

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 13, 2017

SUNDAY/AUGUST 13

10th Sunday After Pentecost

St. Tikhon of Zadonsk

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

Coffee Hour

MONDAY/AUGUST 14

3:00p.m. Confessions

7:00p.m. Vigil & blessing of flowers;

Confessions

TUESDAY/AUGUST 15

DORMITION OF THE THEOTOKOS

(One of the "12 Great Feasts")

End of the Dormition Lent

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

SATURDAY/AUGUST 19

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

11:00a.m. Baptism of Zaria Raymond

5:30pm. Vigil; Confessions

SUNDAY/AUGUST 20

11th Sunday After Pentecost

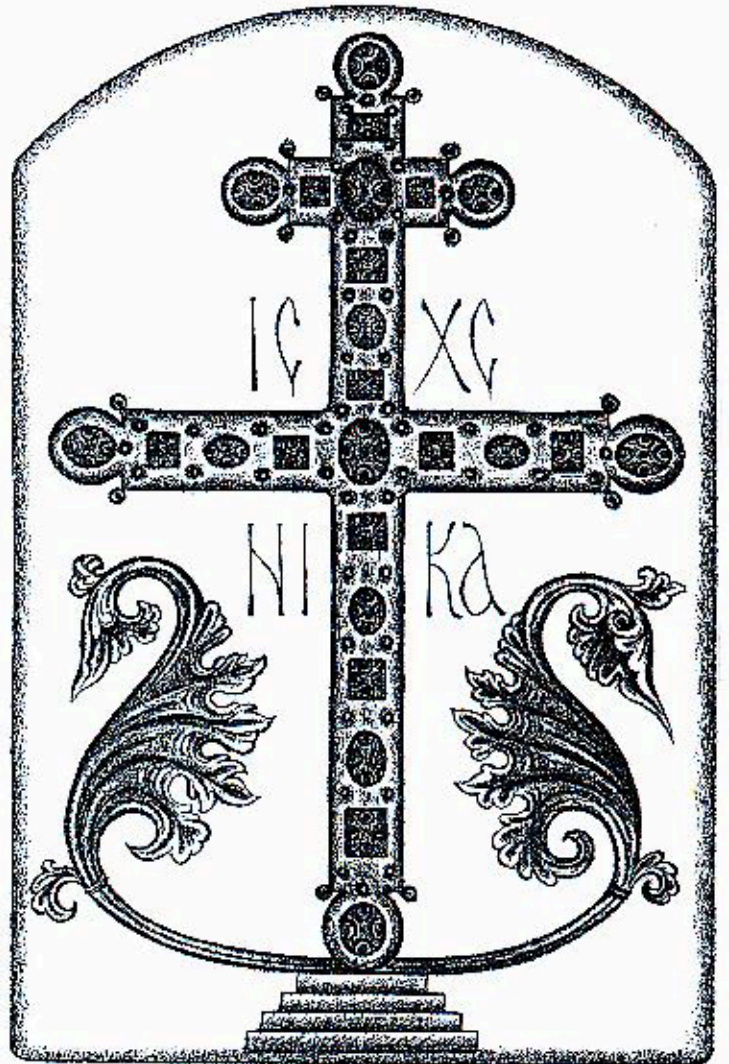
Post-Feast of Dormition

Prophet Samuel

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

Prayers for New Academic Year

Coffee Hour



Offerings Week of August 13

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

Wine: in memory of Proto-deacon Gregory (40th day); for thanksgiving to God, protection during travel and forgiveness of sins and salvation of Mariana, Simona, Gabreiel, Tabitha, Kurt, Stefan, Mari and David.

Flowers: for the health of Susan; for health and thanksgiving; in memory of Archpriest Michael.

Litya Breads: for the health and salvation of Katherine.

Synodicon: Memory Eternal!

