

**SS. PETER & PAUL ORTHODOX CHURCH**  
605 Washington Ave., Manville, NJ 08835  
voice: 908-685-1452 / fax: 908-685-1074  
website: [ssppoc.org](http://ssppoc.org)  
email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org)

*Bulletin of February 25, 2007*

**SUNDAY/Feb. 25<sup>th</sup> (Tone 4) Wine & oil**  
**SUNDAY OF ORTHODOXY**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours

9:30a.m. Divine Liturgy; Coffee Hour;  
Church school; & Q. & A. Period

4:00p.m. Vespers with clergy & faithful of the  
deanery at Christ the Saviour Church  
in Paramus with Metropolitan Herman

*End of the 1<sup>st</sup> & beginning of the 2<sup>nd</sup> week of the  
Great and Holy Fast*

**MONDAY/FEB. 26<sup>th</sup>**

7:00p.m. Vespers

**TUESDAY/FEB. 27<sup>th</sup>**

**St. Raphael of Brooklyn**

7:00p.m. Vespers; Confession

**WEDNESDAY/FEB. 28<sup>th</sup>**

9:30a.m. Akathist; Confession

6:30p.m. Presanctified Liturgy

**THURSDAY/MAR. 1<sup>st</sup>**

3:00p.m. Akathist; Confession

**FRIDAY/MAR. 2<sup>nd</sup>**

7:00p.m. Vespers; Confession

**SATURDAY/MAR. 3<sup>rd</sup>**

**Memorial Saturday**

9:30a.m. Akathist for the Departed; Confession

5:30p.m. Vigil; Confession

**SUNDAY/MAR. 4<sup>th</sup> (Tone 5) Wine & oil**

**St. Gregory Palamas of Thessalonica**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours

9:30a.m. Divine Liturgy; Coffee Hour;  
Book-for-the-Month

4:00p.m. Vespers with clergy & faithful of the  
deanery at St. John the Baptist Church  
in Passaic

*End of the 2<sup>nd</sup> & beginning of the 3<sup>rd</sup> week of the  
Great and Holy Fast*



A feast of joy and gladness is revealed to us today. For the teachings of the true Faith shine forth in all their glory and the Church of Christ is bright with splendor, adorned with the holy icons which now have been restored; and God has granted to the faithful unity of mind.

Let us now set out with joy upon the second week of the Fast; and like Elias the Tishbite let us fashion for ourselves from day to day, O brethren, a fiery chariot from the four great virtues;

let us exalt our minds through freedom from the passions;

let us arm ourselves with purity and our hands with compassions;

let us make our feet beautiful with the preaching of the Gospel;

and let us put the enemy to flight and gain the victory.

### **Boiled Wheat is Sought**

For the following services:

Memorial Saturday, Mar. 3<sup>rd</sup>, 9:30a.m.

Memorial Saturday, Mar. 10<sup>th</sup>, 9:30a.m.

Memorial Saturday, Mar. 17<sup>th</sup>, 9:30a.m.

Please let Fr. James know if you can prepare the wheat. Cups, spoons and napkins will be provided by the church.

### **Winter Weather Cancellations**

Will be posted on the parish website at least one hour before the scheduled service or event. You may also call the rectory.

### **Things to Check out**

The Parish website Schedule of Services for the entire year of 2007 and the Parish Bulletin Board for information that does not make it into the Sunday Bulletins.

### **The New Parish Council**

Will receive the Blessing to assume their duties at the Divine Liturgy Sunday, March 11<sup>th</sup>. The next parish council meeting will be Thursday, March 15<sup>th</sup> at 7:00p.m.

### **Metropolitan Herman Will Preside**

At the Sunday of Orthodox Vespers, on Sunday, Feb. 25<sup>th</sup> at Christ the Saviour Church in Paramus. The metropolitan will also preside at the Deanery Vespers for the 4<sup>th</sup> Sunday of Great Lent at Holy Assumption Church in Clifton. Both services are at 4:00p.m.

### **Day Light Savings Time**

Begins Sunday, March 11<sup>th</sup>. Set your clocks ahead one hour, Saturday night.

### **The Lord Bless the Donors**

Who made possible the beautiful new purple altar coverings that we are using this Great Lent.

### **Pirohi Dinner Profit**

Was \$1,611.30. Another \$325 was realized from post-dinner sales. Sincere thanks to all that helped in making this event successful.

