

SS. PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 11, 2019

SUNDAY/AUGUST 11

8th Sunday After Pentecost

Miracle of St. Spyridon in 1816

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

Coffee Hour & Presentation of Uganda

Parish Library Open

MONDAY/AUGUST 12

3:00p.m. Confessions

7:00p.m. Compline & Confessions

WEDNESDAY/AUGUST 14

3:00p.m. Confessions

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

Confessions

THURSDAY/AUGUST 15

Dormition of the Holy Theotokos

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

9:10a.m. Hours; 9:30a.m. Divine Liturgy
with blessing of flowers

SATURDAY/AUGUST 17

9:30a.m. Akathist to Dormition; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 18

9th Sunday After Pentecost

St. John of Rila in Bulgaria (+946)

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

Prayers for New Academic Year; Coffee Hour



THE LITURGY OF THE WORD

The reading of the Word, the books of the Bible, has been integral to the Liturgy from the beginning, as is evident from all the early sources.

Just as Christ, the Word of God, the Logos, "became flesh and dwelt among us" (Jn 1:14), so also the Word that is heard becomes flesh in the assembled congregation. In Communion, Christ the Word becomes our life.

Thus the Word is the direct source of the Eucharist and is fulfilled there.

The Liturgy of the Word includes the song "Holy God," the Epistle, the Gospel, and the instruction through the sermon.

Offerings for Week of August 11

Relic Candle: in memory of Ivanna; in memory of Michael, Justina, Anastasia; Rosalia, Melania and Ivanna; in memory of Nicholas, Eleanore, Ann Marie, John and Jerome.

Olive Oil: for protection in travelling of Daniel and Maria; in memory of Jacob; in memory of Sarchisian and Bocai families.

Wine: for the health of Maria; for salvation and thanksgiving for Mariana, Stefani, Simona, Gabriel, Tabitha, Kurt, Maria, David, Ira-Crista and family.

Flowers: for the Holy Theotokos on Dormition; in honor of the Holy Theotokos; in memory of Archpriest Michael Lewis and for health of all parishioners of the parish.

Litya Breads: for the health of Ekaterina.

Parish Synodicon: Memory Eternal!

Aug. 11, 1967 Andrew Hriniaak
Aug. 11, 1974 Alexander Kozich
Aug. 11, 1995 Joseph Kulina
Aug. 11, 2003 Anna Pozgay
Aug. 11, 2017 Constantin Stepan
Aug. 13, 1983 Adam 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 Gorbaturuk
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 Bathusak
Aug. 18, 1968 Peter Patson

Coffee Hour Schedule

Aug. 18 Sokol, Nasledyshva, Sarchisian
& Staina
Aug. 25 Chirnoaga, Moldoveanu, Vajda
& Sue

Counters Schedule

Aug. 18 Irina S. & Lisa K.
Aug. 25 Larissa M. & Paulina N.

Ushers Schedule

Aug. 18 Dennis F. & Robert E.
Aug. 25 Edward S. & Kahka K.

Readers Schedule

Aug. 18 Ciprian C. / Aug. 25 Daniel T.

Sunday Coffee Hour Hosts

A timely reminder that all setting up for Coffee Hour needs to be completed before the Divine Liturgy starts, so please come early. Only after the time of Communion, should you leave the church for further preparations.

The Dormition Lent: Aug. 1-14

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, fish, wine and oil. Modifications to the fast are as follows:

Aug. 11/Sun. wine & oil

Aug. 13/Tues. fish, wine & oil (St. Tikhon)

Aug. 15/Thurs. The Fast ends after the Divine Liturgy.

On Receiving Holy Communion

Regular communicants of the Eucharist are reminded that if they have not been to Confession any time after Pascha (April 28th), they need to go to Confession – by the end of the month of August - to be able to continue to receive Holy Communion. 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.

Parish Family Picnic – Sunday, September 8th

Immediately after Divine Liturgy at Kita Residence in Manville. Reserve the date and plan to join us.

