

SS. PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF JULY 20, 2008

SUNDAY/JULY 20th
5th Sunday After Pentecost (Tone 4)
Prophet Elias

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Blessing of Autos; Coffee Hour
2:00p.m. Parish Picnic

MONDAY/JULY 21st
9:30a.m. 40th Day Memorial Service for
(+) Julia Yadlowsky
7:00p.m. Compline & Akathist to
St. Mary Magdalen
7:45p.m. Lemonade & Informal
Discussion at Rectory

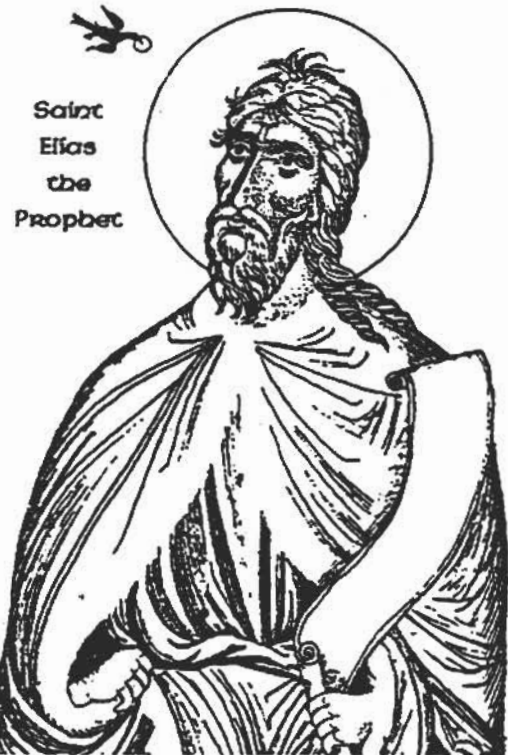
TUESDAY/JULY 22nd
St. Mary Magdalen
7:00p.m. Vespers

WEDNESDAY/JULY 23rd
Icon of the Theotokos,
"Joy of All That Sorrow"
9:10a.m. Hours; 9:30a.m. Divine Liturgy

SATURDAY/JULY 26th
St. Jacob of Sitka, Alaska
9:30a.m. Akathist to St. Jacob; Confessions
5:30p/m. Vigil; Confessions

SUNDAY/JULY 27th
6th Sunday After Pentecost (Tone 5)
St. Panteleimon the Healer
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period

Fast Days
Wednesday, July 23rd
Friday, July 25th



DOING PRAYER:

St. Isaac the Syrian said that the highest form of prayer is to stand silently in awe before God. If you cannot do that, he says, pray the Jesus Prayer with your heart. If not with your heart, then with your lips.

If you can't pray with your lips, then read a prayer. If you cannot read a prayer, then sing a prayer. And if you cannot sing a prayer, *do* a prayer.

The supreme physical expression of prayer is not standing or kneeling or making a prostration or bowing or the kiss of peace - important as these are.

The supreme physical expression of prayer is the act of using our hands to reach out to the hungry with a piece of bread, to the thirsty with a cup of cold water, to the refugee with hospitality. For, in so doing, we are touching and ministering to Jesus Himself. We are *doing* prayer. It has been said that hands need two kinds of exercise: folding (for prayer) and extending (for service)....

Vacation Planning – Orthodox Churches

An online directory of churches in North America on the site: [Orthodoxy in America www.orthodoxyinamerica.org](http://OrthodoxyinAmerica.org) On Sundays, even while on vacation we should keep holy the Lord's Day.

If you are a shut-in and wish to be visited

by the parish priest with the holy sacraments or just prayers and a conversation, please let Father James know. Some who are shut-in wish frequent visits and others not so frequent – and sadly, some desire no visitations. It is important that those home bound be part of our community and linked to it at least through visits to the home by the parish priest.

Namesday Greetings

St. Mary Magdalen/July 22nd: Mary Holovach, Magdalena Trofimiuk;
St. Anna/July 25th: Simona Asaro, Lisa Keller, Dolly Bakaletz, Anna Kaliashvili; Jill Peterson;
St. Jacob/July 26th: Henry Hando;
Many Blessed Years!

Congratulations

To Robert and Stacey Kita of Manville, who are celebrating their 25th wedding anniversary. God grant them Many Blessed Years!

