

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

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

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

Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

BULLETIN MAY 29, 2016

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 29

**5th Sunday of Pascha: Samaritan Woman
St. Luke of Crimea**

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

MONDAY/MAY 30

112th Memorial Day Pilgrimage, Monastery
of St. Tikhon of Zadonsk

TUESDAY/MAY 31

7:00p.m. Vespers

WEDNESDAY/JUNE 1

St. Justin of Serbia

9:10a.m. Hours; 9:30a.m. Divine Liturgy
7-8:00p.m. Lemonade & Conversations

SATURDAY/JUNE 4

9:30a.m. Akathist to Risen Jesus; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JUNE 5

6th Sunday of Pascha: The Blind Man

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

THE SAMARITAN WOMAN



FROM THE FATHERS

The thief was on the cross and he was justified by a single word; and Judas who was counted in the number of the apostles lost all his labor in one single night and des-cended from heaven to hell. Therefore, let no-one boast of his good works, for all those who trust in themselves fall.

Abba Xanthias



Offerings Week of May 29

Olive Oil: in memory of Michael, Justina, Anastasia, and Rosalia; in memory of Vaschen and Emilia; for the health of Matthew (birthday); in memory of Galina and Lidia.

Wine: 56th Wedding Anniversary of Basil & Barbara Kulick; for the health of Andrea (birthday)

Flowers: in memory of Dimitri.

The Parish Synodicon: Memory Eternal!

May 29, 1942 Elizabeth Bulat
May 29, 1953 Emil Wilhousky
May 30, 1939 Dominick Stokolovsky
May 30, 1949 Anna Kuchner
May 30, 1963 William Marchisian
May 31, 1963 Michael Dziga
June 01, 1961 Alex Horbel
June 02, 1929 John Senko
June 02, 1951 Wasyl Bondarenko
June 03, 1952 Michael Tacak
June 03, 1985 Anna Susko
June 05, 1953 Eva Hnatuk

Coffee Hour Hosts

May 29 Mantzafos, Sokol, Staina, Arpastean,
Nasledysheva & Sarchisian
June 05 Dunaenko, Wypych, Chirnoaga,
Moldoveanu and Nemes
June 12 Peterson, Bakaletz, Mattei & Erkman

Usher Schedule

May 29 Jerome S. & Adrian M.
June 05 Timothy S. & Peter B.
June 12 Jerome S. & Adrian M.

Counter

May 29 Peter B. & Irina S.
June 05 Rebecca O. & Lisa K.
June 12 Cirpian C. & Larrisa M.

Sunday Readers Schedule

May 29 Peter G.
June 05 Zachary S.
June 12 Austin K.

Names Day Greetings: Many Years!

St. Theodosia/May 29: Tessie Nevitt

St. Tikhon's Summer Camp

Will be held July 3 thru 9. Registration forms are posted on one of the Bulletin Board. We hope again, to have a good number of our kids going.

2016 Graduate Sunday, June 12

On this Sunday we want to honor those graduating at various levels in their academic life. Please contact Father James with particulars of the graduates.

The Holy Mysteries of Confession & Communion

Are offered all year, if we missed these in Great Lent, we should avail ourselves of these Holy Mysteries without delay.

Reminder – if you miss Sunday Divine Liturgy for 3 consecutive weeks, and you are a regular communicant, you have broken the primary discipline of preparation for Holy Communion and must go to Confession before receiving the Holy Gifts.

May Month – Annual Cemetery Care Appeal

In this month, please use the envelopes provided for Cemetery Care. Your offering enables us to provide suitable care for our departed loved ones.

Forth-Coming Calendar

June 09 Thur. Ascension Day (40th Day of Pascha)
June 12 Sun. Meeting of Teachers & Parents
in regard to church school
June 18 Sat. Cemetery Memorial Service
June 18 Sat. Parish Council Conference in
Paramus
June 19 Sun. Pentecost (50th Day of Pascha)
June 27 Mon. 2 Day Apostles Fast
June 29 Wed. Ss. Peter & Paul Feast Day
July 10 Sun. Parish Picnic at Kita's Residence
July 17 Sun. Blessing of Autos & Mobile Things

The 50 Days of Pentecost: Pascha to the Feast of Pentecost

In this festal time of joy we do not kneel or make prostrations either in church or in our homes.



