

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF JULY 15, 2007**



**SUNDAY/JULY 15th**  
**7th Sunday After Pentecost (Tone 6)**  
**St. Prince Vladimir**  
9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine  
Liturgy; Coffee Hour

**WEDNESDAY/JULY 18th**  
7:00p.m. Vespers (**St. Seraphim of Sarov**)  
7:45-8:30p.m. Lemonade & Discussion

**THURSDAY/JULY 19th**  
7:00p.m. Compline & Akathist to Prophet Elias

**FRIDAY/JULY 20th**  
**Prophet Elias**  
9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine  
Liturgy

**SATURDAY/JULY 21st**  
9:30a.m. Akathist; Confession  
5:30p.m. Vigil; Confession

**SUNDAY/JULY 22nd**  
**8th Sunday After Pentecost (Tone 7)**  
**St. Mary Magdalen**  
9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine  
Liturgy;  
Annual Blessing of Autos;  
Coffee Hour  
7:00p.m. Compline & Akathist to Icon,  
"Joy of All That Sorrow"

**MONDAY/JULY 23rd**  
**Icon, "Joy of All That Sorrow"**  
9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy

**Fasting Days**  
Wednesday, July 18<sup>th</sup>  
Friday, July 20<sup>th</sup> (Fish, wine & oil)

**INSTRUCTIONS OF APOSTLE PAUL:  
ON HOW MEMBERS OF A CHURCH  
COMMUNITY SHOULD ACT**  
(Chapter 6 of Epistle to Romans)

Use the spiritual gifts God has given you for the up-building of the community.

Let your love be genuine.

Hate what is evil, cling to what is good.

Love one another warmly with a brotherly love.

In honor give preference to one another.

Do not be lazy.

Be fervent in the Spirit.

Serve as servants to the Lord.

Rejoice in hope for the future.

Preserve in present tribulations.

Be steadfast in prayer.

Practice hospitality.

Bless your enemies.

Contribute to the needs of community members.

Rejoice with those that are glad.

Weep with those that are sorrowful.

Be of the same mind towards one another.

Associate with the humble.



### **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.

### **Lemonade Nights: 7:45-8:30p.m.**

Wednesday evenings, July 11, 18 & 25, after the evening service, for 45 minutes and a glass of lemonade – informal discussion may take place with the rector on subjects of your choice; or if none, subjects of the rector’s choice. There is no requirement to attend the preceding service. An opportunity offered.

### **Bulletin Board**

Has posted news, events taking place and other information. Check it out.

### **Annual Blessing of Automobiles**

Will take place on Sunday, July 22<sup>nd</sup> after the Divine Liturgy. Rain Date is July 29<sup>th</sup>.

### **Scented Candles on Sale**

On a table in the hall you may find scented candle for sale. This is a fund-raiser for the mission church of Christ the Saviour in Fenwick, Delaware. Please place your offering in the candle basket in the hall. Thanks!

### **Namesday Greetings**

St. Julia/July 16: Julia Yadlowsky, Julia Cresina and Julia Galida;

St. Margaret or Marina/July 17: Mariana Vajda, Margaret Ploof;

Many Blessed Years!

### **Remember in Prayer**

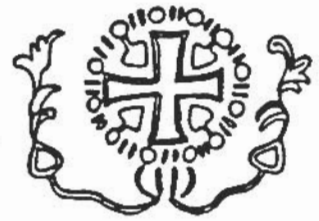
Mary Holovach (Somerset Medical).

### **The Clock of Our Lives: A Counsel of St. Tikhon of Zadonsk**

- 1) Consider how the time of our life continually passes;
- 2) How it is impossible to bring back time that is passed;
- 3) How the past and future are not in our control, but only the time of the present;

### **The Parish Synodicon**

July 16, 1968	Pelagia Holovach
July 16, 1982	Stephen Kulina
July 17, 1928	Elias Kozich
July 17, 1958	Elias Bartushak
July 17, 2005	Barbara Tutolo
July 18, 1960	Vladimir Fedarka
July 19, 1989	Louise Chabra
July 19, 2004	Anna Lebedz
July 20, 1925	Maria Simonovich
July 21, 1922	Luke Maximovich
July 21, 1925	Theodosius Horbel
July 22, 1982	Ann Holovach
July 22, 1989	Helen Stashkevetch



### **Parish Picnic – Sunday, Aug. 19th**

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! Please speak with Daniel Torrisi or Terri Filippini for more information. Please sign-up for the picnic at the vestibule stand (pink sheet) or call Susan Gorbatuk (908-722-7849) no later than July 29<sup>th</sup>. Need a ride to the picnic? Let Father James know.

### **Prayers for Travelers**

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

### **Patronal Feast of St. Elizabeth’s Church in Rocky Hill**

July 17<sup>th</sup>, Tuesday, 6:00p.m. Vigil

July 18<sup>th</sup>, Wednesday, 9:00a.m. Divine Liturgy.

