

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MAY 26, 2019

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 26

5th Sunday of Pascha

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

MONDAY/MAY 27

**115th Pilgrimage to the Monastery
of St. Tikhon, So. Cannan, PA.**

TUESDAY/MAY 28

7:00p.m. Compline & Akathist to the
Risen Jesus

FRIDAY/MAY 31

7:00p.m. Vespers (St. Justin of Serbia)
Confessions

SATURDAY/JUNE 1

Stewardship Conference at Ss. Peter & Paul
Church in So. River (10a.m. to 3:00p.m)

5:00p.m. Confessions

5:30p.m. Vigil Service with Archbishop Michael

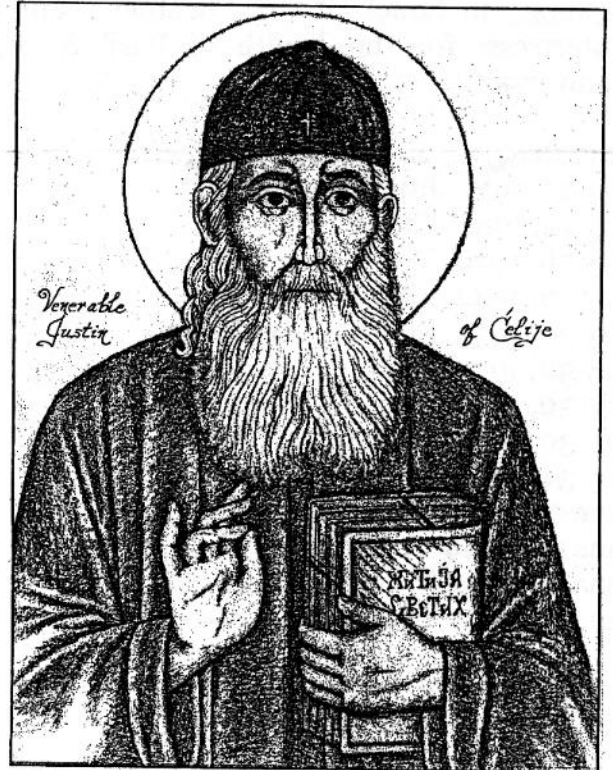
7:30p.m. Light Supper in Lower Hall with
the Archbishop and Informal Q. & A.

SUNDAY/JUNE 2

6th Sunday of Pascha

9:00a.m. Entrance into Church of Archbishop
with Vesting and Hours

9:30a.m. Divine Liturgy; followed by Festal
Meal with Archbishop



TROPARION, Tone 4

As Orthodox sweetness and divine nectar, Venerable
Father* thou dost flow into the hearts of believers as a
wealth;* by thy life and teachings thou didst reveal thyself to
be a living book of the Spirit, most wise Justin;* therefore
pray to Christ God the Word* that the Word may
dwell in those who honor thee.

It is now high time—the twelfth hour—time for our
Church representatives to cease being nothing but the
servants of nationalism and for them to become bishops
and priests of the One, Holy, Catholic, and Apostolic
Church. The mission of the Church, given by Christ and
put into practice by the Holy Fathers, is this: that in the
soul of our people be planted and cultivated a sense and
awareness that every member of the Orthodox Church
is a Catholic Person, a person who is for ever and ever,
and is God-human; that each person is Christ's, and is
therefore a brother to every human being, a ministering
servant to all men and all created things. This is the
Christ-given objective of the Church. Any other is not an
objective of Christ but of the Antichrist. For our local
Church to be the Church of Christ, the Church Catholic,
this objective must be brought about continuously
among our people.

Offerings Week of May 26

Relics candle: in memory of Ivanna; asking for help from God for help in selling hosue and thanksgiving; in memory of Nicholas, Eleanore, Jerome, John, & Ann Marie.

Olive Oil: in memory of Sarchisian and Bocai families; for the health of Matthew (birthday); in memory of Michael, Justina, Rosalie, Anastasia and Ivanna.

Wine: for the health of Rachael (birthday).

Flowers: in honor of the Theotokos, our Great Protectress; for the health of Basil & Barbara (anniversary).

Parish Synodicon: Memory Eternal!

