

SAINTS PETER & PAUL ORTHODOX CHURCH
605 Washington Avenue, Manville, New Jersey 08835-1856
Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org
Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

BULLETIN OF SEPTEMBER 1, 2013

SUNDAY/SEPTEMBER 1

Church New Year

10th Sunday After Pentecost

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

MONDAY/SEPTEMBER 2

7:00p.m. Compline and Akathist to
St. Nectarios of Aegina and Anointing
With blessed oil from his tomb

St. Nectarios & St. Edward

(September 3rd)

TUESDAY/SEPTEMBER 3

7:00p.m. Compline and Akathist to
The Theotokos, "The Burning Bush"

SATURDAY/SEPTEMBER 7

9:30a.m. Akathist to St. Panteleimon
and anointing with blessed oil;
Confessions

5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 8

11th Sunday After Pentecost

Nativity of the Holy Theotokos
(One of the "12 Great Feasts")

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



The Church Year Begins

Prayer

Christ our God, Your kingdom is an
everlasting one and Your lordship is over all.
You have made all things with wisdom
and have established proper times
and seasons for our lives.

We give thanks to You in all circumstances
and for all things. Lord, bless the beginning of
our Church year with Your goodness.

Grant that this liturgical year be
for all of us a year of grace.

Make us worthy with purity of heart
always to praise you. Lord, glory to You!

Matin Hymn, September 1

A Year of the Lord

Do you know why the first day of September marks the beginning of the Church year? We are accustomed to think of January 1st as the beginning of the year. But the tradition of computing the start of a new year with the fall season was common to the lands of the Bible and to all the lands around the Mediterranean. The summer harvest was at an end, the crops were stored, and people prepared for a new agricultural cycle. It was an appropriate time to begin a new year.

Offerings Week of September 1

Olive Oil – in memory of Michael, Justina, and Rosalie; in memory of Vaschen and Emilia; in memory of Julia; in memory of Joan and Sandy.

Wine – for the health of Zachary (namesday); for God's protection of Mariana and family during the year; for the health of Proto-Deacon Paul and Patricia on wedding anniversary;

Flowers – for a safe journey of Stephanie.

Parish Synodicon: Memory Eternal!

Sept. 01, 1922 Constantine Maykovsky

Sept. 01, 1977 Edward Wasitowski

Sept. 01, 1978 Pauline Trosko

Sept. 01, 1998 Peter Lorenick

Sept. 01, 2007 Fr. John Lewis
(rector 1959-1971)

Sept. 03, 1956 Maria Schander

Sept. 04, 2000 Audrey Marina Haitch

Sept. 06, 1917 Peter Darensky

Sept. 07, 1966 Fr. Stephen Adamcio
(rector 1953-1962)

Sept. 07, 1967 Anthony Cherniak

Sept. 07, 1970 George Rech

Coffee Hour Hosting

Sept. 01 Combs, Mantafos, Parsells & Sokol

Sept. 08 Sarchisian, Dunaenko, Moldoveanu
& Chirnoaga

Sept. 15 Peterson, Bakaletz & Mattei

Ushers Schedule

Sept. 01 Smith, P. Bakaletz & A. Moldoveanu

Sept. 08 T. Gorbatuk & J. Stone

Sept. 15 D. Fedechko & C. Dunaenko

Namesday Greetings – Many Years!

St. Symeon/Sept. 1: Reader Symeon Combs

St. Edward/Sept. 2: Edward Sarchisian

St. Zachary/Sept. 5: Zachary Sokol

St. Elizabeth/Sept. 5: Elizabeth Dao

Church School Classes Resume

This September Month, our classes resume. They are held on the 2nd and 3rd Sunday of the month. The Teen Class meets once a month on the 3rd Sunday.

Fall Adult Study Classes Will Resume

Weekly classes for October and November months are being planned. There will be a series of topics and perhaps differing days of the week and times offered. Maybe a Saturday morning class? Your input is sought. What day of the week? Time? Topics? Typically we meet from 7-8:30p.m.. Please speak/email/inform/ Fr. James of your comments.

NJ Orthodox Youth Gathering on Saturday, September 7th in Jersey City

This gathering begins at 9:30a.m. at St. Peter's College Recreation Center and is open to all youth from ages 16 and up, including college and post-graduate students. To register go to www.oneorthodox.com or contact John Malek at 917-737-3904. The event is sponsored by the Coptic Church in America and Bishop Michael encourages all of our youth to participate.

An Opportunity for Special Offerings

- Priest White Sticherion (\$75)
- A newly-planted Red Twig (*Argenteo-marginata*) tree in the cemetery (\$125.00)
- Text Books for Church School Children (\$150 total or \$15 a piece).

98th Anniversary Open House With International Food Festival – October 13 2:00-6:00p.m.

Plan to join us in this celebration. Spread the word to former parishioners, friends of the parish, neighbors and extended family members.

- Healing Service with blessed Oil in the church;
- Followed by children's choir;
- Foods from various nations;
- Tours of the church;
- Silent Ethnic Meal Auction;
- Fellowship;
- Music

Proceeds will benefit the Outreach Mission of our parish and relief work for Suffering Christians in Egypt and the Middle East.

More information will follow. Can you volunteer? Contact Jill Peterson, Kate Margiana, Symeon Combs or Pam Stone.

