

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: frjames@ssppoc.org Website: www.ssppoc.org

Face Book: Friends of Ss. Peter & Paul Orthodox Church

Diocese of NY-NJ: www.nynjoca.org

BULLETIN OF MAY 19, 2019

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 19

4th Sunday of Pascha

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Ch. School & Teen Class

MONDAY/MAY 20

7:00p.m. Vespers for Ss. Constantine
& Helen (May 21)

TUESDAY/MAY 21

7:00p.m. Vespers
7:30p.m. Lesser Blessing of Waters

WEDNESDAY/MAY 22

Mid-Pentecost (25th of 50th Days)
8:00a.m. Divine Liturgy

THURSDAY/May 23

6:30p.m. Compline
7:00p.m. Study Class: *The Passover of
Christ- What was Accomplished on the
Days of Friday, Saturday and Sunday*

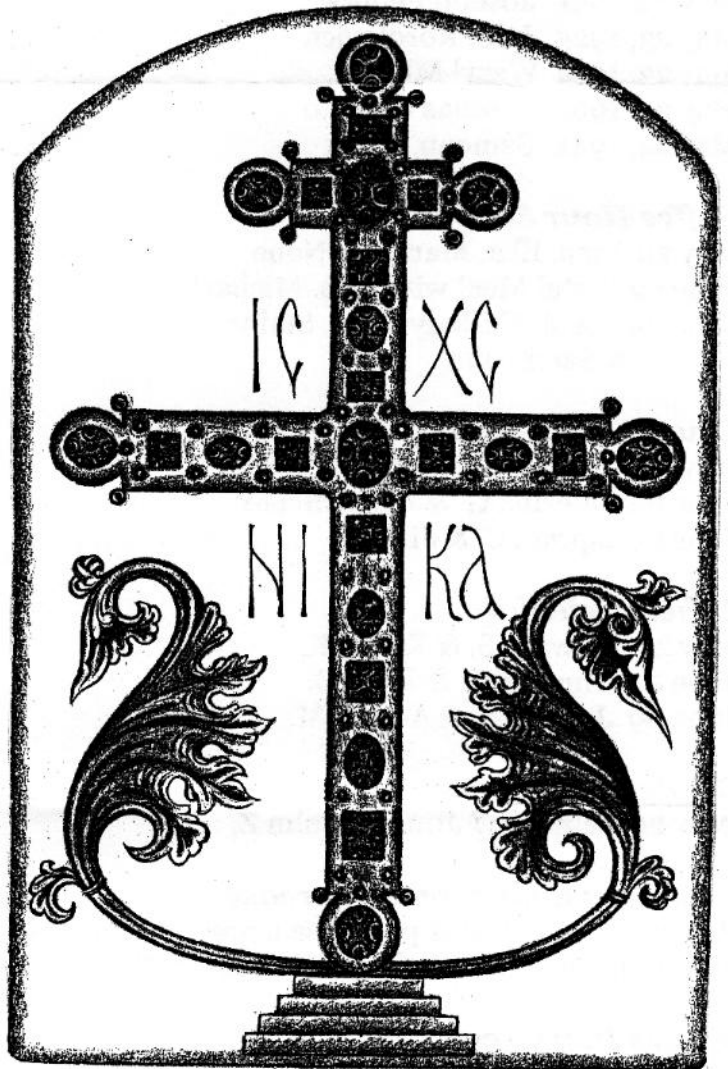
SATURDAY/MAY 25

9:30a.m. Akathist; Confessions
11:00a.m. Entrance Into Orthodoxy of
Timothy Z. & Daniel D.
5:30p.m. Vespers & Compline; Confessions

SUNDAY/MAY 26

5th Sunday of Pascha

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Q. & A. Period



Offerings Week of May 19

Relics candle: in memory of St. John of San Francisco; in memory of Michael, Justina, Rosalie, Anastasia, and Ivanna; in memory of Nicholas, Eleanore, Jerome, John, & Ann Marie.

Olive Oil: in memory of Sarchisian and Bocai families.

Flowers: for the salvation of Helen (names day).

Parish Synodicon: Memory Eternal!

May 19, 1939 Gregory Halkovich

May 21, 1985 Julia Grigorieff

May 22, 1939 Ephrem Demianov

May 22, 1951 Joseph Fenuck

May 23, 1925 John Korolovich

May 23, 1954 Wasyl Mlinetz

May 23, 1962 Thomas Cimpko

May 24, 1941 Semeon Kozak

Coffee Hour Schedule

May 26 Inga, Eka, Marina & Nona

June 02 Festal Meal with Abp. Michael

June 09 Sokol, Nasledysheva, Staina
& Sarchisian

Counters Schedule

May 26 Larissa M. & Paulina N.

