

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 15, 2014

SUNDAY/JUNE 15

All Saints Sunday

9:10a.m. Hours; 9:30a.m. Divine Liturgy
and honoring of 2014 Graduates;
Coffee Hour

MONDAY/JUNE 16

Beginning of Ss. Peter & Paul Lent
June 16-28.

SATURDAY/JUNE 21

9:30a.m. Akathist; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JUNE 22

Sunday of All Saints of America

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Question & Answer Period

MONDAY/JUNE 23

7:00p.m. Vespers; Confessions

TUESDAY/JUNE 24

Nativity of St. John the Baptist

9:30a.m. Divine Liturgy

WEDNESDAY/JUNE 25

7:00p.m. Compline; Confessions

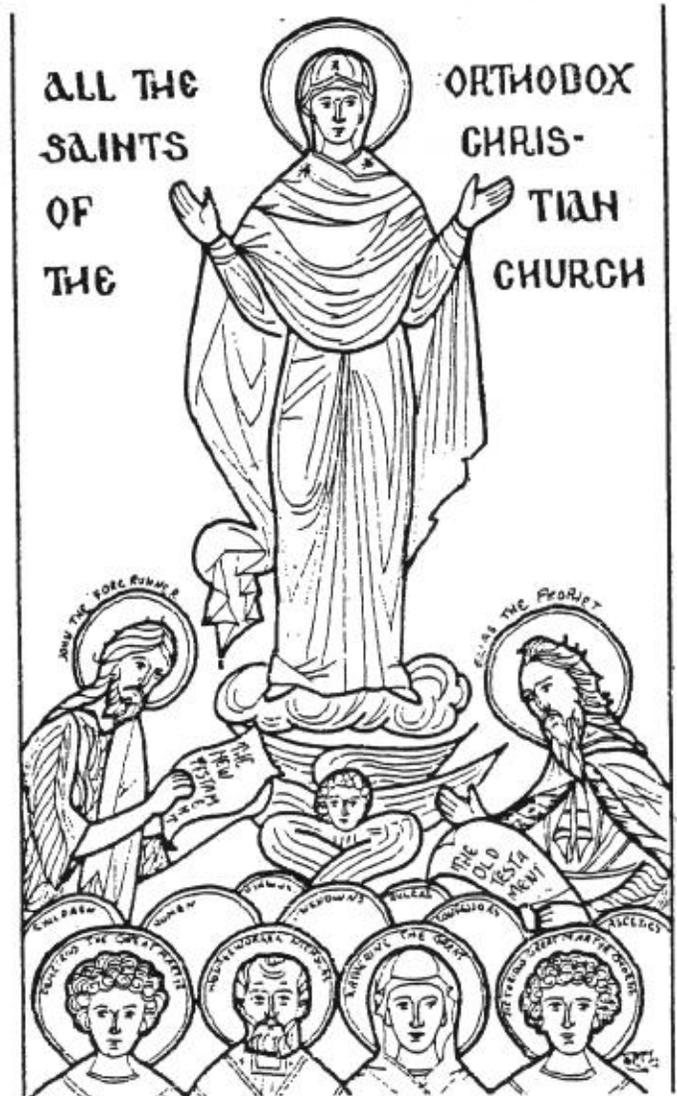
FRIDAY/JUNE 27

7:00p.m. Compline; Confessions

SATURDAY/JUNE 28

9:30a.m. – 4:00p.m. Church Vitality
Workshop in South River

5:30p.m. Vigil for Ss. Peter & Paul Day



Father's Day

Congratulations to all who are celebrating Father's Day: Fathers, Grandfathers, Godfathers and Fathers-in-law! May the Lord bless you!



Offerings Week of June 15

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia and Mary; in memory of Gabriela, Floarea, Gheorghe, Alexandru, Alexandru, Valeria, Elena and Alexandru.

Wine: for the health of Christine; for the health of Liliana (birthday).

Parish Synodicon: Memory Eternal!

June 15, 1959 Leon Martinchuk
June 15, 1973 Maksym Yadlowsky
June 16, 1953 Olga Pawlik
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 Kulina
June 21, 1960 Chariton Cimpko
June 21, 1975 Jerome Wilhousky

Coffee Hour Hosts

June 15 Inga, Eka, Marina, and Nona
June 22 (fast foods) Motoviloff, Torrisi, Kachek and Stone
June 29 (no coffee hour)

Usher Schedule

June 15 Dennis F. & C. Dunaenko
June 22 Edward S, Adrian M. & Kahka K.
June 29 Timothy G. & Jerry S.

