

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF JUNE 24, 2007**

**SUNDAY/JUNE 24th**

**4<sup>th</sup> Sunday After Pentecost (Tone 3)**

**Nativity of St. John the Baptist**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Question & Answer Period

**MONDAY/JUNE 25th**

7:00p.m. Compline & Akathist to *Tikhvin Icon of the Theotokos (June 26th)*; Confessions

**TUESDAY/JUNE 26th**

7:00p.m. Compline & Akathist to *Elders of Optina Monastery (June 27th)*; Confessions

**THURSDAY/JUNE 28th**

3:00p.m. Confessions  
7:00p.m. Vigil; Confessions

**FRIDAY/JUNE 29th**

**SS. PETER & PAUL DAY**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy; followed by procession and festal meal

**SATURDAY/JUNE 30th**

9:30a.m. Akathist; Confessions  
5:30p.m. Vigil; Confessions

**SUNDAY/JULY 1st**

**5<sup>th</sup> Sunday After Pentecost (Tone 4)**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy; Coffee Hour  
7:00p.m. Vespers (*St. John Maximovitch*)

**SS. PETER & PAUL LENT**  
**(June 4th thru June 29th)**

A fast is observed from meat, dairy, fish, wine products.

Those of the faithful that are regular communicants of the Chalice, are instructed to go to Holy Confession in this lenten season, if they have not been to Confession anytime after Pascha (April 8<sup>th</sup>).



**ON OUR PATRONAL FEAST DAY OF  
THE HOLY APOSTLES PETER & PAUL**

The Patronal Feast Day of a parish is always a day of great festivity and spiritual joy. The Church gathers – the saints of heaven and we the saintly on earth – in one accord to worship the Holy Trinity and celebrate the holy person or persons after whom the parish church is named.

It is a distinct honor and blessing for us to have as our heavenly patrons, the all-glorious and all-laudable Apostles Peter and Paul. We sing in hymnody to them as the “the foremost of the apostles and teachers of the universe.”

On their feast day of June 29<sup>th</sup>, as well as on at all Sunday Divine Liturgies, we sing their tropar, honoring them, and mindful of their holy lives and teachings. The New Testament provides us with inspiration about their lives, missionary work and the authored Epistles.

Let us not take our patrons for granted. The Holy Apostles Peter & Paul understand their responsibility to supplicate our Saviour on our behalf; to inspire us under their charge for godly works; to guard our parish from all enemies visible and invisible; and to guide us as a community of believers into the Kingdom of God.

The prosperity, good order, growth and witnessing of our parish church is co-dependent. We must do godly labors but we engage in them together with the spiritual blessings, exemplary modeling and patronage of the Holy Apostles Peter & Paul.

O Holy Apostles Peter & Paul Blessed Patrons of our Parish Church in Manville, ever pray unto Christ God for us!

### **Orthodox Summer Camp**

**St. Tikhon's Summer Camp:** July 8<sup>th</sup>-14<sup>th</sup> at the Monastery grounds of St. Tikhon in So. Canaan, Pa. Ages 7-17. See posted information.

**St. Andrew's Camp:** Months of July and August at lake Jewell, NY. Six weeks of regular camping for ages 7-13 and a Teen Week for ages 14-17. See posted information. You may also speak with Pam Oliver who has experienced with both of these camps.

### **Vacation Time and Church Locations**

Vacation time does not mean we "vacate" ourselves from the Sunday Divine Liturgy. The website: [www.orthodoxyinamerica.org](http://www.orthodoxyinamerica.org) will give you a listing of church locations in the USA.

### **Namesday Greetings**

St. John the Baptist/June 24<sup>th</sup>: John Zahodnick;

Ss. Peter & Paul/June 29<sup>th</sup>: Deacon Paul Sokol; Peter Gorbatuk; Robert Peter Keller; Peter Bakaltz and Paul Kulina; Many Blessed Years!

### **Prayers and Best Wishes**

For Laurentiu and Liliana Popa who have taking leave of our parish and taken up residency in California. The Lord bless them!

### **Offerings for the week of June 24<sup>th</sup>**

**Olive Oil** – in memory of Emilia; in memory of Michael; in memory of Joan; in memory of John; in memory of Kathleen Warcola-Hughes.

**Wine** – in thanksgiving to God for all blessings to Mariana and family (birthday); For the health of Deacon Paul (namesday).

