

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN AUGUST 7, 2016

SUNDAY/AUGUST 7

7th Sunday After Pentecost

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

MONDAY/AUGUST 8

7:00p.m. Vespers; Confession

TUESDAY/AUGUST 9

St. Herman of Alaska

9:30a.m. Divine Liturgy

WEDNESDAY/AUGUST 10

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

THURSDAY/AUGUST 11

7:00p.m. Parish Council Meeting

FRIDAY/AUGUST 12

7:00p.m. Compline; Confession

SATURDAY/AUGUST 13

9:30a.m. Akathist; Confession

3:00p.m. Confession

5:30p.m. Vigil; Confession

SUNDAY/AUGUST 14

8th Sunday After Pentecost

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

5:30p.m. Vigil & blessing of flowers

MONDAY/AUGUST 15

DORMITION OF THE THEOTOKOS

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

THE DIVINE LITURGY

All the Orthodox Christians of the parish constitute a small Christian community of the Church of Christ. From Monday to Saturday, the members of the parish are scattered throughout the community, each one contributing his personal work and mission in the world.

However, on Sunday, the day we celebrate the Resurrection of the Lord Jesus Christ, all the members of the parish come together at church, where with their presence they form part of the body of the Church, the body of Christ, with Christ, the God-Man, at the head.

During the liturgy, Christ, the Head of the Church, sanctifies and gives life to the members of the parish.

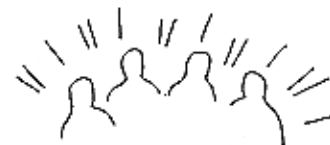
The Divine Liturgy



Meeting Christ



The common work
of God's people



The living members
of the Church unite with
those who have passed away.



The small church family
is united with
the great family of God.



Men are united
with angels.

Offerings Week of August 7

Olive Oil: in memory of Michael, Justina, Michael, and Rosalie; for the health of George.

Litya Breads: for the health of Katherine.

Flowers: in memory of George and Anastasia; in memory of Peter La Verne Mickel.

The Parish Synodicon: Memory Eternal!

Aug. 07, 1916 Anna Wislosky
Aug. 07, 1931 Michael Gargol
Aug. 07, 1932 Maria Vozny
Aug. 07, 1941 Helen Martchisin
Aug. 08, 1945 Mary Lebedz
Aug. 08, 1949 Shelia Mc Closkey
Aug. 09, 1916 George Siplak
Aug. 09, 1939 Michael Sapochuk
Aug. 09, 1979 Parasceva Kulwisnyk
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

Coffee Hour Schedule

Parishioners are welcome to bring food anytime they wish, but be mindful of fasting days.

Aug. 07 (Fast Foods – no meat or dairy)
Aug. 07 Inga, Eka, Marina & Nona
Aug. 14 (Fast Foods – no meat or dairy)
Aug. 14 Sokol, Arpastean, Nasedysheva, Staina & Sarchisian
Aug. 21 Wypych, Chirnoaga, Moldoveanu, Vajda & Sue

Usher Schedule

Aug. 07 Timothy S. & Peter B.
Aug. 14 Jerome S. & Adrian M.
Aug. 21 Dennis F.

Counter

Aug. 07 R. Oliver & Lisa K.
Aug. 14 C. Chirnoaga & Larissa M.
Aug. 21 Ekaterina M. & Irins Staina

Sunday Readers Schedule

Aug. 07 John Z.
Aug. 14 Austin K.
Aug. 21 Ciprian C.

If the Child needs to be on time for school, the Child needs to be on time for church

There is a pervasive bad habit of parents bringing their child or children late to church. By school age (and even before school age), children ought to be in church before the bell rings (9:30a.m.). Discipline, a sense of the holiness of time and place, as well as fervent participation are all factors on being on time. Oftentimes lateness to the Sunday Divine Liturgy means that the Epistle, Gospel and Sermon are missed and instruction and inspiration are lost both for the adult parent and child/children. Lateness to church is a sin.

Dormition Lent

A two week fast in honor the Mother of God is observed from August 1st thru 14th. A fast is observed from meat, dairy, fish, wine & oil. Modifications to the fast are indicated on your parish wall calendar. The Fast ends after the Divine Liturgy on August 15th.

On Receiving the Body and Blood of Christ

- If you are a regular communicant and have not been to Confession any time after Holy Pascha (May 1) to continue to receive the Holy Gifts (Communion) **you must go to Confession no later than Aug. 31st**. This discipline is for both adults and children of Confession age.
- The Dormition Lent, a season of Repentance is an appropriate time to make a Confession and receive Holy Communion for all Orthodox Christians.