Aug. 14, 1958 Paul Sarko
Aug. 15, 1955 Katherine Greunther
Aug. 15, 1972 John Nedelka
Aug. 15, 1991 Demetrius Skwarla
Aug. 15, 2000 Olga Gorbaturk
Aug. 16, 1954 Stella Gromack
Aug. 16, 1968 Lazar Padlo
Aug. 16, 1975 Michael Marchuk
Aug. 16, 1989 Barbara Putyrskye
Aug. 16, 1992 Julia Specian
Aug. 17, 1977 Theodore Kucheruk
Aug. 17, 1985 Anna Tarangul
Aug. 18, 1922 Demetrius Bartusak
Aug. 18, 1968 Peter Patson
Aug. 19, 1925 Helen Wawrenchuk
Aug. 19, 1942 Constantine Yancevich
Aug. 19, 1948 John Shander
Aug. 19, 1957 Samuel Barnosky
Aug. 19, 2015 Helen Perry

Coffee Hour Schedule

Aug. 13 (Lenten Food – fish ok)
Aug. 13 Kita, Nevitt, Keller, Turri,
Torrison & Kachek
Aug. 20 Inga, Eka, Marina & Nona
Aug. 27 Sokol, Nasledysheva, Staina
& Sarchisian

Counters Schedule

Aug. 13 Ciprian C. & Jill P.
Aug. 20 Irina S. & Lisa K.
Aug. 27 Larissa M. & Paulina N.

Ushers Schedule

Aug. 13 Jerome S. & Adrian M.
Aug. 20 Dennis F. & Robert E.
Aug. 27 Edward S. & Kabka K.

Sunday Readers Schedule

Aug. 20 Ciprian C. / Daniel T.

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. 1st thru 14th

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.

Parish Bulletin Board Has Postings

There are events forth-coming in the next few months that you are encouraged to participate in. Help yourself to the posted flyers.

A Very Warm Welcome to Archpriest Alexander Padlo

Father Alexander at one time was a parishioner of our parish and has served until his retirement in the Diocese of Pittsburgh and more recently in the Diocese of the South.

“Understanding the Virgin Mary,” New CD,s in Parish Library

A very interesting talk, especially as we celebrate Her feast day this month.

THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY

From the Prologue of Ochrid – August 15th

The Lord who, on Sinai, gave the Fifth Commandment: 'Honor thy father and thy mother', showed by His own example how one must reverence one's parents. Hanging in agony on the Cross, He remembered His mother, and, indicating the Apostle John, said to her: 'Woman, behold thy son!', and to John: 'Behold thy mother!' And, with this concern for His mother, He breathed His last. John had a home on Zion in Jerusalem, where he settled the Mother of God and left her to pass her remaining days on earth. By her prayers, her kindly advice, her meekness and patience, she was of immense help to her Son's apostles. She spent virtually the rest of her life in Jerusalem, often going round the places that reminded her of the great events and the great works associated with and performed by her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her journeys farther afield, her visit to St Ignatius the God-Bearer is recorded, as are those to St Lazarus the Four-days-dead, Bishop of Cyprus, to the Holy Mountain, to which she gave her blessing, and her stay in Ephesus with John during a fierce persecution of Christians in Jerusalem. In old age, she often prayed to her Lord and God on the Mount of Olives, on the spot from which He ascended, to take her from this world. One day, the Archangel Gabriel appeared to her and revealed that she would enter into rest in three days' time, and the angel gave her a palm-branch to be carried in her funeral procession. She returned home with great joy, with the heartfelt hope that

she would see Christ's apostles once more in this life. The Lord fulfilled her desire and all the apostles, brought by angels and clouds, gathered together at John's house on Zion. It was with great joy that she saw the holy apostles, and she encouraged, advised and upheld them, then peacefully gave her soul into God's hands without the slightest physical pain or struggle. The apostles took the coffin containing



her body, from which an aromatic fragrance arose, and, accompanied by many Christians, took it to the Garden of Gethsemane, to the grave of Ss Joachim and Anna. By God's providence, they were hidden from the wicked Jews by a cloud. A Jewish priest, Antony, touched the coffin with his hand, intending to overturn it, but at that moment an angel of God cut off both his hands. He cried out with the pain, begging the apostles' help, and was healed in confessing his faith in the Lord Jesus Christ. It was left to the Apostle Thomas, who was delayed, again by God's providence, to reveal a

