

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 JUNE 16, 2019

SUNDAY/JUNE 16

PENTECOST – TRINITY SUNDAY

(One of “12 Great Feasts”)

9:10a.m. Hours; 9:30a.m. Divine liturgy
with Vespers & Kneeling Prayers;
Coffee Hour; 12-2p.m. Open Church Doors

MONDAY/JUNE 17

Day of the Holy Spirit

7:40a.m. Hours; 8:00a.m. Divine Liturgy
7:00p.m. Compline with Akathist to the
Holy Spirit

WEDNESDAY/JUNE 18

6:30p.m. Compline
7-8:30p.m. Study Class: *“The Holy Spirit
In the Church and the Sacraments”*

SATURDAY/JUNE 22

9:00a.m. Memorial Ivanna Parsells at
cemetery (in case of rain, in church)
5:30p.m. Vigil; Confessions

SUNDAY/JUNE 23

All Saints Sunday

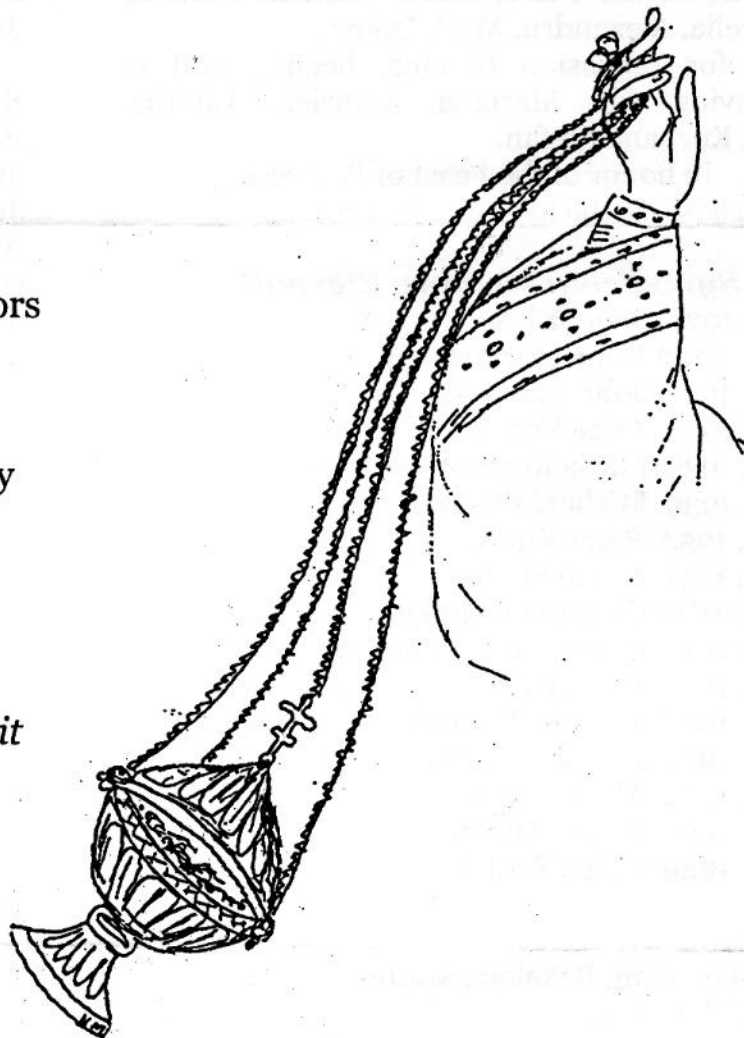
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; 12-2p.m. Open Church Doors
6:30p.m. Vespers

MONDAY/JUNE 24

Nativity of St. John the Baptist

Beginning of Apostles Lent (June 24-28)

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



Offerings Week of June 16

Relics candle: in memory of Ivanna; in memory of Michael, Justina, Rosalie, Anastasia and Ivanna; in memory of Nicholas, Eleanore, AnnMarie, John and Jerome.

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Gabriela, Floarea, Gheorghe, Elena, Petre, Maria, Mihail, Anicuta, Ilie, Aurelia, Alexandru, Mari, Doina.

Wine: for remission of sins, healing and in thanksgiving for Mariana, Gabriel, Tabitha, Simona, Kurt and Stefan.

Flowers: in honor of the Feast of Pentecost.

Litya Breads: for the health of Ekaterina.

Parish Synodicon: Memory Eternal!

