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March 4, 2007

SUNDAY/MAR. 4th (Tone 5) Wine & Oil
2nd Sunday of Great Lent: St. Gregory
Palamas, archbishop of Thessalonica

9:10a.m. 3rd & 6th Hours

9:30a.m. Divine Liturgy; Coffee Hour

4:00p.m. Deanery Vespers at St. John the
Baptist Church in Passaic

*End of the 2nd & beginning of the 3rd week of the
Great and Holy Fast*

MON/MAR. 5th

7:00p.m. Vespers

TUE/MAR. 6th

7:00p.m. Vespers; Confession

WED/MAR. 7th

9:30a.m. Akathist; Confession

6:30p.m. Presanctified Liturgy

THUR/MAR. 8th

3:00p.m. Akathist; Confession

FRI/MAR. 9th (Wine & Oil)

Forty Holy Martyrs of Sebaste

9:30a.m. Presanctified Liturgy

7:00p.m. Compline; Confession

MEMORIAL SAT/MAR. 10th (Wine & Oil)

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

5:30p.m. Vigil; Confession

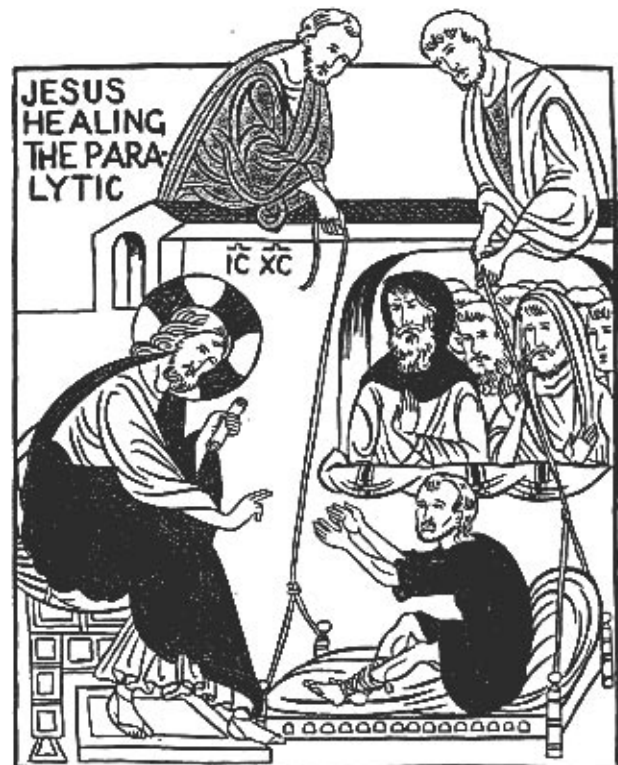
DAYLIGHT SAVINGS TIME BEGINS SUN.
SET YOUR CLOCKS AHEAD ONE HOUR

SUNDAY/MAR. 11th (Tone 6) Wine & Oil
3rd Sunday of Great Lent; Veneration of
the Holy Cross

9:10a.m. 3rd & 6th Hours

9:30a.m. Divine Liturgy; Coffee Hour
Church School & Teen Talk

4:00p.m. Deanery Vespers at Holy
Resurrection Church in Wayne



O holy and honored Trinity, as we enter now upon the third week of the Fast, Keep us safe from harm and condemnation. Enable us rightly to pass through the time that still remains, And so to fulfill Thy commandments; That so, offering up our hymns of praise, With a pure conscience we may attain the glorious Resurrection.

As we continue the joyful celebration of the Fast, We cry aloud:
Keep us all in peace, O Lord,
Deliver us from every snare of the enemy,
And in Thy surpassing love count us worthy to venerate with fear Thy precious Cross.
Through which Thou grantest to the inhabited earth Thy mercy,
O Thou Who alone are most merciful.

Concerning fasting, Saint Cosmas Aitolas said that we must fast on Wednesdays because our Lord was sold on that day, and on Fridays because He was crucified on that day. The Holy Spirit illumined our Holy Fathers that we should fast during the Lenten seasons to mortify the passions and humble the body. If we limit the foods we eat, life becomes easier for us. But we must fast, pray, and give alms according to our ability, and we must always hold death before the eyes of the mind.



