

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF SEPTEMBER 9, 2012

SUNDAY/SEPTEMBER 9

14th Sunday After Pentecost (Tone 5)

Ss. Joachim and Anna

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

Coffee Hour; Church School

11:45a.m. Movie: "Jeremiah"

12:00-2:00p.m. Church Doors Open

TUESDAY/SEPTEMBER 11

6:30P.M. Compline

7-8:00p.m. Lemonade and Conversations
in the rectory (all are invited)

THURSDAY/SEPTEMBER 13

7:00p.m. Vigil for the Holy Cross

FRIDAY/SEPTEMBER 14

ELEVATION OF THE HOLY CROSS

(One of "the 12 Great Feasts")

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

SATURDAY/SEPTEMBER 15

9:30a.m. Akathist to Holy Cross; Confession

5:30p.m. Vigil; Confession

SUNDAY/SEPTEMBER 16

15th Sunday After Pentecost (Tone 6)

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

Coffee Hour; Church School; Teen Class

12:00-2:00p.m. Church Doors Open



Tropar Tone 1

O Lord save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation.

Kontakion Tone 4

As Thou wast voluntarily crucified for our sake, grant mercy to those who are called by Thy Name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

The Postfeast of the Elevation of the Cross
Is celebrated from Sept. 15th thru Sept. 21st, the "leave-taking" of the feast. Throughout this time the troparion and kontakion for the feast are sung or said with our evening and morning prayers and at meal times; the troparion before the meal and the kontakion after the meal.

Offerings for the week of September 9

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; in memory of Joan and Sandy; for the health and protection of Anatole, Vera and John; for the health of Jason (birthday).

Wine – for the health and protection of Daniel and Maria (wedding anniversary); for the health, salvation and remission of sins of Simona-Georgiana (birthday).

Flowers - in memory of Peter Lorenick.

Litya Breads – for the health of Ekaterina.

Parish Synodicon – Memory Eternal!

Sept. 09, 1978 Xenia Seminuk
Sept. 11, 1964 Michael Grenther
Sept. 12, 1929 Helen Kotilarchik
Sept. 12, 1971 Pauline Kravitsky
Sept. 12, 1974 Anna Naruta
Sept. 12, 1995 Anna Rudzina
Sept. 14, 1978 Stephen Keselchak
Sept. 15, 1966 Theodore Mivonuk
Sept. 16, 1980 Mary Lukasik



Coffee Hour Hosting

Sept. 09 - Peterson, Bakaletz and Mattei
Sept. 16 - Kita, Nevitt, Keller
Sept. 23 - Inga, Eka and Marina

Ushers Schedule

Sept. 09 - T. Gorbaturuk and J. Stone
Sept. 16 - P. Parsells and C. Dunaenko
Sept. 23 - E. Sarchisian and L. Khuzaurashvili

Incense Fragrances In Usage

Week of Sept. 09 "Lindisfarne"
Week of Sept. 16 "Violet"
Week of Sept. 23 "Hyssop"

Need to Work on Sunday Morning and Cannot be at the Divine Liturgy?

Be sure to attend the "first" Sunday service which is held Saturday evening (Vespers and/or Matins). If you cannot make the Saturday evening service, make the effort to attend the Saturday morning service (the Akathist).

Offering doxology to our God on His Day (the Lord's Day) Sunday – is foundational to our Faith.

Forth-Coming Calendar

Sept. 09/Sun. Church School Begins
(classes are 2nd & 3rd Sundays)
Sundays of Sept. "Open Church Doors"
(12:00 to 2:00p.m.)
Sept. 09/Sun. Movie at 11:45a.m. "Jeremiah"
Sept. 14/Fri. Elevation of the Holy Cross
(Strict Fast Day)
Sept. 04/11/18/Tues. Lemonade & Conversations
at rectory from 7-8:00p.m.
Sept. 16/Sun. College Student Sunday
Sept. 20/Thurs. Parish Council Meeting 7:00p.m.
Sept. 23/Sun. Question & Answer Period
Sept. 30/Sun. Diocesan Choir Appreciation Day

Namesday Greetings

St. Elizabeth/Sept. 05: Elizabeth Dao
St. Anna/Sept. 09: Anna Diana Chirnoaga
St. Cornelius/Sept. 15: Cornelius Ciprian Chirnoaga
Many Blessed Years!

You Know You Are Orthodox If.....

- On Wednesday and Fridays you eat Chinese foods.
- You are more comfortable standing than sitting in church.
- To you a "topless" gal is one without a head-covering.
- You have experience at removing wax from clothing.
- You don't flinch when someone throws water at you.
- You can say "Christ is Risen" in a million languages.
- You know what chocolates are Lenten.
- When you first tell people what religion you are, at first they think you're Jewish.

Parish Council Meeting

September 20th at 7:00p.m.. Please have reports ready. As always, parish Council Meetings are open to parishioners.

Visitation of Bishop Michael

His Grace will be with us Saturday evening, Sept. 29th and Sunday morning, Sept. 30th. We hope everyone will plan to be here for this event.

