

SS. PETER & PAUL ORTHODOX CHURCH
605 Washington Ave., Manville, NJ 08835
voice: 908-685-1452 / fax: 908-685-1074
email: frjames@ssppoc.org
website: ssppoc.org

January 21, 2006

SUNDAY/Jan. 21st (Tone 7)
Zacchaeus Sunday; St. Maximus the Confessor
"Sanctity of Life Sunday"

9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy; Coffee Hour
2-4:30p.m. Winter Dance Party

TUESDAY/JAN. 23rd

7:00p.m. Compline with Akathist to **St. Xenia of Petersburg (Jan. 24th)**

SATURDAY/JAN. 27th

Translation of the Relics of St. John Chrysostom

9:30a.m. Akathist to St. John Chrysostom;
Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JAN. 28th (Tone 8)

Sunday of the Publican and Pharisee;
New-Martyrs and Confessors of Russia

9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy; Coffee Hour
Church School (Youngsters)
Question & Answer Period at Coffee Hour

Fasting Days: Wednesday (Jan. 24th) and Friday
(Jan. 26th)

Fast-Free Week: There is no fast on Wednesday
(Jan. 31st or on Friday, Feb. 2nd)

The Lenten Triodion: Jan. 28th thru April 7th
Ten weeks before the Holy Pascha (April 8th this year), the hymn book known as the "Lenten Triodion" is used for the first time on the Sunday of the Publican and Pharisee. This is the "First Alert" that the time of the Great Lent – the Season of Repentance – is coming. There are 3 weeks of Pre-Lent and 7 weeks of Great Lent. Pure Monday, Feb. 19th is the first day of the Great Lent.



Our Lord and Savior Jesus Christ

Contemplate the Lord Jesus as the Bread of Life: "I Am the Bread of Life" (John 6:48)

- 1) As the Bread by which the soul is nourished and lives;
- 2) As the Bread by which the mind is nourished and enlightened;
- 3) As the Bread by which the heart is nourished and ennobled.

Contemplate the Lord Jesus as the Vine: "I Am the true Vine" (John 15:1)

- 1) As the Vine from which have spouted numerous fruitful branches in the persons of the saints;
- 2) As the Vine Who with His sap, that is, His Blood, waters and feeds all the Branches with Himself;
- 3) As the Vine from Whom I too should not separate the branch of my life.



2007 Sanctity of Life message of His Beatitude, Metropolitan Herman

Article posted: 1/11/2007 4:24 PM

My dear brothers and sisters in Christ,

As we gaze upon the icon of the most Holy Mother of God and our Savior, we are reminded of the truths in which our faith as Orthodox Christians is rooted: the One Who is Life Itself emptied Himself and took on our human nature, that we might become partakers of His divine nature.

The Holy Virgin gave birth in time and space to the eternal God, Who came into the world to free us from sin, death, and corruption. He took on our human nature to transform us, to reconcile us to the Father, and to restore in us all that had been lost through the devil's deceit. All creation rejoiced, as we sing during the Liturgy of Saint Basil the Great, as God "made her body into a throne, and her womb more spacious than the heavens."

The icon of the Mother of God, however, reveals another truth. The Mother of God tenderly embraces her Son, caressing Him as He clings to her. Like all mothers, she protects her child from every harm and danger. She reassures Him with the same maternal love every mother offers her child. Recognizing Him as God's greatest gift to the world, she lovingly and selflessly accepts her duty to defend this precious gift of Life Itself, regardless of the costs or consequences.



The "Kasperovskaya" Icon of the Most Holy Theotokos

Sadly, the culture in which we live seems to have forgotten that life is a gift from God -- the very God Who all too often is not acknowledged as the Source of Life, if acknowledged at all. Abortion on demand, branded as a "human right," remains the law of the land and a blatant denial of the very image of God in which all human life is created. Hastening the death of the elderly or terminally ill under the deceptive guise of "pain management" and "death with dignity" is hardly an isolated event today. Sacrificing human life in the name of freedom or as a means of "protecting" society from "criminal elements," has become an accept fact. The very thought of life as a sacred gift and the possibility of repentance is shunned outright among the "enlightened," who deem any connection whatsoever between creation and its Creator as "politically incorrect." Our society trumpets its commitment to ensuring "life, liberty, and the pursuit of happiness." Yet we, as people of faith, cannot blind ourselves to the fact that society has not only embraced the "culture of death," but has sadly perfected it -- at the expense of those created in God's image, not the least of which are the millions of innocent unborn children upon whom the death penalty has been proclaimed for no reason other than they exist.

