

SS. PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 1, 2019

SUNDAY/SEPTEMBER 1

Church New Year

11th Sunday After Pentecost

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

Food Basket Day & School Supplies

TUESDAY/SEPTEMBER 3

St. Nectarios of Aegina (+1920)

St. Edward of England (+978)

7:00p.m. Compline with Akathist to

St. Nectarios & oil from his tomb

FRIDAY/SEPTEMBER 6

7:00p.m. 40th Day Memorial for

(+) Cornelia Popa

SATURDAY/SEPTEMBER 7

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

5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 8

12th Sunday After Pentecost

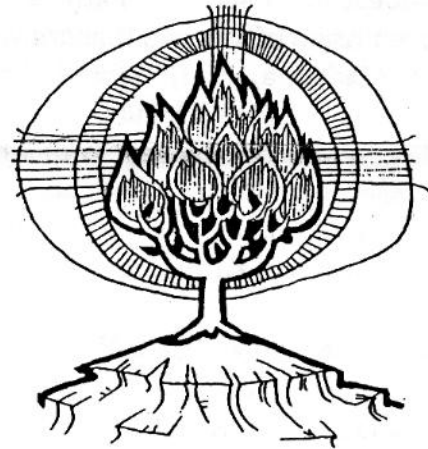
Nativity of the Holy Theotokos

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

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

Parish Picnic Immediately to follow at

Kita Residence 312 No. Ave., Manville



Prayer Before Using the Internet

Light from light, Only-Begotten Son of the Father of lights, who dwellest in light unapproachable, the beauty of whose countenance is beyond description and whose luminous thoughts are beyond the grasp of any created mind; O Creator of all form and beauty, which are intended for holiness and contemplation of thee: do thou now guide me who would use the internet, that by so doing I would glorify thee, and walk in the light Thou givest me, at all times thinking on whatever is true, honorable, just, pure, lovely and good, to the sole glory of thy most holy Name Jesus: through the prayers of the Virgin Mary, thy Mother; of our fathers among the saints Isidore of Seville and Theophan the Recluse; of the Venerable Eugenius of Aitolia, Job of Pochaev, and Nicodemus the Haigiorite; and all the saints. Amen.

A Prayer Against Distraction

O Lord of mercy, gather my scattered mind, that it may be attentive to thee, my Creator.

Offerings for Week of September 1

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

Olive Oil: the health of Kulick family; in memory of Sarchisian and Bocai families; for the health of Maria; in memory of Julia.

Wine: for the health of Zachary (Namesday) for the health of Protodeacon Paul & Patricia Sokol (anniversary); for remission of sins and thanksgiving for Simon, (birthday), Marianna, Kurt, Gabriel, Tabitha, Stefan, Maria, David, Ira-Crista and family.

Flowers: for a blessed Church new year with strength and faith; in thanksgiving on 30th wedding anniversary of Andrea and Edward.

Litya Breads: for the health of Katherine.

Parish Synodicon: Memory Eternal!

Sept. 03, 1956 Maria Schander
Sept. 04, 2000 Marian Audrey Haitch
Sept. 05, 1917 Peter Darensky
Sept. 05, 2016 Olga Zydiak
Sept. 07, 1966 Fr. Stephen Adamcio
(rector 1953-1962)
Sept. 07, 1967 Anthony Cherniak
Sept. 07, 1970 George Rech
Sept. 08, 1925 Paul Petsur
Sept. 08, 1977 Mary Mahalick
Sept. 08, 1985 Adam Rzeszowski

Coffee Hour Schedule

Sept. 01 Peterson, Bakaletz, Mattei, Erkman
& Stone
Sept. 08 No Coffee Hour (Parish Picnic)
Sept. 15 Kita, Nevitt, Keller, Turri, Torrissi
& Kachek

Counters Schedule

Sept. 01 Katerina G. & Ekaterina M.
Sept. 08 Cyprian C. & Jill P.

Ushers Schedule

Sept. 01 Timothy S. & Peter B.
Sept. 08 Jerome S. & Adrian M.

Readers Schedule

Sept. 01 John Z. / Sept. 08 Austin K.

Parish Family Picnic – Sunday, September 8th

Immediately after Divine Liturgy, at the Kita Residence
312 No. 10th Ave., Manville. All are invited!