**Flowers** – in honor of Ss. Peter and Paul.

**Litya Breads** – for the health of Mary and Zena.

### **Please Do Not**

Tap your offering envelopes closed.  
Have your cell phones on during church services.

### **The Parish Synodicon**

June 25, 1975	John Felice
June 26, 1966	Mary Max
June 26, 1984	Jacob Grenther
June 26, 1997	Pauline Zorella
June 26, 1999	Alex Putyrsk
June 27, 1950	Metropolitan Theophilus
June 28, 1935	Joachim Seminuk
June 28, 1953	Trophim Lachtuk
June 28, 1968	Alex Lasik
June 28, 1973	Nicholas Dzurich
June 28, 2003	Peter Zeban
June 30, 1955	Steven Sidorkovitz
June 30, 1967	Christine Senko
June 30, 1994	Sophie Karwatt
June ?, 1948	Paul Federoff
July 01, 1929	Semeon Romanovsky
July 01, 1999	John Kulina Sr.



### **Parish Picnic – Sunday, Aug. 19<sup>th</sup>**

Reserve the date for a parish picnic at the Village Recreation and Swim Club in East Brunswick. A great day of fun and fellowship is being planned! A Planning meeting is scheduled for Sunday, July 1<sup>st</sup> at Coffee Hour. Please speak with Daniel Torrisi or Terri Filippini for more information.

### **Prayers for Travelers**

May be offered after the Sunday Divine Liturgy. Let Father know when you venerate the Cross.

### **Welcome to the Parish & Congratulations**

We warmly welcome Emil and Dana Miclaus of Edison to our parish and congratulate them on the birth of their son, Justin (06/13).

### **Parish Council Meeting**

Council members are reminded of the next meeting, July 12<sup>th</sup>, Thursday at 7:00p.m.

### **Candles Burning**

Due to the currents of air caused by the air-conditioning, to preserve wax from dripping all over the candle stands and onto the floor; candles may be extinguished by the ushers. These candles are later cleaned up and re-lighted at the next service.

## **THE CHURCH AS THE PLACE OF MAN'S DEIFICATION**

**By Archimandrite George**

**Abbot of the Monastery of Gregorios, Mount Athos**

Those who wish to unite with Christ, with God the Father - through Christ- are aware that this union takes place in Christ's body, which is our Holy Orthodox Church. A union, of course, not with the Divine essence, but with the deified human nature of Christ. However, this union with Christ is not external, nor simply moral.

We are not followers of Christ as some men are followers of a philosopher or a teacher. We are members of Christ's body, of the Church. The Church is the body of Christ, the real, not the moral one, as some theologians have erroneously theologized, having not probed deeply into the spirit of the Holy Church. Christ takes us Christians, despite our un-worthiness and sinfulness, and embodies us in His body. He renders us members of Himself and we, truly not morally, become members of His body. The Apostle Paul says: "We are members of his body, of his flesh and of his bones" (Ephes. 5:30).

Of course, depending on Christians' spiritual condition, at times they are living members of Christ's body and at other times they are dead members. But even as dead members, they do not cease to be members of Christ's body. For example, a baptized person has already become a member of Christ's body. If he does not confess, does not receive communion and if he does not live spiritually, he is a dead member of Christ's body.

Nevertheless, when he repents, he is instantly imbued with divine life and becomes a living member of Christ's body. He does not need rebaptism. The unbaptized, though, is not a member of Christ's body even if he leads a moral life. He needs to be baptized, to become a member of Christ's body, to be embodied in Christ.



As to members of Christ's body, Christ's life is offered to us and it becomes our life. Thus, we are given life, saved and deified: an impossibility had God not made us members of His holy body.

According to the holy Fathers, our salvation would be an impossibility were it not for the Church's Holy Sacraments which embody us in Christ and render us of the same body and of the same blood as Christ.

What a great blessing, to be partakers of the sacred sacraments! Christ becomes ours, His life our life, His blood our blood. Hence, Saint John Chrysostom remarks that God has nothing more to offer man than what He offers him at Holy Communion. Nor can man ask from God anything more than what he receives from Christ at Holy Communion.

Thus, baptized, chrismated and having confessed, we partake of the Lord's body and blood and become gods by Grace. We unite with God, we are no longer strangers, but intimates to Him.

In the Church, where we unite with God, we experience this new reality that Christ brought to the world: the new creation. This is the life of the Church and of Christ, a life which becomes ours as a gift from the Holy Spirit.

