

SAINTS PETER & PAUL ORTHODOX CHURCH

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Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

BULLETIN OF JULY 12, 2015

SUNDAY/JULY 12

6th Sunday After Pentecost

Icon, "Of the 3 Hands" Theotokos

St. Paisius of Athos (+1994)

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

No Coffee Hour

Parish Picnic at Kita Residence in Manville

312 No. 10th Ave. – All are Invited!

TUESDAY/JULY 14

7:00p.m. Compline and Akathist to

St. Prince Vladimir (+1015)

WEDNESDAY/JULY 15

7-8:00p.m. Lemonade & Conversations

THURSDAY/JULY 16

7:00p.m. Parish Council Meeting

SATURDAY/JULY 18

9:00a.m. Akathist to our Lord; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/JULY 19

7th Sunday After Pentecost

St. Seraphim of Sarov (+1834)

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

followed by blessing of autos and "things

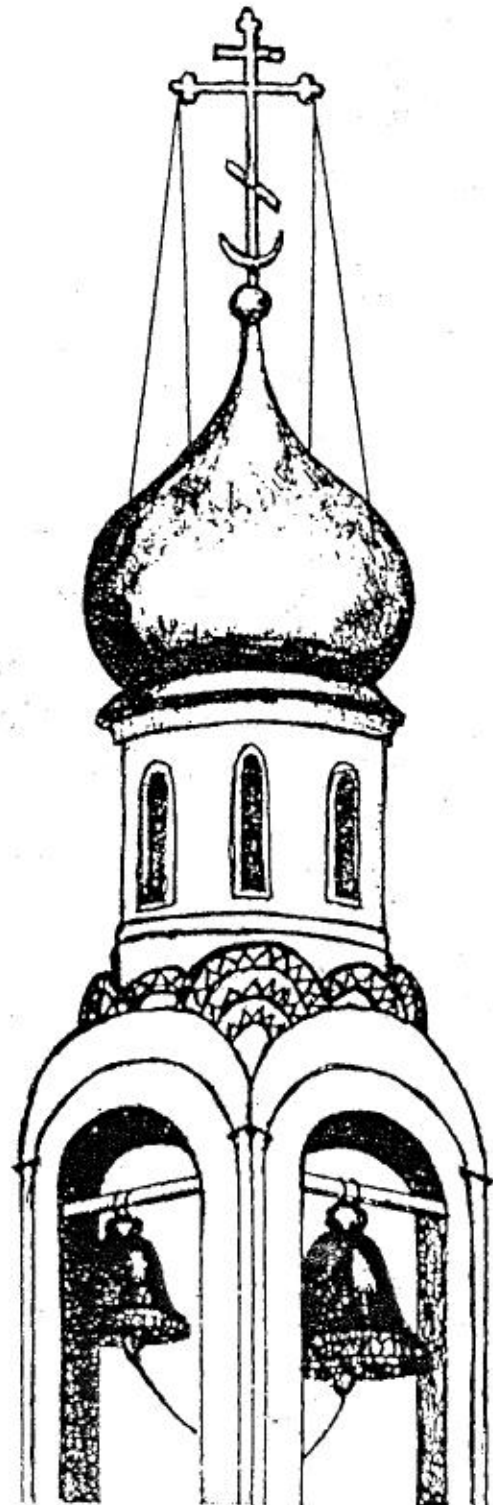
mobile" Coffee Hour

MONDAY/JULY 20

Prophet Elias (+12th c. BC)

Nun-Martyr Maria of Paris (+1945)

9:30a.m. Akathist to Prophet Elias



Offerings Week of July 12

Olive Oil: in memory of Michael, Justina, Mary, Rosalia and Anastasia; in memory of Vaschen and Emilia; for the health of Andrea; in memory of Alex and Daniel; for the health of Robert (birthday).

Wine: for the health, salvation and protection of Mariana (names day); for Stefan, Kurt, David and Maria; for the health of Julia and Thea (names day).

Parish Synodicon: Memory Eternal!

