

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

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

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

Diocese of NY-NJ: www.ocanynj.org

BULLETIN AUGUST 28, 2016

SUNDAY/AUGUST 28

10th Sunday After Pentecost

St. Moses the Black

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

12:00p.m. Special Parish Meeting in Regard
to the Parish Center Roof

6:30p.m. Vespers

MONDAY/AUGUST 29

Beheading of St. John the Baptist

(Fast Day: no meat, dairy or fish)

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

THURSDAY/SEPTEMBER 1

Church New Year

7:00p.m. Molieben for Church New Year
and Ice Cream Party

SATURDAY/SEPTEMBER 3

St. Edward, King of England

Relics of St. Nectarios of Aegina

9:30a.m. Akathist to St. Nectarios; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 4

11th Sunday After Pentecost

Icon "Of the Burning Bush"

Environment Sunday

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



And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the Holy Spirit. Grant that none of us may partake of the holy Body and Blood of Thy Christ for judgment or condemnation. Instead, may we find mercy and grace with all the saints who through the ages have been well-pleasing to Thee: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit made perfect in faith.

Offerings Week of August 28

Olive Oil: in memory of Michael, Justina, Michael, and Rosalie;

Wine: for the health of Julia (birthday); in thanksgiving wedding anniversary of Proto-Deacon Paul and Diaconissa Patricia.

The Parish Synodicon: Memory Eternal!

Aug. 28, 1958 Daniel Zydiak
Aug. 30, 1952 Terry Beth Koles
Aug. 31, 1927 Jacob Kava
Aug. 31, 1972 Julia Marchuk
Aug. 31, 1975 John Kluchnik
Aug. 31, 1988 Fr. Nicholas Kiryluk
(rector 1946-1953)
Sept. 01, 1922 Constantine Maykovsky
Sept. 01, 1977 Edward Wasitowski
Sept. 01, 1978 Pauline Trosko
Sept. 01, 1998 Peter Lorenick
Sept. 01, 2007 Fr. John (George) Lewis
(rector 1969-1971)
Sept. 03, 1956 Maria Schander
Sept. 04, 2000 Audrey Marina Haitch

Coffee Hour Schedule

Parishioners are welcome to bring food anytime they wish.

Aug. 28 Peterson, Bakaletz, Mattei, Erkman & Stone
Sept. 04 Kita, Keller, Turri, Torrisi & Kachek
Sept. 11 Inga, Eka, Marina & Nona

Usher Schedule

Aug. 28 Edward S. & Kahka K.
Sept. 04 Timothy S. & Peter B.
Sept. 11 Jerome S. & Adrian M.

Counter

Aug. 28 Jill Peterson & Paulina N.
Sept. 04 Rebecca O. & Lisa K.
Sept. 11 Ciprian C. & Larissa M.

Sunday Readers Schedule

Aug. 28 Daniel T.
Sept. 04 John Z.
Sept. 11 Austin K.

If the Child needs to be on time for school, the Child needs to be on time for church

There is a pervasive bad habit of parents bringing their child or children late to church. By school age (and even before school age), children ought to be in church before the bell rings (9:30a.m.). Discipline, a sense of the holiness of time and place, as well as fervent participation are all factors on being on time.

On Receiving the Body and Blood of Christ

If you are a regular communicant and have not been to Confession any time after Holy Pascha (May 1) to continue to receive the Holy Gifts (Communion) **you must go to Confession no later than Aug. 31st**. This discipline is for both adults and children of Confession age.

The Church School and Youth Group

Parents have received the 2016-2017 calendar for the year. Please incorporate it into your family agenda. September 11 & 25th are church school sessions and the Youth Outing for Ball Game is Sunday, September 11th. Please speak with Rebecca Oliver for more information.

