

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 16, 2009



SUNDAY/AUGUST 16

10th Sunday After Pentecost (Tone 1)

Icon, "Not-Made-By-Hands"

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Pot-Luck Lunch

SATURDAY/AUGUST 22

9:30a.m. Akathist to the Dormition of the
Theotokos; Confessions

5:30p.m. Compline; Confessions

SUNDAY/AUGUST 23

11th Sunday After Pentecost (Tone 2)

Leave-Taking of the Dormition

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour with Question/Answer Period



Counsels of Father Epiphanius of Athens (+1989)

Divine and Medical Aid

"When we have a certain problem with our health, is it sufficient for us to call upon divine aid or can we take refuge in medical science also?"

God accepts both. And give the physician his place, for the Lord created him, let him not leave you, for there is need of him. There is a time when success lies in the hands of physicians, for they too will pray to the Lord that He should grant them success in diagnosis and healing, for the sake of preserving life...healing is from the Highest...the Lord created medicines from the earth, a wise man does not reject them (Wisdom of Sirach 38:14).

Taking refuge in medical science does not preclude calling upon divine aid. That is, the Christians, without rejecting medical aid, must pray that God enlighten the doctors to make the correct diagnosis, to proceed with the necessary tests and to determine the appropriate therapy. They should also ask God to enlighten them to cooperate with the doctor, to strengthen them in patience so that they come out gaining profit of soul from the trial and, if it is His will and for the advantage of their soul, to deliver them from the illness.

Concerning Trials

Events which now seem like misfortunes later prove to be God's blessings.

In great afflictions only God can consol. For this reason, the best thing is prayer, and not so much words of consolation.

In times of affliction, looked at the Crucified One.

Parish Synodicon: Memory Eternal!

Aug. 16, 1954	Stella Gromack
Aug. 16, 1968	Lazar Padlo
Aug. 16, 1975	Michael Marchuk
Aug. 16, 1989	Barbara Putyrsk
Aug. 16, 1992	Julia Specian
Aug. 17, 1977	Theodore Kucheruk
Aug. 17, 1985	Anna Tarangul
Aug. 18, 1922	Demetrius Barthusak
Aug. 18, 1968	Peter Patson
Aug. 19, 1925	Helen Wawrenchuk
Aug. 19, 1942	Constantine Yancevich
Aug. 19, 1948	John Shander
Aug. 19, 1957	Samuel Barnosky
Aug. 19, 2008	Sophie Wassel
Aug. 20, 1965	Natalie Laga Salevanik
Aug. 21, 1980	Mary Pegene
Aug. 21, 2001	Anna Cherniak
Aug. 22, 1978	Anna Recketz

Incense Fragrance Used

Sun. Aug. 16th Amber. Sun., Aug. 23rd Rose

The Parish Is Seeking Church School Teachers

The Christian Education of our parish children is of great importance. Presently, we are seeking teachers for classes. It would be good to have at least 3 teachers with other parents acting as aides. You will be trained and guided in this ministry. Please speak with Fr. James or Stacey Kita as soon as possible for more information or to make a commitment.

Parish Facebook

Friends of Ss. Peter and Paul Orthodox Church.

A place to post and share. You are invited to be a friend. Simply go to www.Facebook.com and sign up or sign in with friend request.

Sponsor Sought for 2010 Wall Calendars

Would you wish to sponsor (or co-sponsor with someone else) the Calendar for next year? The cost is \$300. Please speak with Father James.

The Feast of the Beheading of St. John the Baptist – Saturday, Aug. 29th

Is a strict fast day. We do not partake of meat, dairy or fish. Wine and oil are permitted.

The Discipline of Confession and Holy Communion

Those who regularly receive Holy Communion every Sunday must go to Confession in the month of August if they have not been to Confession any time after Pascha (April 19th). This includes children as well.

Those who are home bound are asked to make arrangements for Fr. James to bring the Sacraments to their homes in the month of August.

Offerings for the week of Aug. 16

Olive Oil - in memory of Michael and Justina; in memory of Joan; in memory of Vaschen and Emilia; in memory of Mamle; in memory of Jacob.
Wine - for a safe journey.

Flowers - in memory of Pearl Kulwinsky.

Parish Website

The On-Line Parish Directory has been up-dated to include email addresses. For access obtain from Fr. James user and passwords. To have your email included or for any other necessary changes in the Directory, please let Father know.

Prayers for Teachers & Students

For the new academic year, will be offered on Sunday, Aug. 30th at the Divine Liturgy.

Timely Reminders

- When visiting another Orthodox Church and you plan to receive Holy Communion, your responsibility is to make sure the priest knows who you are before the Liturgy. Call ahead or arrive early on the day of the Liturgy and make yourself known. It is not good order for the priest to have to question you at the chalice.
- If you need to work on Sunday mornings, at least come to either the Saturday morning (9:30a.m.) or Saturday evening (5:30p.m.) services. In this way you still participate in divine worship.
- Wish a visit from your priest at your home for any reason? Simply let him know. He is happy to oblige and is an important part of his ministry.



GOD AND GODS IN THE HOLY SCRIPTURES

There is only One God, in Three Divine Persons, the Father, Son and Holy Spirit. There is no other gods. Yet the Scriptures continually speak of "gods." How are we to understand this?

The word "God" in the Scriptures refers not to the divine nature or essence, for that is unknowable. "God" refers rather to the divine energies - the power and the grace of God which we can perceive in this world through Divine Revelation. The Greek word for God, *theos*, comes from a verb meaning "run," "see," or "burn." These are energy words, so to speak not essence words. Thus, the classical theological distinction is made between God not-known in His Essence but God knowable in His Energies.

