

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 26, 2018

SUNDAY/AUGUST 26

13th Sunday After Pentecost

Vladimir Icon of Theotokos

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

Coffee Hour; Presentation on the 19th

All-American Council by Proto-deacon Paul

TUESDAY/AUGUST 28

7:00p.m. Vespers; Confessions

WEDNESDAY/AUGUST 29

Beheading of St. John the Baptist (Strict Fast Day)

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

FRIDAY/AUGUST 31

7:00p.m. Vespers; Confessions

SATURDAY/SEPTEMBER 1

Church New Year

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

5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 2

14th Sunday After Pentecost

Prayers for Environment

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

Food Basket Sunday; Coffee Hour

ON THE JESUS PRAYER

St. Theophan the Recluse

The practice of the Jesus Prayer is simple. Stand before the Lord with the attention in the heart and call to Him, "Lord Jesus Christ, Son of God, have mercy on me!" The essential part of this is not in the words, but in faith, contrition, and self-surrender to the Lord. With these feelings, one can stand before the Lord even without any words, and it will still be prayer.



THE SOCIAL VIRTUES TO BE PRACTICED

By St. Nikolai Velimirovich (+1956)

Almsgiving: "When you give alms, do not sound a trumpet as do the hypocrites, that they might receive praise from men. Let not your right hand know what your left hand is doing. And your Father who sees in heaven shall reward you openly."

Giving without hesitation: "Give to him that asks, and do not turn away the one who desires to borrow from you." (Matthew 5:42) Give all in the name of Christ and for the brotherhood's sake.

Loving your enemies: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). There is no other way to cooperate with Christ, or to establish peace and brotherhood.

Forgiving your brother: "If your brother trespass against you, rebuke him, and if he repents, then forgive him. And if he trespasses against you seven times a day, and seven times a day turns to you and says, 'I repent', then you shall forgive him (Luke 17:3-4). Try to experience the joy of forgiving.

Humbleness: Christ was born in a stable. Why should we then strive after the highest honors and the first places? "Go down and sit in the lowest seat." "For whoever exalts himself shall be humbled, and he that humbles himself shall be exalted" (Luke 14:10-11).

Show pity to sinners: That is the way to help and reform them. Ridiculing and condemning them is of no avail. Christ considered them sick. He visited them (Zacchaeus), ate with them (Matthew), spoke kindly to them (women sinners), and thereby restored their spiritual health and human dignity.

Reconciliation: Before going to church, and also before being drawn before a court of law, a Christian should try to reconcile himself with his adversary (Matthew 5:23-25). However, "If your brother shall trespass against you," take action gradually, as was clearly prescribed by the Lord (Matthew 18:15-17).

Hopefulness, or Christian optimism: In all afflictions, calamities, persecutions, and even tortures and death, a Christian is hopeful. For he remembers Christ's words: "Great is your reward in heaven." "Fear not them who kill the body but are not able to kill the soul." "I have overcome the world." "All power is given unto Me in heaven and on earth."

Offerings Week of August 26

Relics Candle: for parishioners; in memory of Ivanna; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna.

Olive Oil: in memory of Bocai and Sarchisian families; in memory of John and for the health of Vera; in memory of Ann Marie and Elenaore Rita.

Wine: for Jerome and Shirly Stone; for the health of Julia (birthday).

Flowers: for Rebecca, Nicholas, Sarah and Rachael.

Synodicon: Memory Eternal!

Aug. 26, 1962 Anna Persurance

Aug. 26, 1965 John Harchin

Aug. 26, 2001 John Wassel

Aug. 27, 1934 John Poklitar

Aug. 27, 1970 Luke Vozny

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 Kluchink

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 Lorencik

Sept. 01, 2007 Fr. John (George) Lewis
(rector 1969-1971)

Coffee Hour Schedule

Aug. 26 Sokol, Nasledysheva, Staina
& Sarchisian

Sept. 02 Chirnoaga, Moldoveanu, Vajda
& Sue

Counters Schedule

Aug. 26 Larissa M. & Paulina N.