Parish Center Hall Roof Donations Received To Date

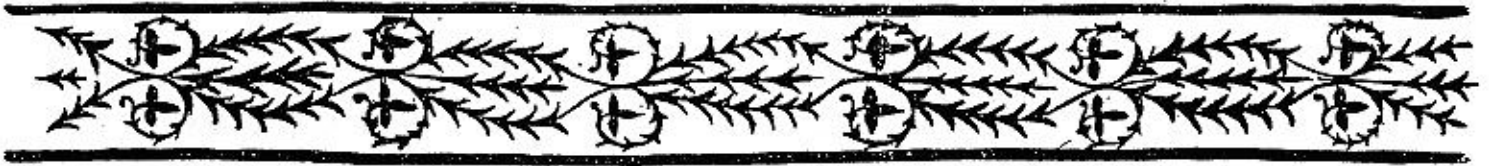
| | | |
|---|----------------|----------------|
| 1) \$5,000.00 | 2) \$1,000.00 | 3) \$200.00 |
| 4) \$500.00 | 5) \$500.00 | 6) \$1,000.00 |
| 7) \$200.00 | 8) \$2,000.00 | 9) \$100.00 |
| 10) \$2,000.00 | 11) \$1,000.00 | 12) \$1,000.00 |
| 13) \$500.00 | 14) \$500.00 | 15) \$100.00 |
| 16) \$50.00 | 17) \$30.00 | 18) \$100.00 |
| 19) \$1,500.00 | 20) \$500.00 | 21) \$1,000.00 |
| 22) \$100.00 | 23) \$100.00 | 24) \$2,000.00 |
| = Total of \$20,980.00 (Needed \$50,000.00) | | |

Fall Adult Study Classes

5 Classes, Thursdays, Sept. 22, 29, Oct. 6, 13 & 20. November 16th Class and December 8th Class. Time: 7-8:30p.m. All are invited. Topics are to be announced. Please make suggestions to Fr. James.

Names days – Many Blessed Years!

St. Natalie/Aug. 26: Natalie Gripp & Natalie Ratzovich
St. Alexander/Aug. 30: Alexandru Chirnoaga
St. Edward/Sept 3: Edward Sarchisian



Sanctification of Christian Everyday Life.

*Set bounds around the mountain,
and consecrate it. (Exodus 19:23)*

Everything external has influence on the internal. That is why all the surrounding environment of every Christian should be coordinated with his purpose of life. It is widely known that physical matter can also include invisible energy, for example warmth, magnetism, and electricity. The Holy Scriptures and the whole Church history support the fact that any matter can include a unique kind of spiritual power — holiness. Likewise, similar to positive and negative types of electricity, we can distinguish the opposite to sanctification of matter, which is defilement of matter.

When Moses was approaching the burning bush, he received a direction from God: "Remove your shoes from your feet, for the ground on which you are standing is holy" (Exodus 3:5).

The clothes of prophet Elias had such power that the waters of the Jordan river divided when one of his followers, prophet Elisha, struck his cloak upon the surface of the river (2 King. 2:14).

Similar examples of consecrated matter can be found in the New Testament. The waters in a pool near the Sheep gate of Jerusalem periodically revealed healing forces (John 5:4). Likewise, in correcting the pharisees, Jesus Christ pointed that the altar has the power to sanctify a gift (Matthew 23:19).

The entire history of the New Testament Church contains numerous examples of a unique property of sanctified matter, which was mainly expressed in miraculous healing. Divine Might itself was present in bodies and even in clothes of martyrs and other righteous people, in the Wood of the Cross, in the miracle-working icons, in holy water, and so on.

On these grounds, the Church established special services for the sanctification of waters, icons, crosses, clothes, churches, dwellings, breads, vines, oils, fruits, foods, and domestic animals, — in a word, for consecration of any piece of matter that is around a Christian, and that supports him.

When one of the local peasants complained to elders John and Barsanouphius the Great about the grasshopper that almost destroyed his crop, they gave him the following advice: "Take some holy water, and sprinkle your field with it" (Answer 691).

As we have mentioned above, sanctification is the opposite of defilement. It was told to Adam: "Cursed is the ground because of you" (Gen. 3:17), — and prophet Isaiah continued: "...The earth is defiled under the inhabitants" (Isaiah 24:5). There is also defiled matter, and Christians should not have any godless books or explicit literature around them at home.

