

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF FEBRUARY 3, 2013**

**SUNDAY/FEBRUARY 3**

**35th Sunday After Pentecost**

**St. Nicholas of Japan**

**Souper Bowl of Caring I**

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

**WEDNESDAY/FEBRUARY 6**

7:00p.m. Compline & Akathist to

**St. Photios of Constantinople**

**SATURDAY/FEBRUARY 9**

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

**SUNDAY/FEBRUARY 10**

**36th Sunday After Pentecost**

**Souper Bowl of Caring II**

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

Coffee Hour; Church School

12:00p.m. Annual Parish Meeting



**St. Nicholas of Japan (+1912)**

St. Nicholas was a pioneer Christian missionary and founder of the Orthodox Church of Japan. He was a faithful son of the Russian Orthodox Church who unwaveringly labored for good and gave himself totally to his apostolic service. A person of uncommon charisma and dedication, he served as pastor, educator, linguist, ethnographer, and patron of the arts and was admired and venerated by Orthodox faithful and non-believers alike, both within Japan and beyond its shores. At the time of his repose in 1912, after 48 years in Japan, St. Nicholas left “1 cathedral, 8 churches, 276 chapels, 175 meeting houses, 34 priests, 8 deacons, 115 lay catechists and 34,110 Orthodox faithful.”

### **Offerings Week of February 3**

**Olive Oil** – in memory of Michael, Justina, and Rosalia; in memory of Vaschen and Emilia; for the health of Frank (birthday); for the health of Stacey (birthday).

**Wine** – for the health of Helen; in memory of Gabriela, Floarea, Gheorghe, Elena, Elena, Petre, Maria, Michail and Anicuta.

**Flowers** – for the health and salvation of Nicholas (namesday).

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

Feb. 20<sup>th</sup> 40<sup>th</sup> Day Slawko Yadlowsky

Feb. 04, 1973 Mary Bolash

Feb. 04, 1975 Pelagia Grishkevich

Feb. 05, 1958 Theodore Andreosky

Feb. 07, 1931 Basil Petrovsky

Feb. 07, 1970 Tatiana Gumenuk

Feb. 08, 1953 John Andreosky

Feb. 09, 1972 Fr. Nikior Besmertnuk  
(rector 1925)

Feb. 09, 1988 Anna Karel

Feb. 09, 2007 Vincent Chwat

### **Coffee Hour Hosting**

Feb. 03 Sarchisian and Dunaenko

Feb. 10 Peterson, Bakaletz and Mattei

Feb. 17 Kita, Nevitt and Keller

### **Ushers Schedule**

Feb. 03 - T. Smith and P. Bakaletz

Feb. 10 - T. Gorbatuk and J. Stone

Feb. 17 - P. Parsells and C. Dunaenko

### **The Blessing of Homes Season – January 6<sup>th</sup> thru February 23<sup>rd</sup>**

After the Great Blessing of Waters on Theophany, January 6<sup>th</sup>, it is the custom to have one's home blessed with the Precious Cross and Holy Water. All of the faithful are encouraged to arrange for a visitation of the priest to your home during the period of time indicated above. You may do so, by phone, e-mail or in person.

### **Namesday Greetings: Many Blessed Years!**

St. Nicholas/Feb. 3: Nicholas Torrisi

### **Friends of Ss. Peter and Paul Church**

This is our parish site on Facebook. Join us and share your news, ideas, recipes, photos, and good will.

### **The Calendar**

Feb. 08-10 Fri/Sun: Winter Teen Retreat, Dalton

Feb. 10 Sun: Annual parish Meeting, 12:00p.m.

Feb. 10 Sun: NY-NJ Diocese DDD, 5:00p.m.

Feb. 22 Fri. Youth Night in Wayne 7:00p.m.

Mar. 01-03 Fri/Sun: Diocese Altar Servers Retreat

### **Winter Teen Retreat – Feb. 8-10 for Grades 7 thru 12 in Dalton, Pa.**

"The Adventures of the 12 Apostles," is the theme of this annual retreat sponsored by the OCA Diocese of Eastern Pennsylvania. Information and registration forms are posted on the bulletin board.

### **New Parish Council Members Are Sought.**

Please speak with Father James or Symeon Combs in this regard for ministry description.

### **The 2013 Annual Meeting – Feb. 10<sup>th</sup>, Sun.**

The Reports for the Annual Meeting will be distributed on Sunday Feb. 3<sup>rd</sup>. Please read ahead and bring to the Meeting these Reports. The Meeting itself will begin at 12:00p.m. and be of one hour duration.

### **The Parish Library Is Open Sundays**

At the Coffee Hour, you have an opportunity to check out a book, video or audio for your spiritual edification. A listing of new books – January 2013 – is available on the vestibule stand.

### **Souper Bowl of Caring: Feb. 3<sup>rd</sup> & 10<sup>th</sup>**

Along with many other Orthodox parishes in the USA, we have joined with the IOCC (International Orthodox Christian Charities) in having a two Sunday offering of 1) one or more canned goods for the local Food Pantry 2) \$1 or more for a local charity – the one we support is "Great Expectations" in Raritan, which provides help for unwedded expectant mothers. You are encouraged to bring items 1 and 2 for the Special Basket in the church vestibule. The Lord bless!

