

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 22, 2010



SUNDAY/AUGUST 22

13th Sunday After Pentecost (Tone 4)

Post-Feast of the Dormition

9:10a.m. Hours; 9:34a.m. Divine Liturgy;
Coffee Hour and Brief Meeting of Parents about
Church School Program

TUESDAY/AUGUST 24

7:00p.m. Movie: *Quo Vadis Part I*

WEDNESDAY/AUGUST 25

6:00p.m. Compline & Akathist to the
Vladimir Icon of the Theotokos

7:00p.m. Movie: *Quo Vadis Part II*

THURSDAY/AUGUST 26

7:00p.m. Movie: *National Velvet*

To be enjoyed with ice creams

7:00p.m. Georgian Service

SATURDAY/AUGUST 28

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 29

14th Sunday After Pentecost

Beheading of St. John the Baptist

(Strict Fast Day – no meat, fish or dairy)

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

Prayers for New Academic Year

Coffee Hour and Question/Answer Period

Lessons in Divine & Christian Love

A scholar attracts by his knowledge,

A wealthy man by riches,

A handsome man by beauty,

An artist by his skill.

Each of these attracts a limited number of individuals. Only love attracts all human beings. The attraction of love is unlimited. An educated or uneducated, rich or poor, skilled or unskilled, beautiful or ugly, healthy or sick, and young or old – all want to be loved.

Christ spreads His love on everyone, and lovingly drew all to Himself. With His great love He encompassed even the dead, long decomposed and forgotten by men.

In Jesus Christ, God is revealed as love “which passes all understanding.” He, through whom the Holy Trinity has created the world, demonstrates Himself as a man of the flesh, so that the love of the Holy Trinity is manifested to mankind, a love thus far unknown to the world.

- Archimandrite Callistratus of Milesevo

Parish Synodicon: Memory Eternal!

Aug. 22, 1978 Anna Recketz
Aug. 23, 1926 John Mlinets
Aug. 23, 1938 Semeon Dutko
Aug. 24, 1954 John Wasevich
Aug. 24, 1958 John Galida
Aug. 24, 1990 Michael Sudia
Aug. 25, 1977 Tekla Barna
Aug. 26, 1962 Anna Persurance
Aug. 26, 1965 John Harchin
Aug. 26, 2001 John Wassel
Aug. 27, 1934 John Poklitar
Aug. 27, 1970 Luke Vozny
Aug. 28, 1958 Daniel Zydiak



Offerings for the week of August 22

Olive Oil – in memory of Michael and Justina; in memory of Floarea, Gheorghe, Elena, Ilie, Petre, Grigore, Aurelia, Florica and Anton; for the health of John and Alex (birthday).
Wine – for the health of Natalie.

Aug. 29 – Sunday – Fast Day

Be mindful that Sunday, Aug. 29th, the Feast of the Beheading of St. John the Baptist is a strict fast day – no meat, dairy or fish permitted.

St. Tikhon's Monastery Pilgrimage Saturday, Sept. 18

On this day our parish is sponsoring a Bus Trip to St. Tikhon's Monastery in South Canaan, Pa. The bus leaves Manville at 8:00a.m. and returns back in Manville about 7:30p.m. Costs are adult \$30; youth from 12-21 \$20; children under 12, \$10. Lunch is included in the cost above. A sign-up sheet is on the vestibule stand. The deadline is Sunday, Sept. 5th for signing up and payment. For more information speak with Fr. James or Reader Symeon Combs. The Bus Trip is open to non-parishioners as well. Please see Symeon Combs or Inga Gamsakhurdasvili to make payment.

August Films

As a Special Summer Classic Film Presentation:
"Quo Vadis" Part I, Tues. Aug. 24 at 7:00p.m.
"Quo Vadis" Part II, Wed. Aug. 25 at 7:00p.m.
"National Velvet" Thurs. Aug. 26 at 7:00p.m.
The Aug. 26 viewing will feature Ice Cream and Fruits. All are invited! Bring a friend!