May 25, 1977 Julian Sudillo
May 27, 1988 Tatiana Shvridrik
May 28, 1970 Mary Szhwahla
May 29, 1942 Elizabeth Bulat
May 30, 1953 Emil Wilhousky
May 30, 1939 Dominick Stokolovsky
May 30, 1949 Anna Kuchner
May 30, 1963 William Marchison
May 31, 1963 Michael Dziga
June 01, 1961 Alex Horbel
June 02, 1929 John Senko
June 02, 1951 Wasył Bondarenko
June 02, 2017 Xenia Bodenchuk

Coffee Hour Schedule

June 02 Festal Meal with Abp. Michael
June 09 Sokol, Nasledysheva, Staina
& Sarchisian

Counters Schedule

June 02 Katerina G. & Ekaterina M.
June 09 Ciprian C. & Jill P.

Ushers Schedule

June 02 Timothy S. & Peter B.
June 09 Jerome S. & Adrian M.

Reader's Schedule

June 02 John Z. / June 09 Austin K.

Lenten Collection for New Building at St. Andrew's Camp

A total of \$2,500 was achieved. The Lord bless!

Names Day Greetings

St. Theodosia/May 29: Tessie Nevitt
Many Blessed Years!

Many Blessed Years!

To the newly-illuminated servants of God, Timothy Zelinski & Daniel Donnelly. We welcome them as members of the Orthodox Church and parishioners of Ss. Peter & Paul Church.

Check On-Line Calendar on website

June 01/Sat. 10:00a.m. Workshop for Parish Council Members at Ss. Peter & Paul, So. River
June 06/Thurs. Feast of the Ascension
June 8/Sat. Liturgical Music Workshop in Rahway from 9:30 to 3:00p.m. Pre-registration required (see posted flyer with registration forms)
June 15/Sat. Memorial Saturday: 9:30a.m. General Memorial Service at cemetery
June 16/Sun. Feast of Pentecost
June 19/21 Fast Freed Wed. & Fri.
June 24/Mon. Feast Nativity of the Baptist
June 24/Mon. Ss. Peter & Paul Lent (5 days)
June 29/Sat. Feast of Ss. Peter & Paul

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!

During Jesus' time on earth, He chose twelve men to be his friends and disciples. He taught these men about God and his Kingdom, and after He rose from the dead and ascended to heaven, He gave these men the job of caring for the new church.

These were the Apostles, and they were also the first bishops. The men who took care of the Church after the Apostles were also called bishops, and so this job has been passed down from bishop to bishop until today. This is Apostolic succession.

The bishop's job is to preserve the purity of the Orthodox faith. Sometimes people make mistakes about the doctrine of the Church. Sometimes people teach the wrong things about the faith on purpose. The bishop guards the Church from this false teaching. He passes on to us what God in Trinity has shown us about Himself through Christ and the Apostles.

The things that God has shown us are contained in the Scriptures, the writings of the Church Fathers, the Incarnation and teachings of Christ, the canons, and the rest of Holy Tradition. The bishop makes sure that the Church remembers and practices these things that God has shown us.



After the bishop's blessings, and at many other times during the service, the choir leads the congregation in singing a special song to the bishop. We always sing this song in Greek, because Greek was the language of the early Church. The words mean "Preserve O Lord, Our Master and Bishop for Many Years."



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.)



*St. Justin of Serbia:
What is Orthodoxy?
What is an Orthodox Christian?*

What is the essence of Orthodoxy? It is the God-man Christ. Everything that is Orthodox has a divine-human character: knowledge, the senses, the will, the mind, morality, dogma, philosophy, and life. divine humanity is the only category in which all the manifestations of Orthodoxy are received and fully operate. In all of creation, God occupies the first place, man the second. God leads while man is led; God acts and man cooperates. God does not act transcendently. He is not the abstract God of deism, but rather the God of the most immediate historic reality, the God of revelation, the God who became man and lived within the categories of our human existence while appearing everywhere as absolute holiness, goodness, wisdom, justice, and truth.

As the perfect God-man, nothing within the categories of human life remain unknown (cf. John 2: 25; Heb. 2: 14, 17-18). It is precisely for this reason that He became man, although remaining God, in order to give to human nature divine power which would lead humanity to an intimate, divine-human, union with God. This divine power continuously acts within His divine-human body, that is, the Church, by uniting men with God through a holy life in grace. The Church is nothing other than that wondrous divine-human organism where, through cooperation of divine grace and the free activity of man, the entire man and everything that is human, save sin, is immortalized and refashioned in a divine-human way.