June 17, 1977 David Kloss
June 18, 2002 Irene Marmarinos
June 19, 1926 John Makovsky
June 19, 1929 Anna Vozny
June 19, 1939 Maria Kosovan
June 19, 1939 Michael Kosovan
June 20, 1954 Peter Kulina
June 20, 1997 Susan Smith
June 21, 1960 Chariton Cimpko
June 21, 2017 Infant Ivanna Parsells
June 22, 1926 Anna Padla
June 22, 1968 Andrew Klimovich
June 22, 1977 Joseph Holovach
June 22, 1979 Alexander Naruta
June 22, 1999 Helen Patson
June 23, 1929 Helen-Brutsky

Coffee Hour Schedule

June 23 Peterson, Bakaletz, Mattei
Erkman & Stone
June 30 Kita, Keller, Turri, Torrisi, Kachek

Counters Schedule

June 23 Larissa M. & Paulina N.
June 30 Peter B. & Ekaterina M.

Ushers Schedule

June 23 Edward S. & Kahka K.
June 30 Jerome S. & Adrian M.

Reader's Schedule

June 23 Daniel T. / June 30 Peter G.

Church Open Doors Ministry 12:00-2:00p.m. on Sundays of June 23 & 30

Weather permitting, we keep the doors of the church open with a sign outside, for visitors to take a look inside. Can you give 2 hours to monitor the doors? A sign-up sheet is on the vestibule stand.

Fast Free Week of Pentecost

June 19 (Wed.) & June 21 (Fri.) are Fast free days.

Study Classes June 19 & 26, Wednesdays 7-8:30p.m.

June 19: The Spirit in the Church & Mysteries
June 26: The Spirit in Human Persons & World
An examination on the Role of the Holy Spirit, to coincide with the Festival of Pentecost.

Vacation Planning – Making A List

- Location of Orthodox Church to attend on the Sunday(s) I will be away.
- Give some thought to visiting Orthodox Churches or Monasteries on your vacation, they may be on the way to where you are vacationing.
- If you are prepared to receive Holy Communion in a church you are visiting, you must communicate with the priest of that church before the Sunday you will be there. It is improper to just come up to the chalice, without the priest knowing in advance, who you are, what parish you belong to and when did you last go to Confession.
- On vacations, God is still with us; we should be sure we are still with Him; as exemplified in our conduct, speech and sense of purpose.
- Pack an icon, prayer book, bible.
- Fasting days and Ss. Peter & Paul Lent (June 24-28) and Dormition Lent (Aug. 1-14) are observed, even on vacation. Plan accordingly.
- Have your parish offering envelope given in advance for the Sunday(s) you will not be here.
- Ask for a Prayer for Travelers at the end of Sunday Divine Liturgy.

THE HOLY SPIRIT

- ❖ is God, the third Person of the Holy Trinity;
- ❖ proceeds from the Father;
- ❖ is sent into the world by Jesus Christ;
- ❖ inspires God's People to speak God's truth and to do His will; and
- ❖ is the Giver of Life who upholds and sustains creation in its existence, life, and growth.



Fifty days after His resurrection from the dead, Jesus Christ sent the Holy Spirit upon His disciples. What does the Lord Jesus Christ say about the Holy Spirit?



If you love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, so that He may be with you forever, the Spirit of Truth, whom the world cannot receive because it does not see Him nor know Him. But you know Him, for He dwells with you and shall be in you.

– John 14:15-17

But the Comforter, the Holy Spirit whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I have said to you.

– John 14:26

When He, the Spirit of Truth, has come, He will guide you into all truth. For He shall not speak on His own authority, but whatever He hears, He shall speak. And He will declare to you things to come. He will glorify Me, for He will receive of Mine and will declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and will declare it to you.

