

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

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### **BULLETIN OF SEPTEMBER 23, 2012**

#### **SUNDAY/SEPTEMBER 23**

**16th Sunday After Pentecost (Tone 7)**

**Conception of St. John the Baptist**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Question & Answer Period

#### **THURSDAY/SEPTEMBER 27**

7-8:30p.m. Adult Study Class:

*"Orthodox Worship" Part One of  
Three Parts*

#### **SATURDAY/SEPTEMBER 29**

9:30a.m. Akathist; Confessions

5:30p.m. Vigil with Bishop Michael;  
Confessions;

7:30p.m. Parish Council meets with  
Bishop Michael

#### **SUNDAY/SEPTEMBER 30**

**17th Sunday After Pentecost (Tone 8)**

**St. Michael, Metropolitan of Kiev**

**Names Day of Bishop Michael**

**Diocesan Choir Appreciation Sunday**

9:10a.m. Entrance of Bishop Michael & Hours

9:30a.m. Divine Liturgy with Bishop Michael;  
followed by the Blessing of St. George Gazebo  
and a festal meal and fellowship in the hall.

#### **Adult Study Classes:**

**Thursdays, Sept. 27, Oct. 4 & 18**

**7-8:30p.m.**

***"Orthodox Worship"***

***Three Class study of a presentation  
by the noted theologian, Fr. George  
Metallinos of Greece***



### **Offerings**

**Olive Oil** – in memory of Michael and Justina; in memory of Vaschen and Emilia; for the health of Marie Turri (birthday); for the health of Jeffery and Tessie (birthdays).

**Wine** – in memory of Joan and Sandy; for the healing of Mary; for the protection during travel of Mariana and Stefan and for remission of sins.

### **Parish Synodicon – Memory Eternal!**

Sept. 23, 1985 Mary Koles  
Sept. 24, 1917 Evdokia Philmiluchuk  
Sept. 25, 1937 Kuzma Trushko  
Sept. 25, 1959 Olga Semergieff  
Sept. 28, 1953 Thomas Lisowski  
Sept. 29, 1929 Demetrius Berder

### **Coffee Hour Hosting**

Sept. 23 - Inga, Eka and Marina  
Sept. 30 - Nana, Nona and Nino  
Oct. 07 - K. Motoviloff, M. Torrissi, A. Kachek and P. Stone

### **Ushers Schedule**

Sept. 23 - E. Sarchisian and L. Khuzaurashvili  
Sept. 30 - E. Sarchisian and L. Khuzaurashvili  
Oct. 07 - T. Smith and P. Bakaletz

### **Incense Fragrances In Usage**

Week of Sept. 23 “Hyssop”  
Week of Sept. 30 “Byzantium”  
Week of Oct. 07 “Evergreen”

### **Need to Work on Sunday Morning and Cannot be at the Divine Liturgy?**

Be sure to attend the “first” Sunday service which is held Saturday evening (Vespers and/or Matins). If you cannot make the Saturday evening service, make the effort to attend the Saturday morning service (the Akathist).

Offering doxology to our God on His Day (the Lord’s Day) Sunday – is foundational to our Faith.

### **Names day Greetings**

Many Blessed Years!  
St. Peter/Sept. 24: Peter Parsells

### **“The Spirit of Orthodoxy” Choir**

On Sunday, November 11th at 4:30p.m., the Choir

will present a concert of liturgical music in the church to be followed by a reception in the parish hall. Mark your calendar and invite your friends.

### **The Dedication and Blessing of the St. George Gazebo**

Will be done by Bishop Michael after the Divine Liturgy on Sunday, September 30<sup>th</sup>.

### **Gazebo – Not For Coffee Hour**

On Sunday, we all want to be together. So let us all “break bread” (including all children) together in the lower hall.

### **Special Visitation From Russia on the Feast of St. Catherine the Great-Martyr**

On November 24<sup>th</sup>, Saturday, we will have a visiting sister from the Convent of St. Elizabeth, Belarus. She will give a presentation (half-hour video) on the history and service of their community that helps children without parental support and patients of the psychiatric hospital and suffers from drug and alcohol abuse. A table will be arranged to offer products made at the convent: vestments, embroideries, icons, crosses, prayer beads, religious articles and cds. Religious items make great Christmas gifts!

9:30a.m. Akathist to St. Catherine and anointing with oil from her tomb.

10:15a.m. Coffee and Refreshments

10:15a.m. Half-Hour Film Presentation

10:45a.m. Convent Products for Sale

Mark the date on your calendar.

### **Altar Servers**

This Fall we will begin training “new” altar servers. It would be good for boys to be in the altar or choir. Parents please encourage your sons and speak with Father James.

### **Festal Meal Next Sunday – September 30**

The visitation of Bishop Michael – as well as his names day – is the occasion of our celebration next Sunday. Please stay for the lunch and fellowship. You may speak to Marie Torrissi about bringing a covered dish. The phone is (732-545-5642) or [mdtorrissi@gmail.com](mailto:mdtorrissi@gmail.com)

PART 1  
THE ALL-NIGHT VIGIL: THE ENTRANCE INTO THE DAY OF THE RESURRECTION  
OF OUR LORD JESUS CHRIST

Sunday is first, the day of the Lord's Resurrection, secondly, the day of the Eucharist, and thirdly, the day of the Lord's Kingdom.

