

SAINTS PETER & PAUL ORTHODOX CHURCH
605 Washington Ave., Manville, NJ 08835-1856
Voice: 908-685-1452 / fax: 908-685-1074
Email: frjames@ssppoc.org Website: www.ssppoc.org

BULLETIN OF MARCH 2, 2008

SUNDAY/MARCH 2nd

Meat-Fare Sunday (Tone 7)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School
12:00p.m.-2:30p.m. Spaghetti Dinner

SATURDAY/MARCH 8th

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

SUNDAY/MARCH 9th

**Cheese-Fare or Forgiveness Sunday
Forty Holy Martyrs of Sebaste
(Tone 8)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School Classes;
Teen Discussion
6:30p.m. Vespers and Rite of Forgiveness
(first service of Great Lent 2008)

Meat-Fare Sunday

March 2nd, this is the last day we partake of
meat products until Holy Pascha, April 27th.

Cheese-Fare Week: Mar. 3rd-8th

In this week while we fast from meat, on
Wednesday and Friday we partake of fish, dairy,
wine and oil.

Cheese-Fare Sunday

March 9th, this is the last day we partake of
dairy products until Holy Pascha, April 27th.

Pure Monday

March 10th, the Beginning of the 40 Day Great
and Holy Fast



**AN INSTRUCTION OF ST. THEOPHAN
THE RECLUSE (+1894)**

Some Counsels About Confession

The Fear Factor

There are some people that fear Confession. But why? The priest is merely the witness, the Lord accepts the sins. It is He who commands the priest to give absolution to the person who confesses. It is the Lord Who is merciful. He is just waiting for a person to confess his sins, and as soon as he does, the Lord immediately forgives him. What is there to fear from such a Lord?

The Misgiving Factor

A reason that some people feel uneasy about Confession is because they go too infrequently. If they were to confess more often, they would be more at ease

And yet, another misgiving that others have is because they are not sure what should be said at Confession. Write down everything you find you need to say at Confession, and when you go to the priest, tell him everything with the help of your notes. A true Confession must indeed be your own; that is, the person who confesses must himself tell everything in which he has sinned without expecting the priest to ask him.

You yourself are to tell everything that is on your conscience. It is possible to remember everything without notes, just make sure that you yourself tell everything.



The New Parish Council

Will be installed on Sunday, Mar. 23rd at the Divine Liturgy.

The next Parish Council Meeting is Mar. 27th Thursday at 7:00p.m.

Commemoration Books

When and if possible, please set them out the evening before a Divine Liturgy.

Namesday Greetings

St. Daniel/Mar. 4th: Daniel Torrisi,
Many Blessed Years!

Offerings for the week of Mar. 2nd

Olive Oil – in memory of Emilia; in memory of Michael; in memory of Eugenia; in memory of Maria, Valereia, Mihail, Elena, Petre-Grigore, Ilie, Gheorghe, Anna, Ilie, and Sinfeta.

Wine – for the health of Justina; for the health and protection of Daniel (birthday and namesday).

Flowers – in memory of Joan.

Remember in Prayer

Frank (Jacob) Bongiorno (Somerset Medical);
William (Basil) Davidovich (former parishioner, now in Dallas Hospital).

Beginning of the Great and Holy 40 Day Fast – “Pure Monday,” Mar. 10th

On Sunday evening we enter into the season of Great Lent with the special Vespers and Rite of Forgiveness at 6:30p.m. We do very well to participate in this service and united in the bond of prayer, mutual communal forgiveness and common purpose, enter into the holy 40 days.

Sunday of Orthodoxy Vespers – Mar. 16th, 4:00p.m.

There are two locations where the clergy and faithful will be in synaxis (gathering): Holy Trinity Church in Randolph (OCA) and St. John the Baptist Church in Perth Amboy (Carpatho-Russian). The Procession of holy icons takes place at this service on the First Sunday of Great Lent.

Parish Synodicon – Memory Eternal!

Mar. 03, 1953 Xenia Kozich
Mar. 03, 1961 Pauline Leich
Mar. 03, 1962 Joseph Legedza
Mar. 03, 1969 Father Theodore Labowsky
(Rector 1962-1969)
Mar. 03, 1970 Samuel Savastinuk
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



Parish Educational Classes

Teen Discussion Group (high school students) a brief 20 minute informal discussion to be held on the 2nd Sunday during the Coffee Hour.

