

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF JULY 22, 2007

SUNDAY/JULY 22nd
8th Sunday After Pentecost (Tone 7)
St. Mary Magdalen

9:10a.m. 3rd & 6th 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. 3rd & 6th Hours; 9:30a.m. Divine Liturgy

WEDNESDAY/JULY 25th
7:00p.m. Compline & Akathist to
St. Jacob of Alaska (July 26)
7:45-8:30p.m. Lemonade & Discussion

THURSDAY/JULY 26th
7:00p.m. Compline & Akathist to
Great-Martyr & Healer Panteleimon

FRIDAY/JULY 27th
Great-Martyr & Healer Panteleimon
9:10a.m. 3rd & 6th Hours; 9:30a.m. Divine Liturgy

SATURDAY/JULY 28th
Icon of the Smolensk Mother of God
9:30a.m. Akathist to Smolensk Icon; Confession
5:30p.m. Vigil; Confession

SUNDAY/JULY 29th
9th Sunday After Pentecost (Tone 8)
9:10a.m. 3rd & 6th Hours; 9:30a.m. Divine
Liturgy; Coffee Hour;
Question & Answer Period

Fasting Days
Wednesday, July 25th
Friday, July 27th



PRAYER AT THE BLESSING OF
AUTOMOBILES OR OTHER VEHICLES

O Lord our God, Who makes the clouds your conveyance and walk on the wings of the wind, Who sent to Thy servant the Prophet Elias a chariot of fire, Who have guided man to invent this (Car, Truck, Motorcycle, etc.); which is as fast as the wind, we render thanks to Thee; for Thou hast provided Thy servants with this (Car) to serve in their different needs.

Therefore, O Master, put out now upon it Thy heavenly blessings; assign to it a guardian angel to preserve it against all evil. And as Thou did grant Faith and grace by Thy deacon, Philip, to the man from Ethiopia who was sitting in his chariot and reading holy Scripture, show the way to salvation to Thy servants, so that, helped by Thy grace and always intent on doing good works, they may after all the trials of their pilgrimage on earth, attain to everlasting joys, through the intercessions of our most pure Lady, the Theotokos, the Ever-Virgin Mary, by the power of the precious and life-creating Cross; through the prayers of the holy Angels; of St. Nicholas the Wonderworker and of all the Saints:

For Thou art the Provider and Sanctifier of all things and to Thee do we ascribe glory, and to Thy Only-Begotten Son and all-holy, gracious and life-giving Spirit, now and ever and unto ages of ages. Amen.

This (Car, Truck, Motorcycle) is blessed by the sprinkling of this holy water, in the name of the Father, and of the Son and of the Holy Spirit. Amen.

Vacation Time and Church Locations

Vacation time does not mean we "vacate" ourselves from the Sunday Divine Liturgy. The website: 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.

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. Mary Magdalen/July 22: Mary Holovach, Magdalena Trofimiuk;
St. Christina/July 24: Simona Asaro;
St. Ann/July 25: Lisa Keller, Jill Peterson, Dolly Bakaletz, Anna Kaliashvili;
St. Jacob/July 26: Henry Hando;
Many Blessed Years!

Offerings for the Week of July 22nd

Olive Oil – in memory of Clara; in memory of Joan; in thanksgiving and for the health of Laurentiu & Liliana; for the health of Robert & Stacey (anniversary); in memory of Emilia.

Wine – for the health and protection of the Theotokos on namesday and for salvation of soul.

Flowers – in memory of Peter.

Dormition Lent: Aug. 1st – 14th

This is one of the "Four" Lents of the year. This 2 week fast is held to prepare us for the "Summer Pascha," that is, the Feast of the Repose, Burial, Resurrection and Ascension of the Mother of God – The Dormition, on Aug. 15th.

The Parish Synodicon

July 22, 1982 Ann Holovach
July 22, 1989 Helen Stasghkevetch
July 23, 1988 John Suseck
July 23, 1988 David Riegler
July 24, 1950 Joseph Hamernick
July 24, 1965 Steven Sabat
July 24, 1996 Roman Bodenchuk
July 24, 2004 Elizabeth Tyevech
July 25, 1941 Maria Kuch
July 25, 1966 Joseph Verkon
July 25, 1973 John Pawlik
July 26, 1917 Michael Kohut
July 26, 1956 Michael Evanoff
July 26, 1977 Clara Bartushak
July 26, 1977 Peter Cresina
July 28, 1946 Sophia Sufrinko
July 28, 1985 Euzebius Tarangul
July 28, 1999 Nicholas Barnosky



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 29th**. 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.

