

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JULY 23, 2017

SUNDAY/JULY 23

7th Sunday After Pentecost

Icon, "Joy of All That Sorrow"

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

MONDAY/JULY 24

7:00p.m. Memorial for Atopere Filippini

TUESDAY/JULY 25

7:00p.m. Compline & Akathist to **St. Jacob
of Alaska (+1864)**

WEDNESDAY/JULY 26

7:00p.m. Vespers

THURSDAY/JULY 27

St. Panteleimon the Healer (+304)

8:00a.m. Divine Liturgy

6:30p.m. Compline & Blessing of Apples

St. Irene of Cappadocia (+9th c.)

7-8:00p.m. Lemonade & Conversations

SATURDAY/JULY 29

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

5:30p.m. Vigil; Confessions

SUNDAY/JULY 30

8th Sunday After Pentecost

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

Coffee Hour; Question & Answer Period

MONDAY/JULY 31

7:00p.m. 40th Day Memorial for Ivanna Parsells



Offerings Week of July 23

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia, Panteleimon, Eva and Ivanna; in memory of Sarchisian and Bocai families; for the health of Hayden (birthday); for the health of Robert & Stacey (anniversary); in memory of Clara.

Wine: for safe travel for Zachary

Flowers: for the health of Rebecca (birthday).

Synodicon: Memory Eternal!

July 30 (40th day) Ivanna Parsells

July 23, 1988 John Suseck

July 23, 1988 David Riegler

July 24, 1960 Joseph Hamernick

July 24, 1965 Steven Sabat

July 24, 1996 Roman Bodenchuk

July 24, 2004 Elizabeth Tyevech

July 25, 1941 Maria Kuch

July 25, 1966 Joseph Verkon

July 25, 1973 John Pawlik

July 26, 1917 Michael Kohut

July 26, 1956 Michael Evanoff

July 26, 1977 Clara Bartushak

July 26, 1977 Peter Cresina

July 28, 1946 Sophie Sufrinko

July 28, 1985 Euzebius Tarangul

July 28, 1999 Nicholas Barnosky

July 29, 1980 Helen Monko

Coffee Hour Schedule

July 23 Chirnoaga, Vajda,

& Moldoveanu and Sue

July 30 Peterson, Bakaletz, Mattei, Erkman

& Stone

Aug. 06 (Lenten Food – fish ok)

Aug. 06 Kita, Nevitt, Keller, Turri,

Torrison & Kachek

Counters Schedule

July 23 Larissa M. & Paulina N.

July 30 Larissa M. & Ekaterini M.

Aug. 06 Rebecca O. & Ekaterini M.

Ushers Schedule

July 23 Edward S. & Kahka K.

July 30 Dennis F. & Robert E.

Aug. 06 Timothy S. & Peter B.

Sunday Readers Schedule

July 23 Daniel T. / Aug. 06 John Z.

The Holy Fire From Jerusalem

The Holy Fire from Pascha in Jerusalem is perpetually lit and kept on the altar. You may obtain the fire after any service. Just ask

Lemonade & Informal Conversations in St. George Gazebo

7-8p.m. Thursdays, July 27 & Aug. 3. Join us!

Names Day Greetings!

July 25/St. Anne: Lisa Keller, Jill Peterson, Anna

Kaliashvili and Dolly Bakaletz

Many Blessed Years!

Dormition Lent: Aug. 1st thru 14th – Honoring the Repose, Resurrection and Ascension of the Mother of God.

This is one of the Four Lenten Seasons of the year. A fast from meat, dairy, fish, wine and oil is observed. Your parish wall calendar indicates days allowing for fish, wine and oil as exceptions.

On Receiving the Holy Mysteries of Confession and Communion

- Each of the Four Lents is an appropriate time to receive these Holy Mysteries of Confession and Communion.
- If you are regularly receiving Holy Communion on Sundays and you have not been to Confession anytime after Pascha (April 16) you must go to Confession by the end of August to continue to approach the Holy Chalice – this also includes children of Confession age.

Church School Conference for Teachers and Parents – Saturday, August 12th

"Raising Our Young People As A Generation of Disciples and Leaders" is the subject of this one day – 10:00a.m. to 3:00p.m. to be held at Christ the Saviour Church in Paramus. You are encouraged to attend – car pool. (see posted flyer). There is no charge, but an investment in your child/children.

