

# **SAINTS PETER & PAUL ORTHODOX CHURCH**

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## **BULLETIN OF AUGUST 15, 2010**

### **SUNDAY/AUGUST 15**

**12th Sunday After Pentecost (Tone 3)**

**Dormition of the Holy Theotokos**

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

**End of the Dormition Lent**

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

### **SATURDAY/AUGUST 21**

9:30a.m. Akathist to Dormition; Confessions  
5:30p.m. Vigil; Confessions

### **SUNDAY/AUGUST 22**

**13th Sunday After Pentecost (Tone 4)**

**Post-Feast of the Dormition**

9:10a.m. Hours; 9:30a.m. Divine Liturgy;  
Coffee Hour and Brief Meeting of Parents about  
Church School Program

### **TUESDAY/AUGUST 24**

7:00p.m. Movie: *Quo Vadis Part I*

### **WEDNESDAY/AUGUST 25**

6:00p.m. Compline & Akathist to the  
**Vladimir Icon of the Theotokos**  
7:00p.m. Movie: *Quo Vadis Part II*

### **THURSDAY/AUGUST 26**

7:00p.m. Movie: *National Velvet*  
To be enjoyed with ice creams

### **SATURDAY/AUGUST 28**

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

### **SUNDAY/AUGUST 29**

**14th Sunday After Pentecost**

**Beheading of St. John the Baptist**

9:10a.m. Hours; 9:30a.m. Divine Liturgy with  
Prayers for New Academic Year



### **THE DORMITION OF THE THEOTOKOS**

The Dormition of the Theotokos is "one of the twelve great feasts," that commemorates the Falling-Asleep (Death), Burial, Resurrection and Ascension of the Mother of God. This is commonly called "The Summer Pascha."

*All angelic nature exalts you, O Theotokos, and the whole human race glorifies you as Mother of God, and we glorify your most honorable Dormition, O Queen, since for your sake the earthly are gathered together with the heavenly, harmoniously chanting to God: Alleluia!*

*Desiring to save the world, the Lord of all chose you out of the earthly race to be His Mother, and for our sake became man; He ascended from earth to Heaven, from whence he came, and took you with Him to abide in eternal glory and to reign with Him without end. Wherefore as God He hears from all: Alleluia!*

### **Parish Synodicon: Memory Eternal!**

Tatiana Onuschak 40<sup>th</sup> Day August 17  
Aug. 15, 1955 Katherine Greunther  
Aug. 15, 1972 John Nedelka  
Aug. 15, 1991 Demetrius Skwarla  
Aug. 15, 2000 Olga Gorbaturk  
Aug. 16, 1954 Stella Gormack  
Aug. 16, 1968 Lazar Padlo  
Aug. 16, 1989 Barbara Putyrskye  
Aug. 16, 1992 Julia Specian  
Aug. 17, 1977 Theodora Kucheruk  
Aug. 17, 1985 Anna Tarangul  
Aug. 18, 1922 Demetrius Barthusak  
Aug. 18, 1968 Peter Patson  
Aug. 19, 1925 Helen Wawrenchuk  
Aug. 19, 1942 Constantine Yancevich  
Aug. 19, 1948 John Shander  
Aug. 19, 1957 Samuel Barnosky  
Aug. 19, 2008 Sophie Wassel  
Aug. 20, 1965 Natalie Salevanik  
Aug. 21, 1980 Mary Pegene  
Aug. 21, 2001 Anna Cherniak



### **Offerings for the week of August 15**

**Olive Oil** – in memory of Michael and Justina; in memory of Floarea, Gheorghe, Elena, Petre, Grigore, Aurelia, Ilie, Florica, and Anton.

**Wine** – for the salvation and protection of the Theotokos for Marianna, Simona-Giorgiana, Gabriela-Antoaneta and Gabriel.

### **Aug. 22 – Sunday Church School Meeting of Teachers and Parents**

At the Coffee Hour a short meeting will take place to review and plan for the Church School. For this Fall, we are looking for a teacher for the older class.