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.

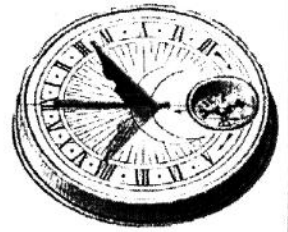
Kontakion - Tone 2

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.

NEVER OWNING THE SUNDIAL

From Parish Publishing LLC

Philips Brooks, a noted pastor and author, once told a story of a primitive tribe to whom a sundial had been given. They wanted to honor it and keep it sacred, so they built a small roofed hut to put it in. We should be careful not to smile, for great numbers of civilized people take many of God's gifts and treat them in just the way the tribe did that didn't understand what a sundial was for.



How many there are who take God's gifts, not to use for larger life, but to keep and protect. So they put them in banks and in safe deposit boxes. They house them and build a roof over them. Those primitive people never did own that sundial. It was not something to use and serve with, but something to be kept, to be guarded, to be concerned about. They had, in a measure, to live for it, not by it.

So, too often our gifts from God, our treasures and our talents, never belong to us. We have to keep them, worry about them, care for them, and share them in such a way that others will be drawn to Christ. Nothing really belongs to us until we pass it on to others.

BUILDING BRIDGES

a tale from long ago...

Once upon a time two brothers who lived on adjoining farms began to quarrel. It was the first time in 40 years that it became so serious. They would always work side by side. They shared machinery. They traded labor and goods as needed without a hitch.

Then it all fell apart. It began with a small misunderstanding and it grew into a major difference. Finally it exploded into an exchange of bitter words. After that there was only silence.

One morning there was a knock on John's door. He opened it to find a man with a carpenter's toolbox. "I'm looking for a couple of days work" he said. "Perhaps you would have a few small jobs here and there that I could help with?"

"Yes," said John, the older brother. "I do have a job for you. Look across the creek at that farm. That's my neighbor, in fact, it's my younger brother, Mark. Last week there was a meadow between us. But he took his bulldozer to the river levee and now there is a creek between us. Well, he may have done this to spite me, but I'll go him one better. See that pile of lumber by the barn? I want you to build me a fence – an 8 foot fence – so I won't need to see his place or face anymore."



The carpenter said, "I think I understand the situation. Show me the nails and the post hole digger and I'll be able to do a job that pleases you." The older brother had to go to town, so he helped the carpenter get the materials ready and then he was off for the day. The carpenter worked hard all that day measuring, sawing, nailing.

About sunset when the farmer returned, the carpenter had just finished his job. The farmer's eyes opened wide, his jaw dropped. There was no fence there at all. It was a bridge – a bridge stretching from one side of the creek to the other! It was a fine piece of work, handrails and all. And the neighbor, his younger brother, was coming across, with his hand outstretched.

"You are quite a brother to build this bridge after all I've said and done."

The two brothers stood at each end of the bridge, and then they met in the middle, taking each other's hand. They turned to see the carpenter hoist his toolbox on his shoulder.

"No, wait! Stay a few days. I've a lot of other projects for you," said the older brother. "I'd love to stay on," the carpenter said, "but, I have many more bridges to build."

THE BELLS OF SS. PETER & PAUL CHURCH, MANVILLE

The Parish of Ss. Peter and Paul are blessed to have three bells named after the Archangels Uriel (600 pounds), Salaphiel (300 pounds) and Jegudiel (225 pounds). These bells were installed in 1957 and re-dedicated in 2004.

In the year of 2015, as a 100th anniversary gift, the electric ringing system of our bells, dating from 1957 was up-dated. Through the generosity of a benefactor, a 21st century computer based system is now operable, enabling for a great variety of bell ringing that previously was not possible. The old system originally made to function for time based automatic ringing had been inoperable for decades and replacement parts no longer manufactured. In the years of 2016 and 2017, the original metal clappers on all three bells were replaced.