### **The Parish Synodicon: Memory Eternal!**

John Barsigian (40<sup>th</sup> day – March 12<sup>th</sup>) Feb. 01

Vincent Chwat (40<sup>th</sup> day – March 21<sup>st</sup>) Feb. 09

John Jackowlew (40<sup>th</sup> day – March 25<sup>th</sup>) Feb. 11

Feb. 25, 1941 Constaine Yushkevich

Feb. 25, 1960 Helen Wilhousky

Feb. 26, 1969 Stephen Woychid

Feb. 28, 1969 John Semoskovich

Feb. 28, 1983 Anna Cimpko

Feb. 28, 1992 John Lapchuk

Feb. 29, 1944 John Marchisian

Feb. 29, 1960 Archpriest Jacob Grigorieff

Mar. 01, 1962 Constantine Bobich

Mar. 02, 1917 George Bekzar

Mar. 02, 1919 George Palomar

Mar. 02, 1994 Traiko Josifovich

Mar. 02, 2005 Helen Rzeszowski

Mar. 03, 1953 Xenia Kozich

Mar. 03, 1961 Pauline Leich

Mar. 03, 1962 Joseph Legedza

Mar. 03, 1969 Archpriest Theodore Labowsky  
(rector 1962-1969)

Mar. 03, 1970 Samuel Savastinuk

### **Annual Easter Candy Sale**

Is presently under way. Extra order forms may be found on the vestibule stand. Pascha and Western Easter are the same date this year, April 8<sup>th</sup>. For more information please see Sandy Filippini. **All orders should be in no later than Mar. 11<sup>th</sup>.**

### **Lenten Charities**

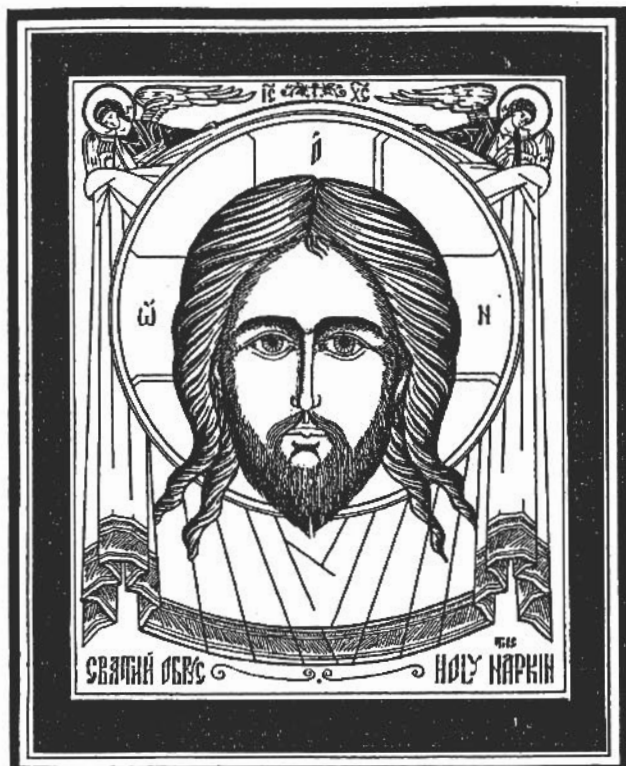
The Poor Basket in the center of the church. What is collected is used by our parish St. Philaret Society for needful parishioners and non-parishioners.

OCMC Boxes support Mission work in the USA and abroad. Pick-up a box from the vestibule stand and return by Palm Sunday, April 1<sup>st</sup>.

The Church of St. Mary Magdalen in Jerusalem is helped by our parish every year on Palm Sunday. Please use the envelope for the Church to be found in your March-April packet of envelopes.

### **The Diocese of Washington and New York**

Now has its' own website: [www.dcnyc.org](http://www.dcnyc.org)



### THE MEANING OF ICONS

The icon of Christ, and all the icons of the Virgin Mary and of the Saints, have two special meanings.

First they remind us how real our salvation is! The living Christ, our Risen Lord is the same as Jesus of Nazareth Who took flesh and blood, walked on this planet, and became one of us in order to lead us to heaven. His Mother and all the Saints in the Scripture and tradition were also real people, like all of us, families, relatives, friends, jobs, responsibilities, and problems.

Second, the icons of Christ and His Saints – the Virgin Mary, the Prophets, Apostles, Martyrs, Confessors, Ascetics and Fathers – remind us that we all belong to one family of God. Through these historical men and women God worked patiently and lovingly to achieve a resounding triumph over sin and evil in the world and to open up to us the gates of His Kingdom. The story of the Bible and the story of the Church is the story of the Almighty God working through His people for grace, forgiveness, truth, love and salvation.

It is a story of faith, a celebration of faith, a song of faith, a triumph of faith amidst trials and sufferings. And the story continues in every land, every local parish, and every Christian family today! God is working in our midst

### Offerings for the Week of Feb. 25<sup>th</sup>

**Olive Oil** - in memory of Emilia; for the health of Vaschen (birthday); in memory of Michael; for the health of Deacon Paul (birthday); in memory of Joan; for health and in thanksgiving by Liliana and Laurentiu.

