

SAINTS PETER & PAUL ORTHODOX CHURCH

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Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

BULLETIN JANUARY 31 - FEBRUARY 20, 2016

SUN/JAN. 31

35th Sun. After Pentecost

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

MON/FEB. 1

7:00p.m. Vigil & Blessing of Candles

TUES/FEB. 2

Meeting of the Lord In the Temple

9:30a.m. Divine Liturgy & Blessing of Candles
7:00p.m. Compline and Akathist to
St. Nicholas of Japan (Feb. 3)

SAT/FEB. 6

5:30p.m. Vespers

SUN/FEB. 7

36th Sun. After Pentecost

"Scout Sunday"

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
"Souper Bowl of Caring" First Sunday

SAT/FEB. 13

10:00a.m. 40th Day Memorial for Frank
Bongiorno (+Jan. 6th)

5:30p.m. Vespers

SUN/FEB. 14

37th Sun. After Pentecost

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School
"Souper Bowl of Caring" Second Sunday

SAT/FEB. 20

5:30p.m. Vigil; Confession

SUN/FEB. 21

Publican and Pharisee

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



Many hundreds of years ago a very holy old man lived in a desert. One day people came to him and said: "Father, teach us, how can we come closer to God while we live in this world?" The old man drew a circle in the sand at his feet. "This circle is the world," he said "and here in the center of it is God. Each one of us lives in the world," and he made dots around the edge of the circle. "As we try to come closer to God, we draw closer to each other and this is the only way in which we can come closer to God. Remember it."

THE MEETING OF THE LORD IN THE TEMPLE

Celebrated February 2nd – From the Prologue of Ochrid

The fortieth day after His birth, the All-Holy Virgin brought her Divine Son into the Temple of Jerusalem, in accordance with the Law, to dedicate Him to God and to purify herself. "Consecrate to me every first-born that opens the womb among the Israelites both of man and beast, for it belongs to me" (Exodus 13:2). "Tell the Israelites: when a woman has conceived and gives birth to a boy, she shall be unclean for seven days, with the same uncleanness as at her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised, and then she shall spend thirty-three days more in becoming purified of her blood; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled. If she gives birth to a girl, for fourteen days she shall be as unclean as at her menstruation, after which she shall spend sixty-six days in becoming purified of her blood. When the days of her purification for a son or for a daughter are fulfilled, she shall bring to the priest at the entrance of the meeting tent a yearling lamb for a holocaust and a pigeon or a turtledove for a sin offering. The priest shall offer them up before the Lord to make atonement for her, and thus she will be clean again after her flow of blood. Such is the law for the woman who gives birth to a boy or a girl child" (Leviticus 12:2-7). Even though neither the one nor the other was necessary, nevertheless the Lawgiver did not, in anyway, want to transgress His own Law whom He had given through Moses, His servant and prophet. At that time, the high-priest Zaccharias, the father of John the Forerunner [Precursor], was on duty in the Temple ["serving as a priest before God in the order of his division" St. Luke 1:8]. Zaccharias placed the Virgin, not in the temple area reserved for women but rather in the area reserved for virgins. On this occasion, two unusual persons appeared in the Temple: the Elder Simeon and Anna, the daughter of Phanuel. The righteous Simeon took the Messiah in his arms and said: " Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (St. Luke 2: 29-32). Simeon also spoke the following words about the Christ-child: "Behold, this child is destined for the fall and rise of many in Israel" (St. Luke 2:34). Then Anna, who from her youth served God in the Temple by fasting and prayers, recognized the Messiah and glorified God and proclaimed to the inhabitants of Jerusalem about the coming of the long-awaited One.



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 resurrection!

Kontakion – tone 1

By Thy Nativity Thou didst sanctify 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!

