

# SAINTS PETER & PAUL ORTHODOX CHURCH

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## BULLETIN OF JULY 30, 2017

### SUNDAY/JULY 30

#### 8<sup>th</sup> Sunday After Pentecost

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

11:30a.m. Parish Picnic at Kita's Residence  
in Manville – All Are Invited!

### MONDAY/JULY 31

7:00p.m. 40<sup>th</sup> Day Memorial for Ivanna Parsells

### TUESDAY/AUGUST 1

Beginning of Dormition Lent: Aug. 1-14

Procession of Holy Cross

Seven Maccabean Brothers

8:00a.m. Akathist to Holy Cross

### THURSDAY/AUGUST 3

7:00p.m. Lemonade & Conversations

### FRIDAY/AUGUST 5

7:00p.m. Memorial for Sokol Family

### SATURDAY/AUGUST 5

9:30a.m. Akathist to Our Lord; Confessions

3:00p.m. Confessions

5:30p.m. Vigil & Blessing of Fruits;

Confessions

### SUNDAY/AUGUST 6

TRANSFIGURATION OF OUR LORD

(One of the "12 Great Feasts" of the Year)

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

Blessing of Fruits; Coffee Hour



### **Offerings Week of July 30**

**Olive Oil:** in memory of Michael, Justina, Rosalia, Anastasia, Panteleimon, Eva and Ivanna; in memory of Sarchisian and Bocai families; in memory of John and Sarfina; in memory of John and for the health of Vera and Marie.

**Wine:** for safe journey for Zachary

**Flowers:** for Cody, Donald, Donald and Eleanor.

**Litya Breads:** for the health of Katherine.

### **Synodicon: Memory Eternal!**

July 30 (40<sup>th</sup> day) Ivanna Parsells

Aug. 01, 1954 Nichola 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 Russaway

Aug. 06, 1974 Artem Kuchner

Aug. 06, 1989 Andrew Gavlick

Aug. 06, 2015 Peter LaVerne Mickel

### **Coffee Hour Schedule**

July 30 No Coffee Hour

Aug. 06 (Lenten Food – fish ok)

Aug. 06 Peterson, Bakaletz, Mattei,  
Erkman and Stone

Aug. 13 (Lenten Food – fish ok)

Aug. 13 Kita, Nevitt, Keller, Turri,  
Torrise & Kachek

### **Counters Schedule**

July 30 Larissa M. & Ekaterini M.

Aug. 06 Rebecca O. & Ekaterini M.

Aug. 13 Ciprian C. & Jill P.

### **Ushers Schedule**

July 30 Dennis F. & Robert E.

Aug. 06 Timothy S. & Peter B.

Aug. 13 Jerome S. & Adrian M.

### **Sunday Readers Schedule**

Aug. 06 John Z. / Aug. 13 Austin K.

### **The Holy Fire From Jerusalem**

The Holy Fire from Pascha in Jerusalem is perpetually lit and kept on the altar. You may obtain the fire after any service.

### **Dormition Lent: Aug. 1<sup>st</sup> thru 14<sup>th</sup> – Honoring the Repose, Resurrection and Ascension of the Mother of God.**

This is one of the Four Lenten Seasons of the year. A fast from meat, dairy, fish, wine and oil is observed. Your parish wall calendar indicates days allowing for fish, wine and oil as exceptions.

### **On Receiving the Holy Mysteries of Confession and Communion**

- Each of the Four Lents is an appropriate time to receive these Holy Mysteries of Confession and Communion.
- If you are regularly receiving Holy Communion on Sundays and you have not been to Confession anytime after Pascha (April 16) you must go to Confession by the end of August to continue to approach the Holy Chalice – this also includes children of Confession age.

### **Church School Conference for Teachers and Parents – Saturday, August 12<sup>th</sup>**

“Raising Our Young People As A Generation of Disciples and Leaders” is the subject of this one day – 10:00a.m. to 3:00p.m. to be held at Christ the Saviour Church in Paramus. You are encouraged to attend – car pool. (see posted flyer). There is no charge, but an investment in your child/children.

### **The Liturgical Calendar in Orthodoxy is**

premised on the notion that the church is just not relegated to Sunday mornings. The year rides in cycles of fasting and celebration in which the person is reformed, educated, and inspired as the year unfolds. Each sunrise brings a new service to welcome the day; each day brings a new saint to emulate; each new season brings a new feast; each year brings a new step on the sacramental life. The church becomes intertwined with one's daily routine.

## THE FASTS IN THE ORTHODOX CHURCH

**Q. Who instituted fasting as necessary for salvation?**

A. Our Lord Jesus Christ, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 7:21).

**Q. What is the aim of fasting?**

A. The aim of fasting is to:

1. purify the body;
2. strengthen the will;
3. elevate the soul over the body;
4. glorify God and honor His saints.