In the divine-human organism of the Church each believer constitutes a dynamic constituent cell of the organism and lives by the life-giving, divine-human power of Christ. For someone to be a member of the Church, this signifies that he is incorporated into the God-human Christ and has become united into His one body (Eph. 3: 16) as an organic member of His divine-human body (Eph. 5: 30; 1 Cor. 12: 12-13). In a word, the member of the Church becomes divinely-human in the fullness of his human personality. When he has succeeded in this, man arrives at the divine-human unity of life and experiences the living and immortal realization that he has passed from death to life (John 5: 24; 3: 36; 11: 25-26). He continuously experiences throughout his entire being that the Church, a divine-human organism, is the God-man extended into the ages. Christ, as a divine-human person, is unparalleled, but as theanthropic power and life he continuously reappears in every Christian, since every Christian is an organic member of His divine-human body, the Church.

Before speaking to the bishop, we ask for his blessing by bowing at the waist, with our right hand lowered to, but not touching the ground. We straighten up and cup our hands. The bishop blesses us with the sign of the cross and places his hand in ours. As he does so, we kiss his hand.

We kiss the bishop's hand (as we may also kiss the hand of a priest), recognizing that his hands touch the holy things--the Eucharist and the Chrism--when he breaks and distributes the Holy Eucharist at Communion, and at the laying on of hands at Ordination.

If the bishop should enter a room where we are seated, we should rise and stand quietly until he sits, or tells us to sit. When he rises to leave (or for whatever reason), we should rise, too. And, when the bishop leaves, or if we leave before the bishop, we should ask for his blessing.

The Difference Between Praying for Healing and Cure

Christians are called to pray for the sick. But often people to continue to suffer? Perhaps it is because we are praying for a cure when we should be praying for healing?

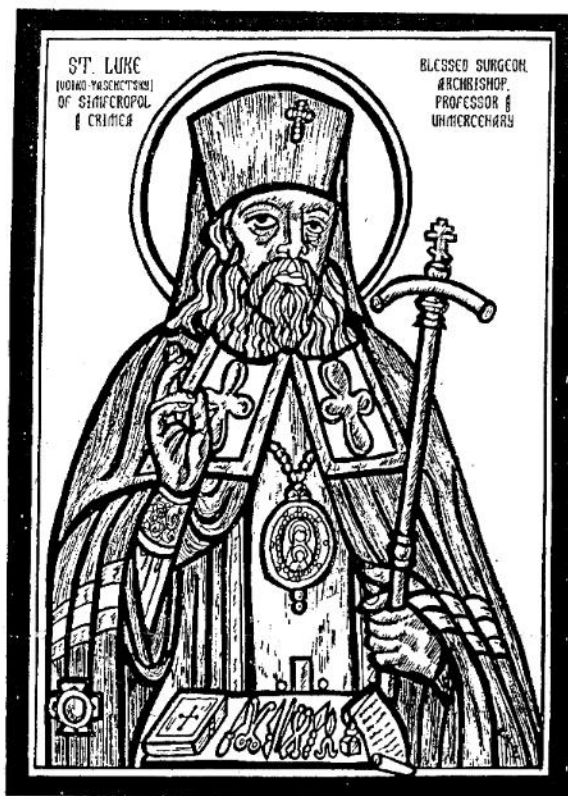
Healing is About Salvation

Christ can cure people through prayer but, through our prayers we are asking for something more. We are asking for complete healing, which is salvation and union with Christ. Christ's passion, death and resurrection is about turning the worst thing possible – our death – into the best gift every: birth into a new, transformed and glorified life.

This is healing.

Listen to the words of the prayer by the priest over the oil: "...sanctify this oil, O Master, that it may bring healing to those who are anointed with it, relief from every passion (i.e. sins), from every sickness of flesh and spirit, and from all evil, so that Thy holy name may be glorified."

Healing is much more than getting your illness cured.



Healing is Making a Difference

Hope is not about believing you can change things (such as curing a disease). Hope is believing that what you do makes a difference (such as bringing healing to your beloved one).

There is a difference between "healing" and "curing." We may not be able to cure someone with Alzheimer's or dementia, but we can heal him or her.

Healing is Wholistic

Curing is fixing the one, specific problem. But healing encompasses the whole person: mind, body, emotions and soul. In other words, curing is the domain of doctors, and healing the domain of the Christian. Healing is what we Orthodox Christians are called to do.

"Is any among you sick? Let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord." (James 5:14)

We are asking for healing and is should not be confused with being cured. After all, no matter what, we will one day die. Cures are only temporary.