July 13, 1975 John Kachorsky
July 15, 1951 Wojciech Bogusiewsky
July 16, 1968 Pelagia Holovach
July 16, 1982 Stephen Kulina
July 17, 1928 Elias Kozich
July 17, 1958 Elias Bartushak
July 17, 2005 Barbara Tutolo
July 18, 1960 Vladimir Ferdarka
July 19, 1989 Louise Chabra
July 19, 2004 Anna Lebedz

Coffee Hour Hosts

July 12 (No Coffee Hour)
July 19 Motoviloff, Torrisi, Kachek & Stone
July 26 Mantzafos, Sokol, Arpastean,
Nasledysheva & Sarchisian

Usher Schedule

July 12 Jerome S. & Adrian M.
July 19 Dennis F. & Peter B.
July 26 Edward S. & Kahka K.

Counters

July 12 Lisa K. & Daniel T.
July 19 Inga G. & Peter B.
July 26 Ekaterini M. & Ciprian C.

2015 Equal Sacrifice Model is in Effect

Each of our 70 parishioners (100%) is asked to make an extra offering over the amount of your usual offering of \$2.87 to \$8.62 per week to cover this year's deficit. This is based on 12 months, with 2 months already over. The Lord bless your sacrifice and generosity! If absent, please mail in.

Small Projects/Landscaping/Etc.

Our part-time worker, Javier is available. Speak with Fr. James.

Blessing of Things Mobile – July 19th

After the Divine Liturgy this Sunday we will hold the annual blessing of vehicles or transportation and leisure: cars, bikes, motorcycles, hot air balloons, horses, sleds, skate boards, etc.

Lemonade & Informal Talks – Wednesday evenings of July

From 7-8:00p.m. a refreshing beverage and informal conversations at the Gazebo. Come!

Keep Informed, Things Happen Rapidly

The best way to keep abreast of news and information of importance in the life of our parish is by visiting our website and subscribing yourself to our parish email (you do this on our website).

Friends of Ss. Peter & Paul Orthodox Church – Face Book

On our page you will see many photos of our parish Summer Campers and Adult Helpers that was held this past week at St. Tikhon's Summer Camp.

Names Day Greetings

St. Marina/July 17: Margaret Ploof, Mariana Vajda, Crenguta Chirnoaga
Many Blessed Years!

From the Life of St. Paisius of Mount Athos, Greece (+1994)

When St. Paisios was receiving medical treatment in Konitsa, a little girl named Chrysanthi, developed intestinal cancer. The elder felt compassion for her, made the sign of the Cross over her, and prayed, "Christ, give me the cancer. I'll take it." And the good Lord did not overlook his request. In the end, in accordance with his desire, the elder received cancer, an excruciating painful illness that ended his life. But he had in fact been suffering his whole life with those who were sick, and particularly those suffering from cancer.

Empathizing with the pain of others, the elder forgot himself and his own ailments and offered prayer from the heart. "Christ, forget me, don't think about me. Look at the people who are suffering."

Icon of the Most Holy Theotokos "Of the Three Hands"



Mother of God
"Three-handed" Icon

The origins of the "Three-handed" Wonder-working Icon go back to the 8th century when the iconoclastic heresy was emerging. The history of the icon is closely tied to the fate of the famous defender of Holy Orthodoxy and the veneration of holy icons, the Venerable John of Damascus (†776, memory commemorated 4 December).

In 717, the Byzantine Emperor Leo the Isaurian began persecution of icon veneration. St. John of Damascus zealously defended the veneration of icons by his sermon and by theological treatises written in defence of the Orthodox viewpoint concerning holy images. Venerable John was slandered by Leo the Isaurian

by false information sent to the Governor in Damascus through the emperor's informers. John had been a counselor for the Damascus ruler, considered an important and confidential position. The ruler was angered and ordered that St. John's right hand be cut off. John of Damascus turned in prayer to the Mother of God and in tears interceded Her help at the Icon. The Venerable One received a miraculous healing as the severed hand grew back together. After the miracle, John left Damascus and took the monastic tonsure at the Laura of Venerable Sabbas the Sanctified (†532, commemorated 5 December) and gave the Icon to the monastery. In gratitude for the miracle which happened to him, Venerable John of Damascus had a hand made of silver and as a gift attached it to the Icon — some sources claim that John simply "wrote" (pointed) the third hand on the Icon. It is from this event that the Icon received its name "Three-handed." According to Church tradition, Venerable John Damascene composed the thanksgiving prayer to the Most Holy Theotokos, "In Thee rejoiceth all creation, Thou full of Grace..." which is sung at the Liturgy of St. Basil the Great in place of "It is truly meet..." following the epiklesis.

