

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 17, 2018

SUNDAY/JUNE 17

Third Sunday After Pentecost

New-Martyrs of Turkish Yoke

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

TUESDAY/JUNE 18

6:30p.m. Compline

7-8:30p.m. Study Class: "Coping With Bad Thoughts & Cultivation of Good Thoughts"

THURSDAY/JUNE 21

7:00p.m. Memorial for Ivanna Parsells
(One Year Anniversary) and Blessing of
Memorial Cross at Cemetery
(in case of rain- in church)

SATURDAY/JUNE 23

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

SUNDAY/JUNE 24

Fourth Sunday After Pentecost

Nativity of St. John the Baptist

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

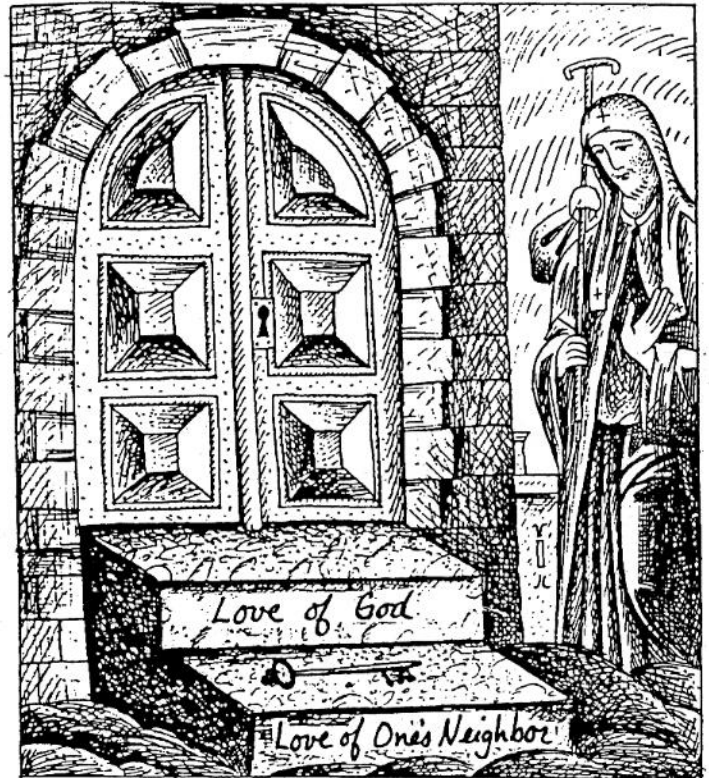
Holy Apostles Fast: June 4-28th

A fast is observed from meat, dairy, fish, wine & oil
Modifications this week are the following:

June 17/Sun.: fish, wine & oil

June 19/Tues & June 21/Thurs.: wine & oil

June 24/Sun.: fish, wine & oil



Our neighbor is the key to the Kingdom of Heaven
(St. John Kolovos)

Love of God is the second step; on the first, the lower one, is the love of one's neighbor. No one is able to achieve love of God if he doesn't gain love for his neighbor first of all. A certain Saint writes: "The key that opens the door to the Kingdom of God is your neighbor."

Offerings Week of June 17

Relics Candle: for parishioners; in memory of Ivanna (1 year anniversary); in memory of Gabriella.

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Michael, Justina, Anastasia, Rosalie, Mary & Ivanna; in memory of Gabriella, Floarea, Gheorghe, Sasinca, Alexandru, Elena, Petre, Maria and all their family; in memory of Susana.

Wine: for the health of Jerome Sr.; for safe travel.

Synodicon: Memory Eternal!

June 24, 40th Day of Fr. Vadim Pogrebniak

June 17, 1977 David Kloss

June 18, 2002 Irene Marmarinos

June 19, 1926 John Makovsky

June 19, 1929 Anna Vozny

June 19, 1939 Maria Kosovan

June 19, 1939 Michael Kosovan

June 20, 1954 Peter Kulina

June 20, 1997 Susan Smith

June 21, 1960 Chariton Cimpko

June 21, 1975 Jerome Wilhousky

June 21, 2017 Infant Ivanna Parsells

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

Coffee Hour Schedule

Coffee Hour Hosts prepare foods that are simple so you are not absent from the Divine Liturgy.

Lenten Foods – June 4-28

June 17 Chirnoaga, Moldoveanu, Vajda, & Sue

June 24 Peterson, Bakaltez, Mattei, Erkman
& Stone

Counters Schedule

June 17 Irina S. & Lisa K.

June 24 Larissa M. & Paulina N.

Ushers Schedule

June 17 Dennis F. & Robert E.

June 24 Edward S. & Khaka K.

Readers Schedule

June 17 Ciprian C. / June 24 Daniel T.

New Church Flooring Donations Received

The Total Cost of the Project is \$30,000

Total as of June 10th is \$25,970

Recognition of Graduates – June 24th

On this Sunday we want to recognize our graduates. Please let Fr. James know as soon possible who they are and where they are graduating from.