# “What Can Separate us From the Love of Christ?”

by His Grace, Bishop Michael of New York

I grew up in Binghamton, New York, in a parish where the church was the center of my life. I served as an altar boy and went to the Church School, which was huge! We had a teenage Bible Study group; the church had a basketball team (which I was not very good at). I ran the parish library. We had altar boy practice every Saturday – we sang the Liturgy and learned about serving the services – there were as many as 36 altar boys at a time! So, almost every weekend, I was in church for Saturday Liturgy, Vespers, Matins, and Sunday Liturgy... plus holy days, baptisms, weddings, funerals and everything else that came with life in the Church.



<http://ocawonder.files.wordpress.com/2013/01/images.jpg>  
His Grace's home parish

After high school, I went to college nearby and lived at home. I never had the problem of wondering, “What do I do when I’m on my own?” I worked out my class schedule so I could be at the Liturgy during the week when there was one. Church was the place to be.

I loved being in church, and I loved what I was doing in church – especially serving in the Altar and learning about the Faith. So it was only logical for me to want to become an imitation of my parish priest, Fr. Stephen Dutko of blessed memory, so that I could have, and give, that same kind of experience. I wanted to be like Father Stephen.

And so I did. I went to seminary right after college. I got married and ordained at 22 years old. I was assigned to my first parish, Saints Peter and Paul Church in Homer City, PA, and I was raring to go.

Then it all changed. After 29 days of marriage, my wife and I were in a car accident. She was killed instantly. I was in the hospital – in a coma. I came out months later, confused and bitter, guilt ridden and doubting. I was feeling all those kinds of things that a person would feel in that horrific situation. Why did God let this happen? It had to be somebody’s fault. All the confusion, all the anger, definitely made me think about not being a priest anymore.

However, I couldn’t conceive of not serving at the Altar. I could not conceive of living my life outside of that experience that I had had all those years. I just could not imagine that.

So, rather than walk away from the Church, I did what I really needed to do – and what I have counseled so many people, of all ages from the youngest to the oldest, to do when we have these terrible, tragic experiences. And that is to draw closer to Christ in the face of pain and agony and loss. When I did that, it was not just an inner, “me and Jesus” kind of experience. The Lord came to me, and began to heal me through the faces, the words, the embraces, the love of His people: the Church.

My spiritual father was one of them. He was tough on me. He told me, "Your faith just has to kick in." One of the questions I raised was, "Where was God when all this happened?" And he said, "He was in the same place the day that Debbie died that He was on Great and Holy Friday, when His Son died." He told me that even though that particular Tuesday when we had the accident might have been a Good Friday to me... still, Good Friday is not the end of the story... Pascha is. He reminded me that Christ triumphed over death – and I had to believe that my wife was a sharer in that victory and in the Resurrection.

### Good Friday is not the end of the Story

So, I never left the Church. I never walked away from the priesthood. My first parish as a priest became a replica of what I had experienced in my home parish as a young person... and those people who I served as a young widowed priest helped me nurse back to spiritual health – as well as me helping them in their dark moments and in their difficulties. It wasn't just me, as their priest, taking care of them. Guided by God, as His family, we cared for each other.

A famous Christian writer named Tertullian (<http://en.wikipedia.org/wiki/Tertullian>), who lived less than 200 years after Jesus, wrote that "A Christian alone is no Christian." He meant that no one is saved alone... it takes the Church to save a soul. Whenever I look back on that incredibly painful time in my life, I am more and more deeply convinced that I never would have survived – not spiritually, and maybe not literally – without the Church. I do not mean just the Church as a building, although that is the place where we meet and pray and even play together. I mean, the Church as a community; the constant presence of the people of God – my spiritual father, my parishioners, my brother priests and their families, with all of the guidance, the prayers and the love that they have to share.

Even though my hope for you who read this is that you never have to go through what I went through, I pray that somehow, whenever you do experience difficulties, doubts, and obstacles, by God's grace, your faith will "kick in." I pray that you will seek, and find, the healing and the love that Our Lord offers us in the faces, the embraces, and the prayers of others – the love of Christ Jesus, shown within the community of His Church.

One of my favorite quotes in the Bible is from St. Paul's Epistle to the Romans, in which he asks the question, "What can separate us from the love of Christ?" (Rom. 8:35). And he answers that neither height nor depth... nor life nor death... nothing can separate us from the love of God which is in Christ Jesus our Lord. Thanks to the Church, I am living proof that this is true.

THE ALL-NIGHT VIGIL OF THE RESURRECTION  
PART 15

**MATINS**

THE POLYELEON "PRAISE YE THE NAME OF THE LORD" this word is taken from the Greek meaning, "much mercy". The Polyleon is the most festive and solemn part of Matins expressing the glorification of the many mercies of God, which has been manifested to us by the coming to earth of the Son of God and His accomplishing our salvation from the power of the Devil and death. The triumphant singing of the verses of praises begins:

"Praise ye the Name of the Lord; O ye servants of the Lord,  
Alleluia  
Blessed is the Lord out of Zion, Who dwelleth in Jerusalem,  
Alleluia  
O give thanks to the Lord for He is good, for His mercy endures  
forever, Alleluia etc..

