

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 9, 2009

SUNDAY/AUGUST 9

9th Sunday After Pentecost (Tone 8)

St. Herman of Alaska

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

Coffee Hour

12:00p.m. Film Presentation: "Ostrog"

MONDAY/AUGUST 10

7:00p.m. Outreach Meeting

TUESDAY/AUGUST 11

Miracle of St. Spyridon

9:30a.m. Akathist to St. Spyridon; Confession

6:45p.m. Confession

7:30p.m. Film Presentation: "Ostrog"

WEDNESDAY/AUGUST 12

7:00p.m. Compline; Confession

THURSDAY/AUGUST 13

7:00p.m. Compline; Confession

FRIDAY/AUGUST 14

3:00p.m. Confession

7:00p.m. Vigil & blessing of flowers; Confession

SATURDAY/AUGUST 15

DORMITION OF HOLY THEOTOKOS

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

blessing of flowers

5:30p.m. Vigil; Confession

SUNDAY/AUGUST 16

10th Sunday After Pentecost (Tone 1)

Icon, "Not-Made-By-Hands"

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

Pot-Luck Lunch

Dormition Lent- Aug. 1st thru 14th

This two week Lent is one of the Four Lenten Seasons of the year. It is held to honor the repose, burial, resurrection and ascension into heaven of the Holy Virgin Mary. The Lent ends on the feast of the Dormition (the Falling-Asleep) of the Theotokos on Aug. 15th. A fast is observed from meat, dairy, fish, wine and oil. Your parish wall calendar indicates days permitting modifications to the fasting rules. We should all strive to keep this Lent as best we can .



Pot Luck Lunch – Next Sunday

After the Divine Liturgy, Aug. 16th, we will have a Pot Luck Lunch. A time for fellowship and good conversations. Please bring some food item. Contact Jill Peterson (908-541-9586), email: jap2002@opntonline.net. You may also speak with Henry Hando, or sign-up at the vestibule stand.

Parish Synodicon: Memory Eternal!

Aug. 09, 1916	George Siplak
Aug. 09, 1939	Michel Sapochuk
Aug. 09, 1979	Parasceva Kulwinsky
Aug. 11, 1967	Andrew Hriniak
Aug. 11, 1974	Alexander Kozich
Aug. 11, 1987	Joseph Kulina
Aug. 11, 1985	Anna Pozgay
Aug. 11, 2003	Anna Adamchak
Aug. 13, 1983	Paul Sarko
Aug. 14, 1958	George Perun
Aug. 15, 1955	Katherine Greunther
Aug. 15, 1972	John Nedelka
Aug. 15, 1991	Demetrius Skwarla
Aug. 15, 2000	Olga Gorbatuk



Special Diocesan Assembly – Mon. Aug 31st in Clifton, NJ

The purpose of this Assembly is to nominate a candidate for bishop of the Diocese of New York and New Jersey. A Lay Delegate is sought from our parish to attend. Speak with Fr. James.

Incense Fragrance Used

Sun. Aug. 9th *Patmos* and Sun. Aug. 16th *Amber*.

The Parish Is Seeking Church School Teachers

The Christian Education of our parish children is of great importance. Presently, we are seeking teachers for classes. It would be good to have at least 3 teachers with other parents acting as aides. You will be trained and guided in this ministry. Please speak with Fr. James or Stacey Kita as soon as possible for more information or to make a commitment.

Parish Facebook

Friends of Ss. Peter and Paul Orthodox Church.

A place to post and share. You are invited to be a friend. Simply go to www.Facebook.com. and sign up or sign in with friend request.

Sponsor Sought for 2010 Wall Calendars

Would you wish to sponsor (or co-sponsor with someone else) the Calendar for next year? The cost is \$300. Please speak with Father James.

Summer Film Festival – Sun. Aug. 9th (12:00noon) & Tues. Aug. 11th (7:30p.m.)

“Ostrog” or “The Island” This Russian produced film closed the 2006 Venice Film Festival and received the Golden Eagle Award. Structured like a parable, “Ostrov” tells the tale of Father Anatoly, a fictional monk who for decades seeks God’s forgiveness for shooting a fellow solider at the Nazi’s behest during the Second World War. To save his own life. The film is set in the 1970’s in a remote Orthodox Monastery. In the film, we enter into the heart of a man seeing the consequences of sin and God’s forgiveness.

