

# **SAINTS PETER & PAUL ORTHODOX CHURCH**

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074

Email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org)

Website: [www.ssppoc.org](http://www.ssppoc.org)

**BULLETIN OF JANUARY 17, 2010**

*(The Sunday Bulletin also is on the parish website)*

## **SUNDAY/JANUARY 17**

**Zaccheus Sunday (Tone 7) & St. Anthony**

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

## **MONDAY/JANUARY 18**

7:00p.m. Outreach Meeting

## **THURSDAY/JANUARY 21**

7:00p.m. Parish Council Meeting

## **SATURDAY/JANUARY 23**

9:30a.m. Akathist; Confession  
5:30p.m. Vigil; Confession

## **SUNDAY/JANUARY 24**

**Sunday of the Publican & Pharisee**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Question & Answer Period

## **Fasting Days**

Wednesday Jan. 20 & Friday Jan. 22

## **Blessing of Homes: Jan. 6 – Feb. 6**

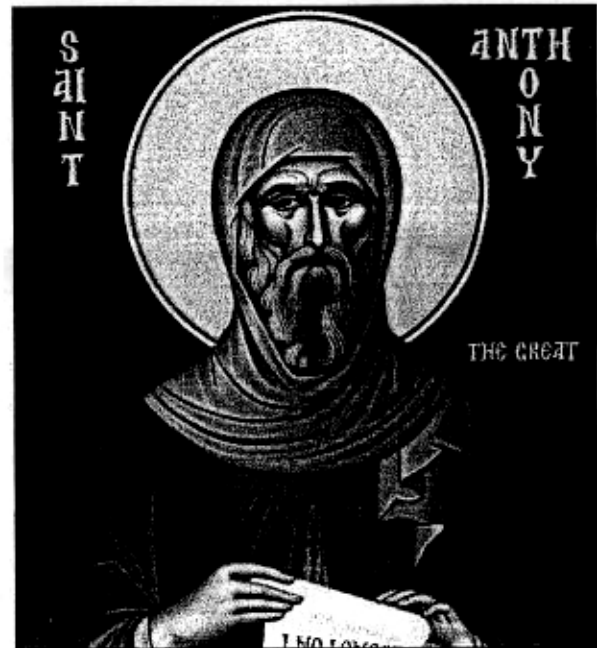
### **Contact Fr. James to schedule your home blessing**

#### **House Blessing: The Purpose**

The annual blessing of homes is a custom of special beauty and significance. We again ask Christ to bless and enter into our homes and our lives. We ask Him to be with us, as we desire to be with Him. We ask that by the sprinkling of blessed water, the Holy Spirit renew us, our families and our lives in our homes. As Christ brought salvation to the house of Zacchaeus; we ask for the same for all dwelling in our homes.

#### **House Blessing: The Order**

The house being cleaned and ready, we dress in an honorable manner (as we would for church). When the priest arrives, we greet him at the door, having turned off any radio, TV, or other noise based element. Animals that may cause disruption by being startled by the sprinkling water should be placed out of the way. On a small table before icons, a small but wide-mouthed bowl full of newly blessed water is placed. Together with a list of names of those who reside in the home, a lighted candle and censor (if you have one) are also placed on the table. These items are arranged prior to the arrival of the priest. At the beginning of the service for the blessing of the home, a family member leads the priest throughout the home, carrying the lighted candle. The rest of the household follows and then returns to the table for the final prayer and blessing with water upon those present.



**St. Anthony the Great**

Dismissal Hymn. Fourth Tone.

Emulating the ways of Elias the Zealot, and following the straight paths of the Baptist, O Father Anthony, thou madest of the wilderness a city, and didst support the world by thy prayers. Wherefore intercede with Christ our God that our souls be saved.

**Parish Synodicon: Memory Eternal!**

Jan. 26, 40th Day	Archbishop Job
Feb. 09, 40th Day	Helen Homiak
Feb. 09, 40th Day	Paul Lebedz
Feb. 12, 40th Day	Olga Poklitar
Jan. 17, 1938	Fr. Elia Lilikovich
Jan. 17, 1953	Radion Tzarkov
Jan. 17, 1975	Mary Kralovich
Jan. 18, 1927	Anastasia Petrushevich
Jan. 18, 1963	Helen Trehubets
Jan. 18, 1990	Constantine Putyrsk
Jan. 19, 1974	Vera Gromack
Jan. 19, 1999	Charles Basil Fetchko
Jan. 20, 1960	Nazar Pasechnik
Jan. 20, 1963	Charles Chabala
Jan. 21, 1971	Andrew Zorella
Jan. 22, 1923	Tarasius Lasin
Jan. 23, 1936	Paul Dzioba

**Namesday Greetings**

St. Timothy/Jan. 22: Timothy Smith, Timothy Gorbaturk; Many Blessed Years!

**Annual Parish Meeting – Feb. 7th, Sun.**

The 2010 Parish Meeting will be held at 12:00p.m. and last no longer than one hour. In case of inclement weather, the Meeting is scheduled to be held the following Sunday, February 14th. **All Reports for the Meeting must be submitted no later than, January 29th, Friday 8:00p.m.** This permits time for compilation and distribution for January 31st, Sunday.

**The Calendar**

Jan. 24/Sun.	Beginning of the "Pre-Lenten" three week period.
Feb. 02/Tues.	Feast of the Meeting of our Lord
Feb. 07/Sun.	Meat-Fare – last day for meats
Feb. 14/Sun.	Cheese-Fare - last day for dairy
And Beginning of Great Lent with Vespers at 6:30p.m.	
Feb. 15/Mon.	Pure Monday – 1 <sup>st</sup> day of Lent
Apr. 04/Sun.	Pascha – Resurrection of Christ

**Annual Easter Candy Sale**

Is about to get underway. Your support is appreciated.