Later, the "Three-handed" Icon of the Theotokos was given as a blessing to Saint Sabbas, the Archbishop of Serbia (†1237, commemorated 12 January). When the Turks invaded Serbia, the precious Icon was given to the Holy Mount Athos Monastery of Hilandar (Serbian). The decision to give the holy shrine to the monastery located on Mount Athos is attributed to the intervention of God's Providence.

In 1661 a copy of the Wonder-working "Three-handed" Icon was brought to Moscow for the first time. After this, the Icon became widely distributed throughout Russia. At the present time the original revered copy of the "Three-handed" Mother of God Icon is located in the Holy Dormition Temple of the Bulgarian Metochion in Moscow.

Feastdays commemorating the Wonder-working "Three-handed" Icon are celebrated two times each year: 28 June and 12 July.

ST. PAISIOS OF ATHOS

TROPAR TONE ONE

The offspring of Farasa and the adornment of Athos /
the imitator of the former righteous, equal in honor, O Paisios /
Let us honor, O Faithful, the vessel of grace /
Who hastens speedily to those who cry out: /
Glory to Him Who has given you strength! /
Glory to Him Who has crowned you! /
Glory to Him Who through you, grants healings to all!

Saint Paisios of Mount Athos was born in Cappadocia on July 25, 1924. Almost immediately his family was forced to flee with the general exodus of Greek refugees from Asia Minor. They settled in Eperos in North Western Greece. He first visited Mt. Athos in 1949 after his time in the army. He returned in 1950 and, after a short time in the neighbourhood of Karyes, settled in the Monastery of Esphignmenou. In 1954 he was tonsured there as rasophoros monk with the name Averkios. That same year he moved to the Monastery of Philotheou, which at that time was still idiorhythmic. The elder observed in later years that one could even live a more ordered and stricter ascetic life in an idiorhythmic monastery than in a cenobium if one was under close supervision of a good spiritual father. After two years he was tonsured to the small schema in Philotheou and given the name Paisios. In 1958 Fr. Paisios left the Mountain and went to the Stomio Monastery of Konitsas north of Ioannina. He stayed there for four years and in 1962 went to Mt. Sinai where he lived in the Skete of St. Epistime on Gebel Mugufa. In the two years that he stayed there he gave himself to strict physical asceticism which he later said was the breaking of his health. In 1964 he returned to Mt. Athos and lived in the Cell of the Archangels in Iveron Skete. He was hospitalized in 1966 and while on the mainland became acquainted with the nuns of the Hesychastirion of St. John the Theologian, whom he helped greatly in years to come and where he died and was buried. In 1968 he went to Stavronikita Monastery and was tonsured to the great and angelic schema by Papa-Tychon of the Kelli of the Holy Cross. After Papa-Tychon's passing he left the kelli to Geron Paisios and the elder remained there from 1968 to 1979. In 1979 he moved to the kathisma of Koutlounousiou Monastery known as Panagouda near Karyes. At his request the kathisma was made a kelli and the elder was given an omologo/life-lease. Many of his monastic spiritual sons settled nearby in kellia or in kalyvia of Koutlounousiou Skete, but the elder lived alone. Many, many pilgrims came to visit him there. He finally died and was gathered to the Lord on July 12, 1994.

Saint Paisios' life is distinguished for his excessive asceticism, vigils, fasting, and ceaseless prayer. These did not subside with the multitudes who resorted to him for help, nor with the illnesses which—especially during the last part of his life—unintentionally perfected and completed his earlier intentional asceticism. Of course, his asceticism has become known to us in spite of his deep humility, as it was apparent in the rest of his behavior. For one's behavior is the only firm foundation and seal of sanctity. Saint Paisios' wondrous life, which has been brought to light by Christ's love for His Church, exactingly followed the footsteps of the Saints of old in all its manifestations. These are complete obedience and the seizing of one's will at the start of the monastic life in a cenobitic monastery, complete asceticism and silence, the completion of prayer (as much as is humanly possible), the guidance of other souls and the institution of "schools of virtue" (monasteries), the spiritual education of spiritual guides embellished with gifts similar to his, the gift of clairvoyance and discernment, the gift of healing, the zealous defense of Orthodoxy against heresies and blasphemy, God-pleasing prayer for the whole world out of love (both for his earthly nation and every soul), the gift of consoling and of simplicity. In addition, in the general consciousness of the Church, even while he was still alive, he was considered a saint according to the example of the ancient ascetics.