

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JULY 28, 2019

SUNDAY/JULY 28

6th Sunday After Pentecost

St. Irene of Cappadocia (+9th c.)

9:10a.m. Hours; 9:30a.m. Divine Liturgy and
Blessing of Apples; Coffee Hour; Q. & A. Period

TUESDAY/JULY 30

7:00p.m. Lemonade & Conversations

WEDNESDAY/JULY 31

7:00p.m. Vespers; Confessions

THURSDAY/AUGUST 1

Procession of the Holy Cross

Maccabean Martyrs (+166 BC)

Beginning of Dormition Lent

(August 1st thru 14th)

7:40a.m. Hours; 8:00a.m. Divine Liturgy

SATURDAY/AUGUST 3

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

5:30p.m. Vigil; Confessions

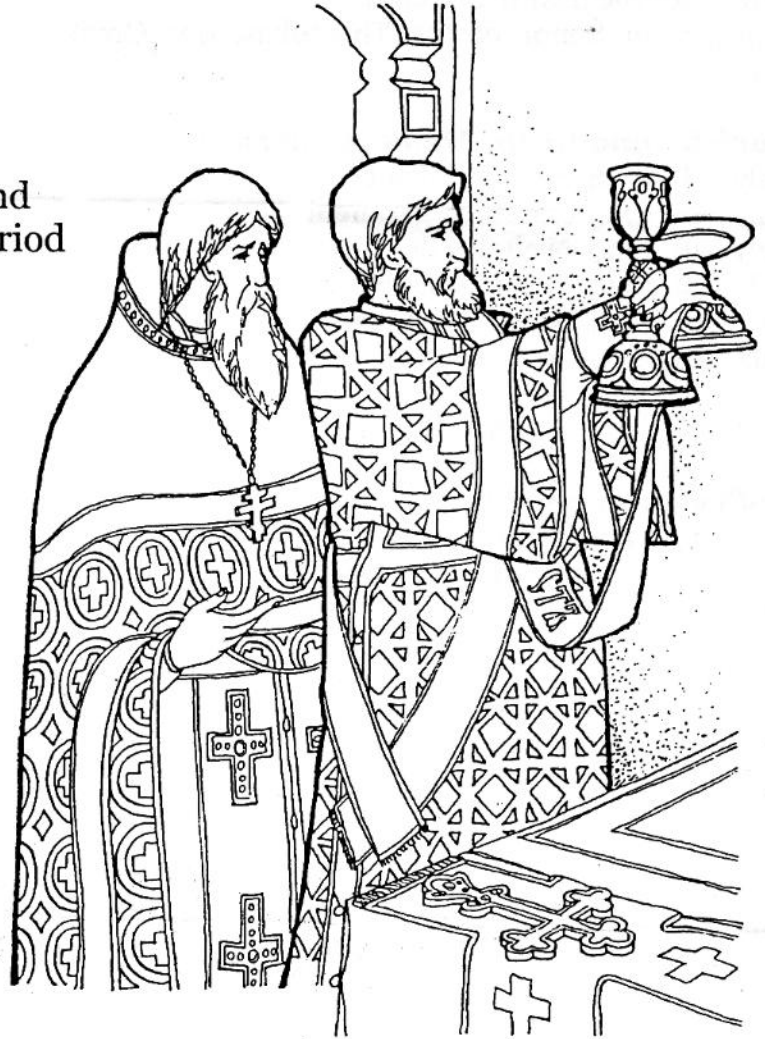
SUNDAY/AUGUST 4

7th Sunday After Pentecost

Seven Sleepers of Ephesus (+250)

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

Food Basket Day; Coffee Hour



Philippians 4:8 "Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things."

ON SITTING IN CHURCH

St. Ignatius (Bryanchaninov)

In the church, when you find it necessary to sit down, sit down, because God does not hearken to the one who sits or stands, but to the one whose mind is directed to Him with due reverence. The desire for God, reverence for God and the fear of God are acquired by attention to oneself.



Offerings Week of July 28

Relics candle: in memory of Ivanna; in memory of Michael, Melania, Justina, Rosalie, Anastasia and Ivanna; in memory of Nicholas, Eleanore, Ann Marie, John and Jerome.

Olive Oil: for the health of Nicole & Jacob; for the health of Vera and in memory of Jan; in memory of John.

Wine: for the health of Maria.

Flowers: in honor of the Theotokos, our Great Protectress.

Parish Synodicon: Memory Eternal!

July 28, 1946 Sophie Sufrinko
July 28, 1985 Euzebius Tarangul
July 28, 1999 Nicholas Barnosky
July 29, 1980 Helen Monko
Aug. 01, 1954 Nicholas Lebedz
Aug. 01, 2005 John Roscoha
Aug. 03, 1995 Helen Hnatuk
Aug. 04, 1970 Fr. Peter Karel

Coffee Hour Schedule

Aug. 04 & 11: Dormition Lent: no
meat, dairy or fish
Aug. 04 Kita, Nevitt, Keller, Turri,
Torrissi & Kachek
Aug. 11 Inga, Eka, Marina & Nona

Counters Schedule

Aug. 04 Katerina G. & Ekaterina M.
Aug. 11 Ciprian C. & Jill P.