Human Anguish and Divine Compassion

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



On September 9th we remember three saints of the Church who experienced great anguish in their lives, for different reasons. But the three also received the compassion, and comfort, that God gives.

Joachim and Anna were, of course, the parents of Mary the Mother of God. Joachim was descended from King David, and Anna was the daughter of a priest. They were devout, and offered much of their income to the Temple and for the relief of the poor. But before their child's birth, which happened late in their lives, they lived through long, lonely years of being without any children.

This was not only a source of sorrow, but also of humiliation and rejection. One time when they had traveled to Jerusalem to offer sacrifice in the Temple, the high priest said haughtily to Joachim, "You are unworthy to offer sacrifice with your childless hands." Others pushed Joachim aside, and he and Anna were forced to leave the Temple and make the journey home in deep sadness. So God's compassion, answering their fervent prayers with the birth of Mary, was especially sweet to this couple.

On this day we also remember the Blessed Nicetas, called "Man of God" and also "the Hidden." This latter name refers to his spiritual efforts, which were extraordinary but unseen and unknown by those around him. Even though

he lived in the busy city of Constantinople and was surrounded by people all day, he found time for intense prayer and secret good works that brought him very close to God.

Among the blessings he received during his holy life, Nicetas was once able to ease another man's anguish and call down God's compassion on him. This other man, a deacon named Sozon, had quarreled with a priest. They never resolved their argument, and the priest died. Sozon was grief-stricken at having let the rift continue until it was too late.

Sozon's guilty conscience led him, eventually, to Nicetas, who was able to call the priest back from the dead so that he and Sozon could be reconciled. The miracle took place at night, in the church of the Blachernae Mother of God in Constantinople. After Sozon and the priest embraced each other, Nicetas disappeared from his sight; once again he became "Nicetas the Hidden." For the rest of his life, Sozon was free of the anguish of an unresolved quarrel.

In 2 Corinthians 1:21-2:4, a reading for this day, Saint Paul also speaks about being in anguish. He had already had one painful visit to the Corinthian church, and was reluctant to make another, so he had instead written a rather harsh letter: "For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you."

Paul, too, was grateful for God's compassion which eased his anguish. He writes in 7:4, "[Even] with all our affliction, I am overjoyed."

“About Worshipping”

From A Newsletter of

St. John the Theologian Monastery in Hiram, Ohio

“For many Orthodox Christians in the USA, their experience of Orthodox worship is limited to the Sunday Liturgy. There are many reasons for this. The most important is that the village church where the villagers, as a community, worshipped is mostly a memory of the past. Whether the church is in the city or in the country, in most cases the parishioners live and work some distance, or a long drive away from that church. Most do not have Orthodox neighbors. There is competition for time with many family obligations, to say nothing of the school and sports activities involving young people – even on Sundays – which makes more frequent attendance difficult.

So are we now reduced to the Divine Liturgy only on Sundays for our communities? Of course, there are those who, because of a feast day or Great Lent, make it to the services twice in one week. There are some, albeit, a small percentage of parishioners, who do make it to the Saturday night service of Vigil or Great Vespers. For most, who live some distance from the church, a trip to the church for services two times in one week seems to be the limit.

Although the Divine Liturgy with its troparia and hymns, readings and sermon is very instructive, the real key to understanding the celebration of the day is to be found in the services of Vespers and Matins. Not only are the two services instructive, but they also lead up to the Divine Liturgy and prepare us for partaking of the Eucharist at that service. The community’s shared preparation for Communion through attending these services, is more meaningful than private preparation at home.

Parishes that now serve the Vigil (Vespers & Matins together) on a Saturday night are few in number and very hard to find. Some parishes are serving Great Vespers while including a Resurrection Gospel and a small portion of Matins. The Vigil as well as Matins, except for certain feasts, is dying out in the parishes. And let us remember that in Russian the name for the Vigil is “the All Night Vigil.” Was that All Night Vigil ever a reality in the Metropolia (now the OCA) or in this country?

True, there are churches in Greece and monasteries that still hold all night vigils, but in America the parish Vigil of the 60’s through 80’s was a service of an hour and a half to two hours. In Russia, Vigils last today from two and a half to three hours. An All Night Vigil is served in Moscow at the Mt. Athos representation church of St. Panteleimon’s Monastery. This service begins around 10:00p.m. on Saturday evening and concludes at 6:00a.m. Sunday morning following the Divine Liturgy. That is truly an All Night Vigil and is usually well attended.” Vigils on Mt. Athos may be up to eight hours.

Pastoral Comments

- The Vigil for Sunday, the “Day of the Lord,” celebrates the Bright Resurrection of Christ.
- The Vigil for Sunday, also anticipates the Second Glorious Coming of Christ, we gather in “synaxis” as One Body, united in worship, awaiting the Lord’s Coming.
- The Vigil for Sunday has been part of the worship pattern since the time of the Apostles, we see that in the Acts of the Apostles Vigil was kept (Acts 16:25; 20:7-11).
- The Vigil for Sunday is beginning of and the first service of the Lord’s Day, the following Services will be the Hours and the Divine Liturgy.
 - The Vigil for Sunday is the best place for us to be on any Saturday evening.