

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN SEPTEMBER 4, 2016

SUNDAY/SEPTEMBER 4

11th Sunday After Pentecost

Icon "Of the Burning Bush"

Environment Sunday

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

Coffee Hour

WEDNESDAY/SEPTEMBER 7

7:00p.m. Vigil

THURSDAY/SEPTEMBER 8

Nativity of the Theotokos

(One of "the 12 Great Feasts")

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

SATURDAY/SEPTEMBER 10

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 11

12th Sunday After Pentecost

St. Silouan of Mt. Athos

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

Coffee Hour & Church School

12:00p.m. Youth Outing Ball Park

It's Sunday morning. I know what's coming. My mother is calling to everyone to get ready. She doesn't want to be late. She's repeating the same thing she says every Sunday morning: "If you were going to a friend's house, or to a dance, you wouldn't want to be late. Why can't you see that being on time for Church is more important than anything?" And then she adds: "And don't wear anything outrageous! Something modest, please, so we don't have to go over this again just before we leave for Church... And everybody, comb your hair, please!"

Mom does know some other words to substitute for her usual script, like "appropriate" instead of "modest." When we were younger, she used to set out our clothes for us, but now, we pick. That is, we pick if our choices are "modest" and "appropriate." I ask myself, "Is this what happens in every household on Sunday mornings?"

We get in the car and somehow, things settle down. No headphones, no iPods on the way to Church. Mom always says that going to Church is like getting ready for a journey that doesn't require any other distractions. The place we are going to is better than anything we can bring with us. "We are getting ready to meet the Lord," she says.

I didn't understand what she meant when I was younger, I mean, that the Divine Liturgy was like a journey to the best place ever. Now that all the rush is over and there is hope that we'll arrive on time, I can take a minute to think about what Mom means. If I would ask her to put it into words, she would say, "The Divine Liturgy is a journey to the Kingdom of Heaven..." And I kind of understand that.

ON SIGNING IN THE ORTHODOX CHURCH

From These Truths We Hold

Indeed, what must be understood is the function of sacred singing in Orthodox worship. What is singing in Church supposed to do? A sacred song is not unlike a holy Icon; except that the holy Icon is seen and the sacred song is heard, the functions are the same. This painting of words and sounds has as its purpose the bringing of the community into the presence and the awareness of sacred mystery.

Bringing us together is no small part of sacred music's function. Just as receiving Holy Communion together is a sacred sign that all who partake become one body in Christ, so singing must be the expression of this same unity of hearts and minds, drawing us harmoniously together into one voice. For ultimately, it is Christ Who is our Song.



Offerings Week of September 4

Olive Oil: in memory of Michael, Justina, Michael, and Rosalie; for health of Ann (Kristabelle); in memory of Sarchisian and Bocai families.

Wine: for the salvation, protection, health and wisdom and thanksgiving to God for Simona's birthday; for the health of Zachary (Names Day).

Flowers: for the health and salvation of Daniel and Maria on 25th wedding anniversary.

The Parish Synodicon: Memory Eternal!

Sept. 05, 1917 Peter Darensky
Sept. 07, 1966 Fr. Stephen Adamcio
(rector 1953-1962)
Sept. 07, 1967 Anthony Cherniak
Sept. 07, 1970 George Rech
Sept. 08, 1925 Paul Petsur
Sept. 08, 1977 Mary Mahalick
Sept. 08, 1985 Adam Rzeszowski
Sept. 09, 1978 Xenia Seminuk
Sept. 11, 1964 Michael Greunther

Coffee Hour Schedule

Sept. 04 Kita, Keller, Turri, Torrisi & Kachek
Sept. 11 Inga, Eka, Marina & Nona
Sept. 18 Sokol, Arpastean, Nasedysheva,
Staina & Sarchisian

Usher Schedule

Sept. 04 Timothy S. & Peter B.
Sept. 11 Jerome S. & Adrian M.
Sept. 18 Dennis F.

Counters

Sept. 04 Rebecca O. & Lisa K.
Sept. 11 Ciprian C. & Larissa M.
Sept. 18 Ekaterina M.

Sunday Readers Schedule

Sept. 04 John Z.
Sept. 11 Austin K.
Sept. 18 Ciprian C.

Names Day Greetings – Many Years!

St. Edward/Sept. 3: Edward Sarchisian
St. Zachariah/Sept. 5: Zachary Sokol
St. Elizabeth/Sept. 5: Elizabeth Dao &
Kristabelle Anna Gorbatuk

Many Blessed Years!

To Daniel and Maria Torrisi, as they celebrated their 25th wedding anniversary!

Fall Adult Study Classes

5 Classes, Thursdays, Sept. 22, 29, Oct. 6, 13 & 20.
November 16th Class and December 8th Class.
Time: 7-8:30p.m. All are invited. Topics are to be announced. Please make suggestions to Fr. James.

