

SS. PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 25, 2019

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

WEDNESDAY/AUGUST 28

6:30p.m. Memorial Service for Sokola
and Kulick family members

7:00p.m. Vespers; Confessions

THURSDAY/AUGUST 29

Beheading of St. John the Baptist

Strict Fast Day – wine & oil allowed

8:00a.m. Divine Liturgy

SATURDAY/AUGUST 31

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

5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 1

Church New Year

11th Sunday After Pentecost

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

Food Basket Day

There is one
body and one
Spirit, just as
you were
called to the
one hope that
belongs to
your call, one
Lord, one faith,
one baptism,
one God and
Father of us
all, who is
above all and
through all
and in all."

Eph. 4.4-6



ON THE THOUGHTS OF THE HEART

Saint John of Kronstadt

All my happiness and unhappiness are in the thoughts and desires of my heart. If the thoughts of my heart are in accord with God's truth, with the will of God, then I am at rest, filled with divine light, joy and blessedness; if not, I am uneasy, filled with spiritual darkness that corrupts the soul, with heaviness and despondency. If I replace the false and ungodly thoughts of my heart by true and godly ones, then rest, blessedness and joy return.

Offerings for Week of August 25

Relic Candle: in memory of Ivanna; 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 Alexia; in memory of Sarchisian and Bocai families; for the health of Maria.

Wine: for the health of Julia (birthday); for the health of Stephanie.

Flowers: in the health and salvation of Sophia.

Parish Synodicon: Memory Eternal!

- Aug. 26, 1962 Anna Persurance
- Aug. 26, 1965 John Harchin
- Aug. 26, 2001 John Wassel
- Aug. 27, 1934 John Poklitar
- Aug. 27, 1970 Luke Vozny
- Aug. 28, 1958 Daniel Zydiak
- Aug. 30, 1952 Terry Beth koles
- Aug. 31, 1927 Jacob Kava
- Aug. 31, 1972 Julia Marchuk
- Aug. 31, 1975 John Kluchnik
- Aug. 31, 1988 Fr. Nicholas Kiryluk
(rector: 1946-1953)
- Sept. 01, 1922 Constantine Maykovsky
- Sept. 01, 1977 Edward Wasitowski
- Sept. 01, 1978 Pauline Trosko
- Sept. 01, 1998 Peter Lorenick
- Sept. 01, 2007 Fr. John (George) Lewis
(rector 1969-1971)

Memory Eternal to Former Parishioners

- Rosalie Fives of Manville (+Aug 15, 2019)
- Angeliki Tsokris of Freehold (+Aug 18, 2019)

Coffee Hour Schedule

- Aug. 25 Chirnoaga, Moldoveanu, Vajda
& Sue
- Sept. 01 Peterson, Bakaletz, Mattei, Erkman
& Stone

Counters Schedule

- Aug. 25 Larissa M. & Paulina N.
- Sept. 01 Katerina G. & Ekaterina M.

Ushers Schedule

- Aug. 25 Edward S. & Kahka K.
- Sept. 01 Timothy S. & Peter B.

Readers Schedule

- Aug. 25 Daniel T. / Sept. 01 John Z.

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.

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.

Names Day Greetings

Sts. Adrian & Natalie/Aug. 26: Natalie Ratzkovich, Adrian Moldoveanu & Adrian Manolache.
St. Alexander/Aug. 30: Alexandru Chirnoaga.
Many Blessed Years!

Back-To-School Supplies Collection of Manville food Pantry. Suggested Items:

Notebooks, pens and pencils, pocket folders, binders, crayons, snacks, back packs, juice boxes/pouches, safety scissors, markers, glue sticks, gift cards to Walmart, etc. Collection boxes are in the church vestibule.

Food Basket Day – Sunday, September 1st

You may bring your food items to the church vestibule. The Lord bless your offering!