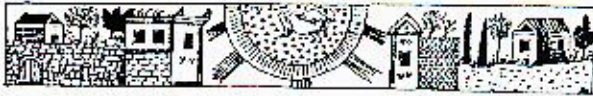
new and glorious mystery about the holy Mother of God. He arrived on the third day, and desired to embrace the body of the holy and most pure. When the apostles opened her grave, he found only the winding-sheet - the body was not in the grave. That evening, she appeared to the apostles, surrounded by a multitude of angels, and said to them: 'Rejoice; I will be with you always!' It is not known exactly how old the Mother of God was at the time of her falling-asleep, but the prevailing belief is that she had reached the age of sixty.

Troparion - Tone 1

In giving birth you preserved your virginity, in falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death.

Kontakion - Tone 2

Neither the tomb, nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.



ON THE STATE OF THE SOUL AFTER DEATH

The state in which the soul finds itself from its departure from the body in biological death to its reunion with the body at the Second Coming of the Lord is called the intermediate or middle state. This condition, brought upon by death, is not natural to man as it temporarily disrupts his unity of body and soul. However, it was permitted by God so that sin would not reign forever and so that man's body could be created anew in a spiritualized fashion in the Age to come.

During this time, the souls of the departed do not wander the earth but instead immediately enter into either Paradise or Hades, where they experience a foretaste of Heaven or Hell. Neither Paradise nor Hades should not be thought of as a physical place since they are experienced without the



body, instead we should understand them as spiritual states of being which reflect one's relationship to God.

In Paradise, the righteous live a comfortable and free life, with God and His angels, in eager expectation of their future glory when they are reunited with

their bodies. Here they live in communion with each other constantly praising the Lord. And since neither the personality nor the memory is destroyed by death, the souls of the righteous are able to recognize and communicate with each other. St. Simeon the New Theologian writes,

"even those who never knew each other in the flesh in this world will know each other there, for as it is impossible for the Father not to recognize the Son or the Son the Father, likewise the saints too, when they have become gods by grace, by having God indwelling within them, in no way will be unable to recognize each other ..."

While, on the other hand, in Hades the unrepentant sinners live in grief and affliction, like those already condemned who await the judge's final decision. Those in Hades are unable to recognize each other. This is not because their personhood or memory was destroyed by death, but because they chose to live without unity and loving communion with God and their fellow man. St. Macarius the Great writes figuratively that those in this terrible place cannot even look one another in

ST. BASIL THE GREAT ON THE DEFEAT OF DEATH

Christ was born of a woman to regenerate those who are born... He died willingly to raise those who died unwillingly. He, who is not susceptible to death (as God), accepted to die (as a man) in order to give life to those who are under death. Death swallowed Christ unknowingly, but as soon as it did, death knew Whom it had swallowed. Death swallowed Life and was defeated by Life. It swallowed the One after the many and it lost the many through the One. Death snatched as a lion and its teeth were smashed. This is why death is ignored by us as something weak. We are no longer afraid of death as a lion, instead we walk on death as a skinned hide on the ground!



the face because "the back of one is attached to the back of another."

Therefore the souls in the intermediate state not only live in a state of conscious expectation of their final sentence at the Dread Judgment but they also already partake in part of the joys of Heaven and the torments of Hell. In this sense Paradise and Hades are considered the antechambers of Heaven and Hell respectively, since in them souls experience a foretaste of the Age to come. Those in Paradise partake in part of the joys of Heaven and those in Hades partake in part of the sufferings of Hell. This experience is partial or incomplete because reunion with the body has not yet taken place.

St. John Chrysostom teaches that until the general resurrection the righteous souls in Paradise will remain "uncrowned" because the crowning of the soul must take place together with the body. Here he cites St. Paul, who in Hebrews, writes that the righteous of the Old Testament, even though they had received a good report through faith, had not yet received the promise, and would not be made perfect apart from us.

In Revelation, St. John the Theologian writes that those souls who had been slain for the Word of God and for the witness they had borne cry out to the Lord for their blood to be avenged. But the Lord gave them white robes and told them to rest a little longer, until the number of their servants and their brethren should be complete.