**Help Our Parish  
Become Souper  
Bowl Champions!**

On Sundays, January 31 and February 07, our parish will be collecting food staples for the local food pantry and monetary gifts for Great Expectations (a local home helping unwedded pregnant mothers). On these Sundays you are asked to bring a canned good or goods and \$1.00 or more for these charitable causes. Baskets will be in the church vestibule.

**Fast-Free Week – January 27th & 29th**

There is no fasting this Wednesday or Friday.

**Icon Print Box is on the Vestibule Stand**

As icon prints should be treated respectfully, such prints from your old 2009 wall calendar as well as Christmas cards may be deposited in the box provided. We will collect only this January month.

**Offerings for the week of January 17**

Olive Oil – in memory of Vaschen and Emilia; for the health of Amanda Sarah Kita (birthday); in memory of Michael and Justina; for the health of Andrea, Liliana and Lucian.

Flowers – in memory of Joan.

**Remember in Prayer**

Theodora Combs, Donna Shafer and Merab Tukhaveli.

**WHAT WE ARE TAUGHT BY THE SAINTS ABOUT THE IMPORTANCE OF COMMEMORATING THE DEPARTED BY NAME AT THE DIVINE LITURGY.**

**St. Symeon of Thessalonica (+1429)**

The Divine Liturgies are of great benefit to the departed, whereas the other things also benefit them, but to a lesser extent. In the Divine Liturgy the departed commune with Christ, are filled with divine joy and grace, being saved by divine mercy from all their agony. Consequently, the dead, above all should be commemorated during the Divine Liturgy, and if the means are available, alms should be given to the poor, to erect Churches and accomplish other blessed works for the help and salvation of the dead.

**St. Gregory Dialogist (+604)**

The Holy Sacrifice of Christ (the Divine Liturgy) bring great benefits to souls even after death, provided their sins are such that can be pardoned in the life to come. For this reason the souls of the dead sometimes beg to have liturgies offered for them.

**St. John Chrysostom (+407)**

It is a great honor to have the departed commemorated by name at the Divine Liturgy. Think of it this way: when the king is seated upon his throne and someone requests something of him, he may grant it. Thus, someone may gain something and be benefited by it. But when the king rises to leave, one will say only in vain whatever he says. It is so at the awesome hour of the Divine Liturgy. As long as the Immaculate Mysteries, that is, Christ the King, is upon the Holy Altar Table, it is for all "a great honor to be commemorated." At that time the awesome Mystery is being proclaimed and confessed publicly - that God was sacrificed (offered Himself) for the whole world. Together, then, with the great miracle, the Church on earth reminds God of the sinners and petitions Him to give them rest where the light of His countenance shines.



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Do you use a Commemoration Book at the Divine Liturgy to have the name of your departed remembered?

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Do you know that at every Sunday Divine Liturgy, the names of all departed parishioners are read and commemorated from the founding of the parish in 1915?

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Do you know that at every Divine Liturgy, we pray in general for all the departed, but by particular name only Orthodox Christians?

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**An Illustration of How Important the Commemoration of the Departed Is at the Divine Liturgy**

Before the uncovering of the relics of St. Theodosius of Chernigov (+1896), the Priest-Monk (the renowned Father Alexis of the Kiev-Caves

Lavra, who died in 1916) who was conducting the re-vesting of the incorruptible relics, becoming weary while sitting by the relics, dozed off and saw before him the Saint who told him: "I thank you for laboring for me. I beg you also, when you will serve the Divine Liturgy, to commemorate my parents" - and he gave their names (Priest Nikita and Maria)\* "How can you, O Saint, ask my prayers, when you yourself stand at the heavenly Throne and grant to people God's mercy?" the Priest-Monk asked. "Yes, that is true," replied St. Theodosius, "but the offering at the Divine Liturgy, is more powerful than my prayers."

\* These names had been unknown before this vision. Several years after the glorification of St. Theodosius, the Saint's own "Book of Commemorations" was found in the monastery where he had once been abbot, which confirmed these names and corroborated the vision.

#### **St. Cyril of Jerusalem (+386)**

St. Cyril of Jerusalem responds to the question of what benefit is prayer for the soul which has departed this life. The saint says: "Consider a king who has exiled some of his subjects that had revolted against him. Certain friends of the exiled go to the king and express their concern. And having weaved a crown, they offer it to the king on behalf of the exiled. Will the king not be swayed by these persistent requests to grant to those in exile some relaxation of their punishment? In a similar way, when we offer petitions to God for the departed - even if they were sinners - (for we do not weave and offer a crown), we offer Christ Himself, sacrificed for our sins, and we ask and receive forgiveness from our loving God both for them and for ourselves!"

#### **St. John Chrysostom (+407)**

Let us not tire of helping those we love who departed for the other life. Let us not tire of praying for them, particularly at the time of the Divine Liturgy. For at that time the common purification of the world is at hand. For this reason, then, let us pray with courage for the whole world, and let us commemorate our departed together with the Martyrs, the Confessors and the Priests. For we - all the faithful - are one spiritual body, even though some of its members are brighter than others. Let us commemorate them; let us ask forgiveness for them everywhere from the petitions, from the gifts offered for them and from the Saints who are commemorated with them at the time of the Divine Liturgy.

#### **At the Divine Liturgy We Pray**

Remember all those who have fallen asleep before us in the hope of resurrection to eternal life; grant them rest, O God, where the light of Thy countenance shines on them.

Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy house; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

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The Saints teach us that the Divine Liturgy is just not for the living but also for the departed, whom we remember by name.