**Wine** – for the health of Edward Petro and James Rosocha (birthdays); for the health of Alexander.

### General Fasting Norms for Great Lent

For the time of the Forty Day Fast and the Great and Holy Week the fast is means:



Meat is not permitted on any day.



Fish is permitted only on the Annunciation (March 25<sup>th</sup>) and on Palm Sunday.



Dairy is not permitted on any day.



Wine and oil are permitted on weekends, and on a few other days (see your wall calendar)

For questions or concerns regarding health and/or spiritual discipline, speak with your priest.

### The Lenten Prayer of St. Ephrem

O Lord and Master of my life, take from the spirit of sloth, faint-heartedness, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience and love to Thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for Thou art blessed unto all the ages. (prostration)

O God cleanse me a sinner. (12x with bows)

(Prayer is repeated as a whole with one prostration)

## A REAL FAST - BY ST. JOHN CHRYSOSTOM (+407)

I speak not of such a fast as most persons keep, but of real fasting; not merely abstinence from meats, but from sins as well. For the nature of a fast is such that it does not suffice to deliver those who practice it unless it is done according to a suitable law. So that when we have gone through the labor of fasting we do not lose the crown of fasting, we must understand how and in what manner it is necessary to conduct the business since the Pharisee also fasted, but afterward went away empty and destitute of the fruit of fasting. The Publican did not fast, and yet he was accepted in preference to him who had fasted in order that you may learn that fasting is unprofitable unless all other duties accompany it.

Fasting is a medicine. But like all medicines, though it be very profitable to the person who knows how to use it, it frequently becomes useless (and even harmful) in the hands of him who is unskillful in its use.

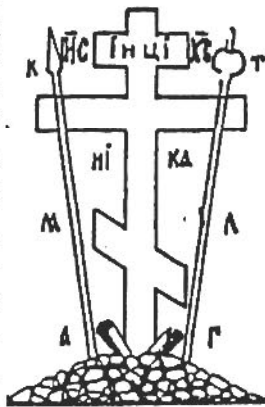
I have said these things not that we may disparage fasting, but that we may honor fasting. For the honor of fasting consists not in abstinence from food, but in withdrawing from sinful practices, since he who limits his fasting only to abstinence from meats is one who especially disparages fasting.



*At the conclusion of our prayers before going to bed, we are instructed to prostrate or stand in silence before the holy icons and examine ourselves as to how we have spent the day that has come to an end. Mindful of our particular sins, we ask for divine forgiveness and say the following prayer:*

### Daily Confession of Sins

I confess to Thee, my Lord, God and Creator, to the One glorified and worshipped in Holy Trinity, to the Father, Son and Holy Spirit, all my sins which I have committed all the days of my life, at every hour, in the present and in the past, day and night, in thought, word and deed; by gluttony, drunkenness, secret eating, idle talking, despondency, indolence, contradiction, neglect, aggressiveness, self-love, hoarding, stealing, lying, dishonesty, curiosity, jealousy, envy, anger,



resentment, and remembering wrongs, hatred, mercenariness; and by all my senses: sight, hearing, smell, taste, touch; and all other sins, spiritual and bodily, through which I have angered Thee, my God and Creator, and caused injustice to my neighbours. Sorrowing for this, but determined to repent, I stand guilty before Thee, my God. Only help me, my Lord and God, I humbly pray Thee with tears. Forgive my past sins by Thy mercy, and absolve me from all I have confessed in Thy presence, for Thou art good and the Lover of men. Amen.

## Go Fast From Food and Change the World

**John Kapsalis**

Admit it, no one likes to fast -- especially not for a week and definitely not for forty days. Anything past a day or two and we begin to develop headaches, our energy levels get sapped right down to nothing, and we begin to get insatiable cravings for food, even food we normally don't like. We'll take anything; just give us something other than beans and vegetables.

The Church has a lot of rules and canons about fasting, most of which were written during another time and another place. And that is part of the problem with fasting in our modern culture. It is out of vogue. There is an unspoken acceptance that perhaps fasting as a discipline is somewhat outdated, too strict, and even irrelevant to the religiosity of a Christian. Even those Christians who do fast quite faithfully usually only garner attacks of hypocrisy thrown at them from the rest of us. It seems fasting has become another throwaway discipline of our contemporary lifestyle, even though the ancient temptation to eat is what drowned out God's voice and brought about our ruin.

Food disguises what only fasting can reveal. Food can cover a multitude of wrongs, but when we go without food for a while our anger, bitterness, jealousy and pride all come to the surface and show us for what we really are. By fasting we are tested and discover that there is ugliness in our hearts. We find out that we are not that interested in God after all, but we are rather slaves to food, television, irrelevant chatter, and constant background noise.

