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BULLETIN OF AUGUST 4, 2013

SUNDAY/AUGUST 4

6th Sunday After Pentecost
Seven Sleepers of Ephesus

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

MONDAY/AUGUST 5

7:00p.m. Vigil and blessing of fruits;
Confession

TUESDAY/AUGUST 6

TRANSFIGURATION OF OUR LORD
(One of "the 12 Great Feasts of the Year")

9:10a.m. Hours; 9:30a.m. Divine Liturgy and
blessing of fruits
7:00p.m. Movie: "Jack & The Beanstalk"

THURSDAY/AUGUST 8

7:00p.m. Vespers; Confessions

FRIDAY/AUGUST 9

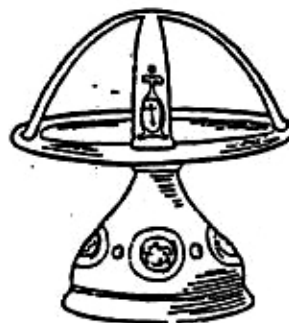
St. Herman of Alaska (+1837)
9:10a.m. Hours; 9:30a.m. Divine Liturgy

SATURDAY/AUGUST 10

9:30a.m. Akathist to our Lord; Confessions
3:00p.m. Confessions
5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 11

7th Sunday After Pentecost
St. Spyridon the Wonderworker
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour



**THE VERY BODY AND BLOOD
OF OUR LORD JESUS CHRIST**

We believe that our gifts of bread and wine become the actual Body and Blood of Jesus Christ. That which we receive in the Eucharist is not just a "symbol" of His Body and Blood, nor do we partake of it simply as a "memorial meal."

Through the ages, attempts have been made to explain the changing of our gifts into the Body and Blood of Christ through a variety of philosophical arguments. Eastern Christians accept this change through faith.

- In the Gospels Jesus Christ tells us that the bread and wine are indeed His Body and Blood. This is obvious in His words: "This is my Body...This is my Blood." Jesus did *not* say, "This symbolizes my Body" or "This stands for my Blood."
- It is the Holy Spirit who brings about the change. We believe that the "Holy Spirit works in strange ways" and that "the ways of God are not the ways of humankind." It is not possible to explain divine, infinite things in human, finite terms.
- Our Faith is the source of our belief. That which has just been explained is reasonable and, for those who place their faith, hope and trust in Christ, there is no reason to doubt the very presence of Christ's Body and Blood.

Being firmly rooted in our Faith in Christ, there is no need for human philosophies as a means of explaining that which, in fact, is beyond human understanding.

Offerings Week of August 4

Olive Oil – in memory of Michael, Justina, and Rosalie; in memory of Sarafina; in memory of Vaschen and Emilia.

Flowers – in memory of Pearl Kulwinsky

Litya Breads – for the health of Ekaterina

Parish Synodicon: Memory Eternal!

Aug. 05, 1977 Joseph Pituch
Aug. 05, 1988 Lepasava Ratzkovich
Aug. 06, 1954 Sarafina Spak
Aug. 06, 1946 Jacob Russaway
Aug. 06, 1974 Artem Kuchner
Aug. 06, 1989 Andrew Gavlick
Aug. 07, 1916 Anna Wislosky
Aug. 07, 1931 Michael Gargol
Aug. 07, 1932 Maria Vozny
Aug. 07, 1941 Helen Marchisian
Aug. 08, 1945 Mary Lebedz
Aug. 08, 1949 Shelia McCloskey
Aug. 09, 1916 George Siplak
Aug. 09, 1939 Michael Sapochuk
Aug. 09, 1979 Parasceva Kulwinsky

Coffee Hour Hosting

Aug. 04 (Lent) Peterson, Bakaletz & Mattei
Aug. 11 (Lent) Kita, Nevitt & Keller
Aug. 18 Inga, Eka, Marina & Nona

Ushers Schedule

Aug. 04 T. Smith, P. Bakaletz & A. Moldoveanu
Aug. 11 T. Gorbatuk & J. Stone
Aug. 18 D. Fedechko & C. Dunaenko

Diocesan Youth Day – August 22

At Six Flags Park in Jackson, NJ. Flyers on the Bulletin Board has information, registration and directions. Also check the diocesan website: www.nynjoca.org

Sync Your Smartphone

From ssppoc.org, you can now sync the parish liturgical calendar to your smart-phone, Google calendar, Outlook, iCalendar, etc.

