

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 21, 2012

SUNDAY/OCTOBER 21

20th Sunday After Pentecost (tone 3)

St. Hilaron the Great

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School; Teen Class

MONDAY/OCTOBER 22

7:00p.m. Vespers

TUESDAY/OCTOBER 23

St. James, Brother of the Lord

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Breakfast to follow on namesday of Father
James – all invited

7:00p.m. Compline and Akathist to Icon
“Joy of All That Sorrow” (Oct. 24th)

THURSDAY/OCTOBER 25

7:00-8:30p.m. Adult Study Class: Part 4
“Orthodox Worship”

- Sanctification of the World
- Worship & the Spiritual Life
- Liturgy after Liturgy

SATURDAY/OCTOBER 27

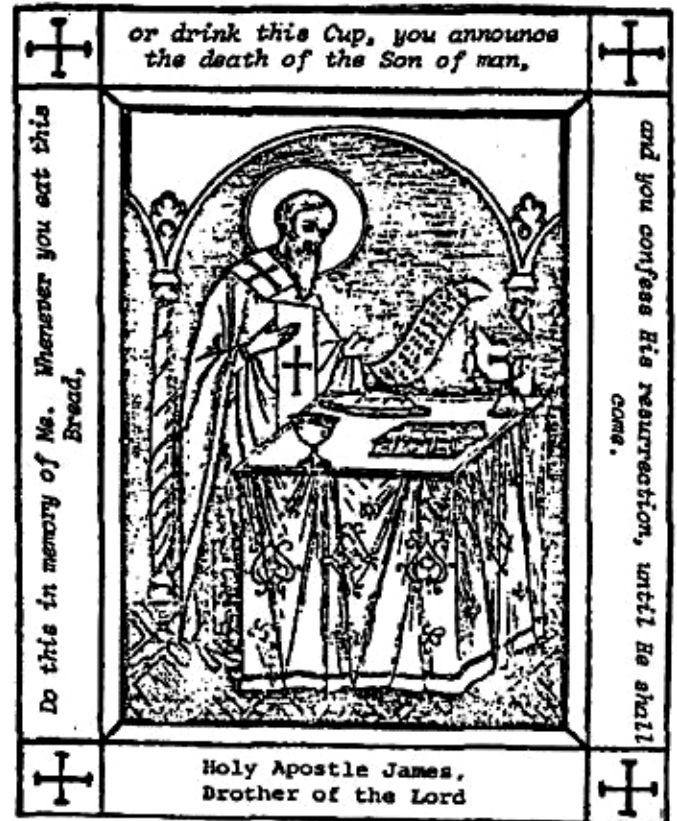
9:00a.m. Memorial Service for (+) Michael Sokol
9:30a.m. Akathist; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 28

21st Sunday After Pentecost (Tone 5)

St. Job of Pochaev

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



James, the Brother of the Lord, a most beautiful righteous one, explained the teachings of Christ with his life, and when they tortured him, he meekly knelt, and prayed to God for his enemies.

James, in a most difficult place, at a difficult time, patiently bore the rank of hierarch. He governed the Church in Jerusalem as a good shepherd, and glorified the Lord in word and deed.

James taught men to love Jesus, and taught the faithful to pray to God. The Jews slew the righteous one – but they have murdered themselves and glorified him!

James, wonderful and holy apostle, help the faithful who pray to you!

Offerings Week of October 21

Olive Oil – in memory of Sandy and Joan; for the health of Michael (birthday); in memory of Michael Motoviloff; for a safe travel.

Wine – in memory of Michael, Justina and Rosalia; in honor of St. James

Flowers – for the health of Justina Dao (birthday).

Parish Synodicon – Memory Eternal!

Oct. 24, 1924 Damian Dzyban
Oct. 24, 2002 Dolores Barnosky
Oct. 25, 1961 Nicholas Harasamiuk
Oct. 25, 1966 John Lopatka
Oct. 26, 1956 Steven Max
Oct. 26, 1985 Michael Motovlioff
Oct. 27, 1960 Nikolai Roschuk

Coffee Hour Hosting

Oct. 21 - Hunchar, Erkman and Turri
Oct. 28 - Sarchisian, Dunaenko and Hando
Nov. 04 - Peterson, Bakaletz and Mattei

Ushers Schedule

Oct. 21 - P. Parsells and C. Dunaenko
Oct. 28 - E. Sarchisian and L. Khuzaurashivili
Nov. 04 - T. Smith and P. Bakaletz

Incense Fragrances In Usage

Week of Oct. 21 “Fern”
Week of Oct. 28 “Optina”
Week of Nov. 04 “Nazareth”

On Line Church Sites To Visit

Diocese of NY/NJ – www.nynjoca.org
OCA – www.oca.org
Orthodox Christian Network – www.mynocn.net
Mystagogy – www.johnsanidopoulos.com
Ancient Faith Radio – www.ancientfaith.com

Names day Greetings

St. James/Oct. 23: Fr. James Parsells
Many Blessed Years!