June 02 Katerina G. & Ekaterina M.

June 09 Ciprian C. & Jill P.

Ushers Schedule

May 26 Edward S. & Kahka K.

June 02 Timothy S. & Peter B.

June 09 Jerome S. & Adrian M.

Reader's Schedule

May 26 Daniel T. / June 02 John Z.

Cemetery Grave Price Increase

Parishioners may still purchase a grave at the cost of \$1,200. On June 1st, the price becomes \$1,500.

Names Day Greetings

St. Constantine/May 21: Constantine Gorbatuk

Many Blessed Years!

Check On-Line Calendar on website

May 24-27/ Fri. – Mon. 115th Memorial Day Pilgrimage to Monastery of St. Tikhon

May 25/Sat. Entrance into Church of Timothy Z. & Daniel D. 11:00a.m.

June 01/Sat. 10:00a.m. Workshop for Parish Council Members at Ss. Peter & Paul, So. River

June 8/Sat. Liturgical Music Workshop in Rahway from 9:30 to 3:00p.m. Pre-registration required

(see posted flyer with registration forms)

Honoring Graduates – June 9th, Sunday

Please give Fr. James the names of those graduating as soon as possible.

May Month Is Cemetery Care Offering

Every May month, we ask your support in providing for the up-keep of our cemetery. Please use the Cemetery Care Envelope. The Lord bless!

Visit of Archbishop Michael – June 1 & 2

June 1/Sat.

5:00p.m. Confessions

5:30p.m. Vigil with Archbishop Michael

7:30p.m. Informal Supper with Archbishop Michael in Lower Hall.

June 2/Sun.

9:00a.m. Entrance of Archbishop Michael into the church,

9:30a.m. Divine Liturgy; followed by Festal Meal
Please make every effort to be on time and celebrate with our Archbishop the last Paschal Sunday of "Christ is Risen," and share fellowship with our parish community family!

Flowers You May Bring to Church

It is always wonderful to have many flowers in church. While you may subscribe to them on the Offering sheet, you may also bring them yourself to the church. St. Luke of Crimea says: "The fragrance of flowers is an incense to God. Flowers are censers."

WHICH IS GREATER?

Saint Paisios the Athonite

"It is good to have the intellectual powers that take man to the moon, costing billions of dollars... but it is better to have the spiritual powers that raise man to God, his ultimate destination..."

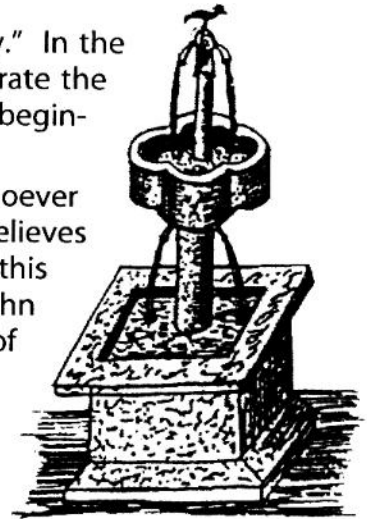


MIDFEAST OF PENTECOST

The time of Pentecost is 50 days. Indeed, the word Pentecost, means "fifty." In the middle of the feast, that is on the 25th day, always a Wednesday, we celebrate the feast known as Mid-Pentecost. The feast unites and connects Pascha (the beginning) with Pentecost (the ending).

The symbol of water provides the theme for the feast of Mid-Pentecost. "Whoever is thirsty should come to Me and drink." As the Scriptures says, "Whoever believes in Me, streams of life-giving water will pour out from his heart." Christ said this about the Spirit which those who believe in Him were going to receive (John 7:37-38). This passage is also part of the Gospel reading for the Sunday of Pentecost.

Anticipating the gift of the Holy Spirit by Christ, the Troparion and Kontakion of Mid-Pentecost express the yearning of the believer with these words:



Troparion

In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness, as Thou didst cry to all: If anyone thirsts let him come to Me and drink! O Christ God, Fountain of our life, glory to Thee!

Kontakion

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and draw the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life.

A Blessing of Water takes place on this feast. We may bring vessels to church the next time we come for services so as to bring the newly-blessed waters to our homes.



