

## SAINTS PETER & PAUL ORTHODOX CHURCH

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### BULLETIN OF JULY 27, 2014

*220<sup>th</sup> Anniversary of Orthodoxy in North America*  
*99<sup>th</sup> Anniversary of Ss. Peter & Paul Church in Manville*

#### SUNDAY/JULY 27

7<sup>th</sup> Sunday After Pentecost

**St. Panteleimon the Healer**

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

#### WEDNESDAY/JULY 30

7-8:00p.m. Lemonade & Conversations  
at the rectory – all invited!

#### THURSDAY/JULY 31

7:00p.m. Vespers; Confessions

#### FRIDAY/AUGUST 1

Procession of the Holy Cross  
Beginning of Dormition Lent:

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

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

#### SATURDAY/AUGUST 2

9:30a.m. Akathist to the Lord; Confessions

5:30p.m. Vigil; Confessions

#### SUNDAY/AUGUST 3

8<sup>th</sup> Sunday After Pentecost

**St. Issac of Constantinople**

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



#### THE ICON:

**Saint Panteleimon**—is depicted as a young beardless man with brown hair and eyes. His inner garment is green to denote spiritual growth, bodily healing and well-being. He wears a red cloak as a sign of the blood he shed in martyrdom for Jesus Christ. In his hands he holds a spoon and a medicine box to denote that he is a healer.

### **Offerings Week of July 27**

**Olive Oil:** in memory of Michael, Justina, Rosalia, Anastasia and Eva; in memory of Vaschen and Emilia; in memory of John; for the health of Basil.

**Wine:** in memory of Ilie, Ilie, Elena, Gabriela, Floarea and Gheorghe.

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

July 28, 1946 Sophia Sufrinko  
July 28, 1985 Euzebius Tarangul  
July 28, 1999 Nicholas Barnosky  
July 29, 1980 Helen Monko  
Aug. 01, 1954 Nicholas Lebedz  
Aug. 01, 2005 John Rosocha  
Aug. 03, 1995 Helen Hnatuk

### **Coffee Hour Hosts**

July 27 Inga, Eka, Marina & Nona  
*Fast Days: Sunday Aug. 3 & 10*  
Aug. 03 Motoviloff, Torrisi, Kachek & Stone  
Aug. 10 Combs, Mantzafos, Parsells, Sokol

### **Usher Schedule**

July 27 Edward S. & Adrian M. & Kahka K.  
Aug. 03 Timothy S. & Peter B.  
Aug. 10 Timothy G. & J. Stone

### **Altar Server Schedule**

Aug. 10 & 24: Nicholas T, George J, Nicholas M, Matthew P, Andre & Mattei M.  
Aug. 06 & 13: Zachary S, George J, Nicholas M, Matthew P, Antoniu & Alexandru C.  
Aug. 31: Everyone

### **New On the Parish Website:**

- Photos of campers and staff from our parish at the St. Tikhon's Summer Camp.
- A 360 View of the Parish Cemetery taken from 5 locations.

### **The Calendar**

- Two Great Feast Days in August: Transfiguration of the Lord (Aug. 6) with blessing of fruits and Dormition of the Theotokos (Aug. 15) with blessing of flowers.
- Church School Conference in Randolph (Aug. 2)
- Diocesan "Youth Day" in Jackson (Aug. 21)

### **The Dormition Lent of the Theotokos – August 1<sup>st</sup> thru 14<sup>th</sup>**

- This is one of the Four Lents of the Year.
- A Fast is observed from eat, dairy, fish, wine and oil – your wall calendar indicates days on which fish, wine or oil are permitted.
- As all "Lents," are times of repentance, the Mysteries of Confession & Communion are part of the discipline of Lent. The monthly August calendar shows expanded timer offerings for Confession or call for an appointed time.
- Those that regularly receive Holy Communion on Sundays if you have not been to Confession anytime after Pascha (April 20) you must go to Confession before Sunday, August 17<sup>th</sup>, to continue to receive Holy Communion. This applies to all adults as well as children of Confession age.

