

SAINTS PETER & PAUL ORTHODOX CHURCH

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Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

BULLETIN JULY 31, 2016

SUNDAY/JULY 31

6th Sunday After Pentecost

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

Coffee Hour

MONDAY/AUGUST 1

Procession of Holy Cross

Beginning of Dormition Lent

(Aug. 1st thru 14th)

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

7:00p.m. Compline & Confessions

WEDNESDAY/AUGUST 3

7:00p.m. Compline & Confessions

THURSDAY/AUGUST 4

7:00p.m. Memorial for Peter La Verne Mickel

(one year anniversary)

FRIDAY/AUGUST 5

7:00p.m. Vigil & Blessing of Fruits; Confessions

SATURDAY/AUGUST 6

Transfiguration of our Lord

(One of "the 12 Great Feasts")

9:30a.m. Divine Liturgy & Blessing of Fruits

5:30p.m. Vespers & Compline; Confessions

SUNDAY/AUGUST 7

7th Sunday After Pentecost

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

Coffee Hour

Transfiguration



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!

Offerings Week of July 31

Olive Oil: in memory of Michael, Justina, Michael, and Rosalie; in memory of John and Sarafina.

Wine: in thanksgiving to God and gratitude for healing of Stefan.

Litya Breads: for the health of Katherine

The Parish Synodicon: Memory Eternal!

Aug. 01, 1954 Nicholas Lebedz
Aug. 01, 2005 John Rosocha
Aug. 03, 1995 Helen Hnatuk
Aug. 04, 1970 Fr. Peter Karel
Aug. 05, 1966 Jacob Hosko
Aug. 05, 1977 Joseph Pituch
Aug. 05, 1988 Lepasava Ratzkovich
Aug. 06, 1943 Sarafina Spak
Aug. 06, 1946 Jacob Rusaway
Aug. 06, 1974 Artem Kuchner
Aug. 06, 1989 Andrew Gavlick
Aug. 06, 2015 Peter La Verne Mickel

Coffee Hour Schedule

Parishioners are welcome to bring food anytime they wish, but be mindful of fasting days.

July 31 Kita, Keller, Turri, Torrisi & Kachek
Aug. 07 (Fast Foods – no meat or dairy)
Aug. 07 Inga, Eka, Marina & Nona
Aug. 14 (Fast Foods – no meat or dairy)
Aug. 14 Sokol, Arpastean, Nasedysheva, Staina & Sarchisian

Usher Schedule

July 31 Dennis F. & Peter B.
Aug. 07 Timothy S. & Peter B.
Aug. 14 Jerome S. & Adrian M.

Counter

July 31 L. Mattei & Ekaterina M.
Aug. 07 R. Oliver & Lisa K.
Aug. 14 C. Chirnoaga & Larissa M.

Sunday Readers Schedule

July 31 Daniel T.
Aug. 07 John Z.
Aug. 14 Ciprian C.

If the Child needs to be on time for school, the Child needs to be on time for church

There is a pervasive bad habit of parents bringing their child or children late to church. By school age (and even before school age), children ought to be in church before the bell rings (9:30a.m.). Discipline, a sense of the holiness of time and place, as well as fervent participation are all factors on being on time. Oftentimes lateness to the Sunday Divine Liturgy means that the Epistle, Gospel and Sermon are missed and instruction and inspiration are lost both for the adult parent and child/children. Lateness to church is a sin and ought to be confessed, and more importantly, corrected.

Dormition Lent

A two week fast in honor the Mother of God is observed from August 1st thru 14th. A fast is observed from meat, dairy, fish, wine & oil. On Saturdays & Sundays, fish, wine and oil are permitted, as well as a few other days – see your wall calendar.

On Receiving the Body and Blood of Christ

- If you are a regular communicant and have not been to Confession any time after Holy Pascha (May 1) to continue to receive the Holy Gifts (Communion) **you must go to Confession no later than Aug. 31st**. This discipline is for both adults and children of Confession age.
- The Dormition Lent, a season of Repentance is an appropriate time to make a Confession and receive Holy Communion for all Orthodox Christians.

Workers Needed for 4-H Fair

The Fair is Aug. 10-12. Contact Jill at 908-541-9586 or jap2002@optonline.net

Newly-Illumined – Emilia Grace

Many Blessed Years to the newly-baptized Emilia. May the Lord preserve her in the Holy Faith.

An Up-Date on Parish Finances

Total Income

January 01 thru July 09, 2015	\$84,058	
January 01 thru July 09, 2016	\$80,136	- \$3,922

Sunday Envelopes

January 01 thru July 09, 2015	\$62,557	
January 01 thru July 09, 2016	\$61,080	- \$1,477

Total Expenses

January 01 thru July 09, 2015	\$93,409	
January 01 thru July 09, 2016	\$84,342	\$9,066

Overall Total Comparison

January 01 thru July 09, 2015	- \$9,351	
January 01 thru July 09, 2016	- \$4,206	\$5,144 difference between 2015 and 2016

An Important Announcement in Regard to the Parish Center Roof

- There have been no major repairs to the roof in the last 30 years.
- Minor patch work has been done over these past 30 years as leaks developed.
- In the past few years, these leaks have become major.
- The Upper Hall is not safe to use and pots and pans adorn the floor catching water.
- At the Parish Annual Meetings of 2015 and 2016 this problem has been recognized.
- Presently bids have been received and being examined by a Special Committee
- The Parish Council will meet on August 11th to make a decision and recommendation for a particular bid for roof repair to present to the parish body. Parishioners are invited to attend this Parish Council Meeting.
- On August 28th, Sunday, a Special Parish Meeting will be held at 12:00noon to consider and hopefully approve work on the Parish Center Roof.
- The cost for this major repair is approximately \$50,000.
- It is imperative to have this work done before November. If ice and snow builds up on the flat roof, it may create even greater damage and more expense.
- A major campaign of raising funds needs to be underway presently and we ask all of our parishioners to be attentive to this project.

ON THE FEAST OF TRANSFIGURATION

By St. Anastasius the Sinaite

St. Anastasius was a priest and abbot of Mt. Sinai. His zeal for true faith led him to travel through Egypt, Arabia, and Syria to combat the errors of the Acephalites and Eutychians. His writings show not only a thorough command of Holy Scripture and a wide knowledge of the writing of the Church Fathers and other Christian writers, but also classical erudition and a solid grounding in Aristotelian philosophy. Of his prolific output the most important works are Guide Against the Acephalites and Answers to Questions.

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had

spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of

his Father. "Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with

the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and – I speak boldly – it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John.

Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: Lord, it is good for us to be here.

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?



Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: it is good for us to be here – here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: Today salvation has come to this house. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.