ST. PAISIOS OF ATHOS (+1994)

ON CONFRONTING DIFFICULT CHURCH ISSUES

- Elder, what is the right way to confront difficult ecclesiastical issues?

- We must avoid extremes; extreme solutions will never solve a problem. In the old days, the grocer would add little by little with the scoop on the scale until he got the exact weight and the scales were balanced. In other words, he did not add or remove large amounts abruptly. Extreme positions always cause suffering for our Mother the Church, as well as for those who hold those positions, because an extreme stance has a way of nailing people into place.

IGNORANT ZEAL VS. ARROGANCE

It's like having a possessed person, full of spiritual insolence (and contempt for everything), pulling on one end, and a narrow-minded fool, zealous in his ignorance, pulling on the other. This is the confrontation, in other words, between a foolish zealot and a man steeped in spiritual arrogance. The two bicker and strike at each other, never agreeing, because what is missing from both is divine Grace. And the worst that can happen, God forbid, is that there will be no end to their bickering: each side will keep on striking the other, back and forth, without end. But those who can take the two sides, bend them and bring them together - help them come to an agreement - will be crowned by Christ with two unfading crowns.

We must be careful not to create problems in the Church, or to magnify the small indiscretions that take place here and there, because this only makes things worse and gives pleasure to the devil. The person who gets overly upset and angry at the sight of a minor mistake and rushes head on, supposedly to put things in order, resembles the foolish sacristan who sees a candle dripping during worship and rushes head on to put it out, knocking over people and candle stands in his way and causing an even greater disorder.

Unfortunately, we have so many people keen on disturbing our Mother the Church these days! The educated among them have grasped dogma with their minds only, rather than with the spirit of the Holy Fathers. The uneducated have grasped the dogmas with their teeth, which is why you hear a lot of grinding when they discuss ecclesiastical matters. As a result, they both cause greater harm to the Church than the enemies of our Orthodox Faith.

It is good if a river's current is not strong, because strong currents sweep away logs, rocks, even people. But a slow, shallow river is not good either; it's a breeding ground for mosquitoes.

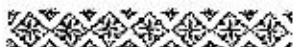
CRITICISM STARTS WITH US

Then there are those who spend their time criticizing each other instead of working for the common good. Instead of keeping watch over themselves, they look for mistakes in others. They are on the lookout for what others say or write, just to strike mercilessly at them. However, these same merciless people claim that if they were to speak or write about the same exact topic, they, of course, would have used a great many references from Sacred Scripture and the Fathers to support their work. These people cause great harm because on the one hand, they do injustice to their brothers and sisters, and on the other hand, they undermine them before the faithful. In fact many times they sow unbelief in weak souls because they scandalize them. Those who justify their malice on their supposed rightful inspection of others instead of themselves, or by publishing ecclesiastical issues - even matters too sensitive to [publicly] discuss - on the pretext of "tell it to the Church" (Mt. 18:17), should begin first with their own "little church" - their own family or their own Brotherhood. If that appears to be in good order, then they go ahead and ridicule the Mother Church. Good children, I believe, never make accusations against their mother.

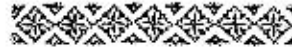
THE NECESSITY OF EVERY PERSON

Everyone is necessary in the Church. Everyone offers their services to her, no matter what their character is, mild or strict. The Body of the Church is like the human body. Just as we need both sweet and sour foods, even bitter herbs, because each food has something to contribute in vitamins and other nutrients, so too, for the Body of the Church every one of us is indispensable. Each person complements the character of the other, and all of us are obliged to tolerate not only the spiritual temperament of others, but also their human weaknesses.

Now unfortunately, there are those who have irrational expectations from other people. They expect everyone to have the same spiritual temperament as their own; and if others do not coincide with their personalities, if they are a bit more lenient or more severe, they immediately conclude that they are not spiritual people.



PRAYERS OF SAINT PHILARET OF MOSCOW



For the Coming of the New Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Thy holy will. In every hour of the day reveal Thy will to me. Bless my dealings with all who surround me. Teach me to treat all that come to me throughout the day with peace of soul, and with firm conviction that Thy will governs all. In all my deeds and words guide my thoughts and feelings. In unforeseen events let me not forget that all are sent by Thee. Teach me to act firmly and wisely, without embarrassing and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray Thou Thyself in me. Amen.