2018 Parish Council Conference – June 30th, Saturday in Paramus, NJ 10:00a.m.-3:00p.m at Christ the Savior Church

The theme is “Breathing New Life Into Established Parishes.” The Conference is open to all Parishioners, there is no cost (even a free lunch!) (See posted flyers). We hope for a good turn out from our parish. Offer a ride! Let Fr. James know by June 24th (food preparation count).

OCMC – Orthodox Christian Mission Center – Health Team to Guatemala – November 9-18, 2018

Our parish is happy to have one of our parishioners participate in this Mission Work, Lisa Keller. If you wish to help defray the cost of travel you may make a donation for this team member by name at www.ocmc.org/donate (Guatemala November Health Team) or directly to Lisa.

The Calendar

Ss. Peter & Paul Feast Day/June 29: On the eve, Vigil 7:00p.m. and Liturgy on the day 9:30aa.m., followed by Lenten Festal Meal.

Sunday/July 1: Regular Liturgy and Coffee Hour. Moving items to hall after Coffee Hour.

Monday/July 2: Work begins on church flooring.

Saturday/July 7: 6:30p.m. Vespers at Holy Ghost Church, Manville

Sunday/July 8: 9:30a.m. Divine Liturgy at Holy Ghost Church, Manville

Thursday/July 12: 7:00p.m. Parish Council Meeting.



WHO IS YOUR FATHER?

By Fr. Richard Demetrius Andrews



Sermon delivered August 28, 2008

It's unfortunate that today's scripture readings, from the 10th Sunday of Matthew do not coincide with our American celebration of Father's Day. As we know, the Church has its own sense of time and her lectionary system was constructed many centuries ago. Yet, we have two good examples of fathers today. In the Gospel (Mt.17:14-23) we see a father approaching Jesus and kneeling before Him and asking Him to heal his epileptic son (v.14-15). In the Epistle, St. Paul himself tells the Corinthians (1 Cor. 4:9-16) that He is their father in Christ Jesus through the preaching of the good news (v.15) and he urges them, "Imitate me" (v.16).

These two examples seem to contradict Jesus command in Matthew 23:9 "Call no man your father on earth, for you have one Father, who is in heaven." We learn from the pamphlet "Call No Man Father" by Richard Ballew (Conciliar Press) that most Protestants interpret this passage as a prohibition for using the word "father" to refer to a spiritual father. However, if strictly interpreted, the prohibition would extend to paternal fathers, grandfathers, city fathers, Church fathers etc.

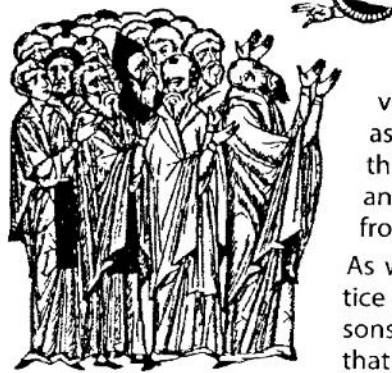
St. Paul uses the term father in many ways. In addition to today's epistle, he speaks of "Our fathers" (1Cor. 10:1) and "Fathers, do not provoke your children" (Colossians 3:21). Jesus Himself, telling the parable of the Rich Man and Lazarus, refers to "Father Abraham" (Luke 16:24-25). He also warned against using the title "Rabbi/Teacher" but acknowledged Nicodemus as a "teacher of Israel" (John 3:10). St. Luke called certain men in the Church of Antioch "prophets and teachers" (Acts 13:1). St. Paul recognized teachers/teaching as a gift of God in the Church (1Cor. 12:28; Eph. 3:11) and called himself "a teacher of the Gentiles" (2Tim. 1:11).

So what does Jesus mean when He says, "call no man father"? Our Lord is contending with certain rabbis of His day who were using these specific titles to accomplish their own ends. Some of the rabbis were adding their own ideas of wisdom to the true tradition of Moses' teaching and thereby clouding it. Jesus points out this error in Mark 7, "For laying aside the commandment of God, you hold the tradition of men"...He said to them, "All too well you reject the commandment of God, that you may keep your tradition...making the word of

God of no effect through your tradition which you have handed down. And many such things you do" (v.8-13).

By saying, "You shall not be called rabbi", Jesus was telling His disciples not to use their position as fathers and teachers as an opportunity to build disciples around their own private opinions. Instead, with the coming of Christ, these rabbis—and indeed all who would teach God's Word—are to faithfully hand down the true tradition of only one Rabbi: Christ Himself.

Jesus was also indicting the sinful character of the rabbis. They were exalting themselves above everyone around them. Hypocrisy, love of money, corruption, lack of service and self-love were other problems that Jesus criticized.



