

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org

Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

### **BULLETIN OF JULY 24, 2011**

#### **SUNDAY/JULY 24**

#### **6<sup>TH</sup> SUNDAY AFTER PENTECOST (Tone 5)**

#### **Ss. Boris & Gleb**

8:00a.m. Church Doors Open

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

Blessing of "Things That Move" – Cars, Bikes,  
Motorcycles, Skateboards, Wagons, Skis, Etc.

Coffee Hour

#### **MONDAY/JULY 25**

7:00p.m. Compline and Akathist to

**St. Jacob of Alaska (July 26)**

#### **TUESDAY/JULY 26**

6:30p.m. 40<sup>th</sup> Day Memorial Service for

Gabriela-Antoaneta

7:00p.m. Compline and Akathist to

**St. Panteleimon (July 27)**

#### **WEDNESDAY/JULY 27**

7-8p.m. Lemonade and Informal

Conversations at Rectory

#### **SATURDAY/JULY 30**

9:30a.m. Akathist; Confessions

5:30p.m. Vespers & Compline; Confessions

#### **SUNDAY/JULY 31**

#### **7<sup>TH</sup> SUNDAY AFTER PENTECOST (Tone 6)**

8:00a.m. Church Doors Open

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

Coffee Hour; Question & Answer Period

6:30p.m. Compline and Akathist to

**Holy Cross**

#### **MONDAY/AUGUST 1**

**Procession of the Holy Cross**

**Beginning of the Dormition Lent:**

**August 1<sup>st</sup> thru 14<sup>th</sup>**

7:00p.m. Compline; Confessions

#### **Lessons in Divine & Christian Love (70)**

**In** all the books of the New Testament love is placed above all virtues and commandments, since it encompasses all. Recognized everywhere are the words of the Apostle Paul about love: "Though I speak with the tongues of men and angels, and have not love, I am as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing. Love suffers long, and is kind; love does not envy; love does not exalt itself, is not puffed up, does not behave unseemly, seeks not her own, is not easily provoked, thinks no evil; rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes in all things, endures all things. Love never fails; but whether there are prophecies, they shall fail; whether they be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in part, but then shall I know even as also I am known. And now there abides faith, hope and love, these three; but the greatest of these is love" (1 Corinthians 13:1-13). Never was uttered anything so beautiful by hymn or by the tongue of men.

Fr. Callistratus of Mileseva (Serbia)

### **Parish Synodicon: Memory Eternal!**

Aug. 17, 2011	40 <sup>th</sup> Day – Atopere Filipini
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
July 29, 1980	Helen Monko

### **Offerings for the week of July 24**

Olive Oil – in memory of Michael and Justina; for a safe travel; for the health of Robert & Stacey (wedding anniversary); in memory of Clara.

Wine – in memory of Sandy and Joan; in memory of Gabriela-Antoaneta

### **Dormition Lent: August 1st thru 14th**

This is one of “the four Lenten seasons” of the church year. For two weeks we keep a fast in honor of the Death, Burial, Resurrection and Ascension into Heaven of the Holy Theotokos.

A Fast is observed from meat, dairy, fish, wine and oil. Certain days allow for fish, wine and oil. Your parish wall calendars indicate these mitigations.

As all Lenten Seasons are periods of both Fast and Repentance, the reception of the Holy Mysteries of Confession and Communion are in order.

Those of the faithful – including children of Confession age – who have not been to Confession anytime after Pascha (April 24<sup>th</sup>) and are regular communicants every Sunday, must go to Confession this month of August to continue to receive Holy Communion.

### **Remember in Prayer**

Vera Wilhousky.

### **Movie Presentation – Sun/Aug 7 (11:45a.m.) Tues/Aug 9 (7:00p.m)**

“Rediscovering God in America” See the website or next Sunday’s Bulletin for a description.

### **Parish Picnic – Sunday, August 21<sup>st</sup>**

All of our parishioners and former parishioners and friends of the parish and their families are invited to the Annual Picnic. Flyers with information and directions are on the vestibule stand. You are asked to

- 1) Sign-up at the vestibule stand
- 2) Subscribe to the Side Dishes List
- 3) Add your name to the Volunteer List

All these lists are on the vestibule stand.

### **Lemonade & Informal Conversations .**

On these evenings for an hour we meet at the parish rectory for a cold glass of lemonade and engage in conversations about matters of life, with a focus on the spiritual and moral aspects. All are invited to converse, listen, question, share, or just have a cold drink. Come to the front door. Non-parishioners are also invited. Time 7-8p.m.

Wed. July 27

Thurs. Aug. 11/18/25

### **NY-NJ Diocesan Youth Day – Aug. 18<sup>th</sup>**

The Diocese is sponsoring a Youth Day at Great Adventure on Thursday, August 18<sup>th</sup>. All our young people are invited. For more information please go to the Diocesan Youth Day Website:

[www.dioceanyouthday.webs.com](http://www.dioceanyouthday.webs.com)

### **Coffee Hour Hosting**

July 24 - Combs, Mantzafos, Parsells and Sokol

July 31 - Hunchar, Erkman and Turri

Aug. 07 - Sarchisian, Dunaenko, Hando (fasting)

Aug. 14 - Peterson, Bakaletz, Mattei (fasting)

### **40<sup>th</sup> Day Memorial Service**

For Gabriela-Antoaneta (sister of Mariana Vajda), on July 26<sup>th</sup>, Tues. at 6:30p.m.