Dormition Lent- Aug. 1st thru 14th

A fast from meat, dairy, fish, wine and oil is observed. Modifications are on your wall calendar.

A Word To Those Who Frequent the Holy Gifts – Communion Every Sunday

If you regularly receive Holy Communion, and you have not been to Holy Confession after Pascha (May 5th), in order to continue receiving the Holy Gifts, please go to Confession in the Dormition Lent (Aug. 1-14) or by extension before the end of the month of August. The discipline of Confession is necessary for all of us.

Prayers For New Academic Year – Aug. 25th

At the Divine Liturgy prayers and a blessing will be imparted to teachers and students for the New Academic Year.

Summer Spiritual Reading?

There is still a month to be attentive to reading a book or two of spiritual reading. Our Parish Library has many-a-book and also the church vestibule has some for sale. Remember: "Prayer helps us in spiritual reading and spiritual reading helps us in prayer." They water one another and benefit both mind and soul.

August Month

- Has 20 fasting days and 11 fast-free days.
- Has 2 of the 12 Great Feasts (Aug. 6 & 15).
- Has 3 Feasts of the Lord (Aug 1,6 and 16).
- Has the last day of the church year (Aug. 31).

Movie Night – Tuesday, Aug. 6th at 7:00p.m. - "Jack and the Beanstalk"

A film for the entire family. 94 Minutes. Jack must perform a heroic deed by Monday – of he will flunk out of fairy tale school just like his father. So he sells his prized possession for a handful of beans that grow into a sky-high beanstalk overnight. But when Jack climbs into a dangerous world, will he learn the true meaning of heroism?

Photos of 1025 Anniversary of the Baptism of Rus – On OCA websit: www.oca.org

In the Photo Galleries you may view the festal celebrations in Moscow, Kiev and Minsk. In the 10 day celebration, Metropolitan Tikhon was an active participant. Great Photos.

FOCUS ON THE SPIRIT: FASTING

An important part of the Church's worship is *fasting*. Fasting is an ancient and universal practice of abstinence from all or certain foods.

For us, fasting is *not*

- An exercise of self-punishment
- A matter of matter of keeping Church "laws"
- A means of displaying our religious piety
- A way to acquire physical benefits or spiritual powers.

Fasting is a means of self-discipline.

In fasting ...

- We gain strength over the passions, our wayward impulses and impure desires.
- We prove to ourselves that "*Man does not live by bread alone*" (Matthew 4:4), but true life consists of and depends on the life-giving, grace-bestowing Word of God.
- We grow in the grace of repentance, turning our whole lives away from evil and commending our whole selves to God.
- We prepare for the worthy reception of the precious gifts of God given in the Eucharist and in the great Feasts such as Pascha.

There are many things, including food, which are within our control. Many times we allow such things to control us instead. Our lives become imbalanced in order to put aside such preoccupations and to allow us the time and spirit to look more deeply within ourselves, the Church prescribes times of fasting.

Fasting is *not merely refraining from certain foods*. St. John Chrysostom asks "*What good is fasting from food if we do not fast from sins? What good is it to be careful not to eat meat and yet be unconcerned about the violence we are doing to the poor? What gain have we if we avoid wine but still are drunk with pleasures?*"

Fasting often results in a clarity of mind and a warmth of heart. Fasting helps us concentrate on the will of God and develops compassion for the plight of our neighbor.

Four Special Seasons

We observe four seasons of special attention to the spiritual life:

- **The Great Fast and Holy Week** — from the Monday after Forgiveness (Cheesefare) Sunday through Lazarus Saturday and then with renewed intensity in Holy Week until Pascha;
- **Nativity Fast** — November 15 through December 24 (abridged in some traditions);
- **Holy Apostles' Fast** — From the Monday after All Saints Day to the Feast of Saints Peter & Paul, June 29;
- **Dormition Fast** — August 1 to the Feast of the Dormition of the Holy Mother of God, August 15.