For the Acceptance of God's Will

O Lord, I know not what to ask of Thee. Thou alone knowest what are my true needs. Thou lovest me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask for either a cross or blessed consolation. I only desire whatever Thou dost choose to send me. My heart is open to Thee. Visit and help me, for Thy great mercy's sake. Chastise me and help me, cast me down and raise me up. I worship in silence Thy holy will and Thine inscrutable ways. I offer myself as a sacrifice to Thee. I put all my trust in Thee. I have no other desire than to fulfill Thy will. Teach me how to pray. Pray Thou Thyself in me. Amen.

THE TWO SEAS IN THE HOLY LAND.....

SOME PEOPLE ARE LIKE ONE AND SOME LIKE THE OTHER

There are two seas in the Holy Land. One of the seas is fresh and fish swim in it. Splashes of green adorn its banks. Beautiful trees spread their branches over it; and stretch their thirsty roots in all directions to sip of its healing waters.

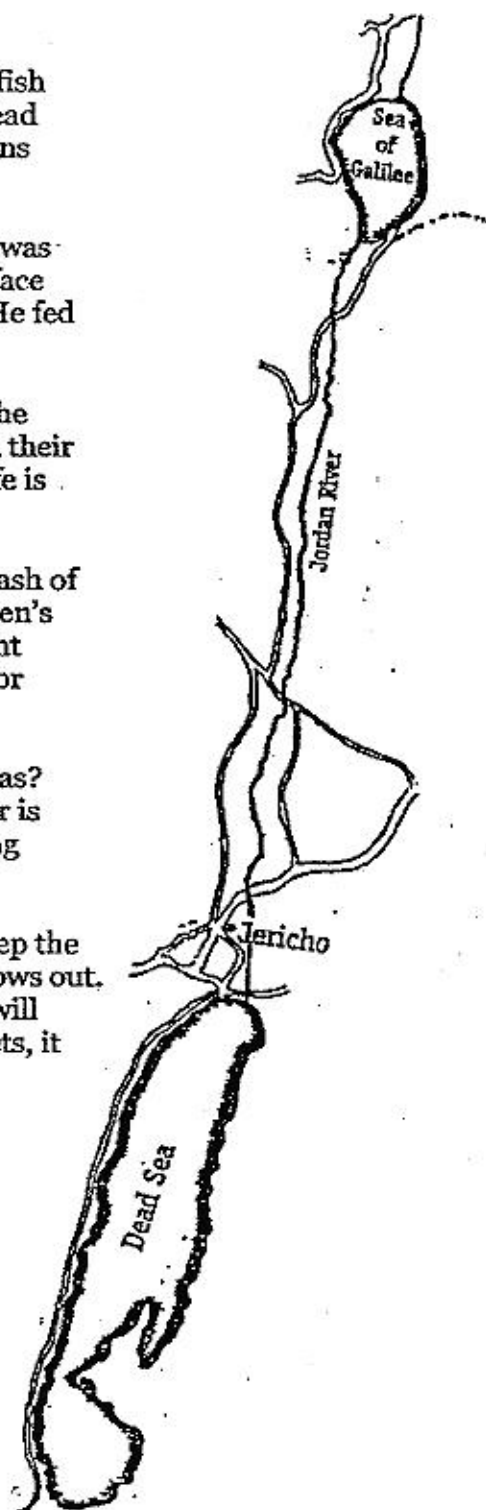
Along its shores the children play, as children played when Christ was there. Our Lord loved this Sea, He could look across its silver surface when He spoke His parables. And on a rolling plain not far way, He fed 5,000 people with five loaves of bread and two fishes.

The River Jordan makes this Sea – the Sea of Galilee, also called the Lake of Tiberias – with sparkling waters from the hills. Men build their homes near it. Birds build their nests nearby, and every kind of life is happier because it is there.

The River Jordan flows south to another Sea. Here there is no splash of fish, no fluttering of leaves. Here is no song of birds and no children's laughter. Travelers choose another route, unless they are on urgent business. The air hangs heavy above its water, and neither men nor beasts nor fowl will drink of it.

