

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 5, 2018

SUNDAY/AUGUST 5

10th Sunday After Pentecost

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Food Basket Day/Coffee Hour
5:30p.m. Vigil with Blessing of Fruits;
Confessions

MONDAY/AUGUST 6

Transfiguration of our Lord (One of the "12 Great Feasts")

9:10a.m. Hours; 9:30a.m. Divine Liturgy
with Blessing of Fruits

WEDNESDAY/AUGUST 8

7:00p.m. Vespers; Confessions

THURSDAY/AUGUST 9

St. Herman of Alaska

7:40a.m. Hours; 8:00a.m. Divine Liturgy

SATURDAY/AUGUST 11

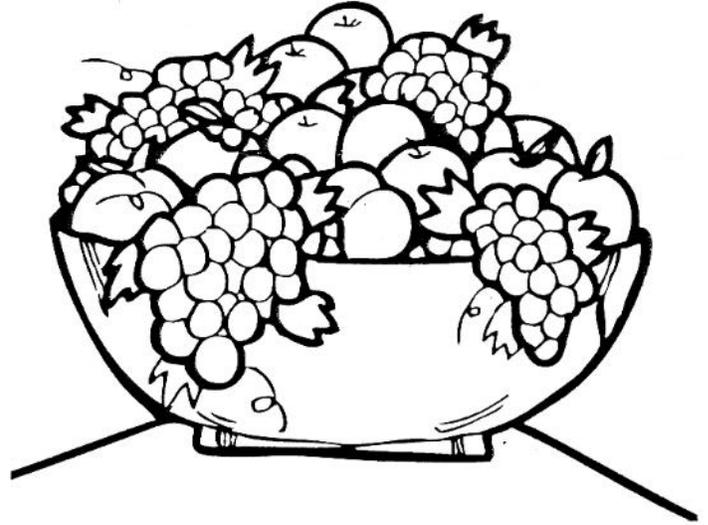
St. Spyridon the Wonderworker

9:30a.m. Akathist to St. Spyridon; Confessions
3:00p.m. Confessions
5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 12

11th Sunday After Pentecost

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



Dormition Lent Modifications

Aug 05/Sun.	wine & oil
Aug.06/Mon.	fish, wine & oil
Aug.07/Tue.	wine & oil
Aug. 08/Wed.	-
Aug. 09/Thur.	fish, wine & oil
Aug. 10/Fri.	-
Aug. 11/Sat.	wine & oil
Aug.12/Sun	wine & oil
Aug.13/Mon.	fish, wine & oil
Aug.14/Tue.	wine & oil
Aug.15/Wed.	fish, wine & oil



ON EFFORT

Saint Theophan the Recluse

Nothing comes without effort. The help of God is always ready and near, but is given only to those who seek and work, and only to those seekers who, after putting all their powers to the test, then cry out with their whole heart: "Lord, help us!"

Offerings Week of August 5

Relics Candle: for parishioners; in honor of St. John of San Francisco; in memory of Ivanna; in memory of Michael, Justina, Rosalie, Anastasia, Eva, Panteleimon & Ivanna.

Olive Oil: in memory of Bocai and Sarchisian families; for the health of soul and body of Theodoti.

Flowers: in memory of Eleanora; for the blessings of the feast.

Litya Breads: for the health of Katherine.

Synodicon: Memory Eternal!

Aug. 06, 1943 Sarafina Spak
Aug. 06, 1946 Jacob Russaway
Aug. 06, 1974 Artem Kuchner
Aug. 06, 1989 Andrew Gavlick
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 Kulwisnky
Aug. 11, 1967 Andrew Hriniaik
Aug. 11, 1974 Alexander Kozich
Aug. 11, 1995 Joseph Kulina
Aug. 11, 2003 Anna Pozgay
Aug. 11, 2017 Constantin Stepan

Coffee Hour Schedule

Dormition Lenten Foods: Aug. 1-14

Aug. 05 Peterson, Bakaletz, Mattei,
Erkman & Stone
Aug. 12 Kita, Nevitt, Turri, Torrisi
& Kachek

Counters Schedule

Aug. 05 Rebecca Oliver & Ekaterina M.
Aug. 12 Ciprian C. & Jill P.