Clergy Vocations from our parish

- Archpriest Alexander Padlo of SS. Peter & Paul Church in Miami (ordained 1972).
- Priest Jaroslav Roman, reposed in 1999, (ordained 1976)
- Priest George Breyan, retired (ordained 1982).
- Deacon Gregory Lapchuk, reposed in 1989, (ordained 1981).
- Archpriest David Koles of Holy Trinity Church in New Britain, CT. (ordained in 1987).
- Protodeacon Paul Sokol (ordained in 1995).
- Priest Justin Frederick of St. Maximus Church in Denton, TX. (ordained in 2000).
- Priest John Parsells of Christ the Saviour Mission in Dagsboro, DE. (ordained 2006).

Parish Synodicon – Memory Eternal!

July 21	40 th Day	Julia Yadowsky
Aug. 13	40 th Day	Justina Sokol
July 20,	1925	Maria Simonovich
July 21,	1922	Luke Maximovich
July 21,	1925	Theodosius Horbel
July 22,	1982	Ann Holovach
July 22,	1989	Helen Stashkevich
July 23,	1988	John Suseck
July 23,	1988	David Riegler
July 24,	1950	Joseph Hamernick
July 24,	1965	Steven Sabat
July 24,	1996	Roman Bodenchuk
July 24,	2004	Elizabeth Tyevech
July 25,	1941	Maria Kuch
July 25,	1966	Joseph Verkon
July 25,	1973	John Pawlik
July 26,	1917	Michael Kohut
July 26,	1956	Michael Evanoff
July 26,	1977	Clara Bartushak
July 26,	1977	Peter Cresina

OCA Town Meeting – Saturday, Aug. 2nd in South River.

Ss. Peter & Paul Church in South River will be the site for a 2 hour (10:00a.m.-12:00p.m) open forum for clergy and laity to speak to Metropolitan Herman on the subject of the crisis in our Church.

The meeting is designed for the faithful to express their feelings in an atmosphere of openness and candor. The bishop presiding is to hear the voice, pain, ideas and concerns of the faithful; and not engage in any response or dialogue.

There are four questions that govern the forum:

- 1) How has the scandal affected you personally?
- 2) What solutions would you offer to make things right?
- 3) What would you like to see happen at the All-American Council this November?
- 4) How do you envision the future of our OCA?

The OCA news site (www.orthodoxnews.org) offers views of a recent Town Hall Meetings held. Also check out the blog for the 15th All-American Council: www.oca15acc.wordpress.com

Offerings for the week of July 20th

Olive Oil – in memory of Michael; for the health of Vaschen; in memory of Clara; for the health of Rober & Stacey (anniversary); in memory of Joan; in memory of Emilia.

Wine – in memory of Justina.

Dormition Lent: Aug. 1st-14th

This two week summer Lent prepares us for the joyous celebration of the Dormition of the Mother of God on August 15th.

A fast is observed from meat, dairy, fish, wine and oil products. Your parish wall calendar indicates days of modification to the fast.

Regular communicants at the Divine Liturgy who have not been to Confession since Great Lent, need to receive the Mystery of Holy Confession by August 15th to continue to receive Holy Communion.

A Prayer for Those Travelling

May be offered with the blessing of Holy Water after the Divine Liturgy. Let Father James know you desire this prayer when you come to venerate the Holy Cross at the end of the service.

Josephine "Justina" Sokol

Josephine "Justina" Sokol, 91, of Sokol Road, Herkimer, reposed peacefully on Saturday, July 5, 2008, at the home of her son in New Jersey, following a brief illness.

Josephine was born on November 15, 1916, to Paul and Anna (Spak) Matala in Conemaugh, PA, and graduated from Melrose School in Melrose, NY. She worked in Brooklyn in the mid-1930's, and then was employed as a seamstress in Troy, NY. In 1955, she married Michael Sokol of Herkimer and moved to Herkimer, where she had been a resident ever since. In Herkimer, she also worked as a seamstress before raising her family. She worked on the family's dairy farm, continuing to farm beyond her husband's retirement in 1982. She was a tireless worker for her family and church, being devoted to both. She was a long-time communicant of Sts. Peter and Paul Church (Herkimer) and a member of St. Anna's Altar Society.

Mrs. Sokol was predeceased by her husband of 42 years, Michael; her sister, Maria (and husband Joseph Sofranko); and her brother, John Matala. She was predeceased by her parents and also by her in-laws, Panteleimon and Eva (Fesh) Sokol; sister-in-law and brother-in-law, Mary (Sokol) (and husband Leon Lepkowski); also a brother-in-law, Dimitri Hrynda; and her sister-in-law, Sadie Matala.