### **Namesday Greetings: Many Blessed Years**

St. Anna/July 25: Jill Peterson, Lisa Keller, Anna Kaliashvili, Dolly Bakaletz, Anna Dao

St. Jacob/July 26: Subdeacon Jacob Henry

## 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!



## QUESTIONS AND ANSWERS

**Question:** Should someone who is not Orthodox kiss the Cross and Icons?

**Answer:** A visitor to an Orthodox Church may venerate the Cross and Icons if they so desire. They do not have to and should not be persuaded to do so. They may also partake of the antidoron (blessed bread) at the end of the Divine Liturgy, again, if they feel comfortable in doing so. If they wish, they may also make the Sign of the Cross in accordance with the Orthodox manner. Yes, they may also light candles. It is very important to note that only Orthodox Christian may receive Holy Communion.

**Question:** I think the most important thing is to believe in God and find Him in your heart. You don't necessarily need to go to church for this.

**Answer:** Your first sentence is right on the mark. Your second sentence is but foolishness and spiritual delusion. Remember that God became a Man, the Lord Jesus Christ, to enable us human beings to know God as He really is, the Father, the Son and the Holy Spirit; and to have us share in His life. The same God-Man, Jesus Christ, established His Church, as His Way to lead us to His Kingdom. To reject the Church is to reject His Path to Salvation. Or to put it another way, God is our Father and the Church is our Mother.

**Question:** When should one sit during the Divine Liturgy?

**Answer:** The only time one should sit is during the sermon. Otherwise standing is the normal mode. We need to recall - time and again - that pews are not normative and cripple true Orthodox worship. There has always been some seating in Orthodox Churches, usually for a limited number of people along the side walls. These seats were for the elderly and the ill. Sadly, with massive seating available, many of the faithful have become weak and lazy, seeking what is comfortable. Do you think that the Angels sit at any time in the Divine Liturgy? Sitting is blessed for those that really need to sit because of age and health. Those that are able and sit out of bad habit, laziness or indifference to what is taking place, do not do well.

**Question:** I am going on vacation and will be attending the local church. May I receive Holy Communion there?

**Answer:** You may receive Holy Communion in any Orthodox Church if you are properly prepared. It is proper however, to make your intention known to the priest. He needs to know who you are, and if you are ready for Holy Communion. He has the right to insist on Confession before, if he feels it is called for. In general, call before your visit to the church.

**PARISH COUNCIL WORKSHOP  
ST. VLADIMIR'S CHURCH  
TRENTON NJ  
JUNE 25 2011 (10:00 – 3:00)**

*(The following are my modest personal notes and observations on an inspiring workshop— Kathryn)*

Father Alexander Atty led the workshop sole-handedly and delivered a wonderful and stimulating session. Father Alexander is currently St. Tikhon's Seminary Dean and Chief Operating Officer (COO) and an interesting blend of theologian, spiritual leader and down-to-earth businessman.

Fr. Alexander began by saying the day was all about growing the church. He started out by referring to Rublev's icon of the Holy Trinity since it symbolizes the hospitality of Abraham that we all are called to offer by 'loving and welcoming the stranger'. He gave the example of the extraordinary growth experienced at his former parish, St. Michael Antiochan Orthodox Church in Louisville KY, which mainly involved many conversions. The following were all responsible for the growth and are needed to achieve growth in any church::

- beautiful church building
- friendly, outgoing people
- examples of good Christians
- food festivals and other similar events
- outreach activities

Clearly we need to spend more time related to our Orthodox faith compared to our other life activities, and Fr. Alexander supplied the following perspective:

8,736 hours in a year

168 hours in a week

78 hours attending Sunday liturgies annually

45 hours spent by a child in church school annually

40 hours in an average work week

52 hours in an average corporate worker's week

3 hours spent watching a typical college football game

Our job as parish council members is to help take care of the souls of the people in our parish. The church grows through spiritual renewal and good works. He talked about tithing which levels the playing field and frees the parish from fundraisers. Tithing at 10% makes everybody equal. We all need to push this level of giving, opening our hearts through stewardship.

Fr. Alexander described two types of priests: hirelings and shepherds, and the differences are obvious. Often priests are treated as employees by the parish and this is not right or productive. In the Greek and Antiochan dioceses salaries are set by the diocesan administration, not by individual parishes, and this should be the preferred method that all dioceses follow. By the way, he reminded us that Orthodox priests do not take a vow of poverty. Bottom line is that the mission of a priest is 'to make you holy not happy'.

Fr. Alexander provided a brief history of parish councils. They exist only in the U.S. and began in the 1914 to 1917 timeframe initially as social/ethnic/fraternal clubs. Church administration was solely the domain of ordained clergy. Often each family took its turn as parish leader so they could get the full picture of how a parish is run. Only gradually did bylaws and constitutions develop. He stressed that the church is conciliar, but essentially theocratic not democratic by nature – this is critical for parish councils to recognize. We differ from the papacy since there is a two-directional relationship between the bishop, the priest and the people – communication in two directions.

It is invalid for the parish council to do the following:

- 'employ' the priest
- manage finances
- control policy
- control the laity

It is valid for the parish council to do the following:

- assist the priest
- act as stewards of God's property
- provide programs essential to the growth of the church
- follow the policy of the church, the Holy Gospel, the Holy Canons
- be a living example of the Orthodox life style
- have deep knowledge of the Orthodox faith
- demonstrate exemplary attendance

Parish Council should witness to all the segments of the parish population; all these tasks take time, and years can often pass before they bear fruit:

- make church school a big priority; it should not be limited to the youth since the total parish needs education
- support continuing education for the clergy and lay leadership
- identify and utilize parishioners' skills
- start the young early with parish tasks
- spend to support youth activities
- support shut-ins with visits; these visits are not only up to the priest
- sponsor retreats for parish subgroups (women, teens, etc.)
- reach out to the poor and homeless
- prepare funeral meals when needed ('meals of mercy'); send leftovers to soup kitchens

Finally parish council members need to work to overcome jurisdictional divisions whenever there is an opportunity and even to pressure the bishops (respectfully) if necessary!