

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 30, 2009

SUNDAY/AUGUST 30

12th Sunday After Pentecost (Tone 3)

St. Alexander Nevsky

9:10a.m. Hours; 9:30a.m. Divine Liturgy with Prayers for the New Academic Year for Teachers and Students; Coffee Hour

MONDAY/AUGUST 31

Extra-Ordinary Diocesan Assembly for Election of a Hierarchy for Diocese of New York and New Jersey in Clifton, NJ

7:00p.m. Vespers

TUESDAY/SEPTEMBER 1

Church New Year

St. Symeon the Stylite

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

WEDNESDAY/SEPTEMBER 2

7:00p.m. Vespers

(St. Edward & St. Nectarios)

SATURDAY/SEPTEMBER 5

9:30a.m. Akathist; Confession

5:30p.m. Vigil; Confession

SUNDAY/SEPTEMBER 6

13th Sunday After Pentecost

Sanctification of the Environment Day

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

MONDAY/SEPTEMBER 7

5:30p.m. Vigil

TUESDAY/SEPTEMBER 8

Nativity of the Theotokos

(One of "the 12 Great Feasts of the Year")

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



THE CHURCH NEW YEAR SEPTEMBER 1

Do you know why the first day of September marks the beginning of the Church Year? We are accustomed to think of January 1st as the beginning of the year. But the tradition of computing the start of the new year with the Fall season was common to the lands of the Bible and to all the lands around the Mediterranean. The Summer harvest was at an end, the crops were stored, and people prepared for a new agricultural cycle. It was an appropriate time to begin a new year.

At the divine services on this the first day of the new year we pray:

“O Christ our God, Thy Kingdom is an everlasting one and Thy lordship is over all. Thou hast made all things with wisdom and hast established proper times and seasons for our lives. We give thanks unto Thee in all circumstances and for all things. Lord, bless the beginning of our Church Year with Thy goodness, Grant that this liturgical year be for all of us a year of grace. Make us worthy with purity of heart always to praise Thee. O Lord, glory to Thee!

Parish Synodicon: Memory Eternal!

Aug. 30, 1952	Terry Beth Koles
Aug. 31, 1927	Jacob Kava
Aug. 31, 1972	Julia Marchuk
Aug. 31, 1975	John Kluchnik
Aug. 31, 1988	Fr. Nicholas Kiryluk
Sept. 01, 1922	Constantine Maykovsky
Sept. 01, 1977	Edward Wasitowski
Sept. 01, 1978	Pauline Trosko
Sept. 01, 1998	Peter Lorenick
Sept. 01, 2007	Fr. John (George) Lewis
Sept. 03, 1956	Maria Schander
Sept. 04, 2000	Mariana Audrey Haitch
Sept. 05, 1917	Peter Darensky

Namesday Greetings

St. Symeon/Sept. 1: Symeon Combs
St. Edward/Sept. 3: Edward Sarchisian
St. Zachariah/Sept. 5: Zachary Sokol & Zachary Holot; Many Blessed Years!

Incense Fragrance Used

Sun. Aug. 30 *Heather* & Sun. Sept. 6 *Sinai*

The Discipline of Confession and Holy Communion

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.

Parish Website

The On-Line Parish Directory has been up-dated to include email addresses. For access obtain from Fr. James user and passwords. To have your email included or for any other necessary changes in the Directory, please let Father know.

Remember in Prayer

Mary Holovach, Mary Rosocha, Theodora Combs.

The Free Table

In the lower hall near the Conference Room, is a table where you may find books, cds, and other items you may freely take. Check it out.

Parish Council Meeting

Thursday, Sept. 17th at 7:00p.m. sharp.

Offerings for the week of Aug. 30

Olive Oil – in memory of Michael and Justina; in memory of Joan; in memory of Julia; in memory of Vaschen and Emilia; for the health of Protodeacon Paul and Diaconissia Patricia (wedding anniversary).

Wine – for the health of Julia (birthday); for the health of Edward (namesday) and in honor of St. Edward.

Film Presentation - "Beyond Torture"

On Sun. Sept. 13th at 12:00noon and on Tues. Sept. 15th at 7:30p.m. in the Conference Room.

This Film is the story of Pitesti Prison in Romania. In 1949 Stalinist Soviets began a sweep of Romanian college campuses, to imprison and transform young Romanians into a communist way of thinking. This documentary attests to both the power of evil as well as the superior power of good. Interviewed is a prison survivor, Fr. Roman Braga, a spiritual father today in the USA.

Bring someone with you to the film!

Marriage of Nino Kanchaveli and John Finnegan

Will be celebrated Sept. 20th at 1:00p.m. in our church.