St. Gregory Dialogist (+604) teaches that "God" is expressed nominally and essentially in the Scriptures. Examples of nominalism are:

Behold, I have appointed you the God of Pharaoh. (Exodus 7:1)

If anyone had done this or that, bring him to the gods. (Exodus 22:81)

Thou shall not speak ill of the gods. (Exodus 22:28)

In these instances, the gods that are spoken of are the "priests."

God has stood in the congregation of the gods: and being in the midst of them He judges gods. (Psalm 11:1)

The term gods can be applied to us human beings in a relative sense. Indeed, we are called to be partakers of divine nature. St. Athanasius the Great (+373) wrote: "God became man, that man might become god." When Apostle Peter writes in his second epistle (1:3-4) "As His divine power has given to us all things that pertain to life and godliness...you may be partakers of the divine nature..." we partake of the Energies of God. We human beings are gods in that we bear His image, not His nature.

The Incarnation of the Word makes it possible for us to share what He is, in His divine life and glory. By assuming our humanity, Christ Who is Son of God by nature has made us sons of God by grace. In Him we are adopted by God the Father, becoming sons-in-the-Son. This is called deification, sharing in the divine nature or "ingodded."

The Scriptures also use the term God in an essential manner. This is when God is said to be - in the words of St. Gregory Dialogist - God, among all things, Who is truly essentially God, above all things. This is a reference to God in an absolute sense. He Who St. Paul names as the God above all, the Prophet Ezekiel calls the Most High God. Yet, we must understand that the term "God" does not exhaust, the reality of God.

St. John of Damascus (+749) says that God "sees fit to be named from things which are on the level of our nature so that we may not be entirely bereft of knowledge of Him but may have at least some dim understanding. Therefore, in so far as He is incomprehensible, He is also unnamable." The best and most complete names ascribed to God - including that of "God" - speak not of His Essential and Unknowing Essence but of His manifested Goodness, Grace and Energies. It is our good fortune, not only to be called gods, but to share in the nature of God by Grace.

LIVING AN ORTHODOX WAY OF LIFE



Say morning and evening prayers.



Attend Divine Services



Receive Holy Communion as frequently as permitted by your Confessor.



Make your home a "Family Church"—maintain an icon corner.

Read the appointed epistle and gospel for each day.



Be quick to forgive and slow to judge.

Give alms to worthy causes.




Keep the Wednesday and Friday Fasts, as well as the other Fast of the Church Year.



Assemble a home library of holy books (lives of saints, writing of Church Fathers, etc.).

TO AN EDUCATED GIRL ABOUT
THE FIVE WOUNDS OF CHRIST

ou write to me how you heard from some old women a "fictional tale" about the five wounds of Christ, and you ask how this tale came into being.

Alas, daughter, read the New Testament! Woe to you Serbs, do not humiliate yourselves before heaven and earth by such ignorance of your faith! Set aside all other teachings and readings until you first learn that which is most important and the most salvific. Teachings of faith come first, then all others. In England, everyone reads the Holy Scripture. Statesmen, politicians, writers and ordinary workers all strive to season their speeches, articles, books, with the words from the Holy Scripture. They strive to adorn and confirm their human words with divine words, just like one would add diamonds to specially adorn an artwork of glass.

The five wounds of Christ are not just words, but a terrific reality. One needs to know them better than ordinary words. Two wounds on the hands, two wounds on the feet, one in the ribs. All five made with black iron; and with even darker human sin. Pierced were the hands which blessed. Pierced were the legs which walked, leading others down the only true path. Pierced was his chest from which poured the fire of heavenly love into the cold chests of men.

The Son of God allowed his hands to be pierced with iron for the sins of many hands - a forest of hands - which killed, stole, burned, grabbed, set traps, did violence. And He allowed His feet to be pierced for the sins of many feet - a forest of feet - which walked the evil path, seduced innocence, suppressed justice, defiled holy places, trampled down goodness. And He allowed His chest to be pierced for the sake of many stone-hard hearts in which every wickedness and godlessness was born, every blasphemous thought, every animalistic desire; and in which the hellish plans were devised over the centuries - plans of a brother against brother, neighbor against neighbor, and people against God.

Pierced were the hands of Christ - so that everyone's hands can be healed from sinful deeds. Pierced were the feet of Christ - so that everyone's feet would turn from the paths of sin. Pierced was Christ's chest - so that everyone's heart would be washed of

the sinful desires and thoughts.

When the terrible Cromwell, the dictator of England, started taking away properties from monasteries, and closing them, a boisterous procession of a few hundred thousand people got on the way throughout the land of England in the sign of protest. At the front of the procession were banners with the inscription "Five wounds of Christ", spiritual songs were sung and services were served in the fields. The terrible dictator was very frightened; and what frightened him more than anything else were those banners, and he eased his oppression.

Let the five wounds of Jesus teach you, girl, to nail your five senses to the living God.

Five wounds of Jesus - five sources of the most pure blood in which mankind has been washed and with which the earth has been sanctified. Through those five sources, all the blood of the Righteous One has flowed out, to the last drop. The wondrous Lord, Who could multiply bread and feed five thousand hungry people with five loaves, keeps multiplying His most pure blood, and with it He feeds millions of the faithful through thousands of altars. This is what Holy Communion is, O daughter of Jesus. On Holy Friday, lean on the Holy Mother of God with your soul under the Cross, so that you also can be bathed in this life-giving blood from the five wounds of Jesus. So that with a soul cleansed and revived you can joyfully exclaim on Sunday along with the Myrrh-bearing women "Christ is Risen!"