The Pharisees present in the Temple, who having seen and heard all, became angry with Zacharias because he placed the Virgin Mary in the area reserved for virgins and reported this to King Herod. Convinced that this is the new king about whom the Magi from the east spoke, Herod immediately sent his soldiers to kill Jesus. In the meantime the Holy Family had already left the city and set out for Egypt under the guidance of an angel of God. The Feast of the Meeting of our Lord in the Temple was celebrated from earliest times but the solemn celebration of this day was established in 544 AD during the reign of Emperor Justinian.

Concerning the Virgin Birth

According to the Law, "Every male child that opens the womb shall be called holy to the Lord." Only with Christ did this literally occur. He Himself opened the womb of the Virgin at birth, while all other wombs which have born a child have first been opened by a man.



- Blessed Theophylact

Offerings Week of Jan. 24

Olive Oil: in memory of Michael, Pavel, Justina, Anastasia and Rosalia; in memory of John and for the health of Vera; for the health of Amanda Sarah (birthday).

Wine: protection during time of travel for Mariana and Stefan

Flowers: for the health and salvation of Maria (names day); in memory of Colin Charles

Offerings Weeks of Jan. 31/Feb. 7 & 14

Olive Oil: in memory of Michael, Justina, Rosalia and Anastasia; for the health of Stacey (birthday)

Flowers: for the health and protection of Nicholas (names day)

Litya Breads: for the health of Katherine.

The Parish Synodicon: Memory Eternal!

Feb. 12 40th Day for Alice Kulina

Feb. 14 40th Day of Frank Bongiorno

Jan. 31, 1952 Jacob Michaelski

Feb. 02, 1940 Michael Petro

Feb. 02, 1949 Theodora Mahalick

Feb. 02, 1984 Natalie Kuntzevich

Feb. 02, 1985 Sonia Esposito

Feb. 02, 1994 Kalioppi Alexis

Feb. 03, 1929 Jonah Lasin

Feb. 04, 1973 Mary Bolash

Feb. 04, 1975 Pelagia Grishkivech

Feb. 05, 1958 Theodore Andreosky

Feb. 07, 1931 Tatiana Gumenuk

Feb. 08, 1953 John Andreosky

Feb. 09, 1972 Fr. Nicholas Besmertnuk

Feb. 09, 1988 Anna Karel

Feb. 09, 2007 Vincent Chwat

Feb. 10, 1962 Fr. Michael Tidik

Feb. 10, 1988 Ruth Michaelovsky

Feb. 10, 2001 Mary Spotts

Feb. 11, 1993 Josephine Hriniak

Feb. 11, 2007 John Jackowlew

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

Feb. 17, 2003 Anna Peschek

Feb. 18, 1952 Gregory Holovach

Feb. 18, 1963 Magdalena Padla

Feb. 18, 1993 Josephine Fedchin

Feb. 19, 1963 Gregory Klimchuk

Feb. 20, 1918 Jacob Shevchuk

Feb. 20, 1920 Anna Sabat

Feb. 20, 1963 Theodosia Zuboff

Feb. 20, 1981 Anna Lisowski

Coffee Hour Hosts

Jan. 31 Peterson, Bakaletz, Mattei & Erkman

Feb. 07 Kita, Nevitt, Keller & Turri

Feb. 14 Inga, Eka, Marina & Nona

Feb. 21 Motoviloff, Torrisi, Kachek & Stone

Usher Schedule

Jan. 31 Timothy S. & Peter B.

Feb. 07 Timothy S. & Peter B.

Feb. 14 Jerome S. & Adrian M.

Feb. 21 Dennia F. & Peter B.

Counters

Jan. 31 Open

Feb. 07 Rebecca O. & Edward S.

Feb. 14 Lisa K. & Daniel T.

Feb. 21 Inga G. & Peter B.

Names Day Greetings

St. Nicholas/Feb. 3: Nicholas Torrisi

St. Charalampus/Feb. 10: Charles Dunaenko

St. Valentina/Feb. 10: Valentina Gorbunova

St. Theodora/Feb. 11: Jennifer Fetchko

Many Blessed Years!

