

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JANUARY 24, 2010

(The Sunday Bulletin also is on the parish website)

SUNDAY/JANUARY 24

Sunday of the Publican & Pharisee

St. Xenia of Petersburg

"Sanctity of Life Sunday"

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

WEDNESDAY/JANUARY 27

Fast Free Day

FRIDAY/JANUARY 29

Fast Free Day

6:00p.m. Memorial Service for John Macinko

7:00p.m. Vespers

SATURDAY/JANUARY 30

Synaxis of the Three Hierarchs

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

5:30p.m. Vigil; Confession

SUNDAY/JANUARY 31

Sunday of the Prodigal Son

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

Coffee Hour

MONDAY/FEBRUARY 1

Pre-Feast of the Meeting

7:00p.m. Vigil and blessing of candles

TUESDAY/FEBRUARY 2

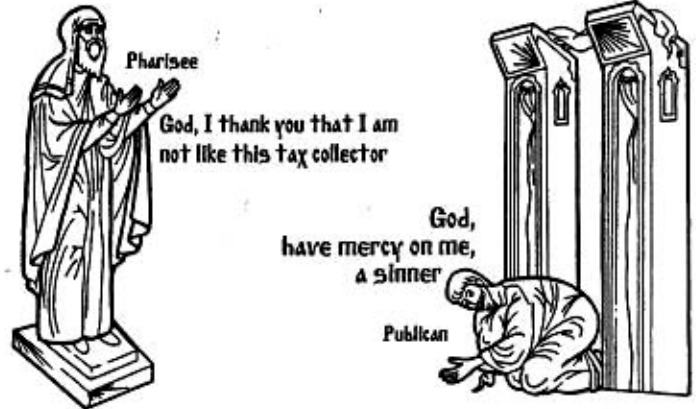
Meeting of our Lord in the Temple

(One of "the 12 Great Feasts")

9:10a.m. Hours; 9:30a.m. Divine Liturgy and
blessing of candles

7:00p.m. Compline & Akathist to

St. Nicholas of Japan (Feb. 3)



Sunday of the Publican and Pharisee

Troparia of Repentance

Open to me the doors of repentance, O Giver of Life, for my soul rises early towards Thy holy temple. Bearing the temple of my body, all defiled; but in Thy compassion, purify me by the loving kindness of Thy mercy.

Lead me on the paths of salvation, O Mother of God, for I have profaned my soul with shameful sins, and have wasted my life in laziness. But by your intercessions, deliver me from all impurity.

When I think of the many things I have done, wretch that I am, I tremble at the fearful day of judgment. But trusting in Thy loving kindness, like David I cry to Thee: Have mercy on me, O God, have mercy on me, O God, have mercy on me according to Thy great mercy!



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. 24, 1960 John Lapa
Jan. 24, 1963 Fr. Stephen Podlusky
Jan. 24, 1976 Jacob Mogilevsky
Jan. 24, 1985 Anna Putyrsk
Jan. 25, 1976 Simon Leich
Jan. 26, 1965 Fr. Constantine Suchostovsky
Jan. 26, 1982 Joseph Wilhousky
Jan. 27, 1937 Helen popko
Jan. 27, 1972 Mary Sandago
Jan. 27, 1987 Alexander Kulina
Jan. 28, 1995 Olga Small
Jan. 29, 1974 Paul Monko
Jan. 29, 1988 John Macinko

Namesday Greetings

St. Xenia/Jan. 24: Xenia Bodenchuk
St. Mary/Jan. 26: Maria Torrisi
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. 07Sun. Meat-Fare – last day for meats
Feb. 14/Sun. Cheese-Fare - last day for dairy
And the Beginning of Great Lent with Vespers and Rite of Forgiveness at 6:30p.m.
Feb. 15/Mon. Pure Monday – 1st day of Lent
Apr. 04/Sun. Pascha – Resurrection of Christ

Annual Easter Candy Sale

Is about to presently underway. Your support is appreciated. Extra order forms in the vestibule.

Souper Bowl of Caring

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 goof** or goods and **\$1.00** or more for these charitable causes. Baskets will be in the church vestibule.

Poor Basket – Haiti Earthquake Relief

The Poor Basket is earmarked for contributions through the IOCC for the needs of Haitians. Checks may be made out to Ss. Peter & Paul Church with notation, IOCC. The entire month of February is designated for this collection.

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. Next Sunday ends this icon collection of prints.

Offerings for the week of January 24

Olive Oil – in memory of Vaschen and Emila; in memory of Michael, Justina and Pavel; in memory of Joan.

Wine – for the health and salvation of Maria on her namesday.