What makes such a mighty difference in these two neighboring Seas? Not the River Jordan, for it empties the same water into both. Nor is it caused by the soil in which the two Seas live, nor the surrounding country-side.

This is the difference: The Sea of Galilee receives, but does not keep the water of the Jordan. For every drop that flows in, another drop flows out. the other Sea is shrewder, this Sea hoards its income jealously, it will not be tempted into any generous impulse. Every drop this Sea gets, it keeps. This Sea is called the Dead Sea.



PRINCES BORIS AND GLEB – PROTO-MARTYRS AND PASSION-BEARERS OF OLD RUSSIA

Commemorated on May 2 and July 24

Boris and Gleb were the younger and much beloved sons of Grand Prince Vladimir, the ruler of Kievan Rus, who in 988 brought his subjects to the waters of Holy Baptism. The two brothers were also baptized at which time they received the Christian names Romanus and David. The older of the two, Boris, was very gifted and learned to read and write. He shared with his brother his knowledge of the Scriptures and the lives of the Saints whom they strove to emulate. Indeed, by the time they came of age to rule their respective patrimonies, the territories of Ryazan and Murom, they had already cultivated in their hearts Christian virtues of mercy, compassion and kindness, traits still rare in a land freshly converted from barbarous paganism.

Boris was particularly esteemed among the people and the soldiery. His popularity provoked bitter jealousy in his eldest brother Svyatopolk (known to history as "the Accursed") who scorned the laws of the newly adopted Christian religion, so dear to his younger brothers, in favor of satisfying his unbridled ambition. He saw Boris as a rival for the position of Grand Prince, and when Vladimir died Svyatopolk wasted no time in plotting his brother's murder.

Boris had been sent by his father to fend off an anticipated raid by the Pechenegs. He was returning to Kiev when he was met by emissaries sent by Svyatopolk, from whom he learned of his father's death and his brother's self-willed accession to the throne. The latter, knowing that the people would rather have Boris as ruler and desiring to forestall any opposition that this news might stir up, bade his messengers assure Boris of his fraternal goodwill and his intent to increase Boris' domain.

Boris was well aware of his brother's long-standing hatred for him and recognized in this message the kiss of Judas. The young prince knew that his life was threatened. His immediate concern, however, was not the adoption of some military strategy--whether offensive or defensive--but how to act in such circumstances as befits a Christian. Reflecting upon the words of the Gospel: "If any man say, I love God, and hateth his brother, he is a liar," and "Love thine enemies," he firmly rejected the advice

of his father's retainers who urged Boris to oust the unpopular Svyatopolk, pledging their support to such a plan, "Be it not for me," he replied, "to raise my hand against my brother. Now that my father has passed away, let him take the place of my father in my heart."

Knowing that armed resistance would only provoke needless bloodshed, Boris sent away his soldiers and remained alone where they had encamped on the bank of the Alta, together with a few servants, it was Saturday evening and he retired to his tent to recite the vigil service. As he read the Six Psalms, the cry of the Psalmist echoed in his heart: "O Lord, why are they multiplied that afflict me, Many rise up against me..." (Ps. 3:1). In-

formed that his murderers were approaching, the Prince turned to an icon of the Saviour and prayed beseechingly: "Lord Jesus Christ, Thou didst accept Thy Passion on account of our sins; grant me al so the strength to accept my passion. I receive it not from my enemies but from my brother, Lord,

lay not this sin to his charge."

As the murderers burst into the tent, Boris' faithful servant George, a young Hungarian, placed himself between the prince and his attackers in an attempt to save his master's life. The servant was killed at once, while the Prince, grievously wounded by the thrust of a lance, was bound up in the tent canvas and taken on a cart to Kiev. But he never reached the city. When Svyatopolk learned that his brother was still alive, he sent two Varangians to consummate the bloody deed, which was accomplished when one of them plunged his sword into Boris' heart.

Svyatopolk's next victim was Gleb. He sent word to the guileless prince that his father was very ill and was calling for him. Always obedient to his father, Gleb set off at once with a small retinue. Near Smolensk, where his route took him by boat down the river Smyadyn, he was met by emissaries from his brother Yaropolk bearing a letter of warning from their sister Predislava: "Do not come," she wrote. "Your father has died and Svyatopolk has killed your brother."