In addition we fast on:

- **Every Wednesday and Friday** (except in fast-free weeks, such as the week after the Nativity, the Bright Week after Pascha and certain other weeks) to remember the betrayal and death of Christ;
- **The Eve of the Theophany** (Epiphany) January 5;
- **The Beheading of the Forerunner and Baptist, John**, August 29;
- **The Exaltation of the Cross**, September 14.

Is Fasting Just Another Obsession?

Anything good can be perverted to its opposite. That's why fasting is a matter to be worked out with one's spiritual advisor and should be practiced together with the Sacrament of Repentance.

Fasting should free us up to concentrate on more important matters than food and drink. These include works of charity and caring.

If you are concentrating more on food and food preparation in the Lenten seasons, you might ask yourselves what purpose your fasting is achieving.

THE TRANSFIGURATION OF THE LORD

From the Prologue of St. Nikolai Velimirovich



In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion but at the same time of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples and that no one would fall away from Him, He, the All-wise, wanted to partially show them His divine glory before His passion. For that reason, He took Peter, James and John with Him and, with them, went out at

night to Mt. Tabor and there was transfigured before them: "And His face shone as the sun and His garments became white as snow" (St. Matthew 17:2). There appeared along side Him, Moses and Elijah, the great Old Testament prophets. And, seeing this, His disciples were amazed. Peter said: "Lord, it is good for us to be here: if You will, let us make here three tabernacles; one for You, one for Moses and one for Elijah" (St. Matthew 17:4). While Peter still spoke, Moses and Elijah departed and a bright cloud overshadowed the Lord and His disciples and there came a voice from the cloud saying: "This is my beloved Son in whom I am well pleased; hear Him" (St. Matthew 17:5). Hearing the voice, the disciples fell to the ground on their faces as though dead and remained that way, lying in fear,

until the Lord came near to them and said: "Arise and be not afraid" (St. Matthew 17:7). Why did the Lord take only three disciples on Tabor and not all? Because Judas was not worthy to behold the divine glory of the Teacher, Whom he will betray and the Lord did not want to leave him [Judas] alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Why was our Lord transfigured on a mountain and not in a valley? So as to teach us two virtues: love of labor and godly-thoughts. For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly-thoughts. Why was our Lord transfigured at night?

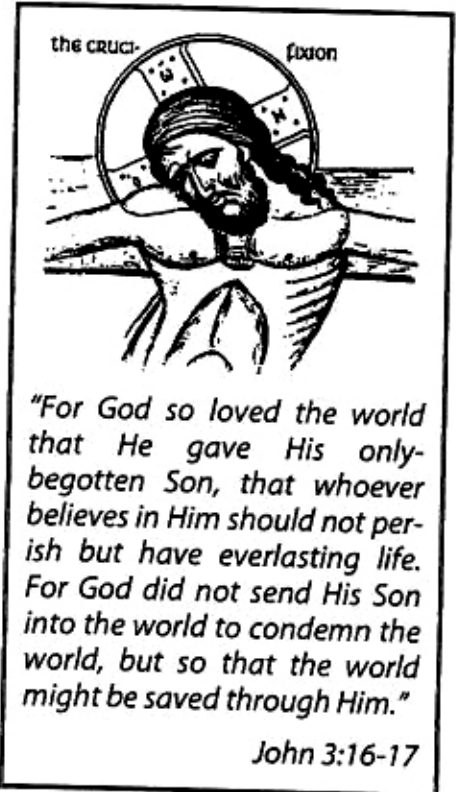
Because, the night rather than the day is more suitable for prayer and godly-thoughts and because the night, by its darkness, conceals all the beauty of the earth and reveals the beauty of the starry heavens. Why did Moses and Elijah appear? In order to destroy the error of the Jews, as though Christ is one of the prophets; Elijah or Jeremiah or some other that is why He appears as a King above the prophets and that is why Moses and Elijah appear as His servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mt. Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God, should serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory

Troparion (Tone 7)

Thou wast transfigured on the Mount, O Christ God, revealing Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting light shine upon us sinners! Through the prayers of the Theotokos, O Giver of Light, glory to Thee!

Kontakion (Tone 7)

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father!



"For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but so that the world might be saved through Him."

John 3:16-17