You are invited!

### **Offerings for the Week of July 15<sup>th</sup>**

Olive Oil - in memory of Michael; in memory of Alex; in thanksgiving and for the health of Liliana and Laurentiu; in memory of Joan; in memory of Emilia.

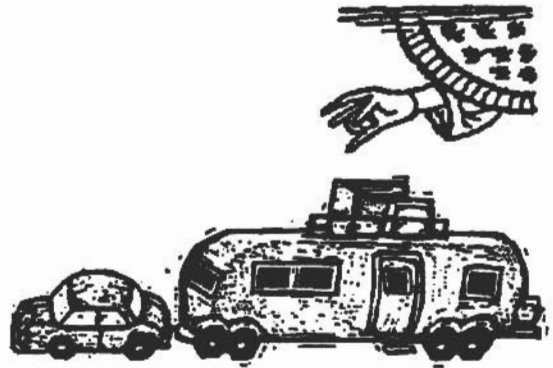
Wine - in memory of Louise Chabra; for the health of Marian.

- 4) How the end of our life is unknown.
- 5) How we must prepare for death – every day, every hour and every minute;
- 6) How because of that, we must always be in a state of repentance;
- 7) How at every hour we must be spiritually ready as we would wish to be at the hour of our death.

## ORTHODOX DRIVING

In these days when "road rage" seems to be such a problem, it might do us some good to think about our own attitudes when we drive. As in all other aspects of life, we are not responsible for the behavior of others, but we are responsible for ours, and driving in traffic is not too unlike every other human interchange. Nevertheless, driving, somehow, seems to be able to release in us certain behaviors we otherwise do not manifest, and the most notable of these is, of course, anger.

Since we tend to be alone in driving, we can have some opportunities to look at ourselves and ask ourselves why we react in one way or another, and whether it does or does not conform to behavior expected of a Christian, especially an Orthodox Christian, in the light of the Gospel and our experience of the Savior. And if we are reacting angrily at such times, we might not be surprised to find that it usually is because we are angry about something else; or that, as is so often the case, we have not forgiven someone somehow, and we are consciously or unconsciously holding a grudge. Perhaps, in the solitude of the automobile, we have opportunities to see our symptoms, and prayerfully come to a better self-understanding, opening the door to our own ability to forgive, and to be healed in heart.



## 10 COMMANDMENTS FOR DRIVERS

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.
- II. Never drink and drive.
- III. Never try to shorten the time of a trip. If you started out late, you will arrive late. Do not speed.
- IV. Apologize to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?
- V. Always yield way to someone who is in a great hurry, or is driving aggressively. If you do not yield, he will still pass you, but the situation will be more dangerous.
- VI. Give a wave of thanks to a driver who makes way for you.
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!



### FROM THE COUNSELS OF ELDER EPIPHANIOS OF ATHENS

True love is like the flame of a candle. However many candles you light from the flame, the initial flame remains unaffected. It doesn't lessen at all. And every freshly lit candle has as much flame as the others do.

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I have made an agreement with God: I will empty my pockets in almsgiving and He will fill them. He has never violated our agreement. Will I violate it? May it never happen!

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Why do they put rubber tires with inner tubes on cars? So they give in, collapsing a little with every little stone or pothole in the road, and in this way they pass obstacles. If the wheels were firm and unyielding, the

car wouldn't be able to move forward. It would fall apart after a short distance because of the vibration from the small inconsistencies of terrain. The same thing happens with yielding to others in the family. In this way many problems are surpassed and continuous spiritual progress is assured.

### THE PARISH COMMUNITY: OUR LIFE IN CHRIST AN EXCERPT FROM "THE ORTHODOX PARISH IN NORTH AMERICA" BY VREV. THOMAS HOPKO

#### Soul: Spiritual Life and Pastoral Care

An Orthodox Christian parish must also be a community of people loving God with all their souls, as God's law commands and Jesus confirms. The word *soul* (Greek *psyche*, Hebrew *nefesh*) literally means *life* and is often rendered as such in contemporary translations of the Bible in English.

