

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF JULY 8, 2007**

**SUNDAY/JULY 8th**

**6th Sunday After Pentecost (Tone 5)**  
**Appearance of the Holy Kazan Icon**  
9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine  
Liturgy; Coffee Hour

**TUESDAY/JULY 10th**

7:00p.m. Compline with Akathist to  
**St. Olga (July 11th)**

**WEDNESDAY/JULY 11th**

7:00p.m. Vespers  
7:45-8:30p.m. Lemonade & Discussion

**THURSDAY/JULY 12th**

**Theotokos Icon "Of the Three Hands"**  
9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy  
7:00p.m. Parish Council Meeting

**SATURDAY/JULY 14th**

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

**SUNDAY/JULY 15th**

**7th Sunday After Pentecost (Tone 6)**  
**St. Prince Vladimir**  
9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine  
Liturgy; Coffee Hour

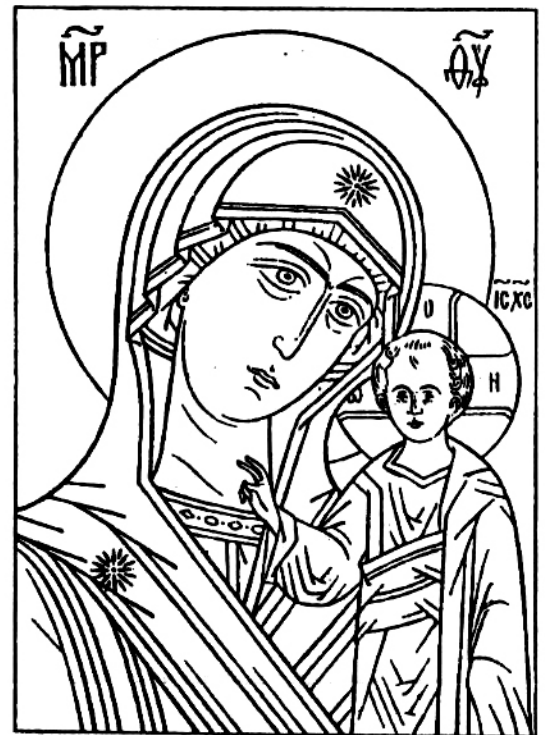
**Fasting Days**

Wednesday, July 11th & Friday, July 13th

**Discipline on Partaking of the  
Holy Gifts**

Those of the faithful that partake of the Holy Body and Blood of our Lord God and Savior on a regular Sunday basis, should have been to Holy Confession in the time after Pascha (April 8<sup>th</sup>). If you have not been to Confession, you must do so to continue to receive the Holy Gifts every Sunday.

Confession is also necessary if you miss the Liturgy for more than 3 consecutive Sundays.



**"Our Lady of Kazan"**

The "Kazan" Mother of God Icon appeared in 1579 in the city of Kazan. This was 27 years after Tsar John Vasilievich Grozny ("Ivan the Terrible") conquered the Kazan Tatar Khanate. The Most Holy Theotokos revealed Her Wonder-working Icon in order to more firmly establish the Christian Faith among the new converts, and to favorably dispose those who had not yet been converted to Christ. The Holy Theotokos frequently appeared in a dream to a pious young girl, Matrona, directing her to request the Archbishop of Kazan, Jeremiah, to remove the Theotokos Icon from the earth. The exact location of the buried Icon was also revealed in the dreams. On 8 July the Icon of the Most Holy Theotokos was miraculously uncovered by Matrona, and the Archbishop carried it in procession to the nearest temple, St. Nicholas Church. From this temple the Icon was removed and placed in the Cathedral of the Holy Annunciation.

The Holy Mother of God showed Her miraculous powers by healing many who were ill.

The commemoration of the Kazan Icon takes place on 8 July. A second day in honor of "Our Lady of Kazan" Icon is on 22 October in memory of saving Moscow and All Russia from the invasion of the Poles in 1612.