Sept. 02 Rebecca O. & Ekaterina M.

Ushers Schedule

Aug. 26 Edward S. & Kahka K.

Sept. 02 Timothy S. & Peter B.

Readers Schedule

Aug. 26 Daniel T. / Sept. 02 John Z.

(Second Posting)

For Those who enter this Holy House with faith, reverence and the fear of God.....

- The pious are not late for the Divine Liturgy;
- The pious do not attend to their cell phones while in church;
- The pious understand that they don't come to church just for their children but understand that they, as adults need the Holy Liturgy and therefore arrive on time and desire to participate in the entire Divine Liturgy;
- The pious speak with God in church by prayer and speak with others in conversation after, but not at any time during the Divine Liturgy;
- The pious participate in the Liturgy by singing, praying, bowing their heads, kissing the holy icons, lighting candles, using Commemoration Books, crossing themselves, standing properly (Let us stand aright!) paying attention (Let us Attend!); they do not come to the Divine Liturgy as attendees but come as worshippers.
- The pious understand that candles are lighted before the Liturgy, not during the Liturgy;
- The pious do not go in and out during the Divine Liturgy by bad habit, but only if most necessary;
- The pious leave the church only after venerating the Holy Cross.
- Pious discipline and order needs to be taught, corrected if necessary and respected as righteous conduct.

Names Day Greetings

St. Natalia/Aug. 26: Natalie Ratzkovich

St. Alexander/Aug. 30: Alexander Chirnoaga

Many Blessed Years!

The Calendar

Sept. 08/Sat. Nativity of Theotokos

Sept. 14/Fri. Elevation of Holy Cross

Oct. 01/Mon. Protection of Theotokos

Oct. 06/Sat. Abp. Michael at Vigil with us

Oct. 07/Sun. Abp. Michael's Visitation



THE LITURGICAL YEAR IN THE ORTHODOX CHURCH

By Fr. Theodore Stylianopoulos

The Liturgy and all the sacraments in the Orthodox Christian Church begin with the prayer:

"Blessed is the kingdom of the Father and the Son and the Holy Spirit, always, now and forever".

The aim of all Christian living -- praying, studying, working and resting is to bring us before the awesome and renewing reality of the kingdom of God. Although God's kingdom may be described by many words (God's will, rule, power, lordship, majesty, glory and grace), put simply it is God's personal holy presence. To live in the reality of God's kingdom is to live in the presence of God -- with a sense of wonder, joy and thanksgiving in all circumstances and for all things.

What is the significance of the liturgical year?

The liturgical year is a way of discipline in prayer, a pattern of worship, an anchor of support for the life of the Church. But it also has deeper significance. The late George Florovsky, an eminent Orthodox theologian of blessed memory, has taught us that worship is a response to the call of God who has already made known His redeeming love to us through decisive events culminating in the person and ministry of Jesus Christ. Worship has two major aspects: remembrance (anamnesis which means not only historical remembrance but also re-living the events commemorated) and thanksgiving (including praise and doxology).

Thus the liturgical year, by bringing unceasingly before us God's mighty deeds of salvation and the reality of God's kingdom in our midst, is the sanctification of time and thereby the true fulfillment of both personal and corporate aspects of our lives as Christians. Far from being simply a calendar, the liturgical year in the life of the Church -- the life of

Christians living in community as brothers and sisters -- in awareness of God's kingdom, remembering the entire communion of Prophets, Apostles, Saints and all of God's people on earth and in heaven, being renewed by God's saving love, helping one another, witnessing to Christ's good news, and waiting for the fullness of the coming kingdom according to God's timing.

"If we live, we live to the Lord, and if we die, we die to the Lord" (Rom. 14:8)

Orthodox worship proclaims the centrality of Christ. The liturgical year celebrates the presence of the mystery of Christ in the life of the Church and seeks to make the living Christ a renewing life-source for every Orthodox Christian.