Altar Server Schedule

June 15: Nicholas T, George J, Nicholas M, Matthew P, Andre & Mattei M.
June 22: Zachary S, George J, Nicholas M, Matthew P, Antoniu & Alexandru C.
June 29: Patronal feast – All Servers

Vacation Planning

- Locate the nearest Church for the Sunday Divine Liturgy: orthodoxyinamerica.org
- Bring along your Bible and some material for spiritual reading.
- Be mindful of the Wed. & Fri. fast days.
- Ss. Peter & Paul Lent: June 16-28
- Dormition Lent: August 1-14

- If you plan to receive the Holy Eucharist, be sure that the priest knows who you are before the Divine Liturgy. It is not good form to approach the Chalice if the priest doesn't know you.
- Daily Prayer and the Discerning of the Will of God accompany us on vacation.
- A Prayer for Travelers is offered after the Sunday Divine Liturgy – request it at the veneration of the Cross

Church Vitality Workshop – June 28

This is a great opportunity for our parishioners to spend time with others and explore the health of our parish churches. All are encouraged to attend. The event is free and lunch provided. Questions? Speak with Fr. James or Reader Symeon. Please sign-up at the vestibule stand by June 24th, so a number may be given for the luncheon.

Ss. Peter & Paul Feast Day – June 29

This year, our patronal feast day falls on a Sunday. After the Divine Liturgy we will have a procession around the church and then proceed directly to the Kita Residence here in Manville for a Parish Picnic. Reserve the day. More information will be forth-coming.

2014 Graduates We Salute & Congratulate!

Heather Parsells: graduating from Anesthesia & Critical Care Residency at the Hospital of the University of Pennsylvania. In July she starts Pediatric Anesthesia Fellowship at Children's Hospital in Philadelphia.

Ekaterine Margiani: graduated from RVCC with a degree in Associate Applied Science in Paralegal Studies and Business and Public Service.

Antoniou Chirnoaga: graduating from JP Stevens High School in Edison and going to Duke University in Durham, North Carolina.

Nicholas Torrisi: graduated from St. Joseph's High School in Edison and going to Glassboro College in Glassboro, New Jersey.

Sarah Oliver: graduated from Bridgewater High School in Bridgewater and will be attending Massachusetts College of Pharmacy Health and Sciences in Boston.

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 – it's 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.

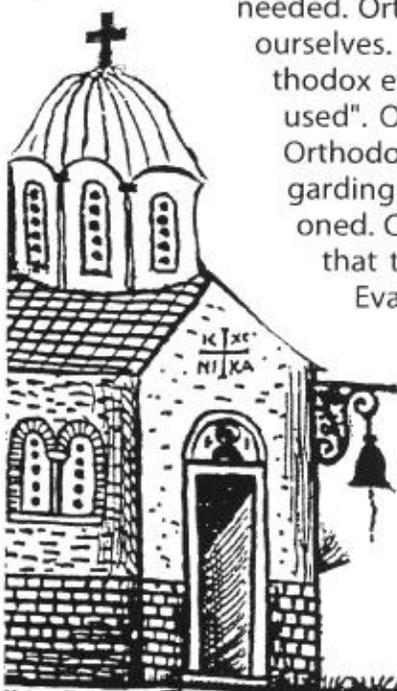
There are other "tasks", however, which derive from this one which are a bit more specific to "evangelism". It is God who brings people to the door of the Church and who convinces them that they should enter - however, we must keep the door to the Church open and visible. Hence, Orthodox evangelism must 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.





WHO IS YOUR FATHER?

By Fr. Richard Demetrius Andrews



Sermon delivered August 28, 2008

It's unfortunate that today's scripture readings, from the 10th Sunday of Matthew do not coincide with our American celebration of Father's Day. As we know, the Church has its own sense of time and her lectionary system was constructed many centuries ago. Yet, we have two good examples of fathers today. In the Gospel (Mt.17:14-23) we see a father approaching Jesus and kneeling before Him and asking Him to heal his epileptic son (v.14-15). In the Epistle, St. Paul himself tells the Corinthians (1 Cor. 4:9-16) that He is their father in Christ Jesus through the preaching of the good news (v.15) and he urges them, "Imitate me" (v.16).