The Calendar

Feb. 02 Tue. Meeting of the Lord Feast Day

Feb. 07 Sun. Scout Sunday

Feb. 07 Sun. Souper Bowl of Caring

Feb. 12-14 Diocese Altar Server Retreat

Feb. 24 & 26 Fast Free Days

Feb. 24, 25, 26 Pirogei Making Days

Feb. 28 Sun. Annual Parish Meeting 12:00p.m.

Feb. 29 Mon. Monthly Study Class

Mar. 06 Sun. End of Blessing of Homes Season

Mar. 06 Sun. Leave-Taking of Meats

Mar. 13 Sun. Leave-Taking of Dairy Products

The Blessing of Homes – Second Part

The second term of Blessing of Homes will take place from February 21st – March 6th. If you wish to have your home blessed, schedule a time with Father James.

In Case of A Necessity and your Need a Priest and Fr. James is not available

Please contact Fr. David Straut (908-203-1252) or Proto-Deacon Paul Sokol (908-806-3415).

The 2016 Annual Parish Meeting – Feb. 28

The Annual Parish Meeting will be held on Sunday Feb. 28th at 12:00p.m. It will last no longer than 1 hour. All parishioners are encouraged to devote an hour to meet, review and discuss our parish life. Written reports will be distributed on Sunday, Feb. 21st. Please read these reports and bring them the following Sunday for discussion.

Openings for Parish Council

New members are sought for the Parish Council. Please speak with Father James or Peter Bakaletz.

100th Anniversary DVD's

This video is a wonderful presentation reviewing the history of our parish church. They are available at the vestibule stand. Suggested donation of \$15.

For Parish Life To Be Authentic

In the context of Parish Life, each member is called to build a new way of life. Each parishioner becomes a co-worker and is co-responsible for his brothers and sisters, striving to grow spiritually and putting into practice all that Christian life requires.

Parishioners are not supposed to remain on the threshold of the Church, on its periphery, but are meant to move inward, to improve, develop and grow. They are created for joy, for sharing, for missionary activity, earning souls, to convert the unconverted while at the same time enjoying the fellowship of the parish community.

3 Seeds of Growth – February

- 1) Develop the habit of having a lighted candle or vigil lamp when you say your daily prayers at home. A lighted fire is the symbol of the presence and Light of Christ.
- 2) When you leave your home and close the door of your house, exclaim: "Glory to Thee O God, Glory to Thee!"
- 3) At Coffee Hours resolve to say a few words to someone not at your table, especially someone you usually don't engage with.

9 Previous Seeds You Can Still Plant:

3 Seeds of Growth – January

- 1) Have your home blessed.
- 2) Keep a bottle of holy water in your frig and use it for spiritual needs frequently.
- 3) Select a seed from November or December that you have missed and work on it.

3 Seeds of Growth – December

- 1) Know something about the life of your Patron Saint and the date of your Names Day.
- 2) Invoke your Patron Saint daily, "O Holy (name) my patron, pray unto God for me!"
- 3) "Sing praises to God, sing praises! (Psalm 47). At the Divine Liturgy sing aloud or softly the hymns and responses so as to be a participant and not an observer.

3 Seeds of Growth – November

- 1) Each Sunday, learn the name of a parishioner you do not know.
- 2) Make a resolution to learn something from Each Sunday's Bulletin and share it with a person in your household.
- 3) Establish the custom of physically venerating an icon in your home every day with a holy kiss.





ON THE REMISSION OF SINS

by St. Mark of Ephesus (+1443)

It is generally acknowledged among the Orthodox that the remission of sins is at the same time a deliverance from punishment due to them. Remission is given in three forms and at different times:

- 1) During Baptism
- 2) After Baptism through conversion (Repentance) and sorrow and making up for sins by good works in the present life; and
- 3) After death, through prayers and good deeds and thanks to whatever else the Church does for the dead.

