

SS. PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835

Voice: 908-685-1452 / E-Mail: frjames@ssppoc.org

Website: www.ssppoc.org / Face Book: Friends of Ss. Peter & Paul Orthodox Church

Diocese Of New York & New Jersey: www.nynjoca.org

BULLETIN OF AUGUST 18, 2019

SUNDAY/AUGUST 18

9th Sunday After Pentecost

St. John of Rila in Bulgaria (+946)

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

Prayers for New Academic Year; Coffee Hour

SATURDAY/AUGUST 24

St. Dionysius of Zakythnos (+1622)

9:30a.m. Moleben to St. Dionysius and
anointing with oil from his tomb; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 25

10th Sunday After Pentecost

St. Titus of the Seventy Apostles (+1c.)

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

Coffee Hour; Question & Answer Period



Our father among the saints **Dionysius of Zakynthos** was born in 1547 on the island of Zakynthos in the Ionian Sea. Before becoming a monk his name was *Draganigos Sigouros*. He was educated by priests and became fluent in Greek, Italian, and Latin. He excelled in theology, became a monk in 1568, received his first degree of ordination as a priest in 1570 as *Daniel*; he later became hieromonk of Zakynthos and Strofades. In 1577 he was raised to Archbishop of Aegina and Poros and after a year abdicated from this dignity and settled in Zakynthos as an abbot of a monastery. In December 17, 1622 he fell asleep in the Lord. He had asked to be buried in this monastery and his grave is still to be found in the chapel of St George; a dependent of the monastery.

It has been found that his body remains intact and emits a mixed fragrance of flowers and frankincense. Therefore he is venerated, and his sainthood has been proclaimed by the Patriarch of Constantinople. His feast day is celebrated on December 17, and on August 24, the Church celebrates the transfer of his holy relics.



St. Dionysius of Zakynthos

Offerings for Week of August 18

Relic Candle: in honor of St. John Maximovitch; in memory of Michael, Justina, Anastasia; Rosalia, Melania and Ivanna; in memory of Nicholas, Eleanore, Ann Marie, John and Jerome.

Olive Oil: the health of Maria; in memory of Sarchisian and Bocai families; in memory of Floarea, Gheorghe, Gabriela, Elena, Petre-Grigore, and other family members; for the health of Andrew Bartusak (birthday).

Flowers: in honor of the Holy Theotokos our Great Protectress.

Parish Synodicon: Memory Eternal!

Aug. 19, 1925 Helen Wawrenchuk
Aug. 19, 1942 Constantine Yancevich
Aug. 19, 1948 John Shander
Aug. 19, 1957 Samuel Barnosky
Aug. 19, 2015 Helen Perry
Aug. 20, 1965 Natalie Laga Salevanik
Aug. 20, 2008 Sophie Wassel
Aug. 21, 1980 Mary Pegene
Aug. 21, 2001 Anna Cherniak
Aug. 22, 1978 Anna Recketz
Aug. 23, 1926 John Mlinets
Aug. 23, 1938 Semeon Dutko
Aug. 24, 1954 John Wasevich
Aug. 24, 1958 John Galida
Aug. 24, 1990 Michael Sudia
Aug. 25, 1977 Tekla Barna

Coffee Hour Schedule

Aug. 18 Sokol, Nasledyshva, Sarchisian & Staina
Aug. 25 Chirnoaga, Moldoveanu, Vajda & Sue

Counters Schedule

Aug. 18 Irina S. & Lisa K.
Aug. 25 Larissa M. & Paulina N.

Ushers Schedule

Aug. 18 Dennis F. & Robert E.
Aug. 25 Edward S. & Kahka K.

Readers Schedule

Aug. 18 Ciprian C. / Aug. 25 Daniel T.

Have Not Seen Someone for a While?

Give an email or a call. Let them know that you miss them. Our parish is a family and families check up on each other.

Going to the Hospital or For Medical Procedure?

Please let your priest know so that he can add your name to the prayer list (public or private), or, if you like, pay you a visit.

