

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 12, 2012

SUNDAY/AUGUST 12

10th Sunday After Pentecost (Tone 1)

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

Coffee Hour

11:45a.m. Movie: "The Prefect Game"

5:30p.m. Compline; Confessions

MONDAY/AUGUST 13

7:00p.m.. Compline; Confessions

TUESDAY/AUGUST 14

7:00p.m. Vigil with blessing of flowers;
Confessions

WEDNESDAY/AUGUST 15

DORMITION OF THE THEOTOKOS (One of "the 12 Great Feasts")

9:01a.m. Hours; 9:30a.m. Divine Liturgy
with blessing of flowers

THURSDAY/AUGUST 16

Icon, "Not-Made-By-Hands"

9:00a.m. Divine Liturgy with Bishop Michael
at Christ the Saviour Church in Paramus

7:00p.m. Memorial Service for Archpriest
Michael Lewis (+Aug. 15, 2011)

Diocesan Youth Day – Great Adventure

SATURDAY/AUGUST 18

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 19

11th Sunday After Pentecost (Tone 2)

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



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.

Offerings for the week of August 12

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; in memory of Jacob; in memory of Archpriest Michael Lewis (1 year anniversary + Aug. 15th).

Wine for health of Sophia Bakaletz (birthday); for salvation and forgiveness of sins of Mariana, Simona-Georgeta and Gabriel and for the protection of the Theotokos.

Parish Synodicon – Memory Eternal!

Aug. 13, 1983 Paul Sarko
Aug. 14, 1958 George Perun
Aug. 15, 1955 Katherine Greunther
Aug. 15, 1972 John Nedelka
Aug. 15, 1919 Demetrius Skwarla
Aug. 15, 2000 Olga Gorbatuk
Aug. 16, 1954 Stella Gromack
Aug. 16, 1968 Lazar Elik
Aug. 16, 1975 Michael Marchuk
Aug. 16, 1989 Barbara Putyrskye
Aug. 16, 1992 Julia Specian
Aug. 17, 1977 Theodore Kuchenuk
Aug. 17, 1985 Anna Tarangul
Aug. 18, 1922 Demetrius Barthusak
Aug. 18, 1968 Peter Patson

Coffee Hour Hosting

Aug. 12 (fast) – Motoviloff, Torrissi, Kachek & Stone
Aug. 19 - Combs, Mantzafos, Parsells & Sokol
Aug. 26 - Hunchar, Erkman and Turri

Ushers Schedule

Aug. 12 - T. Gorbatuk and J. Stone
Aug. 19 - P. Parsells and C. Dunaenko
Aug. 26 - E. Sarchisian and L. Khuzaurashvili

Incense Fragrances In Usage

Week of Aug. 12 “Byzantium”
Week of Aug. 19 “Evergreen”
Week of Aug. 26 “Catacombs”

A Reminder To Those That Are Regular Communicants at the Divine Liturgy (Fifth 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.

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 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.

Prayers for the New Academic Year

Sunday, August 26th at the Divine Liturgy
On this Sunday, prayers offered and a blessing given for all our teachers and students.

Visitation of Bishop Michael to St. Nino Mission on Staten Island

Bishop Michael will celebrate the services for the Dormition of the Theotokos (Aug. 27/28) at the Georgian Mission.

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.



**7 ANSWERS TO 7 QUESTIONS,
ASKED BY 7 SAINT ANDREW'S CAMPERS**

His Grace, Michael – Bishop of New York & the Diocese of New York and New Jersey

Question #1: What is the Church's view on Organ Donation after you die?

Answer: It's okay if it's life for life. If you're willing to give your heart, or your kidney, or some other part of you that's still living, to some person who's still living, who's going to die without that part – then that is a great gift. We do NOT encourage donating your organs or your body for research. Research can be done in other ways. But to give life for life, this is something that we think is a beautiful gesture of love, worthy of God's blessing.

Question #2: When we say the Creed, "I believe...", why does it say "One, Holy, Catholic, and Apostolic Church" when we are Christians?