With the chanting of these verses all the lamps and candles in the church are lit, the Royal Doors are opened, and if it be a great feast day, the icon of the day is brought out to the center of the church and a censuring takes place. The Polyeleon is the singing of Psalms 135 and 136. During Great Lent, Psalm 137 (By the Waters of Babylon) is added. The Polyeleon is not prescribed for every Vigil.

PSALM 118 All that remains of the longest psalm in the Vigil is the refrain: "Blessed art Thou, O Lord, teach me Thy statutes." It is done completely till this day in some monasteries and perhaps parishes, but for sure is done in it's entirety at Matins of the Great and Holy Saturday. This psalm is also prescribed for the funeral service, but here too, it is much abbreviated. It is used in the funeral service because it is a resurrection hymn. The Christian funeral deals with the resurrection. The early funeral was built around the resurrection Vigil. Then, over time, Psalm 118 disappeared from the Vigil of the Resurrection because it became associated with the funeral service.

Psalm 118 represents Christ Himself as total surrender to the will of His Father. Death is the last statute. When death becomes love and obedience, it loses its moral character. Chanting Psalm 118 constitutes the real life of man in God, that is, obedience to His statutes which are life-giving. Christ's death in history is the greatest act of life. Life is "I love Thy statutes."

TROPARIA OF THE UNDEFILED Between the verses of Psalm 118 that remain in usage, that is, "Blessed art Thou, O Lord, teach me Thy statutes," are the troparia of the undefiled. During the singing of these troparia is the solemn censuring by the clergy. These troparia begin: "The angelic powers were filled with awe, when they saw Thee among the dead..." These troparia are joyful hymns celebrating the resurrection of Christ. They describe how the angels appeared to the Myrrh-bearing women when they came to the tomb of Christ and told them of the resurrection of Jesus.

There is another set of troparia of the undefiled that is sung again with the same refrain, "Blessed art Thou, O Lord, teach me Thy statutes" at funeral services. These hymns begin: "The Choir of the saints have found the Fountain of Life and the Door of Paradise."

In examining Psalm 118 and the Troparia of the Undefiled, we see that death - that of Christ and our very own, by virtue of the death and resurrection of Christ - is conquered. Every Sunday Matins, again speaks to us of the first resurrection, which was that of Christ's; and of the second resurrection, which will be our own. With such hymns and vigilance, we proclaim and live our Faith.

THE ALL-NIGHT VIGIL OF THE RESURRECTION  
PART 16

**MATINS**

**THE MAGNIFICATION** This wonderful hymn begins with the words, "We magnify thee, we magnify thee." It is a special hymn (not found in Greek usage but Slavic usage) that honors the feast or the saint of the day. It is not sung at every vigil. It is a short hymn of praise with verses taken from the psalms. It is sung over and over. Usually, in parish usage, maybe four or five times. If the whole psalm was to be used - as is prescribed - the singing of the Magnification would take a good half-hour by itself. A censing takes place during this hymnology.

**THE HYMNS OF ASCENT** This antiphon was the most festal part of the Jewish liturgy. It was used by the Christian Church from the beginning. It is the earliest hymn in Judeo-Christianity. There are 3 antiphons for each of the 8 tones (the 8th tone has four); one group being used on each Sunday, depending on the tone of the week. The festal antiphon in tone 4 most people are familiar with, it begins: "From my youth, many passions have fought against me..." These antiphons are generally centered on the Holy Spirit.

**THE PROKEIMENON** is the select psalm appropriate for the understanding of the feast or that part of the service. The main theme of the prokeimenon of Sunday Matins is the Resurrection. Remember that Sunday is the day of the Resurrection. Today, only the key verse of the psalm is sung. It is assumed that every good Christian knows the Psalter (the Book of Psalms) from memory and that when the key verse is sung, he is able to recite the entire psalm to himself. The Matins Prokeimenon is also a preparation for the reading of the Gospel. The Prokeimenon is sung in accordance with the tone of the week.

- Tone 1 I will arise says the Lord, I will set myself for salvation and not draw back from it!
- 2 Arise O Lord my God, in the decree which Thou hast commanded, and the assembly of peoples will surround Thee!
- 3 Say among the nations that the Lord is King, for He has established the world so that it shall never be moved!
- 4 Arise, O Lord, and help us! Deliver us for Thy name's sake!
- 5 Arise, O Lord my God! Let Thy hand be lifted up, for Thou dost reign forever!
- 6 O Lord, stir up Thy might and come to save us!
- 7 Arise, O Lord my God, and let Thy hand be lifted up! Do not forget Thy poor until the end!
- 8 The Lord will reign forever; Thy God, O zion, to all generations!

The word "prokeimenon" is from the Greek, meaning "what is set forth," that is, what is appointed to be read. The prokeimenon is always from the Psalms.

