

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

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

### ***BULLETIN OF AUGUST 9, 2015***

#### **SUNDAY/AUGUST 9**

**10<sup>th</sup> Sunday After Pentecost**

**St. Herman of Alaska**

**St. Panteleimon**

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

Coffee Hour

#### **MONDAY/AUGUST 10**

7:00p.m. Compline with Akathist to St. Spyridon;

Confession

#### **TUESDAY/AUGUST 11**

7:00p.m. Memorial for Sandy Filippini

#### **WEDNESDAY/AUGUST 12**

3:00p.m. Confession

7:00p.m. Compline; Confession

#### **FRIDAY/AUGUST 14**

3:00p.m. Confession

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

Confession

#### **SATURDAY/AUGUST 15**

**DORMITION OF THE THEOTOKOS**

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

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

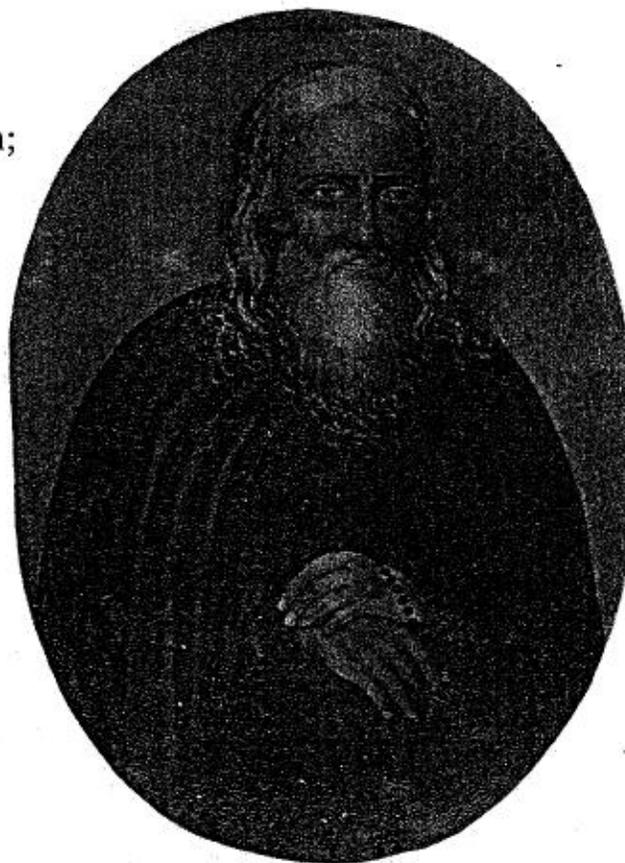
5:30p.m. Vespers & Compline; Confession

#### **SUNDAY/AUGUST 16**

**Icon, "Not-Made-By-Hands"**

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

2:00p.m. Marriage of Stephen Varney &  
Svetlana Malenkova



**ST. HERMAN'S MINIATURE**

The original portrait painted with the instruction of St. Herman's spiritual son, Schema-monk Sergius, by his daughter Nun Elizabeth, on the 15th of November, 1866. The portrait was received in Valaam on the 30th of December, 1866, from Simeon Yanovsky.

*Courtesy of New Valaamo in Finland.*

### **Parish Synodicon: Memory Eternal!**

Aug. 22 40<sup>th</sup> Day for Charles Specian  
Aug. 09, 1916 George Siplak  
Aug. 09, 1939 Michael Sapochuk  
Aug. 09, 1979 Parasceva Kulwinsky  
Aug. 11, 1967 Andrew Hriniak  
Aug. 11, 1974 Alexander Kozich  
Aug. 11, 1995 Joseph Kulina  
Aug. 11, 2003 Anna Pozgay  
Aug. 13, 1983 Anna Adamchak  
Aug. 14, 1958 Paul Sarko  
Aug. 15, 1955 Katherine Greunther  
Aug. 15, 1972 John Nedelka  
Aug. 15, 1991 Demetrius Skwarla  
Aug. 15, 2000 Olga Gorbatak  
Aug. 16, 1954 Stella Gromack  
Aug. 16, 1968 Lazar Padlo  
Aug. 16, 1975 Michael Marchuk  
Aug. 16, 1989 Barbara Putyrsk  
Aug. 16, 1992 Julia Specian

### **Coffee Hour Hosts**

Aug. 09 (fast foods) Peterson, Bakaletz,  
Mattei & Erkman  
Aug. 16 Kita, Nevitt, Keller & Turri  
Aug. 23 Inga, Eka, Marina & Nona

### **Usher Schedule**

Aug. 09 Jerome S. & Adrian M.  
Aug. 16 Dennis F. & Peter B.  
Aug. 23 Edward S. & Khaka K.

