

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org

Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

BULLETIN OF JULY 29, 2012

SUNDAY/JULY 29

8th Sunday After Pentecost (Tone 7)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour and Question/Answer Period

TUESDAY/JULY 31

7:00p.m. Vespers

WEDNESDAY/AUGUST 1

Procession of Holy Cross

Beginning of Dormition Lent

9:30a.m. Akathist to Holy Cross

THURSDAY/AUGUST 2

7-8:00p.m. Lemonade & Conversations
In the rectory

SATURDAY/AUGUST 4

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

SUNDAY/AUGUST 5

9th Sunday After Pentecost (Tone 8)

Eve of the Transfiguration

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
5:30p.m. Vigil and Blessing of Fruits

MONDAY/AUGUST 6

Transfiguration of our Lord (One "of the 12 Great Feasts")

9:10a.m. Hours; 9:30a.m. Divine Liturgy
And Blessing of Fruits



Many hundreds of years ago a very holy old man lived in a desert. One day people came to him and said, "Father, teach us, how can we come closer to God while we live in the world?" The old man drew a circle in the sand at his feet. "This circle is the world," he said "and here in the center of it is God. Each one of us lives in the world," and he made dots around the edge of the circle. "As we try to come closer to God, we draw closer to each other and this is the only way in which we can come closer to God. Remember it."



God is not a deceiver, that He should offer to support us, and then, when we lean upon Him, should slip away from us...

Order your soul; reduce your wants; live in charity; associate in Christian community; obey the laws; trust in Providence.

St. Augustine

Offerings for the week of July 29

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; in memory of John.

Parish Synodicon – Memory Eternal!

July 29, 1980 Helen Monko
Aug. 01, 1954 Nicholas Lebedz
Aug. 01, 2005 John Rosocha
Aug. 03, 1995 Helen Hnatuk
Aug. 04, 1970 Archpriest Peter Karel
Aug. 05, 1966 Jacob Hosko
Aug. 05, 1977 Joseph Pituch
Aug. 05, 1988 LepasavaRatzkovich

Coffee Hour Hosting

July 29 - Inga, Eka and Marina
Aug. 05 (fast) – Nana, Nona and Nino
Aug. 12 (fast) – Motoviloff, Torrisi, Kachek & Stone

Ushers Schedule

July 29 - C. Dunaenko
Aug. 05 - T. Smith & P. Bakaletz
Aug. 12 - T. Gorbatur and J. Stone

Incense Fragrances In Usage

Week of July 29 “Cassia”
Week of Aug. 05 “Sinai”
Week of Aug. 12 “Byzantium”

Traveling or Vacationing

To find the nearest Orthodox Church go to: www.orthodoxyinamerica.org. A “Prayer for Travelers” may be requested at the end of the Sunday Divine Liturgy, ask when you venerate the Cross.

A Reminder To Those That Are Regular Communicants at the Divine Liturgy (Third Notice)

Those of the faithful that receive the Holy Gifts (Holy Communion) every Sunday – including children of Confession age – should avail themselves of the Holy Mystery of Confession before the end of the Dormition Lent (Aug. 1st-15th).

If you have not been to Confession anytime after Pascha (April 15th), and you wish to continue to receive the Holy Gifts, you must go to Confession in the next few weeks.

Diocesan Youth Day – August 16th at Six Flags Great Adventure

A day of fellowship and fun! See posted flyer and participation forms on the Bulletin Board or the diocesan website: www.nynjoca.org

Dormition Lent – August 1st thru 14th

The first two week of August has a fast in honor of the Mother of God, the Ever-Virgin Mary, celebrating her honorable repose, burial, resurrection and ascension into heaven. A fast is observed from meat, dairy, fish, wine and oil. Modifications to the fast are indicated on your parish wall calendar.

Visitation of Bishop Michael

Bishop Michael will visit our parish on the weekend of September 29th and 30th. Please reserve Saturday late afternoon and evening and Sunday to participate in this pastoral visitation.

On the Reading of Post-Communion Prayers

We would like as many persons as possible to read “one” of the post-communion prayers, especially the younger people. Speak with Diaconissa Patricia

Congratulations!

To Andrew and Eugenia Watson of New Brunswick on the birth of their daughter, Maria Elizabeth on July 23rd!

Feast of the Transfiguration of Our Lord August 6th

This is one “of the 12 Great Feasts” of the year. Next Sunday, August 5th we will have Vespers at 5:30p.m., followed by Matins at 6:15p.m. At the end of Matins, baskets of fruits will be blessed. Be sure to bring your fruits. The blessing of fruits will also take place after the Divine Liturgy on Monday. Since the first service falls on Sunday, we have the opportunity to “celebrate” the feast, even if we need to work on Monday.

Dependable Part-Time Worker

For small landscaping projects, yard cleaning and painting available. Person in question has done work in cemetery and on church grounds. For more information, speak with Father James.

THE FASTS IN THE ORTHODOX CHURCH

Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus Christ, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 7:21).

Q. What is the aim of fasting?

A. The aim of fasting is to:

1. purify the body;
2. strengthen the will;
3. elevate the soul over the body;
4. glorify God and honor His saints.



Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In the application of greater prayer, alms giving and more strenuous exercising of all the Christian virtues.

Q. How do we classify the Fasts and their seasons?

A. There are four fasting seasons which can be found of the Church calendar:

1. Advent – a six week fast before the Nativity of the Lord (Christmas), December 25th
2. Great Lent – a seven week fast before Pascha (Easter)
3. Apostles' Fast – of changing duration before the feast of Ss. Peter & Paul, June 29th
4. Dormition Fast – a two week fast before the Dormition of the Mother of God, August 15th

FROM THE CHURCH FATHERS – FASTING AS MEDICINE

Fasting is a medicine. But medicine, as beneficial as it is, becomes useless because of the inexperience of the user. He has to know the appropriate time that the medicine should be taken and the right amount of medicine and the condition of the body which is to take it, the weather conditions and the season of the year and the appropriate diet of the sick and many other things. If any of these things are overlooked the medicine will do more harm than good. So, if one who is going to heal the body needs so much accuracy, when we care for the soul and are concerned about healing it from bad thoughts, it is necessary to examine and observe everything with every possible detail.

Fasting is the change of every part of our life. Because the sacrifice of the fast is not the abstinence but the distancing from sins. Therefore, whoever limits the fast to deprivation of food, he is the one who, in reality, abhors and ridicules the fast. Are you fasting? Show me your fast with your works. Which works? If you see someone who is poor, show him mercy. If you see an enemy, reconcile with him. If you see a friend who is becoming successful, do not be jealous of him! If you see a beautiful woman on the street, pass her by.

In other words, not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights. Let the eyes fast by not fixing themselves on beautiful faces and by not observing the beauty of others. You are not eating meat, are you? You should not eat debauchery with your eyes as well. Let you hearing also fast. The fast of hearing is not to accept bad talk against others and sly defamations.

Let the mouth fast from disgraceful and abusive words. Because, what gain is there when, on the one hand we avoid eating chicken and fish and, on the other, we chew up and consume our brothers? He who condemns and blasphemes is as if he has eaten brotherly meat, as if he has bitten into the flesh of his fellow man. It is because of this that Paul frightened us, saying: "If you chew up and consume one another be careful that you do not annihilate yourselves."





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.