

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 28, 2015

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

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

WEDNESDAY/JULY 1

7:00p.m. Vespers

THURSDAY/JULY 2

St. John Maximovitch (+1966)

St. Stephen of Moldavia (+1504)

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

SATURDAY/JULY 4

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

5:00p.m. Memorial for Justiana Sokol

5:30p.m. Vigil; Confessions

SUNDAY/JULY 5

5th Sunday After Pentecost

St. Sergius of Radonezh (+1392)

St. Elizabeth of Moscow (+1918)

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

Coffee Hour



*"Without God, not only a city, or a man's house is not built, but even the nest of a dove".
St. Philaret of Moscow (+1867)*

100th Anniversary Updates

1. On June 28th and June 29th, and the few days following, Fr. John Parsells will be at our parish to videotape segments for a 100th Anniversary video.

Fr. John will videotape:

- Portions of our church services on Sunday evening and Monday morning, the procession and feast day luncheon.
 - A children's class at approximately 1pm Monday, June 29th.
 - On Tuesday, June 30th, an adult education class at 7pm.
 - On Monday, June 29th, Tuesday, June 30th and Wednesday, July 1st interviews with individuals and groups of parishioners will take place.
2. Our 100th Anniversary celebration will be the weekend of October 3rd and 4th
 - Invitations will be mailed within the next few weeks
 - Cost of the Anniversary dinner is \$90 for adults, \$75 for children 12-21, and children under 12 are free
 - If anyone has a hardship and cannot afford the cost of the dinner, please speak with Fr. James. We want **ALL** of our parishioners to join us for this celebration
 - Rides will be arranged for parishioners who do not drive in the evening hours

100th Anniversary Weekend Schedule

- ❖ Saturday, October 3rd @ 10am a Memorial Service will be held at the Parish Cemetery (If it rains the service will be held in the church) Brunch will be served in our Parish Hall following the service
- ❖ Saturday, October 3rd Vigil @ 5:30pm
- ❖ Sunday, October 4th Hierarchical Divine Liturgy @ 9am with a lite coffee hour to follow
- ❖ Sunday, October 4th 3pm-7pm Anniversary Dinner Celebration at the Bridgewater Manor, Routes 202/206 North Bridgewater, NJ

Offerings Week of June 28

Olive Oil: in memory of Michael, Justina, Mary, Rosalia and Anastasia; for the health of Proto-Deacon Paul Sokol (names day); for the health of Peter Gorbatuk (names day); in memory of Kathleen; in memory of Vaschen and Emilia;

Wine: in thanksgiving for salvation and protection of Marianna (birthday); for the health of Mark (birthday); for Alex and Katya (anniversary).

Parish Synodicon: Memory Eternal!

June 28, 1935 Joachim Seminuk
June 28, 1953 Trophim Lachtuk
June 28, 1968 Alex Lasik
June 28, 1973 Nicholas Dzurich
June 28, 2003 Peter Zeban
June 30, 1955 Steven Sidorkovitz
June 30, 1967 Christian Senko
June 30, 1994 Sonia Karwatt
June ?, 1948 Paul Federoff
July 01, 1929 Semeon Romanofsky
July 01, 1999 John Kulina Sr.
July 02, 1931 Theodore Yurgel
July 02, 1973 Mae Wilhousky
July 03, 1923 Anna Kliaga

Coffee Hour Hosts

June 28 (*Fast Foods*) Peterson, Bakaletz, Mattei, Erkman
July 05 Kita, Nevitt, Keller & Turri
July 12 Inga, Eka, Marina & Nona

Usher Schedule

June 28 Edward S. & Kahka K.
July 05 Timothy S. & Peter B.
July 12 Jerome S. & Adrian M.

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/usher/counter 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 “recreate” ourselves. Attentiveness to spiritual living is part of who we are, where we go and what we do.

Names Day Greeting! Many Years!

St. Peter/June 29: Peter La Verne Mickel, Peter Gorbatuk, Robert Peter Keller, Peter Bakaletz
St. Paul/June 29: Proto-Deacon Paul Sokol

Small Projects/Landscaping/Etc.

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

40th Day Memorial at Holy Ghost Church

On July 6th at 7:00p.m. a 40th Day Memorial will be served at Holy Ghost Church for Olga Buchman and her daughter, Linda Mann. Both, mother and daughter and Manville residents perished in a tragic fire on May 27th. Memory Eternal!

