

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: frjames@ssppoc.org Website: www.ssppoc.org

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

Diocese of NY-NJ: www.nynjoca.org

BULLETIN OF JANUARY 28, 2018

Blessing of Homes: January 8th thru February 17th
(we are now in mid-point of season – blessings by appointment)

SUNDAY/JANUARY 28

Sunday of the Publican & Pharisee

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Church School; Coffee Hr.' Q. & A. Period

MONDAY/JANUARY 29

7:00p.m. Vespers (Three Hierarchs –
January 30th)

WEDNESDAY/JANUARY 31

Fast Free Day

THURSDAY/FEBRUARY 1

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

FRIDAY/FEBRUARY 2

MEETING OF THE LORD IN TEMPLE (One of “the 12 Great Feasts of the Year”)

Fast Free Day

9:10a.m. Hours; 9:30a.m. Divine Liturgy &
Blessing of Candles

SATURDAY/FEBRUARY 3

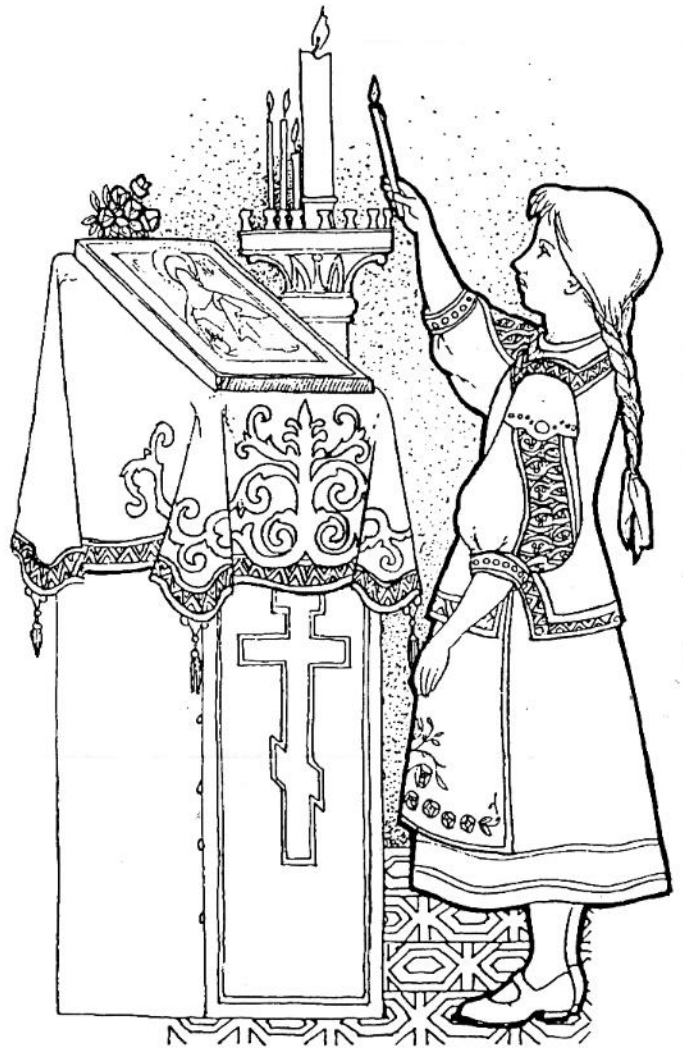
St. Nicholas of Japan (+1912)

9:30a.m. Akathist to St. Nicholas; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/FEBRUARY 4

Prodigal Son Sunday

9:10a.m. Hours; 9:30a.m. Divine Liturgy
“Souper Bowl of Caring, Sunday I



Ephesians 5:8 "For once you were darkness, but now in the LORD you are light. Live as children of light..."

Offerings Week of January 28

Relics Candle: for intercessions of St. John Maximovitch; in memory of Andrew Nameloka, Dmitri, Colin and Charles.

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia & Ivanna; in memory of Sarchisian and Bocai families; for peace and comfort for Nicholas, Christopher and Theodore.

Wine: for a safe journey.; for Sebastian, Gabriela and Antoniou.

Flowers: for the feast of the Meeting of the Lord in the Temple; in memory of Maria Karpova and Andrey Kalagov.

Synodicon: Memory Eternal!

Jan. 29, 1974 Paul Monko

Jan. 29, 1988 John Macinko

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

Coffee Hour Schedule

Coffee Hour Hosts please prepare foods that are simple enough, so you are not absent from the Divine Liturgy. It is only after Communion, that we should leave the church and attend to food preparations.

Jan. 28 Peterson, Bakaletz, Mattei, Erkman & Stone

Feb. 04 Kita, Nevitt, Keller, Turri, Torrisi & Kachek

Feb. 11 Inga, Eka, Marina & Nona

Counters Schedule

Jan. 28 Larissa M. & Paulina N.