### **Aug. 29 – Sunday – Fast Day**

Be mindful that Sunday, Aug. 29th, the Feast of the Beheading of St. John the Baptist is a strict fast day – no meat, dairy or fish permitted.

### **Congratulations!**

To Timothy and Rebecca Gorbaturk, on the nativity of their son, Constantine (Aug. 8), 8 lbs. 2.2 oz. and 21 inches.

### **St. Tikhon's Monastery Pilgrimage Saturday, Sept. 18**

On this day our parish is sponsoring a Bus Trip to St. Tikhon's Monastery in South Canaan, Pa. The bus leaves Manville at 8:00a.m. and returns back in Manville about 7:30p.m. Costs are adult \$30; youth from 12-21 \$20; children under 12, \$10. Lunch is included in the cost above. A sign-up sheet is on the vestibule stand. The deadline is Sunday, Sept. 5th for signing up and payment. For more information speak with Fr. James or Reader Symeon Combs. The Bus Trip is open to non-parishioners as well. Please see Symeon Combs or Inga Gamsakhurdasvili to make payment.

### **August Films**

As a Special Summer Classic Film Presentation:

"Quo Vadis" Part I, Tues. Aug. 24 at 7:00p.m.

"Quo Vadis" Part II, Wed. Aug. 25 at 7:00p.m.

"National Velvet" Thurs. Aug. 26 at 7:00p.m.

The Aug. 26 viewing will feature Ice Cream and Fruits. All are invited! Bring a friend. The Conference Room will be cooled by new air-conditioning!

### **Parish Picnic – Part Two**

On Sunday, Sept. 5th, at 2:00p.m. the Parish Picnic will again get underway – interrupted by rain on July 25 – at the same location. So plan to come and continue the good fellowship. If you missed out on the July date, plan for the Sept. date.

### **New Jersey Deanery Open Forum**

On September 14, at 7:00p.m. an Open Forum will be held at Ss. Peter & Paul Church in South River with Bishop Michael and clergy and laity. The purpose of this gathering is to discuss the OCA Strategic Plan (see [www.nynjoca.org](http://www.nynjoca.org))

The Plan may be found on-line. You are invited to read it and come to the meeting with your ideas and comments.

### **Prayers for the New Academic Year**

Will be offered at the Divine Liturgy, Aug. 29th for the blessing of teachers and students.



## THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY

*From the Prologue of Ochrid – August 15<sup>th</sup>*

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

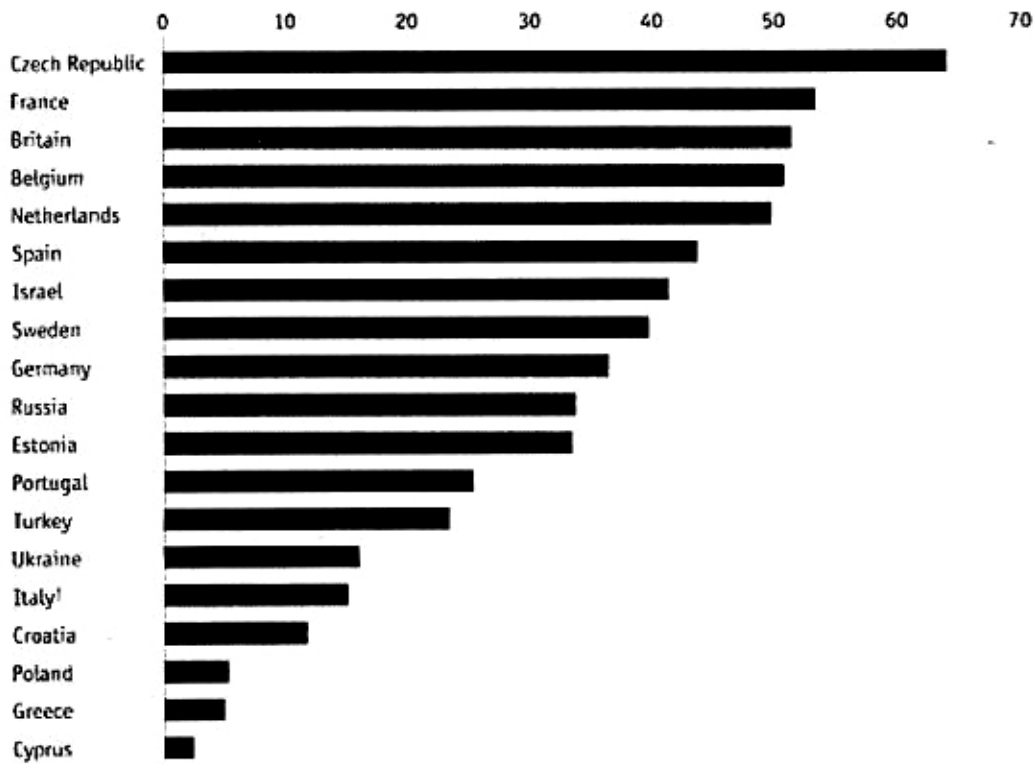
*From The Brothers Karamazov by Dostoevsky*

