

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF FEBRUARY 10, 2008**

**SUNDAY/FEBRUARY 10th**  
**37<sup>th</sup> Sunday After Pentecost**  
**Sunday of Zacchaeus**  
**(Tone 4)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School; Coffee Hour  
Teen Discussion

**MONDAY/FEBRUARY 11th**  
7:00p.m. Vespers

**TUESDAY/FEBRUARY 12th**  
**Iveron Icon of Theotokos**  
**St. Alexis of Moscow**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
7:00p.m. Compline  
7:30p.m. Informal Discussion at Rectory

**SATURDAY/FEBRUARY 16th**  
9:30a.m. Akathist; Confessions  
5:30p.m. Vigil; Confessions

**SUNDAY/FEBRUARY 17th**  
**Sunday of the Publican & Pharisee**  
**(Tone 5)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School; Coffee Hour  
12:00p.m. Annual Parish Meeting

**Fasting Days**

There is no fasting this week on any day of this week of Feb, 17<sup>th</sup>-23<sup>rd</sup>.



**AN INSTRUCTION OF ST. THEOPHAN**  
**THE RECLUSE (+1894)**

**The 3 Stages of Prayer**

The **first stage** is bodily prayer, with reading, standing and prostrations. If the attention wanders, the heart does not feel and there is no eagerness; this means there is no patience, toil or sweat. Regardless of this, set your limits and pray. This is active prayer.

The **second stage** is attentive prayer: the mind gets use to collecting itself at the hour of prayer, and says with all awareness, without being stolen away. The attention blends with the written words and repeats them as its own.

The **third stage** is prayer with feelings – the attention warms the heart, and what was thought with attention becomes feeling in the heart. In the mind was a compunctionate word, in the heart is compunction; in the mind – forgiveness, in the heart – a feeling of its necessity and importance. This is the summit of prayer's development: while standing in prayer, to go from feeling to feeling.

### ***Inclement Weather & Cancellations***

Cancellations will be posted on the parish website at least one hour before the scheduled time. You may also call Fr. James (908-685-1452) or Mary Holovach (908-725-8978) to find out about cancellations before you set out.

### ***Easter Candy Sale – February Month***

Order forms have been distributed and may also be picked up at the church vestibule stand and in the hall office. Please return your orders no later than Sunday, Feb. 24<sup>th</sup>.

### ***Namesday Greetings***

St. Charalampus/Feb. 10<sup>th</sup>: Charles Dunaenko  
St. Valentina/Feb. 10<sup>th</sup>: Valentina Gorbunova  
St. Theodora/Feb. 11<sup>th</sup>: Theodora Combs,  
Jennifer Fetchko;  
Many Blessed Years!

### ***Informal Discussion***

Will be held on the Tuesday evenings of this month from 7:30p.m. to 8:30p.m. at the parish rectory. This is an opportunity for you to ask, listen, share, comment, etc. on matters of the Faith and life in general.

### ***Spaghetti Dinner – Sunday, March 2nd***

This dinner will be held at our parish center by the Ways & Means Committee from 12:00noon to 2:30p.m. Reserve the date. At the dinner, you may purchase pirohi (not cooked) to bring home.

### ***Boiled Wheat Sought***

For the General Memorial Service to be held on Friday, February 29<sup>th</sup> at 7:00p.m. (for Meat-Fare Memorial Saturday).

### ***The Lenten Triodion***

The liturgical book that governs the season of Pre-Lent (3 weeks) and Great Lent (7 weeks) begins next Sunday with the Commemoration of the Publican & Pharisee. It is the “announcement of the forth-coming season of repentance.”

### ***Parish Synodicon – Memory Eternal!***

Feb. 27<sup>th</sup> (40<sup>th</sup> Day) Lydia Seman  
Feb. 11, 1993 Josephine Hriniaik  
Feb. 12, 1972 John Wislosky  
Feb. 12, 1988 Xenia Fedarka  
Feb. 13, 1929 Gregory Stepaniuk  
Feb. 13, 1948 Christian Kozar  
Feb. 13, 1957 Clement Mc Closkey  
Feb. 13, 1970 Alexander Pawlik  
Feb. 15, 1929 Moses Korenchik  
Feb. 15, 1998 Helen Russo  
Feb. 15, 1999 Zollie Pituch  
Feb. 16, 1928 Athanasius Barna  
Feb. 16, 1954 Abraham Yashuk



### ***Parish Educational Classes***

Teen Discussion Group (high school students) a brief 20 minute informal discussion to be held on the 2<sup>nd</sup> Sunday during the Coffee Hour.

Class A (K thru 3<sup>rd</sup> grade) on the 1<sup>st</sup> and 3<sup>rd</sup> Sundays during Coffee Hour.

Class B (4 thru 8 grade) on the 1<sup>st</sup>, 2<sup>nd</sup> & 3<sup>rd</sup> Sundays during Coffee Hour.

General Question & Answer Period on the 4<sup>th</sup> Sunday during Coffee Hour.

No classes on the 5<sup>th</sup> Sunday of the month.

### ***Annual Parish Meeting – Feb. 17th***

On this Sunday at 12:00p.m. the Annual Parish Meeting will be held. (If necessary, the make-up date will be Feb. 24<sup>th</sup>.) Please read the reports this week prior to the meeting. The scheduled length of the meeting is for one hour.

### ***OCA Mission Appeal Envelope***

In the month of February, a special collection is taken for the benefit of mission work in the USA. These funds will be distributed directly by our parish to our OCA Mission parishes of Christ the Saviour in Delaware (Fr. John Parsells) and St. Maximus the Confessor in Denton, Texas (Fr. Justin Frederick). Please be generous in your support.

### ***Parish Council Members Sought***

For new term of office. Please recommend names to Fr. James or Peter Bakaltez.