Ushers Schedule

Aug. 05 Timothy S. & Peter B.
Aug. 12 Jerome S. & Adrian M.

Readers Schedule

Aug. 05 John Z. / Aug. 12 Austin K.

OCMC – Orthodox Christian Mission Center – Health Team to Guatemala – November 9-18, 2018

Our parish is happy to have one of our parishioners participate in this Mission Work, Lisa Keller. If you wish to help defray the cost of travel you may make a donation for this team member by name at www.ocmc.org/donate (Guatemala November Health Team) or directly to Lisa.

The Holy Dormition Lent – Aug. 1-14

This is one of “the Four Lents” of the year. This two week fast is a time of repentance to prepare us to celebrate the Repose, Burial, Resurrection and Ascension of the Mother of God. A fast is observed from meat, dairy, fish, wine and oil. Your Parish Wall Calendar indicates days when the fast is mitigated.

For those that regularly receive the Holy Gifts at the Divine Liturgy, if you have not been to Confession anytime after Pascha (April 8th), you must go to Confession in the month of August to continue to approach the Chalice. This discipline is for both adults and children of Confession age.

The Calendar

Aug. 15/Wed. *Dormition of Theotokos* and the Blessing of flowers
Aug. 19/Sun. Prayers for New Academic Year
Aug. 25/Sat. Church School Teachers Conference in Paramus
Aug. 26/Sun. Question & Answer Period
Aug. 29/Wed. *Beheading of the Baptist (Fast)*
Sept. 01/Sat. *Church New Year*

Summer Vacation Check List

- Pack an icon and prayer book.
- Book for spiritual reading.
- Observe the Fasting Days of Wednesday and Friday and the days of the Dormition Lent (Aug. 1-14).
- For Sundays, locate Orthodox Church.
- Make your parish offerings before you go.
- Ask for a Prayer of Travelers.
- Find and seek Jesus Christ Everywhere.
- Witness to Christ by your speech & actions
- Be thankful to God for All Things!

ON THE FEAST OF TRANSFIGURATION

By St. Anastasius the Sinaite

St. Anastasius was a priest and abbot of Mt. Sinai. His zeal for true faith led him to travel through Egypt, Arabia, and Syria to combat the errors of the Acephalites and Eutychians. His writings show not only a thorough command of Holy Scripture and a wide knowledge of the writing of the Church Fathers and other Christian writers, but also classical erudition and a solid grounding in Aristotelian philosophy. Of his prolific output the most important works are Guide Against the Acephalites and Answers to Questions.

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of his Father. "Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with

the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and – I speak boldly – it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John.



Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: Lord, it is good for us to be here.

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?

Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: It is good for us to be here – here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: Today salvation has come to this house. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.

Why a Fast for Dormition?

by Daniel Manzuk

from *The Word*, June 2008 (<http://www.antiochian.org/sites/default/files/JUNE2008WORD.pdf>)



It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it.

Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one

thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ’s retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

When the assumption of thine undefiled body was being prepared, the Apostles gazed on thy bed, viewing thee with trembling. Some contemplated thy body and were dazzled, but Peter cried out to thee in tears, saying, I see thee clearly, O Virgin, stretched out, O life of all, and I am astonished. O thou undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve thy people unimpaired.

(Sticheron after the Gospel, Orthros)

OUR PERSONAL PRAYER

“Enter eagerly into the treasure-house that lies within you, and so you will see the treasure house of heaven: for the two are the same, and there is but one single entry to them both. The Ladder that leads to the Kingdom is hidden within you and is found in your own soul. Dive into yourself and in your soul; you will discover the rungs by which to ascend.”

(St. Isaac the Syrian)

Our path to God is a process in which we are being *divinized*: given to share in the divine nature. It **begins** in the Holy Mysteries of Baptism and Chrismation and is nourished in the Mysteries of the Eucharist and Repentance. We **“become what we are”** in the Church through a *“public life”* of worship, fellowship and service; and in the depths of our hearts through a *“secret life”* of prayer, fasting and sharing – all the while engaging in a *“spiritual warfare”*: the life of repentance.