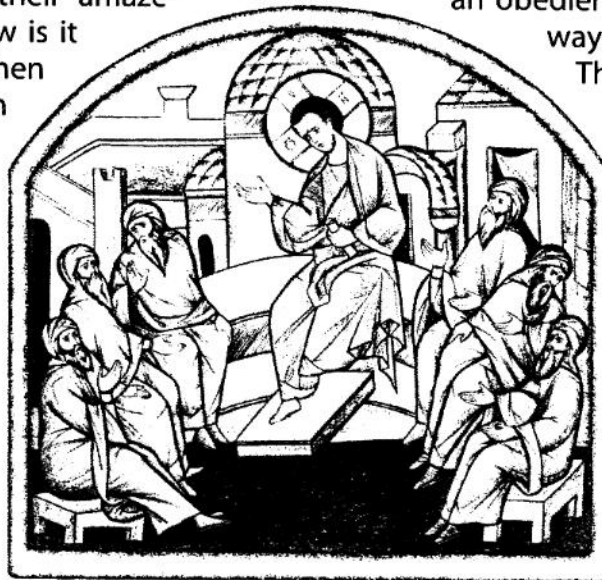
THE ICON OF MID-PENTECOST

From the Incarnate God – Volume 2



The iconography adopted by the Church to illustrate Mid-Pentecost shows us Jesus Christ teaching in the Temple, just as in the Gospel. Christ is sitting at the center of a circle of Jewish scholars and wise men. These express their amazement at His knowledge: "How is it that this Man has learning, when He has never studied?" (John 7:15). In answer to this question, Jesus speaks of His connection to the Father, of His divine origin.

Most often, the icons of Mid-Pentecost represent Christ's first encounter in the Temple with the doctors of the Law – this is the episode described by St. Luke, when Jesus was twelve years old (Luke 2:41-50). "Did you not know that I must be in My Father's house?," He says to His



worried parents, thus openly declaring that He is the Son of God and that He must carry out His mis-

sion. On that day, Christ declares His independence from Joseph and Mary, escaping their tutelage. He tells them about His unique link with God the Father. He accepts filial obedience to the end, an obedience which will lead Him all the way to the Cross. "Not My will, but Thy will be done!" (Luke 22:42).

Divine Wisdom is revealed to the doctors of the Law who admire the wisdom of the Child, revealing Jesus as the Child-Emmanuel announced by the Prophets (Isaiah 7:14). The authority of His teaching is already confirmed during His infancy, for "He is before all things," He precedes creation (Colossians 1:17 and Proverbs 8:22-30), "He is begotten, not made, of one

essence with the Father" (the Creed). He is "the Wisdom, the Word, and the Power of God" (From Matins of Pascha).

A PRAYER TO END ABORTION

(Great is the power of Prayer – add this prayer to your prayer rule, if not daily at least once a week. Share the Prayer with others)

O LORD JESUS CHRIST, WHO DIDST SHED THY PRECIOUS BLOOD UPON THE CROSS FOR THE SALVATION OF ALL MANKIND: RECEIVE THE SOULS OF ALL THE INNOCENT PRE-BORN BABIES, WHO HAVE BEEN, ARE BEING, OR WILL BE SLAUGHTERED TODAY IN THE HOSPITALS AND ABORTION CHAMBERS THROUGHOUT OUR NATION. AND AS THEIR UNTIMELY DEATHS HAVE PREVENTED THEM FROM RECEIVING THE GRACE OF HOLY BAPTISM, I ENTREAT THEE TO ACCEPT THEIR INNOCENT BLOOD AS THEIR BAPTISM (AS THOU DIDST WITH THE EARLY MARTYRS); SO THAT THEY CAN SHARE ETERNITY WITH THEE. TO THE DOCTORS, NURSES, PARENTS AND HOSTS OF ACCOMPLICES RESPONSIBLE FOR THIS INFANTICIDE, GRANT TEARS OF REPENTANCE; SO THAT THEY CAN RUN TO THEE FOR FORGIVENESS AND HEALING, AND THUS AVOID THE ETERNAL DEATH OF THEIR SOULS. I BELIEVE THAT ALL THINGS ARE POSSIBLE WITH THEE, O LORD. THEREFORE, I ENTREAT THEE ON THIS DAY, THROUGH THY DIVINE GRACE, TO CONVINCE AT LEAST ONE MOTHER IN EVERY STATE TO CANCEL HER ABORTION AND BRING HER CHILD TO FULL TERM; AND TO CONVINCE ONE DOCTOR IN EVERY STATE TO REPENT OF HIS ACTIONS, AND NEVER AGAIN KILL A CHILD IN THE WOMB. RECEIVE MY PRAYER, O LORD, EVEN THOUGH IT IS OFFERED TO THEE FROM SUCH A SINFUL AND UNWORTHY SERVANT; AND UNITE MY ENTREATY WITH THOSE OF ALL THE OTHER BROTHERS AND SISTERS THAT ARE CRYING OUT TODAY ON BEHALF OF ALL THY LITTLE ONES, WHO ARE NOW BEING FORMED IN THE WOMBS OF THEIR MOTHERS. DELIVER US AND OUR NATION, O LORD, FROM THIS SHEDDING OF INNOCENT BLOOD! FORGIVE US! HEAL US! SAVE US! AMEN.