### **Counters**

Aug 09 Lisa Keller & Daniel T.  
Aug.16 Inga G. & Peter B.  
Aug. 23 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. May 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.

### **The Mysteries of Confession & Communion in the Month of August**

- If you are a regular communicant on Sundays and have not been to Confession anytime after Pascha (April 12), to continue to receive Holy Communion, you must go to Confession in the month of August. This includes children of Confession age.
- The Dormition Lent is a favored time for everyone to avail themselves of Holy Confession and Communion.
- Extended Confession Times are listed on the August printed out monthly calendar or you may make an appointment.

### **Prayers for New Academic Year**

Prayers for Teachers and Students will take place at the Divine Liturgy on Sunday, Aug. 23<sup>rd</sup>.

### **Hall Manager Sought**

The Parish Council is seeking a person to manage parish hall rentals. Anyone interested should speak with Peter Bakaletz.

### **Many Blessed Years!**

To the newly-illumine servant of God Stephen!

### **Sunday is Holy Because God Himself Has Honored This Day of the Week – We Honor God By Honoring What He Honors This Is Why We Come To Church**

- 1) Sunday is the beginning of the Creation of the sensible world, on which day **the Father** especially acted, while co-operating with the Son and the Spirit.
- 2) Sunday became the beginning of the renewal of Creation, on which day **the Son** especially acted through His resurrection.
- 3) Sunday is the perfection of Creation, on which day **the Holy Spirit** especially acted, descending on Sunday in the likeness of fiery tongues, and enlightened and perfected the Apostles. Behold how much the whole Holy Trinity honored the holy day of Sunday!

## THE DORMITION (FALLING ASLEEP) OF THE VIRGIN MARY

*From the Prologue of Ochrid – August 15<sup>th</sup>*

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**

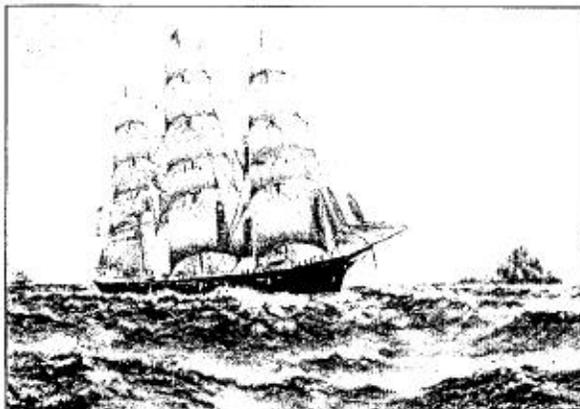
In giving birth you preserved your virginity, in falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death.

### **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.

## FROM THE TREASURY OF SAINT HERMAN'S SPIRITUALITY

Once the Elder was invited on board a frigate that had come from St. Petersburg. The captain of the frigate was a man quite learned, highly educated; he had been sent to America by Imperial command to inspect all the colonies. With the captain were some 25 officers, likewise educated men. In this company there sat a desert-dwelling monk of small stature, in an old garment, who by his wise conversation brought all his listeners to such a state that they did not know how to answer him. The captain himself related: "We were speechless fools before him!"



Father Herman gave them all one common question: "What do you, gentlemen, love above all, and what would each of you wish for his happiness?" Diverse answers followed. One desired wealth, one glory, one a beautiful wife, one a fine ship which he should command, and so on in this fashion. "Is it not true," said Father Herman at this, "that all your various desires can be reduced to one - that each of you desires that which, in his understanding, he considers best and most worthy of love?" "Yes, it is so," they all replied. "Well, then, tell me," he continued, "can there be anything better, higher above everything, more surpassing everything and in general more worthy of love, than our Lord Jesus Christ Himself, who



created us, perfectly adorned us, gave life to all, supports all, nourishes and loves all, who Himself is love and more excellent than all men? Should not a person then love God high above all and desire and seek Him more than all else?" All began to say: "Well, yes! That is understood! That speaks for itself!"

