, And forgive us our debt as we forgive our debtors, And lead us not into temptation, But deliver us from the Evil One, For thine is the power and the glory for ever and ever.

Say this prayer three times every day.

14. Assemble on the Lord's Day, and break bread and offer the Eucharist; but first make confession of your faults, so that your sacrifice may be a pure one. Anyone who has a difference with his fellow is not to take part with you until they have been reconciled, so as to avoid any profanation of your sacrifice. For this is the offering of which the Lord has said, *Everywhere and always bring me a sacrifice that is undefiled, for I am a great king, says the Lord, and my name is the wonder of nations.**

OF LOCAL OFFICIALS

15. You must choose for yourselves overseers and assistants⁹ who are worthy of the Lord: men who are humble and not eager for money, but sincere and approved; for they are carrying out the ministry of the charismatists and teachers for you. Do not esteem them lightly, for they take an honourable rank among you along with the charismatists and catechists.

Reprove one another, but peaceably and not in hot blood, as you are told in the Gospel. But have no converse with anyone who has done his neighbour an injury; let that man not hear a single word from you until he repents.

In your prayers, your almsgiving, and everything you do, be guided by what you read in the Gospel of our Lord.

ESCHATOLOGY

16. Be watchful over your life; never let your lamps go out or your loins be ungirt, but keep yourselves always in readiness, for you can never be sure of the hour when our Lord may be coming. Come often together for spiritual improvement; because all the past years of your faith will be no good to you at the end, unless you have made yourselves perfect. In the last days of the world false prophets and deceivers will abound, sheep will be perverted and turn into wolves, and love will change to hate, for with the growth of lawlessness men will begin to hate their fellows and persecute them and betray them. Then the Deceiver of the World will show himself, pretending to be a Son of God and doing signs and wonders, and the earth will be delivered into his hands, and he will work such wickedness as there has never been since the beginning. After that, all humankind will come up for their fiery trial; multitudes of them will stumble and perish, but such as remain steadfast in the faith will be saved by the Curse.¹⁰ And then the signs of the truth will appear: first the sign of the opening heavens, next the sign of the trumpet's voice, and thirdly the rising of the dead – not of all the dead, but, as it says, *the Lord will come, and with him all his holy ones.** And then the whole world will see the Lord as He comes riding on the clouds of heaven.

The Didache, or "Teachings of the 12 Apostles" Is thought to be one of the oldest Christian Documents. Most scholars claim it was Written no later than 150 AD. The writing Reflects the life of a Church Community (Parish) somewhere in Syria or Egypt.