FOR CONSIDERATION:

- Since the Roe vs. Wade Supreme Court decision in 1973 there have been 60 million aborted innocent infants.
- There are 125,000 abortions everyday in the USA.
- What is 60 million people? Think of the following States having no people living within them: New Jersey, New York, Pennsylvania, Maryland, Delaware, Connecticut, Massachusetts, Maine, Vermont, Rhode Island and New Hampshire.
- When evil proliferates and is sanctioned by government and society, the Lord – to bring us back to His Righteousness – allows us to wallow and descend in our sinfulness. “So I gave them up unto their hearts’ lusts; they shall walk in their own imaginations” (Psalm 80:13). Do you wonder why our society is becoming more evil, more violent, more corrupt, more selfish, lacking in basic common sense, engaging in public manifestations of sinful behavior, more opposed to Christians expressing their Faith? The blood of the aborted infants is not repented of. The blood of innocent infants continues to flow. The stain of the sin of abortion remains, continues to be indulged in and is seen as a “right” not as a sin. “Alas, sinful nation, a people full of sins, an evil seed, lawless children. They forsook the Lord; they have provoked the Holy One of Israel. Why should you still be struck as you continue in lawlessness? The whole head is in pain, and the whole heart in sadness” (Isaiah 1:4-5). If we love our Lord God; if we love our nation and desire for our society to experience healing – this must be in accordance with God’s Will - we must be zealous in combating the evil of abortion.

How to Revive a “Dead” Church

Source: Frederica.com <<http://frederica.com/writings/how-to-revive-a-dead-church.html>>

FREDERICA MATHEWES-GREEN <http://www.pravmir.com/author/user_1289841336/> | 07 MAY 2019

Here's something I hear from time to time: "I'd like to join the Orthodox Church, but I visited a local church and it just felt dead."

When I hear this it's about Orthodox churches, but that needn't be the case. It could be any church or denomination; it might sound good on paper, but the local church on Sunday morning feels empty and drained.

It's tempting to say, "That shouldn't make any difference. Focus on your own prayer life." But, actually, I know what these people mean. Sometimes, when you visit a church, something just feels "off." It makes you really eager to get out of there.

I've puzzled over what this is, exactly. It seems like, anywhere the same people gather regularly—a school, an office, a church—a hard-to-define quality develops, an atmosphere or a mood. Even though I know that quality or mood shouldn't affect me, it does. I can't just ignore it.

The first impulse, when that happens, is to get out of there, and look for a church that feels more alive. But there's another possibility: a "dead" church can be revived. There are things you can do to bring a church, of whatever denomination, to life.

Go back to that moment when you were looking around the congregation and feeling dismayed. It's been said that 20 per cent of the people in a church do 80 per cent of the work. When you first visit a church, most of what you see will naturally be that 80 per cent. It seems like they aren't really engaged with worship; maybe, you think, they're there for social reasons, or just out of habit.

But the 20 per cent whose faith is strong, the ones who pray and read the bible, who sincerely seek the Lord—they're there too; they're just not as visible. In every congregation, there is a hidden "starter set" of committed people. Your task is to find them, band together with them, and begin to fan the flame.

You'll find, no doubt, that the pastor is on your side. A pastor's life isn't easy, and it doesn't pay well, either. People take up the calling despite this because they sincerely want to help others deepen and strengthen their faith. If things feel "off" in church, if there's a vacant feeling, a rattling-around chill, it not because that's how the pastor likes it. So, if you want to understand this church, listen to him. He knows the people in the congregation better than anyone else does, and he knows what prayer groups or book studies have been effective in the past.

Now, where are you going to find these more-committed people? One place is mid-week services. People who take the trouble to go to church when it isn't Sunday morning probably have a motivation similar to yours.

Say you notice somebody who comes regularly to mid-week services, or arrives early on Sundays and stays late, or carries a well-worn bible (or prayer rope, in an Orthodox church)—any kind of tip-off. Take the initiative and make contact. On Sunday, look around for them during coffee hour, and go over and start a conversation. Find out if you are reading the same books, or mention something in worship that you found meaningful. Build bridges.