How does the Church really get across these ideas of Sunday? Certainly, in Orthodoxy, the services not only function as worship but also as an excellent means of teaching. Not only the name of Sunday in Orthodox languages means Resurrection (Slavic) or Lord's Day (Greek), but also the content of the Sunday services reiterates these themes. Note carefully that the Divine Liturgy or the service of the Holy Eucharist is not the only Sunday service. Holding fast to the Orthodox idea of preparation and fulfilment, the service of the Vigil is fulfilled in the Eucharist.

When we hear the term All-Night Vigil, we become confused. The service may take about an hour and a half to two hours to perform as done in parish churches. Yet, we should know that Vigil is a concept of time and not so a concept of service. In ancient times, like in Rome, vigil was the time spent on guard duty. In Christianity, it means the time spent in attentive preparation. Spiritual life needs time for development. No one can achieve results in one's spiritual life without time. The spiritual life of modern man is in a state of collapse because of his impatience to achieve results. Vigil is taking time seriously. It relates all time to history, more specifically to the history of salvation. When God became man, the Kingdom of God appeared in the time of this world. Vigil becomes the time of proclamation and the time of reading the Holy Scriptures. Vigil takes us back to the beginning of time and prepares us for the end of time.

As a service, Vigil combines the daily prayer services of Vespers, Matins and the First Hour. Since Vespers and Matins are the beginning and the end of the daily services, vigil becomes the service encompassing the whole of time. Vigil transforms all of time into a time of preparation. Not only is Saturday night the solemn preparation for the Sunday morning Eucharist, but also the solemn preparation of our lives for the coming of the Kingdom of God at the end of time. Vigil gives us time to increase our attention span on our prayerful meditations.

- from 10/28/73 Ss. Peter and Paul, Manville  
Parish Bulletin



To participate in the Vigil, make it the top of your Saturday priority. Modify your Saturday work schedule (do some on Friday), so that the last few hours before Vigil you may rest. After Vigil, don't have "lots-to-do," spend the rest of the evening in private vigil and prayer for the Divine Liturgy.

Without proper planning of our Saturdays, we will find ourselves rushed and come to Vigil distracted, tired and in a disquieted spirit. We want our chief and only work on Saturday evenings to be Vigil in church, at home and in our hearts.

PART 2  
THE ALL-NIGHT VIGIL: THE ENTRANCE INTO THE DAY OF THE RESURRECTION  
OF OUR LORD JESUS CHRIST

VIGIL - A theology of movement

Although the Vigil is a service composed of Vespers and Matins, the way the combination is served is slightly different than the way the separate parts are served. Daily Vespers has no processions or entrances. Great Vespers in a Vigil has more processions, even though the Vesper details are abstracted from the Daily Vespers. The Great Vespers of a Vigil is a much more solemn service.

The Vigil is a dynamic service. During the service, the congregation constantly moves (this is not so true when you have pews). This movement expresses the movement of the body of the Church. It represents the movement of mankind towards the Kingdom of God. It is the history of salvation vividly recalled.

VIGIL - a theology of singing

The singing or non-singing at a service is not a matter of convenience, but it is an expression of a certain theological idea. Singing always is a festal act. On the feast of feasts, Pascha, everything is sung in the service. On Sunday, the Lord's Day, the Resurrection Day, the Day of the Kingdom, one never hears the Lenten melody.

It follows that at a Vigil, singing has the priority. For example, the Psalm of Creation (Ps. 103) is read at Daily Vespers but sung at Vigil. The restored man, the new Adam, doesn't speak to God. He sings to God. Singing is a liturgical expression of the feast. The language of the service must be transformed musically. The Lord's Day is the new song. Singing makes the biblical verses come alive with new meaning. The Great Vespers, usually contains material from the Old Testament which is filled with the idea of the Kingdom. In this way, the Church already shares in the Kingdom.

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A VIGIL AFTER THE VIGIL - OUR DOMESTIC WORK

After the Saturday All-Night Vigil ends, we depart in peace to our homes. We have entered into the blessed "Lord's Day." It is a holy day, time has become sanctified; we have and are preparing ourselves for the sanctification to come through the Holy Eucharist. Vigil is Preparation. Liturgy is Fulfillment.

Returning home, we continue to keep a vigilant atmosphere. Entertainments, the television, parties, going out to the movies etc., - while not necessarily wrong, are incompatible with the activity of preparing for the Divine Liturgy. This is why our church discipline forbids weddings on Saturdays and socials on the eve of the Lord's Day. Likewise we abstain from conjugal relations.

At home, we keep a quiet evening of preparation. This is the time for reading the Scriptures and the Lives of the Saints (especially if we have not done so during the week). This is the time to call or write someone who is hurting or in need or we should make-up with. This is the time to examine our conscience and make the resolve to begin the "New Day," the "New Week" with the Lord in all things.