Class A (K thru 3rd grade) on the 1st and 3rd Sundays during Coffee Hour.

Class B (4 thru 8 grade) on the 1st, 2nd & 3rd Sundays during Coffee Hour.

General Question & Answer Period on the 4th Sunday during Coffee Hour.

No classes on the 5th Sunday of the month.

Boiled Wheat for the Divine Services

Mar. 14th, Friday for Theodore Saturday

Mar. 22nd, Memorial Saturday

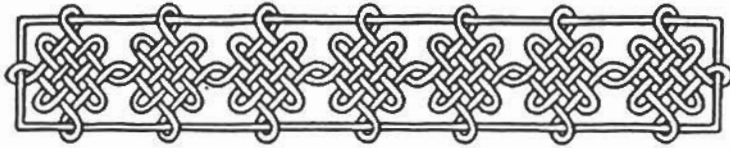
Mar. 29th, Memorial Saturday

Apr. 5th, Memorial Saturday

If you wish to prepare the wheat for any of these days, please let Father James know.

For Consideration – Preparing for the Fast

- How will I keep the Lenten Fast this year?
- Can I increase the measure of my fasting?
- On the tripod of prayer, fasting and almsgiving – what can I do so as to profit in these spiritual works?
- Am I at peace with everyone, so I can enter Great Lent with a right disposition?
- Do I desire that this Great Lent of 2008 be one of re-discovery and re-vitalization of my spiritual life?



The Sunday of the Last Judgement (Gospel reading: Matthew 25: 31-46). The two past Sundays spoke to us of God's patience and limitless compassion, of His readiness to accept every sinner who returns to Him. On this third Sunday, we are powerfully reminded of a complementary truth: no one is so patient and so merciful as God, but even He does not forgive those who do not repent. The God of love is also a God of righteousness, and when Christ comes again in glory, He will come *as our judge*. 'Behold the goodness and severity of God' (Rom. 11: 22). Such is the message of Lent to each of us: turn back while there is still time, repent before the End comes. In the words of the Great Canon:

The end draws near, my soul, the end draws near;
Yet thou dost not care or make ready.
The time grows short, rise up: the Judge is at the door.
The days of our life pass swiftly, as a dream, as a flower.

This Sunday sets before us the 'eschatological' dimension of Lent: the Great Fast is a preparation for the Second Coming of the Saviour, for the eternal Passover in the Age to Come. (This is a theme that will be taken up in the first three days of Holy Week.) Nor is the judgement merely in the future. Here and now, each day and each hour, in hardening our hearts towards others and in failing to respond to the opportunities we are given of helping them, we are already passing judgement on ourselves.

