

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 21, 2015

100th ANNIVERSARY CELEBRATION 1915-2015 Weekend of October 3 & 4

SUNDAY/JUNE 21

Martyrs of the Turkish Yoke

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

TUESDAY/JUNE 23

7:00p.m. Vespers; Confessions

WEDNESDAY/JUNE 24

Nativity of St. John the Baptist

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

THURSDAY/JUNE 25

7:00p.m. Compline with Akathist to the
Tikhvin Icon (June 26); Confessions

SATURDAY/JUNE 27

Elders of Optina Monastery

9:30a.m. Akathist to Optina Elders;
Confessions
3:00p.m. Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JUNE 28

4th Sunday After Pentecost

9:10a.m. Hours; 9:30a.m. Divine Liturgy
6:30p.m. Vespers; Confessions

MONDAY/JUNE 29

SS. PETER & PAUL DAY

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Procession & Festal Meal – Patronal Feast Day

There is one
body and one
Spirit, just as
you were
called to the
one hope that
belongs to
your call, one
Lord, one faith,
one baptism,
one God and
Father of us
all, who is
above all and
through all
and in all."

Eph. 4.4-6



Offerings Week of June 21

Olive Oil: in memory of Michael, Justina, Anna, Mary, Rosalia and Anastasia; in memory of Vaschen and Emilia; for the health of Wendy.

Wine: in thanksgiving to God, for help, protection and mercy and health of Mariana and Stefan.

Flowers: for the health of Basil Kulick and All Fathers.

Parish Synodicon: Memory Eternal!

June 22, 1926 Anna Padla
June 22, 1968 Andrew Klimovich
June 22, 1977 Joseph Holovach
June 22, 1979 Alexander Naruta
June 22, 1999 Helen Patson
June 23, 1929 Helen Brutsky
June 25, 1975 John Felice
June 26, 1966 Mary Max
June 26, 1984 Jacob Grenther
June 26, 1997 Pauline Zorella
June 26, 1999 Alex Putyrske
June 27, 1950 Metropolitan Theophilus

Coffee Hour Hosts

June 21 (*Fast Foods*) Dunaenko, Wypych,
Chirnoaga, Moldoveanu & Nemes
June 28 (*Fast Foods*) Peterson, Bakaletz, Mattei,
Erkman
July 05 Kita, Nevitt, Keller & Turri

Usher Schedule

June 21 Dennis F. & Peter B.
June 28 Edward S. & Kahka K.
July 05 Timothy S. & Peter B.

2015 Equal Sacrifice Model is in Effect

Each of our 70 parishioners (100%) is asked to make an extra offering over the amount of your usual offering of \$2.87 to \$8.62 per week to cover this year's deficit. This is based on 12 months, with 2 months already over. The Lord bless your sacrifice and generosity! If absent, please mail in.

Annual Parish Picnic – July 12th

Our Annual Picnic will be at the Kita residence here in Manville. Mark your calendar and join us for a day of fellowship, swimming, and foods.

Vacation Planning: A Check List

- Location of nearby Orthodox Church for Sunday Divine Liturgy.
- Prayer book and small icon.
- Some spiritual reading material.
- Make your parish offerings before you go away. Oftentimes this is forgotten.
- If part of a Coffee Hour Team – be sure to let other members know.
- Obtain a blessing for traveling, offered at the end of Sunday Divine Liturgy.
- Observe the fast days as best you can.
- Vacations are meant to be a time to “re-create” ourselves. Attentiveness to spiritual living is part of who we are, where we go and what we do.
- Upon returning, thank the Lord for a safe and relaxing vacation.

Patronal Feast Day: Ss. Peter & Paul

Sun. June 28th: 6:30p.m. Vespers & Confessions
Mon. June 29th: 9:30a.m. Divine Liturgy with Procession and Festal Meal. Please sign-up to bring some food item.

Names Day Greeting!

St. John the Baptist/June 24: John Zahodnick, Lucian Ioan Arpastean and Adrian Ioan Chirnoaga
Many Blessed Years!

Face Book & Web Site

There are posted photos of All Saints Day, Ball Park, All Saints of America and Honoring of Graduates.

Congratulations on Father's Day!

To all Fathers, Grandfathers, God-fathers and fathers-in-law! Have a great day!

Small Projects/Landscaping/Etc.

Our part-time worker, Javier is available. Speak with Fr. James.

The Parish E-Mail List is Important

If you have an e-mail account, you are urged to sign-in for our parish e-mail for important and timely news and up-dates. Go to our website to sign in – you must do this on your end.



IT IS SUNDAY: WHERE ARE YOU?

This is the day which the Lord has made; let us rejoice and be glad in it! (Ps. 118:24). With these prophetic words the Psalmist welcomes the Day of the Lord. Every day is made by the Lord and each day we should be glad and give Him thanks. He is the Giver of time, of daylight, of everything on earth, and of our loves. He made everything for us and our joy, but one day of the week is His day. That is Sunday, the Day of the Lord.

