

## SS. PETER & PAUL ORTHODOX CHURCH

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### BULLETIN OF OCTOBER 27, 2019

#### SUNDAY/OCTOBER 27

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

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

Church School; Coffee Hour

Question & Answer Period

6:00p.m. Vespers & anointing with oil

tomb of St. Job of Pochaev

#### MONDAY/OCTOBER 28

St. Job of Pochaev (+1651)

8:00a.m. Divine Liturgy

#### SATURDAY/NOVEMBER 2

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

5:30p.m. Vigil; Confessions

#### SUNDAY/NOVEMBER 3

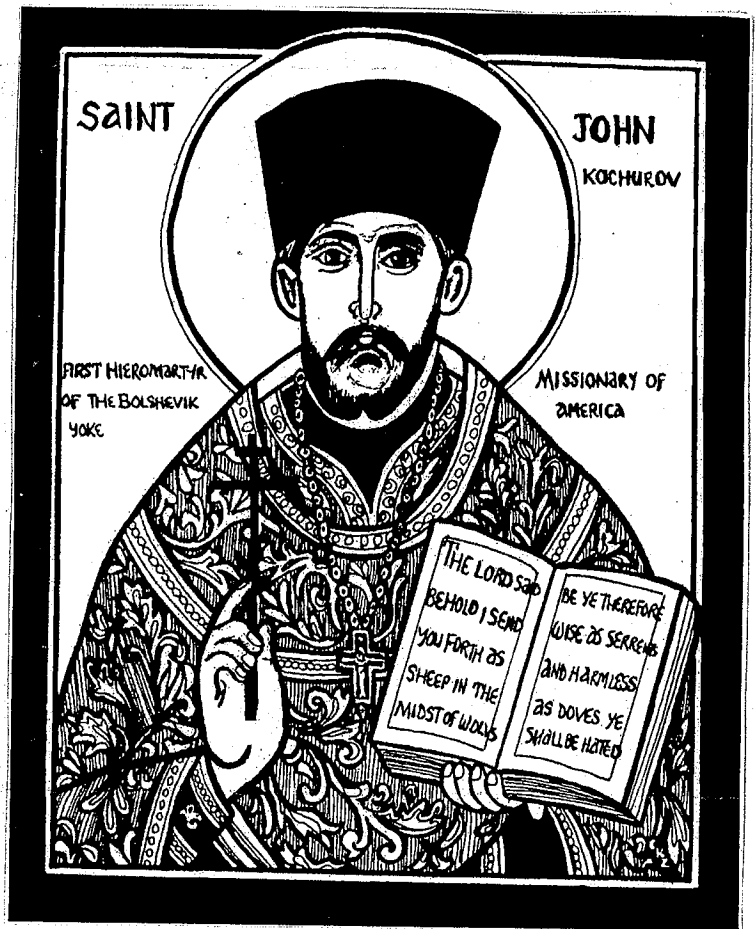
20<sup>th</sup> Sunday After Pentecost

Synaxis of Holy Healers

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

with Prayers for Those in Healing Ministries

Food Basket Day; Coffee Hour



#### ON EFFORT

*Saint Theophan the Recluse*

Nothing comes without effort. The help of God is always ready and near, but is given only to those who seek and work, and only to those seekers who, after putting all their powers to the test, then cry out with their whole heart: "Lord, help us!"

### Offerings for the Week of October 27

**Relic Candle:** in honor of St. John of San Francisco; in memory of Michael, Justina, Anastasia; Rosalia, Melania and Ivanna; in memory of Nicholas, Eleanore, Ann Marie, John and Jerome.

**Olive Oil:** in memory of Sarchisian and Bocai families; for the health of Libby and Leigh (birthdays); in memory of Constantin, Gabriela, Floarea, Gheorghe, Alexandru, Sasinca, Victoria, Elena, Petre-Grigore, Anastasia, Maria, Grigore and family; in memory of John.

**Wine:** for remission of sins, healing and thanksgiving (travel) for Mariana, Stefan, Simona, Kurt, Gabriela and Tabitha.

