

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN JANUARY 29, 2017

The Blessing of Homes: January 7th thru February 24th:

To have your home blessed, make an appointment with Father James

SUNDAY/JANUARY 29

Sunday of Zacchaeus

New-Martyrs & Confessors of Russia

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

Coffee Hour; Question & Answer Period



LEARNING TO LOVE

By Jordan Bajis

MONDAY/JANUARY 30

Synaxis of Three Hierarchs

9:30a.m. Akathist to Three Hierarchs

WEDNESDAY/FEBRUARY 1

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

THURSDAY/FEBRUARY 2

THE MEETING OF OUR LORD

(one of "the 12 Great Feasts")

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

7:00p.m. Compline and Akathist to

St. Nicholas of Japan (Feb. 3rd)

SATURDAY/FEBRUARY 4

9:30a.m. Akathist to our Lord; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/FEBRUARY 5

Publican & Pharisee Sunday

Scout Recognition Day

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

Coffee Hour; Church School; Souper Bowl

Of Caring (Food for Local Pantry & Offering

For Unwedded Mothers)

The call of the Church is to continually realize what it is: the Body of Christ. We need to agree with God's perspective concerning what He has done with humankind through Christ, and then rediscover what it means to be a people who live in the communion of His love. The Church is a family, an organism, a community, and unless the world is able to see this reality by the way we love one another, our own message of Life will mock us... The Church is first and last a manifestation of God's love. If we are to manifest this Church, we must love in divine measure (John 13:35).

The first step in meeting this challenge to love demands that we come against our own apathy. In our society, we have re-defined "love" to mean "warmly tolerate." As long as someone does not ask too much of us in our relationships, and as long as the exit from intimacy remains accessible, we can be "loving." In other words, as long as we do not "hate" our brethren, we "love" them. This is not the love of communion. Christian love is not indifferent. It commits itself to others tangibly, practically, and daily. It requires interpersonal risk, it takes the initiative to heal, and it desires to meet the genuine needs of others. If we long to love with this kind of integrity and sincerity, we will love the way God does: in Community and communion.

Offerings Week of January 29

Olive Oil: in memory of Michael, Justine, Rosalie and Anastasia.

Wine: for a safe journey of Mariana & Stefan

Synodicon: Memory Eternal!

Jan. 29, 1974 Paul Monko

Jan. 29, 1988 John Macinko

Jan. 31, 1952 Jacob Michaelowski

Feb. 02, 1940 Michael Petro

Feb. 02, 1949 Theodore 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

Coffee Hour Schedule

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.
- Please allow church school teachers and students to be first in line so they can prepare for classes.

Jan. 29 Peterson, Bakaletz, Mattei, Erkman & Stone

Feb. 05 Kita, Nevitt, Keller, Turri, Torrisi & Kachek

Usher Schedule

Jan. 29 Timothy S. & Peter B.

Feb. 05 Timothy S. & Peter B.

Counters

Jan. 29 Jill P. & Lisa K.

Feb. 04 Rebecca O. & Lisa K.

Sunday Readers Schedule

Jan. 29 Peter G./ Feb. 05 John Z.

Names Day Greetings

St. Nicholas/Feb. 3rd: Nicholas Torrisi

Many Blessed Years!

The Calendar

- Fast Free Days: Feb. 8th & 10th, Wed. & Fri.
- NY-NJ Diocese Altar Servers Retreat, Feb. 10th thru 12th, Garrison, NY
- Annual Parish Meeting, Sunday, Feb. 12th at 12:30p.m. (one hour duration)
- Feb. 15th & 22nd: Study Classes: 7-8:30p.m.
- Feb. 19th, Meat-Fare Sunday (no more meats until Pascha, April 16th)
- Feb. 26th, Cheese-Fare Sunday (no more dairy or fish until Pascha, April 16th)
- Feb. 26th, Sunday: 12:30p.m. Vespers & Rite of Forgiveness
- Feb. 27th, Pure Monday – Beginning of 40 Day Great and Holy Lent

Positions to be Filled

The Parish Council seeks 3 new members. The Ushers Ministry seeks 2 new members. Individuals are also sought to expand the Sunday Coffee Ministry Teams.

Winter Weather Alert

If it is necessary to cancel or delay a particular event happening at the church due to weather, this will be posted on the website at least 1 hour before the scheduled time. Posting will also be on Face Book. Those on the Parish E-Mail List will receive a notification. Please share this information with anyone not using social media.

