

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 30, 2019

SUNDAY/JUNE 20

All Saints of America & 12 Apostles

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

Coffee Hour; Q. & A. Period

Open Church Doors 12-2

MONDAY/JULY 1

7:00p.m. Vespers & Anointing with oil
from tomb of St. John of San Francisco

TUESDAY/JULY 2

St. John of San Francisco (+1966)

St. Stephen, King of Moldavia (+1504)

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

7-8p.m. Lemonade & Conversations in Gazebo

FRIDAY/JULY 5

St. Elizabeth of Moscow (+1918)

8:00a.m. Akathist to St. Elizabeth & Anointing
with oil from her tomb

SATURDAY/JULY 6

9:30a.m. Akathist to our Lord; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/JULY 7

3rd Sunday After Pentecost

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

Coffee Hour

Food Basket Sunday (bring staple foods)



Offerings Week of June 30

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

Olive Oil: for the health of Alex (birthday); for the health of Vera and in memory of Jan.

Wine: in memory of Justina; in thanksgiving to the Lord and for the health and salvation of Maria (birthday).

Flowers: _ in honor of the Holy Theotokos, our Great Protectress; in memory of Nina Kalagova.

Parish Synodicon: Memory Eternal!

June 30, 1955 Steven Sidorkovitz
June 30, 1967 Christine Senko
June 30, 1994 Sophie Karwatt
June ?, 1948 Paul Federoff
July 01, 1929 Semeon Romanovsky
July 01, 1999 John Kulina Sr.
July 02, 1931 Theodore Yurgel
July 02, 1973 Mae Wilhousky
July 03, 1923 Anna Kliaga
July 03, 1973 Susan Ostapovich
July 05, 1925 Athanasius Demchuk
July 05, 1970 Alexis Fedchin
July 07, 1971 Kuzma Savich

Coffee Hour Schedule

July 07 Inga, Eka, Marina & Nona
July 14 Sokol, Nasledysheva, Staina
& Sarchisian

Counters Schedule

July 07 Katerina G. & Ekaterina M.
July 14 Ciprian C. & Jill P.

Ushers Schedule

July 07 Timothy S. & Peter B.
July 14 Jerome S. & Adrian M.

Reader's Schedule

July 07 John Z. / July 14 Austin K.

Our Parish Website Has a New Format

Visit our website: www.ssppoc.org. and check out the new design. Thank you Fr. John Parsells, for your kind offering of time and labor.

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 the 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.
- If you have a particular parish ministry – ushers, counter, coffee hour etc., please arrange to have someone cover for you.
- Ask for a Prayer for Travelers at the end of Sunday Divine Liturgy.

Tuesdays of July – Lemonade & Informal Conversations 7-8:00p.m.

These evenings are an opportunity for informal conversations about various topics and subjects you may wish to discuss. We meet in the gazebo (depending on number of people and weather) or in the rectory. We end sharply at 8:00p.m. Bring no food or drink. Lemonade or other is provided. All are welcome.

Parish Council Meeting – July 18th

Blessing of Autos & Bikes – July 21st

ORTHODOX CHRISTIAN EVANGELISM – A DIFFERENT APPROACH

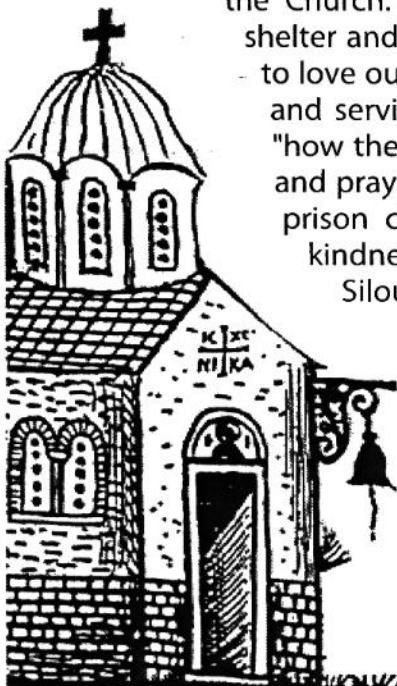
By Fr. David Moser

The first and most important thing to remember is that we do not bring anyone into the Church - its not our job. We do not attract people to the faith, we do not convince people of the Truth, we don't do any of that. God is the One Who attracts people, Who brings them in the door, Who convicts their hearts, Who brings them to repentance, Who convinces them of the Truth; we do none of this. Too often in the North American model of evangelism, the individual person is made responsible for doing God's task, but in attempting to do God's work, we neglect our own. What is our task? Our task is the acquisition of the Holy Spirit (St Seraphim), our task is the working out of our salvation, our task is to repent and weep for our sins, our task is to enter the Kingdom of God. This more than anything else is what we must do. This is an evangelistic task - indeed the primary evangelistic task.