Our Personal Life in Christ



The Christian life is meant to be one of ever-deepening communion with God: ***“And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent”*** (John 17:3). We affirm the **communal** side of this relationship in the Church. We worship together, support one another and serve in the Body of Christ. We recognize a **more personal** dimension of our life with God through prayer, fasting and almsgiving.

Without a personal relationship with God, our liturgical worship tends to become more tedious and our interaction with others less easily endured. Fueled by an intimate communion with the Lord, our public activities are energized and reflect this living relationship with Him.

God deals with each believer in a personal way, so our relationship with Him is traditionally expressed in ways known only to God and our **elder or spiritual guide**. With the help of such a person – most commonly a priest, monk or nun who deeply knows God from personal experience and who knows us and our life’s challenges – we learn to grow in our life with God through exercises of Christian living appropriate to our circumstances and spiritual development.

In our personal prayer we consciously express the personal bond we have with God by:

- ✘ **Formal prayers** compiled in prayer books over the centuries and expressing what believers have learned about communion with God.
 - ✘ **Spontaneous prayer** expressing our feelings and needs of the moment with the confidence of a child of the Father.
 - ✘ **Unceasing prayer**, through the Jesus Prayer, to remind us that we are continually in the presence of God.
 - ✘ **Wordless Prayer**, expressed in reverences, prostrations, honoring the icons.
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All prayer, whether communal or personal, expresses one of the following sentiments:

- **Adoration** – We acknowledge the glory of God, recognize His greatness, and confess His holiness. “*We praise You, we bless You, we adore You, we glorify You, we give thanks to You for the splendor of Your glory*” (Great Doxology)
- **Contrition** – We admit our unworthiness in the presence of the Holy One like Simon Peter: “*Depart from me, Master: I am a sinful man*” (Luke 5:8) or the Publican in the parable: “*God, be merciful to me, a sinner*” (Luke 18:13).
- **Thanksgiving** – We express our gratitude for the gifts of life and for the gifts of eternal life: “*for all the blessings both known and unknown, manifest and hidden which have been lavished upon us*”(Divine Liturgy of St John Chrysostom).
- **Supplication** – We ask the Giver of all good gifts for our needs, as He taught us: “*But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well*” (Matthew 6:33).

We are urged to set aside **specific times for prayer** in the midst of our daily activities: “*In the evening, in the morning and at midday we sing to You, we bless You, we give thanks to You...*” (Vespers Prayer). Determine with your spiritual guide the best time to observe your **Rule of Prayer** (the minimum daily prayer which you commit yourself to observe) according to your family or work responsibilities and your personal disposition (early riser, night person). Then resolve to give God the best part of the day He has given you.

“Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (1 Thessalonians 5:16-18).

How can we pray without ceasing? Early Fathers developed the method of continually repeating a brief prayer, such as the **Jesus Prayer**, “*Lord Jesus Christ, Son of God, have mercy on me a sinner,*” until it becomes part of a person’s subconscious. Frequent repetition of this prayer, which is both adoration and contrition, can bring us to the continual remembrance of the presence of God, once the name of the Lord Jesus descends into the depths of the heart. Discuss with your spiritual guide how best to enter into this prayer.

“I implore you, brethren, never to break or despise the rule of this prayer. A Christian when he eats, drinks, walks, sits, travels, or does any other thing must continually cry: ‘Lord Jesus Christ, Son of God, have mercy on me.’ ... Do not estrange your heart from God, but abide in Him; and always guard your heart by remembering our Lord Jesus Christ, until the name of the Lord becomes rooted in the heart and it ceases to think anything else” (St John Chrysostom)

Remember:

- **Listening** is the first step in communication: “listen” to God speaking in Scripture as part of your rule of prayer.
 - God **always answers** prayer; sometimes the answer is “No” or “Not yet.”
 - Authentic prayer **supposes that we forgive** one another: “*forgive us our trespasses as we forgive...*”
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