In the Church, all things lead towards deification - the Holy Liturgy, the Sacraments, divine Worship, the Gospel preaching, fasting, everything. The Church is the sole place of deification.

The Church is not a social, cultural or historical foundation that can resemble other foundations in the world. It is not like the various institutions of the world. Institutions, organizations, foundations and other nice things may be found in the world. However, our Orthodox Church is the unique, the sole place for God's communion with man, the sole place for man's deification. Man can become god only in the Church, nowhere else. Not in the universities nor in the social services nor in anything else beautiful and good which the world has to offer. All that good though it may be, cannot offer what the Church offers.

That is why the worldly institutions and systems can never substitute for the Church, however much progress they may make.

It is possible for us, weak and sinful people, to undergo crises and difficulties from time to time within the Church. It is possible that scandals may take place in the bosom of the Church. These happen because, in the Church, we are on a journey to deification, and it is only natural that human weaknesses exist. We are not gods, but we become gods. Much as these things may occur, we will never turn away from the Church, because in it we have the only possibility of union with God.

For example, when we go to church to attend the holy Liturgy and meet there people who do not pay attention to the divine Liturgy and who in fact talk to each other, causing distraction, a reasonable thought passes through our mind. This thought is: What is it that I actually gain from coming to church? Would it not be

better if I stayed at home where I would have more peace and comfort for prayer?"

We, however, must prudently contradict this evil thought:

"I may have more external peace at home but I will not have God's Grace to deify and sanctify me. I will not have Christ who is present in His Church nor will I have His Holy Body and His precious Blood which are found in His Holy Church, on the Holy Table. I will not partake in the Last Supper of the Holy Liturgy. I will be severed from my brethren in Christ who - together with me - compose Christ's body".

Consequently, whatever happens, we will not go out of the church, for only within it do we find the path to deification.





**ON READING THE GOSPEL**  
by St. Ignatius Brianchaniov

While reading the Gospel do not seek enjoyment; do not seek ecstasies; do not seek glittering thoughts; seek to behold infallibly Holy Truth.

Do not be content only with fruitless reading of the Gospel;

strive to fulfill its commandments; read it through deeds. This is a book of life, and one must read it through living.

Do not think that without reason the most sacred of books, the Four Gospels, begins with the Gospel according to Matthew and ends with the Gospel according to John. Matthew teaches more how to fulfill God's will, and his precepts are especially suited for those starting on God's path; John expounds the way of God's uniting with man renewed by the commandments, which is accessible only to one who has been successful along God's path.

Opening the book, the Holy Gospel, for reading, remember that it will determine your eternal lot. We will be judged according to it, and depending upon what we were here on earth with respect to it, we will acquire either eternal blessedness or eternal punishment (John 12:45).

God revealed His will to an insignificant speck of dust - man! The book in which this great and all-holy will is set forth is in your hands. You can accept and you can reject the will of the Creator and your Savior, just as you please. Your eternal life and eternal death are in your hands; consider, then, how careful, how prudent, you should be. Do not play with your eternal destiny!

In contrition of heart pray to the Lord, that He may open your eyes to behold the wonders concealed in His law (Ps. 118:18), which is the Gospel. As your eyes are opened, a miraculous healing of the soul is perceived, accomplished by the Word of God. The healing of bodily illnesses was only an evidence of the healing of the soul, evidence for carnal people, for minds made blind by sensuality (Luke 5:24).

Read the Gospel with the greatest reverence and attention. Do not consider anything in it of little importance, little worthy of consideration. Every iota of it emits a gleam of life. Neglect of life is death.

Reading about the lepers, paralyzed, blind, cripples, and demon-possessed whom the Lord healed, consider how your soul, bearing many various wounds of sin and being in captivity to the demons, is like these sick ones. Learn from the Gospel to have faith that, having healed them, the Lord will heal you also, if you will diligently ask Him for your healing.

Acquire such a state of mind that you may be capable of receiving healing. Those capable of receiving it are aware of their sinfulness and have determined to abandon it (John 9:39, 41). The righteous man who is prideful, i.e. the sinner who does not see his own sinfulness, has no need and no use for the Savior (Mat, 9:13).



Seeing one's sins, seeing that fallen state in which the entire human race is found, is a special gift of God. Solicit this gift for yourself, and the book of the Heavenly Physician, the Gospel, will be more understandable for you.