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.



## Religious observance in selected countries

Respondents who never attend services\*, 2008, % of total



Source: European Social Survey

\*Excluding special occasions †2002



**Saint Theophan the Recluse**

Nothing comes without effort. The help of God is always ready and near, but is given only to those who seek and work, and only to those seekers who, after putting all their powers to the test, then cry out with their whole heart: "Lord, help us!"



## GUIDELINES FOR RECEIVING HOLY COMMUNION

The Holy Orthodox Church sets certain guidelines for members to prepare themselves for the joyous partaking of the divine Body and precious Blood of our Lord God and Savior Jesus Christ. These are:

1. Attendance at Church services the night before Liturgy.
2. Observance of the fasting regulations of the Church.
3. A recent confession of sins and absolution from a priest.
4. Fasting from all food, drink (including water), and smoking from midnight on the day which Holy Communion is to be received. **NOTE: One should not fast from medications, or food or drink recommended by a doctor.**
5. Abstinence from sexual relations the night before Liturgy and on the day of receiving Holy Communion.
6. Reading of the appointed prayers before and after receiving Holy Communion.

Questions or special circumstances? Please speak with your priest.



**Saint Anthony the Great**

Do you want true intelligence? Then book learning isn't enough; you must also have spiritual knowledge. This includes being able to tell the difference between what is good and what is evil. Then you must avoid what is sinful and harmful to your soul and, with thanks to God, carefully keep what is good and what benefits your soul. If you do that, you are truly intelligent.



## ASTROLOGY IS ASTROLATRY

Father Alexander Karloutsos

*"When our soul departs from life, we shall not be accused because we have not worked miracles, or have not been theologians, or have not seen visions, but we shall all certainly have to give account before God, because we have not wept unceasingly for our sins."*

—St. John Climacus, Author of the *Divine Ladder*

Christian man does not have to be a miracle-worker, brilliant theologian or heavenly vision soothsayer or maker, but he does have to account for not being aware of his sins. A sin in the Orthodox Church is understood in the spirit of the Greek word "amartia." In Ancient Greece, when a person aimed to hit the bull's eye and failed, they called it "amartia," "he missed." Falling short of the mark, not reaching your goal, not attaining your purpose is sin. When a Christian does things that keep him away from Christ, he sins because he does not live up to his purpose, and that is to live in Christ. When we do not live up to our goal, being the image and becoming the likeness of God, then we sin. When we allow the stars of heaven to guide our actions and not God, who created the stars, then we are sinning. When we run to the newspapers to look up our horoscopes and our futures, and do not seek wisdom and learning from the Bible, then we are sinning. When we do, or don't do, this and that because astrologers say so, and close our ears to God's Commandments, then we are sinning. We are sinning when we pray to our Christian God and, simultaneously, take somewhat seriously the zodiac. We are not Aquarians, Pisceans or Librans, sons and daughters of stars; we are men and women, sons and daughters of God.