**Flowers:** in honor of the Theotokos, our Great Protectress.

### Parish Synodicon: Memory Eternal!

- Nov. 01 40<sup>th</sup> Day Stephanie Kachek
- Oct. 28, 1916 Paul Klaga
- Oct. 28, 1932 Nicholas Kulina
- Oct. 29, 2007 Stephanida Seminuk
- Oct. 30, 1965 Stanley Hamernick
- Oct. 30, 1972 Helen Chabra
- Oct. 30, 1993 Joan Filippini
- Oct. 31, 1959 Michael Barna
- Oct. 31, 1967 Michael Salamander
- Oct. 31, 1972 Vassily Romanov
- Oct. 31, 1976 Fr. Andrew Slepecky  
(rector 1916-1917)
- Nov. 01, 1990 Mary Davidovich
- Nov. 01, 1977 John Rosocha
- Nov. 02, 1967 Fr. Cornelius Svigoon  
(rector 1929)

### Coffee Hour Schedule

Reminder: Preparation for Coffee Hour should be completed before Divine Liturgy. After the time of Holy Communion, Coffee Hour Hosts may leave to continue prep work.

- Oct. 27 Inga, Eka, Marina & Nona
- Nov. 03 Sokol, Nasledysheva, Staina & Sarchisian

### Counters Schedule

- Oct. 27 Larissa M. & Paulina N.
- Nov. 03 Katrina G. & Ekateriana M

### Ushers Schedule

- Oct. 27 Edward S. & Khaka K.
- Nov. 03 Timothy S. & Peter B.

### Readers Schedule

- Oct. 27 Daniel T. / Nov. 03 John Z.

### 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.

### The NY-NJ Diocesan Assembly of 2019

Will be held at Holy Trinity Church in East Meadow, NY on Oct. 31<sup>st</sup> and Nov. 1<sup>st</sup>. Fr. James, will be representing our parish.

### First Sunday of November, 3rd – Feast of the Synaxis of Holy Healers

On this day at the Divine Liturgy, special prayers will be offered for those in the scientific and practical fields of medicine, health care and related disciplines.

### Annual Girl's Retreat – Middle and high School – Nov. 22-Nov. 24 in Hewitt, NJ

Registration is now open. The necessary forms and flyer is posted on the Hall Bulletin Board. November 8<sup>th</sup> is last day for registration. For more information: [www.nynj.o.ca](http://www.nynj.o.ca).

### Nativity 40 Day Lent

Begins on November 15<sup>th</sup> and ends after the Divine Liturgy on December 25<sup>th</sup>. Plan your calendar and meals accordingly.

### November Parish Council Meeting

Will be held on Wednesday, November 13<sup>th</sup> at 7:00p.m.

# St. John Kochurov

## **Missionary to America • First Hieromartyr under the Bolshevik Yoke**

**Commemoration Date: October 31<sup>st</sup>**

Alexander and Anna Kochurov gave birth to a son John, on July 1, 1871, in Russia. His father was a priest and inspired John to serve the church. John was an excellent student, both at the Ryazan Seminary and the St. Petersburg Theological Academy. In 1895 John graduated from the Academy and married Alexandra Chernisheva. A few months later, he was ordained to the priesthood at St. Alexander Nevsky Church in St. Petersburg, Russia.

He always wanted to be a missionary priest in the United States and in 1895 his wish came true. He became the parish priest at St. Vladimir's Cathedral in Chicago, Illinois. Since the parish did not have a church building, Fr. John hired an architect and with the help of Bishop Tikhon (St. Tikhon), the church was built and consecrated. The church cost \$50,000. Today, the church is known as Holy Trinity Orthodox Cathedral.

Father John loved working for the church and continued to establish churches in Chicago and the surrounding cities. He also helped to establish churches in Buffalo, New York and Hartshorne, Oklahoma. Father John worked with Father Alexis Toth (St. Alexis of Wilkes-Barre) to help the new immigrants that came to America. They founded the Orthodox Mutual Aid Society that gave money to help immigrants to live in America.

At a meeting of the diocesan clergy at St. Michael's Church in Old Forge, Pennsylvania, Father Rafla (St. Raphael) presented Father John with the gold cross, a special award for clergy. He received this award because of his missionary work throughout America.