ON CONTEMPORARY NARROW MINDEDNESS IN ORTHODOXY

By Metropolitan Kallistos (Ware) of Great Britain

Alas, the element of nationalism, of ethnic narrowness, is a fact that we can see very widely in the contemporary Orthodox Church. And it has of course deep historical roots. It is not only a problem of today.

Phyletism, setting nationalism above Orthodox catholicity, was defined as a heresy by the Church of Constantinople in 1872. We must keep in mind, however, that there is nothing wrong in itself with nationhood and our loyalty to our own particular people. In fact, it is good. Patriotism is a noble feeling. But this feeling of national identity that humans have when they lead a balanced, full life, has to undergo *metanoia*, repentance, this change of mind, it has to be baptized. And very often this repentance, this change of mind hasn't taken place and we have an untransformed nationalism. So while nationhood is precious and can be a means of grace, we must remember that Christ stands higher than all ethnic differences. "There is no longer Jew or Greek...for you are all one in Christ Jesus," Saint Paul instructs us (Galatians 3:28). And we have to emphasize that what matters about the Church is its universality, its catholicity. Nationalism can be a servant but it must not be allowed to become master of our heart. And, as we said, there is a negative narrowness in the kind of intense feelings that one encounters in Greece, and in Russia and also among British people, of course. None of us is without sin.

Actually, I have noticed while visiting Romania that though Romanians are proud of their nation they don't have the hostile aggressive attitude towards the West and the fear of non-Orthodox churches that I encounter in other Orthodox countries. In Romania I don't hear, or only very occasionally hear, people talking about 'Judeo-Masonic conspiracies' against the Orthodox world. So, in my experience at least, Romanians seem to be more balanced than many other Orthodox in their views about the rest of the world.

But of course we mustn't generalize. In Greece, in Russia there are also people with a wonderful vision of the universality of Orthodoxy, who value and love their native lands, their national tradition, Greek or Russian, but who at the same time are universalists; and this is surely what the Western world needs. Not an Orthodoxy that is ethnic but a *Catholic* Orthodoxy. Not an Orthodoxy that is always condemning, but an Orthodoxy that is generous, humble, *kenotic* (self-emptying). Not compromising, but not attacking the others.

This could be the *karios* (the time of opportunity) for Orthodoxy. But we Orthodox are not ready. We are not Orthodox enough.

TIME AND MAN

Christ and Time

The work of the salvation and renewal of the world is accomplished by God the Father, through God the Son, in God the Holy Spirit. With the Incarnation (the birth of Jesus from the Virgin Mary), human nature has been renewed and the foundations of the new creation have been laid. And it is this fact that constitutes the aim of divine economy (God's plan). It is the event that embraces the whole of creation and gives history its meaning, sweeping aside all constrictions and limitations of time.

Christ Himself says: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56). The vision of the day of the Lord that was given to Abraham and to the prophets of the Old Testament was given to them by the power of the Holy Spirit. But for the saints of the Church too, it is only in the Holy Spirit that the glory of the Lord is visible. The Spirit of God, unfettered by any limitation of time or place, initiates man into a personal communion with God, and offers the faithful the renewal that is in Christ.

The setting in which this renewal in Christ is maintained and offered, is the very Body of Christ Himself, the Church. In the Church, by the grace of the Holy Spirit, the world, and with it time, receive regeneration. "Now" becomes the receptacle of eternity, is transformed into "forever" and exist always "to the ages of ages." In this way, in Christ, a new view of time and concepts associated with time, take shape.

Church and Time

The Church puts an end to the fragmentation and creates unity. The faithful of the Church reflect on the day that has passed and repent for whatever evil they have done and for whatever they have lost. Irrespective of what happens and is lost each day, the day's end is the beginning of a new day (in Biblical language, the new day begins at sunset). And each new day is a new *kairos*, a new opportunity for drawing near to the one and only "day," the "day of the Lord." It is a symbol of the day which is the Lord Himself: "day and God together."

The Church redeems and guides the faithful. She does not take away their past, She simply incorporates it creatively into the present. She does not allow them to lament over time that has been lost, but She does help them to reach forward to the future that is to come. The Church does not allow their tears to be lost in the past, but channels them to that they water the present and bring forth fruit in the future. She thus reaches out into history with Her Body, which is the Body of Christ, "the fullness of Him that fills all in all." (Ephesians 1:23)