People are now being introduced as Arians and Leos, no longer as Christians. Isn't it strange that people would rather be named after stars and their constellations, than after God, the Creator and Source of Life? It is rare today to hear people say, "No, I'm not of Zodiac. I am of God, a Christian; a small Christ." The Church has always preached against astrology.

Jeremiah in Chapter 10 verse 2 writes:

*"Learn not the way of the unbelievers, nor be dismayed at the signs of the stars because the nations are dismayed at them, for the beliefs of these people are false."*

When Daniel was confronted by the astrologers of the Assyrians, or Babylonians, from whom we have inherited astrology, Daniel answered:

*"No wise men, enchanters, magicians or astrologers can show to the King Nebuchadnezzar the mystery which he has asked, but only God in Heaven, Who reveals all mysteries..."*

Our Canon law prohibits people from believing in astrology. In fact, Canon 36 of Laodecia in 369 casts out of the Church people who make, sell, buy or wear the zodiac signs.

The Church Fathers, like the Ancient Greeks, felt that there were "many wonders in the universe, but none more wonderful than man." Man is God's personal image according to Psalm 8, "man was made a little less than God and crowned with glory" in order to have complete dominion over the whole world-stars included. St. Gregory the Great writes:



*"Men was not made for the stars, but rather the stars for man; and if a star can be called the ruler of man, then man must be considered the slave of his own servants."*

God did not create the planets and stars with the intention that they would dominate man, but that they, like other creatures, should obey and serve him.

Augustine considers astrology a religion of fate which is vehemently condemned by the Church. He feels that anyone who believes that our loving God would give power to stars in order to direct and govern our lives offends God's justice and love. St. John Chrysostom sees this belief in stars as a foolish disbelief against God's omnipotence and creativity. God is subjected to the star's power. He also points out that if we are directed by starpower, then there is no such thing as good or evil because we do what we do under the stars' direction. "This means that God's commandments, that man shall not sin or that man shall do good, come down to nothing but foolishness."

The Church Fathers bring up the idea of twins, especially Jacob and Esau. They ask, "Why is there such a diversity in the life of twins, in their actions, fortunes, deeds, callings, honours, and all such things pertaining to human life; is this a result of a tiny interval of time, even though they were conceived in the same moment?" St. Gregory the Great understands astrology as superstition and foolishness-astrologers told him that a person born under the Aquarius sign was a fisherman, yet in the desert, he has met Aquarians but never fishermen. In Persia, where a child is born to a king and becomes a prince, they say his star caused it so; but then he asks, who can estimate how many slaves were born at the same time and moment as the king's son? "And yet the sons of kings, born in the same hour as the slaves, go on to a kingdom, while slaves born together with them die in slavery."

Astrology came from Babylonia over 4,000 years ago. It was based on the astronomical system-that the sun revolves around the earth, not the earth revolves around the sun. The year was divided into 12 months, 6 having 30 days, 6 twenty nine, thus making 354 days. So once in a while, they would add a 13th month. What I'm leading to is this: a person born in April, called Aries in our Gregorian calendar, in their calendar should be a Pisces, and an Aquarian. You see, we are a month ahead. So all of that which you have been reading about yourself is wrong because you were in the wrong month. The Babylonian Astrological Calendar is a month behind ours.

Will Durant in his *History of Civilization* calls astrology one of the many superstitions of ancient days which still flourish in our own day. But the stupidity of it all is best summed up by the immortal Shakespeare: "This is the excellent foppery of the world, that when we are sick in fortune we make guilty of our disaster the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves and teachers by spherical predominance; drunkards, liars, and adulterers by an enforced obedience of planetary influence." St. Gregory of Nyssa, summing up the essential aspect of human dignity, rightly says if we are but instruments of heavenly rotation, then we do not have free will. "And if man loses freedom, he loses everything." If man is not free, man is not man.