– John 16:13-15

CONTEMPLATION – THE DESCENT OF GOD THE HOLY SPIRIT ON THE APOSTLES

- ❖ How the Apostles stood in one mind at prayer.
- ❖ How, there came a sound from heaven as a rushing mighty wind.
- ❖ How there appeared fiery tongues, one on each of the Apostles.
- ❖ How the Apostles were filled with the Holy Spirit and began to speak in various tongues as the Holy Spirit gave them utterance.
- ❖ How some mocked them saying, "They have had too much new wine."
- ❖ How the rest wondered and marveled, hearing the Apostles speak to them of the wonderful works of God in their own languages.
- ❖ How the small are made great by God the Holy Spirit.
- ❖ How the fearful are made fearless by Him.
 - ❖ How He makes the simple wise.
 - ❖ How He makes the inarticulate eloquent.
 - ❖ How, from fishermen, He makes fishers of men for the Kingdom of God.
 - ❖ How, from shepherds of an irrational flock, He makes shepherds of a rational flock – the true sheep of the House of Israel.
 - ❖ How the Apostles, led by the Holy Spirit, traveled throughout the world without means and without friends.
 - ❖ How, through the Holy Spirit, the Apostles proclaimed the Lord's Gospel.
 - ❖ How, through the Holy Spirit, the Church continues to proclaim the Gospel to the ends of the earth.





THE SAINTS OF THE ORTHODOX CHURCH

By George Bebis, Ph.D.



It must be stated at the beginning that the only true "saint" or holy one is God Himself. The Bible states "For I am the Lord your God; you shall sanctify yourselves and be made holy, because I am holy" (Lev. 11:44; 19:2, 20:7). Man becomes holy and "sainted" by participation in God's holiness.

Holiness or sainthood is a gift given by God to man, through the Holy Spirit. Man's effort to become a participant in the life of divine holiness is indispensable, but sanctification itself is the work of the Holy Trinity, especially through the sanctifying power of Jesus Christ, who was incarnate, suffered crucifixion, and rose from the dead, in order to lead us to the life of holiness, through the communion with the Holy Spirit. In the Second Letter to the Thessalonians St. Paul suggests: "But we are bound to thank God always for you, brothers beloved by the Lord, because from the beginning of time God chose you to find salvation in the Spirit that consecrates you, and in the truth that you believe. It was for this that He called you through the Gospel we brought, so that you might possess for your own the splendor of our Lord Jesus Christ" (2: 13-14).

Categories of Saints

Through the work of the Holy Trinity all Christians could be called saints; especially in the early Church as long as they were baptized in the name of the Holy Trinity, they received the Seal of the Spirit in chrismation and frequently participated in the Eucharist. In the same spirit St. Paul, when writing to the Churches he had visited, calls all the faithful "saints." Writing to the Ephesians, he addresses "the saints who live in Ephesus" (1:1); writing to the Corinthians he uses the same expressions (2 Cor. 1:11). St. Basil, commenting on this point, writes that Paul refers to all those who are

united with God, who is the Being, the Life and the Truth (Against Eunomius , II, 19). Furthermore, St. Paul writes to the Colossians that God has reconciled men by Christ's death, "so that He may present you before Himself holy, without blemish and innocent in His sight" (1:22).

In our society, however, who can be addressed as a saint? Who are those men and women and children who may be called saints by the Church today? Many Orthodox theologians classify the saints in six categories:

1. The Apostles, who were the first ones to spread the message of the Incarnation of the Word of God and of salvation through Christ.
2. The Prophets, because they predicted and prophesied the coming of the Messiah.
3. The Martyrs, for sacrificing their lives and fearlessly confessing Jesus Christ as the Son of God and the Savior of mankind.
4. The Fathers and Hierarchs of the Church, who excelled in explaining and in defending, by word and deed, the Christian faith.
5. The Monastics, who lived in the desert and dedicated themselves to spiritual exercise, reaching, as far as possible, perfection in Christ.
6. The Just, those who lived in the world, leading exemplary lives as clergy or laity with their families, becoming examples for imitation in society.

Each and every one among all these saints has his or her own calling and characteristics: they all fought the "good fight for the faith" (1 Tim. 6:12 and 2 Tim. 4:7). All of them applied in their lives the scriptural virtues of "justice, piety, fidelity, love, fortitude, and gentleness" (1 Tim. 6:11).

ON THE SAINTS

St. Symeon the New Theologian

The Church is the body of Christ, His bride, the world to come, and the temple of God. The members of His body are all the saints. However, not all of the saints who will please God have yet appeared, nor yet is thus complete, nor the world to come yet filled. I say this about God's Church. There are, though, many unbelievers in the world today who will believe in Christ; many sinners and debauched who will repent and change their lives; many undecided who will be persuaded. There are many, a great many, up to the sound of the last trumpet, who will prove well-pleasing to God and who have not yet been born. All those who are foreknown by God must be born, come into being, before the world beyond our world, the world of the Church, of the first-born, of the heavenly Jerusalem, is filled up. Then shall the end come and the fullness of the body of Christ be complete.