**Q. In what does Fasting consist for an Orthodox Christian?**

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In the application of greater prayer, alms giving and more strenuous exercising of all the Christian virtues.

**Q. How do we classify the Fasts and their seasons?**

A. There are four fasting seasons which can be found of the Church calendar:

1. Advent – a six week fast before the Nativity of the Lord (Christmas), December 25<sup>th</sup>
2. Great Lent – a seven week fast before Pascha (Easter)
3. Apostles' Fast – of changing duration before the feast of Ss. Peter & Paul, June 29<sup>th</sup>
4. Dormition Fast – a two week fast before the Dormition of the Mother of God, August 15<sup>th</sup>

### FROM THE CHURCH FATHERS – FASTING AS MEDICINE

Fasting is a medicine. But medicine, as beneficial as it is, becomes useless because of the inexperience of the user. He has to know the appropriate time that the medicine should be taken and the right amount of medicine and the condition of the body which is to take it, the weather conditions and the season of the year and the appropriate diet of the sick and many other things. If any of these things are overlooked the medicine will do more harm than good. So, if one who is going to heal the body needs so much accuracy, when we care for the soul and are concerned about healing it from bad thoughts, it is necessary to examine and observe everything with every possible detail.

Fasting is the change of every part of our life. Because the sacrifice of the fast is not the abstinence but the distancing from sins. Therefore, whoever limits the fast to deprivation of food, he is the one who, in reality, abhors and ridicules the fast. Are you fasting? Show me your fast with your works. Which works? If you see someone who is poor, show him mercy. If you see an enemy, reconcile with him. If you see a friend who is becoming successful, do not be jealous of him! If you see a beautiful woman on the street, pass her by.

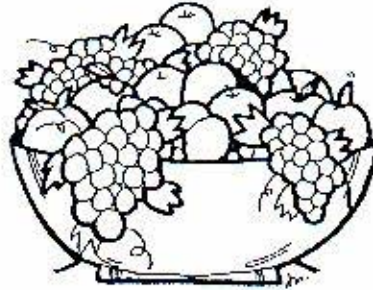
In other words, not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights. Let the eyes fast by not fixing themselves on beautiful faces and by not observing the beauty of others. You are not eating meat, are you? You should not eat debauchery with your eyes as well. Let your hearing also fast. The fast of hearing is not to accept bad talk against others and sly defamations.

Let the mouth fast from disgraceful and abusive words. Because, what gain is there when, on the one hand we avoid eating chicken and fish and, on the other, we chew up and consume our brothers? He who condemns and blasphemes is as if he has eaten brotherly meat, as if he has bitten into the flesh of his fellow man. It is because of this that Paul frightened us, saying: "If you chew up and consume one another be careful that you do not annihilate yourselves."



**THE BLESSING OF FRUITS  
ON THE FEAST OF THE TRANSFIGURATION  
OF OUR LORD – AUGUST 6<sup>TH</sup>**

- Fr. Alexander Schmemmann



On the Feast of the Transfiguration of our Lord, we bring to church apples, pears, grapes, vegetables, and suddenly the church itself is transformed anew into that mystical paradise where man's life and his encounter with God began. And just as that first man rejoiced and gave thanks to God as he opened his eyes for the first time and saw the world where everything, by God's own word, was "very good," so in this rite of blessing we see the world as if for the first time, as the reflection of God's wisdom and love, and we rejoice and give thanks. Through this joy and thanksgiving our life is purified, renewed and reborn. We bless and sanctify the material world, for in it we joyfully and with thanksgiving see and feel the gift of God. "Heaven and earth are full of Thy glory," we sing in church. The significance of the blessing of fruits is that through this, diving glory breaks into our drowsy consciousness, opens our ears, opens our eyes, and life itself becomes praise, joy and thanksgiving.

*You are encouraged to bring a bowl of fruit to be blessed next Sunday at Liturgy.*

"Two things, then, are essential: first, the strengthening of our personal faith and commitment. Whether priest or layman, man or woman, the first thing for an Orthodox is not to speak about Orthodoxy, but to live it to his full capacity; it is prayer, it is standing before God, it is the difficult joy of experiencing "heaven on earth." This is the first thing, and it cannot be reached without effort, fasting, asceticism, sacrifice, or without the discovery of that which in the Gospel is called the 'narrow way.'

And second, to use a most abused word, there must be a deep and real *dialogue* with America -not accommodation, not a compromise, for a dialogue may be indeed violent. If nothing else, it will achieve two things. It will reveal to us what is real and genuine in our faith and what is mere decoration. We may, indeed, lose all kinds of decorations which we erroneously take for Orthodoxy itself. What will remain is exactly the faith which overcomes the world."

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Protopresbyter Alexander Schmemmann, *The Mission of Orthodoxy*