

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 12, 2018

SUNDAY/AUGUST 12

11th Sunday After Pentecost

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

MONDAY/AUGUST 13

7:00p.m. Compline & Confessions

TUESDAY/AUGUST 14

3:00p.m. (sharp) Confessions
7:00p.m. Vigil & Blessing of Flowers;
Confessions

WEDNESDAY/AUGUST 15

Dormition of the Theotokos (One of the "12 Great Feasts")

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

SATURDAY/AUGUST 18

9:30a.m. Akathist to Dormition; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 19

12th Sunday After Pentecost

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Prayers for New Academic Year;
Coffee Hour

Dormition Lent Modifications

Aug.12/Sun	wine & oil
Aug.13/Mon.	fish, wine & oil
Aug.14/Tue.	wine & oil
Aug.15/Wed.	fish, wine & oil



"If anyone thirsts, let him come to Me and drink."
John 7:37

The following are some of the ancient Christian symbols of the Church and their meanings. The *anchor* is the emblem of hope. When persecutions threatened to drown the storm-tossed Church, hope in God was the only refuge. The *lamb* is the sacrifice that takes away the sins of the world. Paradise is the noetic garden and *roses* are the noetic joys and delights of Paradise. *Bread* denotes the Divine Eucharist. Jesus Christ was called the Morning and Great *Star*. The seven churches of Asia Minor are also called stars. The *olive branch* shows immortality and continuous blossoming. The *deer* drinking in the spring shows the Christians who came from pagan roots going towards the streams of the Gospel. The five Greek letters of *fish* coincide with the beginning of the words Jesus, Christ, God, Son, and Savior. The *camel* depicted the pilgrims' journey on foot to visit the holy lands.

Offerings Week of August 12

Relics Candle: for parishioners; in memory of Ivanna; in memory of Floarea, Gheorghe, Gabriela, Alexandru, Maria-Valeria, Elena, Petre, Aurelia, Ilie, Elena and their family

Olive Oil: in memory of Bocai and Sarchisian families; in memory of Michael, Justina, Rosalie, Anastasia, Ivanna and Ann; in memory of Jacob.

Wine: for the health of Marie and Vera; in honor of the Theotokos and in memory of Archpriest Michael Lewis.

Flowers: in honor of the Theotokos ; for the health of Nastasha Cisneiros

Litya Breads: for the health of Katherine.

Synodicon: Memory Eternal!

Aug. 13, 1983 Anna Adamchak

Aug. 14, 1958 Paul Sarko

Aug. 14, 2017 Julia Cresina

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 Putyrsk

Aug. 16, 1992 Julie Specian

Aug. 17, 1977 Theodore Kucheruk

Aug. 17, 1985 Anna Tarangul

Aug. 18, 1922 Demetrius Barthusak

Aug. 18, 1968 Peter Patson

Coffee Hour Schedule

Dormition Lenten Foods: Aug. 1-14

Aug. 12 Kita, Nevitt, Turri, Torrisi
& Kachek

Aug. 19 Inga, Eka, Marina & Nona

Counters Schedule

Aug. 12 Ciprian C. & Jill P.

Aug. 19 Irina S. & Lisa K.

Ushers Schedule

Aug. 12 Jerome S. & Adrian M.

Aug. 19 Dennis F. & Robert E.

Readers Schedule

Aug. 12 Austin K./Aug. 19 Peter G.

OCMC – Orthodox Christian Mission Center – Health Team to Guatemala – November 9-18, 2018

Our parish is happy to have one of our parishioners participate in this Mission Work, Lisa Keller. If you wish to help defray the cost of travel you may make a donation for this team member by name at www.ocmc.org/donate (Guatemala November Health Team) or directly to Lisa.

The Holy Dormition Lent – Aug. 1-14

This is one of “the Four Lents” of the year. This two week fast is a time of repentance to prepare us to celebrate the Repose, Burial, Resurrection and Ascension of the Mother of God. A fast is observed from meat, dairy, fish, wine and oil.

For those that regularly receive the Holy Gifts at the Divine Liturgy, if you have not been to Confession anytime after Pascha (April 8th), you must go to Confession in the month of August to continue to approach the Chalice. This discipline is for both adults and children of Confession age.