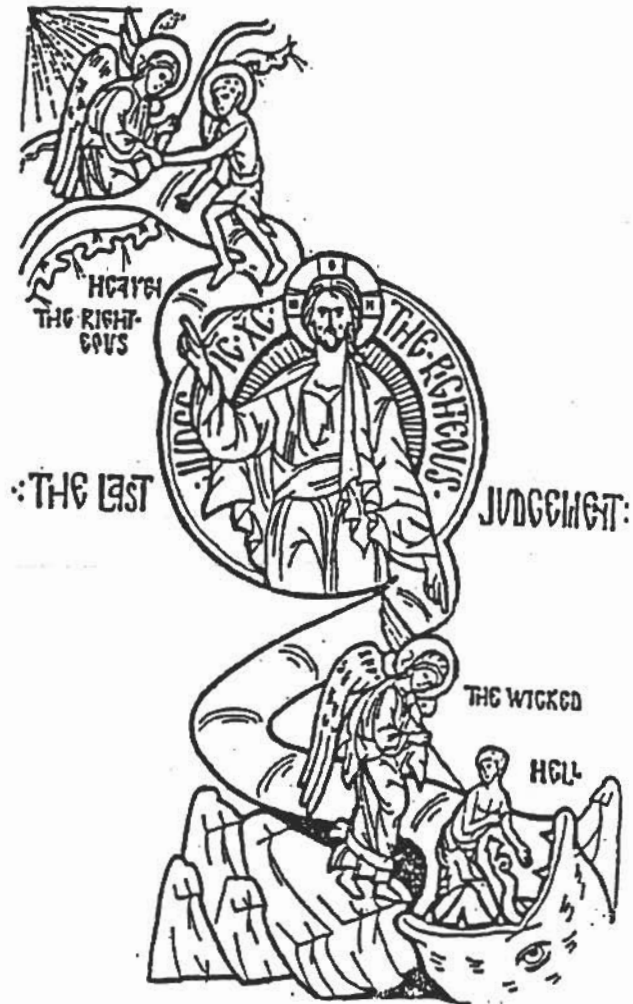


HOMILY

Let Us Not Resist the First Coming, So That We May Not Dread the Second

The Blessed Augustine of Hippo (†430 A.D.)

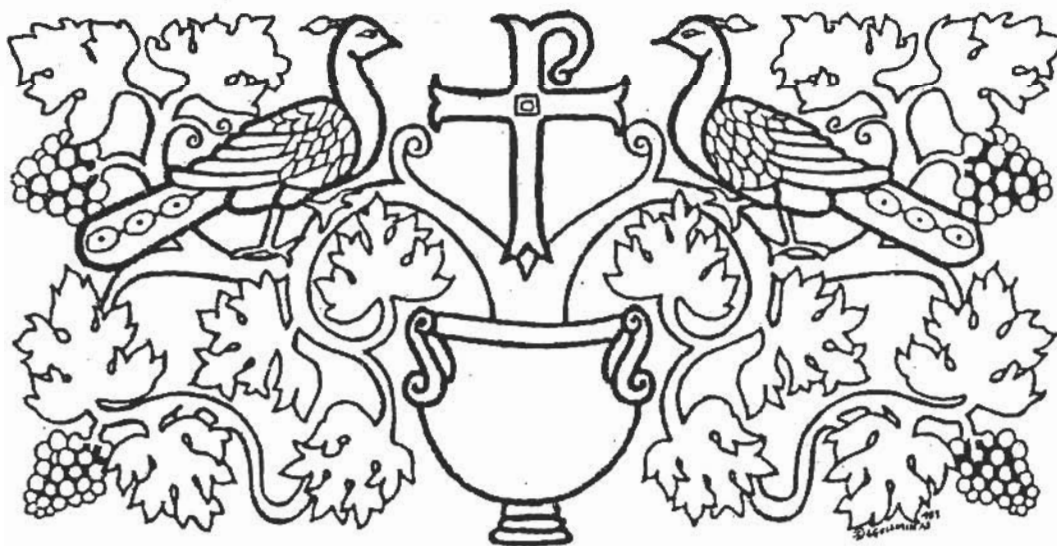
"All the trees of the forest will exult before the face of the Lord, for He has come, He has come to judge the earth." He has come the first time, and He will come again. At His first coming, His own voice declared in the Gospel: Hereafter you shall see the Son of Man coming upon the clouds. What does He mean by *hereafter*? Does He not mean that the Lord will come at a future time when all the nations of the earth will be striking their breasts in grief? Previously He came



through his preachers, and He filled the whole world. Let us not resist His first coming, so that we may not dread the second.

What then should the Christian do? He ought to use the world, not become its slave. And what does this mean? It means having as though not having. So says the Apostle: "My brethren, the appointed time is short: from now on let those who have wives live as though they had none; and those who mourn as though they were not mourning; and those who rejoice as though they were not rejoicing; and those who buy as though they had no goods; and those who deal with this world as though they had no dealings with it. For the form of this world is passing away. But I wish you to be without anxiety." He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear His coming? Brothers, do we not have to blush for shame? We love Him, yet we fear His coming. Are we really certain that we love Him? Or do we love our sins more? Therefore let us hate our sins and love Him who will exact punishment for them. He will come whether we wish it or not. Do not think that because He is not coming just now, He will not come at all. He will come, you know not when; and provided He finds you prepared, your ignorance of the time of His coming will not be held against you.

"All the trees of the forest will exult." He has come the first time, and He will come again to judge the earth; He will find those rejoicing who believed in His first coming, "for He has come."