But the warning had come too late. The murderers hired by Svyatopolk caught up with Gleb on the river. He knew that he alone was the object of the pursuit and, like his brother, Gleb urged his company not to offer armed resistance, as they were outnumbered and all would perish. After a momentary weakness in which he begged his assassins to spare his young life, he calmly accepted his fate in the understanding that the voluntary suffering of the innocent is a direct imitation of Christ. Gleb was killed by his own cook who, terrified into compliance by Svyatopolk's henchmen, seized the head of the prince and cut his throat. His body was thrown onto the shore and covered with brush.

Five years later, when Yaroslav finally succeeded in overthrowing the treacherous Svyatopolk, the bodies of the two royal martyrs, discovered to be incorrupt, were laid to rest together in the church of St. Basil in Vyshgorod, Yaroslav's residence near Kiev. Their tomb immediately became a place of pilgrimage, and the many miracles which took

place before their relics persuaded Church authorities to consent to Yaroslav's request and canonize the two brother-princes.

Although Boris and Gleb were not martyred for their faith (they are properly called 'passion-bearers' rather than martyrs), their voluntary and meek sacrifice for the sake of averting the suffering of others and preserving the Christian ideal, had a profound effect on the subsequent development of Christianity in Russia. Whereas in Byzantine Christianity God was often depicted as Pantocrator--stern and all-powerful, in Russia the emphasis was on Christ as the sacrificial Lamb Who 'opened not his mouth before his shearer'. Russian piety came to be characterized by a tender humility and an acceptance of suffering following the example of Christ. In this century Russia's New Martyrs offer a supreme testimony to the enduring influence of this otherworldly orientation which that country first witnessed in the exploit of the youthful brother-princes and passion-bearers, Boris and Gleb.

ST. JACOB OF ALASKA

Commemorated on July 26th

Jacob Netsvetov was born on the island of Atka, Alaska, in 1802. His father was a Russian, an employee of the Russian-American Trading Company, and his mother was a Native American. Raised in Irkutsk, Siberia, Jacob received a theological education. At age 23, he married a Russian woman from Siberia, named Anna. Three years later, he was ordained a priest and assigned to St. Nicholas parish on Atka, his birthplace. He was the first Native American Orthodox Christian to be ordained to the priesthood.

Father Jacob's parish territory consisted of a number of islands, spanning a total distance of 2,000 miles. He visited the islands regularly, ministering to the faithful and dispensing medicine. He established a school and, with the help of St. Innocent, Fr. Jacob developed a written form of the local Unangan language. He then translated the Scriptures and other writings into it. Most of the Islanders had already been introduced to the basics of Christianity and had been baptized by lay missionaries. It was Fr. Jacob's task to chrismate the people and to continue their Christian education. In his first year, he recorded that he had baptized 16, chrismated 442, married 53 couples, and buried 8.

Father Jacob kept a most interesting and valuable journal of his activities. For example, an excerpt of his entry for November 26, 1842, reads: "On the occasion of the feast of St. Innocent of Irkutsk, I held the vigil. In the morning, prior to Liturgy, I baptized an infant born to a local Aleut a week ago. Then, all the children, boys and girls, were gathered in the chapel, and I spoke to them about God's love for people, especially for children.... Afterwards, I celebrated the Divine Liturgy, at which 50 adults who had come to confession were joined to the Holy Mysteries. Later on, I visited the cemetery and sang the requiem for all those who had died there since my last visit. The rest of my time was spent performing weddings.... After the services, I instructed the newlyweds on the meaning of marriage and the duties of husband and wife, respectively. Thus I concluded my activities there."

In 1844, St. Innocent appointed Father Jacob (now a widower) to the Kuskokwim/Yukon Delta region as a missionary priest. He spent the next twenty years ministering to and learning the languages of the Yup'ik Eskimos and Athabaskan Indians of this vast region of the southwest Alaska tundra.

Father Jacob fell asleep in the Lord on July 26, 1864, at the age of 62. He was glorified as "Enlightener of the Peoples of Alaska" in 1994. His feast day is commemorated on July 26.

