

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN JULY 17, 2016



SUNDAY/JULY 17

4th Sunday After Pentecost & St. Marina

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

Blessing of Things Mobile; Coffee Hour

MONDAY/JULY 18

7:00p.m. Compline & Akathist to **St. Seraphim of Sarov (July 19)**

TUESDAY/JULY 19

7:00p.m. Vespers

WEDNESDAY/JULY 20

Prophet Elias

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

7-8:00p.m. Lemonade & Conversations

SATURDAY/JULY 23

Icon of the Theotokos, "Joy of All That Sorrow"

9:30a.m. Akathist to Icon, "Joy of All That Sorrow" Confessions

5:30p.m. Vigil; Confessions

SUNDAY/JULY 24

5th Sunday After Pentecost & Ss. Boris & Gleb

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

Coffee Hour and Question & Answer Period

*Look ahead with faith, back with gratitude, above with prayer,
below with repentance, inside with attention! And around with love!*

Offerings Week of July 17

Olive Oil: in memory of Michael, Justina, Michael, Eva and Rosalie; in memory of Alex; in memory of Gheorghe, Floarea, Gabriela, Alexandru, Elena, Petre, maria, Grigore, Roszalia, Maria, Ivan, Aurelia, Ilie, Valeria and Andrei.

Wine: for the health, salvation, protection and thanksgiving on names day of Mariana, Crenguta and Marina; in memory of Frank Bongiorno.

The Parish Synodicon: Memory Eternal!

July 18, 1960 Vladimir Fedarka

July 19, 1989 Louise Chabra

July 19, 2004 Anna Lebedz

July 20, 1925 Maria Simonovich

July 20, 2007 Ronald Kavchok

July 21, 1922 Luke Maximovich

July 21, 1925 Theodosios Horbel

July 22, 1982 Ann Holovach

July 23, 1989 Helen Stashkevetch

July 23, 1988 John Suseck

July 23, 1988 David Riegler

Other parishioners are welcome to bring food anytime they wish. Thank you!

Coffee Hour Schedule

Parishioners are welcome to bring food anytime they wish.

July 17 Wypych, Chirnoaga, Sue, Moldoveanu & Vajda

July 24 Peterson, Bakaletz, Mattei, Erkman & Stone

July 31 Kita, Keller, Turri, Torrisi & Kachek

Usher Schedule

July 17 Dennis F. & Peter B.

July 24 Edward S. & Kahka K.

July 31 To be scheduled

Counter

July 17 Ekaterini M. & Irinia S.

July 24 J. Peterson & Paulina N.

July 31 L. Mattei & Ekaterina M.

Sunday Readers Schedule

July 17 John Z.

July 24 Peter G.

July 31 Daniel T.

If the Child needs to be on time for school, the Child needs to be on time for church

There is a pervasive bad habit of parents bringing their child or children late to church. By school age (and even before school age), children ought to be in church before the bell rings (9:30a.m.). Discipline, a sense of the holiness of time and place, as well as fervent participation are all factors on being on time. Oftentimes lateness to the Sunday Divine Liturgy means that the Epistle, Gospel and Sermon are missed and instruction and inspiration are lost both for the adult parent and child/children. Lateness to church is a sin and ought to be confessed, and more importantly, corrected.

Names Day Greetings

St. Margaret (Mariana)/July 17: Margaret Ploof, Mariana Vajda, and Crenguta Chirnoaga.

Dormition Lent Planning

A two week fast in honor the Mother of God is observed from August 1st thru 14th. We should plan accordingly in terms of our fasting.

On Receiving the Body and Blood of Christ

- If you are a regular communicant and have not been to Confession any time after Holy Pascha (May 1) to continue to receive the Holy Gifts (Communion) **you must go to Confession no later than Aug. 31st**. This discipline is for both adults and children of Confession age.
- The Dormition Lent, a season of Repentance is an appropriate time to make a Confession and receive Holy Communion for all Orthodox Christians.

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Many Thanks

To the Kita Family for hosting our parish picnic last Sunday. Fine foods and fellowship!