In 1907, he went back to Narva, Russia and taught religious education in the schools. Because there were wars when he returned to Russia, many people came to the churches and wanted the clergy to conduct services. Some of the people fighting the wars didn't want this. As a result, Fr. John was arrested and killed on October 18, 1917. He became the first clergy martyr. The Council of Bishops of the Russian Orthodox Church canonized St. John on December 4, 1994.

### **ON THE BENEFITS OF ATTENDING THE LITURGY**

*St. Maximos the Confessor*

It is necessary for every Christian to spend time in the holy church of God, and never to miss the celebration of the Divine Liturgy – for here, the holy angels have custody – they register the people going in each time and offer their angelic intercessions on their behalf. Each person who is found present at the Divine Liturgy, the grace of the Holy Spirit transforms, remolds, and truly remodels into a more divine image, conforming to Himself.



## THE UNBREAKABLE SPIRITUAL LAW

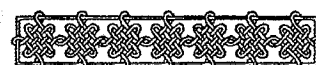
The Venerable Saint Seraphim of Sarov (+1834) was once asked what is lacking in a person that he fails in his spiritual efforts. The Saint responded, "Just one thing," he said, "a firm resolve." Yet, another great saint of the land of Rus, St. Theophan the Recluse (+1894) when asked the same question said: "In every aspect of the spiritual life – prayer, fasting, reading the Scriptures, the keeping of the commandments, the discovering of the will of God, and all else – you will achieve nothing by your own effort alone; yet God will not give you anything unless you work with all your strength. This is the unbreakable spiritual law."

St. Macarius the Great (+390) says this about spiritual effort: "To struggle, yes, to continue to fight, to inflict blows, and to receive setbacks is in your power. To uproot, however, belongs to God alone. If you could have done it on your own, what would have been the need for the coming of the Lord? For just as an eye cannot see without light, nor can one speak without a tongue, nor hear without ears, nor walk without feet, nor carry on works without hands, so you cannot be saved without Jesus nor enter into the Kingdom of Heaven."



### ON DEVELOPING THE HEART

*By Saint Theophan the Recluse*



Developing the heart means developing within it a taste for things holy, divine, and spiritual, so that when it finds itself amidst such things it would feel as though it were in its element. Finding them sweet and blessed, it would be indifferent to all else, with no taste for anything else; and even more – it would find anything else revolting. All of man's spiritual activity centers in the heart. The truths are impressed in it, and good dispositions are rooted into it. But its main work is developing a taste for the spiritual, as we have shown. When the mind sees the whole spiritual world and its different components, various good beginnings ripen in the will. The heart, under their influence, should taste sweetness in all of this and radiate warmth. This delight in the spiritual is the first sign of the regeneration of a soul deadened by sin. Therefore the heart's development is a very important point even in the early stages. The work directed at it is all of our Church services in all forms – common and personal, at home and in church – and it is mainly achieved through the spirit of prayer moving within it. Church services, that is, all the daily services, together with the entire arrangement of the church's icons, candles,



censing, singing, chanting, movements of the clergy, as well as the services for various needs; then services in the home, also using ecclesiastical objects such as sanctified icons, holy oil, candles, holy water, the Cross, and incense – all of these holy things together acting upon all the senses – sight, hearing, smell, touch, and taste – are the "cloths that wipe clean" the senses of a deadened soul. They are the strongest and the only reliable way to do it. The soul becomes deadened by the spirit of the world, and possessed by sin that lives in the world. The entire structure of our Church services, with their tone, meaning, power of faith, and especially the grace concealed within them, have an invincible power to drive away the spirit of the world. In freeing the soul from the world's onerous influence, it allows the soul to breathe freely and to taste the sweetness of spiritual freedom. Walking into church we walk into a completely different world, are influenced by it, and change according to it. The same thing happens when we surround ourselves with holy objects. Frequent impressions of the spiritual world more effectively penetrate within and more quickly bring about a transformation of the heart.