The two presentations begin sharply at 12:00p.m. and 7:30p.m. in the Conference Room. Come! Bring someone with you!

Dormition Lent & The Discipline of Confession and Holy Communion

In the time of Dormition Lent (Aug. 1st thru 14th), - and by extension for the month of August – the Mysteries of Confession and Holy Communion ought to be received by all the faithful.

Those who regularly receive Holy Communion every Sunday must go to Confession in the month of August if they have not been to Confession any time after Pascha (April 19th). This includes children as well.

Those who are home bond are asked to make arrangements for Fr. James to bring the Sacraments to their homes in the month of August.

Offerings for the week of Aug. 9

Olive Oil - in memory of Michael and Justina; in memory of Panteleimon; in memory of Joan; in memory of Vaschen and Emilia.

Parish Website

Has posted photos of the July 19th Parish Picnic.

Prayers for Teachers & Students

For the new academic year, will be offered on Sunday, Aug. 30th at the Divine Liturgy.



THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY

From the Prologue of Ochrid – August 15th

The Lord who, on Sinai, gave the Fifth Commandment: 'Honor thy father and thy mother', showed by His own example how one must reverence one's parents. Hanging in agony on the Cross, He remembered His mother, and, indicating the Apostle John, said to her: 'Woman, behold thy son!', and to John: 'Behold thy mother!' And, with this concern for His mother, He breathed His last. John had a home on Zion in Jerusalem, where he settled the Mother of God and left her to pass her remaining days on earth. By her prayers, her kindly advice, her meekness and patience, she was of immense help to her Son's apostles. She spent virtually the rest of her life in Jerusalem, often going round the places that reminded her of the great events and the great works associated with and performed by her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her journeys farther afield, her visit to St Ignatius the God-Bearer is recorded, as are those to St Lazarus the Four-days-dead, Bishop of Cyprus, to the Holy Mountain, to which she gave her blessing, and her stay in Ephesus with John during a fierce persecution of Christians in Jerusalem. In old age, she often prayed to her Lord and God on the Mount of Olives, on the spot from which He ascended, to take her from this world. One day, the Archangel Gabriel appeared to her and revealed that she would enter into rest in three days' time, and the angel gave her a palm-branch to be carried in her funeral procession. She returned home with great joy, with the heartfelt hope that she would see Christ's apostles once more in this life. The Lord fulfilled her desire and all the apostles, brought by angels and clouds, gathered together at John's house on Zion. It was with great joy that she saw the holy apostles, and she encouraged, advised and upheld them, then peacefully gave her soul into God's hands without the

slightest physical pain or struggle. The apostles took the coffin containing her body, from which an aromatic fragrance arose, and, accompanied by many Christians, took it to the Garden of Gethsemane, to the grave of Ss Joachim and Anna. By God's providence, they were hidden from the wicked Jews by a cloud. A Jewish priest, Antony, touched the coffin with his hand, intending to overturn it, but at that moment an angel of God cut off both his hands. He cried out with the pain, begging the apostles' help, and was healed in confessing his faith in the Lord Jesus Christ. It was left to the Apostle Thomas, who was delayed, again by God's providence, to reveal a new and glorious mystery about the holy Mother of God. He arrived on the third day, and desired to embrace the body of the holy and most pure. When the apostles opened her grave, he found only the winding-sheet - the body was not in the grave. That evening, she appeared to the apostles, surrounded by a multitude of angels, and said to them: 'Rejoice; I will be with you always!' It is not known exactly how old the Mother of God was at the time of her falling-asleep, but the prevailing belief is that she had reached the age of sixty.

Troparion - Tone 1

In giving birth you preserved your virginity, in falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death.

Kontakion - Tone 2

Neither the tomb, nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.

THE POWER OF LOVING HUMILITY

From The Brothers Karamazov by Dostoevsky

At some thoughts one stands perplexed, above all at the sight of human sin, and wonders whether to combat it by force or by humble love. Always decide 'I will combat it by humble love.' If you resolve on that once for all, you can conquer the whole world. Loving humility is a terrible force: it is the strongest of all things, and there is nothing else like it.





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.