At the times when you remember God, increase your prayers; so that when you forget Him, God will remind you. *Saint Mark the Ascetic*

### **Orthodox Summer Camp**

**St. Andrew's Camp:** Months of July and August at lake Jewell, NY. Six weeks of regular camping for ages 7-13 and a Teen Week for ages 14-17. See posted information. You may also speak with Pam Oliver who has experienced with the camp.

### **Vacation Time and Church Locations**

Vacation time does not mean we "vacate" ourselves from the Sunday Divine Liturgy. The website: [www.orthodoxyinamerica.org](http://www.orthodoxyinamerica.org) will give you a listing of church locations in the USA.

### **"I have to work on Sunday Morning"**

Yes, sometimes a person has no choice and must work on a Sunday. If it is in our power, we should not work on the Lord's Day. Those that cannot be at the Divine Liturgy on Sunday, might participate at the Saturday evening service or, if this is not possible the Saturday morning service.

### **Lemonade Nights: 7:45-8:30p.m.**

Wednesday evenings, July 11, 18 & 25, after the evening service, for 45 minutes and a glass of lemonade – informal discussion may take place with the rector on subjects of your choice; or if none, subjects of the rector's choice. There is no requirement to attend the preceding service. An opportunity offered.

### **Bulletin Board**

Has posted news, events taking place and other information. Check it out.

### **Annual Blessing of Automobiles**

Will take place on Sunday, July 22<sup>nd</sup> after the Divine Liturgy. Rain Date is July 29<sup>th</sup>.

### **Scented Candles on Sale**

On a table in the hall you may find scented candle for sale. This is a fund-raiser for the mission church of Christ the Saviour in Fenwick, Delaware. Please place your offering in the candle basket. Thanks!



### **The Parish Synodicon**

July 09, 1971 Kuzma Savich  
July 10, 1951 Vassily Fetchina  
July 11, 1928 Elias Chromoho  
July 12, 1978 Antonia Salamander  
July 12, 1979 Chariton Perogeff  
July 13, 1975 John Kachorsky  
July 15, 1951 Wojciech Bogusiewsky



### **Parish Picnic – Sunday, Aug. 19th**

Reserve the date for a parish picnic at the Village Recreation and Swim Club in East Brunswick. A great day of fun and fellowship is being planned! Please speak with Daniel Torrisi or Terri Filippini for more information. Please sign-up for the picnic at the vestibule stand (pink sheet) or call Susan Gorbatuk (908-722-7849). Need a ride to the picnic? Let Father James know.

### **Prayers for Travelers**

May be offered after the Sunday Divine Liturgy. Let Father know when you venerate the Cross.

### **Patronal Feast of St. Elizabeth's in Rocky Hill**

July 17<sup>th</sup>, Tuesday, 6:00p.m. Vigil  
July 18<sup>th</sup>, Wednesday, 9:00a.m. Divine Liturgy.  
You are invited!

### **Offerings for the Week of July 8<sup>th</sup>**

**Olive Oil** – in memory of Michael; for the health of Robert Kita (birthday); for health in thanksgiving by Liliana and Laurentiu; in memory of Joan; in memory of Emilia.

**Wine** – for the health of John.

### **Weekday Church Services**

Are blessed opportunities to worship God; praise and befriend the saints; offer supplication for the needs of others; ask forgiveness of our sins; learn from the divine scriptures; renew ourselves spiritually; open ourselves to God's will for us; offer thanksgiving for the many blessings received; bring our special needs to God; keep company with the angels; etc. – we might begin to think and experience the worship services not as something "we ought to do," but rather encounters with the Living God, Who cares, listens, nourishes and responds to our good desire to be in His presence.

## ICON OF "THE THREE HANDS"

JULY 12TH



Mother of God  
"Three-handed" Icon

The origins of the "Three-handed" Wonder-working Icon go back to the 8th century when the iconoclastic heresy was emerging. The history of the icon is closely tied to the fate of the famous defender of Holy Orthodoxy and the veneration of holy icons, the Venerable John of Damascus (†776, memory commemorated 4 December).