She is survived by and will be remembered and missed by her son, Paul (and wife Patricia), of Flemington, NJ; daughter, Julie Todd (and husband Thomas), of Herkimer; and by her grandchildren, Nicole Todd, Zachary Sokol and Natalie Todd. Josephine is also survived by her brother, Demetrius Matala, of Troy; her sister, Ann Wandzilak (and husband Michael), of Schaghticoke; her brother, Harry Matala (and wife Virginia), of Melrose; and her sister-in-law, Madelyn Matala, of Schaghticoke. She is also survived by her brother-in-law and sister-in-law, Stanley and Anna (Sokol) Danielak, of Herkimer, and Nellie (Sokol) Hrynda, of Ellenville, NY; sisters-in-law, Rose, Helen and Christine Sokol, all of Herkimer; and sister-in-law, Mildred Sokol, of Folcroft, PA; three special godchildren, Linda Burke, of Maryland, Barbara Kehn, of Melrose, NY, and Rosanne Hatch, of Baldwinsville, NY; and several nieces and nephews.

Donations in Josephine's memory may be made to Sts. Peter and Paul Orthodox Church in East Herkimer or Hunterdon County (NJ) Hospice Association, c/o Hunterdon Healthcare, 2100 Wescott Drive, Flemington NJ 08822, or a charity of your choice.

Akathist Services

The Akathist is a sequence of prayers of praise – twelve "kontakions" and twelve "ikos" addressed to Our Lord Jesus Christ, the Mother of God or the saints. The word is from the Greek and means "no sitting," as it is proper to stand during this short (30 minute) service.

Akathist Services are held on Saturday mornings in our parish and offer an occasion for prayer. Confessions may also be made after the Akathist.





FROM THE LIVES OF THE DESERT FATHERS

The following story is from the life of St. Macarius. The lives of the ancient Desert Fathers are filled with examples of great men and women who fasted, practiced feats of asceticism, and rejected all worldly things. The following story, though, demonstrates how these practices were manifested in even small ways and how they served to teach others then and now by their example.



At one time St. Macarius was sent some fresh grapes. He desired to eat them, but showing self-control, he sent them to a certain brother who was ill and who was himself fond of grapes. When the brother received them he was delighted, but wishing to conceal his self-mastery, he sent them to another brother, pretending that he had no appetite for any food. When the next brother received the grapes, he did the same in turn, although he too had a great desire to eat them.

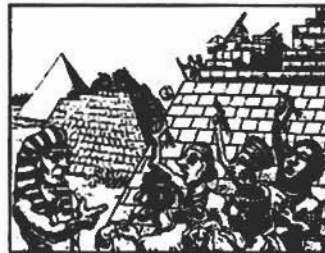
When at length the grapes had been passed round a large number of the brethren without any of them deciding to eat them, the last one to receive them sent them again to Macarius, thinking that he was giving him a rich gift. Macarius recognized them and after inquiring closely into what had happened, marveled, giving thanks to the Lord for such self-control among the brethren. And in the end not even he partook of the grapes.



FOR CONSIDERATION

By Saint Nikolai Velimirovich

By true repentance, by tears, prayers and good works, the most filthy soul can be utterly cleansed and changed. Therefore, be careful not to rejoice in remembering the sin of a repentant sinner, but give thanks to God and marvel that light has been brought from darkness. The Egyptian Pharaoh Amases was of low birth, and, when he came to the throne, the people showed him scant respect, remembering his ancestry. In order to outwit the people and gain the respect due to him, he took a metal laver, in which the feet of visitors to the court were usually washed, and caused it to be heated to white heat and made into the likeness of an idol. Then the Pharaoh set the idol up in the street. The people, seeing it, began to bow down to it and give it divine honor. Then the Pharaoh disclosed the source of the material used for it. The people understood that the Pharaoh wanted to prove in this way that they must not bear in mind his former state, but accept what he was now, and they began to give the Pharaoh the respect due to royalty.



THE BLESSING OF AUTOMOBILES

O Lord our God, Who makes the clouds Thy chariot and Who walks on the wings of the wind, Who has sent to Thy servant, the Prophet Elias, a chariot of fire, Who has guided man to invent this (car, truck, motorcycle, etc.) which is as fast as the wind. We thank Thee for Thou hast provided Thy servants with this vehicle to serve their various needs.