Remember in Prayer

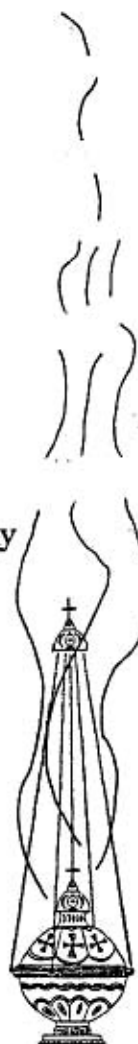
Theodora Combs, Donna Shafer, Merab Tukhaveli and other needful of prayers.

May 16th – Parish Outreach Program

As an outreach activity to our parish community and the general public, a concert and festive reception are being planned for Sunday, May 16th at 4:00p.m. At the reception we would like to offer foods and also other information representing the various ethnic groups that make up our parish and Church at large. A brief meeting will held at the Coffee hour next Sunday, Jan. 31st to discuss the project. Please plan to join us and to represent your community!

Blessing of Homes – Ends February 6

Contact Fr. James to arrange your home blessing.



ARCHPASTORAL MESSAGE OF HIS BEATITUDE, METROPOLITAN JONAH FOR SANCTITY OF LIFE SUNDAY 2010

January 24, 2010
Sanctity of Life Sunday



To the Venerable Hierarchs, Clergy, Monastics and Faithful of the Orthodox Church in America:

Dearly Beloved in Christ,

As Orthodox Christians, we strongly affirm the value and sanctity of all human life, from the moment of conception to the final breath one takes. This affirmation is theologically based, in that each person bears within him or her self the image of God, and has the potential to fulfill that image by likening him/herself to God. To artificially terminate life is to transgress on that which is holy; it is unthinkable, a grave sin.

Every one of our churches and our homes bear the image of the infant Christ cradled in the arms of His Mother, an image that is supremely human, and supremely divine. It is the image of divine Motherhood, that the Son of God was conceived, borne and nurtured by His Most Pure Mother. God is thus revealed in the Motherhood of the Virgin; bearing us in Her holy embrace of love. This image also reveals God's love for us, that he became like us in every way—a fetus in His Mother's womb, an infant in Her arms, a little child. God has sanctified every aspect of human life, becoming what we are that He might make us like Himself.

As Orthodox, every aspect of our lives is iconic. Every child is an image of the Christ Child, every person an image of God. Each bears infinite potential to attain to the Likeness, to sainthood, to holiness. Marriage also is an icon, as the union of man and woman in the flesh blessed by God, and bringing forth the fruit of children, is an image of our union with one another in Christ in the Kingdom.

Christian marriage and family are the sacred context not only for the rearing of children, but as the basic core of our identity and reference point of stability. The family is the place where we are nurtured and accepted, find solace and consolation, and thus the faithful family becomes the place where these very human emotions and feelings are filled with grace and sanctified. Whether we are very young or very old, the family is the context of our life, in which we work out our salvation. We experience God's Fatherhood, and divine Motherhood; we experience the nurturing love which becomes a participation in divine communion. And as we breathe our last, should we not remember the image of the crucified Christ, carried in the arms of his mother, in her grief, the grief of every mother for her child?

We affirm the sanctity of life, made holy by the incarnation of the Christ. We affirm that every stage of our life has been sanctified. We affirm marriage of one man and one woman as the foundation of the family, the image of our union with God, and the means of sanctifying the lives of all members of that family by the grace of love and divine communion.

These are desperate times. Our society is in despair. It is a despair that manifests itself in the breakdown of essential relationships, of marriage and family. Continued unemployment leads to hopelessness, and the breakdown of trust that one is able to provide; this leads to the breakdown of marriages, and the bitterness that goes with it. Returning soldiers, with posttraumatic stress just below the surface, enter into relationships that often turn brutal and abusive. Marriage, and the very family itself are in question, with the issue of homosexual unions. The majority of marriages end in divorce, and the majority of children grow up without fathers or mothers; and how many pregnancies end in abortion? Despair is the primary context which could make it even possible for a mother to destroy her unborn child.

We offer, always, the way to healing and reconciliation for those who have fallen short and fallen into sin, in an embrace of love. We offer hope to those who have lost hope through the guilt of sin. We offer consolation to those in sorrow. We offer support and guidance to build families that work out their salvation together, and become the rock and foundation of our culture. Through these things, reincarnating Christ's love and redemption in hearts, in real faces, in institutions of concrete service and healing, we offer hope to our people, our culture, our society, and through that hope, joy as we see God reborn in our lives and in those of all around us.