"And do you love God?" the Elder then asked. All replied: "Of course, we love God. How can one not love God?" "And I, sinful one, for more than forty years have been striving to love God, and cannot say that I perfectly love Him," answered Father Herman; then he began to show how a person should love God. "If we love someone," he said, "we always think of him, strive to please him, day and night our heart is occupied with this subject. Is it thus that you, gentlemen, love God? Do you often turn to Him, do you always think of Him, do you always pray to Him, and fulfill His holy commandments?" It had to be acknowl-

edged that they did not! "For our good, for our happiness," concluded the Elder, "at least let us make a promise to ourselves, that from this day, from this hour, from this very moment we shall strive to love God above all, and fulfill His holy will!" Behold what an intelligent, superb conversation Father Herman conducted in society; without doubt this conversation must have imprinted itself on the hearts of his listeners for their whole life!

## THE POWER OF LOVING HUMILITY

*From The Brothers Karamazov by Dostoevsky*

At some thoughts one stands perplexed, above all at the sight of human sin, and wonders whether to combat it by force or by humble love. Always decide 'I will combat it by humble love.' If you resolve on that once for all, you can conquer the whole world. Loving humility is a terrible force: it is the strongest of all things, and there is nothing else like it.



## BIBLE STUDY: THE GOSPEL OF LUKE

### 6:47-49 A FIRM FOUNDATION

<sup>47</sup>Every one who comes to me and hears my words and does them, I will show you what he is like:  
<sup>48</sup>he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built." <sup>49</sup>But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

w Other ancient authorities read *founded upon the rock*

**OVERVIEW:** The builder of the house on a rock is Christ, and the house that he builds is the church. The firm foundation that is deep and on a rock is the catechetical teaching of Jesus, the patriarchs and prophets and the apostolic church (BEDE), for Scripture is the field in which we build the house on the rock of Christ (AUGUSTINE). Christians build on the foundation of virtues Christ won for us with his life, death and resurrection (AMBROSE).

#### 6:47-49 *The House Built on a Rock*

**CHRIST IS THE BUILDER; THE FOUNDATION IS SOLID.** BEDE: The Lord indicates what the true distinction between good and bad fruits is by continuing under another figure of speech. He says, "Everyone who comes to me and listens to my words and does them, I will show you who he is like. He is like a man building a house." Now this man building a house is the mediator between God and humankind, the man Christ Jesus,<sup>1</sup> who deigned to build and consecrate a beloved and holy house for himself, namely, the church, in which to remain forever.

"He dug deep, and laid the foundation upon rock," for he strove to root out completely whatever base drives he found in the hearts of his faithful. When the traces of earlier habits and unnecessary thoughts had been cast out, he could have a firm and unshakable dwelling place in them. He himself is the rock upon which he laid the foundation for a house of this sort. Just as in building a house nothing is to be preferred to the rock on which the foundation is laid, so holy church has its rock, namely, Christ, concealed in the depths of its heart. . . .

"When a flood came, the stream was dashed

against that house and could not shake it, for it had been founded upon the rock." The explanation is obvious: the church is often struck by distressful situations but is not overthrown. If any believers are overcome by evils, if they yield, they surely did not belong to this house. If they had taken a stand founded on the rock of faith instead of on the sand of faithlessness, they would have been absolutely incapable of ever being shaken. HOMILIES ON THE GOSPELS 2.25.<sup>2</sup>

**SCRIPTURE IS THE FIELD WHERE WE BUILD THE HOUSE.** AUGUSTINE: In a certain place in the Gospel, the Lord says that the wise hearer of his word ought to be like a man who, wishing to build, digs rather deeply until he comes to bedrock. There without anxiety he establishes what he builds against the onrush of a flood, so that when it comes, rather it may be pushed back by the solidity of the building than that house collapse by the impact. Let us consider the Scripture of God as being a field where we want to build something. Let us not be lazy or content with the surface. Let us dig more deeply until we come to rock: "Now the rock was Christ."<sup>3</sup> TRACTATES ON THE GOSPEL OF JOHN 23.1.<sup>4</sup>

#### **BUILT ON THE FOUNDATION OF VIRTUES.**

AMBROSE: He teaches that the foundation of the virtues is obedience of heavenly instructions, whereby this house of ours cannot be shaken by the flow of desires, by the assault of spiritual wickedness,<sup>5</sup> by the rain of the world or the dark arguments of heretics. EXPOSITION OF THE GOSPEL OF LUKE 5.82.<sup>6</sup>