# Saint Barnabas of Indiana



*Commemorated October 30.*

Barnabas was born in Gary, Indiana, on January 31, 1914 into a family of Serbian emigrants. When Barnabas was a nine, his parents returned to their homeland. In 1940, Barnabas took monastic vows in Mileševa Monastery, and was ordained deacon. Deacon Barnabas remained in Sarajevo during World War II, but after taking a stand against fascists, he had to leave Sarajevo in order to save his life.

After the war he was ordained a priest. The Holy Assembly of the Serbian Orthodox Church elected Fr. Barnabas auxiliary bishop to the Serbian Patriarch with the title of Bishop of Hvosno. He was consecrated on May 20, 1947. In his new position Bishop Barnabas began openly criticizing the new communist regime for mistreating the church. He was soon arrested and sentenced to twenty years in prison. He was accused of being an American spy.

Bishop Barnabas was subjected to torture, lack of food, and was kept in the most isolated wing of the prison. But Bishop Barnabas remained calm. Every day he sang the hymns of the Church. The communist Government arranged a train accident in order to get rid of him. His leg was shattered. Although the communist secret police did not allow doctors to provide him medical assistance, he recovered, though he suffered from his injuries until his death. He was released after the accident to house arrest in the Gomionica Monastery until his release in 1960.

Throughout his life, Saint Barnabas remained in touch with his home parish of St. Sava in Indiana. He was the first person baptized in that parish after it's founding. At one point, his parish raised the money to buy him a Peugeot for his high-priestly ministries.

Bishop Barnabas died on November 12, 1964, in circumstances that led some to believe that he was poisoned. In 2005, he was canonized and his name was added to the list of other saints of the Serbian people and of Orthodox Christian faith.



## ON THE CHURCH AS A SPIRITUAL HOSPITAL

By Metropolitan Hierotheos Vlachos

If a person does not follow the "right way" he cannot ever reach his destination. If he does not take the proper "remedies," he cannot ever acquire health; in other words, he will experience no therapeutic benefits. If we compare Orthodox spirituality with other Christian traditions, the difference in approach and method of therapy is evident.

A fundamental teaching of the Holy Fathers is that the Church is a "Hospital" which cures the wounds of man. In many passages of Holy Scripture such

language is used. One such passage is that of the parable of the Good Samaritan: "But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, and brought him to an inn, and took care of

him. On the next day, when he departed, he took out two denarii, and gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you' (Luke 10:33-35).

In this parable, the Samaritan represents Christ who cured the wounded man and led him to the Inn, that is to the "Hospital" which is the Church. It is evident here that Christ is presented as the Healer, the physician who cures man's maladies; and the Church as the true Hospital. It is very characteristic that Saint John Chrysostom, analyzing this parable, presents these truths emphasized above.

Man's life "in Paradise" was reduced to a life governed by the devil and his wiles. "And fell among

thieves," that is in the hands of the devil and of all the hostile powers. The wounds man suffered are the various sins, as the prophet David says: "my wounds grow foul and fester because of my foolishness" (Psalm 37). For "every sin causes a bruise and a wound." The Samaritan is Christ Himself who descended to earth from Heaven in order to cure the wounded man. He used oil and wine to "treat" the wounds; in other words, by "mingling His blood with the Holy Spirit, he brought man to life." According to another interpretation, oil corresponds to the comforting word and wine to the harsh word. Mingled together they have the power to unify the scattered mind. "He set him on His own beast," that is He assumed human flesh on "the shoulders" of His divinity and ascended incarnate to His Father in Heaven.

Then the Good Samaritan, i.e. Christ, took man to the grand, wondrous and spacious inn - to the Church. And He handed man over to the innkeeper, who is the Apostle Paul, and through the Apostle Paul to all bishops and priests, saying: "Take care of the Gentile people, whom I have handed over to you in the Church. They suffer illness wounded by sin, so cure them, using as remedies the words of the Prophets and the teaching of the Gospel; make them healthy through the admonitions and comforting word of the Old and New Testaments." Thus, according to Saint Chrysostom, Paul is he who maintains the Churches of God, "curing all people by his spiritual admonitions and offering to each one of them what they really need."

In the interpretation of this parable by Saint John Chrysostom, it is clearly shown that the Church is a Hospital which cures people wounded by sin; and the bishops and priests are the therapists of the people of God.

THE GOOD SAMARITAN:

