

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org

Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

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

BULLETIN OF JANUARY 25, 2015

1915 – 2015 CELEBRATING OUR 100TH ANNIVERSARY

SUNDAY/FEBRUARY 1

Publican & Pharisee

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

Coffee Hour

5:30p.m. Vigil and blessing of candles

MONDAY/FEBRUARY 2

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. 3)

WEDNESDAY/FEBRUARY 4

FRIDAY/FEBRUARY 6

These two days are fast free.

TUESDAY/FEBRUARY 3

6:30p.m. 40th Day Memorial for
(+) Julia Galida

SATURDAY/FEBRUARY 7

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

5:30p.m. Vigil; Confessions

SUNDAY/FEBRUARY 8

Prodigal Son

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

Coffee Hour

11:45a.m. Annual Parish Meeting



Saint Nikolai of Japan

St. Nikolai (Kasatkin) was a pioneer Christian missionary and founder of the Orthodox Church of Japan—"a faithful son of the Orthodox Church who unswervingly labored for good and gave himself totally to his apostolic service." A personage of uncommon charisma and dedication, he served as pastor, educator, linguist, ethnographer, and patron of the arts and was admired and venerated by Orthodox faithful and non-believers alike, both within Japan and beyond its shores. At the time of his repose in 1912, after forty-eight years in Japan, St. Nikolai left "one Cathedral, eight churches, 276 chapels, 175 meeting houses, 34 priests, eight deacons, 115 lay catechists, and 34,110 Orthodox faithful."

Offerings Week of February 1

Olive Oil: in memory of Michael, Rosalia, Justina Anastasia, Anna; in memory of Vaschen and Emilia; in memory of Alexandru, Sasinca, Alexandru, Gheorghe, Floarea, Mihail and Gabriela.

Parish Synodicon: Memory Eternal!

Feb. 03 40th Day for Julia Galida
Feb. 02, 1940 Michael Petro
Feb. 02, 1949 Theodora Mahalick
Feb. 02, 1984 Natalie Kuntzevich
Feb. 02, 1986 Sophie 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 Basil Petrovsky

Coffee Hour Hosts

Feb. 01 Dunaenko, Wypych, Chirnoaga, Nemes & Moldoveanu
Feb. 08 Peterson, Bakaletz, Mattei & Erkman
Feb. 15 Kita, Nevitt, Keller & Turri

Usher Schedule

Feb. 01 Timothy S. & Peter B.
Feb. 08 Timothy G. & Jerome S.
Feb. 15 Dennis F. & Charles D.

2015 Annual Parish Meeting

Feb. 8th, Sunday at 11:45a.m. The Meeting will be no longer than 1 hour. All parishioners are encouraged to attend. Voting is permitted to those parishioners who have fulfilled the requirements of sacramental and financial stewardship.

Names Day Greetings

St. Nicholas/Feb. 3: Nicholas Torrisi
Many Blessed Years!

2015 Home Blessing Season

The Blessing of Homes began on from January 7th and continue thru February 20th. If you wish to have your home blessed please arrange this (*as soon as possible for as early a date as possible*) with Father James.

Winter Weather Conditions

Due to weather it may be necessary to make changes in the parish schedule of services, meetings and events. Changes are posted on website, Face Book and the Parish E-Mail. Please share any changes with other parishioners who may not be engaged in these communication forms.

Souper Bowl of Caring – Sundays – Feb. 1st and 8th

- An IOCC (International Orthodox Christian Charities) sponsored annual event.
- \$1 or more for our Local Charity (Great Expectations – for Unwedded Mothers - in Raritan, NJ).
- 1 Canned Good or more for the Local Food Pantry in Bridgewater, NJ.

Our Parish is Hosting the NJ Deanery

On February 16th, (President's Day), our parish will host the NJ Clergy deanery meeting and luncheon. Some volunteers are sought for preparing the lunch. Thanks.

Meat-Fare Sunday, Feb. 15th

Last day for meat products until Pascha, April 12.

Cheese-Fare Sunday, Feb. 15th

Last day for dairy products until Pascha, April 12.

2015 Saints Peter & Paul Parish Fiscal Summary	Total Income	Total Expense	Year to Date Profit (Loss)	Sunday Envelope Budget	Sunday Envelope Actual
January	\$7,642.75	\$8,278.55	-\$635.80	\$7,392.48	\$6,560.80
February	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
March	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00

Membership & Discipleship = Stewardship. Have you used your January envelopes?

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 four-

teen 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.





ASK THE PRIEST

Fr. William DuBovik

Associate Editor *Russian Orthodox JOURNAL*
Pastor of All Saints Orthodox Church, Hartford, CT

Address questions to:

"Ask the Priest"

125 East Maple Street, Lombard, IL 60148

Q: Why Does The Orthodox Church insist that a Godparent be Orthodox? Isn't this just close-minded and a man-made rule? - L.C. of Connecticut

So often, when we discuss teachings of the Church, at least those with which we may not agree, we are quick to dismiss them as man-made rules, outmoded ideas, etc. Yet to truly be part of the Church is to recognize that she and her teachings are inspired by the Holy Spirit, even though they obviously are delivered through persons.

We live at a time when too many—and we are exposed to their same conditioning—value pluralism above truth; individualism above community; rules, votes and arbitrary decisions above conciliation and love. How many persons simply want things their way in this world? How many of us can be sure that what we want, at any given moment, is right for us and everyone else?

The Church is not here to serve our whims, prejudices, opinions, etc., but to lead us to salvation through applying the teachings of Christ to our lives. Inspired by the Holy Spirit, the Church and her hierarchs are best at resisting trends and what might seem to make sense at a fleeting place in time.

When we come to Church we come conditioned as we noted above. It is good to stop at the door, and shed the baggage from the fallen world that drags us down, leads us into disharmony, causes us to hurt others, makes us indifferent, fills us with pride. All of these things keep us from God's love, peace and joy, prevent us from knowing Him. We need the Church, her worship, her teachings to progress.

You ask specifically about Baptism and the teaching of the Church regarding sponsors. Baptism is our life re-created in and through Christ. As a Sacrament it is not governed by the fallen world's rules, regulations, compromises

or schemes. The Church, that community of believers with whom God dwells, is not an earthly institution; and Orthodoxy is not a religion but a way of life and a way to God.

Contrary to a "western" view, the teachings of the Church are not rules that gain one admission and standing to some earthly institution, full of legalistic notions. The teachings lead to God, and we are free to accept them or reject them. If we open our hearts to this understanding, we will be quite willing to accept those teachings.

It is through Baptism and Chrismation that we come into this community, which we call Church. Infant Baptism, historically practiced, places responsibilities on the parents and sponsors, for it is they who must guide the infant, and then the growing child in the faith. Since formally only one Godparent (sponsor) is required, the Church in her mercy and love may allow a second or third sponsor to be a non-Orthodox Christian. (Although, some may hold that this is not proper and that all must be Orthodox.)

Whatever, at least one sponsor, or Godparent, in all situations must be Orthodox, and it is the Orthodox sponsor who makes all the responses and recites the Creed. It simply is impossible for a non-Orthodox to profess their belief in the faith, and to recite the Nicene Creed, which remains unchanged only in the Orthodox faith. For a non-Orthodox to do this, reduces the participation of a Godparent to a ritualistic act, devoid of truth and meaning.

In the excellent introduction written by Fr. Paul Lazor in the Baptism Service Book, the question is asked: How

can a non-Orthodox person confess the Creed of the Church to which he or she does not belong, or promise to sponsor someone into a Church of which he or she is not a member? The answer, of course as we have said, is they can't. To those who will respond that they know of someone years ago who was Baptized without an Orthodox sponsor, let me say that it is not for us to judge others, and not having witnessed such an occurrence to comment on it. I would note that any parent with children is familiar with such an "argument," as in: "Johnny's mother said he can do it, so why can't I?" As parents we don't base our decisions on such notions; nor does the Church; nor do we as Spiritual Fathers.

All of this is not to impugn the motives of the persons seeking to follow a different course. We are all aware of the many pressures, in this age of inter-faith families, to have a cousin or brother, or perhaps a friend, who is not Orthodox to participate. And, as was noted, in most instances this would be accommodated as long as one sponsor was Orthodox. Further, if finding someone Orthodox is a problem, any priest would be happy to arrange for an Orthodox sponsor for the newly Baptized and Chrismated. We have to understand though, that God, His Church, and Their teaching, cannot take a back seat to anything or anyone else. If this is kept in mind, then difficulties such as those that might arise over a sponsor, would be very few.

I hope this helps in the understanding of this teaching, and contributes to alleviating problems that many others besides you seem to have. ♦