Thus the middle or intermediate state is one of expectancy and anticipation for the righteous in Paradise, but one of fear and trembling for the unrepentant in Hades.



**ABOUT BEING A PARISHIONER OF
SS. PETER & PAUL ORTHODOX CHURCH
MANVILLE, NEW JERSEY**

Following the Tradition of the Church, the purpose of membership in the Parish is to seek the knowledge of God and union with Him through Jesus Christ by the grace of the Holy Spirit, and to express that unity with God in Christ in all religious, moral, family and social activities. Generally, this expression consists of an enlightened obedience to the teachings of the Orthodox Faith, and is manifested in regular attendance at the divine services of the Parish, in frequent reception of the Holy Gifts of the Body and Blood of Christ, in care for the Parish property and buildings, in regular contributions in fulfillment of the financial commitment, and in doing all that is possible to promote the Christian spirit of love, unity and brotherly concern among members of the parish and witnessing to our Faith commitment to those outside the Parish.

A church member must:

- a. Have been sacramentally received into the Orthodox Church and consciously uphold and profess the Orthodox Faith and Moral Teachings;
- b. Be eighteen years of age or older;
- c. Be a regular communicant, that is, participant in the Holy Mysteries of Confession and Communion;
- d. Fulfill the stewardship obligations established by the Parish:
 1. *Treasure*: All members of the Parish are urged to make a commitment to the Parish, using the envelope system, rendering back to the Lord a first portion of what God has entrusted to us.
 2. *Time*: All members of the Parish are urged to set aside the first portion of their time for worship, fellowship, charitable service, and education;
 3. *Talent*: All members of the Parish are urged to offer their talents in service to the Church, remembering that each member of the Body of Christ has been entrusted with gifts of the Holy Spirit for the ministry of the Gospel (1 Corinthians 12).
- e. Must be officially registered by the parish priest to be part of the Parish Census.

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MEMBERSHIP IS DISCIPLESHIP – BE CO-WORKERS WITH US!

NOT A MEMBER? YOU ARE WELCOME TO JOIN US!

FROM THE SAYINGS OF THE FATHERS

"What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons, and for all that exists. By the recollection of them the eyes of a merciful person pour forth tears in abundance. By the strong and vehement mercy that grips such a person's heart, and by such great compassion, the heart is humbled and one cannot bear to hear or to see any injury or slight sorrow in any in creation. For this reason, such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm her or him, that they be protected and receive mercy."

St. Isaac the Syrian, 7th century



HUMILITY – A KEY TO BIBLICAL UNDERSTANDING

From the writings of Bishop Ignatius

One elder passed seventy weeks in fasting, eating food only twice a week, as he begged the Lord to reveal to him the meaning of a passage in Holy Scripture. But God would not reveal it to him. Seeing this, the elder said to himself, "I have labored long and hard, and I have accomplished nothing. I will go to my brother and ask him."

When he had left his cell and locked the door behind him, an angel from the Lord appeared and said to him: "Seventy weeks of fasting did not bring you nearer to God. Now, however, when you have humbled yourself and resolved to go to your brother with your question, I have been sent to you to explain the meaning of this passage." And fulfilling this, the angel departed.

ON THE BENEFITS OF ATTENDING THE LITURGY

St. Maximos the Confessor

It is necessary for every Christian to spend time in the holy church of God, and never to miss the celebration of the Divine Liturgy – for here, the holy angels have custody – they register the people going in each time and offer their angelic intercessions on their behalf. Each person who is found present at the Divine Liturgy, the grace of the Holy Spirit transforms, remolds, and truly remodels into a more divine image, conforming to Himself.



THE POWER OF LOVING HUMILITY

From The Brothers Karamazov by Dostoevsky

At some thoughts one stands perplexed, above all at the sight of human sin, and wonders whether to combat it by force or by humble love. Always decide 'I will combat it by humble love.' If you resolve on that once for all, you can conquer the whole world. Loving humility is a terrible force: it is the strongest of all things, and there is nothing else like it.