Parish Picnic – Part Two

On Sunday, Sept. 5th, at 2:00p.m. the Parish Picnic will again get underway – interrupted by rain on July 25 – at the same location. So plan to come and continue the good fellowship. If you missed out on the July date, plan for the Sept. date.

New Jersey Deanery Open Forum

On September 14, at 7:00p.m. an Open Forum will be held at Ss. Peter & Paul Church in South River with Bishop Michael and clergy and laity. The purpose of this gathering is to discuss the OCA Strategic Plan (see www.nynjoca.org)

The Plan may be found on-line. You are invited to read it and come to the meeting with your ideas and comments.

Prayers for the New Academic Year

Will be offered at the Divine Liturgy, Aug. 29th for the blessing of teachers and students.

Blessing of Things Mobile

On Sunday, Sept. 19th, after the Divine Liturgy, a special blessing of "things mobile" will take place in the parking lot. You may bring bikes, skateboards, skis, wagons, scooters, hot-air balloons for a blessing. Are things "mobile" worthy of a blessing? Think of how many accidents and injuries occur in their usage.

Church New Year – September 1

The Beginning of the Church New Year – "The Year of Grace" – occurs on September 1st each year. On Wednesday evening at 7:00p.m., on Sept. 1st, a Prayer Service (Moleben) will be offered in gratitude for the past year and to implore the rich blessings of the Lord for the New Year.

Namesday Greetings

St. Natalie/Aug. 26: Natalie Ratzkovich, Natalie Gripp and Natalie Garcia; many Blessed Years!

Reminders

- 1) Turn off cell phones during services.
- 2) If you are going to be hospitalized or are hospitalized, your parish priest will only be aware of this, if he is notified by you or a family member.

News and Events

Greek Orthodox Archdiocese issues statement on the rebuilding of NYC's St. Nicholas Church

Posted 08/20

NEW YORK, NY [GOA Press Office/OCA] -- The growing controversy over the construction of a mosque in close proximity to Ground Zero has raised a new awareness of the plight of the faithful of Saint Nicholas Greek Orthodox Church, which was completely destroyed when World Trade Center Tower Two collapsed on it on 9/11.

On Wednesday, August 18, 2010, Fox News aired a special report on the church, transforming what primarily had been a local/regional issue into a national one. The following day, Fox reported that Port Authority officials alleged that the issue was "dead."

The following day, the New York City-based Greek Orthodox Archdiocese of America issued a statement concerning the church, the complete text of which reads as follows.

"As is well known, on September 11, 2001, our city and nation suffered a terrorist attack of unparalleled proportions. In addition to the tragic and horrific loss of almost 3,000 innocent victims, a number of whom were members of our own community, the world witnessed the unimaginable collapse of the Twin Towers. When the second Tower fell, it landed on and erased all traces of the Greek Orthodox Christian Church of Saint Nicholas, the only house of worship destroyed that day. Opened in 1916 by a group of Greek immigrants, the church not only served the spiritual needs of its parishioners but was also a sacred space in which people of all ethnic and religious backgrounds working in the surrounding area would often stop, light a candle and spend a few moments in prayer and reflection.

"Following the events of 9/11, the Greek Orthodox Archdiocese of America and the Saint Nicholas parish fully cooperated and worked closely with the relevant authorities. Former Governor George Pataki pledged without reservation his support for rebuilding in the belief that it was a necessary part of the healing of New York City and of our nation. Early on, as plans were being formulated for the reconstruction of the area, the Church agreed to relocate and rebuild its house of worship at a new locale to facilitate the envisioned design for the overall site. In 2004, the authorities proposed that the new edifice be built at 130 Liberty Street, a parcel on the same block as the original site, and an agreement was reached between the Archdiocese and the Port Authority. Four successive LMDC/Port Authority administrations honored this mutual agreement which entailed extensive ongoing work and planning on the part of all parties. All site plans for the area which the LMDC/Port Authority released to the public show Saint Nicholas at this new locale. Regrettably, the latest Port Authority administration in 2009 unexpectedly and arbitrarily reneged on this agreement and as a result, the Archdiocese and St. Nicholas parish are suddenly offered no viable option. LMDC/Port Authority has refused to meet with us. In the meantime the LMDC/Port Authority has excavated the original site without our consent, rendering it unusable, in flagrant violation of our legal rights.