The Calendar

Aug. 25/Sat. Church School Teachers Conference in Paramus

Aug. 26/Sun. Presentation at Coffee Hour on the “19th All-American Council,” by Proto-Deacon Paul Sokol

Aug. 29/Wed. Beheading of the Baptist (Fast)

Sept. 01/Sat. Church New Year

Summer Vacation Check List

- Pack an icon and prayer book.
- Book for spiritual reading.
- Observe the Fasting Days of Wednesday and Friday and the days of the Dormition Lent (Aug. 1-14).
- For Sundays, locate Orthodox Church.
- Make your parish offerings before you go.
- Ask for a Prayer of Travelers.
- Find and seek Jesus Christ Everywhere.
- Witness to Christ by your speech & actions
- Be thankful to God for All Things!

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.



CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute free to either accept or reject.

2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "...for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ nourishes us with His Body

and Blood – giving us a Perfect Food with which to become perfect.

3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even non-Christians. Nor does He refer to "life" of the general resurrection. Rather,

Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.



4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and everyone of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.

Natalie Ratzkovich

July 29, 2018

Dear Fr. James, parishioners and friends of SS. Peter and Paul Orthodox Church:

After moving to Bound Brook, NJ in 1951, it was quite a while before I was able to find an Orthodox church in the Central Jersey area. It was by accident when I signed a check at the Acme supermarket in Bound Brook that the cashier saw my name and asked if I were Russian. I told her I was Serbian; she then asked if I were Orthodox, and invited me to her church.

In those times, a person always sought their ethnic Orthodox church, but I finally decided it was time to put aside my ethnicity and to take the initial step to concentrate on learning more about my Orthodox religion. A short while later, SS. Peter and Paul Orthodox Church addressed the issue of Slavonic vs. English. It was also approximately at that time when English literature started to become available. Just what I needed to learn in English so much about our beautiful Orthodox Christian faith.

I was born on a Sunday, and on Sunday, July 22nd, while attending Divine Liturgy, I was surprised when Fr. James called me forward and spoke so knowledgeably about my history as an Orthodox Christian. I was delighted at all the well-wishing afterwards by so many of you while outside the church as well as at the coffee hour.

Unknown to me, there was more to follow at the coffee hour when someone tapped me on my shoulder and told me to turn around. I was momentarily stunned to see my sister Diana and my brother-in-law Marko there. This became such an emotional time for us, and I thank you for your patience and understanding while we composed ourselves. I later learned that everyone but I knew this surprise was forthcoming.

With all of you there, you gave me the biggest surprise birthday party in my life, and I shall never forget that. I have always felt that we were a close, warm Orthodox church family, and you proved that we were, for which I am grateful and thank you so much.

Yours in the Glory of Jesus Christ,



Natalie Ratzkovich

LIFE IS A SERIES OF PROBLEM-SOLVING OPPORTUNITIES

The problems you face will either defeat you or develop you – depending on how you respond to them. Unfortunately, most people fail to see how God wants to use problems for good in their lives. We react foolishly and resent our problems rather than pausing to consider what benefit they might bring.

Here are five ways God wants to use the problems in your life:

1. God uses problems to DIRECT you.

Sometimes God must light a fire under you to get you moving. Problems often point us in a new direction and motivate us to change. Is God trying to get your attention? "Sometimes it takes a painful situation to make us change our ways." Proverbs 20:30

2. God uses problems to INSPECT you.

People are like tea bags 'if you want to know what's inside them, just drop them into hot water!' Has God ever tested your faith with a problem? What do problems reveal about you? "When you have many kinds of troubles, you should be full of joy, because you know that these troubles test your faith, and this will give you patience." James 1:2-3

3. God uses problems to CORRECT you.

Some lessons we learn only through pain and failure. It's likely that as a child your parents told you not to touch a hot stove. But you probably learned by being burned. Sometimes we only learn the value of something (health, money, a relationship) by losing it. "It was the best thing that could have happened to me, for it taught me to pay attention to your laws." Psalm 119:71-72

4. God uses problems to PROTECT you.

A problem can be a blessing in disguise if it prevents you from being harmed by something more serious. Last year a man was fired for refusing to do something unethical that his boss had asked him to do. His unemployment was a problem – but it saved him from being convicted and sent to prison later when management's actions were eventually discovered. "You intended to harm me, but God intended it for good." Genesis 50:20

5. God uses problems to PERFECT you.

Problems, when responded to correctly, are character builders. God is far more interested in your character than your comfort. Your relationship to God and your character are the only two things you're going to take with you into eternity. "We can rejoice when we run into problems; they help us learn to be patient. And patience develops strength of character in us and helps us trust God more each time we use it until finally our hope and faith are strong and steady." Romans 5:3-4

Here's the point: God is at work in your life – even when you do not recognize it or understand it. But it's much easier and profitable when you cooperate with HIM!