I call upon you to join me in praying that our society, like the prodigal son, will come to its senses and experience a collective repentance. Let us pray that everyone, from civic and religious leaders to common citizens, will bravely denounce the culture of death that surrounds us and embrace life -- in the womb, beyond the tomb, and at every point in between -- as a sacred gift from God that must be protected by all means. If we, as people of faith, truly believe that we possess the fullness of revealed truth, then it is our duty -- rather, our divine calling -- to proclaim, in our words and actions, the truths of which the icon of the Mother of God and Our Savior reveals to us. We cannot wall ourselves off from the society in which Our Lord has planted us. While we are not "of the world," as Saint Paul reminds us, we are nevertheless "in the world" -- just as Our Lord, in the very midst of the world, proclaimed its salvation.

May He Who is Life Itself open our eyes, our hearts, our minds, and our lives to His presence in this world, and may He strengthen us to proclaim the precious gift of life that finds its life in Him.

With love in Christ,

+ HERMAN
Archbishop of Washington and New York
Metropolitan of All America and Canada

OCA News

Address:

PO Box 675
Syosset, NY
11791-0675

Office:

516-922-0550

Fax:

516-922-0954

Email:

info@oca.org

Web:

www.oca.org

© 2006 OCA
All rights reserved.

Annual Parish Meeting – Feb. 11th

At 12:00p.m. If necessary – due to weather – the meeting will be held on the following Sunday, Feb. 18th at 12:00p.m. All reports to be presented should be submitted to the rector no later than Jan. 31st.

Icon Print Box on Vestibule Stand – Next Sunday, Jan. 28th is Last Day

For the month of January only, a box may be found on the vestibule stand for icon prints from your calendars, Christmas cards and other sources. Icon prints should not be disposed of as general printed materials.

Choir Director Position Open

Our parish is presently engaged in a search for a choir director. Any suggestions of persons or other ideas about the choir may be addressed to either Fr. James or Deacon Paul.

Memorial Service

For Nicholas Chabra (40th Day – Jan. 29th) and For John Macinko, Monday, Jan. 29th at 6:30p.m..

Offerings for the week of Jan. 21st

Olive Oil – for the health of Amanda Sarah Kita (birthday); in memory of Emilia; in memory of Joan; for the health and thanksgiving of Laurentiu & Liliana; in memory of Michael.

Wine - for the health of Vincent and David; in memory of Joseph; for the health of Timothy & Timothy (namesday);

Flowers - for the health of Maria (namesday).

Namesday Greetings

St. Timothy/Jan. 22nd: Timothy Smith, Timothy Gorbatak;

S. Xenia/Jan. 24th: Xenia Bodenchuk;

St. Maria/Jan. 26th: Maria Torissi;

Many Blessed Years!

The Parish Synodicon: Memory Eternal!

Nicholas Chabra (40th day – Jan. 29th)

Anna Wasitowski (40th day – Feb. 7th)

Jan. 22, 1923 Tarasius Lasin

Jan. 23, 1936 Paul Dzioba

Jan. 24, 1960 John Lapa

Jan. 24, 1963 Fr. Stephen Podlusky
(Rector 1917-1918)

Jan. 24, 1976 Jacob Mogilevsky

Jan. 24, 1985 Anna Putyrsk

Jan. 25, 1976 Simon Leich

Jan. 26, 1975 Fr. Constantine Suchostovsky
(Rector 1917)

Jan. 26, 1982 Joseph Wilhousky

Jan. 27, 1937 Helen Popko

Jan. 27, 1972 Mary Sandago

Jan. 27, 1987 Alexander Kulina

The Saturday Evening Service- 5:30p.m.

Is the “first” service of Sunday, as in accordance with the Bible, the day starts “at evening.” A vigil is held normally on each Saturday. Be mindful when reading the weekly bulletin “what” kind of service is held:

1) Vigil – which is Vespers and Matins. The Vespers being about 40 minutes and the Matins starting about 6:10p.m. and ending **7:30p.m.** followed by Confessions.

