

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 16, 2018

SUNDAY/SEPTEMBER 16

Sunday After the Holy Cross

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

TUESDAY/SEPTEMBER 18

6:00p.m. Food Preparation for Wednesday

WEDNESDAY/SEPTEMBER 19

4:30-6:30p.m. Dinner Serving at
So. Bound Brook Reformed Church
7:00p.m. Compline & Akathist to
St. John of San Francisco

THURSDAY/SEPTEMBER 20

7:00p.m. Parish Council Meeting

SATURDAY/SEPTEMBER 22

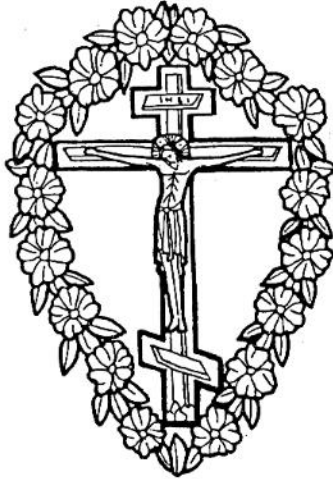
9:30a.m. Akathist; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 23

17th Sunday After Pentecost

Conception of St. John the Baptist

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



Old Testament Images of Cross

On the eve of Great Feasts sections from the old testament are read. These descriptions foreshadowed key events that would occur in our Saviour's life. The passover, when Moses led the people to freedom through the Red Sea, is a foreshadowing of the sign of the cross.

God told Moses to have the slave Hebrew families put the blood of a lamb over their doors and eat the the lamb. That night God passed over the houses of the slaves saving them but killing the firstborn of the Egyptians.

Finally Pharaoh set the slaves free. Moses led the people into the desert, toward the Red Sea. Pharaoh changed his mind and sent soldiers to capture them. Moses held his staff over the sea. God opened a dry path for the people and drowned the soldiers.



According to Festal hymns, when Moses lifted his staff vertically to open the sea, and horizontally to close it, he was making the sign of the cross.

Teachings of St. Porphyrios of Athos (+1991)

“Christ is the *Bridegroom* of our soul, our soul is His *Bride*, and follows Him in everything. Become familiar with Christ. Work with Christ. Live with Christ. Breathe with Christ. Suffer with Christ. Rejoice with Christ. Let Christ be everything for you. Let your soul long and cry out to her Bridegroom, ‘I crave for, you, O my Bridegroom!’”

Offerings Week of September 16

Relics Candle: for parishioners; in honor of St. John of San Francisco; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; for the health of Coneliu, Cregunta, Anna, Antoniu, Alexandru and Adrian.

Olive Oil: in memory of John and for the health of Vera.

Wine: for health, salvation, illumination and forgiveness of sins Mariana, Stefan, (wedding anniversary), Simona, Gabriel, Tabitha and Kurt.

Flowers: in honor of the Holy Theotokos, our great Protection.

Synodicon: Memory Eternal!

- Sept. 17, 1960 Katherine Sedorkewicz
- Sept. 17, 1988 Raymond Koslosky
- Sept. 17, 2003 Mila Seidal
- Sept. 18, 1974 Stephen Zydiak
- Sept. 18, 1993 Johanna Godleski
- Sept. 19, 1964 Olga Dutka
- Sept. 20, 1940 Peter Chapan
- Sept. 20, 1976 Sophie Demjanow
- Sept. 20, 2006 Eugenia Fetchko
- Sept. 21, 1977 Steven Trehubets

Coffee Hour Schedule

- Sept. 16 Kita, Nevitt, Keller, Turri, Torrisi, & Kachek
- Sept. 23 Inga, Eka, Marina & Nona

Counters Schedule

- Sept. 16 Irina S. & Lisa K.
- Sept. 23 Larissa M. & Paulina N.

Ushers Schedule

- Sept. 16 Dennis F. & Robert E.
- Sept. 23 Edward S. & Khaka K.

Readers Schedule

- Sept. 16 Ciprian C. / Sept. 23 Daniel T.

Names Day Greetings St. Sophia/Sept. 17: Sophie Barna, Sophie Bakaletz & Vasilisa Sophie Avelar
Many Blessed Years!

Adult Study Classes: The Four Thursday of October

In Conference Room 7-8:30p.m. Join us!

Visitation of Archbishop Michael – October 6 & 7

October 6/Saturday: 5:00p.m. Confessions; 5:30p.m. Vigil; followed by Supper in Lower Hall with Archbishop Michael

October 7/Sunday: 9:00a.m. Entrance of Archbishop Into Church & Vesting; 9:30a.m. Divine Liturgy; followed by Festal Meal in the Hall

We hope all our Parish Family will be present.



Abba John used to say that the saints are like a group of trees, each bearing different fruit, but all watered from the same source. The practices of one saint differ from those of another, but it is the same Spirit that works in all of them.

The Desert Fathers



Blessed is the one who knows his own weakness, because awareness of this becomes for him the foundation and beginning of all that is good and beautiful. Love sinners but hate their works; and do not despise them for their faults, lest you also be tempted.