There are other "tasks", however, which derive from this one which are a bit more specific to "evangelism". It is God who brings people to the door of the Church and who convinces them that they should enter - however, we must keep the door to the Church open and visible. Hence, Orthodox evangelism must center on the Church - the beauty of the building, the beauty of the services, the frequency and availability of the services. Orthodox evangelism is served by beautiful icons, gold onion domes and crosses rising against the sky, the smell of incense, the pious and holy singing of the services. Orthodox evangelism is served by our visibility as Orthodox Christians in the world - the clothing of the clergy (and in these days the modest and humble clothing of the laymen as well) - the sign of the cross as we pray at each juncture of our lives - beginning and ending a task, eating and finishing a meal, starting and ending a trip, etc. Orthodox evangelism is the keeping of icons in our homes, in our offices, in our cars. Orthodox evangelism is keeping the fast without excuses or compromises. Orthodox evangelism is setting our priorities to forgo the allures of the world in order to be at divine services whenever they are held. Orthodox evangelism is denying ourselves and bearing our cross. Orthodox evangelism is keeping the door of the Church open and visible. While the Holy Spirit is the one who draws the world to Himself, it is you and I who keep the doors of the Church open and who welcome all who come.

The second specific task that we as Orthodox Christians have in evangelism is the practical expression of God's love to mankind. Orthodox evangelism is greeting visitors as they come to the Church and then modeling (neither instructing nor condemning the visitor) for them proper behavior and demeanor in the Church. Orthodox evangelism is hospitality offered to share meals, to provide shelter and clothing as needed. Orthodox evangelism is to pray for our neighbor and to love our neighbor as ourselves. Orthodox evangelism is going to the soup kitchen and serving there - Orthodox evangelism is giving to the poor without regard for "how the money will be used". Orthodox evangelism is visiting the sick in hospitals and praying for them. Orthodox evangelism is going the prisons (contact your local prison chaplain regarding how this might be done) and offering comfort and kindness to the imprisoned. Orthodox evangelism is loving your enemies (Elder Silouan of Mt Athos says that this is the true mark of a Christian - the love of one's enemies). Orthodox Evangelism is loving your neighbor as yourself. If we all did these things (and I am a wretched sinner and fall short of all that I have just said) then our Churches would be open and filled with light and glory drawing all who see her by the grace and action of the Holy Spirit in their hearts. We don't have to preach on street corners, we don't have to have events or revivals or seminars as evangelistic tools (though these are not necessarily bad in and of themselves) - we simply have to be Orthodox Christians "to the max" without reservation or compromise. This is Orthodox evangelism.



THE TWO SEAS IN THE HOLY LAND.....

SOME PEOPLE ARE LIKE ONE AND SOME LIKE THE OTHER

There are two seas in the Holy Land. One of the seas is fresh and fish swim in it. Splashes of green adorn its banks. Beautiful trees spread their branches over it, and stretch their thirsty roots in all directions to sip of its healing waters.