Parish Center Hall Roof Donations

Received to Date – September 3

1) \$5,000.00	18) \$35.00
2) \$1,000.00	19) \$300.00
3) \$200.00	20) \$250.00
4) \$500.00	21) \$3,000.00
5) \$500.00	22) \$500.00
6) \$1,000.00	23) \$500.00
7) \$200.00	24) \$1,000.00
8) \$2,000.00	25) \$200.00
9) \$1,000.00	
10) \$3,000.00	25 Parishioner households
11) \$500.00	of 65 have responded so far
12) \$100.00	to the roof appeal
13) \$100.00	
14) \$1,000.00	A little more than half of the
15) \$500.00	needed \$50,000 has been
16) \$1,500.00	contributed to date.
17) \$500.00	

Donations for Hall Roof from Friends of The Parish (non-parishioners)

1) \$100.00
2) \$2,000.00
3) \$100.00
4) \$30.00
5) \$50.00
6) \$100.00
7) \$500.00
8) \$60.00
9) \$2,000.00

Visitation of Archbishop Michael for our 101st Anniversary

Saturday, October 29 (evening) and Sunday, October 30. Please plan to participate. After the Divine Liturgy, a festal meal will be held immediately in our Parish Center.

THE NATIVITY OF THE VIRGIN MARY

Celebrated on September 8th

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father, and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams. For He gave them not just a daughter, but the Mother of God. He illumined them not only with temporal joy, but with eternal joy as well. God gave them just one daughter, and she would later give them just one grandson-but what a daughter and what a Grandson! Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity-this was the daughter given by God to Joachim and Anna. She was born in Nazareth, and at the age of three, was taken to the Temple in Jerusalem. In her young womanhood she returned again to Nazareth, and shortly thereafter heard the Annunciation of the Holy Archangel Gabriel concerning the birth of the Son of God, the Savior of the world, from her most-pure virgin body.



Troparion – tone 4

Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shone from you, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life.

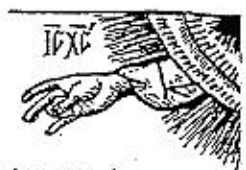
Kontakion – tone 4

By your Nativity, O Most-Pure Virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life.

PRAYER FOR TEACHERS AND STUDENTS

O Lord, our God and Creator, Thou hast honored us men with Thine own image, and didst teach Thy chosen disciples that the fear of Thee is the beginning of true wisdom; Thou hast revealed Thy wisdom to children and didst teach Thy law to Solomon and to all those who have sought Thee in purity of heart. Open the hearts, the minds, and the lips of these students, that they may perceive the power of Thy law, and successfully comprehend the useful things which will be taught them, so that they will understand Thy perfect will and contribute to the building up of Thy Holy Church. Deliver them from every snare of the enemy, preserve them in the true faith and in righteousness and purity all the days of their lives, that they may grow in wisdom and in the observance of Thy commandments, and may be revealed as worshippers of Thy Name and heirs of Thy Kingdom. Bless also their teachers, O Lord; grant that their words may be free from every worldly deceit and vanity, and may always clearly proclaim the word of Thy truth.

For Thou art God, the Author of truth and the Fountain of wisdom, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.



The Beginning of the Church Year

The beginning of any new ecclesiastical year invites us to enter once again into the mystery of our redemption, for it is in the context of the Church's yearly liturgical cycle that God's saving interaction with humanity is both experienced and celebrated. Our liturgical year, with its own cycle of feasts and fasts and its own rhythm of jubilation and penance, is a prelude to the joy of eternity. In the liturgical year, time and eternity forge an inseparable bond, and we are united to the great and saving events of the past even as we are called to enter the fullness of that which is yet to come.

United to both time and eternity, the liturgical worship of the Orthodox Church is a theological and therefore evangelical experience. It is also an evangelical tool to be utilized in bringing all people to the fullness of the Gospel. As the Church sojourning in North America, the greatest gift we have to offer the society in which we live is our theology. And our theology finds its fullest expression in our worship, for worship is a living theology that touches the minds and hearts of all who seek to come to the knowledge of the truth. Our worship manifests to us and to the world that the Kingdom that is to come is already upon us. The crucified and risen Lord is among us here and now. And here and now, by the Holy Spirit, He invites us to share eternal life with our Father before the ages.

Our commemoration of the beginning of the ecclesiastical year must be more than a formality. Our observance of the new Church year must be joined to our love for the divine services. Celebrating the beginning of the ecclesiastical year, we are to discover yet again the gift of liturgical worship and the great responsibility that is ours in making this gift available to all. Entering upon a new year of salvation, and a new chapter in the history of our Church, let us share the gift of the Church's liturgical worship and through it offer to all the Gospel of new and eternal life.



DON'T BE A FISH OUT OF WATER

St. John Chrysostom, the superb homilist who was called the "Golden-mouthed", was especially concerned for the spiritual and moral development of his flock and, as a result, he was especially interested in teaching them how to pray. As trees cannot live without water, so man's soul cannot live without prayerful contact with God, he taught. If you deprive yourself of prayer, you will become like a fish out of water because as water is life for a fish, so is prayer for you.

ON GOD'S GOODNESS TO ALL

God is the life of all free beings. He is the salvation of all, of believers and unbelievers, of the just and the unjust, of the pious and the impious, of those freed from the passions and those caught up in them, of monks and those living in the world, of the educated or the illiterate, of the healthy or the sick, of the young or of the old. He is like the outpouring of light, the glimpse of the sun, or the changes of the weather, which are the same for everyone without exception.



St. John of the Ladder