If matter has the ability to be defiled by sin and evil, then it is obvious that it can be sanctified by contact with the sacred and holy. Thus, we should never forget about the necessity to use the sanctifying power of God's grace coming from the holy Cross, from the relics of the Holy, from everything consecrated by sprinkling with holy water, and from holy water itself.

All Church history is replete of examples of such mighty influence of the holy and sanctified items towards the powers of darkness: in protecting from them, in destroying them, and in blocking their evil activity. So, it is good for the faithful who can have at home (and keep in great respect) such holy items as particles of the holy Cross, particles of the holy relics, other things which once belonged to the holy people (their clothes, particles of stones on which they were praying, etc.), as well as holy water. All of those are abundantly fulfilled with a unique type of bright energy, which reinforce a Christian in his constant fight with the powers of darkness.

For the same reason every Christian should wear a neck cross at all times. Elder Alexis Mechev did not permit any of his spiritual children to remove the Cross from the neck. Each person's body in a biblical sense is a temple of God, and every Christian should have at least a Cross on the neck, that important sign of oneself's own religious identity.

Holy Icons should be in every room of a Christian home, if only there are no extraordinary circumstances preventing this. As Metropolitan Benjamin explained: "In places where are no divine images, there are demons, and the faithful are scared there and even frightened." And saint John of Kronstadt added: "We have holy Icons at home and we venerate them, partly, by the way, in order to witness that the eyes of the Lord and of all the saints are constantly directed towards us, and that from Heaven they are able to see not only what we do, but also all what we say, what we think, and what we desire. Holy Icons remind us about the eternal life of the saints."

HOLY TRADITION AND HISTORICAL CUSTOM

Let everything that conflicts with ecclesiastical tradition and teaching, and that has been innovated and done contrary to the examples outlined by the Saints and venerable Fathers, or that shall hereafter at any time be done in such a fashion, be anathema.

- The Holy Fathers of the Seventh Ecumenical Synod

What the Lord gave us, the Holy Apostles preached and the Holy Fathers of the Church preserved. This, as St. Athanasios confirms, is the very foundation of what we call *Orthodoxy* - this is its sacred "Tradition." Orthodox Tradition is the life of the Holy Spirit within the Church. Within the term "Tradition" there is embodied the whole of the Church's doctrines, canons, services, customs, practices, and artifacts. Orthodox Tradition, like a living organism, has grown from the very activity of the Church and has been "handed down to us" with the purpose of transforming our very being into the likeness of our Lord Jesus Christ.

The Holy Fathers and Teachers of the Church, before the canon of the New Testament had been formed, defined this Tradition as the written³¹ and the unwritten³² divine Apostolic word. The Apostle Paul defines Tradition in this way when he writes to the Thessalonians: "Brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." After the canon of the New Testament had been formed, the term "Tradition" came to be used in the narrower sense, to designate the unwritten divine word of the Apostolic preaching.

The two parts of Tradition, the written and the unwritten word, are considered by the Ecumenical Synods and the Holy Fathers to be of equal authority. "The sacred Synods," writes St. Nektarios of Pentapolis, "in their deliberations, draw not only from the sacred Scriptures, but also from sacred Tradition as from a pure spring." He makes a similar observation about the Fathers: "The Holy Fathers," he says, "regard this sacred Tradition as a pure spring, as also they regard the spring of the Holy Scriptures, from which we draw the life-begetting and salvific streams that provide eternal life, and that is why they ascribe the same authority to both written and unwritten Tradition." Therefore both the written and the unwritten together form the Holy Tradition of the Orthodox Church.

Those of Protestant persuasion, however, do not ascribe the same authority to both written and unwritten Tradition. They correctly state that Scripture is the final court of arbitration by which all traditions are judged.