Pirohi Making & Further Planning Night

On July 9th, at 6:00p.m. the first pirohi making for the Somerset County Fair will be held with a meeting about future dates and Fair planning. Jill Peterson is our parish contact for this event.

Blessing of Things Mobile – July 19th

After the Divine Liturgy this Sunday we will hold the annual blessing of vehicles or transportation and leisure: cars, bikes, motorcycles, hot air balloons, horses, sleds, skate boards, etc.

Lemonade & Informal Talks – Wed. of July

From 7-8:00p.m. a refreshing beverage and informal conversations at the Gazebo. Come!

SPIRITUAL TEACHINGS OF THE OPTINA ELDERS

THE JESUS PRAYER

Pray fervently to the Lord God and warm your cold heart with His sweetest name, for God is our fire. Calling on His name destroys impure dreams and warms the heart to fulfill all of His commandments.
St. Anthony

How can one see Christ? The way to make this possible: the unceasing Prayer of Jesus, which alone is able to bring Christ to dwell in our souls. *St. Barsanuphius*

We have one sword—the Prayer of Jesus. It is said, “Strike the unseen enemies with this sword, for there is no more powerful weapon, either in heaven or on earth.” *St. Barsanuphius*

We who are infirm must unflinchingly call out to Jesus, Who came to call not the righteous, but sinners, to repentance. And therefore, having neither deeds nor the spiritual powers for ascetic struggles, we must unavoidably call out: Lord Jesus Christ, Son of God, have mercy on us!
St. Anatoly

The path of the Jesus Prayer is the shortest path, the most convenient one. But do not complain, for everyone who travels this path experiences sorrows. Once you’ve decided to travel this path, go and do not complain if you meet difficulties and sorrows—you must endure. *St. Barsanuphius*

In order to always have the memory of God, there is the Jesus Prayer.
St. Barsanuphius

Let your first task, as soon as you awaken, be the sign of the cross, and your first words—the words of the Jesus Prayer. *St. Barsanuphius*

Prayer can cease only because of serious sins. Or if someone does not repent and is not watchful over himself. But if someone repents, he needs this prayer. You only need to keep yourself in depth of humility and worthlessness. But in order for prayer to be firmly established, the very best means are to endure sorrows and scorn. *St. Anatoly*

Do the Jesus Prayer more often—it will gladden the heart. Only strive to pluck out the rotten stuff from the heart, i.e., do not be attracted by unchaste thoughts. *St. Anatoly*

The Jesus Prayer is the most essential weapon in the work of our salvation. But he who takes hold of it must expect temptations and be prepared for an inner battle, a battle with thoughts. The demons do not like the Jesus Prayer and in every way they take vengeance on the person who strikes them with this sword. *St. Barsanuphius*

One should not pay attention to tempting thoughts, but should drive them far away from himself, and not being disturbed, continue the mental work. Though the fruit of this labor be imperceptible, though a person may not experience spiritual delights, tenderness, etc.—still prayer cannot remain inactive. It quietly completes its work. *St. Barsanuphius*



St Stephen the Great

Commemorated on July 2



Tropar to St. Stephen: Tone 1

Fearless defender of the true faith and protector of the land of your forefathers, great founder of holy churches and monasteries. O Prince Stephen, pray to Christ God to deliver us from our needs and sorrows.

Saint Stephen succeeded his father, Prince Bogdan II, as Prince of Moldavia on April 12, 1457 soon after the latter was murdered. He defended his country against the Turks, and he also built many churches and monasteries.

St Stephen the Great was a spiritual son of St Daniel the Hesychast (December 18), who told him that if he built a church after every battle he would be victorious in all his wars. Following St Daniel's counsel, St Stephen won forty-seven battles and built forty-eight churches or monasteries. He also built the Putna Dormition Monastery in northern Moldavia in 1466 when St Daniel urged him to do so.

In 1476, St Stephen lost the battle of Razboieni to the Turks. He went to visit St Daniel at the Voronets Monastery to ask whether or not he should surrender the country to the Moslems. St Daniel told him not to surrender, because he would soon win a decisive victory. St Daniel also told him that after he had saved the nation, Stephen should build a monastery in honor of St George at that place. Having faith in St Daniel's prophecy, Stephen went forth with his army and drove the Turks from the country.

St Stephen fell asleep in the Lord on July 2, 1504, and was buried at the Putna Monastery. He was glorified by the Orthodox Church of Romania in 1992.



CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute free to either accept or reject.

2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "...for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ nourishes us with His Body

and Blood – giving us a Perfect Food with which to become perfect.