ON THE RINGING OF BELLS

The ringing of bells is "a summons for worship." There is the "first" ringing to beckon us and the "second" bell to commence the service. By the time the of the "second" ringing church discipline requires us to already be in our places in the church. Bells are also rung during certain parts of certain services. Additionally, bells are rung not only as a call to services but as "a spiritual proclamation." At certain times bells may be rung to invite to pray the faithful wherever they find themselves. The sound of the bells, coupled with prayer may strengthen our piety and faith. Bells are often referred to as "singing icons." Bells establish acoustic space, as icons visual space. As the holy icons are grace-filled and have spiritual power, so "bells are alloyed with divine grace to disperse and destroy the forces of cruelty and of demonic suggestion."

THE NOONDAY RINGING OF BELLS

An appropriate time for the ringing of bells outside of divine services is 12:00noon, or in the language of the scriptures, "the 6th hour." We are presently ringing the bells everyday at 12:00p.m. There are a number of theological reasons for this.

First: that by the voice of the bells ringing all destructive winds, storms, thunder and lightning, and all harmful weather and destructive things of the air may be appeased, calmed and ceased to be.

Second: that the sound of the bells may drive away every power, craft and slander of invisible enemies from all the faithful people who will have heard the voice of its ringing, and arouse them to the observance of the teachings of the Lord.

Third: that the faithful may be mindful that 12:00noon was the time Christ was affixed to the Cross (Luke 23:44 and Mark 15:33) to take away the sins of the world. A liturgical prayer for this hour reads: *"O Thou who on the 6th day and 6th hour has nailed to the Cross the sin that Adam committed in Paradise: tear up the record of our trespasses, O Christ our God and save us!"*

Fourth: that the 6th hour (12:00p.m.) is the time of the day the Lord encountered the Samaritan Woman at Jacob's Well (John 5: 1-42) and evangelized her. We the faithful are reminded our daily task is to bring the Good News to those who do not know Christ. *"Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest."* (John 4:35).

Fifth: that 12:00noon is an hour of prayer, as indicated in Psalm 53, the appointed psalm for this time of day, *"O God hearken unto my prayer, give ear unto the words of my mouth."* Again in Psalm 54, also appointed for this hour: *"As for me, unto God have I cried, and the Lord hearkened unto me. Evening, morning and noonday, will I tell of it and will declare it, and He will hear my voice."*

Sixth: High noon is the time especially when the devil is at work. The third appointed psalm for this hour – Psalm 90 – speaks of this. *"With a shield will His truth encompass you; you will not be afraid for the terror by night, nor for the arrow that flies by day. Nor for the thing that walks in darkness, nor for mishap and demon of the noonday."* The noonday demon stalks those that are burnt out, inattentive, weary, disappointed, frustrated and stressed. The noonday demon "makes hay while the sun shines." Hence, the call at 12:00noon, by the ringing of bells to arouse us from spiritual lethargy and falling prey to the devil.

Seventh: the ringing of bells in the middle of the day, announces to the non-believer the reality of the presence of the Christian Church. By the grace of God, the bells may be music to their ears, a remembrance of Christian Faith present in their locality, a consolation of soul, a joy to the spirit and a blessing as the Lord so imparts. To all who hear the bells, the Lord bestows according to their needs.

Eighth: The ringing of the bells at high noon is a prophecy in sound of the "Unending Day of the Kingdom." In the Age to come the sun and moon will not give forth light (Revelations 21:23). The zenith of the Day (High Noon in earthly terms) will reign supreme without evening, night, darkness, eclipse or shadow. It is this "Day" that is illuminated with the glory of God, *"for the Lamb is the light."* The noonday bells anticipate and remind us of the "Day of the Lord," to be bathed in His Uncreated Light.

At the 6th Hour, (12:00noon) whether we hear the bells or not, let these pious thoughts be in our minds and raise our lips and hearts in prayer to the Lord.