THE PARISH COMMUNITY: OUR LIFE IN CHRIST
AN EXCERPT FROM "THE ORTHODOX PARISH IN NORTH AMERICA"
BY VREV. THOMAS HOPKO

Heart: Liturgical Worship and Sacramental Service

Jesus says that God must be loved first of all with all one's heart. In biblical usage, the heart is the center of a person's being. It is the ground of a person's life, the seat of a person's will, and the source of a person's activity, beginning with one's words. It is the "place where God bears witness to himself," according to St. Isaac of Syria; the place in a person, according to St. Macarius, which contains God himself, and Christ and the Holy Spirit, and the whole of creation, visible and invisible, spiritual and material, good and evil.

A person's heart reveals what he or she really is, and really thinks, and really wants and really does. "For where your treasure is," Jesus tells us, "there will your heart be also." (Matthew 6:21)

The heart of a parish, if it is Christ's one holy Church, will be totally given to God. In this sense, the heart of an Orthodox Christian parish will be its liturgical and sacramental worship. Worship will constitute the parish's core. It will be the parish's essential mode of self-realization. It will be its basic reason for being, the foundational purpose for its existence and life.

An Orthodox Christian parish is first and foremost a worshipping community. It exists to praise, bless and glorify God, to ceaselessly sing the thrice-holy hymn to the life-creating Trinity. Its essential purpose is to baptize people in the name of the Father and the Son and the Holy Spirit; to enable them to die in Christ and to be raised with Him to newness of life; to be sealed with the gift of the Holy Spirit; to hear God's word, to respond to God's gospel, to confess and repent of our sins, to participate in the eucharistic sacrifice of Christ's Body and Blood; and to actualize God's Kingdom on earth, in spirit and truth, by faith and grace, until Christ comes in glory at the close of the age.



DON'T BLACKMAIL GOD!

Elder Porphyrios (+1991)

We shouldn't blackmail God with our prayers. We shouldn't ask God to release us from something, from an illness, for example, or to solve our problems, but we should ask for strength and support from Him to bear what we have to bear. Just as He knocks discreetly at the door of our soul, so we should ask discreetly for what we desire, and if the Lord does not respond, we should cease to ask. When God does not give us something that we ask for insistently, then He has His reasons. God, too, has

His "secrets." Since we believe in His good providence, since we believe that He knows everything about our lives, and that He always desires what is good, why should we not trust Him?

Let us pray naturally and gently, without forcing ourself and without passion. We know that past, present and future are all known, "open and laid bare" before God. As St. Paul says, "Before Him no creature is hidden, but all are open and laid bare to His eyes." We should not insist; such persistence does harm instead of good. We shouldn't continue relentlessly in order to acquire what we want; rather, we should leave things to the will of God. Because the more we pursue something, the more it runs away from us. So what is required is patience, faith and composure. And if we forget it, the Lord never forgets; and if it is for our good, He will give us what we need, when we need it.

Is There Grace Outside the Church?

Source: St. Andrew Greek Orthodox Church <<http://saintandrewgoc.org/home/2018/9/10/is-there-grace-outside-the-church>>

PROTOPRESBYTER GEORGE D. KONSTANTOPOULOS <http://www.pravmir.com/author/user_1490008550/> | 20 SEPTEMBER 2018

Is God's grace received only by members of the Church or can there be grace outside the Church? Are only Orthodox Christians saved? Before we address these questions, let us explain briefly what grace is. "Grace is the Uncreated Divine energy or power of the Holy Trinity, given to us from God the Father, through God the Son, by God the Holy Spirit." The Holy Trinity always acts in creation through a common action. **Without God's grace there is no salvation, no spiritual life, no eternal life.** Although grace is simple and one, it bestows different gifts to those who partake of it, depending upon the need of each one, and upon one's degree of receptivity. We partake of God's grace primarily, though not exclusively, through the Holy Mysteries (Sacraments), especially through Baptism and Holy Communion, and through the ascetical life, primarily prayer.