***Selected Texts from "On the Spiritual Law: Two Hundred Texts"
By St. Mark the Ascetic (5th c.)***

02. First of all, we know that God is the beginning, middle and end of everything good; and it is impossible for us to have faith in anything good or to carry it into effect except in Christ Jesus and the Holy Spirit.

23. A man wanted to do evil, but first prayed as usual; and finding himself prevented by God, he was then extremely thankful.

25. At the times when you remember God, increase your prayers, so that when you forget Him, the Lord may remind you.

48. Every vice leads in the end to forbidden pleasure; and every virtue to spiritual blessing. Each arouses what is akin to it.

52. Having sinned secretly, do not try to hide. For "all things are naked and open to the eyes of Him to whom we have to give an account" (Hebrews 4:13).

70. God and conscience know our secrets. Let them correct us.

94. The devil belittles small sins; otherwise he cannot lead us to still greater ones.

131. The paralytic let down through the roof (Mk. 2:4) signifies a sinner reprovved in God's name by the faithful and receiving forgiveness because of their faith.

136. Sin is a blazing fire. The less fuel you give it, the faster it dies down; the more you feed it, the more it burns.

154. If you come across people gossiping idly, consider yourself responsible for their talk – if not on account of some recent fault of your own, then because of an old debt.

190. The Lord is hidden in His own commandments, and He is to be found there in the measure He is sought.

193. Fulfilling a commandment is one thing, and virtue is another, although each promotes the other.

194. Fulfilling a commandment means doing what we are required to do; but virtue is to do it in a manner that conforms to the truth.

Boiled Wheat is Sought

For the following services:

Memorial Saturday, Mar. 10th, 9:30a.m.

Memorial Saturday, Mar. 17th, 9:30a.m.

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

The New Parish Council

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

Pussywillows

Are sought for Palm Sunday. You are asked to bring them to the lower hall. Maybe they are ready for cutting?

The Holy Mysteries of Confession and Communion

Should be received by all the faithful in this time of Great Lent (Feb. 19-Mar. 31). Please examine the March Bulletin for the many opportunities for Confession, or you may make other arrangements by calling Fr. James.

Offerings for the Week of Mar. 4th

Olive Oil – in memory of Emila; in memory of Michael; for health and in thanksgiving of Liliana and Laurentiu; for the health of Deacon Paul; for the health of Ovidiu; in memory of Joan.

Wine – for the health and salvation of Daniel (birthday); for the health of Deacon Paul.

An Opportunity for Matching Funds

A Parishioner has asked the Parish Council to present to the faithful, the opportunity to match funds up to \$2,500 for an IRA (retirement fund) for the parish rector. Anyone desiring to make any offering is requested to speak with the treasurer, Robert Smith. Any gift needs to be given by March 25th.



The Parish Synodicon: Memory Eternal!

John Barsigian (40th day – March 12th) Feb. 01

Vincent Chwat (40th day – March 21st) Feb. 09

John Jackowlew (40th day – March 25th) Feb. 11

Mar. 04, 1935 Anna Klimovich

Mar. 04, 1959 Sedor Dezko

Mar. 05, 1981 Gregory Grenther

Mar. 05, 1989 Joan Balogh

Mar. 06, 1972 Joseph Lebedz

Mar. 08, 1974 John Wigodinski

Mar. 08, 1976 Sophie Rose

Mar. 08, 1990 Henry Olszyk

Mar. 09, 1919 Elizabeth Demstor

Mar. 09, 1956 Michael Hnatuk

Mar. 09, 1956 Ana akowski

Mar. 09, 1957 John Makowski

Mar. 10, 1936 Jacob Voliakim

Mar. 10, 1963 William Zaleski



Annual Easter Candy Sale

Is presently under way. Extra order forms may be found on the vestibule stand. **All orders should be in no later than Mar. 11th.**

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 1st.