### **Ss. Peter & Paul – 99<sup>th</sup> Anniversary Celebration: November 8 & 9, 2014**

Have you cleared your calendar for this two day celebration? Please spread the word and invite former parishioners and friends of the parish.

### **Our Cemetery in Hillsborough Township**

We are blessed to have a beautiful cemetery and we are thankful for all those who in the past and present provide for it. The cemetery is not only for our parish but is open to all Orthodox Christians seeking a place of honorable burial. If the opportunity presents itself, share this information with those seeking a place of burial.

### **Ss. Peter & Paul Annual Appeal**

To date, the amount of \$5, 316 has been received. May the Lord bless your offerings!

### **Young Readers Sought for Post-Communion Prayers**

After the Divine Liturgy, post-communion prayers are read. This is an opportunity for our young people (ages 7 and up) to start reading and chanting. Instructions will be provided. There are short and longer prayers. Five or Six people could read parts in this short service. Speak with Fr. James or Diaconissa Patricia.



AN ILLUSTRIOUS EXAMPLE BY DEED AND WORD OF A SAINT WHO UNDERSTOOD THE SPIRITUAL MEANING OF SUFFERING.

MAY HIS EXAMPLE OF BEARING HIS INFIRMITY OF 30 YEARS BE A SOURCE OF STRENGTH AND CONSOLATION FOR OTHERS IN SICKNESS.

AFFLICTIONS COME TO SAINTS AND SINNERS ALIKE. LET OUR RESPONSE BE LIKE THAT OF SAINT ANTHONY'S.

FROM THE LIFE OF ST. ANTHONY OF OPTINA (+ 1865)

In 1836, on the day of Holy Pascha (the 29th of March), exactly at midnight when Fr. Anthony was hurrying to Matins on the forest path leading to the Monastery, he hit his right foot hard against a small oak stump. In spite of the acute pain, he forced himself to stand during the whole Paschal Matins. His legs, in pain due to standing every day in church for many years, already afflicted him. Now, from this injury and his efforts to stand afterwards, open sores developed. The doctors, eager to help, did not quite understand this sickness, and his legs were irritated by various compresses which caused severe inflammation, and later scurvy developed. No remedies were able to help them. For more than half a year the sick one was unable to leave his cell. Although there was some improvement, the disease remained incurable, and throughout the next thirty years it caused painful sufferings, which Fr. Anthony endured with amazing meekness. His state of mind was expressed in a letter to one of his relatives in Moscow, who became seriously ill at the same time:

"I have been consoling myself with the hope that I might have the pleasure of visiting you soon if I feel better. Yet, God disposes in different ways than we want. In the same way that your travels are only from one room to another, likewise, my trips are only from the stove-couch to the bench. But I am not as concerned about my own sickness as about your sufferings, since I know from the teachings of the Holy Fathers that every temptation or illness is sent to us by God as a cure for our infirm soul. For if our body suffers, God forgives our past and present sins and prevents us from sinning in the future. This is why we should wholeheartedly thank the Lord God Who is so merciful to us and turns everything to our benefit and permits us to be ill. Thus, we shouldn't grumble. This is the reason why I am trying, with the help of God, to endure my illness meekly. If my legs sometimes bother me, I endure it calmly. If my medication runs out, I don't let it disturb me. If I can't sit, I lie down. If my sides grow tired from lying on them, I get up without being annoyed. If something unpleasant happens to me, I try to bear it without becoming upset, because I myself have many times caused others pain, either knowingly or in ignorance. I eat any food served to me whether I like it or not; and for everything I thank God, especially for not depriving me of reading books and offering to Him my unworthy prayers. I have never had as much time for reading soul-profitable books as I have now in my prolonged illness, and therefore I wonder—how shall I thank my God for all that He has granted me!