## LUKE 18: 15-17 CHILDREN AND THE KINGDOM OF GOD

<sup>15</sup>Now they were bringing even infants to him that he might touch them; and when the disciples saw it, they rebuked them. <sup>16</sup>But Jesus called them to him, saying, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God." <sup>17</sup>Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

**OVERVIEW:** As Jesus draws closer and closer to Jerusalem, some persons (presumably the parents) try to bring little children to Jesus. Even now, mothers are bringing their children to Jesus in baptism. By their simplicity, innocence, humility and utter inability to come to Jesus, infants and young children demonstrate the characteristics and posture of those who enter the kingdom (CYRIL OF ALEXANDRIA). It is not childhood that is being sought but goodness that reflects the simplicity of a child (AMBROSE). "Stop preventing them" implies the mandate "Do not prevent infants or Gentiles from receiving the gifts of the King through holy baptism" (AUGUSTINE).

### 18:15-17 Receiving the Kingdom as a Child

#### MOTHERS STILL BRING INFANTS TO JESUS.

CYRIL OF ALEXANDRIA: Mothers brought their babes. They wanted his blessing and begged for their infants the touch of his holy hand. The blessed disciples rebuked them for doing this, not because they envied the babes; rather they were paying him due respect as their teacher and preventing him from getting unnecessarily tired. They placed much value on order.

Even until now, infants are brought near and blessed by Christ by means of consecrated hands. The pattern of the act continues even until this day and descends to us from the custom of Christ as its fountain. Only now, the bringing of infants does not take place in an unbecoming or disorderly manner but with proper order, solemnity and reverence. COMMENTARY ON LUKE, HOMILY 121.<sup>1</sup>

#### THE SIMPLICITY, INNOCENCE AND HUMILITY OF CHILDREN.

CYRIL OF ALEXANDRIA: What is there in babies that is worthy of imitation? Is it their lack of firmness and intelligence? It is incredible to affirm or imagine anything like this. Christ, however, does not wish us to be without understanding but wants us perfectly to know everything that is useful and necessary for our salvation. Wisdom even promises that she will give cleverness to the simple and the beginning of sense and understanding to the young.<sup>2</sup> . . . How someone might at once be both simple and clever, the Savior explains to us elsewhere, saying, "Be clever as serpents and simple as doves."<sup>3</sup> Blessed

Paul also writes, "My brothers, do not be children in your minds, but in wickedness be babies, and in your minds grown men."<sup>4</sup>

It is necessary to examine the meaning of being babies in wickedness and the way a person becomes a baby, but a grown person in mind. Knowing very little or nothing at all, a baby is correctly acquitted of the charge of depravity and wickedness. It is also our duty to attempt to be like them in the very same way. We must entirely put away from us habits of wickedness, that we also may be regarded as people who do not even know the path that leads to deception. Unconscious of spite and fraud, we must live in a simple and innocent manner, practicing gentleness and a priceless humility and readily avoiding wrath and spitefulness. These qualities are found in those who are still babies. COMMENTARY ON LUKE, HOMILY 121.<sup>5</sup>

#### GOODNESS RIVALING CHILDLIKE SIMPLICITY.

AMBROSE: Why does he say that children are fit for the kingdom of heaven?<sup>6</sup> Perhaps it is because they do not know spitefulness, have not learned to deceive, dare not strike back,<sup>7</sup> neglect to search for wealth, and do not work after honor and ambition. . . . Childhood is not meant, but rather goodness rivaling childlike simplicity.<sup>8</sup> It is not a virtue to be unable to sin, but to be unwilling to do so and to retain perseverance of will, so that the will imitates childhood and the person imitates nature. EXPOSITION OF THE GOSPEL OF LUKE 8.57.<sup>9</sup>

#### INFANTS ENTER THE KINGDOM OF GOD THROUGH HOLY BAPTISM.

AUGUSTINE: The other doctrine that your brotherhood claims they preach, that little children can attain the reward of eternal life without the grace of baptism, is very foolish. "Unless they eat of the flesh of the Son of man and drink his blood, they will not have life in them."<sup>10</sup> It seems to me that those who claim this for them without regeneration want to nullify baptism, since they teach that these children have what they believe is not to be bestowed on them in baptism even by themselves. If they do not want anything to stand in their way, let them confess that there is no need of rebirth and that the sacred stream of regeneration has no effect.