Therefore, O Master, pour out now upon it Thy heavenly blessings; assign to it a guardian angel to preserve it from all evil. And as Thou didst grant faith and grace by Thy deacon Philip to the man from Ethiopia who was sitting in his chariot and reading holy Scripture, show the way of salvation to Thy servants. So that helped by Thy grace and always intent on doing good works, they may after all the trials of their pilgrimage on earth, attain to everlasting joys, through the intercessions of our Most-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the precious and life-giving Cross; through the prayers of the holy Angels; of St. Nicholas the Wonderworker and of all the Saints:

For Thou art the Provider and Sanctifier of all things and to Thee do we ascribe glory, and to Thy Only-begotten Son, and Thy All-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

This vehicle is blessed by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

SOME REMARKS ON SELECT SUBJECTS



Pastoral Care for those suffering from alzheimer's and dementia

At a certain stage of these diseases, it is no longer possible for a person to be aware and consciously and safely take Holy Communion. When this stage is reached, and neither Confession nor Communion can be given, the faithful person is anointed with holy oil and prayers for health are offered. The effect of prayer and the grace of holy oil aids in the peace and quietness of the soul. Spiritual life is not only physical and mental, but also "spirit-bearing." Mental awareness is not conditional for spiritual benefactions. We give Holy Communion to infants and they are not aware of whom they are receiving. Holy Communion can be given to those with advanced mental deficiency, as long as they had expressed a wish (while relatively healthy) to receive Holy Communion and they can safely swallow the Holy Gifts.

It may be that an Orthodox Christian for many years may not be able to receive Confession and Holy Communion. At the time of their repose, they would not be excluded from burial from the Church, if they had partaken of the Mysteries while in better health and expressed their desire for the Holy Mysteries. On the other hand, a person who no longer can rationally express their desire for the Mysteries, and has not been in the discipline of going to Confession and Communion, cannot have the Holy Mysteries forced upon them. If they did not receive them when they had the mind and ability to; it cannot be presumed that they would desire them at this stage of advanced mental incapacity.

In all cases, it is wise and expedient to speak with a priest for particular guidance and consideration.

Child Abuse

May be physical, psychological and spiritual. Sadly, some parents abuse their children by spiritual deprivation. They neglect totally or partially, the basic needs of their baptized children. Daily prayer, fasting days, Confession, Holy Communion, Sunday Divine Liturgy, Christian education in Church School, etc. are given little or not attention. This is a grave sin for the parents. Regardless of how a child is cared for in all other aspects of their living - spiritual neglect is abusive and deeply tragic. Parents need to put aside their own "spiritual hang-ups and problems," and place their children honorably in the presence of Christ.

By virtue of Baptism, children have God as their Father and the Church as their Mother. Parents need to be transparent to this truth. Steadfastness, discipline and example are needed by parents.

The Taking of Antidorn

Antidorn is the particles of bread left over from the Divine Liturgy. The word means "in place of the gifts," and is distributed to those who have not gone to Holy Communion. It is expected, that all of the faithful have not eaten breakfast and that the first foods they partake of is Holy Communion or the Antidorn.

Praising God through our Church Worship

Our Church has made every part of the day holy by its prayer. The plan of the daily services is based upon the words of David, the psalm writer: "Seven times a day do I praise thee because of Thy righteous judgements." In monasteries there are daily services, where monks and nuns gather in church several times every day to praise God. Though we cannot attend as often as they do, the Church prays for us, too. Bells always announce each service.

The church services follow the order of certain events in the life of Jesus Christ and the Apostles. We remember these events because they are part of the history of our salvation. In the time of Jesus Christ, the day was divided into eight parts which corresponded to the guard duties, or watches, of the Roman soldiers.

Praising God night and day helps build in us an inner attention. Our Lord cautioned us, "Be wakeful and pray, that you may not enter into temptation." (Matt. 26:41) In this way we can keep vigil, watch, awaiting our Lord's Second Coming.

Our day of worship begins in the evening. This follows the tradition of the Old Testament which says in the story of creation: "And the evening and the morning were the first day..." (Genesis 1:5) Following is a chart on the watches, times, the services, and their meanings.

Liturgical Service	Time of Service	Theme of Service	Ancient Roman Time Roman Watch	Modern Time
Vespers	7 P.M.	Creation of the World	Evening Watch	6-9 P.M.
Compline	8 P.M.		Midnight Watch	9-12 P.M.
Midnight Service	12 P.M.		Resurrection	Rooster-crowing Watch
Matins	6 A.M.	Preparation for Christ	Morning Watch	3-6 A.M.
1st Hour	7 A.M.	Creation of the Light of Day	1st Hour	6-9 A.M.
3rd Hour	9 A.M.	Descent of Holy Spirit	3rd Hour	9-12 Noon
6th Hour	9:30 A.M.	Crucifixion of Christ	6th Hour	12 Noon to 3 P.M.
Divine Liturgy	10:00 A.M.	The Mystical Supper		
9th Hour	5:30 P.M.	Death of Christ on Cross	9th Hour	3-6 P.M.