St. Nectarios of Aegina declared that prayer and fasting "serve as means of self-study, of discernment of our true moral state, of an accurate estimation of our sins and of a knowledge of their true character." Fasting humbles us by revealing our true nature. Fasting reminds us that we've probably been acting like Christians for all the wrong reasons. Fasting exposes the frailty of our lives and our dependence on God. Fasting opens our eyes to the misery that most of the world suffers night after night as they go to bed hungry. And fasting teaches us that only Christ can satisfy-we need His flesh and blood to live. We are spiritual anorexics without Christ no matter how much we feast on the external forms of religion.

As Christians we want rules. We want to have everything laid out for us in black and white. That's because it is less painful for us to follow some rules of not eating, than it is to care for orphans and widows, to show mercy and kindness, and not to scheme against each other. It means we can feel holy without actually being holy.

We would much rather avoid eating our chicken and ribs for a while than to have to risk serving God. We want rules that control external behavior rather than repentance that controls our hearts and minds. We prefer the ease of external piety rather than the risk of authentic Christianity. We demand adherence to religious laws and rituals rather than devotion to the love of God. Maybe this is why the world sees through our fasting. We are professionals at religiosity but amateurs at holiness.

Fasting however is but the means to the goal not the goal itself, which is why fasting, is always interconnected with prayer and service to the poor. It is the only way to keep us from senseless boasting. There is no fasting without prayer and service to the poor, and there is no foundation for prayer and charity without fasting.

Listening to the words of God spoken through the prophet Isaiah we can see how severely our superficial fasting is contrasted with the true expectations of God:

You are fasting to please yourselves.  
What good is fasting when you keep on fighting and quarreling?  
... This kind of fast will never get you anywhere with me.  
You humble yourselves by going through the motions of penance ...  
Do you really think this will please the Lord?

No, this is the kind of fasting I want:  
Free those who are wrongly imprisoned;  
Lighten the burden for those who work for you.  
Let the oppressed go free, and remove the chains that bind people.  
Share your food with the hungry, and give shelter to the homeless.  
Give clothes to those who need them, and do not hide from relatives who need your help ...  
Then your salvation will come like the dawn ... Your godliness will lead you forward ... Then  
when you  
call, the Lord will answer" (Isaiah 58:3-9 NLT).

Fasting must lead us to do the opposite of what the world tells us to do; that is, we must forget about our selfishness and open our souls to God. Fasting is good and beneficial only when it is lived out with a genuine effort to change our way of thinking, the things we spend time and money on. Our fasting must help transform us into new creations. It must guide us to new, deeper-tangible--ways to serve God. John Chrysostom wisely wrote that we must abstain not only from food but from sins: "The fast should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body."

If our fasting is motivated solely by an obligation to follow some dietary rules then all we are doing is starving ourselves for a period of time. At best, we might get some health benefits out of the exercise. But the joy of getting nearer to God through deeper prayer and greater desire for Him will be lost. And joy there must be because that is how fasting should transfigure us, into joyful Christians brimming with the knowledge that we are near God.

The reward of fasting is drawing nearer to God, to prepare to be in God's presence. We cannot let our faith be governed by strict rules of fasting, any more than we can say that Christianity is governed solely by an ethical code of behavior. It is our drawing nearer to God--coming closer to the light--that changes our fasting, our behavior and our hearts and minds.

It is not a question then of 'if' we should fast, but 'how.' Sometimes we like to impose our idea of religious discipline on everyone. It is an age-old problem. Yet our Church has always had, in its teachings and tradition, a more gentle approach of encouragement according to the strength of each of us. But fast we must, otherwise how can we expect to control our more sinister appetites or our judgment of others if we cannot hold on to a simple fast? The Church always challenges us, like an athlete, to push the boundaries of our prayer, discipline, and commitment to God, but it does so with a spirit of understanding for our broken condition in the world. Paul Evdokimov once wrote a poignant description of a modern, urban discipline that can help change our focus on fasting from food alone:

Christian ascetism is only a method in the service of life, and it will seek to adapt itself to the new needs ... Today the combat is not the same. We no longer need added pain ... Ascetism would be necessary rest, the discipline of regular periods of calm and silence, when one could regain the ability to stop for prayer and contemplation, even in the heart of all the noise of the world, and above all to listen to the presence of others. Fasting, instead of doing violence to the flesh, could be our renunciation of the superfluous, our sharing with the poor and a joyful balance in all things.

Fasting and its spiritual counterpart prayer can guide us to God's will for our lives. It can lead us towards the natural progression of humbling ourselves with fasting to the sorrow of repentance and the renewal of our lives. Jesus Christ launched His work on this earth driven in prayer and fasting for forty days. Do we honestly believe then, that we can make a difference in people's lives on a full belly? It is time to go fast and then see the world change.