St. Isaac the Syrian



The demons have no means of taking possession of a man's spirit or body, no power to forcibly enter his soul, unless they first deprive him of all his holy thoughts, and make him empty and devoid of spiritual contemplation and reflection.

St. John Cassian

The Difference Between Praying for Healing and Cure

Christians are called to pray for the sick. But often people to continue to suffer? Perhaps it is because we are praying for a cure when we should be praying for healing?

Healing is About Salvation

Christ can cure people through prayer but, through our prayers we are asking for something more. We are asking for complete healing, which is salvation and union with Christ. Christ's passion, death and resurrection is about turning the worst thing possible – our death – into the best gift every: birth into a new, transformed and glorified life.

This is healing.

Listen to the words of the prayer by the priest over the oil: "...sanctify this oil, O Master, that it may bring healing to those who are anointed with it, relief from every passion (i.e. sins), from every sickness of flesh and spirit, and from all evil, so that Thy holy name may be glorified."

Healing is much more than getting your illness cured.



Healing is Making a Difference

Hope is not about believing you can change things (such as curing a disease). Hope is believing that what you do makes a difference (such as bringing healing to your beloved one).

There is a difference between "healing" and "curing." We may not be able to cure someone with Alzheimer's or dementia, but we can heal him or her.

Healing is Wholistic

Curing is fixing the one, specific problem. But healing encompasses the whole person: mind, body, emotions and soul. In other words, curing is the domain of doctors, and healing the domain of the Christian. Healing is what we Orthodox Christians are called to do.

"Is any among you sick? Let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord." (James 5:14)

We are asking for healing and is should not be confused with being cured. After all, no matter what, we will one day die. Cures are only temporary.

THE UNBREAKABLE SPIRITUAL LAW

The Venerable Saint Seraphim of Sarov (+1834) was once asked what is lacking in a person that he fails in his spiritual efforts. The Saint responded, "Just one thing," he said, "a firm resolve." Yet, another great saint of the land of Rus, St. Theophan the Recluse (+1894) when asked the same question said: "In every aspect of the spiritual life – prayer, fasting, reading the Scriptures, the keeping of the commandments, the discovering of the will of God, and all else – you will achieve nothing by your own effort alone; yet God will not give you anything unless you work with all your strength. This is the unbreakable spiritual law."

St. Macarius the Great (+390) says this about spiritual effort: "To struggle, yes, to continue to fight, to inflict blows, and to receive setbacks is in your power. To uproot, however, belongs to God alone. If you could have done it on your own, what would have been the need for the coming of the Lord? For just as an eye cannot see without light, nor can one speak without a tongue, nor hear without ears, nor walk without feet, nor carry on works without hands, so you cannot be saved without Jesus nor enter into the Kingdom of Heaven."



ON DEVELOPING THE HEART

By Saint Theophan the Recluse



Developing the heart means developing within it a taste for things holy, divine, and spiritual, so that when it finds itself amidst such things it would feel as though it were in its element. Finding them sweet and blessed, it would be indifferent to all else, with no taste for anything else; and even more – it would find anything else revolting. All of man's spiritual activity centers in the heart. The truths are impressed in it, and good dispositions are rooted into it. But its main work is developing a taste for the spiritual, as we have shown. When the mind sees the whole spiritual world and its different components, various good beginnings ripen in the will. The heart, under their influence, should taste sweetness in all of this and radiate warmth. This delight in the spiritual is the first sign of the regeneration of a soul deadened by sin. Therefore the heart's development is a very important point even in the early stages. The work directed at it is all of our Church services in all forms – common and personal, at home and in church – and it is mainly achieved through the spirit of prayer moving within it. Church services, that is, all the daily services, together with the entire arrangement of the church's icons, candles,



censing, singing, chanting, movements of the clergy, as well as the services for various needs; then services in the home, also using ecclesiastical objects such as sanctified icons, holy oil, candles, holy water, the Cross, and incense – all of these holy things together acting upon all the senses – sight, hearing, smell, touch, and taste – are the "cloths that wipe clean" the senses of a deadened soul. They are the strongest and the only reliable way to do it. The soul becomes deadened by the spirit of the world, and possessed by sin that lives in the world. The entire structure of our Church services, with their tone, meaning, power of faith, and especially the grace concealed within them, have an invincible power to drive away the spirit of the world. In freeing the soul from the world's onerous influence, it allows the soul to breathe freely and to taste the sweetness of spiritual freedom. Walking into church we walk into a completely different world, are influenced by it, and change according to it. The same thing happens when we surround ourselves with holy objects. Frequent impressions of the spiritual world more effectively penetrate within and more quickly bring about a transformation of the heart.

Praising God through our Church Worship

Our Church has made every part of the day holy by its prayer. The plan of the daily services is based upon the words of David, the psalm writer: "Seven times a day do I praise thee because of Thy righteous judgements." In monasteries there are daily services, where monks and nuns gather in church several times every day to praise God. Though we cannot attend as often as they do, the Church prays for us, too. Bells always announce each service.