Deposit Box in Vestibule For Icon Prints

A box for icon prints from wall calendars, Christmas cards and other sources is in the vestibule.

ON THE BENEFITS OF ATTENDING THE LITURGY St. Maximos the Confessor

It is necessary for every Christian to spend time in the holy church of God, and never to miss the celebration of the Divine Liturgy – for here, the holy angels have custody – they register the people going in each time and offer their angelic intercessions on their behalf. Each person who is found present at the Divine Liturgy, the grace of the Holy Spirit transforms, remolds, and truly remodels into a more divine image, conforming to Himself.



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

How Should We Build Our Prayer Rule?

Православие.Ру, 24 января 2017 г.
<http://www.pravoslavie.ru/english/100366.htm>

Translation by Nun Cornelia (Rees)

It is impossible to imagine a meaningful Christian life without a daily prayer rule. But what should this prayer rule be? How long or short, and consisting of which prayers? How can we prevent our daily prayer rule from becoming purely a formality? What should we pay particular attention to, and what mistakes should we avoid? And what is the most important thing in a prayer rule?

The rule is for man, and not the other way around

Archpriest Andrei Ovchinnikov:

—There are three important components to a prayer rule: **proper measure, consistency, and quality.**

1. Proper measure. The proper measure adorns a person in any work—both earthly and spiritual. It is very important to find the middle, royal path. This is a surety of success. This law is important and relevant in our prayer rule. We have to force ourselves in prayer on the one hand, but refrain from zeal not according to reason on the other. We mustn't be lazy, but it is also dangerous to overdo it. In my view, it is better not to complete something in a prayer rule, and leave the desire to pray for another day. Overdoing it more often than not causes aversion and inner protest. The fathers say that the small rule is without price. Obviously there is need of a spiritual guide here, who is experienced and discerning in the practical work of prayer. But this advice presupposes a measure of freedom and personal choice on the part of the inquirer.

Do not take on a long rule. Let it be something that you could do all your life. Remember: The rule is for man, and not the other way around. The proper measure found keeps a person in good spiritual shape, but also preserves joy in the heart and the desire for prayer. Take many factors into consideration: age, health, marital status, workload, and so on. The fruit of correct prayer labor is deep humility and inner peace.

2. Consistency. Be consistent in prayer. This is what the apostle Paul tells us to do. Success in any work depends upon our zeal and consistency—but not only on this. To be sure, the rolling stone gathers no moss. But we also have to remember that we are only God's co-workers. *So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase* (1 Cor. 3:7). It is essential that God bless our labors. The holy fathers talk about *synergy*—about our consistent labor in prayer and grace-filled help from on high. This is the pledge of our success. There can be no pauses in the labor of prayer. The labor of prayer reminds us of riding a bicycle or rowing upstream—only unremitting effort and work ensure our forward movement. The same laws are at work in prayer: *Pray without ceasing* (1 Thess. 5:17). For the sake of our constancy in the work of prayer, dryness of heart and emotional boredom will with time give place to a robust spirit and the desire for prayer. This is a sign of progress and grace-filled help from above.

3. Quality. Quality is better than quantity. Anyone who has decided to take up the work of prayer should remember this. The quality of prayer can be determined by two signs: attention of the mind and depth of repentance in the heart.

St. John Climacus calls attention the soul of prayer. He counsels anyone to enclose the mind in the words of prayer. At first this very hard for everyone, but we mustn't give up. If we put in the effort, God will definitely help us, and in time will send a guardian angel for our prayer.

Repentance in the heart and deep humility—this is the true table of oblation from which God accepts our spiritual sacrifices, the most important of which is prayer. Also, be at prayer like a burbling child and a guileless infant—forgive all those who have offended you and pray for them. Remember your irredeemable debt before God, and then it will be easier for you to forgive people. It is important to acquire inner lamentation of heart over your sins—the important sign of true repentance.

Understandably, it is possible to fulfill these conditions with a short prayer rule. Everything of authentically good quality is usually found as a limited edition. In teaching music to children we require them to play “purely” a simple scale, when learning a foreign language we have to correctly build a phrase, and a beginning driver has to keep from knocking over the flags when parking. Experience comes with time, and then more labors can be added. But we will fulfill with humility our small prayer rule, everyday and consistently, controlling the quality of our prayer, remembering that it is not our labors that determine success, but God's all-powerful aid—with which everything is possible for us in this life and the next.