

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 7, 2018

WELCOME ARCHBISHOP MICHAEL!

SUNDAY/OCTOBER 7

19th Sunday After Pentecost

9:00a.m. Entrance of Archbishop Michael
into Church

9:30a.m. Divine Liturgy & Festal Meal to
follow (all invited!)

MONDAY/OCTOBER 8

7:00p.m. Vespers

TUESDAY/OCTOBER 9

St. Tikhon of Moscow, Enlightener
of North America (+1925)

8:00a.m. Divine Liturgy

THURSDAY/OCTOBER 11

6:30p.m. Compline

7-8:30p.m. Study Class: *"Scripture Reading
And Scripture Study – Difference & Tools"*

SATURDAY/OCTOBER 13

Iveron Icon of Theotokos

9:30a.m. Akathist to Iveron Icon; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 14

Fathers of the 7th Ecumenical Council

St. Parasceva of Serbia

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

and blessing of iconographers;

Coffee Hour; Church School



When the bishop blesses us during the service he uses a special set of candelabra—one with three candles bound together, and one with two candles bound together. The candles represent the Holy Trinity and the perfect union of God and man in Christ. (When we make the sign of the cross on ourselves, our three fingers held together represent the Holy Trinity, and our other two fingers represent Christ as fully God and fully man—just in the same way as the bishop's candles.)

Offerings Week of October 7

Relics Candle: for parishioners; in honor of St. John of San Francisco; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; for safe travel.

Olive Oil: in memory of Sarchisian & Bocai families; for the health of Bob & marie (anniversary); for the health of Lucia.

Wine: for the health of Emilia

Flowers: in honor of the Theotokos, our great Protectress; for the health of Larissa & Frank (anniversary).

Parish Synodicon: Memory Eternal!

Oct. 07, 1934 Josephine Vasevich

Oct. 07, 1948 Ann Cook

Oct. 07, 1961 Mary Rechetnikoff

Oct. 09, 1923 Nicholas Makovsky

Oct. 09, 1945 Mary Zydiak

Oct. 10, 1917 Elizabeth Tkach

Oct. 10, 1926 Francis Bongrost

Oct. 10, 1947 Fr. Michael Lototsky
(rector 1935-1946)

Oct. 11, 1961 Mary Lebedz

Oct. 11, 1969 Anna Evaniec

Oct. 11, 1978 Jacob Barnosky

Oct. 12, 1967 Timothy Zeban

Oct. 12, 1967 Matthew Zeban

Oct. 13, 2015 Sharon Kloss

Coffee Hour Schedule

Oct. 07 Festal Meal

Oct. 14 Chironaga, Molodoveanu, Vajda
& Sue

Counters Schedule

Oct. 07 Rebecca O. & Ekaterini M.

Oct. 14 Ciprian C. & Jill P.

Ushers Schedule

Oct. 07 Timothy S. & Peter B.

Oct. 14 Jerome S. & Adrian M.

Readers Schedule

Oct. 07 John Z. / Oct. 14 Peter G.

Adult Study Classes: The Thursdays of October – “The Orthodox Study Bible”

Oct. 11th: Reading & Studying Are Different

Oct. 18th: Historical, Typological & Transformation

Oct. 25th: Expanding sources of Scripture Study

In Conference Room 7-8:30p.m. Join us! Bring your Orthodox Study Bible.

Reminder to Those Approaching for Holy Communion on a Regular Basis

If, you are absent from the Sunday Divine Liturgy for 3 weeks or more in a row, you must go to Holy Confession in order to continue receiving the Holy Eucharist. This applies to both adults and children of Confession age (8 and up).

St. John Chrysostom Writes on How Jesus Christ Loves Us, the words our Lord addresses to each one of us personally (from Commentary on Gospel of Matthew)

I am a father, for you, a brother, a bridegroom, and a home, a nurse, and a dress, a root, and a cornerstone. Whatever you want I am for you. I don't want you to be in any need. I will serve you, because I came not to be served but to serve.

I am a friend, and a member, and a head, and a brother, and a sister, and a mother. I am everything for you.

Only be in contact with me. I have been poor for you and a wanderer for you. I have been on the cross and in the tomb for you. High above with the Father I mediate for you. Down here I arrived as an ambassador, sent by the Father to you. You are everything to me, a brother and a co-heir, a friend and a member of My Body. What more do you desire?