3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even non-Christians. Nor does He refer to "life" of the general resurrection. Rather,

Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.



4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and everyone of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.

His Eminence Archbishop Stylianos joins 38 Faith Leaders in Writing to the PM on Marriage



Canberra, June 17, 2015

His Eminence Archbishop Stylianos, the Primate of the Greek Orthodox Church in Australia, has joined with 38 leaders of Christian and other religious groups in signing a letter to the Prime Minister urging him and the parliament to uphold the true meaning of marriage.

The Hon Tony Abbott MP Prime Minister Parliament House Canberra ACT 2600

Dear Prime Minister

Re: Bills to redefine marriage so as to allow 'same-sex marriage'

As leaders of Australia's major religions we write to express the grave concerns that we, and those who share our various faiths, share regarding Bills that have or will be introduced into the Federal Parliament to change the definition of marriage in Australian law. The definition of marriage enshrined in the Commonwealth Marriage Act 1961 – “the union of a man and a woman, to the exclusion of all others, voluntarily entered into for life” – reflects a truth deeply embedded across diverse communities, faiths and cultures.

To uphold marriage as the mutual love of a man and a woman, open to the gift of children, is not bigotry or prejudice. At many times throughout history, and sadly still today in some places, people with same-sex attraction have suffered injustice. This is to be deplored. We should do more to ensure that our brothers and sisters who are same-sex attracted are treated with the dignity and respect owed to every human being. But this does not require the further deconstruction of marriage as traditionally understood.

Because of the crucial role marriage plays as the nursery for the future of the community, and its responsibility always to act in the best interests of children, governments everywhere recognise and regulate marriage. Far from being unusual in the international community for not supporting 'same-sex marriage', Australia's definition of marriage as a union of a man and a woman is consistent with that of the vast majority of world nations, who represent over 91 per cent of the global population.¹ To date, only 21 of the 193 member states of the United Nations have changed their legal definition of marriage to incorporate same-sex unions.² International courts continue to recognise the truth that marriage is a union of a man and a woman oriented to the begetting and nurturing of children.³

As the United Nations Human Rights Committee has affirmed, the "right to marry and found a family", expressed in the Universal Declaration of Human Rights and elsewhere, "implies, in principle, the possibility to procreate".⁴ This highlights a crucial way in which marriage between a man and a woman is different from a relationship between two men or two women. Stating this belief publicly and upholding it in law is not bigotry, but an acknowledgement of legitimate difference.

The link to children is essential to what marriage means

For the sake of children and to encourage men and women to commit to one another and to their offspring, marriage between a man and a woman has always been given the special recognition and support of the state. This proposed legislation undermines that shared understanding of marriage and places the wishes of adults above the interests of children. It fails to acknowledge the truth that children constitute the very basis for the state's recognition and regulation of marriage.

We acknowledge that, sadly, some marriages and families break down. But a stable, loving marriage provides the best conditions for raising children. Marriage between a man and a woman gives children the best chance of being loved and raised by their biological mother and father. This is the family structure most consistent with a child's right to know who they are and where they have come from. It is the family structure associated most strongly with positive child outcomes.⁵

Any adult person can love and care for a child. But, as a couple, two persons of the same sex are not able to provide a child with the experience of both mothering and fathering.⁶ Only the institution of marriage between a man and a woman has this inherent capacity to provide children with both of these relationships that are so foundational to our human identity and development.

The proposed legislation would send confusing messages to the community about marriage. At a time when marriage is already under significant strains and pressures, we urge you to do all that you can to support marriage – not undermine its meaning and importance, most of all, for children.

Consequences of redefining marriage

As overseas experience shows us, redefining marriage will have consequences for everyone, as the truth about marriage becomes increasingly a truth which cannot be spoken. It will create legal vulnerabilities for the millions of Australians who will always believe that marriage is between one man and one woman, and who entered into marriage on that basis. In overseas jurisdictions where the definition of marriage has been changed, the public manifestation of this belief has resulted in vilification and legal punishment of individuals and institutions.⁷ This violates not only freedom of religion, but also the rights of conscience, belief and association, and the right of parents to educate their children according to their own beliefs.

The experience of these countries which have redefined marriage demonstrates that attempts to address these concerns through legislative "exemptions" have proven to be worthless.⁸ We urge you and your fellow Members of Parliament to uphold the law of the Commonwealth of Australia regarding marriage as the union of a man and a woman and to continue to support the common good of our community by supporting true marriage.