The church services follow the order of certain events in the life of Jesus Christ and the Apostles. We remember these events because they are part of the history of our salvation. In the time of Jesus Christ, the day was divided into eight parts which corresponded to the guard duties, or watches, of the Roman soldiers.

Praising God night and day helps build in us an inner attention. Our Lord cautioned us, "Be wakeful and pray, that you may not enter into temptation." (Matt. 26:41) In this way we can keep vigil, watch, awaiting our Lord's Second Coming.

Our day of worship begins in the evening. This follows the tradition of the Old Testament which says in the story of creation: "And the evening and the morning were the first day..." (Genesis 1:5) Following is the chart on the watches, times, the services, and their meanings.

Liturgical Service	Time of Service	Theme of Service	Ancient Roman Time Roman Watch	Modern Time
Vespers	7 P.M.	Creation of the World	Evening Watch	6-9 P.M.
Compline	8 P.M.		Midnight Watch	9-12 P.M.
Midnight Service	12 P.M.	Resurrection	Rooster-crowing Watch	12 P.M. to 3 A.M.
Matins	6 A.M.	Preparation for Christ	Morning Watch	3-6 A.M.
1st Hour	7 A.M.	Creation of the Light of Day	1st Hour	6-9 A.M.
3rd Hour	9 A.M.	Descent of Holy Spirit	3rd Hour	9-12 Noon
6th Hour	9:30 A.M.	Crucifixion of Christ	6th Hour	12 Noon to 3 P.M.
Divine Liturgy	10:00 A.M.	The Mystical Supper		
9th Hour	5:30 P.M.	Death of Christ on Cross	9th Hour	3-6 P.M.

What do the soldier watches and church services have in common?

RULES FOR BOWS AND THE SIGN OF THE CROSS

The Sign of the Cross without Bows:

1. At the middle of the Six Psalms, at "Alleluia," thrice.
2. At the beginning of the Creed.
3. At the dismissal: "May Christ our true God."
4. At the beginning of a reading from Holy Scripture: Gospel, Epistle, or Parable (at Vespers, Royal Hours).

The Sign of the Cross with Bows from the Waist:

1. When entering or leaving a church — thrice.
2. At each petition of the ecteniae.
3. At each exclamation of the priest offering up glory to the Holy Trinity.
4. At the exclamations: "Take, eat," "Drink of it, all of you," "Thine Own of Thine Own," and "Holy Things are for the holy."
5. At the words: "More honourable."
6. At each of the words: "Let us worship," "Worship," "We fall down."
7. During the words: "Alleluia," "Holy God," "O come let us worship," and after

the exclamation "Glory to Thee, O Christ God," before the dismissal — thrice.

8. At the canon, at the first and ninth odes, at the first refrain to the Lord, the Mother of God, or the saint.

9. After each sticheron (at which time the choir that has finished chanting makes the sign of the Cross).

10. At the Litya, after each of the first three petitions we sign ourselves and bow three times; after the remaining two petitions we sign ourselves and bow once.

The Sign of the Cross with Prostrations:

1. During fasts, on entering and leaving the church, thrice.
2. During fasts, after each refrain to the Song of the Theotokos, "Thee do we magnify."
3. At the beginning of the hymn: "It is meet and right to worship the Father."
4. After "We praise Thee."
5. After "It is truly meet," or its substitute megalynarion.
6. At the exclamation: "And vouchsafe us, O Master."
7. At the bringing forth of the Holy Gifts, at the words: "With fear of God,"

and the second time — at the words: "Always, now and ever."

8. During the Great Fast, at Great Compline, at the chanting of "O most holy Lady," at each verse; at the chanting of "O Theotokos and Virgin, rejoice," and the rest, at Great Lenten Vespers, three prostrations.

9. During fasts, at the prayer "O Lord and Master of my life."

10. During fasts, at the concluding chanting: "Remember us, O Lord, when Thou comest in Thy kingdom," — always three prostrations.

Bows from the Waist

Without the Sign of the Cross:

1. At the words: "Peace be unto all."
2. "The blessing of the Lord be upon you."
3. "The grace of our Lord Jesus Christ."
4. "And may the mercies of our great God."
5. At the words of the deacon: "And unto the ages of ages" (after "For holy art Thou, O our God").

The Sign of the Cross Is Not to Be Made:

1. During psalms,
2. Generally while chanting,
3. During Ecteniae by the choir that chants the responses.

The making of the sign of the Cross and bows should be done *after* the chanting is finished, and not during the closing words.

Prostrations are Not Allowed:

On Sundays; from the Nativity of Christ through Theophany; from Pascha until Pentecost Sunday; on the day of Transfiguration; and on the Exaltation of the Cross (except three prostrations before the Cross).

Prostrations cease from the Entry at Vespers of the feast, until "Vouchsafe, O Lord," at Vespers on the day of the feast itself.