The Calendar

Aug. 10/11/12 - 4 H Fair church booth
Aug. 11/Thurs. Parish Council Meeting on Hall Roof (parishioners invited)
Aug. 20/Sat. Church School Conference for NJ Deanery in Skillman
Aug. 21/Sun. Prayers for New Academic Year
Aug. 28/Sun. Special Parish Meeting (12:00p.m.) On Hall Roof
Aug. 29/Mon. Beheading of St. John the Baptist (fast day)
Sept. 01/Thurs. Church New Year Molioben At 7:00p.m. & Ice Cream Party

Praising God through our Church Worship

Our Church has made every part of the day holy by its prayer. The plan of the daily services is based upon the words of David, the psalm writer: "Seven times a day do I praise thee because of Thy righteous judgements." In monasteries there are daily services, where monks and nuns gather in church several times every day to praise God. Though we cannot attend as often as they do, the Church prays for us, too. Bells always announce each service.

The church services follow the order of certain events in the life of Jesus Christ and the Apostles. We remember these events because they are part of the history of our salvation. In the time of Jesus Christ, the day was divided into eight parts which corresponded to the guard duties, or watches, of the Roman soldiers.

Praising God night and day helps build in us an inner attention. Our Lord cautioned us, "Be wakeful and pray, that you may not enter into temptation." (Matt. 26:41) In this way we can keep vigil, watch, awaiting our Lord's Second Coming.

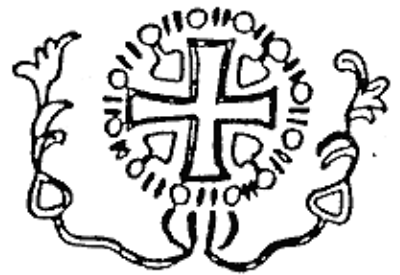
Our day of worship begins in the evening. This follows the tradition of the Old Testament which says in the story of creation: "And the evening and the morning were the first day..." (Genesis 1:5) Following is the chart on the watches, times, the services, and their meanings.

Liturgical Service	Time of Service	Theme of Service	Ancient Roman Time Roman Watch	Modern Time
Vespers	7 P.M.	Creation of the World	Evening Watch	6-9 P.M.
Compline	8 P.M.		Midnight Watch	9-12 P.M.
Midnight Service	12 P.M.		Resurrection	Rooster-crowing Watch
Matins	6 A.M.	Preparation for Christ	Morning Watch	3-6 A.M.
1st Hour	7 A.M.	Creation of the Light of Day	1st Hour	6-9 A.M.
3rd Hour	9 A.M.	Descent of Holy Spirit	3rd Hour	9-12 Noon
6th Hour	9:30 A.M.	Crucifixion of Christ	6th Hour	12 Noon to 3 P.M.
Divine Liturgy	10:00 A.M.	The Mystical Supper		
9th Hour	5:30 P.M.	Death of Christ on Cross	9th Hour	3-6 P.M.

What do the soldier watches and church services have in common?