"This is my state of mind during my sickness, and I have not concealed it from you. I don't know how it is with you. Maybe you carry your cross with more nobility of mind than I do, which would make me happy. When you in your grief are fainthearted from lack of patience, I am not surprised since it is part of our feeble nature to despond and grow faint under the burden of misfortunes. However, faintheartedness and lack of patience do not help in the least, but arouse greater depression. Because of all this, I ask you in the name of God to be as courageous as you can. Since we ourselves cannot acquire either patience, courage, or gratefulness—since these and other blessings do not come from people but are sent down to us by the Father of Lights—we have to lift our inner eyes up to Him Who dwells in Heaven and appeal to His goodness in this way: 'O Lord, Thou knowest what is profitable for me. I hope in Thee, O Lord, and entrust myself to Thy holy will. Deal with me as Thou wishest. If Thou wilt open to me the doors of Thy mercy, I shall be cured. Yet if it shall please Thee that I should further drink the bitter herbs of Thy judgments to drive off the perniciousness of sin, may it be blessed. Not my will but Thine be done! Only grant me Thy help in my grief, and be my refuge in all the tribulations which possess me. As Thou Thyself was tempted, so quickly grant me Thy help and steadfast patience with gratefulness in all my illnesses, misfortunes, afflictions, griefs, temptations, and needs of soul and body!' This is how the Hierarch of Christ, Demetrius [of Rostov] teaches us to pray in all sorrowful circumstances. And when you, in a similar manner, submit yourself to the will of God while being sick, I believe that the grace of God will hasten to visit you and grant peace to your soul and comfort to your heart, as well as relief to your body."

This is the way Fr. Anthony taught others to be patient. The spiritual power of his counsels shows that he gave them from his own experience and that he personally set the greatest example of patience in illness.



## LESSONS FROM TREES

The Aromatic Tree is full of a wonderful fragrance, not in greens or in flowers but in the bark. When the bark is cut with an ax, the fragrance pours forth. In such a manner, we Christians are aromatic trees in Christ's Church, when struck by the sinful world, we pour forth the heavenly fragrance of divine forgiveness.

The Chinese Bamboo Tree for the first four years of its growth, only a small shoot appears above ground, yet miraculously, in the 5th year, the tree grows up in one year to some 80 feet. In our spiritual life, we need to pay the price to prepare the ground of our soul - plant the seed of virtue, cultivate it by righteous living, water it with the Sacraments; knowing that in the future, great growth will take place.

The Tree of the Holy Cross is the most precious tree in all the world. It provides heavenly shelter and divine shade. The fruit of this tree - is the Lord Jesus, if we eat of this tree, we shall not die, but live forever.

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## AN EXPLANATION OF HOLY SCRIPTURE

ON MATTHEW 9:16-17

BY ST. THEOPHAN THE RECLUSE (+1894)

**No Man puts a piece of new cloth unto an old garment...nor do men put new wine into old bottles.**

What does the Saviour wish to teach us by this comparison? By this comparison the Lord taught that strenuous labors, without the spirit of true life, brings no benefit to our moral character, but rather, confusion and corruption. A repentant sinner is given grace, which forms in him a determination to please the Lord, without sparing his own life. All labors are useful to a person with determination. However, should a person who lacks it, attempt on occasion, for example, to impose a fast on himself, he will strain and strain harder, but then he gives up his efforts. And after this his life becomes even worse.

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## ABOUT ORTHODOX PARISH LIFE

.....If people want a parish community, then they have to work to create it. As they say: no pain, no gain. Today, many people seem to have adopted a Welfare State mentality, a consumer mentality, towards the Church. As a result they expect church services and activities to be laid out for them, as if it were their right. This is totally unrealistic. We have to combat the mentality which says that 80% of church activities are carried out by 20% of the parishioners and the remaining 20% of activities are carried out by 80% of the parishioners.

.....some are critical that Orthodox laity appear to have no role to play in church life, and seem to be mere passive spectators of services. This impression is sometimes founded in reality, but only in dying parishes where laity may indeed have reduced their role to passive spectatorship. Laypeople can only be passive if they wish to be passive.