THE ATTRIBUTES OF A REAL CHRISTIAN
By Metropolitan Hierotheos of Nafpaktos

A true member of the Church and a real Christian is the person who has the following attributes:

First, he remains within the Church, without leaving it through atheism or heresy. He is not cut off from this living organism and does not participate in heretical sects. This means that he accepts the faith confessed in the Symbol of Faith absolutely, that he participates in the sacraments of the Church, is sanctified by them and practices asceticism in his personal life so that he will keep God's commandments. He feels that he remains within the Church in order to be saved rather than to save, because the Church does not need saviours.

Second, he feels that he is a son of God, that is, he has a father and is not an orphan. His great Father is God. Yet, the clergy are also fathers, because they are the type and place of Christ's presence. Hence, a real member of the Church is obedient to the bishops, the clergy and has a spiritual father, who guides him in his spiritual life. Of course, he also accepts the teachings of the Holy Fathers of the Church and tries to imitate their life, that is to say, their ascetic practice and witness.

Third, he feels that he belongs to a family, and, therefore, has spiritual brothers and sisters. He is not alone within the Church. This chiefly means that he loves his brothers and sisters. He does not judge them, regardless of the mistakes they may have made and he does not condemn them. He is tolerant and shows forbearance towards their chance weaknesses. In addition, he shows his love in a variety of ways. He participates in their pain and in their joy. The happiness of other people is his own happiness, their sorrow is his own sorrow, their love is a fellowship of love and their faith a unity of faith. He should feel that everything is in common. He should feel that the Church is a family, just as the first Christians felt her to be, according to the description in the Acts of the Apostles (Acts 2:41-47). If he tries to keep God's law, but does not have love, he is not a real Christian; he is a sick member of the Church.

Fourth, in the instance of sin, he follows a therapeutic course of treatment. Man is changeable. This means that he alters and is wounded throughout his life. In consequence, he sins. The Holy Scriptures say, "Who can become clean

from filth? But no-one, even if his life on the earth is only for a day" (Job 14:4-5 *Septuagint*). St. John the Evangelist writes, "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8).

Sins are not guilty acts or simple rejections of the law; they are first and foremost wounds or sicknesses. The sinner is spiritually sick. Consequently, sin should be encountered within a therapeutic and healing framework. The priest is a healer or doctor, who practices this function in the name of the Great Physician, Christ. He cleans and dresses the wounds, intervenes surgically, if necessary, and in general, heals the wounds. Within this framework, we should look at repentance, confession and the orders of the spiritual father, i.e. what is known as penance. We must repent. We must really feel our fault and our illness, we should want to be cured, and resort to the therapist disclose our illness and reveal all the hidden and concealed points of the sickness. We will then follow the therapeutic advice of the spiritual doctor with zeal and resolve. The Church has the sacrament of repentance and of confession.

In the ancient Church when someone committed a grave sin, i.e. when he fell seriously ill, he was demoted into the order of Catechumens once again. This is why in the Catechumens, the demon possessed and the penitents are all included the category of those being purified. All these people follow an appropriate course of treatment. The sinful and repentant Christians, who have already been baptised, are, of course, not baptised again. However, they had to go through the stage of repentance and feel that the grace of God was working within their hearts again.

When the baptised Christian leaves the Church and falls into heresy, he must then go through a certain procedure before he is re-included within the Church. Repentance was required, as well as the signing of a written declaration (*libellus*), by which he denounced the heresy that he had fallen into, followed by Chrism.

From all this we realise that Baptism alone is not enough; one must also live in accordance with God's commandments in order to become a true member of the Church. If a Christian happens to fall ill, there is a special method through which he will gain his health again.





CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute free to either accept or reject.

2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "...for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ nourishes us with His Body

and Blood – giving us a Perfect Food with which to become perfect.

3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even non-Christians. Nor does He refer to "life" of the general resurrection. Rather,

Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.



4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and everyone of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.



How Should a Christian React to Dreams?

Even among the pagans there was a difference of opinion about dreams. One pagan sage (Protagoras) stated: "Each dream has its own meaning, its own significance, and it is useful in life to heed [them]." Another pagan sage (Xenophon) explained that all dreams are vain and deceptive, and that whoever pays attention to and arranges his affairs based upon them, is going astray. One must seek truth within, i.e. first of all, one need not pay attention to all dreams, and second, one should not necessarily disregard all dreams as vain and empty of meaning.