Do not the most important feasts of the year celebrate the good news of the life and work of Christ, the Annunciation, His Birth, Presentation in the Temple, Baptism, Transfiguration, Triumphal Entry, Passion Week, Easter, Ascension and His gift of the Spirit on Pentecost day, all of which are based on the New Testament? Do we not remember and re-live His death and resurrection on each Sunday (Kyriake, that is, the Lord's Day) and in each Liturgy? Do we not continuously hear about Jesus' teachings, miracles and encounters with men and women from all walks of life? Even the Feasts of the Prophets, the Apostles, the Theotokos and the Saints, properly understood, point to the centrality of Christ, the Saviour and Lord of all.

This is the essential message of the Orthodox faith: Christ lives and desires to be one with us in a union of holy love. He is the Leader of our life and the Celebrant of the sacraments. He is the Good Shepherd who continues not only to seek out the lost but also

to feed those who are already in His flock. Are we prepared to hear His call? Are we willing to open our hearts to Him? Do we seek Him as eagerly as He seeks us? I would like to end this preface with the image of Christ the Pursuer from the conclusion of St. John Chrysostom's 15th Homily on 1 Timothy, a passage to which George Florovsky has pointed. In the final part of this Homily, St. John Chrysostom meditates on Christ's love for us and exhorts Christians to glorify Christ for His countless material and spiritual gifts -- the same Christ that we often neglect and perhaps even secretly dislike for pursuing us and seeking to change our lives. Then St. John has Christ speaking to us in these words:

"But what shall I say? It is not in this way only that I have shown my love to you, but also by what I have

suffered. For you I was spit upon, I was scourged. I emptied myself of glory, I left my Father and came to you, who hate me, and turn from me,⁵ and are loath to hear my name. I pursued you, I ran after you, that I might overtake you. I united and joined you to myself, "eat me, drink me," I said. In heaven above I hold you, and on earth below I embrace you. Is it not enough for you that I have your pledge of salvation in heaven? Does this not satisfy your desire? I again descended on earth (through the Eucharist): I not only am mingled with you, I am entwined in you. I am eaten, broken into tiny particles, that the fusion, intermingling, and union may be more complete. Things united remain yet (sometimes) in their own limits, but I am interwoven with you. I would have nothing separating us. I will that we both be one".

THE BEHEADING OF SAINT JOHN THE BAPTIST [ST. MATTHEW 14:1-12]

Commemorated on August 29th – From the Prologue of Ochrid

Herod Antipas, son of the elder Herod, who was the slayer of the children of Bethlehem at the time of the birth of the Lord Jesus, was ruler of Galilee at the time when John the Baptist was preaching. This Herod was married to the daughter of Aretas, an Arabian prince. But Herod, an evil sprout of an evil root, put away his lawful wife and unlawfully took unto himself Herodias as his concubine, the wife of his brother Philip, who was still living. John the Baptist stood up against this lawlessness and strongly denounced Herod who then cast John into prison. At the time of a banquet in his court in Sebastia in Galilee Salome, the daughter of Herodias and Philip, danced before the guests. The drunken Herod was so taken by this dance that he promised Salome that he would give her whatever she asked of him, even though it be half of his kingdom. Being persuaded by her mother, Salome asked for the head of John the Baptist. Herod gave the order and John was beheaded in prison and his head brought to him on a platter. John's disciples took the body of their teacher by night and honorably buried it and Herodias pierced the tongue of John with a needle

in many places and buried the head in an unclean place. What later happened to John the Baptist's head can be read on February 24. However, God's punishment quickly befell this group of evil doers. Prince Aretas, in order to cleanse his daughter's honor, attacked Herod with his army and defeated him. The defeated Herod was sentenced by the Roman Caesar, Caligula, to exile at first to Gaul and later to Spain. As exiles, Herod and Herodias lived in poverty and humiliation until the earth opened up and swallowed them. Salome died an evil death on the Sikaris (Sula) river. The death of St. John occurred before the Pascha [Passover] but its celebration on August 29 was established because, on that day, a church which had been built over his grave in Sebastia by Emperor Constantine and Empress Helena was consecrated. In this church the relics of John's disciples, Eliseus and Audius, were also placed.