Loving God with all one's soul means loving Him with all of one's thoughts, words and deeds in all of the routine thinking, talking and acting involved in everyday living. For an Orthodox Christian parish, if it is Christ's holy church, this means that the community as a whole, and each individual member of it, is personally committed to living a Christian spiritual life by struggling to keep God's commandments. "If you love me," Jesus says in St. John's Gospel, "you will keep my commandments. And I will pray the Father, and He will give you another Comforter (Greek: *parakletos*; counselor, advocate) to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." (John 14:15-17)

Christian spiritual life relates to every aspect of a person's being and to every area of a person's life and work. It has to do with his or her body and behavior, as well as to his or her thoughts and feelings. It has to do with sexuality as well as spirituality, with public and political action as well as with private and personal activity. People need help in living a Christian spiritual life in its fullness and depth. People do not mechanically become "members of Christ" and "temples of the Holy Spirit." (1Corinthians 6:15-19) and do not magically possess the "mind of Christ" (1Corinthians 2:16) and become "one spirit" with the Lord. (1Corinthians 6:17)

Members of Christ's Church must have spiritual guidance and direction. They require pastoral attention and care. They need instruction in "fighting the good fight" by learning how to resist temptation, to reject evil thoughts, and to overcome spiritual passions by partaking, through faith and grace, in Christ's victory through the Holy Spirit. Such spiritual and pastoral services must be present in an Orthodox Christian parish if it is truly Christ's holy Church. They need not, and indeed cannot be provided by the clergy alone. It is the duty of bishops and priests, however, to see that these services are provided by people capable of doing so, for the benefit of those willing to receive them. The Orthodox parish is the proper place for this to happen. If it is not happening, then the parish community is not Christ's Church.





## The Importance of the Eucharist

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I believe that participation in the eucharistic Divine Liturgy is the most important thing one can ever do. It characterizes, defines, and constitutes the true Christian, for the Christian Church has always determined and recognized her members, not so much by the private beliefs they hold about Jesus, but rather by the corporate and liturgical expression of those beliefs in the Eucharist. In the dark days of persecution when the Roman state waged war against the holy Church, the state did not forbid Christian belief—it forbade *attendance at the Christian Eucharist*, for in the Eucharist the Church recognized her own members. The Eucharist was everything.

Events have proven this ancient truth again in our time. During the time when the communist state persecuted the Church in the Soviet Union, the Soviet government forbade almost all forms and expressions of church life. But our communist foes made a single and fatal mistake: though they forbade the Church to do charitable work, to proselytize the young, to give private Bible instruction, they still (grudgingly) allowed the Church to perform the service of the Divine Liturgy. And this was the one thing needful (see Luke 10:42) for the Church to survive. In the Eucharist the Church found its sustaining life, enabling it to be the anvil that could wear out many hammers, the phoenix that could rise from the ashes of death.

The Eucharist reconstitutes us, week by week, as the Church of God, and nourishes us with His divine life. By *receiving* the Body of Christ, we *become* the Body of Christ. As St. Paul said, “We, though many, are one bread *and* one body; for we all partake of that one bread” (1 Cor. 10:17). That is, through our partaking of the one bread of the Eucharist, God makes us again into the one Body of

the Church. The Eucharist is therefore the sacrament of the Kingdom, the eschatological presence of Christ in this age. Through our participation in the Eucharist we belong to Christ, and, through Him, to the age to come. As the eschatological sacrament, the Eucharist takes us from this age and plants us, week by blessed week, in Christ, who has taken His throne beyond this age, at the right hand of God in the age to come (Col. 3:1). Of ourselves, apart from Christ, we belong only to the realities of this age: to our families, our clans, our tribes, our nations. Through our eucharistic inclusion and participation in Christ, we belong to this age no longer. Now we belong to Christ and to His Kingdom, to the age to come. The Eucharist makes us eschatological beings, men and women who have transcended this age, who have overcome the world (see John 16:33).

We find it difficult to live like this, to “become what we are.” We need to recover an appreciation of the true meaning of the Eucharist: not simply as one among many of the so-called “means of grace,” but as *the* sacrament of the Kingdom, the liturgical means whereby we remain in Christ and belong no longer to this world but to the Kingdom of God. The Eucharist is our weekly journey to the Kingdom. It does not merely *teach* these realities in (so-called) symbolic form. It *manifests* these realities. It really takes us, every Sunday morning, into the Kingdom of God, and brings us to a saving encounter with Christ, the One who *is* the Kingdom.

Unfortunately, many in the Church do not adequately understand this. They regard attendance at the Eucharist as only a helpful ritual, an inspiring Sunday morning interlude to aid them in their efforts to live an ethical life. They find the music uplifting, the words of the prayers (where audibly offered by the priest) edifying, and the sermon thought-provoking. And of course, participation in the Body and Blood of Christ provides “spiritual strength” for them to cope with the stresses and strains of trying to live like an individual Christian in today’s challenging world.

It would be wrong to condemn such a well-intentioned approach. May God bless all acts of faithfulness to Him! If Christ rewards even a cup of cold water given in His name (Matt. 10:42), surely He will reward this also. But such an approach falls far short of the true significance of the Eucharist. The Eucharist is not simply one means of help among many for individual Christians. It is the means whereby God creates and reveals the Church in this age, the means whereby He plants His Kingdom in the midst of men, the place where all peoples of the world can find Christ in His fullness.

**by Father Lawrence Farley**