An Old But Still Functioning Typewriter

Is sought for our parish library use. If you wish to give/lend to the library, please let Henry Hando or Kathryn Motoviloff know. Thanks.

“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.

Adult Education Class

Thursday, Oct. 25 – 7-8:30p.m.

A discussion of a paper by Fr. George Metallinos, Dean of the Athens University of Theology on the topic of “Orthodox Worship”

Oct. 25: 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.

Memorial Services Scheduled

- (+) Joan Filippini (mother of Jill Peterson), Tuesday, Oct. 30th at 7:00p.m.
- (+) Vaschen and Emilia Sarchisian (parents of Edward Sarchisian), Wednesday, Nov. 7th at 6:30p.m.

Prayers for Those in Healing Ministries – Sunday, November 4th

On the first Sunday of November, the feast of the Holy Unmercenary Healers, prayers will be offered and a blessing bestowed upon all those in the medical field and related curative disciplines.

Reliable Worker Available

A young man who works part-time at our cemetery and recently laid the new paver walkway behind the church, is available for yard work, painting, and other odd jobs. Speak with Fr. James.

Diocesan Publication – “Jacob’s Well”

Copies may be picked up in the vestibule or viewed on line www.nynjoca.org. Be attentive to articles by our parishioners: “Freeing Ourselves From Assessments” (page 9) and “OCF: 3 Letters Make a Huge Difference” (page 15).

ST. NICHOLAS DAY APPEAL FOR

ST TIKHON SEMINARIAN FAMILY - Morrison family

For Patti and Jeff: gift cards/cash is great--cards to Amazon, Target,
Wegman's

Benjamin (11 year old boy)

- Nerf N-Strike Blaster (CS-6, Retaliator), with darts
 - Lego Lord of the Rings--would enjoy any set
 - Nice chess set (Lord of the Rings?)
- Trivial Pursuit DVD game: Lord of the Rings, or Lord of the Rings Stratego Game or Card Game
 - Nice wooden icon of Christ or the Theotokos

The Hobbit or the Lord of the Rings cartoon movie

Genevieve (9 year old girl)

- Calico Critters--Outback Koala family, Deer family, or Dalmation dog family
- Lego Friends--Heartlake Vet set, stables
- Flannel Nightgown (could choose from--Miniboden Printed Nightie size 11-12, Hanna Anderson Dreamy Nightgown sz 150, Lands End Flannel nightgown big girl size M
- Butterfly net
- Pretty hand bags and pretty shoulder bags
- Piggy bank

Cecilia (5 year old girl)

- Calico critter families--elephant family or cat family, - Lego Friends--Olivia's tree house (or others)
- Play/Learning computer (Leap Frog, Fischer Price...)
- Hair bows and clips--all colors
- Girls flannel night gown--Lands End, Little girl size M
- Dress up

CASH DONATIONS ALSO WELCOMED! THANK YOU!

(see other side of page for more about Morrison family)

About Morrison Family

The Morrison family is in their 3rd year at seminary, coming from a wonderful OCA parish in Colorado Springs. Jeff (David) and Patti (Photini) were married in 2000 in San Antonio--and a week later moved to Guatemala to teach at a missionary school for a year. Patti is a social worker by trade, and Jeff is a professional musician who has spent many years in full time ministry work. They have 3 children. Benjamin is 11, and loves play sword fights, Legos, and adventures with friends. Genevieve is 9 and enjoys horses, playing outdoors, and reading. Cecilia will be 5 in early December, and enjoys playing dress-up, doll house games, and crafty things. All the children love music and sing well. The family joined the Orthodox church in 2006. The Morrison's love to be active and outside (hiking, biking, etc.), singing and playing board games, and watching old "I Love Lucy" dvds.

FOR MORE INFORMATION:

Please speak with Maria Torrisi

(732) 545-5642 or e-mail: mdtorrisi@gmail.com

THE ALL-NIGHT VIGIL OF THE RESURRECTION
PART 6

THE VIGIL BEGINS THE SUNDAY SERVICES

THE KATHISMA - Kathisma is a Greek word meaning "to be seated." It is a liturgical term and signifies: (1) each of the 20 sections into which the Book of the Psalms (Psalter) is divided; (2) a short troparion sung or read during the Matins at the end of each kathisma of the Psalter.

After Great Vespers opens with the Great Litany, the church begins the recitation of the Psalms. These Psalms are the oldest prayers and hymns of our Faith. Right after we begin the service, after a few prayers of petition (The Great Litany), the first thing we do is to sing the Psalms.