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## A HISTORICAL SKETCH OF SS. PETER & PAUL CHURCH MANVILLE, NEW JERSEY

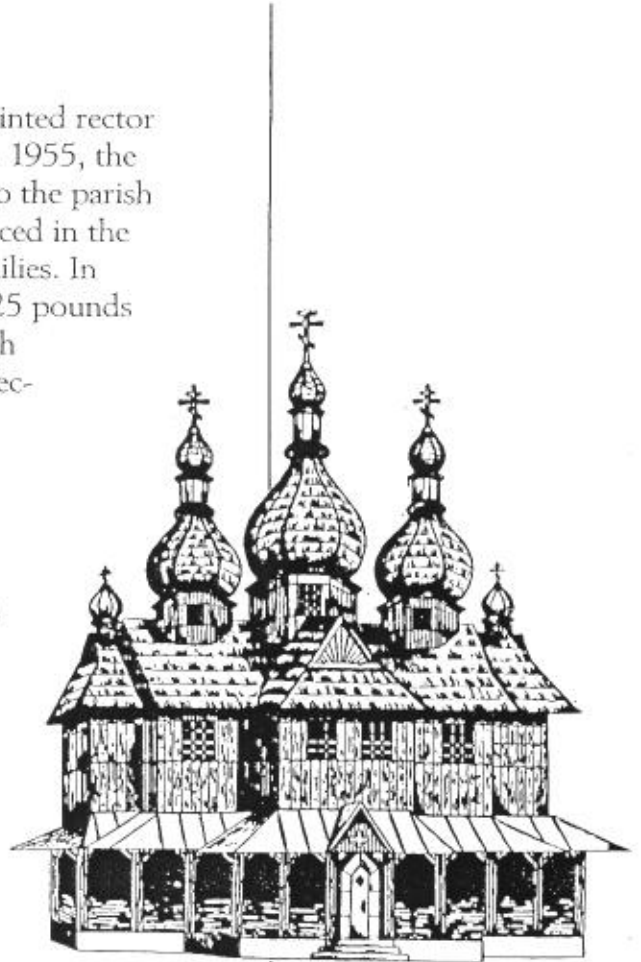
### ◆ 1953-1969

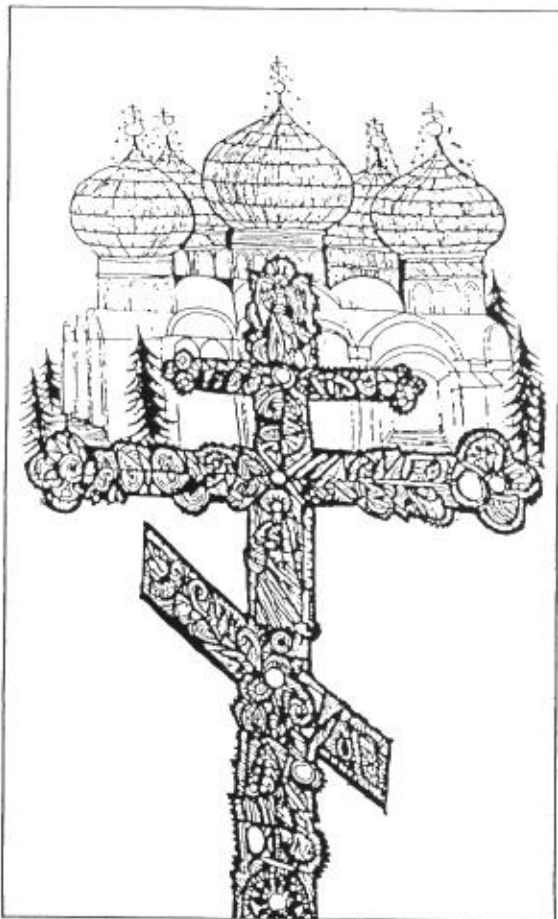
In November of 1953, Father Stephen Adamcio was appointed rector of the parish. He was to be pastor for some nine years. In 1955, the parish purchased five acres of the Yurchuk Farm to add to the parish cemetery. The following year, stained glass windows were placed in the church through the generous donations of various parish families. In 1957, at the cost of \$2,200.00, three bells—600, 300 and 225 pounds each were installed with an electric-ringing system. The church continued to be adorned with the placement of an altar and lecturns. The present parking lot was secured for the cost of \$9,500.00. The parish council membership during this time consisted of Peter Kozura, Joseph Holovach, Stefanida Seminuk, Vincent Baldanza, John Olenick, John Chabra, Peter Hnatuk, Nicholas Chabra and Theodore Zyk.