Thus, the first remission of sins is not at all bound up with labour; it is common to all and equal in honour, like the pouring out of light and beholding of the sun and the changes of the seasons of the year, for this is grace alone and of us is asked nothing else but faith.

But the second remission is painful, for one who "every night washes his bed, and with tears waters his couch" (Psalm 6:5), for whom even the traces of the blows of sin are painful, who goes weeping and with contrite face and emulates the conversion of the Ninevites and the humility of Manasses, upon which there was mercy.

The third remission is also painful, for it is bound up with repentance and a conscience that is contrite and suffers from insufficiency of good; however, it is not at all mixed with punishment, if it is a remission of sins: for remission and punishment can by no means exist together. Moreover, in the first and last remission of sins the grace of God has the larger part, with the cooperation of prayer, and very little is brought in by us. The middle remission, on the other hand, has little from grace, while the greater part is owing to our labour.

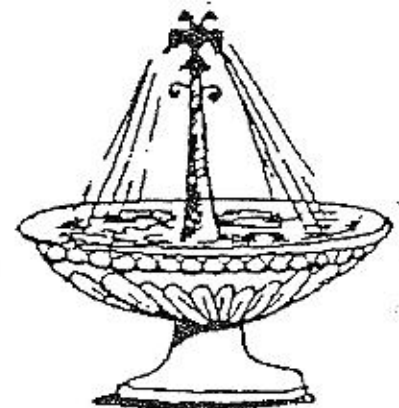
The first remission of sins (Baptism) is distinguished from the last by this; that the first remission is a remission of all sins in an equal degree, while the last is a remission only of those sins which are not mortal and over which a person repented in life.

Thus does the Church of God think, and when entreating for the departed the remission of sins and believing that it is granted them, it does not define as a law any kind of punishment with relation to them, knowing that the Divine goodness in such matters conquers the idea of justice.

THE THEOLOGY OF THE 6TH, 7TH, AND 8TH DAYS

by St. Gregory Dialogist (+461)

Christ suffered on Friday, rested in the tomb on Saturday, and rose from the dead on Sunday. For us, the present life is Friday, the time when we suffer distress and pain; but on Saturday we are, as it were, at rest in the grave because after death we find rest for our soul; and on Sunday, the eighth day, we rise from that condition with the body and rejoice in the glory of soul and body. So pain is ours on the 6th day, rest on the 7th and glory on the 8th.



From the celebration of the glorification of Sts. Mardarije and Sebastian may droplets of consolation fall upon the heart of those who, living in the heart of America, seek what is fair and honest.

The life of St. Mardarije of Libertyville (1889-1935)

Born in village of Kornet, Ljesani County, in Montenegro, on November 2, 1889, to pious parents Petar and Jela Uskokovic, he was baptized in his village church dedicated to St. George and received his baptismal name Ivan.

His mother was from the well-known Bozovic family. Both of his parents were well respected in their community holding the office of leadership and particularly his father was a captain of their clan.

Considering his parents' status, young Ivan was sent to further his education, first in Rijeka Crnojevic, Cetinje, and then in Belgrade, Serbia. While in Belgrade, young Ivan advanced his childhood desire to serve God and the Church, and so from there he headed to monastery Studenica where after a short period of novice life he gets tonsured to monasticism having received the name Mardarije. With the decision of the Holy Synod of the Serbian Orthodox Church, now young hierodeacon Mardarije is sent to Russia where he spent twelve years (1905-1917) furthering his theological education and growing in wisdom. From there, the Holy Synod of the Russian Orthodox Church sent him to the United States of America to organize the Serbian Orthodox Church. On December 1, 1923, now archimandrite Mardarije is appointed as administrator of the Serbian American-Canadian diocese with the see in Chicago and that same year he purchased around ten acres of land in Libertyville, Illinois, where later St. Sava monastery was built. He was elected by the Holy Assembly of Bishops of the Serbian Orthodox Church as the first bishop for the newly established diocese in America on December 7, 1925, and his consecration took place on Palm Sunday, the Feast of the Entrance of Our Lord Jesus Christ into Jerusalem, on April 25, 1926.