Practical Tips for Orthodox Living

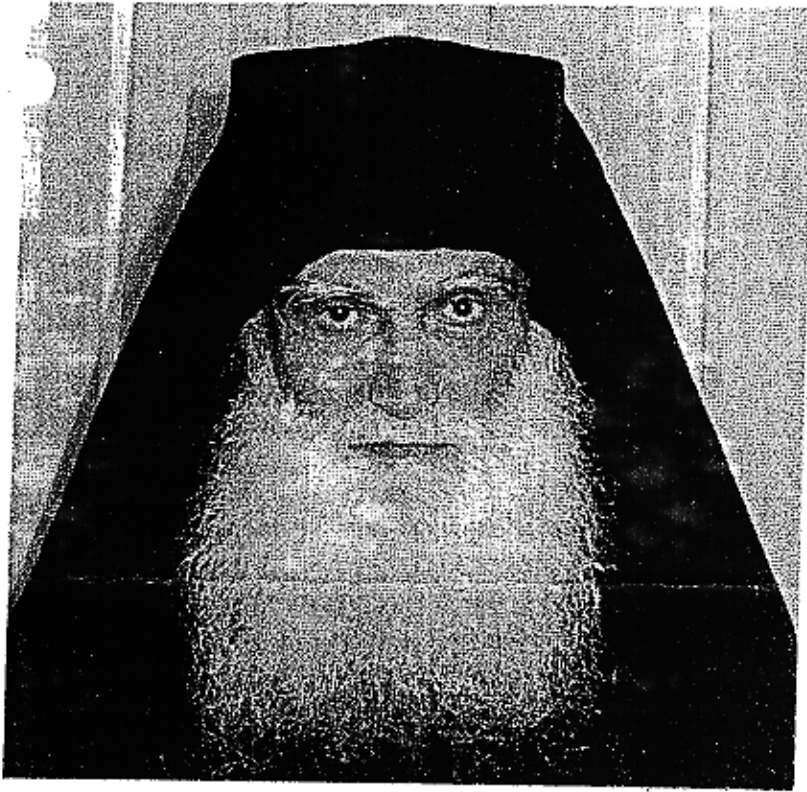
Compiled from *The Shepherd*



General Tips

THE FOLLOWING "TIPS" were sent us by Mother Pelagia of Lesna Convent, who prefaces them with the remark: "Orthodox families train their children from a very early age to acquire religious habits, in some of which I was myself, as a Protestant, brought up." Her first tips are:

- 1) Prayers are said morning and evening, either together as a family or individually.
- 2) A blessing (grace, we called it) is said by the head of the family before a meal, and a prayer of thanks afterwards.
- 3) On entering a room where there is an icon, cross yourself before it and say a brief prayer.
- 4) When leaving one's dwelling, make the sign of the cross over the door and pray for its protection.
- 5) On seeing a priest, abbot or abbess, or even when phoning them or writing to them, always ask their blessing.
- 6) Before going to bed, make the sign of the cross over it and pray for protection during sleep.
- 7) When you hear of anyone's death, immediately say a prayer for their eternal memory.
- 8) If discussing or planning the future say: "As God wills."
- 9) If you offend or hurt anyone, say as soon as possible, "Forgive me," always trying to take the blame yourself
- 10) If something turns out well, say "Praise be (to God)."
- 11) If something turns out badly, if there is pain, sickness or any kind of trouble, say "Praise be to God for all things," since God is all good and, though we might not understand the purpose of these things, undoubtedly they have been permitted by God
- 12) If you begin some task, say, "God help me," or if someone else' working: "May God help you," (How sad that this expression is so perverted in the modern exclamation "God help you!")
- 13) Cross yourself and say a brief prayer before even the shortest journey by car.
- 14) For a longer and more difficult journey, ask a priest to sing a Moleben, failing that, at home say the troparion and kontakion for a journey.
- 15) If there is a possibility of future trouble of any kind, either for yourself or for someone you care for, say an Akathist to the Mother of God.
- 16) When you receive a blessing after prayer, always remember to thank God; if it is a small thing, you may add a prayer of thanksgiving to your daily prayers or make an offering. For matters of greater import, ask the priest to serve the Thanksgiving Moleben. But NEVER neglect to give thanks.



A LETTER TO A SPIRITUAL CHILD FROM A MONK OF MOUNT ATHOS

This letter is from Elder Ephraim of Katounakia on Athos. The Elder spent 65 years on Mount Athos, reposing on February 14, 1998, at the age of 86.

Like many elderly people, he was afflicted with illnesses - ulcers on his legs, loss of eyesight, severe eczema, ischaemic strokes and allergies. In the last years of his life, no standing, lying or sitting position gave him comfort.

Yet, as we see in the letter, the Elder was able to profit from his suffering.

May we also learn to be strong when we are weak and see God's love at work.

You wrote to me that you pray to God to relieve me from all my pains and so, I want to ask you to not pray for me like this. Instead, I want you to plead with God to give me patience, not relief. The Holy Fathers teach us many things but our poor experience teaches us much more, and more powerful things.

So, I confess to you:

Six years ago, I was in the Clerical Hospital in Athens due to my eczema. When I was released I went on a pilgrimage to St. Nektarios, in Aegina. When I knelt and kissed his holy skull I sensed a fine scent emanating from it and I took it to mean that many more afflictions awaited me and this is exactly what happened.

When we returned to Kallithea, Athens, I lay down on the bed to rest and I told Father J. who was with me: 'I feel as exhausted as if a hundred men have thrashed me.'

Ever since, all these years, I have been bedridden; you know all of this.

Many years ago I suffered from a cyst on the coccyx, which was unbearably painful. Due to my long stay in bed my behind hurt very much, they were stinging, which was a sign that sores were about to open.

Those sores were even more painful than the first ones.

I couldn't lie down on my right; the pain was horrible. The wound on my leg, the eczema, was at its worst.

And while in this ocean of affliction, at this dead end, I saw myself completely alone, fighting desperately against those bitter and unbearable waves. I realized that despair had gotten hold of me and suffocated me. Even thinking about this makes me tremble with horror.

