

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JULY 29, 2018

SUNDAY/JULY 29

Ninth Sunday After Pentecost

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

TUESDAY/JULY 31

7:00p.m. Vespers

WEDNESDAY/AUGUST 1

Procession of Holy Cross

Holy Maccbean Family

Beginning of Dormition Lent

(August 1st thru 14th)

7:40a.m. Hours; 8:00a.m. Divine Liturgy

SATURDAY/AUGUST 4

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

10:30 Memorial for Constantin Stepan

First Year Anniversary

3:00p.m. Confessions

5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 5

10th Sunday After Pentecost

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

Food Basket Day/Coffee Hour

5:30p.m. Vigil with Blessing of Fruits;

Confessions

MONDAY/AUGUST 6th

Transfiguration of our Lord

(One of the "12 Great Feasts")

9:10a.m. Hours; 9:30a.m. Divine Liturgy
with Blessing of Fruits



Dormition Lent Modifications:

Aug 01/Wed. wine & oil

Aug. 02/Thurs. wine & oil

Aug. 03/Fri. —

Aug. 04/Sat. wine & oil

Aug. 05/Sun. wine & oil

Aug. 06/Mon. fish, wine & oil

Offerings Week of July 29

Relics Candle: for parishioners; in memory of Ivanna; in memory of Michael, Justina, Roaslia, Anastasia, Eva, Panteleimon & Ivanna.

Olive Oil: for safe travelling; in memory of John and Sarafina; in memory of Bocai and Sarchisian families.

Wine: in thanksgiving to God, healing, salvation and forgiveness for Mariana, Stefan, Simona, Gabriel, Tabitha, Kurt, Constantin and Elena-Heu.

Flowers: in memory of Maria and Daniel.

Synodicon: Memory Eternal!

Aug. 01, 1954 Nicholas Lebedz

Aug. 01, 2005 John Rosocha

Aug. 03, 1995 Helen Hnatk

Aug. 04, 1970 Fr. Peter Karel

Aug. 05, 1966 Jacob Hosko

Aug. 05, 1977 Joseph Pituch

Aug. 05, 1988 Lepasava Ratzkovich

Coffee Hour Schedule

July 29 Chirnoaga, Moldoveanu, Vajda & Sue

Aug. 05 Peterson, Bakaletz, Mattei, Erkman & Stone

Counters Schedule

July 29 Peter B. & Ekaterina M.

Aug. 05 Rebecca Oliver

Ushers Schedule

July 29 Jerome S. & Adrian M.

Aug. 05 Timothy S. & Peter B.

Readers Schedule

July 29 Peter G. / Aug. 05 John Z.

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 Holy Dormition Lent – Aug. 1-14

This is one of “the Four Lents” of the year. This two week fast is a time of repentance to prepare us to celebrate the Repose, Burial, Resurrection and Ascension of the Mother of God. A fast is observed from meat, dairy, fish, wine and oil. Your Parish Wall Calendar indicates days when the fast is mitigated.

For those that regularly receive the Holy Gifts at the Divine Liturgy, if you have not been to Confession anytime after Pascha (April 8th), you must go to Confession in the month of August to continue to approach the Chalice. This discipline is for both adults and children of Confession age.

Three Kinds of Believing – Venerable Bede of England (+735)

To believe God/to believe that God is/to believe in God

Truly it is not all the same when it comes to the matter of belief. The first kind of belief is to believe that things that God speaks are true. Many, even the wicked, are able to believe that the things God speaks are true; they believe that they are true and do not wish to make them their own because they are too lazy to do anything about them.

The second kind of belief is to believe that God exists. Even the demons are able to believe however, that He is God (James 2:19). The demons even believe that Jesus is the Son of God (Luke 4:41).

The third kind of belief is to rightly believe in God. Such are Christians in action and way of life. Without love, faith is empty; with love it is the faith of a Christian, without love, the faith of a demon.

Summer Vacation Check List

- Pack an icon and prayer book.
- Book for spiritual reading.
- Observe the Fasting Days of Wednesday and Friday and the days of the Dormition Lent (Aug. 1-14).
- For Sundays, locate Orthodox Church.
- Make your parish offerings before you go.
- Ask for a Prayer of Travelers.
- Find and seek Jesus Christ Everywhere.
- Be thankful to God for All Things!

THE BENEFITS OF FREQUENT CONFESSION
By St. Nicodemus of Mt. Athos

So as not to fall again into sins go to Confession frequently, but not in a fashion that every time you commit a mortal or grave sin you immediately run to your Spiritual Father, but also when you commit any small and pardonable sin, if it is possible. For just as wounds, when shown to a doctor do not get worse, so also when sins are confessed, they do not increase, according to St. John of the Ladder: "Wounds displayed in public will not grow worse, but will be healed." Storks have a custom of never returning to their nests if they are somehow destroyed. The demons, too, depart from those who frequently confess; for by frequent confession, one destroys their nests and their web, and they have no place in nor authority over someone who confesses frequently.