On Receiving Holy Communion

Regular communicants of the Eucharist are reminded that if they have not been to Confession any time after Pascha (April 28th), they need to go to Confession – by the end of the month of August - to be able to continue to receive Holy Communion. If you are a regular communicant, and miss being at the Sunday Divine liturgy for more than 3 weeks in a row, you must go to Confession before you resume receiving the Holy Gifts.

Parish Family Picnic – Sunday, September 8th

Immediately after Divine Liturgy, at the Kita Residence in Manville. Reserve the date and plan to join us.

Archbishop Michael's Words to us on our 100th anniversary in 2015 – A Task On-Going

"The future will be bright for us only if we are willing to devote our time and efforts to bringing the Gospel of Jesus Christ to a society that has strayed from His path. Our Lord must be the object of our worship, the theme of our sermons, the pattern of our lives and the inspiration of our ideals. Others must experience His presence when they visit our church. For this to happen, every member of Ss. Peter & Paul Parish must be totally dedicated to serving the Lord and His Holy Church."

A Disciple of Christ – Four Qualities

Learns, grows, sacrifices and is committed.

THIS CATHEDRAL BUILT A 50-FOOT FAIRGROUND RIDE INSIDE TO MAKE EVERYTHING MORE FUN

TIME.com / Raisa Bruner / August 9, 2019

Cathedrals are known to induce awe. Sometimes they produce amazement. A feeling of celebration? At some moments. But what about fairground-style, straight-up fun?

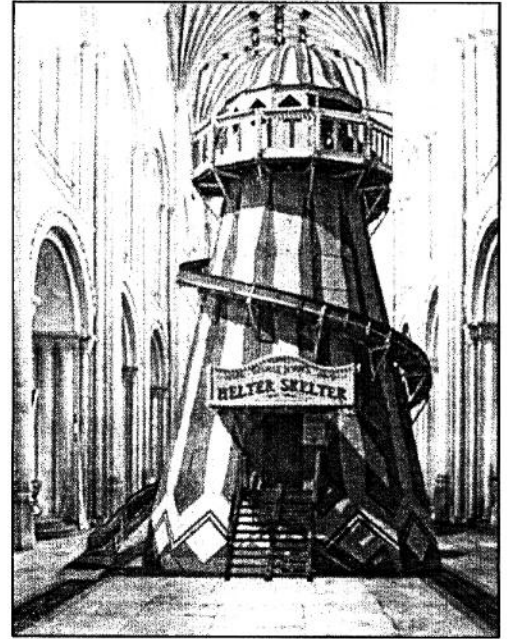
The Norwich Cathedral in Norfolk, England rolled with that concept this week, when they built a giant, 50-foot-tall helter skelter fairground ride directly inside the church's nave, allowing visitors to ride up and see the Cathedral's detailed wooden ceiling and medieval architecture more closely.

It's part of an initiative called "seeing it differently" that aims to help tourists and churchgoers access a new part of their visiting experience. And it's certainly got people talking.

"The fun comes in the shape of a helter skelter. The serious comes in creating opportunities for reflective, God-shaped conversations," wrote Reverend Canon Andy Bryant about the installation, which was inspired by his time spent as a tourist in the Sistine Chapel. "It is playful in its intent but also profoundly missional. It is the Cathedral doing what it has always done — encouraging conversations about God."

Not everyone agrees. The Right Reverend Dr. Gavin Ashenden told the BBC he saw the ride as a "nauff" choice. "For such a place, steeped in mystery and marvel to buy in to sensory pleasure and distraction, is to poison the very medicine it offers the human soul," he said.

Luckily for the naysayers, the helter skelter isn't a permanent church fixture, just a temporary addition open through Aug. 18. It's joined by activities like a "trust rail" and a "walking Salvation tour." It all sounds like it's sure to be a unique religious experience.