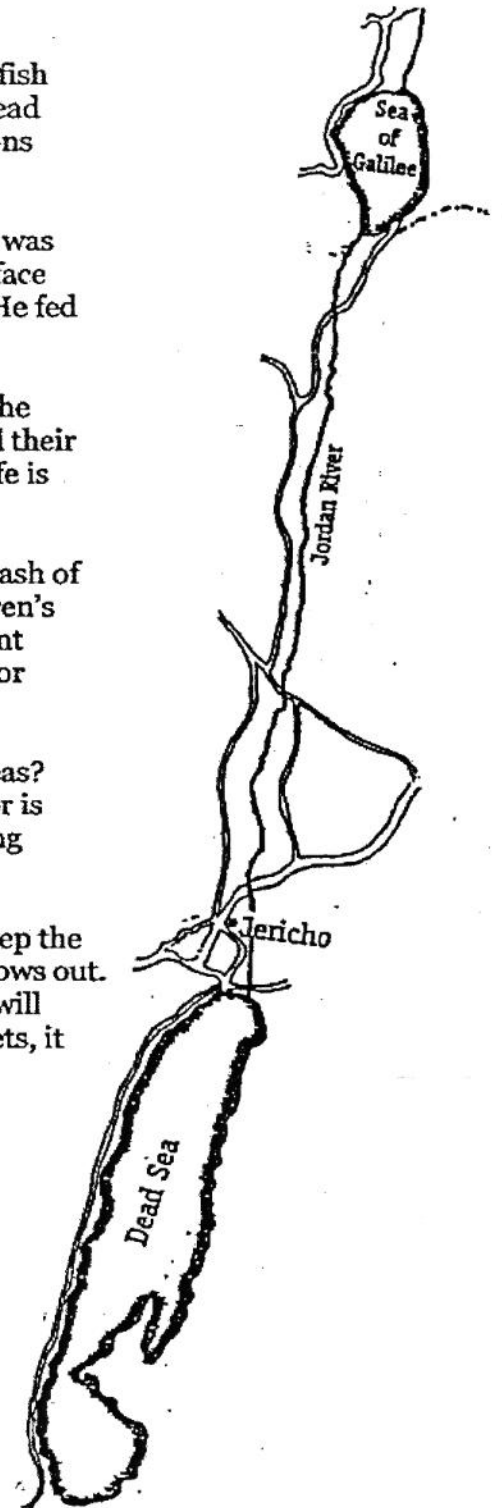
Along its shores the children play, as children played when Christ was there. Our Lord loved this Sea, He could look across its silver surface when He spoke His parables. And on a rolling plain not far way, He fed 5,000 people with five loaves of bread and two fishes.

The River Jordan makes this Sea – the Sea of Galilee, also called the Lake of Tiberias - with sparkling waters from the hills. Men build their homes near it. Birds build their nests nearby, and every kind of life is happier because it is there.

The River Jordan flows south to another Sea. Here there is no splash of fish, no fluttering of leaves. Here is no song of birds and no children's laughter. Travelers choose another route, unless they are on urgent business. The air hangs heavy above its water, and neither men nor beasts nor fowl will drink of it.

What makes such a mighty difference in these two neighboring Seas? Not the River Jordan, for it empties the same water into both. Nor is it caused by the soil in which the two Seas live, nor the surrounding country-side.

This is the difference: The Sea of Galilee receives, but does not keep the water of the Jordan. For every drop that flows in, another drop flows out. The other Sea is shrewder, this Sea hoards its income jealously, it will not be tempted into any generous impulse. Every drop this Sea gets, it keeps. This Sea is called the Dead Sea.





RELICS AT SS. PETER & PAUL CHURCH

The Holy Relics are the miracle-working bones clothing or objects of certain saints. We honour them as objects in which God Himself manifests all the miraculous power of His Grace. As long as the saints were on earth, they had the Grace of the Holy Spirit in abundance and by this Grace they not infrequently worked miracles.

This Grace also lives in their souls in heaven where they now dwell. As the saint remains close to the people who call upon him to help them by means of a miracle, so much the more does he himself maintain an especial tie with his body, which is also a habitation of the Holy Spirit, as the Apostles says: "Do you not know that your body is the temple of the Holy Spirit which is in you and which you have from God, and that you are not your own" (1 Cor. 6:19).

Holy Scripture speaks to us concerning the miracle-workings of the saints during the period of their life on earth, that they bore witness to the power dwelling within them. Many people were healed only by touching the Apostle Paul's body with a handkerchief (Acts 19:12) while others were healed only by being under the shadow of the Apostle Peter when he passed by (Acts 5:15).

- Elder Cleopas of Romania (+1998)

Apostles

- * St. Peter (+67?) Co-patron of the temple, foremost of the Apostles and brother of Andrew. Writer of an Epistle. Crucified in Rome on a cross turned upside-down. Feast: June 29th
- * St. Paul (+67?) Co-patron of the temple and Apostle to the Gentiles. Especially called by our Saviour. Writer of Epistles. Beheaded in Rome under Nero. Feast: June 29th.
- * St. Andrew (+1st c.) First-Called of the Apostles, brother of Apostle Peter. Preacher of the Gospel in what today is Southern Russia. Crucified on X shaped Cross. Feast: Nov. 30th.
- * St. Matthias (+1st c.) Chosen by lot by the Eleven Apostles to replace Judas, who betrayed Christ. Feast: Aug. 9th

