

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 9, 2014
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

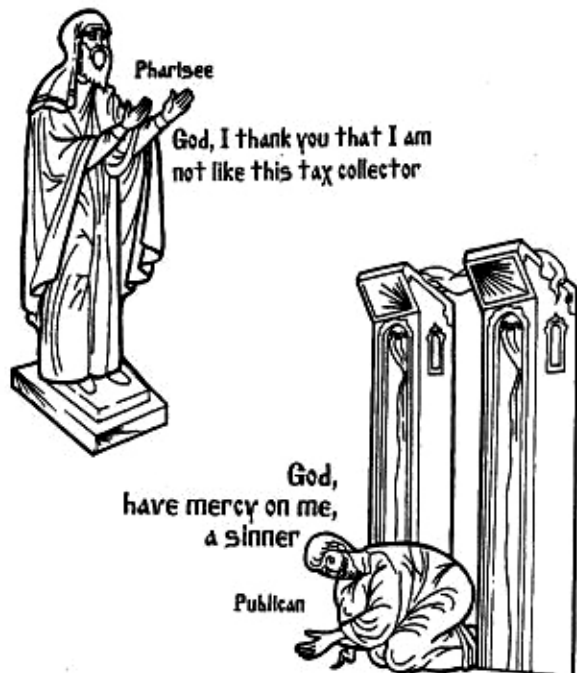
TUESDAY/FEBRUARY 11
7:00p.m. Compline and Akathist to
Iveron Icon of Theotokos

SATURDAY/FEBRUARY 15
9:30a.m. Akathist; Confession
5:30p.m. Vigil; Confession

SUNDAY/FEBRUARY 16
Sunday of the Prodigal Son
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
Church School & Teen Class

SATURDAY/FEBRUARY 22
Memorial Saturday
9:30a.m. General Memorial; Confession
5:30p.m. Vespers & Compline; Confession

SUNDAY/FEBRUARY 23
Meat-Fare Sunday
St. Polycarp of Smyrna
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour with Question/Answer Period



Matins Hymn from the Lenten Triodion

Open to me the doors of repentance, O Live-Giver, for my spirit rises early to pray 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.

Have mercy on me O God according to Thy great mercy and according to the multitude of Thy compassions, blot out my transgressions.

When I think of the many evils 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, O God, according to Thy great mercy!

Offerings Week of February 9

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; for the health of Stacey (birthday); for illumination in St. Tikhon's Monastery.

Flowers: for the health of Nicholas and Thomas.

Wine: for the health of Stefan (birthday) and Mariana, Gabriel, Simona and Kurt.

Parish Synodicon: Memory Eternal!

Feb. 23rd 40th Day Ioan Vlad Stefanescu

Feb. 27th 40th Day Dumitru

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

Feb. 09, 1988 Anna Karel

Feb. 09, 2007 Vincent Chwat

Feb. 10, 1962 Fr. Michael Tidik
(rector 1922 – also baptized Bp. Michael)

Feb. 10, 1988 Ruth Michaelovsky

Feb. 10, 2001 Mary Spotts

Feb. 11, 1993 Josephine Hriniak

Feb. 11, 2007 John Jackolew

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

Coffee Hour Hosts

Feb. 09 Motovlioff, Torrisi, Kachek & Stone

Feb. 16 Combs, Mantzafos, Parsells & Sokol

Feb. 23 Sarchisian, Dunaenko & Wypych

Ushers Schedule

Feb. 09 T. Gorbatuk & J. Stone

Feb. 16 D. Fedechko & C. Dunaenko

Feb. 23 E. Sarchisian & A. Moldoveanu

Holy Pascha 2014 April 20

Western Easter 2014 April 20

Names Day Greetings

St. Charalampus/Feb. 10: Charles Duneanko

St. Valentina/Feb. 10: Valentina Gorbunova

St. Theodora/Feb. 11: Theodora Combs

Many Blessed Years!

The Calendar

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 Memorial Saturday 9:30a.m. Service

Feb. 22 Parish Workshop (1-5p.m.) by invitation

Feb. 23 Meat-Fare – last day for meat products

Mar. 02 Cheese-Fare – last day for dairy products

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!

Annual Meeting 2014 Reports

Parishioners are asked to read these reports as to be familiar with what is taking place in our parish family. Each one of us are a "building block" making the edifice of the Church. Worship, Education, Service, Fellowship, and Stewardship are all important and co-joined aspects of who we are and how we define and manifest our parish.

Parish Website

The calendar of events for the entire year of 2014 as well as recent photos, Meeting of our Lord (Feb. 2nd) and Scout Sunday may be viewed.