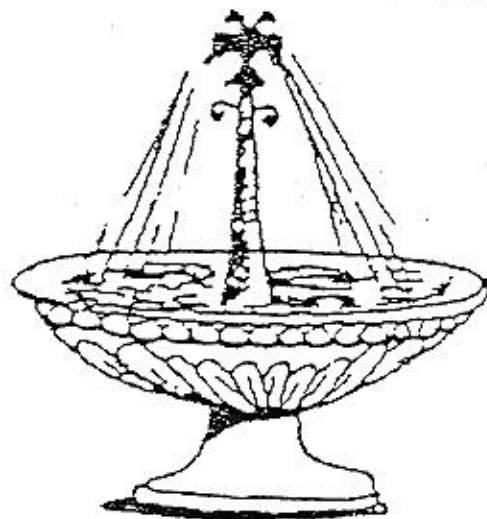
However, they reference no tradition to guide how they interpret Scripture, thus leaving the Scriptures to that most dangerous technique of exegesis -- self-interpretation. Being deprived of the living oral Tradition, they cannot properly interpret the written Tradition. "Sola Scriptura" or "Scripture Alone" is their motto.

Roman Catholicism, on the other hand, has added to the unwritten Tradition things that are neither in Scripture nor in the teachings of the Holy Fathers. Examples of such innovations are the filioque, papal supremacy, purgatory, the doctrine of inherited guilt, created grace, and the immaculate conception of the Virgin Mary.

Holy Tradition, also known as Apostolic Tradition, does not always necessarily have to date back to Apostolic times, but it does always remain within the spirit of the Apostolic teaching. The Holy Spirit continuously works within the Church through Holy Tradition, laying brick upon brick over the foundation which our Lord Jesus Christ established through His teaching to the apostles. Thus, for example, the Sacred Canons have become a part of Orthodox Tradition. This part of Tradition is commonly known as Ecclesiastical Tradition.

There are those within the Church who seek to go back to what the apostles did and taught so that our Church today may reflect altogether what the early Church did and taught nearly two thousand years ago. In many aspects this would be very good. However, in other cases it would be a serious mistake. The apostolic Church was an infant Church and many of its practices and traditions, like a living organism, naturally developed over the centuries in order to further express the Church's liturgical life and spirituality. It would be a mistake to ignore or disregard what the Holy Spirit has taught the Church over time.

Sacred Tradition originates from God, from Divine Revelation. There are also human traditions which originate from mankind. Some of these human innovations contradict Sacred Tradition. Our Lord Jesus Christ Himself explicitly distinguishes these two kinds of traditions, the Divine and the human, when He disapproves of the Scribes and Pharisees, because they disregard the divine Tradition, the divine Teaching, while carefully observing human traditions and customs. He said: "You reject the commandment of God, and hold fast the tradition of men." This was said because the Scribes and Pharisees



were known for causing children to dishonor their parents while God says in His commandments that children are to honor their parents. The Apostle Paul also clearly distinguishes between these two kinds of traditions when he advises the Colossians, saying: "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ." Again, he says to the Thessalonians: "Now we command you, brethren, ... that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us." From these passages, as also from others, the distinction between Sacred Tradition and human tradition is clear, as is the placing of Sacred Tradition on an incomparably higher level than human tradition. The Holy Scriptures and the Church Fathers put forward Sacred Tradition as a divine and sure guide to our life, while they demote human tradition. They teach that we should always observe Sacred Tradition, whereas we should break human teachings and customs which are opposed to Sacred Tradition.

There are certain modern and contemporary Orthodox theologians, however, who make an untraditional distinction between capital "T" Tradition and lower case "t" tradition, that is, between the doctrines of the Church and the historical customs of the Church. When this distinction is made it usually does not regard the customs of the Church too highly, but rather it opposes the customs of the Church as if they are human traditions opposed to Sacred Tradition. This however is not always the case. Though sometimes there does need to be a distinction made between them, most of the time there does not if the human traditions and customs support and embellish Sacred Tradition. Everything must be judged by the criteria of Tradition. Prof. George Bebis argues: "Tradition and traditions lead to each other and none can survive without each other." When one does away with customs which proceed from, express, and support Sacred Tradition, as many have done throughout worldwide Orthodoxy, then these people run the risk of accomodating themselves to customs which oppose the essence and spirit of our Holy and Sacred Tradition.