Hierarchs

- * St. Cyprian of Carthage (+258) Bishop and Martyr of Northern Africa. Writer of theological works. Feast: Aug. 31st
- * St. Nicholas of Myra (+330) Archbishop of Myra in Lycia. Pastor known for miraculous benefits and charity. Feast: Dec. 6th & May 9th.
- * St. Athanasius the Great (+373) Patriarch of Alexandria. Writer and Defender of Orthodoxy against Arius. Exiled four times for the Holy Faith. Feasts: May 2nd & Jan. 18th.
- * St. Basil the Great (+379) Archbishop of Caesarea in Cappadocia. Theologian, Pastor, Author of Monastic Rules and author of a Divine Liturgy and various prayers. Feasts: Jan. 1st & Jan. 30th.
- * St. Gregory the Theologian (+391) Archbishop of Constantinople. Theologian and Writer. Together with Ss. Basil the Great and John Chrysostom, one of the "Three Hierarchs." Feasts: Jan. 25th & Jan. 30th.
- * St. Ambrose of Milan (+397) A civil governor who became Bishop of Milan and fought against the Arians. Known for his powerful writings and preaching. Feast: Dec. 7th.
- * St. John Chrysostom (+407) Archbishop of Constantinople. Theologian, Pastor, Writer of Gospels and Epistle Commentaries. Prophet of Charity and Social Concerns. Feasts: Nov. 13th, Jan. 27th & Jan. 30th.

- * St. Patrick of Ireland (+460) Bishop and Enlightener of Ireland. Wonderworker. Feast: Mar. 17th.
- * St. Leo the Great (+461) Pope of Rome. Writer of the famous "Tomos" expounding Orthodox belief. Feast: Feb. 18th.
- * St. Nectarios of Aegina (+1920) Metropolitan of Pentapolis in Egypt. Theologian, Preacher, Monastic Father, Miracle-Worker. Feasts: Nov. 9th & Sept. 3rd.
- * St. John Maximovitch (+1966) Archbishop of Shanghai and San Francisco. Theologian, Pastor and Wonderworker. Feast: July 2nd.

Martyrs

- * Unknown Martyr Under Nero (+67). One of the many unknown Christian martyrs of Rome who suffered under the Pagan Emperor. Feast: All Saints Sunday.
- * St. Barbara (+290). Virgin-Martyr, killed by her own pagan father. A particle of her relic is sealed in the Altar of our church. Feast: Dec. 4th.
- * St. Theodore the Tyro (+297) Soldier and Martyr. Feasts: First Saturday of Great Lent & Feb. 17th.
- * St. Mark of Chios (+1801). New-Martyr who suffered under the Turkish Yoke. Witnessed to the Faith by being beheaded. Feast: June 6th.
- * St. Elizabeth the Nun-Martyr (+1918). Grandduchess of Russia. Nun and founder of charitable institutions. Martyred by Communists. Feast: July 5th.

Confessors

- * St. John the Russian (+1730) Russian Soldier captured by Turks and enslaved. Confessor for the Faith. His relics are to be found in Evlia, Greece and remain incorrupt. Feast: May 27th.

Priests

- * St. John of Kronstadt (+1908). Russian Priest and Wonderworker. Known for his preaching and healing gifts. Feast: Dec. 20th.

Monastics

- * St. Benedict of Nursia (+547) Founder of the monastic life in the region of Italy. Writer of monastic rules and miracle-worker. Feast: Mar. 14th.
- * St. Theodore of Sanaxar (+1791) Russian hermit and establisher of a model ascetic community at Sanaxar Monastery. Feast: Feb. 19th.
- * St. Herman of Alaska (+1837) Monk and Missionary to Alaska. First saint of the American lands. Feasts: Dec. 13th & Aug. 9th.
- * St. Antipas the Athonite (+1882) Originally from Moldavia, he spent time on Mt. Athos as well as in Russian monasteries. He reposed at Valaamo. Feast: Jan. 10th.

Unmercenary Healers

- * Ss. Cosmas and Damian (+3rd c.) The brothers were from Asia Minor and physicians. They are called "Unmercenary" for they charged no fee for their services. They healed in the Name of Jesus and with medicines. Feasts: Nov. 1st & First Sunday of Nov.