The Parish Bulletin Board

Has posted events, articles and other information that does not make it into the Sunday Bulletin. Please check it out at Sunday Coffee Hour.

The Divine Liturgy Begins at 9:30a.m.

Piety and an understanding of the holy event of the Divine Liturgy instills within us the desire to be ready for and on time for the Divine Liturgy. Habitual lateness to the Sunday Divine Liturgy is sinful, disruptive and a bad example. There is no greater "happening" in our lives on a weekly basis, than the Divine Liturgy.

THE FAITH OF THE SAINTS, by St. Nicholas of Zicha (+1956)

THE BEATITUDES

Our Lord Jesus Christ went up into a mountain and taught His disciples saying:

"Blessed are the poor in spirit, for theirs is the Kingdom of heaven."

The poor in spirit are those who consider themselves as nothing compared to the tremendous majesty of God, and crave only for the riches of God and His Kingdom.

"Blessed are they that mourn, for they shall be comforted."

Those who mourn in this passing world are like the Son of God who never laughed but often mourned because of men's ignorance, sins and sufferings.



"Blessed are the meek, for they shall inherit the earth."

The meek are humane and kind and long-suffering. Because of His meekness Christ has been called the Lamb of God. The arrogant and angry are the opposite of the meek. They grasp quickly, but also loose quickly. In the long run the meek gain. The Christians were persecuted by the heathens and almost exterminated, yet today they have dominion over the earth.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The people who hunger and thirst after righteousness are those who painfully deplore all the injustices in the world. They shall see the victory of the risen Christ over all the powers of evil, and their hearts shall be filled with satisfaction and joy. They shall also see the triumph of the persecuted Church, and they shall rejoice.

"Blessed are the pure in heart, for they shall see God."

The human heart is the real eye for seeing spiritual realities: in the first place is God. By long exercise and by God's grace, the heart may be purified from all sinful impurities, as the Lives of the Saints testify. Evil thoughts and desires make a heart impure and blind.

"Blessed are the peacemakers; for they shall be called the children of God."

Christ was called the Prince of peace. He gave peace to His disciples. One gives what one has. If we have peace inside our soul, we can give peace to others. Peace of mind, of heart and of will - a threefold peace in unity - is a real, divine peace in the soul. An unbalanced soul, however, cannot have peace.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven."

To be persecuted for righteousness' sake means to be like Christ and His apostles. The Eastern Orthodox Church produced numberless martyrs for righteousness' sake, who peopled Christ's kingdom in heaven. St. Peter writes: "It is better, if the will of God be so, that ye suffer for well doing than for evil doing" (1 Peter 3:17).

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake."

Christ speaks here more extensively of the sufferings of His followers for His sake. They will be reviled, slandered and persecuted. But they ought to endure all that with unshaken faith and hope in Him who shall come in due time as the final Victor and righteous Judge. He will then separate forever the righteous from the unrighteous.

THE CONCLUSION

"Rejoice and be exceedingly glad, for great is your reward in heaven."

In weeping, rejoice; in suffering, rejoice, in dying, rejoice. For the best in mankind, who travelled the same thorny path as you, are now awaiting you in the world beyond, where Christ reigns, and where there are no sighs, no sadness, and no sufferings, but life and joy eternal.

Loving God Through Serving Our Neighbor

Fr. William C. Mills

The shortest scriptural definition of God is found in 1 John 4, "God is love." Later in the same epistle we are told that God loved us before we loved him and that if we say that we love God and hate our brother we are a liar, "for he who does not love his brother whom he has seen, cannot love God whom he has not seen." (1 John 4:20).

The scriptures teach us that our love for the Lord is intimately connected with the neighbor, which we see in the parable of the Good Samaritan. When a Samaritan traveler notices that there is a hurt man on the side of the road he puts the man on his own beast, brings him to a local inn, and pays for the room and whatever else the hurt man needs. In other words, the Samaritan used his own time, energy, effort, and money, in order to help a fellow person in need. Now this is truly love!

However, the ultimate example of love is Jesus' death on the cross. Jesus' death shows us that laying down of ones life for another person is the most perfect act of love that can be made. This crucified love is seen throughout Jesus' earthly life as he healed and restored people to physical health and well-being, as he healed people from demonic possession, and as he fed and nourished people with the miracle of the loaves and fishes.

