

SAINTS PETER & PAUL ORTHODOX CHURCH

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Face book: Friends of Ss. Peter & Paul Orthodox Church

2014 – 99th Anniversary of Ss. Peter & Paul Church, Manville
2014 - 220th Anniversary of Orthodoxy in the New World

SUNDAY/FEBRUARY 2
MEETING OF THE LORD IN THE TEMPLE
(One of “the 12 Great Feasts” of the year)
Zacchaeus Sunday

Scout Sunday
9:10a.m. Hours; 9:30a.m. Divine Liturgy with
blessing of candles and blessing for scouts;
Coffee Hour

Souper Bowl of Caring: Feb. 2 & 9: you are
Asked to bring food items for the local Food
Pantry and Deposit \$1 (or more) in the baskets
in the vestibule for our local charity: “Great
Expectations” – a residence for unwedded
mothers in Raritan, helping them to safely
deliver their unborn

MONDAY/FEBRUARY 3
St. Nicholas of Japan
9:30a.m. Akathist to St. Nicholas

SATURDAY/FEBRUARY 8
9:30a.m. Akathist; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/FEBRUARY 9
Sunday of Publican & Pharisee
(Beginning of Lenten Triodion)
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
11:45a.m. Annual Parish Meeting



Troparion – tone 1

Rejoice, O Virgin Theotokos full of
grace! From you shone the Sun of
Righteousness, Christ our God,
Enlightening those who sat in
darkness! Rejoice and be glad O
righteous elder, you accepted in
your arms the Redeemer of our
souls, Who grants us the resurrec-
tion!

Kontakion – tone 1

By Thy Nativity Thou didst sancti-
fy the Virgin’s womb, and didst
bless Simeon’s hands, O Christ
God. Now Thou hast come and
save us through love, grant peace
to all Orthodox Christians, O only
Lover of men!

Offerings Week of February 2

Olive Oil: in memory of Michael, Justina, Rosalia, Anna, Anastasia and Pavel; in memory of Vaschen and Emilia; in memory of Gabriela, Floarea, Gheorghe, Maria, Elena, Maria, Elena & Vasile
Flowers: in thanksgiving to the Holy Theotokos; for the health of Nicholas and Thomas.
Litya Breads: for the health of Ekaterina.

Parish Synodicon: Memory Eternal!

Feb. 23rd 40th Day Ioan Vlad Stefanescu

Feb. 27th 40th Day Dumitru

Feb. 02, 1940 Michael Petro

Feb. 02, 1949 Theodora Mahalick

Feb. 02, 1984 Natalie Kuntzevich

Feb. 02, 1986 Sonia Espisito

Feb. 02, 1994 Kalioppi Alexis

Feb. 03, 1929 Jonah Lasin

Feb. 04, 1973 Mary Bolash

Feb. 04, 1975 Pelagia Grishkevitch

Feb. 05, 1958 Theodore Andreosky

Feb. 07, 1931 Basil Petrovsky

Feb. 07, 1970 Tatiana Gumenuk

Feb. 08, 1953 John Andreosky

Coffee Hour Hosts

Feb. 02 Inga, Eka, Marina & Nonna

Feb. 09 Motovlioff, Torrisi, Kachek & Stone

Feb. 16 Combs, Mantzafos, Parsells & Sokol

Ushers Schedule

Feb. 02 T. Smith & P. Bakaletz

Feb. 09 T. Gorbatuk & J. Stone

Feb. 16 D. Fedechko & C. Dunaenko

Holy Pascha 2014 April 20

Western Easter 2014 April 20

Names Day Greetings

St. Nicholas/Feb. 3rd: Nicholas Torrisi

Many Blessed Years!

The Blessing of Homes: Jan. 7 – Feb. 9

The season of blessing of homes is shorter this year (2014) due to the earlier date of Pascha. You are asked to arrange for your home blessing asap.

Phone: 908-686-1452

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In person: At Sunday Coffee Hours

The Calendar

Feb. 07 Winter Teen Retreat, Dalton, PA.

Feb. 09 Annual Parish Meeting

Feb. 09 Last Day For Blessing of Homes

Feb. 09 Beginning of Pre-Lent Season (3 weeks)

Feb. 12 & 14 Fast-Free, Wednesday and Friday

Feb. 14-16 Diocesan Altar Servers Retreat

Feb. 22 Parish Workshop on Church Growth
12:00 Lunch, 1:00-5:00 Program

Mar. 03 Beginning of 40 Day Great & Holy Fast

Mar. 09 Sun. of Orthodoxy Vespers in Manville
At Holy Ghost Church & Ss. Peter & Paul
Church in Jersey City

Mar. 16 New Parish Council Installation

Mar. 16 Presentation on Orthodox Summer Camp

Mar. 20 Parish Council Meeting

Enlarging Your Circle of Friendship

Often times when we come to church we find ourselves mingling with the same group of people; people with whom we have a special affinity or perhaps people with whom we have formed lasting friendships – and this is a great and wonderful thing! Yet, at the same time, we must not pass up the opportunity to interact with and get to know people outside our circle of friends. There is nothing better than a unified parish, whose circle of friendship includes everyone. Take a moment each Sunday to get to know someone different – you won't regret it!