Names Day Greetings

St. Edward/Sept. 3: Edward Sarchisian
St. Zachary/Sept. 5: Zachary Sokol
Many Blessed Years!

Church School September

Sundays, Sept. 15 & 29 (Young & Middle)
Sunday, Sept. 15 Teen Class

Study Class September

Wednesday, Sept. 25 from 7-8:30p.m.

Parish Council Meeting

Thursday, September 19 at 7:00p.m.

Announcement of Marriage

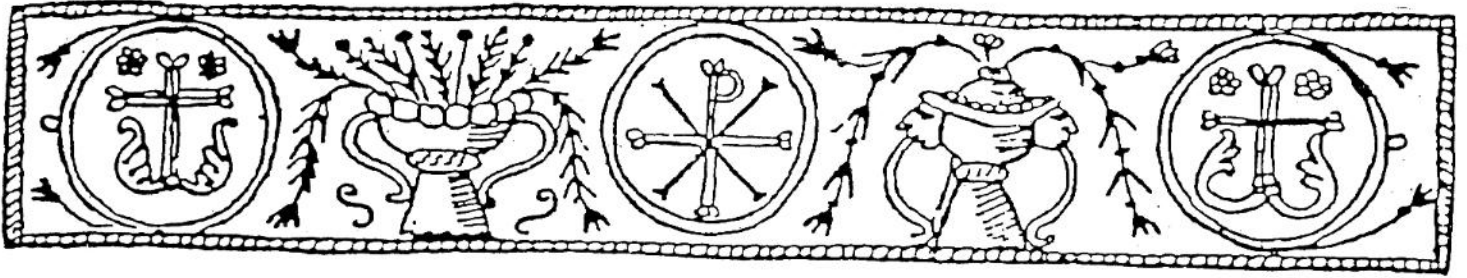
On September 29th at 2:00p.m., the Marriage of
Steve James Parlacoski and Genna Marie Gladysiewicz
in our church.

The Newly-Published Orthodox Christian Prayerbook (St. Tikhon's Press 2019 edition)

A new supply of these Prayer books will arrive in
October. The cost is \$20. You may preview a sample
copy on the vestibule stand.

Church New Year Resolutions

- Be at the Sunday Divine liturgy, every Sunday.
- Be on time, not late, for the Divine Liturgy.
- Observe the Wed. & Fri. Fast Days.
- Do some Spiritual Reading every day.
- Have a morning & evening Prayer rule.
- Introduce and acquaint yourself with a parishioner you presently do not know.
- Have Jesus Christ as your Way, Truth, Life, Peace and Joy.



THE LITURGICAL YEAR IN THE ORTHODOX CHURCH

By Fr. Theodore Stylianopoulos

The Liturgy and all the sacraments in the Orthodox Christian Church begin with the prayer:

"Blessed is the kingdom of the Father and the Son and the Holy Spirit, always, now and forever".

The aim of all Christian living -- praying, studying, working and resting is to bring us before the awesome and renewing reality of the kingdom of God. Although God's kingdom may be described by many words (God's will, rule, power, lordship, majesty, glory and grace), put simply it is God's personal holy presence. To live in the reality of God's kingdom is to live in the presence of God -- with a sense of wonder, joy and thanksgiving in all circumstances and for all things.

What is the significance of the liturgical year?

The liturgical year is a way of discipline in prayer, a pattern of worship, an anchor of support for the life of the Church. But it also has deeper significance. The late George Florovsky, an eminent Orthodox theologian of blessed memory, has taught us that worship is a response to the call of God who has already made known His redeeming love to us through decisive events culminating in the person and ministry of Jesus Christ. Worship has two major aspects: remembrance (anamnesis which means not only historical remembrance but also re-living the events commemorated) and thanksgiving (including praise and doxology).

Thus the liturgical year, by bringing unceasingly before us God's mighty deeds of salvation and the reality of God's kingdom in our midst, is the sanctification of time and thereby the true fulfillment of both personal and corporate aspects of our lives as Christians. Far from being simply a calendar, the liturgical year in the life of the Church -- the life of

Christians living in community as brothers and sisters -- in awareness of God's kingdom, remembering the entire communion of Prophets, Apostles, Saints and all of God's people on earth and in heaven, being renewed by God's saving love, helping one another, witnessing to Christ's good news, and waiting for the fullness of the coming kingdom according to God's timing.