## THE GOOD TURKISH JUDGE

From the Life of the Elder Hieronymos of Aegina (+ 1966)

Shortly before World War I, a Turk visited Fr. Hieronymos' humble hermitage. The Turk told the Elder that his master, a judge, had sent him to invite the Elder to his house.

The Elder became a little worried. He was not accustomed to receiving invitations to "social receptions," and his mind began to suspect that he might experience some evil or temptation. However, he prayed to God and followed the Turkish servant.

On their arrival at the judge's large home, the judge himself welcomed him - with much warmth, as a matter of fact. They sat on a great divan and the judge began the conversation:

"*Efendi papa*, I am a Turk, a Moslem. From the salary I receive, I keep whatever is necessary for my family's support, and the rest I spend on alms. I help widows, orphans, the poor; I provide dowries for impoverished young women so that they can get married, I help the sick. I keep the fasts with exactness; I pray and, in general, I try to live a life consistent with my faith. Also, when I sit in judgment, I strive to be just, and never take a person's position into account, no matter how great he is. What do you say? Are all these things that I do sufficient for me to gain that Paradise that you Christians talk about?

The Elder was impressed by all that the Turkish judge told him, and he immediately brought to mind the Roman centurion Cornelius mentioned in the Acts of the Apostles. In the Turkish judge and the Roman centurion he perceived two similar lives. He understood that the judge was a just man of noble sentiments. "Perhaps," thought the Elder, "my mission is like that of the Apostle Peter, who instructed the Roman centurion." The Elder determined, therefore, that he would bear witness to his Faith.

"Tell me, *efendi cadi (judge)* do you have children?"

"Yes, I do."

"Do you have servants?"

"I have servants also."

"Which of the two carry out your orders better - your children or your servants?"

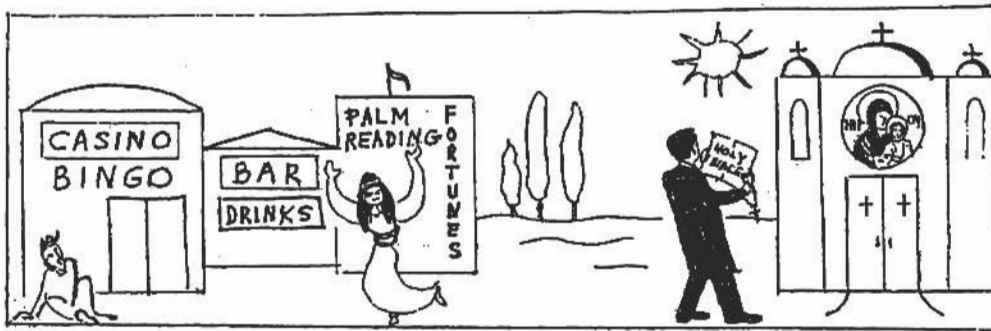
"Assuredly, my servants, because my children - with the familiarity that they have toward me - often disobey me and do whatever they wish, whereas my servants always do whatever I tell them."

"Tell me, I pray thee, *efendi*, when you die, who will inherit your wealth — your servants, who executed your wishes faithfully, or your children who disobey you?"

"Well, my children, of course. Only they have rights of inheritance, whereas the servants do not."

"Well then, *efendi*, what you do is good, but the only thing your good works can do is place you in the category of those that are good servants. If, however, you desire to inherit Paradise, the Kingdom of the Heavens, then you have to become a son. And that can be accomplished only through Baptism."

The Turkish judge was greatly impressed by the Elder's parable. They spoke for a long time after this, and at the end he asked the Elder to catechize him and baptize him. And thus, after a little while, the good judge was baptized and became a Christian.



## The Ural archbishop urges women to spend their time on prayer instead of make-up

Yekaterinburg, January 31, Interfax – Archbishop Vikenty of Yekaterinburg and Verkhniaya Tura urged women to renounce cosmetics and stick to natural beauty.

'The Lord makes us beautiful, and we deform ourselves, we make freaks of ourselves. It is fraud and false understanding of beauty. It is just fashion. Look at eight or nine year-old girls. Why make them up? They are beautiful like angels! We spoil people with cosmetics,' the archbishop stated in a live broadcast at the *Soyuz TV* channel and on air of the *Voskreseniye* radio.

According to him, eye shadows today 'are really frightful and make beautiful people ugly, but for some reasons they think it is beautiful.'

'It's a scorn to natural beauty given by the Lord. We want to be more beautiful than God created us,' the archbishop said as quoted by informational publications department of the Yekaterinburg diocese.

The archbishop noted that the true beauty 'goes from the soul, transforms the body making it lightful and spiritual.' According to him, it is a beauty 'the saints strived to achieve.'

'It's necessary to seek spiritual beauty and receive physical beauty from the Lord through this spiritual beauty. It is hard work. But make up and cosmetics also take effort. Poor women spent a lot of time sitting before the mirror and making up. They are smudging and making up to look beautiful as they think. But in fact it isn't better than natural beauty,' the archbishop stated.

If this time was given to prayer and repentance, he further said, 'then their beauty would be natural and everything would shine.'

## Russian church figure suggests marking Day of Orthodox Family on Feb 14

Moscow, January 29, Interfax - Head of the property department of the Moscow Patriarchate Metropolitan Kliment of Kaluga and Borovsk has criticized the tradition of celebrating St. Valentine's Day in Russia.

"For some reasons human rights activists are not acting against that even though they could have," he said at a plenary meeting of 16th Christmas Readings in Moscow on Tuesday.

In his opinion, the ideology of marking St. Valentine's day is alien to the Russian cultural tradition.

At the same time the church figure invited Russians to develop their own traditions, for instance, declaring February 14 the Day of the Christian Orthodox Family.