Lent as Pilgrimage

Two periods in the Orthodox liturgical year are most significant: (1) Great Lent and (2) the period from Pascha to Pentecost. Great Lent is a symbol of our life on earth. The period from Pascha to Pentecost is a symbol of our life in heaven. The former period is a time of preparation, a pilgrimage, a spiritual ascent, leading to the glory of Easter. The latter period is a time of joy and thanksgiving, an image of the unending celebration in God's eternal Kingdom.

These two periods each have their own liturgical books, the *Triodion* and the *Pentecostarion*. These books contain the richest treasures of Orthodox hymnology – literally hundreds upon hundreds of hymns and prayers developed especially from the Gospel readings and arranged according to various themes such as repentance, forgiveness, fasting, prayer, renewal, and joy.

Are you familiar with the structure of Lent? The ten week period of the *Triodion* begins with the Sunday of the Publican and the Pharisee and ends with the Saturday of Holy Week. Thus, in addition to the forty days of Lent (six weeks), it includes three pre-Lenten weeks and Holy Week up to Saturday. The four pre-Lenten Sundays are known as: (1) The Sunday of the Publican and the Pharisee; (2) The Sunday of the Prodigal Son; (3) The Sunday of the Last Judgment (Meatfare), and (4) The Sunday of Forgiveness (Cheesefare).

Fasting, that is "eating sparingly and abstaining from certain foods," begins gradually during the pre-Lenten season. The week after the Sunday of the Publican and the Pharisee is fast free. During the week after the Sunday of the Prodigal Son only regular fasting on Wednesday and Friday is prescribed. Sunday of the Last Judgment (Meatfare) is the last day on which meat is permitted. Then fish, eggs, and milk products may be eaten through the Sunday of Forgiveness (Cheesefare). On the next day, Clean or Pure Monday (*Kathara Deftera*), Lent begins, a period of strict fasting. However, physical fasting from food is only one aspect of Lent. It should not excessively dominate our thinking. It is worthless without spiritual fasting from evil. Spiritual fasting is the breaking with sin through repentance and the practice of positive disciplines such as prayer, daily reading of the Bible, regular worship, and frequent Holy Communion – leading to spiritual renewal.

Is Anything Not a Gift?

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



On February 9th the Church remembers the Hieromartyr Peter Damascene, a man who saw God in everything. He took every event as God's gracious gift, including the terrible things that happened to him.

Peter Damascene (meaning "of Damascus") lived in the 12th century, under Islamic rule. He was known as a great reader who loved to gain wisdom and knowledge. Yet he lived in such utter simplicity, with so little interest in worldly possessions, that he never actually owned or wanted to own a book. He borrowed books he wanted to read from friends, and then cheerfully returned them, having no desire to build an impressive library.

His reading made him a wise person with much knowledge. Yet he knew that reading, in and of itself, is of limited value. He wrote: "We need knowledge based on experience...if we wish to attain knowledge of God mere reading or listening is not enough."

He expanded on this idea of the need for experience in these words: "Man is free to receive the sun's rays or not. God sends the light of knowledge like rays to all, but He also gives us faith like an eye. The one who wants to receive knowledge through

faith, keeps it by his works, and so God gives him more willingness, knowledge and power." All these gifts—faith, willingness, knowledge, power—he wanted human beings to thank God for.

His conviction that "works" and "experience" are of the utmost important led Saint Peter to brave, dangerous acts. He spoke out and defended the Christian faith powerfully. His words carried the certainty that his extensive reading, done with faith, had given him. His hearers were convinced that he spoke the truth and followed the true God.

Saint Peter became a highly respected leader among fellow Christians. But he suffered exile and physical punishment at the hands of the Islamic government, which dealt harshly with those who dared to say that Islam is inferior to Christianity and not the true faith. He paid a great price for his witness to Christ.

Saint Peter Damascene's writings are among the treasures of the Orthodox Church. It is in these writings that he most clearly lays out his belief that everything is a divine gift. Wealth is given so that a person can be merciful to others; poverty is given to engender patience; clumsiness is given for humility; health is given to so that a person can help the infirm. Everything, even great difficulty, is a gift, given by God for our salvation.

On Saturday of this week we read Luke 21:4, the story of the poor widow who is observed by Christ as she makes her offering to the Temple treasury. He says that with her small gift she has offered more than all the rich people who gave a lot, because she has put in all she had.

Saint Peter Damascene would understand an offering like the widow's, one which cost her so much. He would know that she was giving back to God in gratitude for all He had given her. He would recognize her as another person who, like himself, knew that there is not anything that is not a gift.