During his life, Jesus welcomed the stranger, the poor, the naked, and the outcast. Finally, before his death, Jesus stooped down and washed the feet of his disciples telling them that if they want to be a part of him that they should go and wash one another's feet. Thus, if we truly want to love Jesus and be a part of him we will go and serve our neighbor, washing their feet as well.

We need to be reminded that loving other people isn't optional; it's a command from Jesus himself! One of the most sobering gospel lessons in the New Testament is read on the Sunday of the Last Judgment which is the Sunday before the beginning of Great Lent. The gospel lesson is taken from Matthew 25 which is commonly called the "Sheep and the Goats."

Jesus teaches his disciples about the final judgment and tells them that when the Son of Man returns again all nations will be gathered before him and he will separate them as a shepherd separates sheep from the goats. He will ask them whether they fed the hungry, clothed the naked, visited the sick and suffering, and welcomed the stranger. Those who did not serve and love the poor, will be sent to eternal punishment but the righteous to eternal life (Matthew 25:31-46). Thus, at the final judgment, we will be judged on one thing only: did we love the neighbor? Hopefully the answer will be a resounding yes!

This teaching about the last judgment pertains not only to individuals but to our missions and parishes as well. It is in the local worshipping community where we share our common Orthodox Faith and life and where we also have many opportunities to show love for the neighbor in very concrete and tangible ways.

Our missions and parishes have a mandate to engage in outreach projects for the poor, orphan, hungry, naked, sick, and imprisoned. Engaging in outreach projects not only helps other people but it can also

transform a parish community, especially as parishioners learn how to work together towards a common goal and sharing their times, talents, and treasures with other people in need. If we all look at the strengths and talents within our various parish communities I am sure that we can find countless ways to love and serve our neighbor, and in doing so, learning to love and serve the Lord.

A few years ago our small parish agreed to get involved in local charities. Over a series of several weeks I invited numerous representatives from local charities such as Habitat for Humanity and the local Loaves and Fishes food-bank, to come and speak to our parishioners during the Sunday coffee hour about the work of their charity.

After a few weeks of listening to these representatives, parishioners were excited about the "world around them" and decided to adopt the Charlotte Men's Rescue mission. On the second Saturday of every month parishioners purchased food, traveled down to center city Charlotte and cooked a hot meal for the men. Parishioners were excited about helping with the mission, not only did they want to go back again, they wanted to adopt other charities as well!

Now, five years later, our parish sponsors and supports approximately ten local and national Orthodox and non-Orthodox charities and philanthropic organizations. Our most recent charity is the national Project Linus Children's Blanket drive where parishioners quilt and crochet blankets that are donated to children in need, especially children who have extended hospital visitations.

Every month our parishioners are engaged in several outreach programs; donating canned food through our Loaves and Fishes food bin, assisting at the local Men's Rescue Mission, or donating money for the Holy Cross Orthodox Mission in Greensboro, NC. Furthermore, as our parish community grows in numbers, so too will our outreach programs.

Over the past few years we have slowly added more outreach programs on our Church calendar and hopefully this will continue in the years to come. However, we are only following the example of Jesus who teaches us that we love God through serving and loving our neighbor!

Fr. William C. Mills, Ph.D., is the rector of the Nativity of the Holy Virgin Orthodox Church in Charlotte, NC, as well as an adjunct professor of religious studies at Queens University in Charlotte, NC. He is married to Taisia Mills and has two daughters, Hannah and Emma.

Latest book by Fr. Mills:

A Light to the Gentiles is a collection of pastoral reflections on the Scripture readings from the gospel of Luke that are read in the Orthodox Church from mid-September until the feast of the Nativity of our Lord. The gospel of Luke is also read during the preparatory Sundays before Great Lent as well as at the feast of the Ascension and at the commemoration of various saints. The gospel also contains many familiar parables and teachings: the Good Samaritan, the Publican and the Pharisee, the Rich Man and Lazarus, and Zachaeus. Luke reminds us that the gospel is to be proclaimed to the entire world in order to bring the gospel to all peoples and nations. Thus, the gospel of Luke serves as a beacon of light that shines brightly in the world. *A Light to the Gentiles* is an invitation for everyone to read, accept, and obey the Word of God in their lives. This book is a resource for personal and group Bible study, adult education classes, and sermon preparation.