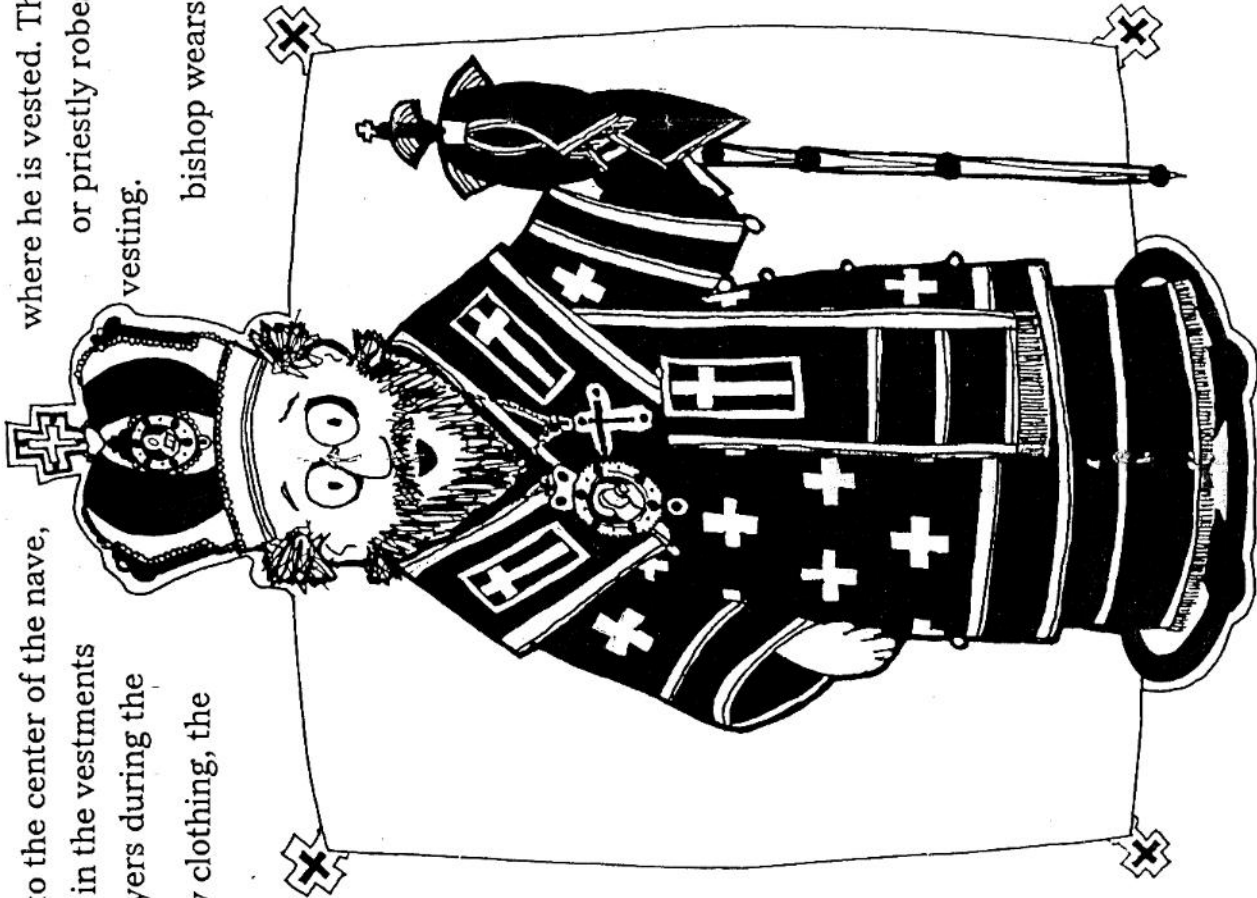
Next, the bishop moves to the center of the nave, and servers clothe the bishop in the vestments. The deacon reads special prayers during the vesting.

In addition to his priestly clothing, the

The bishop's head covering is called a mitre. It reminds us of a crown, and is a sign of the bishop's authority in the Church.

The bishop wears a cross, like a priest, and also a panagia, an icon of Jesus and His mother Mary, the Theotokos. The icon helps the bishop remember to keep his heart pure.

During the service, the bishop stands on a raised platform covered with a circular rug. The picture of the eagle on the rug reminds us that the bishop watches over the Church like a wise and far-seeing eagle.



bishop wears some special vestments:

His robe is called a sakkos, and it reminds us of the seamless robe which the soldiers took from Jesus at the cross.

Over the sakkos the bishop wears a long omofor which wraps around his shoulders. Every priest wears such a stole as a sign of his priestly office.

The bishop carries a staff called a crozier which is a sign of his spiritual authority. The crozier is like the staff of a shepherd; the Church is like the sheep, and the bishop is like a shepherd who guards us.

When the vesting is completed, the bishop gives a second blessing and the liturgy begins.