Opposed to the modern distinction between "Tradition" and "traditions" stands the threefold Patristic distinction of Tradition: Divine (or Sacred), Apostolic, and Ecclesiastical. Sacred Tradition, as we mentioned earlier, is based on God's revelation to the Church. Apostolic Tradition is that which consists of the teachings and practices of the Holy Apostles. Ecclesiastical Tradition on the other hand, according to St. Nicodemos the Hagiorite, "is that which was prescribed by the successors of the Apostles." In other words, the customs of the Church are not mere customs equal to those of national or ethnic customs, (*) rather they are that which make up the Ecclesiastical Tradition of the Church.

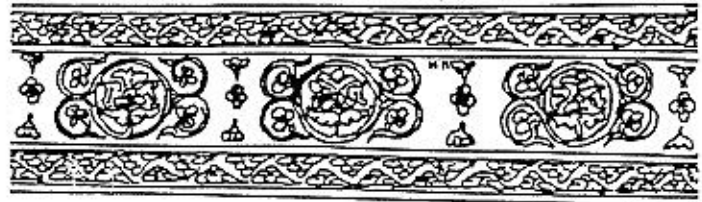
Ecclesiastical Tradition is superior to cultural tradition, yet they are not opposed to one another either. Cultural traditions are often transformed by the Holy Spirit into Ecclesiastical Tradition.

Ecclesiastical Tradition is appropriate for all times, all peoples, and all places. It is above all cultures, not limited to any particular culture. This is because Ecclesiastical Tradition helps lead us to our heavenly homeland. At the same time, it is not by chance that the dogma and piety of Orthodox Christianity was incarnated primarily in Jewish and Greek cultures. To this we should give serious thought.

Orthodox Christians living in our postmodern, postchristian, syncretistic and desacralized age are faced with many challenges and obstacles both within and outside the Church in loving, appreciating, defending and upholding a spiritual way of life. When we remove customs which support and embellish Sacred Tradition, it is like taking pedals from a flower. These customs should be kept. If they are changed, especially for the wrong purposes, then we will fall into the error of the Western churches which, from the time of the Schism, have introduced one novelty after the other. As Dr. Constantine Cavarnos writes:

Strict perseverance in Tradition does not entail the deadening and stagnation of the Church, as many people say, but, on the contrary, is absolutely necessary for the preservation and fruitfulness of the life of the Church. On the other hand, disregard for and even partial abandonment of Tradition entails the slackening of her life and her gradual decomposition.

To conclude, Holy Tradition and historical customs should not be divorced from one another. Rather, they should compliment one another and remain united for the preservation of the Orthodox faith and mindset amongst the faithful. Ecclesiastical Tradition is the more Patristic term for historical custom.



(*) Ethnic customs are commonly confused with Ecclesiastical customs in the Orthodox Church. This is because the Church has a very intertwined relationship with the nation in which it is practiced. Such ethnic customs are not necessarily bad, but a clear distinction ought to be made between the two.

For example, in the Greek Church, both Greek Independence Day (March 25) and Ohi Day (October 28) are celebrated with a Doxology in the Church, each coinciding with major feasts to the Theotokos. However, the ethnic feasts of Greece are merely ethnic traditions, not ecclesiastical, used within the life of the Church as a glorification and remembrance of Gods presence amongst His faithful nation. The feasts of the Theotokos are Ecclesiastical Tradition.

One could also bring up such feasts as Pascha in which many ethnic customs have arisen. The roasting of a lamb on Pascha, for example, has little if nothing to do with Ecclesiastical Tradition; it is an ethnic custom dating back to ancient Greek times. However, it is possible that the painting of the red eggs, with its rich symbolism, can be observed to be an Ecclesiastical Tradition.