The Church of St. Mary Magdalen in Jerusalem is helped by our parish every year on Palm Sunday.

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). The Prayer is said Sunday evening thru Friday evening, not on Saturdays or Sundays.

WORDS FOR SIN

There are many words which people use to describe their wrongdoing.

Here are some of them:

SIN — a long time ago the word simply meant missing the target. If someone were shooting and missed the target, then the word to say it was Sin. If we do wrong we are really missing the target that God has given us to hit. The target, of course, is to be good and reach our aim which is the eternal life in the Kingdom of God.



TRESPASS — to trespass means to go where we should not go and to do what we should not do. If we do something bad, we are trespassing. We are going where God told us not to go and doing what God told us not to do.



TRANSGRESSION — is almost the same as trespass. It means going beyond the limit, going against what is right by going over into what is wrong.



STAIN — is that which makes dirty something that is clean. Stains on our soul by our wrongdoing make our souls dirty so that they cannot shine anymore with the goodness of God.



FALLENNESS — means that our sins have brought us down from the high place where God wants us to be.

LOSTNESS — means that we are not at home with God. **ALIENATION** and **ESTRANGEMENT** mean the very same thing.



DEVIATION — means that we have lost our way and are not on the right road leading to the place where God wants us to go.

However many sins we do, God the Father is always there to forgive us.

This is why Jesus Christ has come, to forgive our sins and to allow us to hit the target again.



A MEMORANDUM ON PARISH FINANCIAL STEWARDSHIP - MARCH 2007

Parish Membership

A parishioner is one who belongs to a particular parish church; is known unto the spiritual father, that is the priest; and is a registered member, committed to the parish community and supporting it in the stewardship of time, talent and tithes.

If you are frequenting Ss. Peter & Paul in Manville and live in the area, you are invited to register to become a parishioner. Speak with Father James. All parishioners receive bi-monthly in the mail offering envelopes. If you are not receiving them, you are not registered as a parishioner.

Financial Support of Your Parish

Parishioners support their parish through the usage of the offering envelopes – 52 Sundays, Christmas and Pascha.

Parishioners are encouraged to determine their weekly offerings based on a “percentage” (10%, 8%, 5% etc.) rather than a “dollar amount” (\$20, \$15, \$12 etc.).

In addition to parish support, the faithful are required to fulfill the yearly Assessment of the OCA (Orthodox Church in America) and the Diocese of Washington and New York. The amount is \$180 and to be credited, you must use your assessment envelope.

A Sound Understanding of Why and How We Make Our Offerings

The act of “supporting” our church needs to be understood in the context of making offerings to God. This we do at every Sunday Divine Liturgy. Here, we offer ourselves – our hearts, minds and wills to Jesus Christ. Jesus Christ takes us – washing us in His Blood and offers us with Himself as a gift to God the Father – “Thine own of Thine own we offer unto Thee, in behalf of all and for all” – which means “for everyone and for everything.”

We gift ourselves over to the Lord. This giving of ourselves is expressed in a symbolic manner – the tithe, candles, prosphora, flowers, incense, monetary gifts, etc. They express in a “partial” way the “full” offering of our lives to God.

Aside from the aspect of “offering,” there is that of “fulfilling the salvific work” of the church – that is the offerings and support we give the church enables the church to pay bills and provide for mission, education, outreach and fellowship. It is essential that we understand that the offering of our lives and what we are gifted with – time, talent and treasure – is transformed into the work of serving the Mission of Jesus Christ.

Be Schooled in the Theology of Stewardship

Our Christian Way of life touches everything: birth, growth, eating, learning, time, marriage, family, vocation and even death, burial and resurrection. How important it is that we rightly understand our stewardship – what God has entrusted us with!

Take the time to read – or perhaps refresh your memory – by reading the parish handout, *The Theology of Stewardship*. This 19 page booklet (free) may be found on the vestibule stand.

A QUESTION ABOUT TITHING

Why does the Orthodox Church endorse tithing? The reason I ask this is that although 10% is required in Old Testament times, so is stoning for adultery and other rules we don't follow now. How do we tell what is valid today and what is not?