I couldn't lie down on my left; the pain was terrible. I tried to lie on my back I couldn't; it hurt too much. 'What should I do? What will become of me? How will I end up?'

I was disturbed and pressed by disgraceful thoughts, terrible ones.

I even thought that God abandoned me.

I said nothing to my brotherhood. Outwardly, I appeared to be calm and peaceful but inside I was experiencing hell itself. That's what I had been taught by my elder: whether we experience heaven or hell we should never externalize it; we should appear impassive.

I was in this state for about six or seven minutes and then it was as if I heard a faint voice, that could barely be heard, telling me: 'That's how God wants you to be' and at once I came to my senses.

I replied to that voice: 'Since this is God's will, let this be blessed. Just give me the patience needed to deal with it.'

I then went, feeling more dead than alive, up to a small oil-lamp hanging in front of the icon of the Theotokos, I took some oil and smeared it twice or three times on the places that hurt most and I was healed.

However, the years went by and I was constantly in pain. Many times I clenched my teeth and stifled my groans of pain. I try to bear the pain, and I cannot sleep.

I believe this was an ordeal sent by God.

And now I move on to my main theme—listen to what I have to say carefully, my dear little teacher.

It's been seven or eight months now since God approached me from the right side. He opened the eyes of

my soul and I realized how much profit I have gained from this wound, how much reward is waiting for me, how much I have gained.

'I thank you God a thousand times.

I will never cease praising You as long as I live in this world; I will never stop chanting to You, kneeling before You, thanking You for this wound that You gave me.

Your boundless love, inconceivably deep and high, was revealed to me by this wound.

Thanks to Your glory - thanks to Your love - thanks to Your compassion - thanks to Your infinite mercy.

Thanks to You - Thanks to You - Thanks to You.

You are hidden there, in that wound.

Did you really love me, this dirt and stink, that much? Me, this dirt, this stink?

What good did I do to make you love me so much that you gave me this wound as a token of Your great love?

This wave of gratitude lasted three days and three nights and then disappeared. After that I was soared with unutterable joy, I was in an ocean of spiritual happiness and other such feelings.

This I keep as a cornerstone, as a bedrock in my various sorrows, in the various afflictions of this bogus earthly life.

And so I tell you that whenever I am in pain, I am always happy deep down inside me. And when my pains are lessened I feel sad. Still, I am not indifferent to their cure.

It's only now that I understand why all the saints were happy about their sorrows. And I also now realize why the highest of the Apostles boasted of his sufferings, his illness, his cross.

And I also realize why St. John Chrysostom praises Job more when he suffered all the ordeals and while he was patient during his afflictions than when in his earlier life when he was righteous and pious and charitable and hospitable.

Now I understand by experience why all the saints suffered various ordeals of affliction and were tested through these whether they love God. God himself says: 'For the gate is narrow and the road is hard that leads to life' (Mt. 7:14).

.....
Our late elder used to tell us that his entire life was a daily martyrdom. He was seldom happy; he was in sorrow night and day, and he was sad, and he cried.

Let me tell you something else as well. I think—at least this is what has been revealed to me—that God offered me a great gift by giving me this wound and these pains. Because the joy has no rewards, but sorrow does. 'Child, remember that during your lifetime you received your good things' (Lk. 16:25).

So, aiming at that reward, I am patient with the help of God. It's true, physically I might suffer, hurt, be in pain, but deep in my soul joy is what I feel.

Still, I don't neglect the care of my wound, with the help of various medicines, and doctors, and diets, and any reasonable way I think I might be cured.

Yesterday, while the Divine Liturgy was being celebrated, a first-class cantor came to our church and chanted. While he was chanting I said to myself: 'Father, you chant and this you offer to God and thus you are happy. I, on the other hand, have nothing but my pain and suffering to offer to God in order to be shown His mercy'.

Whatever each one of us has to offer, this he will offer to God. Still, joy is very different to sorrow, health from illness, day from night.

Since you claim that you love God, wait for the proof of His love, meaning His Cross. This He will give you during this life, this gift, which is His love.

That is how you understand that God loves you: from the sorrows He gives you.

If we truly want to be His disciples, not only in word but also in deed, we must ascend the Cross just as He, our leader, did.

'If any want to become my followers, let them deny themselves and take up their cross and follow me' (Mt. 16:24).

By the cross He means afflictions and tears.

Whatever each one of us has suffered in his earthly life for Christ's sake, will be revealed on Judgement Day.

And blessed will be he who has many sufferings and a heavy cross to reveal.

May God forgive me for this verbosity of mine.

Blessed be His name now and forever.

With paternal wishes,
Father Ephraim from Katounakia
July 20th, 1989

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