February Is An Ideal Month For Conversations With Your Priest

The Blessing of Homes is coming to a close and the busy time of Great Lent (March 3rd) is still away off. This month of February is an ideal and relatively free time in the schedule of your priest. Take advantage of the opportunity. Call, e-mail or arrange a meeting.

"Pure enjoyment and innocent amusements are entirely permissible for a Christian, for they relieve the bitterness in life. But if one finds in them the full meaning of life, makes them his goal, lives only to eat, drink, and be merry, and is devoted to this daily, then such a person is a slave to his passions and will perish; this person will suffer the same miserable fate as the prodigal son."

— St. Tikhon, Enlightener of North America (1907)

SELECT NOTES OF THE CHURCH FATHERS “ON VIRTUE”

From the Catechism of St. Nioklai of Zicha (+1956)

- The spiritual and moral character of every Christian is formed by three factors:
 - 1) Obedience to Christ and His Church;
 - 2) The individual effort of exercising all the virtues;
 - 3) God’s grace through the Holy Mysteries or special inspirations.
- The greatest Christian virtues are Faith, Hope and Love, this is expressed in this manner:
 - 1) Right thinking through Faith in Christ;
 - 2) Right feeling through Hope in Christ;
 - 3) Right doing through love of Christ.
- There are many virtues, both individual and social, but the following 7 are considered above the others: Humility, Generosity, Chastity, Kindness, Temperance, Patience and Diligence.
- Virtues are acquired through constant repetition, until they become as natural as breathing.
- ***The Practice of Virtue is the Natural Tendency of the Soul***

St. Basil the Great (+397) writes: *We have received from God the natural tendency to do what He commands...By using...these strengths appropriately, we live healthy in virtue...Consequently, such is the definition of virtue which God demands of us: the conscientious use of these faculties according to the Lord’s command.* In other words, leading a virtuous life consists only of living in accordance with one’s nature, that is, using one’s faculties in the way for which they were made: to direct oneself towards God and to realize His likeness.

The identification of the natural state with the virtuous one – Adam’s original state and that of the man restored in Christ – is constantly affirmed by the Fathers. *However many be the virtues which we put into practice, we put them into practice in accordance with nature,* writes Evagrius. *Where we abide in nature, there we are in virtue,* notes St. John of Damascus. And St. Issac the Syrian says just as explicitly that virtue is the soul’s natural state. St. Dorotheus of Gaza also show that the virtues *allow us to pull ourselves together and come back to the natural state by practicing Christ’s holy commandments,* and John the Solitary say that when man turns to his soul through the virtues, *he remains in the order of his whole nature.*

The Source of All Virtue is the God-Man, Jesus Christ

In the practice of virtue, man acquires Christ's likeness. Man possesses from his creation (*in the image of God*) and within his very nature all the virtues constituting God's image in him. But these are only given as a seed, and it behoves him to tend them until they reach full bloom – herein we find the realization (*the likeness of God*). The very archetype, beginning, and end of every virtue are revealed in Christ. The virtues given to human nature at man's creation and developed by his free participation in God's deifying grace appear to exist, then, only by participating in Christ's virtues, as St. Maximos the Confessor teaches:

If the essence of virtue with each man is unquestionably the Word of God, then every man who partakes of virtue in steadfast manner partakes of God, the Essence of the virtues, beyond any shadow and doubt, inasmuch as he has of a sincere will cultivated the natural seed of good and made the end identical to the beginning and the beginning to the end, or rather, has shown the real identity of the beginning to the end, in perfect accord with God. For the beginning and the end of everything is God's aim: it is the beginning insofar as he joins the natural good to his being by participation; it is the end insofar as according to the participation by a free-willed decision, he finishes the praiseworthy race thither, thanks to which he becomes god as God grants him to become god – because he has joined the likeness constituted by the virtues to the natural good according to the image by his free will, bringing about the return to his beginning and intimacy with God, according to the vow of his nature.

What Health is to the Body, Virtue is to the Soul

The Fathers of the Church affirm that for human beings, true health corresponds to being in a state of virtue. Virtue is the soul's natural health, writes St. Dorotheus of Gaza, as do St. Basil the Great, Evagrius and St. Maximus the Confessor, who writes: *What health is to the living body, virtue is with respect to the soul.* St. Issac the Syrian notes similarly: *Virtue is naturally the soul's health.* One can even say that virtue is even more important for the soul than is health for the body, since as St. Basil the Great says, *the virtues have much more affinity with the soul than does health with the body.*