

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 30, 2012

SUNDAY/SEPTEMBER 30

17th Sunday After Pentecost (Tone 8)

St. Michael, Metropolitan of Kiev

Names Day of Bishop Michael

Diocesan Choir Appreciation Sunday

9:10a.m. Entrance of Bishop Michael & Hours

9:30a.m. Divine Liturgy with Bishop Michael;
followed by the Blessing of St. George Gazebo
and a festal meal and fellowship in the hall.

MONDAY/OCTOBER 1

Protection of the Holy Theotokos

9:30a.m. Akathist to Theotokos

THURSDAY/OCTOBER 4

7-8:30p.m. Adult Study Class:

“Orthodox Worship” – Part Two

“Churchifying” the Media

Liturgical Theology

The Liturgy

SATURDAY/OCTOBER 6

St. Innocent of Moscow,

Enlightener of Alaska & Siberia

9:30a.m. Akathist to St. Innocent; Confessions

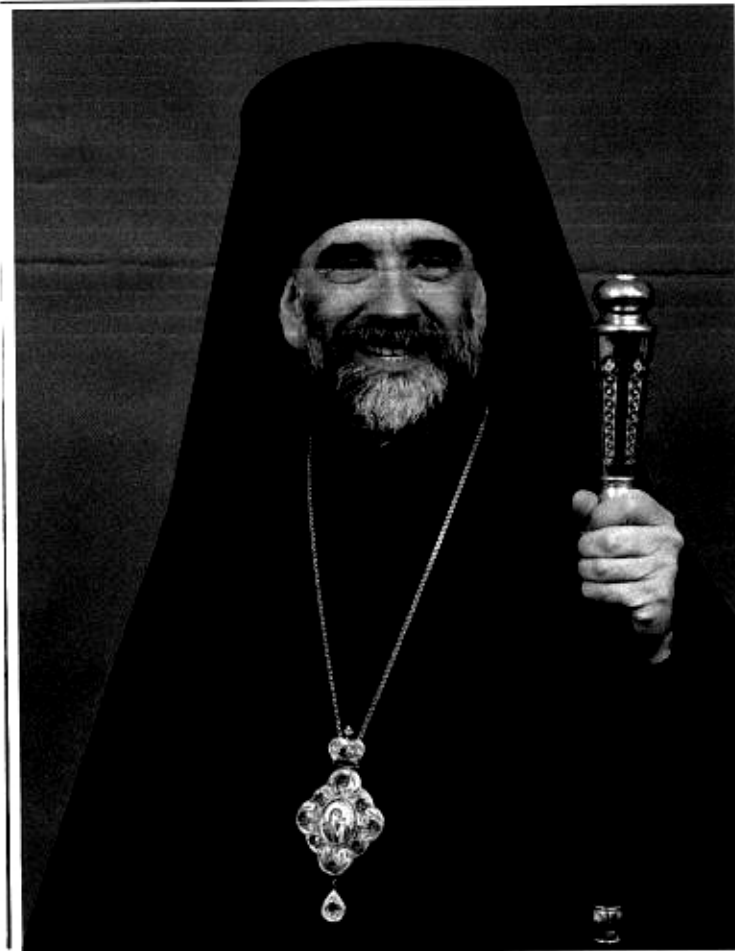
5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 7

18th Sunday After Pentecost (Tone 1)

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

Coffee Hour



Offerings Week of September 30

Olive Oil – in memory of Michael, Justina and Roaslie; in memory of Vaschen and Emilia; in memory of Sandy and Joan; in memory of Anna Motoviloff; for the healing of Mary.

Wine – for Jerome and Pamela (anniversary); in memory of John C. Stockman.

Parish Synodicon – Memory Eternal!