This next part might be shocking, so brace yourself: these people might not be the same age you are. They might not dress in ways you find attractive. They might not read as much as you do, or not read the same things. If you walk with them to their car, you might see a bumper-sticker you don't like.

Don't let these things throw you off. As you become fond of someone, the very things that were initially off-putting can transform and become endearing.

It's likely that some of these people will literally be little old ladies. That's OK. Someone who's had decades of experience with prayer might be just what you need in your life right now. Also, sometimes old ladies turn out to be interesting. I know because I am one.

If you attend a liturgical church, you can also remind yourself that, even if the church's atmosphere dismays you, you are still receiving communion. The Prophet Elijah, alone in the wilderness, was sustained by ravens who brought him bread. In the Divine Liturgy, the Holy Spirit gives you the Bread of Life; ultimately, that's all you need.

Remember also that bitter, discouraged Elijah was less alone than he thought he was. He complained that he was the only faithful person remaining in the land, and the Lord revealed that there were another 7000 who had never abandoned the faith.

Here's another practical suggestion: Pray through the church directory, a page or two every day. When you get to the end, start over. Invite your church-friends to do the same, praying for each person by name. Don't pray for God to change them; just call them to mind, remembering them, as St. Paul did ("I remember you constantly in my prayers," 2 Timothy 1:3; "I remember you in my prayers," Philemon 1:4). Just lift them up before the Lord; The Lord knows better than you do what they need.

If you know of specific needs, for healing perhaps, of course you can include those requests. Let the pastor know that you and your friends are glad to pray for any needs he thinks it right to share.

This habit of praying through the directory has the practical benefit of teaching you the names of everyone in the church. It will help you remember who's married to whom, which kids go with which families, and so on.

In time, this habit of praying for all the congregation by name will change something inside of you. The worshippers will stop seeming like a mass of indistinguishable faces. They will be revealed instead as what they always were: unique individuals, each of whom is thoroughly known and loved by Christ. The congregation is not a block of stone but a mosaic, composed of countless faces.

That's so often the way with spiritual growth: you realize something was true all the time. Christ was *already* present, already working in these lives, long before you walked in the door. He was already loving them and calling them into a closer relationship with himself. And, fortunately, they're people who are already in the habit of coming to church. A line in a hymn, a scripture reading, a sermon illustration, may be just the spark they need. Your role is to pray.

There probably are more prayerful and faithful people in the congregation than you've been able to see. Superficial factors, like clothing and age, may be rendering them invisible to you. In C. S. Lewis's *The Screwtape Letters*, a senior devil teaches a young devil how to corrupt his "patient." Although the young man in question has started going to church, it's not necessarily a lost cause, because of his preconceptions about what the Church should look like.

When he gets to his pew and looks round him, he sees just that selection of his neighbors whom he has hitherto avoided. You want to lean pretty heavily on those neighbors. Make his mind flit to and fro between an expression like "the body of Christ" and the actual faces in the next pew.

It matters very little, of course, what kind of people that next pew really contains. You may know one of them to be a great warrior on [God the Father's] side. No matter. Your patient, thanks to [the Devil], is a fool. Provided that any of those neighbors sing out of tune, or have boots that squeak, or double chins, or odd clothes, the patient will quite easily believe that their religion must therefore be somehow ridiculous.

As time passes, and church members who are prayerful and intentional find each other, a kind of chemical change takes place. They find that they constitute a living community within the congregation. They sense that they are upheld by each other's prayers. When they come to worship, they do so prepared to love and serve God.

A quality of warmth and illumination accompanies them, and it begins to pervade worship. This is something others can sense—even those people you'd written off. Christ is Life, and everyone seeks life. The warmth of faith is attractive in the sense that a magnet is attractive, and it draws people forward. You are moving toward a tipping point, in which the Light of Christ becomes so perceptible that the feeling of worship on Sunday morning is transformed.

If you think a congregation is "dead," your only option is not to go somewhere else. Where Christ is, there is resurrection. By finding and befriending other church members who are spiritually strong, by following the pastor's vision, and by giving prayer support to the work God is already doing in worshippers' lives, you can help bring a congregation to life.



HOW CHRIST SAVES US

St. Philaret of Moscow

Every Christian should find for himself the imperative and incentive to become holy. If you live without struggle and without hope of becoming holy, then you are Christian only in name and not in essence. But without holiness, no one shall see the Lord, that is to say they will not attain eternal blessedness. It is a trustworthy saying that Jesus Christ came into the world to save sinners (1 Timothy 1:15). But we deceive ourselves if we think that we are saved while remaining sinners. Christ saves those sinners by giving them the means to become saints.