Answer: These are 4 qualities of the Christian Church. The Church is one, because Christ established one Church. "On this rock I will build My Church – not Churches – and the gates of hell will not prevail against it, not them." The Church is holy because he established it... and He is holy! The Church is catholic because it is whole in its parts, all over the world. When the people gather in church around their bishop and receive Holy Communion together, then that's the Church – whether it's here in this humble chapel, or at the Cathedral of Christ the Savior in Moscow. And it is apostolic – because it is the faith that was given by Christ to His Apostles, and we are loyal to that faith forever. All these words are adjectives – they describe something, or someone. We are called to be holy Christians – people who become holy by following Jesus Christ. We are the original Catholic Church of Christians – we are called to bring every part of our lives before the Lord so that nothing is missing from our offering to Him. We are called to be apostolic Christians because we keep unchanged that Faith which the Apostles taught their friends 2,000 years ago – and we teach it to our friends – at camp, at school, everywhere we go – just like the Apostles did.

Question #3: Why can't monks marry?

Answer: Well, if you get married, you're not a monk. Being a monk or being a married person are the two paths of life that are blessed by God. They are different paths. Both the married path and the monastic path put you together with other people. Christians have to live their lives in relationships to other people. In marriage, you have a relationship with one person of the opposite gender – male and female – and you are responsible for helping that other person get to heaven. You also bring new people into the world – children – and you help them get to heaven too. When you're a monk, it's similar but not the same. You don't have children,

but you still live in a community, and your job is still helping each other get to Heaven. Both married people and monks have to pray together every day... have to ask forgiveness of each other every day... have to help each other grow in love for God every day.

Question #4: Why do we call Jesus the Lamb of God?

Answer: In the days before Jesus came, the People of God, also called the Hebrews or the Jews, used to sacrifice lambs to God for the forgiveness of their sins. Jesus came as the last, greatest, most powerful sacrifice to wipe away our sins forever, and so even though He's not a sheep, St. John the Baptist calls Him, "the Lamb of God Who takes away the sin of the world!" Jesus offers Himself as a perfect sacrifice. And just like Jesus, we are called to be like lambs too. Lambs are meek and gentle... we're supposed to be meek and gentle too. Lambs are obedient when they hear their master's voice... we should be listening to the voice of God in the Scriptures and in our hearts – and we should obey what He tells us. But lambs don't follow the voice of a stranger; they follow the voice of their shepherd who they know! We are meant to be like them, and ignore the voices of the world that try to get us to be selfish, or mean, or lazy – and we sacrifice what WE want for the good of others, in God's name.

Question #5: How am I supposed to love my enemies?

Answer: We have to begin by remembering that the Lord died for everyone – even those people who are mean to us or who hate us. We have to try to look at them like Christ does. He loves the sinner, those who hate Him, those who hate us ... but He doesn't love what they have done that is wrong or bad. In loving your enemies, there are two "don'ts" and one "do":

DON'T do anything bad to them;

DON'T say anything bad about them;

And **DO** pray for them!

"Lord God, have mercy on Tommy who was mean to me today.

Forgive him, and help me to see him as You do – with love."

Question #6: What's the difference between a saint and an angel?

Answer: The word "Saint" is used for both angels and human beings. The good angels ARE saintly! And, so are humans who follow Christ in their lives. The word "Saint" means "holy". "Saint Nicholas the Archbishop" means that Nicholas the Archbishop was a holy person – a holy human being. "Saint Michael the Archangel" means that the Archangel Michael is a holy angel – but he is NOT a human being. Human beings have bodies; angels are all spirit. Human beings are born and grow

from babies to kids to adults... angels were all made before the first human and they do not get to go through the changes we do as we grow. Angels can see God right now... human beings have to wait for Heaven before we can be in the presence of God.

Question #7: Where If marriage is forever, how does our Church look at divorce?

Answer: Christ wants people to be married forever, that their crowns would be in Heaven. But sometimes, people make mistakes, things happen, and they're just not able to be corrected. SO, when those mistakes happen, and divorce takes place, the Church is a forgiving mother and gives people another chance. But because mistakes are made in some marriages, that doesn't mean that good things didn't happen – that people weren't in love for a while, that they weren't blessed with children who they love and who will love them, even though they're not together as husband and wife anymore.

The Shell and the Nut

Peter and Paul found a walnut on the road and they began fighting over it.

"The walnut is mine," said Peter. "I found it first."

"No it's not. It's mine," said Paul. "I picked it up."

"I'll settle the argument between you two," an older kid named Luke said. He took the walnut and broke it into two parts.

One part of the shell he gave to Peter. "This is for you because you found it first."

The other half he handed to Paul. "This is for you because you picked it up."

Eating the nut himself he said "This is for me because I made peace between you." He then laughed at the two of them and left.

Moral: While two are fighting, a third can take advantage.



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.