From then on His Grace Bishop Mardarije, the first bishop of the Serbian Orthodox Church in North and South America, labored tirelessly in building churches, St. Sava monastery in Libertyville, sowing Christian love, spread peace, preached and witnessed the Gospel of Christ throughout his diocese. In spite of inescapable worldly trends, he lived spontaneity of truth and a provision of grace, just because Life has dawned from the Tomb, and is dawning still. Having labored as bishop for a little over nine years he died peacefully on December 12, 1935, hospitalized in Ann Arbor, Michigan, while writing his last Nativity Encyclical to his beloved flock. His earthly remains were laid to rest at St. Sava monastery in Libertyville. The Holy Assembly of Bishops of the Serbian Orthodox Church during its regular session held from May 14-29, 2015 brought forth a decision that his name be added to the Diptych of saints of the Holy Orthodox Church.

From the Holy Hierarch Mardarije, we see how the grace of God reaches the heart of our cities, bringing to the confusion of the world the breeze of the Spirit and the serenity of the Age to come.



The life of St. Sebastian of Jackson (1863-1940)

This apostle of North America was the first American born Orthodox priest. His parents, Ilija and Jelena Dabovic, were the first recorded immigrants on the West Coast.

They lived in San Francisco, operated a small shop, and were blessed with seven children. St. Sebastian was their fourth child who at baptism received name John. He was born on June 21, 1863. His ministry in the Church started at early age. After he finished high school he served his parish as a reader and teacher. Before he was sent to Russia, he spent time in Sitka, Alaska, assisted with parish ministries at St. Archangel Michael Cathedral. After three years of study at the St. Petersburg and Kiev Theological Academies, John was tonsured a monk and received monastic name Sebastian in 1887.

That same year he was ordained a hierodeacon. He served as deacon at the San Francisco Cathedral until Bishop Nicholas ordained him a priest on August 16, 1892. As newly ordained Hieromonk Fr. Sebastian tirelessly preached the Gospel, served Divine Liturgies,

counseled and established many parishes throughout the country. During his life he conveyed the light of liturgical certainty and calm to a world that was spiritually hungry and suffering. Archbishop Tikhon asked Fr. Sebastian to lead a Serbian mission in the North American diocese, elevated him to archimandrite on August 15, 1905, and sent him to Chicago, Illinois, where this holy man served as parish priest. In 1910, he asked for release from the parish so that he could return to missionary work. Having spent three years at the newly opened St. Platon Seminary in Tenafly, New Jersey, he went back to Serbia to serve as



a chaplain in the Serbian army in the Balkan Wars and WWI. After his brief visit to the United States of America in 1915 and 1917, he spent the rest of his life in Serbia where he peacefully reposed in monastery Zicha on November 30, 1940. His earthly remains were laid to rest there until they were exhumed and translated to Jackson, California where on September 1, 2007, at St. Sava Church, the oldest and one of many Serbian Orthodox Churches in America that he founded in 1894. Fr. Sebastian built up souls, organized the Church, erected houses of prayer, and was devoted to charitable work. In addition to establishing many churches, St. Sebastian also wrote many articles and sermons. His last spoken words and wish were "The Heavenly Kingdom without end!" meaning the kingdom of the virtues whence the miracle of eternal surprises bursts forth. The Holy Assembly of Bishops of the Serbian Orthodox Church during its regular session held in May 2015 decided that his name be added to the Diptych of saints of the Holy Orthodox Church. From the Holy archimandrite Sebastian Dabovich (1863-2013) we realize how historical predicaments become a starting point for knowledge of God and spontaneous praise.