Tithing, as you correctly observe, is the Old Testament injunction to set aside 10% of all one possesses for the work of the Lord. Many Christians, Orthodox and non-Orthodox alike, strive to achieve this level of giving, even though its origin is in the Old Testament and there are those who would say that the New Testament maxim would be to recognize that all we possess is in fact the Lord's and that we should return to Him all that we have, or at least the first portion of our treasures.

Even though tithing is from the Old Testament, it should not be seen as something that should not be practiced, such as stoning. Would one also recommend that Christians ignore the Ten Commandments because they are found in the Old rather than New Testament? Jesus Christ came to fulfill the law, not to abolish it. That which was worth saving from the Old Covenant was incorporated into the New.

In looking at the reality of some of our parishes – especially those with 50 members or less – tithing might be a reasonable means of keeping the parishes properly funded and, in some cases, alive. The "I'll give a buck a week" attitude in a small parish will ensure that there are not enough funds to keep the doors open, much less support a priest.

The thing that is critical is not the percentage – or the origin of the maxim – but, rather, that one is giving the first and the best of one's resources to the work of the Church – in honesty and out of a sense of thanksgiving to God for His many blessings. Remember the widow who only gave two coins was blessed because she gave everything she had to God. She overshot the tithe by 90%!

Fr. John Matusiak



SCRIPTURAL REFERENCES

"Let each of you regularly on the first day of the week set aside a proportion as God has prospered him."

1 Corinthians 16:2

"What shall I render to the Lord for all He has given me?"

Psalms 116:12

"What does it profit a man to gain the whole world and lose his own soul?"

Matthew 16:26

DETERMINING YOUR WEEKLY OFFERING

If Annual Gross Income Is:	3%	5%	7%	10%	12%	15%
20,000	\$12	\$19	\$27	\$38	\$46	\$58
30,000	\$17	\$29	\$40	\$58	\$69	\$87
40,000	\$23	\$38	\$54	\$77	\$92	\$115
50,000	\$29	\$48	\$67	\$96	\$115	\$144
60,000	\$35	\$58	\$81	\$115	\$138	\$173
75,000	\$43	\$72	\$101	\$144	\$173	\$216
100,000	\$58	\$96	\$135	\$192	\$231	\$288

'Lost Tomb of Jesus' Claim Called a Stunt

Archaeologists Decry TV Film

By Alan Cooperman
Washington Post Staff Writer
Wednesday, February 28, 2007; A03

Leading archaeologists in Israel and the United States yesterday denounced the purported discovery of the tomb of Jesus as a publicity stunt.

Scorn for the Discovery Channel's claim to have found the burial place of Jesus, Mary Magdalene and -- most explosively -- their possible son came not just from Christian scholars but also from Jewish and secular experts who said their judgments were unaffected by any desire to uphold Christian orthodoxy.

"I'm not a Christian. I'm not a believer. I don't have a dog in this fight," said William G. Dever, who has been excavating ancient sites in Israel for 50 years and is widely considered the dean of biblical archaeology among U.S. scholars. "I just think it's a shame the way this story is being hyped and manipulated."

The Discovery Channel held a news conference in New York on Monday to unveil a TV documentary, "The Lost Tomb of Jesus," and a companion book about a tomb that was unearthed during construction of an apartment building in the Talpiyot neighborhood of Jerusalem in 1980.

James Cameron, the filmmaker who explored the wreck of the Titanic and directed an Oscar-winning feature film based on its sinking, is executive producer of the documentary. Its claims are based on six ossuaries, or stone boxes for holding human bones, found in the tomb.

The filmmakers contend that the inscriptions on the boxes say Yeshua bar Yosef (Jesus son of Joseph), Maria (Mary), Yose (Joseph), Matia (Matthew), Mariamene e Mara (Maria the Master) and Yehuda bar Yeshua (Judah son of Jesus). They maintain that "Mariamene e Mara" is Mary Magdalene and that Yehuda bar Yeshua may be her son by Jesus.