2) Vespers and Compline. The Vespers being about 40 minutes and the Compline starting about 6:10p.m. and ending **6:40p.m.** followed by Confessions.

Easter Candy Sale

Is presently under way. Each household is receiving an order form. Extra order forms will be found on the vestibule stand. Pascha and Western Easter are the same date this year, April 8th. For more information please see Sandy Filippini.

The Blessing of Homes

Is taking place presently thru Feb. 11th. If you wish to have your home blessed, please make arrangements with Fr. James.



Why Do We Bless Homes on Theophany with Holy Water?

Some time ago, when I was a young priest, I was giving catechism classes to inquirers into holy Orthodoxy, when the topic of water blessing and the blessing of homes at Theophany came up. I explained it to them like this. This world, this creation, is in captivity; it is enemy held territory. The evil one, having enslaved all of creation at the fall, has laid claim to every nook and cranny of this earth. And for a while it looked as though he might be able to hold onto it. But then he reached too far and attempted to enslave the Master of All and to bind Life with the chains of death, and his power was broken. But creation is still fallen, it is still contested land in the spiritual battle. St. Paul has written: "For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Romans 8: 19-23.)

We Christians, the children of God, are engaged in this struggle as co-workers with Him, to reclaim fallen nature for the Kingdom. We often think about this in terms of our own salvation, but the Church, addressing all of creation in a holistic manner, also reaches out and reclaims a bit here and a bit there of creation in general. We do this in order that we might restore the usefulness of creation for working out our own salvation. Hence we bless everything, including our homes, and by blessing them, we reclaim them for the Kingdom of God.

There are few things more vital to our lives than our homes. In our homes we pray, we work, we talk to others, we order our lives, we rest, we work out our problems, etc. What more important place to reclaim for the Kingdom of God - or is it better to continue living in a place which is occupied by the enemy? For the most effective working out of our salvation, we must drive the enemy out of our homes, and keep him at bay by our prayers, our righteous life, and the annual sprinkling by Holy Water at Theophany.

Q. When should I drink of holy water?

A. When you feel a spiritual need. That is when you find yourself strongly tempted; feel in an evil way; about to set forth on a journey; will miss the divine services; before a difficult encounter, in illness; afflictions, etc..

It is the custom of some pious people to take a drink of holy water the first thing every day before they eat or drink anything else (not on days when they receive Holy Communion).

Q. Where should I keep the Holy Water?

A. Some keep the holy water in their Icon Corner and others in the refrigerator.

Q. Is it alright for the holy water to fall on the ground?

A. Yes, it is meant to be sprinkled on people, places and things in a generous manner.

Q. Does holy water have magical powers?

A. No. But it is matter that is "spirit-bearing," which brings the blessing of God, cleansing, healing and acting for every purpose that is expedient.

Q. Where can I get more holy water?

A. At church. Lesser Blessings of Water take place throughout the year. Holy Water is meant to be used often (if not daily) but always with faith and prayer.





Everything Jersey

The Star-Ledger

Metuchen Diocese is the first to build Catholic crematory

Wednesday, January 17, 2007

BY JEFF DIAMANT
Star-Ledger Staff

Despite the Catholic Church's preference for burial, the Metuchen Diocese will break ground today on the first crematory in the United States to be built by a diocese.

Diocesan officials say the crematory, at Holy Cross Burial Park on the borders of East and South Brunswick, will open by year's end.

Within the last decade, more and more Catholics have opted for cremation, reflecting an overall trend in American society. The increase has come as more Catholics have become aware of the change in church law, according to theologians and funeral directors.

After forbidding cremation for centuries, the church began allowing it for Catholics in 1963, while maintaining a strong preference for burial.

"This is what's happening today. This is the reality. It is the wave of the future," said Bishop Paul Bootkoski of the Metuchen Diocese, which has 600,000 Catholics in Hunterdon, Somerset, Middlesex and Warren counties. "We're going along with what our Catholic population is looking for."

Cremation rates in the United States have risen from 20 percent to 30 percent since the mid-1990s, according to the Cremation Association of North America. The association projects that by 2025, the rate will be 50 percent.