Ushers Schedule

Aug. 04 Timothy S. & Peter B.
Aug. 11 Jerome S. & Adrian M.

Reader's Schedule

Aug. 04 John Z. / Aug. 11 Austin K.

Sunday Coffee Hour Hosts – Please remember

All setting up needs to be completed before Liturgy starts. Only after the time of Communion should you leave the church for further preparations. For the Sundays of August 4th and 11th, foods should be Lenten (that is, no meat, dairy or fish).

The Dormition Lent: August 1st-14th

This two week fast is in honor of the repose, burial, resurrection and ascension into heaven of the Holy Mother of God. Every Lenten season is one of "repentance" and an appropriate time for going to Holy Confession.

A fast is observed from meat, dairy and fish. Days permitting modifications to the fast are found on parish wall calendar and the Sunday Bulletins.

Aug. 01/Thurs. wine & oil
Aug. 03/Sat. wine & oil
Aug. 04/Sun. wine & oil
Aug. 06/Tues. fish, wine & oil (Transfiguration)
Aug. 09/Fri. fish, wine & oil (St. Herman)
Aug. 10/Sat. wine & oil
Aug. 11/Sun. wine & oil
Aug. 13/Tues. fish, wine & oil (St. Tikhon)

On Receiving Holy Communion

Regular Communicants must go to Confession in August month to be able to continue to receive Holy Communion, if they have not been to Confession any time after Pascha (April 28th).

If you are a regular communicant, and miss being at the Sunday Divine liturgy for more than 3 weeks in a row, you must go to Confession before you resume receiving the Holy Gifts.

2 of the 12 Great Feasts of the Year

In the month of August we celebrate the Transfiguration of our Lord (Aug.6) with the custom of blessing fruits and the Dormition of the holy Theotokos (Aug.15) with the custom of blessing flowers. Mark your calendar to celebrate these Great Feasts.

The Liturgical Calendar of our Church

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

THE DORMITION FAST

Adapted from OrthoChristian.com

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1-14.

The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast]—the Forty Days[Great Lent; for summer there is the summer fast... [the Apostles' fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast]."

St. Symeon of Thessalonica writes that, "The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us.

Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us."

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle's and Nativity fasts.

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. We also partake of the new harvest of fruits which are blessed on Transfiguration. On the feast of Dormition there is also a blessing of flowers and herbs.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: "Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our

favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat."



DID THE VIRGIN MARY DIE OR WAS SHE SIMPLY ASSUMED INTO HEAVEN?

By Metropolitan Kallistos Ware

Orthodox tradition is clear and unwavering in regard to the central point of the Dormition: the Holy Virgin underwent, as did her Son, a physical death, but her body – like His – was afterwards raised from the dead and she was taken up into heaven, in her body as well as in her soul. She has passed beyond death and judgment, and lives wholly in the Age to Come. The Resurrection of the Body has in her case been anticipated and is already an accomplished fact. That does not mean, however, that she is dissociated from the rest of humanity and placed in a wholly different category: for we all hope to share one day in that same glory of the Resurrection of the Body which she enjoys even now."

THE FASTS IN THE ORTHODOX CHURCH

By St. Nikolai Velimirovich

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 are found of the Church calendar:
1. Advent – a six week fast before the Nativity of the Lord, Dec. 25th
 2. Great Lent – a seven week fast before Pascha (Easter)
 3. Apostles' Fast – of changing duration before the feast of Ss. Peter & Paul, June 29th
 4. Dormition Fast – a two week fast before the Dormition of the Mother of God, August 15th



FASTING AS MEDICINE

By St. John Chrysostom

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."

PROCESSION OF THE HONORABLE WOOD OF THE LIFE-GIVING CROSS OF THE LORD

Commemorated on August 1st

The Procession of the Venerable Wood of the Life-Creating Cross of the Lord: In the Greek Horologion of 1897 the derivation of this Feast is explained: "Because of the illnesses that occur in August, it was customary, in former times, to carry the Venerable Wood of the Cross through the streets and squares of Constantinople for the sanctification of the city, and for relief from sickness. On the eve (July 31), it was taken out of the imperial treasury, and laid upon the altar of the Great Church of Hagia Sophia (the Wisdom of God). From this Feast until the Dormition of the Most Holy Theotokos, they carried the Cross throughout the city in procession, offering it to the people to venerate. This also is the Procession of the Venerable Cross."



In the Russian Church this Feast is combined also with the remembrance of the Baptism of Rus, on August 1, 988. In the "Account of the Order of Services in the Holy, Catholic and Apostolic Great Church of the Dormition," compiled in 1627 by order of Patriarch Philaret of Moscow and All Rus, there is the following explanation of the Feast: "On the day of the Procession of the Venerable Cross there is a church procession for the sanctification of water and for the enlightenment of the people, throughout all the towns and places."

Knowledge of the day of the actual Baptism of Rus was preserved in the Chronicles of the sixteenth century: "The Baptism of the Great Prince Vladimir of Kiev and all Rus was on August 1."