The Book of Psalms has 150 psalms. This book, also called the Psalter is divided into 20 parts, each section called the kathisma. During the reading of the kathisma one is permitted to sit. This does not mean that one may or should sit during all psalm reading. Psalm reading at the beginning of the Matins (The Six Psalms), the reading of the 3 psalms at Compline, dictate that we stand attentively.

Each of the 20 kathisma is further divided into 3 antiphons or stasis, which are usually separated by little litanies.

Since Saturday night Vespers begins the Sunday services, the first day of the week, the kathisma is appointed to be recited at the Saturday Vespers. The First Kathisma consists of the first 8 psalms of the Psalter. The first stasis is psalms 1,2 and 3; the second stasis is psalms 4,5 and 6; and the third is psalms 7 and 8. In most parishes, unfortunately, the singing of the 8 psalms is reduced to the skeleton hymn, "Blessed is the Man," consisting of about 2 verses from each of the first three psalms. In ancient times, the psalms were sung in accordance with the tone of the week. This unfortunate reduction does not allow us to gather the full benefit from the psalms. Kathisma 1, is also chanted on the eves of major feast days but not on Sunday evenings or major feasts of the Lord. At Matins on Sunday (part of the All-night vigil of Saturday), the Second and Third Kathisma are chanted, which means that in addition to the Six Psalms at the beginning of Matins, another 16 psalms are sung/read. Again, in general parish usage, the 2nd and 3rd kathisma of Matins are skipped.

The recitation of the psalms in this fashion is an ancient practice of the synagogues. In fact, the synagogues were not places of worship, but schools where the community of believers gathered to sing psalms and study scripture. The Orthodox Church at Vespers and Matins recalls this ancient practice.

The Psalter is truly the hymnal of the Church. No wonder that early Christians were always and everywhere able to recite it from memory.

Time is always growth, but only at the end can we discern the direction of that growth and see its fruits. It is at the end, in the evening of each day that God sees His creation as good; it is at the end of creation that He gives it to man. And thus, it is at the end of the day that the Church begins the liturgy of the sanctification of time with Vespers.

- Fr. Alexander Schmemmann



THE ALL-NIGHT VIGIL OF THE RESURRECTION
PART 7

THE VESPERAL PSALMS

Originally Vespers was a service of singing the evening psalms. These psalms begin, "Lord I Call Upon Thee, Hear Me." They consist of four psalms, 140, 141, 130 and 117. At this time in the Vespers, a second theme is announced, that of repentance. The first theme was that of the beauty of creation when Psalm 103 was sung, with all the lights on; the priest in full vestments and the Royal Doors open. Now the priest is unvested, the Royal Doors are closed and the church is bathed in darkness. Fr. Alexander Schmemmann explains this part of the service:

"Because we have first seen the beauty of the world, we can now see the ugliness, realize what we have lost, understand how our whole life (and not only some trespasses) has become sin, and can repent for it. The lights are now extinguished. The Royal Doors are closed. The celebrant has put off his vestments. It is the naked and suffering man outside of Paradise, who in full awareness of his exile, of his betrayal, of his darkness, says to God: "Out of the depths have I cried unto Thee, O Lord." In the face of the glory of creation, there must be a tremendous sadness. God has given us another day; and we can just see how we have destroyed this gift of His. We are not "nice" Christians come apart from the ugly world, as indeed the world itself, if we do not bear the whole burden of this day, our piety may still be pious. It is not Christian."

When Christians adopted this service, they added short hymns in between the last 10 verses of the four psalms. On Saturday evening, the majority of these hymn verses (usually 7 in number) have the common theme of the Resurrection of our Lord; the last 3 usually sing the praises of the saint of the day. During this time of singing, the entire church is censed.

THE DOGMATIKON

After the short hymns of the Resurrection and the Saint of the Day are sung, the Church is once again bathed in light. The Royal Doors are opened and the doxology, "Glory to the Father and to the Son and to the Holy Spirit," is proclaimed. Then the hymn known as the "Dogmatikon" is sung in a long and solemn manner.

The Dogmatikon is a theotokion (that is a hymn sung in honor of the Theotokos), but a special one in this special place of Vespers. It expresses the dogmatic content of our theology. The theandric principle, that Christ is both God and Man - defined at the Fourth Ecumenical Council of Chalcedon in 451, is now expressed in and proclaimed in hymn. Using, 8 tones, the Mystery of the Incarnation and the role of the Ever-Virgin, as Birth-Giver is majestically sung. These hymns are known by many of the faithful by heart. During the singing of this dogmatikon, the clergy make a procession, bearing lights and incense.