PEW SURVEY SHOWS MAJORITY OF CATHOLICS DON'T BELIEVE IN 'REAL PRESENCE'

Catholic News Service / Mark Pattison / August 8, 2019

WASHINGTON — A new study about the level of Catholic belief in the real presence of Jesus in the Eucharist showed that a majority of Catholics do not believe that the bread and wine used at Mass become the body and blood of Christ.

The report drew a strong rebuke from Auxiliary Bishop Robert Barron of Los Angeles, who posted Aug. 6 on Twitter: "It's hard to describe how angry I feel after reading what the latest @pewresearch study reveals about understanding of the Eucharist among Catholics. This should be a wake-up call to all of us in the Church."

In a video that accompanied the post, Bishop Barron's anger is not directed at Pew, but inward. "I'm blaming myself, bishops, priests and anybody" responsible for transmitting the faith, he said. "We're all guilty."

He added, "It's been a massive failure of the church carrying on its own tradition."

The Pew study, issued Aug. 5, showed that 69% of all self-identified Catholics said they believed the bread and wine used at Mass are not Jesus, but instead "symbols of the body and blood of Jesus Christ." The other 31% believed in the real presence of Jesus in the Eucharist, known as transubstantiation.

"Most Catholics who believe that the bread and wine are symbolic do not know that the church holds that transubstantiation occurs," said Gregory Smith, associate director of research at Pew Research Center in Washington. "Overall, 43% of Catholics believe that the bread and wine are symbolic and also that this reflects the position of the church. "Still, one in five Catholics — 22% — reject the idea of transubstantiation, even though they know about the church's teaching," Smith said.



Roman Catholic priest at New Mass in costume
<https://youtube.com/watch?v=WWo-7uVR8yI>



GUIDELINES FOR RECEIVING HOLY COMMUNION

The Orthodox Church offers certain guidelines for members to prepare themselves for the joyous partaking of Holy Communion. These are:

1. Attendance at Church services the night before Liturgy. If not possible, then one should keep the evening with prayer, study and/or charity.
2. Observance of the fasting days and seasons of the Church.
3. A recent confession of sins and absolution from a priest.
4. Fasting from food and drink (including water), and smoking from midnight on the day which Holy Communion is to be received. **NOTE:** Do not fast from medications, or food or drink recommended by a doctor.
5. Abstinence from sexual relations the night before Liturgy and on the day of receiving Holy Communion.
6. Reading of the appointed prayers before and after receiving Holy Communion. These are found in one's prayer book or Liturgy book.
7. Being at peace, or at least seeking peace, with one's neighbor.

Questions or special circumstances? Please speak with your priest.

DID YOU KNOW?

- ❖ Most people come to church because of a personal invitation.
- ❖ Only 2% of church-going people invite someone to church in a given year. That means 98% of church-goers never extend an invitation in a given year!
- ❖ 7 out of 10 unchurched people have never been invited to church in their whole lives.
- ❖ 82% of the unchurched are at least somewhat likely to attend church if invited.
- ❖ The top "rational" reason adults seldom or never attend church is they don't agree with organized religion or what they preach (24 percent).
- ❖ The top "practical" reasons for hardly attending or missing church altogether, 21 percent said they don't have time or they don't get around to it.
- ❖ Children and youth who attend religious services weekly, exhibit fewest behavior problems, are more likely to have high-quality relationships with their parents, and are more likely to exhibit positive social behavior, including showing respect for teachers and neighbors, getting along with other children, understanding other people's feelings, and trying to resolve conflicts with classmates, family or friends.



TRUE SUCCESS

By Fr. Theodore Stylianopoulos

Many people labor under the wrong concept of success. This is the idea of achieving possessions, status, or power. A person's self-image is measured by what he or she earns or possesses, by what he or she socially can do or economically control. However, the Saints teach another radically different concept of success based on faithfulness and discipleship. True success is measured by the depth of one's personal communion with God, concern for the salvation of souls and the advancement of the Kingdom. A truly successful person is a saint – one who seeks wholeness in God, who strives to grow in the image of Christ, who finds fulfillment and happiness in loving and serving others for God's glory.