"The Archdiocese and parish leadership remain firmly committed to the rebuilding of the church honoring the long standing agreement with LMDC/Port Authority. Confident that we have acted in good faith and trusting in Almighty God, we expect that justice will prevail and that we will be successful in this sacred endeavor."

To find links to news broadcasts, to learn more about Saint Nicholas Church, or to donate for rebuilding efforts, visit www.goarch.org, or text REBUILD to 27722 and \$10 will be added to your mobile phone bill and it will be earmarked for the Saint Nicholas rebuilding.





**ORTHODOX
CHURCH in
AMERICA**

Reflections in Christ

"Thoughts In
Christ"
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The Indwelling Christ

Written by the Very Rev. Vladimir Berzonsky

"I kneel before the Father, from Whom His whole family in heaven and on earth derives its Name. I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being so that Christ may dwell in your hearts through faith" (Ephesians 3:14)

After the newly-Chrismated Orthodox Christian is received into the holy Church, I follow him or her to ask what their impressions are regarding the Orthodox Christian faith. Not only for their sake, though I wish for them a simple and complete transition from their former faith or from agnosticism. I want to "pick their brains," to use the painful cliché, and learn how we appear to somebody not yet "one of us." I recall a recent convert who said, "It's an adjustment to pray to a number." After the initial blank incomprehensibility of what she was saying, it came to me — she means the Holy Trinity.

When we say or pray "Holy Trinity," we mean of course Father, Son and Holy Spirit. It's a short-cut, but we assume all understand there are three Persons [*hypostases*] in one essence. There are so many ways to express what always remains a mystery: Three Persons in One Godhead, and there is no simple way to describe the indescribable or define what transcends all definitions. Do we begin with One and expand to the Three? Somehow, that suggests a web or circle without a center. Shall we start with the Three Persons and bring them into a unity? Better, perhaps; however, no mental image can capture, much less exhaust, the Trinity in unity.

Rather than try to draw up mental images, let us analyze St. Paul's words above. He does not try conjuring a mental vision of Trinity. Rather, by pulling the reader into his intimate prayer, he kneels before the heavenly Father. He is not kneeling as we understand it. Jews pray standing. The apostle's prayer is so intense that he makes a prostration touching his forehead to the ground as he is lifting up his heart before the Almighty. God is no longer only El Shaddia, or Elohim; now he knows the Supreme Being as Father. No other religious leader or founder taught their followers that name. Jesus did. Recognize the implications—all creation once enlightened will realize the unity of everyone, everything and all.

We live in and endure a world in constant turmoil, a chaos of suffering and confusion. It was not intended to be this way. It is God's constant desire that the world will become what He had intended at creation. All that which is confused and confusing is planned to be brought to a harmony in Jesus Christ. That cannot come about unless it first is part of God's intention being carried out in the family called by the name of Christ. Unless Jesus dwells in your heart, there will be nowhere in all creation that at least the seed of harmony is begun. If you are too weak spiritually, morally, or intellectually to have ample faith so that Christ may dwell in your hearts, the Father will send the Holy Spirit to fill you with energy, or grace, sufficient to open the eye of your soul and rise above what is the logic of fallen nature to go inward, into the *nous* within and come in touch with the indwelling Christ.

What difference does it make whether or not Christ dwells in our hearts? Three elements will be present: A) That which humans have that makes us different from all animals — the ability to think and to reason. To reason with the mind of Jesus is to bring every situation to the heavenly Father and ask for understanding. B) To pray that passions not fog the clear vision of conscience. We must be certain that we are not deciding on the basis of self-interest but objective and just. As the Grass-hopper advised to Pinocchio, "Always let your conscience be your guide." C) "Nevertheless, not my will, but Thy will be done," Jesus prayed to the Father, and so must we ever be able to sort out what is our will from the heavenly Father's will in all things.