Yours in Christ,

JONAH

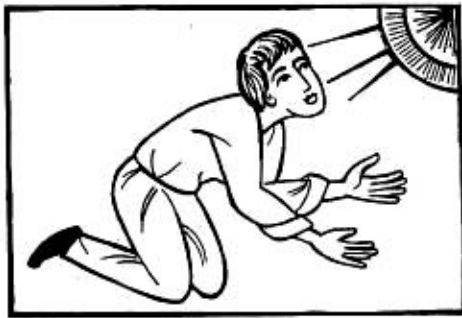
Archbishop of Washington
Metropolitan of All America and Canada

A LIFE OF REPENTANCE

The traditional milestones on our Christian Path – both the public practices of worship, fellowship and service as well as the secret practices of prayer, fasting and almsgiving – can become routine and even killing without an underlying spirit of repentance.

Repentance is *not* –

- **Gloomy** - "For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death" (2 Corinthians 7:10). "Worldly grief" looks backwards at missed opportunities and sees no hope. "Godly grief" looks forward to the forgiveness and love of God. "*Repentance is the daughter of hope and the renunciation of despair*" (St John Climacus).
- **Simply the "first" step of the Christian life** – Turning away from a life of sin and turning toward God is **initial repentance**. Ongoing repentance is a continuing process: "the rest of our life spent in peace and repentance." We are not people who *have been* converted, who *have* repented. We are people who *are being* converted, who *are* repenting.



"Repentance, rather, provides the abiding and formative structure of the whole life in Christ."

Repentance is–

- **Realizing That Our Way Is Far from God's Way** – Ongoing repentance means that we grow to see how much our thoughts, actions, and values are the product of a broken world and far from God.
Abba Dioscorus was once found weeping by a younger monk. When asked why he did so, Dioscorus replied, "I am weeping for my sins." The young monk knew Dioscorus had led a valiant and holy life for many years, and said, "My father, you do not have any such sins." Dioscorus told him, "Truly, my child, if I were allowed to see my sins, three or four men would not be enough to weep for them" (Sayings of the Desert Fathers).
 - **Continually Redirecting Our Way of Life** – Despite this sense of separation, there is a gentle but intense joy, because "*The kingdom of God is in your midst!*" Ongoing repentance means that we come to reject the indifference to God typical of modern life. It means that we strive to live each moment conscious that the Holy Spirit "*is everywhere present and fills all things.*" It means that we change from *seeking self gratification*, our natural human tendency, to *seeking after God*.
 - **Showing Forth the "Fruits of Repentance"** (Matthew 3:8) – Our lives show more focus on the things of God. We become more committed to following the Christian Path every day. We see the presence of God in the people and circumstances of our lives which we have missed before.
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The Three Great Hierarchs

St. Basil the Great, St. Gregory the theologian and St. John Chrysostom

Narrator: In the 4th century, there was a disagreement that arose among the faithful in Constantinople. The quarrel was about who was the greater of three former bishops of the church: St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom. Wherever you went, in the church courtyard or in the market place, people defended their favorites.

(In the Marketplace)

First Person: I believe that Basil is truly great because he was pure and courageous to the end of his life.

Second Person: No, I think Gregory was the greater, for he could understand knowledge about God more deeply and soundly.

Third Person: Actually, I say that John was the greatest, for he had a great talent to speak so clearly about our Faith.

First Person: No, you both are wrong. Basil protected the weak and he organized so many charitable activities. He developed the rule of monastic life for communities that would continue for centuries. And when he needed, he could be very vocal in defending our belief about Jesus Christ's divinity and the Holy Spirit.

Second Person: But look at Gregory for a minute. Both of you have missed the point. He was so calm and tender. He wasn't a debater. He was a poet with a great theological mind. In his own way he defended the dogma of the Holy Trinity.

Third Person: Ah, John, is really the first in everything. He was not only a master of words and of sermons, he was a shepherd of souls. He knew how to calm his people. He also knew how to speak up against anyone, even royalty, who tried to make the church something it wasn't. That is why he is called the Golden Mouth.



First Person: Basil was greater because of his work for the monastery. I am a Basilian.

Second Person: Gregory was greater because of his high theology. I am a Gregorian.

Third Person: John was greatest because of his preaching. I am a Johannite.

Narrator: One night the Bishop of Euchaita, John, had a vision in his sleep. Each of the saints appeared to him. They were beyond glory and beauty. Together they said to him:

Saints Basil, Gregory and John: We are one in God as you see. There is no dispute among us, neither among us a first or a second. Select a day and remember all three of us before the people.

Narrator: And that's how the quarrel was settled. January 30th was set aside to commemorate these three great and holy hierarchs.