Various Thoughts On Spiritual Struggle by St. Porphyrios of Athos (+1991)

There are two paths that lead to God: **the hard** and debilitating path of fierce assaults against evil and the **easy path** with love. There are many who chose the hard path and “shed blood in order to receive Spirit” until they attained virtue. I find the **shorter and safer route** is the path with love.

The easy path is a different kind of effort. Study and pray, and have as your aim to advance in the love of God and of the Church. Do not fight to expel the darkness from the chamber of your soul. Open a tiny aperture for light to enter, and the darkness will disappear. The same holds for our passions and weaknesses. **Do not fight them, but transfigure them into strength**, by showing disdain for evil.

Do not choose negative methods to correct yourselves. There is no need to fear the devil, hell or anything else.

I have found the bloodless path is the best mode of sanctification.

The easy path? In your spiritual life engage in your **daily contest** simply, easily and without force. The soul is sanctified and purified through the memorization of the psalms and of portions of Scripture, through the singing of hymns and through the repetition of the Jesus Prayer.

Everything should be done in a natural way, calmly and freely. Nor should you pray: “O God free me from my anger, my sorrow, etc.” **it is not good to pray about or think about the specific passion**; something happens in our soul and we become even more enmeshed in the passion. Attack your passion head on, and you will see how strongly it will entwine you and grip you and you won’t be able to do anything.

God has placed a power in man’s soul. But it is up to him how he channels it - **for good or evil**. If we imagine **the good** as a garden full of flowers, trees and plants and **the evil** as weeds and thorns and **the power** as water, then what can happen is as follows: when the water is directed towards the flower-garden, then all the plants grow, blossom and bear fruit; and at the same time, the weeds and thorns, because they are not being watered, wither and die. And the opposite, of course, can also happen. It is not necessary, therefore, to concern yourself with the weeds. **Don’t occupy yourself with rooting out evil**. Christ does not wish us to occupy ourselves with the passions, but with the opposite. Channel the water, that is all the strength of your soul, to the flowers (virtues) and you will enjoy their beauty, their fragrance and their freshness.

In my own life, I have never employed those methods which are exhausting, cause a negative reaction and often produce the opposite of the desired effect.

Satan does not go away with force and coercion. He is sent away with meekness and prayer. He retreats when he sees the soul showing contempt for him and turning in love towards Christ. When you struggle against the devil, he flies at you like a tiger or a wild cat. When you shoot a bullet at him, he lobbs a hand-grenade at you. And when you throw a bomb at him, he launches a rocket against you.

When something bothers you – a seductive thought, a temptation, an assault – **ignore all these things**, and turn your attention, your eyes to Christ. **Christ will then take over the task of raising you up.**

All you need to do is make **a tiny little effort**. The human contribution in all this represents only a millionth of a millionth part – **a small inclination**, that is. Take a step in God's direction, and in **a split second divine grace will come.**

When you go towards good, you cease to remember evil. This is the secret: show contempt for evil. But you are unable to do this unless you turn to Christ. We say, "show contempt for evil!" It's an easy thing to say, but it is not easy to do. This contempt is a great art.

Contempt for the evil spirit **is possible only with the grace of God.** Turn to Christ, **run** to Christ, **open your arms** to Christ, **get to know** Christ, to **love** Christ and to **feel** Christ. And through this effort, when your motives are pure and sincere, grace opens your soul and says to you: *Awake you sleeper and rise from the dead and Christ will shine on you (Eph. 5:14).*

Make a **new start every day**, with new resolution, with enthusiasm and love, prayer and silence – not with anxiety so that you get a pain in your chest.

Look at all things as opportunities to be sanctified.

See everything without anxiety, without depression, without strain and without stress. There is no need to exert yourselves and strain yourselves.

All the unpleasant things which are within your soul and cause anxiety can become occasions for the glorification of God.

Love Christ and His light, and evil will retreat.

Wounded By Love: The Life and Wisdom of St. Porphyrios