**ABOUT BEING A PARISHIONER OF
SS. PETER & PAUL ORTHODOX CHURCH
MANVILLE, NEW JERSEY**

Following the Tradition of the Church, the purpose of membership in the Parish is to seek the knowledge of God and union with Him through Jesus Christ by the grace of the Holy Spirit, and to express that unity with God in Christ in all religious, moral, family and social activities. Generally, this expression consists of an enlightened obedience to the teachings of the Orthodox Faith, and is manifested in regular attendance at the divine services of the Parish, in frequent reception of the Holy Gifts of the Body and Blood of Christ, in care for the Parish property and buildings, in regular contributions in fulfillment of the financial commitment, and in doing all that is possible to promote the Christian spirit of love, unity and brotherly concern among members of the parish and witnessing to our Faith commitment to those outside the Parish.

A church member must:

- a. Have been sacramentally received into the Orthodox Church and consciously uphold and profess the Orthodox Faith and Moral Teachings;
- b. Be eighteen years of age or older;
- c. Be a regular communicant, that is, participant in the Holy Mysteries of Confession and Communion;
- d. Fulfill the stewardship obligations established by the Parish:
 1. *Treasure*: All members of the Parish are urged to make a commitment to the Parish, using the envelope system, rendering back to the Lord a first portion of what God has entrusted to us.
 2. *Time*: All members of the Parish are urged to set aside the first portion of their time for worship, fellowship, charitable service, and education;
 3. *Talent*: All members of the Parish are urged to offer their talents in service to the Church, remembering that each member of the Body of Christ has been entrusted with gifts of the Holy Spirit for the ministry of the Gospel (1 Corinthians 12).
- e. Must be officially registered by the parish priest to be part of the Parish Census.

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STORIES TO THINK ABOUT

BIG SINS AND LITTLE SINS

Once upon a time there lived a holy hermit. Many people came to him to ask his advice, and he received everyone kindly and helped each one to see more clearly their way in life.

Two women went on a pilgrimage to ask for the holy man's prayers and blessing. They had a long way to go on foot and as they walked they talked to each other.

"I am almost afraid of coming to Father," said one of them. "I have done a very evil thing. I tried to kill someone and it was only by accident that I did not murder him. I am a great sinner indeed and what will he say to me?"

"I am sorry for you," said the other woman. "It must be terrible to have something like this on one's conscience. Thank goodness there is nothing like this in my life. I have just the usual small sins that everyone has."

At last the two women approached the little hut in the woods where the hermit lived. He was sitting at his door-step and he greeted the two women kindly. Then he said:

"My friends, I have a little job for each one of you. Will you do it?" And both women said they'd be glad to do any work he gave them. The hermit gave each of the women a big canvas bag. Speaking to the woman who had sinned so heavily he said: "Please go and look for as large a stone as you can carry in this bag and bring it to me." Then he said to the other woman: "Go and fill this bag with many small stones and bring them to me." And the women hurried to carry out the work, wondering why it was necessary.

REPLACING THE STONES

A little later, when they brought their loads to the hermit, he said to the first woman: "Now go, and replace the stone in the exact place where you found it." The woman went, she found easily the mark in the ground where she had picked up the stone and placed it back exactly as it had been before. To the second woman the hermit told too: "Go and replace the stones you gathered in the places where you found them." But this task proved so hard that it was impossible to carry it out. The woman was able to replace just a few of the last stones she had gathered and then she got quite confused. She returned to the hermit with her bag still full of stones.

"Do you understand, my dear friends," said the hermit. "These stones are like our sins. When we commit a big sin and are sorry for it, we remember it; we think of it; we repent, and with God's grace we get rid of it. But we do not remember our small sins; we do not repent for them; and, added up one to another, their load can be much heavier than that of one big sin."