In 1962, a fire caused extensive damage to the sacristy area of the church and work went on immediately to refurbish the church interior.

In October of 1962, Father Theodore Labowsky became the 17th rector of the parish. In February of 1963 the church was blessed after all repairs had been made due to the fire. It was at this time in the history of the parish that serious thought and planning were given to the erection of a new and large educational-social building. A building committee was formed of Vladimir Marchuk, Peter Hnatuk, Joseph Holovach, George Markara, Anthony Pawlik, Raymond Polansky, Peter Zeban Sr., and John Wislosky. The architect was Frederick Fischer of Linden and the general contractor, Stephen Kulina, from Hillsborough. The total cost of the building and its contents was in the neighborhood of \$130,00.00. Father Theodore and John Macinko made a house to house canvass, netting pledges of \$82,000.00.

On October 10, 1965, the new educational-social building was dedicated and blessed by Metropolitan Ireney. The parish now had classrooms, a gym-hall, kitchen, coatroom, bar, storage area, lower hall and library room. The work and generosity of all those that made this building possible is held in precious memory.





The year of 1966 marked the Golden Jubilee of the parish. On October 16th the 50th Anniversary Banquet was held. Metropolitan Ireney presided at the Divine Liturgy, with six guest priests serving with the pastor, Father Theodore Labowsky. A Commemorative Book was prepared as was a Golden Jubilee Float. It was truly a memorable affair. The Golden Jubilee Committee was chaired by Peter Zeban Sr., and Basil Kulick. The Committee included: George Makara, Stefania Seminuk, John Macinko, Anthony Pawlik, Michael Bizup, Steffie Kachek, Judy Pribish, Peter Hnatuk, Sonia Karwatt and Charles Fetchko. The renowned theologian, Protopresbyter Alexander Schmemmann gave the address at the Banquet. A two volume photo album of the celebration was made and added to the parish library.

Parish Organizations during this period included: The Sisterhood of the Myrrh-Bearing Women, Parent Teacher Association, Russian Orthodox Club ("R" Club), chapter 143 and Junior "R" Club. Members of these organizations did much to contribute to the prosperity and fellowship of the parish.

During these years the parish had an all-time large census of some 450 adults and 130 children. These were years of slow transition from a local community to one that served Orthodox believers in neighboring counties. The Russian character of the parish gave way organically to an American coloring and

english became the dominant liturgical language. On March 3, 1969, Father Theodore Labowsky, while performing his liturgical duties at the altar, suddenly reposed in the Lord. This year of 1969 marks the end of an era in the life of the parish. The future year was to bring changes of great significance to the parish and the Russian Orthodox Greek Catholic Church of North America.



An Orthodox Christian parish, when it is Christ's holy Church, is obliged to use all of its powers for God's glory and the people's good. Christians as individual persons, as well as families, parishes and dioceses, will have to give account to Christ for how they used their God-given strength. We will have to answer for our use of money and resources, property and possessions, positions and profits. We will be asked how we loved "in deed and in truth," and not merely "in word or speech," through concrete acts of charity for the hungry and thirsty, the sick and suffering, the homeless and naked, the persecuted and imprisoned. (cf. 1John 3:18; Matt. 25:31-46)

On judgment day, the Lord will not ask us about our parish size and facilities. Nor will He be interested in our liturgical schedule or style. He will not ask us how we dressed or what we ate. He will be indifferent to how large our church temples were, or where they were located, or how they were decorated and appointed. Nor will He ask us to recite the Nicene Creed, or to explain the doctrine of the Holy Trinity. All of these things are important, but their significance has only one end: the love of God with all one's heart, soul, mind, and strength, expressed as it can only be expressed in this present age, in concrete acts of love for our neighbors, first of all the members of our own families and parishes, and most of all for those who hate and oppose us.