Every Sunday is a commemoration of the Resurrection of our Lord Jesus Christ. The Lord's Resurrection, as St. Paul says, is the essence of our faith (1 Cor. 15:4). It is the hope of our own resurrection (1 Peter 1:3). We rejoice in the Resurrection of our Lord and are glad for it, for it indeed, together with the creation, God's greatest gift to us.

In addition to the Resurrection of the Lord, on Sundays we remember the descent of the Holy Spirit on the Apostles and on His Church (see Acts of Apostles, chapter 2). The physical Church – as a body of faithful people – was established on Pentecost Sunday, after the preaching of the Apostles (Acts of the Apostles 2:41). The Revelation which St. John the Apostle received on the Lord's Day (Rev. 1:10) suggests that the Second Coming of our Lord will also take place on Sunday.

Keeping Sunday holy is one of the tenants of our Orthodox Faith. We are known as Christians because we keep Sunday as our holy day. Therefore, dear Christian, if you understand the importance and meaning of Sunday for your faith, for your church, and for your salvation, then I am sure your conscience will ask you this inevitable question: ***It is Sunday morning. What do you plan to do with the Day of the Lord?***

Are you going to use His day to talk – to have a chat – with the Lord? Will you plan to take time and pray this day? The best way to pray is together with God's children in His House. In the Church our God makes Himself

available to us. He listens to our petitions, answers our requests, and rejoices in our faith, our thanksgiving, and love for Him. *The Lord is in His holy temple*, says the Psalmist, *the Lord is on His heavenly throne* (Ps. 12:4).

Are you going to visit the Lord on His Day, and worship Him in His church? Are you going to choose to ignore Him, or even worse, not even remember Him at all? Do you think you have better things to do: cutting the grass, perhaps, or fixing the house, or sleeping away your salvation? Let us remember we have seven days given to us by Him in which we can do all these other things. Why should we steal His day away from Him?

Are you going to partake of a meal with Him? The meal is provided by Him and it is Himself. When we partake of this meal, Holy Communion, we partake of Christ Himself. There is no excuse to refuse the invitation to the banquet which He give at the Divine Liturgy every Sunday in honor of His Son, our Lord Jesus Christ.

In one of the parables told by our Lord (Matthew 22:1-14) we hear that a King issued an invitation to attend a wedding banquet, but many refused to come. The King (who represents God in the parable) became very angry with those who refused His invitation to the banquet: *"The king was enraged. He sent his army and destroyed those murderers and burned their city"* (Matthew 22:7). If we do not respect Sunday, God's Day, by refusing His invitation to honor His Son, should we then wonder and ask why our cities are destroyed by fire, by floods, and by earthquakes?

Let us not make light of the Lord's Day, for by so doing we make light of our God who gives us life, health, wealth, and everything we have. Let us not take Sundays for granted, for by doing so, we in fact take for granted as well as risk our own salvation and our everlasting life.

The acceptable answer to our Sunday morning question can be only one: Since today is Sunday, I plan to give this day to my Lord and God. I will sing praises to Him in His church. I will ask Him, in my lose talk with Him, to have mercy on me, on my family, on my church, on my country, and on the whole world.

-Fr. Cornel Todeasa

THE ATTRIBUTES OF A REAL CHRISTIAN

By Metropolitan Hierotheos of Nafpaktos

A true member of the Church and a real Christian is the person who has the following attributes:

First, he remains within the Church, without leaving it through atheism or heresy. He is not cut off from this living organism and does not participate in heretical sects. This means that he accepts the faith confessed in the Symbol of Faith absolutely, that he participates in the sacraments of the Church, is sanctified by them and practices asceticism in his personal life so that he will keep God's commandments. He feels that he remains within the Church in order to be saved rather than to save, because the Church does not need saviours.

Second, he feels that he is a son of God, that is, he has a father and is not an orphan. His great Father is God. Yet, the clergy are also fathers, because they are the type and place of Christ's presence. Hence, a real member of the Church is obedient to the bishops, the clergy and has a spiritual father, who guides him in his spiritual life. Of course, he also accepts the teachings of the Holy Fathers of the Church and tries to imitate their life, that is to say, their ascetic practice and witness.

Third, he feels that he belongs to a family, and, therefore, has spiritual brothers and sisters. He is not alone within the Church. This chiefly means that he loves his brothers and sisters. He does not judge them, regardless of the mistakes they may have made and he does not condemn them. He is tolerant and shows forbearance towards their chance weaknesses. In addition, he shows his love in a variety of ways. He participates in their pain and in their joy. The happiness of other people is his own happiness, their sorrow is his own sorrow, their love is a fellowship of love and their faith a unity of faith. He should feel that everything is in common. He should feel that the Church is a family, just as the first Christians felt her to be, according to the description in the Acts of the Apostles (Acts 2:41-47). If he tries to keep God's law, but does not have love, he is not a real Christian; he is a sick member of the Church.

Fourth, in the instance of sin, he follows a therapeutic course of treatment. Man is changeable. This means that he alters and is wounded throughout his life. In consequence, he sins. The Holy Scriptures say, "Who can become clean

from filth? But no-one, even if his life on the earth is only for a day" (Job 14:4-5 *Septuagint*). St. John the Evangelist writes, "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8).