Truly strive that the Gospel might be adopted by your intellect and heart, that your intellect, so to say, might swim in it, live in it, and then your activity also will easily come into accord with the Gospels. One can attain to this by unceasing, reverent reading and study of the Gospel.



Saint Pachomius the Great, one of the most famous of the ancient Fathers, knew the Holy Gospel by heart and, according to a revelation from God, charged his disciples with the un-failing duty of learning it.

In this way the Gospel accompanied them everywhere, constantly guided them.

Even at the present, what reason could there be for the Christian educator not to beautify the memories of innocent children with the Gospel rather than duller it with Aesop's fables and other trivialities.

What happiness, what richness - committing the Gospel to memory! One cannot foresee the upheavals and calamities which can happen to us during the course of our earthly life. The Gospel, committed to memory, is read by the blind, accompanies the prisoner to jail, speaks with the laborer in the field watered by his perspiration, directs the judge at the very time of his officiating, guides the merchant in his marketing, cheers up the sick in times of wearisome sleeplessness and distressing loneliness.

Do not dare to interpret the Gospel and other books of Holy Scripture yourself. The Scriptures



were uttered by the holy Prophets and Apostles, uttered not at their own will, but by the inspiration of the Holy Spirit (II Peter 1:21). Is it not foolish then to interpret them at your own will?

The Holy Spirit, speaking the Word of God through the Prophets and Apostles, interpreted it through the Holy Fathers. Both the

Word of God and the interpretation of it are gifts of the Holy Spirit. The Holy Orthodox Church accepts only this one interpretation! Her true children accept only this one interpretation!

He who explains the Gospel and all Scriptures at his own will by this very act rejects its interpretation by the Holy Fathers, by the Holy Spirit. He who rejects the interpretation of Scripture by the Holy Spirit, beyond all doubt, also rejects the Holy Spirit itself.

And so the word of God, the word of salvation, becomes, for audacious (fearless) interpreters, the stench of death, a two-edged sword with which they slay themselves unto eternal ruin (II Peter 3:16; II Cor. 2:15,16). With this sword Arius, Nestorius, Eutyches, and the other heretics slew themselves for eternity, having fallen into blasphemy through willful and audacious interpretation of Scripture,

*But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word (Isaiah 66:2), saith the Lord. Be such in regard to the Gospel and the Lord Who is present in it. Abandon sinful life; abandon earthly inclinations and delights; deny your own soul; then the Gospel will become intelligible and accessible for you.*

*He that hateth his soul in this world, said the Lord - the soul, for which, since the fall, devotion to sin has become as if natural, as if its way of life - shall keep it unto life eternal (John 12:25). For the one who loves his soul, who does not decide on denial of self, the Gospel is closed: he reads the words, but the word of life, as Spirit, remains behind an impenetrable veil for him.*

When the Lord was on the earth in His all-holy flesh, many saw Him and at the same time did not see. What use is it when a man looks with his bodily eyes, which he has in common with the beasts, but does not see anything with the eyes of the soul, with the mind and heart? And even now many read the Gospel every day and at the same time have never really read it, do not know it at all.

The Gospel, said a certain holy desert-dweller, is read by a pure mind; it is understood in the measure of fulfillment of its commandments in one's very deeds. But it is impossible to obtain for oneself a precise and perfect opening up of the Gospel by one's own efforts: this is a gift of Christ.

The Holy Spirit, having taken up His abode in His true and faithful servant, makes him into both a perfect reader and true doer of the Gospel.

The Gospel is the portrayal of the nature of the new man, who is *the Lord from heaven* (I Cor. 15:47). This new man is God in his nature. His holy generation of men believing on Him and transfigured according to Him, He makes into gods by grace,



You, who wallow in the stinking, filthy swamp of sin, rejoice in it! Raise up your heads; look at the clear sky: there is your place! God gives you the dignity of gods; you, rejecting this dignity, chose for yourselves another: the dignity of beasts - even the most impure ones. Come to your senses! Abandon the stinking swamp; cleanse yourself with

confession of sins; wash yourself with tears of repentance; beautify yourself with tears of compunction; raise yourself from the earth; ascend into heaven: the Gospel will lift you up there. *While ye have light - the Gospel, in which Christ is hidden - believe in the Light, that ye may be the children of Light, of Christ (John 12:36).*