EXHORTATION ON THE CHURCH NEW YEAR

By St. Dmitri of Rostov

"Therefore, offering Him thanksgiving, let us celebrate that acceptable year of the Lord, for we have received many and ineffable good things from His hand. Let us make haste to be well-pleasing in His sight. Let us celebrate, not the Indiction enacted by the Roman emperors, but that which has been ordained for us by Christ, the heavenly King of Glory. The tribute due to Christ from us on the occasion of the Indiction is the keeping and the fulfillment of His holy commandments, for Christ our King does not ask of us iron and brass. Neither does He exact silver nor demand gold, as David has made clear, saying to Him: 'Thou art my Lord; for of my goods no need hast Thou' (Ps. 15).

That we might with an upright heart believe in Him, He requires of us not iron and brass, but the virtue of faith, grounded firmly and strongly in Orthodox piety, which is founded upon the blood shed by the holy martyrs, who were tortured for the Christian faith with weapons of iron and implements and vessels of brass, as it is said: 'His life was spent in irons' (Ps. 104)....

Instead of silver, Christ our King requires of us the virtue of undoubting trust in God, which more than silver assures a man of a prosperous life... Such is the immaterial silver which the Lord requires of us. He commands that we trust not in riches, which quickly perish, but that we trust in the living God, Whose words 'are pure words, silver that is fired' (Ps. 11)....

Instead of gold, Christ our King demands the most precious virtue, unfeigned love for God and our neighbor, always represented by the teachers of the Church as gold because of its great value. Just as gold is more precious than silver, brass, or iron, so love is more honorable than hope and faith, as it is written: 'And now abideth faith, hope, and love, these three; but the greatest of these is love' (1 Cor. 13)....

The Orthodox Church now celebrates the Christian indiction rather than that of the ancient heathen, 'having put off the old man with his deeds, and having put on the new man, which is renewed in knowledge after the image of Him that created him' (Col. 3). Thus let us celebrate the New Year as the Apostle counsels us, saying: 'We should walk in newness of life, that we should serve God in newness of spirit, and not in the oldness of the letter' (Rom. 6). Let us celebrate the Indiction, submitting to the ordinance of the Lord our God that was delivered through Moses, which is now read from the Book of Leviticus: 'If ye walk in My statutes, and keep My commandments, and do them, then I will give peace in the land, and ye shall pursue your enemies and I will look upon you, and bless you, and My soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be My people' (Lev. 26), says the Lord God, the Holy One of Israel."

The Burning Bush That Was Department of CHRISTIAN EDUCATION ORTHODOX CHURCH in AMERICA

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 4 the Church honors an icon, in addition to the saints commemorated that day. It is called "The Icon of the Mother of God, the Unburnt Bush."

The title refers to Moses' meeting with the Lord, described in Exodus 3. Having fled from Egypt to Midian, Moses is tending the flocks of his father-in-law Jethro. He has led the animals into the wilderness near Mount Horeb, which is known as the mountain of God. He sees a bush that has a flame of fire coming out of its midst. But the bush is not being consumed by the flames. The verses tell us that the flame is an angel of God appearing to Moses.

Moses reacts to this unusual event as most people would. He says, "I will turn aside and see this great sight, why the bush is not burnt." As he does so, God calls out to him and instructs him to remove his shoes, because the place where he stands is holy ground. Then God identifies Himself as "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." He reveals His name: "I AM

WHO I AM."

God makes a great promise to Moses. He will deliver His people out of the hand of the Egyptians, and will bring them to "a land flowing with milk and honey..." Moses expresses considerable apprehension about his ability to be the person who carries out God's will and lead the people out of Egypt. But in the end he obeys.

The Church sees the burning bush as a "type" or foreshadowing of the Mother of God. She bore the Son of God, yet her body was unchanged—she remained a virgin. All motherhood is honorable, but only the Mother who bore Jesus Christ remained as she was, a virgin. It is a miracle like that of a bush aflame, yet not being burned up. That Old Testament event prepares us for the Virgin Birth of Our Lord.

The icon shows the Virgin with her Son, sitting in the midst of the enflamed bush. Moses is shown removing his shoes, to remind us of the meeting with God, on holy ground, that foreshadows the divine birth.

In one of today's readings (2 Corinthians 3: 4-11), Saint Paul compares God's temporary revelation in the Old Testament to the permanent one in the New Testament. He calls the Old Testament revelation the "dispensation of death" because it doesn't lead to everlasting life. He writes, "Now if the dispensation of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, will not the dispensation of the Spirit be attended with greater splendor?...For if what faded away came with splendor, what is permanent must have much more splendor." The law of the Ten Commandments given to Moses was splendid; the new law of love is even moreso. Moses' meeting with God at Mount Horeb was a great event, and it foreshadows an even greater one: the coming of God in the flesh.

Troparion — Tone 1

The miracle that Moses witnessed on Sinai in the burning bush
Foretold your virgin childbearing, O pure Mother.

We the faithful cry to you:

Rejoice, O truly living bush!

Rejoice, O holy mountain!

Rejoice, O sanctified expanse and most holy Theotokos!

Kontakion — Tone 4

You showed Moses, O Christ God,

An image of your most pure Mother

In the bush that burned yet was not consumed,

For she herself was not consumed,

When she received in her womb the fire of divinity!

She remained incorrupt after her pure childbearing!

By her prayers, O greatly merciful One,

Deliver us from the flame of passions,

And preserve your people from all harm!