Sins are not guilty acts or simple rejections of the law; they are first and foremost wounds or sicknesses. The sinner is spiritually sick. Consequently, sin should be encountered within a therapeutic and healing framework. The priest is a healer or doctor, who practices this function in the name of the Great Physician, Christ. He cleans and dresses the wounds, intervenes surgically, if necessary, and in general, heals the wounds. Within this framework, we should look at repentance, confession and the orders of the spiritual father, i.e. what is known as penance. We must repent. We must really feel our fault and our illness, we should want to be cured, and resort to the therapist disclose our illness and reveal all the hidden and concealed points of the sickness. We will then follow the therapeutic advice of the spiritual doctor with zeal and resolve. The Church has the sacrament of repentance and of confession.

In the ancient Church when someone committed a grave sin, i.e. when he fell seriously ill, he was demoted into the order of Catechumens once again. This is why in the Catechumens, the demon possessed and the penitents are all included the category of those being purified. All these people follow an appropriate course of treatment. The sinful and repentant Christians, who have already been baptised, are, of course, not baptised again. However, they had to go through the stage of repentance and feel that the grace of God was working within their hearts again.

When the baptised Christian leaves the Church and falls into heresy, he must then go through a certain procedure before he is re-included within the Church. Repentance was required, as well as the signing of a written declaration (*libellus*), by which he denounced the heresy that he had fallen into, followed by Chrism.

From all this we realise that Baptism alone is not enough; one must also live in accordance with God's commandments in order to become a true member of the Church. If a Christian happens to fall ill, there is a special method through which he will gain his health again.



THE TEACHINGS OF ST. COSMAS AITOLIS (+1794), "ON THE SIGN OF THE CROSS"

The Sign of the Cross

LISTEN, MY BRETHREN, how the sign of the Cross is made and what it means. First, just as the Holy Trinity is glorified in heaven by the angels, so should you join your three fingers of your right hand. And being unable to ascend into heaven to worship, raise your hand to your head (because the head means heaven) and say: "Just as the angels glorify the Holy Trinity in heaven, so do I, as a servant, glorify and worship the Holy Trinity. And as the fingers are three and separate, and are together, so is the Holy Trinity three persons but one God." Lowering your hand to your stomach, say: "I worship you and adore you, my Lord, because you condescended and took on flesh in the womb of the Theotokos for my sins." Place [your hand] on your right shoulder and say: "I beg you, my God, to forgive me and to put me on your right with the just." Placing [your hand] again on your left shoulder, say: "I beg you, my Lord, don't put me on the left with the sinners." Then bending down to the ground [say]: "I glorify you, my God; I worship and adore you, for just as you were put into the grave, may I also be." And when you stand up straight, you reveal the resurrection and say: "I glorify and worship you, my Lord, for you rose from the dead to grant us eternal life." This is what the Cross means.

The Meaning of the Cross

The holy Cross, my brethren, is the wellspring of the whole earth. The holy Cross blesses the entire world, all that is divine and holy in the churches. The Cross blesses the Divine Liturgy and every service. The Cross blesses the saints. The Cross blesses and strengthens baptism. The Cross blesses couples. The Cross chases away demons who flee like lightning. The Cross is a bright weapon, and whoever makes the sign of the Cross is illuminated and is blessed. It is like a double-edged sword to which the demons don't draw near to urge people to commit sin.

Wherever a person sets out to travel, he should first make the sign of the Cross and say the prayer: "Lord Jesus Christ." Whether you go to the fair or to the field, or to the vineyard, or when you eat bread or fruit, or drink wine or water, when you go to sleep, worship God. Make the sign of the Cross over your body and then lie down to sleep. You will then sleep and will rise in the morning strong and happy. So, my brethren, you have understood and now know.

The Jesus Prayer and the Sign of the Cross

NOW I TELL YOU TO do this. Let all of you take a prayer rope. Let it have thirty knots, and pray. Say: "Lord Jesus Christ, Son and Logos of the living God, through the intercessions of the Theotokos and of all your saints, have mercy upon me, a sinner and an unworthy servant." What does one see in the "Lord Jesus Christ," my brethren? The Holy Trinity, our God, the incarnate dispensation of our Christ and all of the saints. With the Cross and the "Lord Jesus Christ" they went to paradise. And whoever says this prayer and makes the sign of the Cross, whether man or woman, he blesses the sky, the earth, and the sea. With the sign of the Cross and with the prayer "Lord Jesus Christ" all illnesses are cured. With the Cross and the prayer "Lord Jesus Christ" the Apostles raised the dead and cured every illness. With the Cross and the prayer "Lord Jesus Christ" a person is blessed and goes to paradise to rejoice and be glad as angels.

So you see, my brethren, how much the honorable and holy Cross helps a person. Whoever makes the sign of the Cross never suffers a loss but is protected from every kind of poisonous thing and from every demonic temptation. And a person has the Cross marked on him. Let him unite the three fingers of his right hand and place them first on his forehead, then on his navel, then on his right breast, then on the left breast, and bow low and then rise.