For Consideration as we enter into the Church New Year on September 1st

- Keep to a Regular Daily Prayer Rule both in the evening and morning.
- Glorify the Triune God on the "Lord's Day," that is, each and every Sunday.
- Read daily a small portion of the New Testament and other spiritual reading.
- Participate in educational opportunities presented – films, classes, question & answer periods, the parish library.
- Keep the Wednesday and Friday Fast Days.
- Be regular and generous in your offerings.
- Get to know other parishioners whom presently you do not know.
- Have fellowship at the Sunday Coffee Hours.
- Thanks God for all things!



ON THE MEANING OF THE CHURCH LITURGICAL NEW YEAR
By a Monk of the Eastern Church

Each year, on September 1st, the Orthodox Church begins to lead the faithful into a cycle of prayers and commemorations that constitute the "liturgical year" or the "church year." What does this liturgical year mean, exactly?

One could think of the liturgical year as if it were a picture of the services and feast days during a cycle of 365 days, from September to September: in short, the liturgical year could be reduced to a practical diagram, to a calendar, but simply to identify it with a calendar would be totally inadequate.

One could also say that the purpose of the liturgical year was to bring to the minds of the believers the teachings of the Gospel and the main events of Christian history in a certain order. That is true, but this educational, pedagogical, function does not exhaust the significance of the liturgical year.

Perhaps we could say that its aim is to orient our prayer in a particular direction and also to provide it with an official channel which is objective, and even, in a certain way, artistic. This, too, is true, but the liturgy is more than a way of prayer, and it is more than a magnificent lyric poem.

The liturgy is a body of sacred "signs" which, in the thought and desire of the Church, have a present effect. Each liturgical feast renews and in some sense actualizes the events of which it is the symbol; it takes this event out of the past and makes it immediate; it offers us the appropriate grace, it becomes an "effectual sign," and we experience this efficacy to the extent that we bring to it a corresponding inclination of our soul. But still, this does not say everything.

The liturgical year is, for us, a special means of union with Christ, for in it He is "both He who offers and who is offered," in the same way that every prayer, being the prayer of the members of the mystical body, share in the prayer of Him, who is the head of the body and the only one whose prayer is perfect.

In the liturgical year, we are called to relive the whole life of Christ: from Christmas to Pascha, from Pascha to Pentecost; we are exhorted to unite ourselves to Christ in His nativity and in His growth, to Christ's suffering, to Christ dying, to Christ in triumph and to Christ inspiring His Church. The liturgical year forms Christ in us, from His birth to the full stature of the perfect man. According to a medieval Latin saying, the liturgical year is Christ Himself, *annus est Christus*.

It is not only the commemoration of the events in the life of the Lord Jesus that forms Christ in us. In addition to the cycle of feasts that bear directly on our Lord, the liturgical year includes the cycle of the feasts of the saints. These two cycles, however, should not be thought of as two strands that run parallel to, or separate from each other, for the saints are the glorified members of the body of Christ. Their holiness is but an aspect, a shining ray of the holiness of Christ Himself. To celebrate the feast of a saint is to celebrate a special grace that flows from Christ to that saint and so to us; it is to celebrate that aspect of our Lord which is specially evidenced by the saint, it is to enter (for our profit) into the relationship of prayer which unites that saint to Christ. It is still

more.

In the same way that the feasts of our Lord in a mysterious way renew the events of His life, so the feasts of the saints make their lives, their merits and their deaths mysteriously actual, in as much as they participate in the life, the merits and the death of the Lord Jesus. Thus commemorations of the martyrs somehow renews the grace of their violent deaths, so that, as these were a participation in the passion of Christ, it is this passion which is relived in remembering the martyrs. The liturgical year has but one and the same object, Jesus Christ; whether we contemplate Him directly, or whether we contemplate Him through the members of His body.

Great graces and great spiritual opportunities are offered us through the liturgical year. It provides a frame and support for Christian piety; it gives it a style which is sober and objective; it maintains a bond of unity among believers. And, above all, it communicates an inspiration, it transmits a life.

One should however, beware of excessive "liturgicalism" which would seek to enclose prayer in ritual frames. Liturgical life is not an end in itself; it is but a means which "is within us." Our taking part in the liturgical year, with the many feasts, differing Lenten, various services is empty and illusory if the outward cycle is not matched by an inner cycle, and if the events of Christ's life that each feast represents do not find themselves mysteriously renewed in our soul. The liturgical year acquires its true meaning to the extent it becomes an adoration in spirit and in truth.



Alleluia



Alleluia is derived from a Hebrew word meaning "God be praised" or "Praise the Lord." It is sung after the Epistle and Prokemonon verses, just before the Holy Gospel is read, and after receiving Holy Communion, before we leave the church. It is a song of joy, for at these moments we see, hear and experience God's presence. That's why some translate it freely, "God is here, Praise Him."