Scrip Fund-Raising Program

This is a new endeavor for our parish. It is a no-selling program that allows families to raise \$ for Ss. Peter & Paul Church. Scrip is just another way to pay for everyday purchases using gift cards in place of cash, checks and credit cards. Check out the information on the vestibule stand.

Reserve the Date – Sunday, November 4th

A Special Fall Celebration Dinner will be held after church services (12:00noon). Please join us!



Grace, Love, Communion

Anyone remotely familiar with the Divine Liturgy will immediately recognize this wonderful blessing during the Anaphora: “The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.”

The basis for this blessing is not the result of later “theological development” that became very consciously trinitarian following the Arian crisis and the First and Second Ecumenical Councils. Rather, we find here a scriptural passage that became part of the Liturgy presumably at a very early date. This blessing is actually the final verse of Saint Paul’s Second Epistle to the Corinthians 13:11-14 and is the culmination of his warm benediction—after a rather stormy letter!—to the local church in Corinth:

Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

The Lord Jesus Christ, God (the Father), and the Holy Spirit are named together as equal yet distinct Persons. This may be the Trinity in embryonic form, but it is still expressed emphatically. But not only are the Persons of the Trinity named. Saint Paul succinctly brings together the three most essential and enduring divine gifts that pour forth from the Persons of the Trinity and that sum up the Gospel and the entire New Testament—“grace,” “love” and “communion.” In his *Commentary on Paul’s Letters*, the unknown writer, referred to as Ambrosiaster, comments on the essential unity of these mighty gifts:

Here is the intertwining of the Trinity and the unity of power which brings all salvation to fulfillment. The love of God has sent us Jesus the Savior, by whose grace we have been saved. The communion of the Holy Spirit makes it possible for us to possess the grace of salvation, for he guards those who are loved by God and saved by the grace of Christ, so that the completeness of the Three may be the saving fulfillment of mankind.

These “uncreated energies” create, sustain, inspire and transform our lives within the Church. A community characterized by the presence of these divine gifts would certainly reflect the words of Christ: “You are the light of the world. A city that is set on a hill cannot be hidden” [Matthew 5:14]. A community devoid of such gifts would be reduced to a club.

In fact, if put into practice, this entire final blessing could be seen as the Apostle's description of an ideal local church, or parish. Before all of the planning committees and their proposed programs are put into place; before the necessary stewardship drives are organized; before, even, the "evangelization committee" begins the work of "growing the Church"—before all of this, on the most foundational level, the local church must be the "place" where grace, love and communion are present and active, together with "peace," mutual love, and unity of mind. This is the type of church in which people would desire to be active, to which they would give generously, and about which they would witness to others. The Divine Liturgy exhorts us to this when preparing us for our shared recitation of the Nicene Creed: "Let us love one another, that with one mind we may confess Father, Son and Holy Spirit, the Trinity, one in essence and undivided."

Clear remnants of the "holy kiss" referred to in this passage still exist to this day, though often limited to the concelebrating clergy, the exchange of a kiss during the paschal season, and simply the affectionate greeting of members of a parish. Saint John Chrysostom, in his *Homilies on the Epistles of Paul to the Corinthians* 30.2, reminds us why a certain type of kiss can indeed be "holy:

What is a holy kiss? It is one that is not hypocritical, like the kiss of Judas. The kiss is given in order to stimulate love and instill the right attitude in us toward each other. When we return after an absence, we kiss each other, for our souls hasten to bond together. But there is something else which might be said about this. We are the temple of Christ, and when we kiss each other we are kissing the porch and entrance of the temple.

Being pastoral, the Apostle Paul realized that the Corinthians needed a strong and affirmative blessing to end his correspondence with them, a correspondence that was often filled with chastisement and correction. At times, he was clearly angry and employed more than a little bit of calculated irony—and even sarcasm. Yet, he never lost sight of his burning desire that the Christians of Corinth manifest the new life to which they were called and into which they were baptized when they received the Gospel. For this reason, he labored and struggled to properly articulate a sound understanding of such seemingly disparate themes as the resurrection of the dead and a Christ-centered sexual morality. We can only believe him when he assured the Corinthians that he wrote to them in tears, fearing for their salvation as he begged them to repent of their sins. The apostle, who himself was the astonished recipient of the unmerited forgiveness of God, was convinced that the "grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit" were able to transform a wayward community so that it would truly be the "Church of God" residing in Corinth or Cincinnati, or wherever God is pleased to raise up a people to the glory of His Name.