Feb. 04 Rebecca O. & Ekaterini M.

Feb. 11 Ciprian C. & Jill P.

Ushers Schedule

Jan. 28 Edward S. & Kahka K.

Feb. 04 Timothy S. & Peter B.

Feb. 11 Jerome S. & Adrian M.

Names Day Greetings

St. Maria/Jan. 26: Maria Torrisi

St. Nicholas/Feb. 3: Nicholas Torrisi

Many Blessed Years!

Holy Water

Old Holy Water ought to be poured on plants; new Holy Water is best kept in the refrigerator.

Souper Bowl Sundays – Feb. 4th & 11th

Our parish will participate in the Annual IOCC (International Orthodox Christian Charities) project. A food basket will be in the vestibule for staple food items for the local food pantry and in the same basket you may place \$ donations for our local charity – Home for Unwedded and Expectant Mothers in Raritan. Checks should be made to St. Philaret Society.

Altar Servers Retreat – Feb. 16-18

Information may be found on diocesan website:
www.nynjoca.org

February Study Class – Feb. 7th, Wednesday, 7-8:30p.m.

Great Lent: "Preparation, Expectation and Realization"

Forth-Coming Calendar

Memorial Saturday: Feb. 10th, 9:30a.m. General Memorial Service.

Annual Parish Meeting: Sunday, Feb. 11th at 12:15p.m. (Less Than An Hour Duration).

Meat-Fare Sunday: Feb. 11th. This is the last day we partake of meat until Pascha, April 8th.

Cheese-Fare Wednesday & Friday: On these days, Feb. 14th & 16th, fish and dairy are permitted.

Cheese-Fare Sunday: Feb. 18th. This is the last day we partake of dairy products until Pascha, April 8th.

First Service of the Great & Holy Fast

Sunday, February 18th at 12:30p.m. Vespers and the Rite of Mutual Forgiveness. This is a most important service for everyone.

An elder said that whatever things are from God, have their spring in humbleness. But such things that spring from authority, anger, and strife are from the devil.

THE THREE HIERARCHS: SS. BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM

Commemorated on January 30th / From the Prologue of Ochrid

Each of these saints have their own feast day. St. Basil the Great, January 1; St. Gregory the Theologian, January 25; and St. John Chrysostom, January 27. This combined feast day, January 30, was instituted in the eleventh century during the reign of Emperor Alexius Comnenus. At one time a debate arose among the people concerning who of the three is the greatest? Some extolled Basil because of his purity and courage; others extolled Gregory for his unequalled depth and lofty mind in theology; still others extolled Chrysostom because of his eloquence and clarity in expounding the Faith. Thus some were called Basilians, others Gregorgians, and the third were called Johannites. This debate was settled by Divine Providence to the benefit of the Church and to an even greater glory of the three saints. Bishop John of Euchaita (June 14) had a vision in a dream: At first, all three of these saints appeared to him separately in great glory and indescribable beauty, and after that all three appeared together. They said to him, "As you see, we are one in God and there is nothing contradictory in us; neither is there a first or a second among us." The saints also advised Bishop John that he write a common service for them and to order a common feast day of celebration. Following this wonderful vision, the debate was settled in this manner: January 30 would be designated as the common feast of these three hierarchs. The Greeks consider this feast not only an ecclesiastical feast but their greatest national school holiday.



THE CHURCH - A SHIP IN THE SEA OF LIFE

From Biserica.org

Greek Orthodox Priest, Father Aris Metrakos, formerly a ship's captain, maintains that 85% of all churches can be compared to luxury cruise liners, when they should be more like battleships:

Cruise ships and battleships. What could be more simple and clear? Think about what happens on a cruise ship. We don't do any work. Someone takes care of every need. Every event (except for lifeboat training) is optional. We have no responsibilities and no accountability.

Isn't this the way most people approach Church? Developing and executing services and programs is someone else's job. We go to services once or twice a year and still call ourselves "members." All work falls under the job description of the paid staff or core volunteers, so we have no responsibilities.

Then there's the battleship. The warship has a life or death mission. Every member of the crew has a job that must be done to the best of his ability. Everyone must work together because they depend on one another for the success of the mission and mutual survival.

A healthy parish must see itself as a battleship. The mission of the Church is life and death. We are called to bring the Gospel to the world and to provide for those in need. No other vocation is as critical or crucial. Each member of the "crew" has a divine calling to define and fill his particular niche in the life of the parish. And when members do not work together, they jeopardize both the work of the Church and their salvation.

Anyone who has spent time aboard a cruise ship and a warship knows that the ways of life onboard the two respective vessels are polar opposites. And so the question remains, how do we see the Church, as a cruise liner or a battleship? What's our role in Church? Do we work together or against each other?



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



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!

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.

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.