Sept. 30, 1954 Wasyl Kluchnik
Sept. 30, 1966 Anna Gnointsky
Sept. 30, 1983 Anna Motoviloff
Oct. 02, 1990 Stella Labay
Oct. 03, 1922 John Milanich
Oct. 03, 1946 Dimitri Pegene
Oct. 03, 1978 Pauline Andreyko
Oct. 06, 1961 Michael Gorobetz

Coffee Hour Hosting

Sept. 30 - Nana, Nona and Nino
Oct. 07 - K. Motoviloff, M. Torrisi, A. Kachek and P. Stone
Oct. 14 - Combs, Mantzafos, Parsells, Sokol

Ushers Schedule

Sept. 30 - E. Sarchisian and L. Khuzaurashvili
Oct. 07 - T. Smith and P. Bakaletz
Oct. 14 - T. Gorbatuk and J. Stone

Incense Fragrances In Usage

Week of Sept. 30 "Byzantium"
Week of Oct. 07 "Evergreen"
Week of Oct. 14 "Cassia"

The French Government

Under consideration is a bill to eliminate "father" and "mother" from all legal documents and replace them with the word "parent." This is to make it more agreeable for homosexual marriage and adoption of "children." Maybe "children" will be registered as "members"? Today in France it is being considered. Don't be shocked when in the near future we consider it the USA.

On Line Church Sites for Daily Visits

OCA – www.oca.org
Orthodox Christian Network – www.mynocn.net
Mystagogy – www.johnsanidopoulos.com
Ancient Faith Radio – www.ancientfaith.com

Names day Greetings

Many Blessed Years!

Oct. 1/Theotokos: Marie Turri and Pamela Stone

Oct. 2/St. Justina: Justina Dao

Oct. 4/St. Dionysius: Dennis Fedechko

"The Spirit of Orthodoxy" Choir

On Sunday, November 11th at 4:30p.m., the Choir will present a concert of liturgical music in the church to be followed by a reception in the parish hall. Mark your calendar and invite your friends.

Gazebo – Not For Coffee Hour

On Sundays, we all want to be together. So let us all "break bread" (including all children) together in the lower hall.

Adult Education Classes

Thursdays, Oct. 4 & 18 – 7-8:30p.m.

The classes will examine and discuss a presentation by Fr. George Metallinos, Dean of the Athens University of Theology on the topic of "Orthodox Worship"

Oct. 04: "Churchifying" the media, Liturgical theology and the Divine Liturgy

Oct. 18: The sanctification of the entire world, Worship and the Spiritual Life and the Liturgy after the Liturgy.

Altar Servers

This Fall we will begin training "new" altar servers. It would be good for boys to be in the altar or choir. Parents please encourage your sons and speak with Father James.

October Movie Presentation – "Prodigal" Sunday, October 14th at 11:45a.m.

This 90 minutes award winning film is a powerful movie of hope. An 18 year old suddenly finds himself with an inheritance of \$100,00. The man, Levi Layton is tired of his small town life and his workaholic father. Along with his girlfriend, Abigail, and friend Tyler, he finds new interests and embarks upon what he hopes to be a more fulfilling future. As often happens, a sudden event puts the young man at a crossroads he didn't expect or desire. Decision time now confronts the young man with new and hard choices.

ON POLITICS AND RELIGION

This past July 22nd, marked the 25th anniversary of the falling-asleep of Proto-presbyter John Meyendorff. He was one of the great theologians of the 20th century and Dean and professor at St. Vladimir's Seminary. The following article is from his writings and is of timely importance.

In a democratic system, Christians cannot be totally apolitical, because they freely vote. If they abstain from voting, claiming to be apolitical, they in fact support the majority, which is a political act in itself. They also pay taxes, which support government policies, and therefore are inevitably performing political acts. So, in fact, an apolitical attitude in democracy is impossible.

However, Christians have advantages over their non-religious co-citizens. Through faith they know the true meaning of such words as "justice," "peace," "security." They know that none of these realities can be provided by political or military or economic means only. Politicians are lying when they promise those things to the people in their programs or their slogans. True justice, peace and true security are accessible only in the Kingdom of God. This basic belief makes Christians somewhat immune to the total political commitment to anyone.

However, it would be a mistake to think that the relative and temporary forms of justice and peace can be ignored by Christians because they expect to find them in the Kingdom of God. The Lord's commandment of love refers also to this world. "If someone says, I love God, and hates his brother, he is a liar" (I John 4:20).