St. Jerome says the fact that we have one God and one Son of God through nature does not prevent others from being understood as sons of God by adoption. Similarly, this does not make the terms father and teacher useless or prevent others from being called father.

As we Orthodox know, this early practice of referring to spiritual fathers and sons continued in the Church's life so that even today, monastic spiritual guides, father confessors, bishops and priests are frequently called "Father" by the people. What Jesus condemns is the use or acceptance of any titles and dignity which stands between God and man. Jesus is not primarily speaking here of words, but of an attitude. To consider a person a "Father" in a way that obscures the Fatherhood of God is what He criticizes. When Christians use it to refer to God's representatives, all it does is remind them of the Divine Father. In the same way Christ forbids us in Matthew 23:10 to submit ourselves to independent teachers who obscure the one Master Teacher. (Harakas, 455 Q&A, p.267)

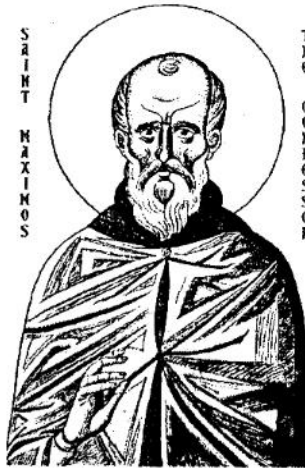
So, if someone asks us, "Who is your father?", we can answer, "I have my natural father whom I call 'dad'. And I have my spiritual father, the priest who leads me and guides through the gospel of Jesus Christ to my one God and Father in heaven who has adopted me as His child." Let us imitate our natural and paternal fathers as they prayerfully and humbly intercede to Christ our God for our physical and spiritual healing. Amen!

A Blessed Fathers' Day to All Fathers!

CONCERNING AFFLICTIONS

St. Alexis of Senaki

Everyone who loves God, shows himself patient and steadfast in times of suffering. Whoever bears them bravely, becomes strong and obedient to God; and whoever enters the path of following the will of God, conquers his natural weakness. On the other hand, whoever does not recognize his own powerlessness, is proud and not inclined to submit himself to the will of the Lord. Whoever does not submit to it and hopes only in his own power, does not receive the power and help of God; and not having been strengthened in spirit, cannot become patient. Whoever does not endure misfortune and afflictions, has no faith; and whoever does not have faith, does not love God.



ON LOVE

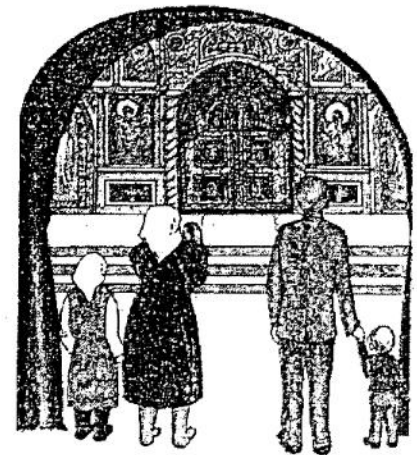
St. Maximos the Confessor

Do not neglect the commandment of love; for through it you will become a son of God, but transgressing it you will become a son of Gehenna. Love between friends is destroyed if you envy or are the object of envy; if you cause or suffer loss; if you revile or suffer revilement; and finally if you feed and keep suspicious thoughts against your brother... Do not be conquered by hatred but conquer it by love... Pray God sincerely about him. Accept his excuses or cure yourself by excusing him, regard yourself as the cause of the trial and resolve to endure until the cloud has passed by. Pay heed to yourself lest it be in you and not in your brother that lurks the evil that cuts you off from him; and hasten to make your peace with him, lest you forsake the commandment of love. Fear keeps the old commandments, but love keeps the life-giving commandments of Christ.

ON MARRIAGE, FAMILY LIFE, AND CHURCH ATTENDANCE

Elder Paisios

- ❖ "Some men tell me, 'I don't agree with my wife; we are complete opposites! How does God allow for such strange matches? Couldn't He provide so that couples would be compatible and live spiritually?' But I tell them, don't you understand that in this very difference of character lies hidden the harmony of God? It is the different characters which create harmony. God forbid that you should be the same in character. Think of what would happen if, for example, both of you had a short fuse; you would tear the house down! Or, if both of you were mild in character, you would fall asleep standing up! If you were both stingy, you might have been suited to each other; but you would both go to hell..."
- ❖ "In the family, one person must be humble before the other; one must imitate the other's virtues and also be patient and endure the other's peculiar idiosyncrasies. To make this possible, it helps to think of how Christ sacrificed Himself for our sins; and that He bears with us all - billions of people - even though He is without sin..."
- ❖ "The Church is like a ship. One person is sleeping, while another is just hanging around. The ship proceeds on its course. Another person is struggling, fighting above with the waves. All together they move forward. It is enough that you are within the Church. For this reason see that you are at the services. Do not be absent."





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."