"If we live, we live to the Lord, and if we die, we die to the Lord" (Rom. 14:8)

Orthodox worship proclaims the centrality of Christ. The liturgical year celebrates the presence of the mystery of Christ in the life of the Church and seeks to make the living Christ a renewing life-source for every Orthodox Christian.

Do not the most important feasts of the year celebrate the good news of the life and work of Christ, the Annunciation, His Birth, Presentation in the Temple, Baptism, Transfiguration, Triumphal Entry, Passion Week, Easter, Ascension and His gift of the Spirit on Pentecost day, all of which are based on the New Testament? Do we not remember and re-live His death and resurrection on each Sunday (Kyriake, that is, the Lord's Day) and in each Liturgy? Do we not continuously hear about Jesus' teachings, miracles and encounters with men and women from all walks of life? Even the Feasts of the Prophets, the Apostles, the Theotokos and the Saints, properly understood, point to the centrality of Christ, the Saviour and Lord of all.

This is the essential message of the Orthodox faith: Christ lives and desires to be one with us in a union of holy love. He is the Leader of our life and the Celebrant of the sacraments. He is the Good Shepherd who continues not only to seek out the lost but also

to feed those who are already in His flock. Are we prepared to hear His call? Are we willing to open our hearts to Him? Do we seek Him as eagerly as He seeks us? I would like to end this preface with the image of Christ the Pursuer from the conclusion of St. John Chrysostom's 15th Homily on 1 Timothy, a passage to which George Florovsky has pointed. In the final part of this Homily, St. John Chrysostom meditates on Christ's love for us and exhorts Christians to glorify Christ for His countless material and spiritual gifts -- the same Christ that we often neglect and perhaps even secretly dislike for pursuing us and seeking to change our lives. Then St. John has Christ speaking to us in these words:

"But what shall I say? It is not in this way only that I have shown my love to you, but also by what I have

suffered. For you I was spit upon, I was scourged. I emptied myself of glory, I left my Father and came to you, who hate me, and turn from me, and are loath to hear my name. I pursued you, I ran after you, that I might overtake you. I united and joined you to myself, "eat me, drink me," I said. In heaven above I hold you, and on earth below I embrace you. Is it not enough for you that I have your pledge of salvation in heaven? Does this not satisfy your desire? I again descended on earth (through the Eucharist): I not only am mingled with you, I am entwined in you. I am eaten, broken into tiny particles, that the fusion, intermingling, and union may be more complete. Things united remain yet (sometimes) in their own limits, but I am interwoven with you. I would have nothing separating us. I will that we both be one".

BENEATH YOUR COMPASSION

The oldest prayer we know dedicated to the Virgin Mary is known as "Beneath Your Compassion." The earliest text of this hymn was found in a Coptic Vespers for Christmas of the 3rd century. It is written in Greek and dates to approximately 250 AD. It is used in the Coptic Liturgy to this day, as well as in the Orthodox Compline service, it being the last hymn to be sung.

*Beneath your compassion,
We take refuge, Virgin Mother of God.
Despise not our prayers in our necessity
But deliver us from harm
O only pure, only blessed one.*

The ancient date of the hymn tells us that the early Christians had an established devotion to the Theotokos and called upon her intercession. Long before the usage of the term "Theotokos" in the 5th century, the Church already knew the Virgin Mary as "Mother of God".



ASK FATHER: 1 QUESTION / 1 ANSWER

Question: Is it better not to show up if I know I'm going to be late to church?

Answer: It's always better to show up late to church rather than not at all. That being said though, it is always better to be not just on time for church, but even a little early. We should try to be a little early so that we can gather our thoughts from the cares of the world and redirect them to God. By doing this before the service begins we will be ready to receive Christ who tells us that when two or three are gathered together in His Name, He is in their midst. (Matt.18:20)

Even in the secular world, if we are expecting the visit of person of honor, we make sure that we not only arrive before they do but we also make sure that we are ready to receive them properly. This is why we should arrive in church early and then instead of conversing with our neighbor (which there is time to do after the service), we should set about our primary task, which is to turn our minds to God and warm our hearts in prayer.