THE BANDIT'S REPENTANCE

Can a sinner, in the space of ten days, make full repentance of his sins? By the immeasurable grace of God, he can. In the time of the Emperor Maurice, there was a well-known bandit in the region around Constantinople. Both in the countryside and in the capital itself, he inspired fear and trembling. Then the Emperor himself sent him a cross, as a pledge that he would not punish him if he gave himself up.

The bandit took the cross, and did indeed give himself up. Arriving in Constantinople, he fell at the Emperor's feet and begged his forgiveness. The emperor kept his word, had mercy on him and let him go free.

Immediately after that, the bandit fell gravely ill and sensed that death was near. He began to repent bitterly of all his sins, and implored God with tears to forgive him as the Emperor had. He shed many tears in his prayer, so that the handkerchief with which he wiped them became soaked, and he died after ten days of prayerful weeping.

The night of his death, the doctor who had been attending him had a strange vision in a dream: When the bandit on the bed breathed his last, a number of little black men gathered around him, flourishing bits of paper on which his sins were written, and two glorious angels also appeared. A pair of scales were placed in the middle, and the little black men gleefully put all the bits of paper on it, so their side of the scales was loaded, while the other was empty.

"What can we put in?" the angels asked each other. *"Let's look for something good in his life."*

Then there appeared in the hand of one of the angels the handkerchief soaked with tears of repentance. The angels quickly placed it on their side of the scales, and it at once outweighed the other with all its papers. Then the little black men fled, howling in anguish, but the angels took the man's soul and carried it to Paradise, glorifying God's love for mankind.



Serbs consider Kosovo cradle of their culture

Historical Primer; Province has been coveted ground since 1389 battle

National Post

Published: Tuesday, February 26, 2008



Damir Sagolj/Reuters

Twelfth-century Kosovo was the administrative and cultural centre of the Serbian state. In the mid-1400s, Serbia was conquered by the Ottoman Turks, who won the Battle of Kosovo on June 28, 1389, a date etched into Serb consciousness. The Ottomans took sovereignty over the region a century later.

At first, Serbs and Albanians in Kosovo lived in harmony – most Albanians were Christian – but in the late 17th century many Serbs left Kosovo as a result of Turkish military victories, shifting the Serbian centre of gravity to Belgrade. Kosovo was resettled by Albanians, who were increasingly Muslim.

In the 19th century, as Turkey became "the Sick Man of Europe," Serbia started nibbling away at its territories, reoccupying Kosovo, which the Serbs consider the cradle of their culture, in 1912.

Serbia emerged from the First World War to become "The Kingdom of Slovenes, Croats and Serbs," soon changed to Yugoslavia.

After the Second World War, Yugoslavia under Marshal Josip Broz Tito became a Communist federation comprising the republics of Slovenia, Croatia, Serbia, Bosnia-Herzegovina, Montenegro and Macedonia. Kosovo was recognized as an autonomous province, with authority equal to that of Serbia, in 1974.

After Tito's death in 1980, separatist Albanians encouraged Serbs to leave. The rise of Slobodan Milosevic, a hardline Serbian nationalist, ended dreams of independence. In 1989, he abolished Kosovo's autonomy and used the 600th anniversary of the Battle of Kosovo to reassert Serbia's dominance.

In the 1990s, separatist movements led to the Yugoslav federation's dismemberment. Albanians in Kosovo became increasingly violent, with the Kosovo Liberation Army attacking Serb refugee camps and police.

In March, 1997, civil government in the province collapsed. By 1998, a civil war was under way, with Serb police and paramilitaries killing Albanians and forcing at least 700,000 others to flee before the NATO bombing campaign ended hostilities.

The ensuing agreements solved nothing: Serbia agreed to "substantial" autonomy for Kosovo, withdrawal of Serb military, police and paramilitary forces, return of all refugees and an international armed security presence in Kosovo with NATO participation. But the territorial integrity of Serbia was to be respected and Kosovo remained part of Serbia.

The following decade has been taken up by peace conferences and discussions.

In March, 2007, after seven years of UN supervision, UN Special Envoy Martti Ahtisaari proposed independence for Kosovo. The United States supported this proposal. Russia and Serbia did not.

On Feb. 17, 2008, Kosovo proclaimed independence. Serbia says it is illegal, but the United States and most of the EU have recognized the the new state. Russia, China and most Balkan nations have not.