Simcha Jacobovici, the film's Israeli-born director, said in a telephone interview yesterday that he commissioned four statistical studies that concluded that the odds of those particular names appearing in a single family tomb from the 1st century are "somewhere between 600 and 2.4 million to one."

Jacobovici also said tests on the patina, or surface residue, of the "James Ossuary," which surfaced in 2002, indicate that it also came from the Talpiyot tomb. Israeli authorities have pronounced the James Ossuary, which purportedly held the bones of a brother of Jesus, a forgery and are prosecuting its owner. Jacobovici, who made a 2003 Discovery Channel film about it, maintains it is real.

Dever, a retired professor of archaeology at the University of Arizona, said that some of the inscriptions on the Talpiyot ossuaries are unclear, but that all of the names are common.

"I've know about these ossuaries for many years and so have many other archaeologists, and none of us thought it was much of a story, because these are rather common Jewish names from that period," he said. "It's a publicity stunt, and it will make these guys very rich, and it will upset millions of innocent people because they don't know enough



to separate fact from fiction."

Similar assessments came yesterday from two Israeli scholars, Amos Kloner, who originally excavated the tomb, and Joe Zias, former curator of archaeology at the Israeli Antiquities Authority. Kloner told the Jerusalem Post that the documentary is "nonsense." Zias described it in an e-mail to The Washington Post as a "hyped up film which is intellectually and scientifically dishonest."

Jodi Magness, an archaeologist at the University of North Carolina at Chapel Hill, expressed irritation that the claims were made at a news conference rather than in a peer-reviewed scientific article. By going directly to the media, she said, the filmmakers "have set it up as if it's a legitimate academic debate, when the vast majority of scholars who specialize in archaeology of this period have flatly rejected this," she said.

Magness noted that at the time of Jesus, wealthy families buried their dead in tombs cut by hand from solid rock, putting the bones in niches in the walls and then, later, transferring them to ossuaries.

She said Jesus came from a poor family that, like most Jews of the time, probably buried their dead in ordinary graves. "If Jesus' family had been wealthy enough to afford a rock-cut tomb, it would have been in Nazareth, not Jerusalem," she said.

Magness also said the names on the Talpiyot ossuaries indicate that the tomb belonged to a family from Judea, the area around Jerusalem, where people were known by their first name and father's name. As Galileans, Jesus and his family members would have used their first name and home town, she said.

"This whole case [for the tomb of Jesus] is flawed from beginning to end," she said.

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Prayer to the Lord Jesus Crucified

Lord Jesus Christ, Son of the Living God, Creator of Heaven and earth, Saviour of the world, behold I who am unworthy and of all men most sinful humbly bow the knee of my heart before the glory of Thy majesty and praise Thy Cross and Passion, and offer thanksgiving to Thee, the King and God of all, that Thou wast pleased to bear as man all labors and hardships, all temptations and tortures, that Thou mightest be our Fellow-sufferer and Helper, and a Saviour to all of us in all our sorrows, needs, and sufferings. I know, O all-powerful Lord, that all these things were not necessary for Thee, but for us men and for our salvation. Thou didst endure Thy Cross and Passion that Thou mightest redeem us from all cruel bondage to the enemy. What, then, shall I give in return to Thee, O Lover of mankind, for all that Thou hast suffered for me, a sinner? I cannot say, for soul and body and all blessings come from Thee, and all that I have is Thine, and I am Thine. Yet I know that love is repaid only by love. Teach me, then, to love and praise Thee. Trusting solely in Thine infinite compassion and mercy, O Lord, I praise Thine unspeakable patience, I magnify Thine unutterable exhaustion, I glorify Thy boundless mercy, I adore Thy purest Passion, and most lovingly kissing Thy wounds, I cry: Have mercy on me a sinner, and cause that Thy holy Cross may not be fruitless in me, that I may participate here with faith in Thy sufferings and be vouchsafed to behold also the glory of Thy Kingdom in Heaven. Amen.