ON THE SAVING WORK OF CHRIST

He was wrapped in swaddling clothes, but when he rose from the tomb he laid aside the shroud ... He asks where Lazarus has been laid, for he is man; but he raises him to life, for he is God. He is sold, dirt cheap, for thirty pieces of silver, but he redeems the world, at great cost, with his own blood ... He was weak and wounded, but he cures all infirmity, and all weakness. He was nailed to the wood and lifted up, but he restores us by the tree of life ... He dies, but he brings to life, and by his own death destroys death. He is buried, but he rises again. He descends into hell, but rescues the imprisoned souls.

—St. Gregory the Theologian

ORTHODOXWIKI.ORG: RECOGNITION AS SAINTS

The people of the church do not create saints, they recognize as saints those whom God himself has glorified, seeing in their lives true love for God and their neighbors. From the beginning, the Church recognized the righteous ancestors of Christ, forefathers, as grace-filled men and women whose lives were pleasing to God. Also the prophets who predicted Christ's coming and the apostles and evangelists who proclaimed the Gospel were assumed to be saints. Next the martyrs and confessors who risked their lives and shed their blood in witness to Christ were also recognized as saints. In time, ascetics who followed Christ through self denial, were numbered among the saints. Bishops and priests who fought against heresy and proclaimed the true faith are recognized by the Church as saints. Today, holy people, in all walks of life, can be recognized as saints.



“You’ll See a Miracle in Some Years”: Fr. Andrew Konanos about His Meeting with Elder Porphyry

Source: Orthodox Life (Russian) <<https://pravlife.org/ru/content/duhovnyy-sovet-svyatogo-starca-porfiriya>>

ARCHIMANDRITE ANDREW (KONANOS) <http://www.pravmir.com/author/user_1527871820/> | 20 JULY 2019

From Archimandrite Andrew’s (Konanos) memories.

Once I happened to see Saint Porphyry. Without telling him anything about my marital status or my parents, I asked the elder: “Father, tell me what should I do with my family?” Geronda answered me with his eyes closed: “You fight with your father, do not tell him anything more about confession. Awake first, feel the presence of Christ in your heart. Show patience and obedience, pray and keep silence. And in two, three, five, or six years you will see a miracle. As for now, listen to your parents and pray for them. Repeat what I’ve told you”. Then Father Porphyry pushed me slightly. Puzzled, I replied: “I am told to show silence, obedience, and pray.” “Yes, but first you must wake up, only then you will see a miracle,” Geronda repeated once more. He did not even mention my mother, since she went to confession, only my father did not go.

After talking with the elder, my father noticed that I did not touch him, did not argue with him, did not disturb him, and once told me: “What happened? Has the sermon stopped?” I answered: “You are an adult person and you know what to do”. Easter passed; the father did not go to confession. Summer passed – the same thing. One year passed, I tried to keep silence and not to object to my father, to listen more to my parents and, of course, to pray; also, I tried to change myself.

After a while, my father suddenly said to me: “You know many priests, advise me one, I want to confess”. I advised one priest to him, and my father confessed to him. It happened in 1996 – exactly six years after the day of my conversation with Saint Porphyry.

The elder knew that some things in our life happen not when we want it, but when the appropriate time comes for each of us. Therefore, it is very important for us to awaken spiritually. The Lord will not ask us why have not our parents, friends, or children – all those around us – changed, but He will certainly ask why have not you changed. If you are transforming from within, doing inner work on yourself, it will bear fruits.

Ripe melon can be easily recognized by its smell. Same here. Do not force anyone to do anything. Only you need inner work. Saint Porphyry taught me such a lesson in 1990; I carried these words through my whole life.

Nothing changes magically in our life. Some may even see Christ, but this does not mean that they will change anything in their lives. Others say: “I want to see a living saint”. If you really need it, the Lord will send the right person to you so that you can benefit from the conversation with him. It is enough for you to be ready to work on yourself – and a spiritual mentor will appear who will give the appropriate advice for you. After all, what Geronda told for me, he did not tell for you.

Therefore, our lives are improved thanks to our small changes. Thus, when Christ enters our soul, His grace quietly and gently radiates everywhere and to everyone. And that is how our world is changing.

May God help us in our daily affairs through the prayers of His saint Porphyry.



USING YOUR POTENTIAL

From Parish Publishing LLC

The story is told of two men who were caught stealing sheep. Their punishment was to be branded on the forehead, “ST” (sheep thief). One of the branded men, unable to deal with his brand, immediately moved to another area to live.

The one who stayed in the locality decided that he would show his townsfolk that he could change. As the story is told, many years later a newcomer in town, seeing the branded man, asked another person, “What does ST mean?” “I don’t know,” he replied, “but knowing the man I think it stands for ‘saint’.”

We are called not to be afraid of small beginnings, but also not to fail to begin.

What we have done, or what we have let ourselves become is of little concern to the Lord. What we decide to do with our God-given potential is the only concern. We have the potential, however small we may perceive it to be, to call to life the power of God’s Holy Spirit within our lives, that His light and life may shine through our words and actions.