Government statistics do not count by religion, but Russell Demkovitz, director of cemeteries for the Metuchen Diocese, said more than 100 funerals at Holy Cross last year were for people cremated at New Jersey's approximately 30 existing crematoria. He estimated that 15 percent of Catholics across the state were cremated last year.

The diocese's decision to build a crematory came about because of this increased demand, and because money from cremations – after the crematory is paid off several years from now – can help support the cemetery, Demkovitz said.

He acknowledged the diocese had to consider a delicate issue before it decided, two years ago, to go ahead with the project.

"We had to answer, 'If we do build a crematorium, will that look like we're pushing cremation and not following the guidelines of church?'" he said. "The answer is, categorically, no. We're still in line with the fact that the full body is preferred."

Catholics are more likely to choose cremation for the same reasons as non-Catholics, said Mark Smith, president of the Cremation Association of North America, citing the lower costs compared to burials; the widespread, if off-the-mark, feeling that space is limited for burials, and the increased mobility of senior citizens.

"We're living longer, and as we are a transient society, there's less and less long-term ties and connections to the communities where people live where the death occurs," he said.

The Catholic Church's previous prohibition on cremation was never meant to imply that someone who is cremated couldn't go to heaven, according to Christian scholars. The church has not opposed cremation after disasters like earthquakes with mass casualties, when individual burials would be impractical, said Monsignor Robert Wister, a professor of church history at Seton Hall University.

Rather, the original ban was designed to counter pagan practices viewed as anti-Christian, Wister said.

"The Romans cremated, and for them, that was symbolic that life was completely ended, that there was no afterlife," he said. "Early Christians avoided cremation because of the connection with the Roman view. ... It was associated with a denial of resurrection and afterlife."

It also fell into disfavor because Jesus was not cremated, and out of a belief the body was a home for the Holy Spirit that should be respected, he said.

Until 1997, the church wanted cremations to take place after a funeral Mass, so the body could be present for that rite. Then the Vatican granted permission to allow funeral Masses with the ashes present.

Ashes of cremated Catholics are supposed to be preserved afterward as a body would be kept – in a mausoleum or buried in a cemetery – and not scattered or in an urn in someone's living room. To this day, church law forbids cremation "chosen for reasons which are contrary to Christian teaching."

The crematory at Holy Cross will be built in the back of the 200-acre cemetery, which opened in 1970 and has about 7,000 people buried there. About 900 people are buried, entombed, or have ashes placed in niches at the cemetery each year.

The 4,000-square-foot crematory will resemble a funeral home from the outside. The inside will include a chapel and viewing area where family members can watch a body be put into the retort – where the body is actually cremated – but will not be able to watch the cremation itself.

The \$600,000 crematory also will be available for non-Catholics: "In order for this to make sense financially, we will have this open to non-Catholics," Demkovitz said.

Three other Catholic cemeteries – in San Antonio, Texas; Oakland, Calif.; and Detroit – have crematoria that were already built on nonsectarian cemeteries when Catholic dioceses bought them, Catholic cemetery directors said.

Jeff Diamant may be reached at jdiamant@starledger.com or (973) 392-1547.

Orthodox Christians and Cremation

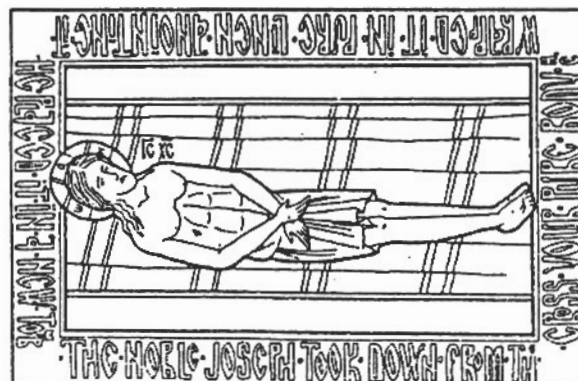
The witness of how the Body of our Lord Jesus Christ was treated, as well as that of the Holy Theotokos, the Ever-Virgin Mary, makes clear the honor, respect and love given to the human body. The holy relics – the physical remains of the saints reveal that the body even after the soul has left it, is to be considered with due honor and may at times be incorruptible.