And why didn't Naaman the Syrian wash only one time in the Jordan but seven? (2 Kings 5:14). For no other reason than to teach us all, small and great, patriarchs and hierarchs, Spiritual Fathers and priests, to confess seven times, that is, frequently and many times (for the number seven means many, according to the divine Scripture), and to wash in the waters of repentance, of which the Jordan River was a type, for which reason the Forerunner was baptizing in it: "A baptism of repentance for the people" (Mark 1:4). In addition to vexing the power of the demons, frequent Confession also brings five additional benefits to one who frequently confesses.

Benefit 1

First, just as trees that are frequently transplanted cannot become deeply rooted in the earth, so also frequent confession does not allow the bad habits and addictions of sin to become deeply rooted in the heart of the one who frequently confesses. Or rather, just as an old and large tree cannot be cut down by just one chop, so also an old bad habit or addiction of sin cannot be uprooted or removed completely by the penitent having just one experience of pain of heart during a confession, and that probably incomplete, even if his sin is forgiven through the forgiveness of the Spiritual Father.

Benefit 2

Second, whoever confesses frequently has great ease examining his conscience precisely and determining the number of his sins. For by continually being relieved of the burden of the multitude of his sins through frequent confession, there are always less and less than remain. On this account it becomes easier for him to find them and remember them. But the one who does not confess frequently, on account of the multitude of sins which accumulate in him, neither with precision is he able to find them, nor can he remember them, but very often he forgets many and grave sins which, remaining un-confessed, remain un-forgiven. Wherefore the devil has him remember his un-confessed sins at the hour of his death, which upsets him so much that the poor wretch sweats violently and wails, but to no avail, for then it is too late and impossible to confess them.

Benefit 3

Third, whoever confesses frequently, even if he is to commit a mortal sin, immediately enters into the grace of God when he confesses, and as many good works as he does becomes for him worthy of eternal life. But the one who does not confess frequently, if he happens to commit a mortal sin and does not immediately run to confess it, for as much time as he remains un-confessed, he is not only deprived of the grace of God, but as many good works as he does, whether fasts, or vigils, or prostrations, and the like, are not worthy of any reward or eternal life, for they are bereft of the grace of God, which is the beginning and the foundation of all works of salvation.

Benefit 4

Fourth, the one who confesses frequently is more assured that death will find him while in the grace of God and thus be saved. And the devil, who is always accustomed to visiting the dying, not only sinners, but saints as well, as St. Basil the Great says, and even the Lord Himself: "The prince of the world comes and has nothing in Me" (John 14:30) and who is present at people's deaths in order to see if he can find anything, will visit the one who frequently confesses but will find nothing, because he made time to confess, and cleared his debts and balanced his register through frequent confession. But the one who does not frequently confess will most likely die un-confessed and thus be eternally damned, because he easily and repeatedly falls into sin and does not confess, and because of the uncertain time of death.

Benefit 5

The fifth and final benefit of frequent confession is that it deters and restrains people from sin. For when the person who frequently confesses remembers that in just a few days he will confess, and the notion of sin arises, he is deterred from doing it, thinking about the shame he will experience when he confesses it and the rebuke he will receive from his Spiritual Father. Therefore St. John of the Ladder wrote: "Nothing gives the demons and thoughts more power against us than the un-confessed sins in our heart upon which they feed." And again: "By resolving to make one's confession, the soul is therefore held from sinning as by a bridle. For what we do not confess, that we do fearlessly as though in the dark."

So my brother sinner, having learned these things, go frequently to Holy Confession, for as often as you frequent that bath, the more will you be cleansed. Do not postpone the time saying, "Let me do this first, and then I will go to confess," because even if God is slow to anger and tolerant many times over, He always catches up: "Do not say, 'I sinned, and what happened to me?' for the Lord is slow to anger. For both mercy and wrath are with Him and His anger rests upon sinners." (Sirah 5:4,6)

Always remember Sampson who, even though enabled to break the enemy's bonds three times, was unable to break them a fourth time and escape: "'I will go out as at other times and shake myself free.' And he knew not that the Lord was departed from him." (Judges 16:20). You, too, brother, even if you have sinned one, two, and three times and put off correction and confession, and then were deemed worthy to make it to be corrected and to confess, you may not make it a fourth time if you sin and postpone the time of your confession, and die un-confessed and uncorrected. May this never happen to any Christian.

***From the Exomologetarion – A Manuel of Confession
By St. Nicodemus the Hagiorite
Uncut Mountain Press (2006)***