Grace is God's gift to man, includes **existence, life, intelligence and salvation.** According to the teachings of Saint Gregory Palamas, the entire creation partakes of God's Divine energies. Everything partakes of God's Creative energy (inanimate objects). Certain beings partake also of God's animating energies (living creatures). Furthermore certain beings partake of God's reason-bestowing energies (intelligent beings, men and Angels). Finally "only those among the Angels who kept their rank, and those among men who returned to the supernatural dignity given above to the intelligent beings partake also of God's deifying energy and grace" (Saints and Angels). This last grace is the grace of which we speak here. Is this saving, sanctifying and deifying grace found outside the Church?

According to the teachings of the Orthodox Church we obtain God's grace **only in the Church**, for outside the Church, the Body of Christ, **there is no sanctifying grace, the grace through which we obtain salvation or union with God, is found only in the ark of salvation, the Holy Church, the theanthropic Body of Christ, because Christ is OUR Savior and our Salvation. The position of the Church has been stated once for all through Saint Cyprian of Carthage:**

"Extra ecclesiam nulla salus—There is no salvation outside the Church."

Is there everyone outside the boundaries of the Orthodox Church damned? Not at all. In explaining, however, how can this be possible, certain theologians have given an answer incompatible with the belief in the uniqueness and oneness of the Church, with devastating consequences.

The Orthodox position has been expressed by Saint Athanasius the Great who, in explaining why God did not save man through a command or an act of will, says He did not act this way, because, although He would have demonstrated His power, man would have become as Adam was before the Fall. "The grace he would have received would have been external and not incorporated into his body." This distinction, external-internal, is the key to understanding how salvation is possible outside the Church. Saint Diadochos, Bishop of Photiki (5th century), who draws from Saint Athanasius, provides a more direct explanation:

"Before Holy Baptism, grace encourages the soul toward good from the outside, while Satan lurks in its depths, trying to block all the intellect's ways of approach to the Divine. But from the moment we are **reborn through baptism**, the demon is **outside**, grace **within**. Thus, whereas before Baptism error ruled the soul, after baptism Truth **rules it**."

This terminology offers us the correct solution to this thorny problem. Grace acts from the inside **only** within the Body of Christ, the Orthodox Church. One is born spiritually **through baptism**. Grace is implanted and grows through the Mysteries (Sacraments), particularly Holy Communion.

The unbaptized are unborn, therefore grace does not act in them from within. However, to the extent of one's receptivity he or she can respond to the impulses of the Holy Spirit, Who acts from the outside on all creation.

"What Moses had, which shone on his face after his conversation with God, so that men could not see it from the brightness, the Apostles had it **within their soul** constantly and in even greater degree" (Ex. 34:30; 2 Cor. 3:7).

Saint Seraphim of Sarov, in explaining the Johanne statement, "for as yet the Spirit had not been given, because Jesus was not yet glorified" (St. John 7:39), says that this does not mean that the Spirit of God was not in the world at all, but [that] His presence was not so apparent as in Adam or in us Orthodox Christians. It [was] manifested only **externally**; yet the signs of His presence in the world were known to mankind...The grace of the Holy Spirit acting externally was...reflected in all the Old Testament Prophets and Saints of Israel...though not with the same power as in the people of God, nevertheless, the presence of the Spirit of God also acted in the pagans who did not know the True God, because even among them God found for Himself chosen people.

Finally, professor Pheidias summarizes the Orthodox position on grace and salvation outside the Church:

"Patristic tradition teaches that Christ, through His overall redeeming work, is the Source (pege) of Divine grace, and the Holy Spirit is the Bestower (horegos) and the Operator (ho energon) of Divine grace is the faithful."

He further states that, "the Orthodox tradition, by accepting the Holy Spirit as the Bestower of the Divine grace, which flows from the saving work of Christ, does not recognize the efficacy of the Divine grace outside the canonical boundaries of the Orthodox Church."