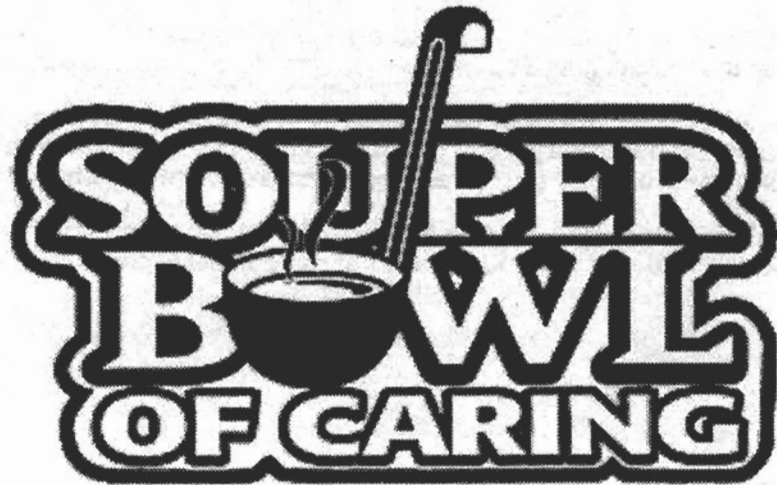
Cremation has never been a practice of the Orthodox Church and is forbidden.

Cremated remains are not to be brought into the church for services or for any other reason.

Funeral services over cremated remains are forbidden.

Cremated remains may not be buried in the parish cemetery.





SUNDAY, FEBRUARY 4, 2007

Help Our Parish Become Souper Bowl Champions!

On Super Bowl Sunday, Feb. 4, 2007, team up with our parish's youth to help the needy in our community and around the world. Help our team in the "Souper Bowl of Caring" by bringing one dollar and a canned good with you to Liturgy. Please support this effort and help our parish become Souper Bowl Champions!



International Orthodox Christian Charities
P.O. Box 630225 • Baltimore, MD 21263-0225
Toll-Free: (877) 803-4622 • Fax: (410) 243-9824
Internet: www.iocc.org

TWO SUNDAYS: JAN. 28TH & FEB. 4TH

*** a can of food (or more) for the local food pantry**

*** a \$1.00 (or more) for our local pregnancy aid center**

*** a basket for them is in the church vestibule**

Here is what your monetary contribution on Souper Bowl Sunday can do to help needy children and families served through International Orthodox Christian Charities (IOCC)

\$100 - Help Children During Emergencies

Your gift of \$100 can help turn a time of crisis into a time of action for children in need. When disasters strike, IOCC responds quickly to provide emergency relief assistance (including basic food items), supply medical equipment and support local community organizations. Your gift of \$100 could buy a winter clothing package, a children's food parcel and a family hygiene parcel for those in urgent need of help.

\$250 - Support Youth Education Programs

Your gift of \$250 can help provide a brighter future for children enrolled in IOCC's youth education programs throughout the world. These programs allow children to participate in educational, recreational and cultural activities in a safe environment. Additional programs train at-risk students in computer literacy, enabling them to learn skills for future job opportunities.

\$500 - Provide School Lunches To Less Fortunate Children

Your gift of \$500 can provide an entire elementary school with hot lunches for a week, encouraging underprivileged children to stay in school. IOCC's school lunch programs provide well-balanced meals to help children concentrate in class and learn to their full potential. In addition to nutritious meals, the students receive instruction in good health and hygiene habits.

\$1,000 - Support Agricultural Projects Which Help Children In Rural Areas

Your gift of \$1,000 can help farmers provide fresh fruits, vegetables and milk to children living in remote areas of poorer countries. With your donation, IOCC's agricultural projects could purchase tractor attachments, garden tools and seed packets as well as livestock such as cows and chickens for rural farmers. These programs make possible food, employment and income to families in need while encouraging self-sufficiency and independence.



IOCC is a humanitarian aid organization of Orthodox Christians. Since 1992, IOCC has provided more than \$226 million in program services to people affected by poverty, war and natural disasters throughout the world. The examples above represent current programs administered by IOCC in various countries worldwide. Donations received by IOCC through the Souper Bowl of Caring will be used where needed most to begin helping people immediately. For more information, visit us on the Internet at www.iocc.org or call us toll-free at 877-803-4622.