In 717, the Byzantine Emperor Leo the Isaurian began persecution of icon veneration. St. John of Damascus zealously defended the veneration of icons by his sermon and by theological treatises written in defence of the Orthodox viewpoint concerning holy images. Venerable John was slandered by Leo the Isaurian

by false information sent to the Governor in Damascus through the emperor's informers. John had been a counselor for the Damascus ruler, considered an important and confidential position. The ruler was angered and ordered that St. John's right hand be cut off. John of Damascus turned in prayer to the Mother of God and in tears interceded Her help at the Icon. The Venerable One received a miraculous healing as the severed hand grew back together. After the miracle, John left Damascus and took the monastic tonsure at the Laura of Venerable Sabbas the Sanctified (†532, commemorated 5 December) and gave the Icon to the monastery. In gratitude for the miracle which happened to him, Venerable John of Damascus had a hand made of silver and as a gift attached it to the Icon — some sources claim that John simply "wrote" (painted) the third hand on the Icon. It is from this event that the Icon received its name "Three-handed." According to Church tradition, Venerable John Damascene composed the thanksgiving prayer to the Most Holy Theotokos, "In Thee rejoiceth all creation, Thou full of Grace..." which is sung at the Liturgy of St. Basil the Great in place of "It is truly meet..." following the epiklesis.

Later, the "Three-handed" Icon of the Theotokos was given as a blessing to Saint Sabbas, the Archbishop of Serbia (†1237, commemorated 12 January). When the Turks invaded Serbia, the precious Icon was given to the Holy Mount Athos Monastery of Hilandar (Serbian). The decision to give the holy shrine to the monastery located on Mount Athos is attributed to the Intervention of God's Providence.

In 1661 a copy of the Wonder-working "Three-handed" Icon was brought to Moscow for the first time. After this, the Icon became widely distributed throughout Russia. At the present time the original revered copy of the "Three-handed" Mother of God Icon is located in the Holy Dormition Temple of the Bulgarian Metochion in Moscow.

Feastdays commemorating the Wonder-working "Three-handed" Icon are celebrated two times each year: 28 June and 12 July.

## ICON LAMPS AND INCENSE

### Some Points about their Significance in the Holy Church

The lamps which hang in Orthodox Churches have a very long and venerable tradition. In the Book of Exodus it says:



And do thou command the sons of Israel, and let them bring to thee refined pure olive oil beaten to burn for light, that a lamp may burn continually in the tabernacle of the testimony, outside the veil that is before the ark of the covenant. Aaron and his sons shall burn it from evening until morning before the Lord; it is a perpetual ordinance throughout your generations of the sons of Israel.

(Ex. 27: 20 --Septuag.)

In his commentary on Psalm 17, Saint Athanasius the Great points out that the lamps used in our worship represent the mind that is illumined with repentance; for without repentance, our lamps -- that is, our minds -- are darkened by sin.

The incense, too, has a long history in the rites of both the Old and the New Israel. At every vespers service in the Church, we chant the verse from Psalm 140:

Let my prayer be set forth as incense before Thee; the lifting up of my hands as an evening sacrifice.

Thus, it is a symbol of our prayers and teaches us how our prayers must rise unto God, free of the earthly passions; but filled with warmth and fragrance.

Furthermore, the incense typifies the life of virtue, as opposed to the stench of sin. It reminds us of the fragrance of the holy relics of the saints, who are graced with incorruption -- which stands in contrast to the foul stench of corruption and decomposition that comes from sin.

In his ninth sermon on the *Song of Songs*, this is what Saint Gregory of Nyssa says concerning the true meaning of the aromatic incense, as it is used in sacred rites of the Church of New Israel:

The soul that breathes a sweet spiritual fragrance, in the manner of Paul who was *the fragrance of Christ* (II Cor. 2: 15), surpasses all the aromatic spices of the old Law. She becomes fragrant throughout her entire life, breathing the myrrh of holiness and an incense variously mixed and compounded of all the virtues; and thus she comes to delight the nostrils of [Christ] her Spouse *in a fragrance of sweetness*.

(PG 44, 956-7)

Thus, the incense is meant to teach us that we must strive to become "the fragrance of Christ," so that both our souls and bodies may escape the bonds and the bitter stench of sin and corruption, even as Christ triumphed over sin and death.