There is actually no clear and simple formula which would give us infallible directions as to how the divine love revealed to Christians is to be realized in their attitude towards society at large. Western Christians, Roman Catholics and Protestants, were more active in pursuing political and social justice, while Orthodox Christians generally refrained from such solutions. But today Orthodox live in a time and place that is far away from traditional structures which took certain Christian values for granted. If we do not take seriously our mission to the world around us, we will be judged accordingly. This mission consists, first of all, in preaching the Gospel of Christ in its fullness, but it also involves feeding the hungry, helping the sick, being concerned with the weak and disinherited. The Orthodox Christian subscribes neither to ideological systems nor to politicized Christianity, nor to apolitical indifference to the world. Those who would wish to use the Church for their own purposes are annoyed, but genuine Orthodox Christians find strength in independent thinking and in a commitment to a higher Truth.

From the writings of Father John Meyendorff

Saint Michael, Metropolitan of Kiev (Sept 30)

Saint Michael, the first Metropolitan of Kiev and all Russia, presided over the Russian Church in the time of Prince Vladimir, Equal-to-the-Apostles (July 15).

After conquering the city of Chersonese, Vladimir received holy Baptism and married Anna of the imperial family of Constantinople. He sent an embassy to the Emperor and Patriarch in Constantinople, asking them to send clergy to shed the light of Christ in the Russian land, still sunk in the depths of idolatry, and to establish the life of the Church. The holy Patriarch, Nicholas II Chrysoberges (Dec. 16), with the consent of his Synod, chose Michael to be Metropolitan of Russia because of his wisdom and his blameless and holy life.

Once he had received all needful authority and direction from the Patriarch, Metropolitan Michael set out on his journey. He was accompanied by six bishops and a large number of clergy to assist him in his task. Prince Vladimir welcomed the hierarch joyfully and brought him all the way to Kiev, his capital. The progress of the newly-illuminated Prince and the new Metropolitan, to the Mother of Russian Cities was, as it were, a spiritual array of arms destined to uproot paganism and idolatry.

During the short time he was Metropolitan of Kiev, Saint Michael was tireless in his missionary activity. As we chant in the service wherein the Church honors his memory, Saint Michael 'brought the Gospel from Constantinople as a gift to the Russian land that heathendom had miserably enslaved.' His pastoral activity began with the baptism of Saint Vladimir's family and of his great lords. Vladimir helped Metropolitan Michael by enjoining his subjects to be baptized and by having the idols pulled down. The people gathered on the banks of the River Dnieper, and were baptized by the Metropolitan and his clergy, in the presence of the Prince, his family and his lords. The Church honors Saint Michael as the enlightener of the city of Kiev, as she sings, 'Even until now, the baptismal robe wherewith you have vested her, O holy Bishop, is the boast of the city of Kiev. The success of this great work of conversion was equaled only by the difficulties accompanying it. The holy Metropolitan, the bishops and many priests taught the pagans the faith of Christ, prepared them to receive holy Baptism, and destroyed the vain worship of strange gods, 'felling the idols with the axe of evangelic teaching.'

The Baptism of Kiev gave a firm basis for preaching the Gospel in Saint Vladimir's other territories. So Saint Michael tore up 'the brambles of polytheism and sowed fruitful seed in the Russian land' when he visited Novgorod and Rostov, the two other great cities subject to the apostolic zeal of the Prince. At Novgorod in 990, he saw to the destruction of the idols, baptized, built churches and ordained priests. He later did the same in Rostov.

The blessed Metropolitan Michael fell asleep in the Lord in the year 992. Saint Vladimir was much grieved at his passing, for he lost not only a good shepherd for the newly-illuminated flock, but also a wise councilor in his government.

The relics of Saint Michael were found incorrupt in the 12th century and were translated at that time to the Monastery of the Kiev Caves.

An excerpt from The Synaxarion.

PART 3
THE ALL-NIGHT VIGIL: THE ENTRANCE INTO THE DAY OF THE
RESURRECTION OF OUR LORD JESUS CHRIST

Vigil - A theology of light and darkness

The symbolism of light and darkness is one of the earliest and central Christian ideas. Light represents the new time, the Kingdom, and the New Testament. Darkness represents the old time, this world, the Old Testament. At the Vigil service, the lights are turned up or down throughout the service to indicate whether the coming action represents the New Testament or the Old Testament.