First, we said that one need not pay attention to all dreams. Through Moses, God Himself admonished the people through Moses not use dreams for fortunetelling ("... neither shall ye use enchantment, nor observe times..." Leviticus 19: 26). Sirach explains "The hopes of a man void of understanding are vain and false: and dreams lift up fools. Whose regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face..." (Ecclesiasticus 34: 1-3). Most dreams are simply the natural result of an active imagination. Man dreams of whatever is of great interest to him, of what he passionately wants or does not want. St. Gregory tells of a certain man who foolishly believed in dreams, and who was told in a dream that he would live a long life. He saved a vast amount of money, to provide resources for a long and happy life. However, he suddenly fell ill and soon died. Thus, he was unable to use his treasure, and at the same time, was unable to bring any good works with him into eternity. It follows that there are many vain and deceptive dreams which are void of meaning, dreams to which we should pay no attention.

However, second, there are dreams which are of significance for us, and which we should heed. One example is that dreamed by Joseph, one of the twelve sons of the Patriarch Jacob. Joseph dreamed that he and his father and brothers were collecting the harvest in the wheat field. Joseph's shock of wheat stood up straight, while those of his father and brethren surrounded him and bowed down before him. Some time later, that came to pass: Joseph, sold by his brothers into [slavery in] Egypt, became Egypt's ruler, and his father and brothers, who had moved to Egypt, had to bow down before him and treat him with respect. In like manner, a dream, which came to Pharaoh, king of Egypt, proved to be prophetic, and came to pass. Had Pharaoh paid no attention to that dream, had he not prepared stores of grain from years of bumper crops to use in the lean years, he would have come to bitterly rue that decision: those who lived in Egypt, and Joseph's father and brothers would have starved to death.

There are many people, perhaps even those among us, who have reason to repent of having failed to heed certain dreams. For example: A certain wayward youth did not listen to the admonishments of his best friends, who wanted him to direct him onto a different, better path. He dreamed of his father, who in the dream strictly ordered him

to give up his dissolute and atheistic way of life, and to live a better life. However, as Jesus Christ told us, "If they hear not [the law] neither will they be persuaded, though one rose from the dead...." The young man paid no attention to his dream. Later he had a similar dream: He again saw his father, who told him that unless he mended his ways, he would meet death on a certain day, and would have to face the Judgment of God. The young man joked to the friends who shared his way of life about the dream. Not only did he give no thought to amending his way of life, but he even wanted to mock the threat he had received in the dream. He scheduled a big drinking party with his friends, to be held on the very date his father had warned him he was to die. What followed? While drinking wine, the son was struck with a fit of apoplexy, and died minutes later! From the stories related here, we can see that not all dreams are vain and deceptive. There are dreams which do come true.

Some recommendations on how to regard dreams

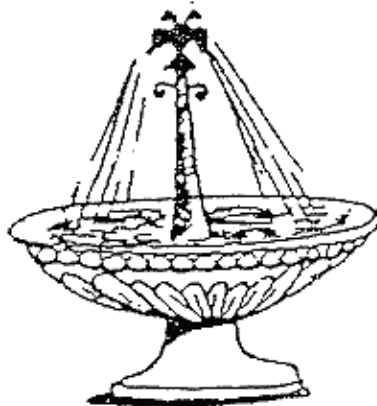
1) If your dreams inspire you to do good and keep you from evil, you should consider them to be the finger of God, pointing out the way, indicating the path to heaven and directing you away from the road to hell.

God speaks once, and if man does not perceive it, He speaks twice, "in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men, and sealeth their instruction..." to keep man from his purpose and separate him from his pride. "He keepeth back his soul from the pit, and his life from perishing by the sword..." (Job 33, 14-18).

St Barsanuphius teaches that when you see the image of the Cross in a dream, know that the dream is truly from God, but strive to receive an interpretation of its meaning from the saints, and not rely on your own ideas (Barsanuphius and John, Instructions on the Spiritual Life, p. 368).

2) If you are not sure if a dream is from God, or if you have no intelligent basis to think that it is, especially if it deals with unimportant matters, there is no need to pay heed to such dreams or to base your actions upon them. Be careful, lest, by paying attention to every one of your dreams, you become superstitious and fall prey to sin.

3) Finally, if a dream tempts one to sin, it is the result of our corrupt, disturbed imagination, our fantasy, or it comes from the one from whom may God through His grace keep us, i.e. from the devil.



* From bulletin of St. John the Baptist Russian Orthodox Cathedral, Washington, DC