These two examples seem to contradict Jesus command in Matthew 23:9 "Call no man your father on earth, for you have one Father, who is in heaven." We learn from the pamphlet "Call No Man Father" by Richard Ballew (Conciliar Press) that most Protestants interpret this passage as a prohibition for using the word "father" to refer to a spiritual father. However, if strictly interpreted, the prohibition would extend to paternal fathers, grandfathers, city fathers, Church fathers etc.

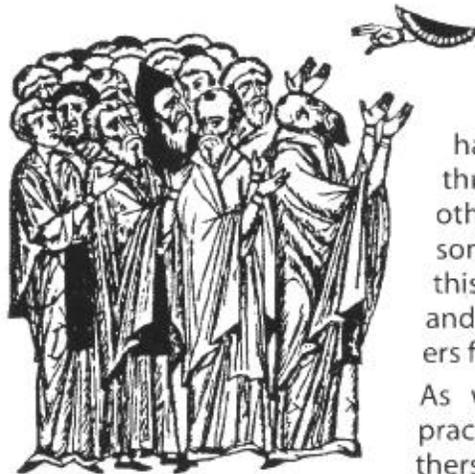
St. Paul uses the term father in many ways. In addition to today's epistle, he speaks of "Our fathers" (1Cor. 10:1) and "Fathers, do not provoke your children" (Colossians 3:21). Jesus Himself, telling the parable of the Rich Man and Lazarus, refers to "Father Abraham" (Luke 16:24-25). He also warned against using the title "Rabbi/Teacher" but acknowledged Nicodemus as a "teacher of Israel" (John 3:10). St. Luke called certain men in the Church of Antioch "prophets and teachers" (Acts 13:1). St. Paul recognized teachers/teaching as a gift of God in the Church (1Cor. 12:28; Eph. 3:11) and called himself "a teacher of the Gentiles" (2Tim. 1:11).

So what does Jesus mean when He says, "call no man father"? Our Lord is contending with certain rabbis of His day who were using these specific titles to accomplish their own ends. Some of the rabbis were adding their own ideas of wisdom to the true tradition of Moses' teaching and thereby clouding it. Jesus points out this error in Mark 7, "For laying aside the commandment of God, you hold the tradition of men"...He said to them, "All too well you reject the commandment of God, that

you may keep your tradition...making the word of God of no effect through your tradition which you have handed down. And many such things you do" (v.8-13).

By saying, "You shall not be called rabbi", Jesus was telling His disciples not to use their position as fathers and teachers as an opportunity to build disciples around their own private opinions. Instead, with the coming of Christ, these rabbis—and indeed all who would teach God's Word—are to faithfully hand down the true tradition of only one Rabbi: Christ Himself.

Jesus was also indicting the sinful character of the rabbis. They were exalting themselves above everyone around them. Hypocrisy, love of money, corruption, lack of service and self-love were other problems that Jesus criticized.



St. Jerome says the fact that we have one God and one Son of God through nature does not prevent others from being understood as sons of God by adoption. Similarly, this does not make the terms father and teacher useless or prevent others from being called father.

As we Orthodox know, this early practice of referring to spiritual fathers and sons continued in the Church's life so that even today, monastic spiritual guides, father confessors, bishops and priests are frequently called "Father" by the people. What Jesus condemns is the use or acceptance of any titles and dignity which stands between God and man. Jesus is not primarily speaking here of words, but of an attitude. To consider a person a "Father" in a way that obscures the Fatherhood of God is what He criticizes. When Christians use it to refer to God's representatives, all it does is remind them of the Divine Father. In the same way Christ forbids us in Matthew 23:10 to submit ourselves to independent teachers who obscure the one Master Teacher. (Harakas, 455 Q&A, p.267)

So, if someone asks us, "Who is your father?", we can answer, "I have my natural father whom I call 'dad'. And I have my spiritual father, the priest who leads me and guides through the gospel of Jesus Christ to my one God and Father in heaven who has adopted me as His child." Let us imitate our natural and paternal fathers as they prayerfully and humbly intercede to Christ our God for our physical and spiritual healing. Amen!