Vigil - the main parts

The Vigil service is a combination of the daily services, but in a more elaborate form. In order to include within the Vigil, the idea that the Vigil represents all of time, the service consists of the beginning service of the day (Vespers) and the concluding service of the day (Matins). In this way the church sanctifies all of time. Vigil as a service done in parish churches includes Great Vespers, the Litya, Matins with the Polyeleon and the Praises as well as the First Hour. The reading of the Third and Sixth Hours before the Divine Liturgy may be thought of as the continuation of the Vigil where it left off after the First Hour. That means all of Saturday night is considered holy and sanctified. That's why the church does not permit socials, and entertainments on Saturday nights.

Vigil - the theology of the bell

Sometimes the bell rings and nothing happens, that is there is no observable action. The bell is theologically the sound of time. There is an order to the ringing of the bells. Particularly at the Vigil:

- 1) The "good News Peal," this takes place before the service starts, it is the simultaneous ringing of all the bells, the term for this bell-ringing is called trezvon.
- 2) At the beginning of the reading of the Six Psalms of Matins, comes the druzvon, twice rung. This is the simultaneous ringing of all the bells twice, in two refrains. In popular usage, this is also called "the second bell." It announces the joy of the Incarnation, while the reader begins the doxology, "Glory to God in the highest and on earth, good will to men."
- 3) A "third bell" is rung at the beginning of the Polyeleon ("Praise ye the Name of the Lord..."). This is also called the bell before the Gospel.
- 4) The "fourth bell" at the Vigil, is rung at the beginning of the Song of the Theotokos, ("My soul magnifies the Lord"). This is a short good news peal, composed of nine strokes of the large bell.
- 5) At festal Vigil (but not Resurrectional Vigil), the trezvon occurs again at the conclusion of the service.

The bells summon the faithful to the Vigil (15 minute "early bell."); The bells also express the triumphal joy of the Church and Her divine services. Finally, they announce to those not present in the Church, the times of especially important moments in the services, so those at home, "for a cause worthy of a blessing," may be united in prayer with those at the divine services.

PART 4
THE ALL-NIGHT VIGIL: THE ENTRANCE INTO THE DAY OF THE
RESURRECTION OF OUR LORD JESUS CHRIST

VIGIL - THE BEGINNING

After the bell has rung, the curtain opens, the Royal Doors are opened: then, ...silence! We hear the sound of censuring. The silence and the censuring represent the silence of creation. In the first book of the Old Testament (Genesis), it is so described: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the spirit of God was moving over the face of the waters." Vigil takes us back to the beginning of time. This beginning represents Vigil as the concept of earthly time. How truly relevant are Orthodox services!

This censuring is done by the clergy in vestments. The vestment (the phelonion - the largest and outer vestment worn by the priest) is always the sign that the particular part of the service is of the new creation.

The Deacon begins the service, "Arise!" This exclamation is the invitation from God to the only creature who stands. We pray to God in the way He created us - erect on two feet. We stand when we are in the presence of God.

Next, the Priest exclaims: "Glory to the Holy Consubstantial, Life-Creating and Undivided Trinity." Following the "Amen," we sing the call to worship: "Come, let us worship and fall down before Christ." The idea is that man has just arisen from nowhere. Then he is immediately invited to live, which in the Church means the same as to come to the Kingdom. "I am the Way, the Truth and the Life."

The choir and the people begin singing the Cosmical Psalm 103. Vespers always begins with this psalm of creation. And remembering our discussion on the theology of singing, this psalm - while read at Vespers served alone - is always sung at Vigil (Vespers served with Matins). In the Vigil, while the people sing this psalm (more often only parts of the psalm), the clergy continue the censuring of the entire church and the people.

VIGIL - THE END OF THE BEGINNING

At the close of the singing of Psalm 103, the Royal Doors are closed and the lights are turned down. When the Royal Doors are closed, they signify the Church as preparation or as fast. Closing the Royal Doors, separates the people from the Kingdom. When the Royal Doors are opened, they signify the Church as feast or fulfilment. The Vigil is conducted on two levels: First, the level of creation as exile; and second, the level of the Kingdom.

- 11/18/74 Parish Bulletin of Ss. Peter
and Paul Church, Manville