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BULLETIN OF MARCH 9, 2008

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

Beginning of the 1st week of Great Fast

6:30p.m. Vespers and Rite of Forgiveness
(first service of Great Lent 2008)

PURE MONDAY/MARCH 10th

7:00p.m. Canon of St. Andrew

TUESDAY/MARCH 11th

7:00p.m. Canon of St. Andrew

WEDNESDAY/MARCH 12th

7:00p.m. Canon of St. Andrew

THURSDAY/MARCH 13th

7:00p.m. Canon of St. Andrew

FRIDAY/MARCH 14th

6:30p.m. Presanctified Liturgy with the blessing
of boiled wheat

THEODORE SATURDAY/MARCH 15th

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

SUNDAY/MARCH 16th

Sunday of Orthodoxy (Tone 1)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School Classes

**End of the 1st and beginning of the 2nd
week of the Great Fast**

4:00p.m. Vespers at Holy Trinity Church in
Randolph
4:00p.m. Vespers at St. John the Baptist
Church in Perth Amboy



Meditation on Great Lent

***You know that the time has come for you to
wake up from your sleep.***
(Romans 13:11)

These words of the Apostle Paul are addressed to each one of us personally. We know that every hour is the hour of decision. Every hour can be an opportunity for new life. But because of forgetfulness, carelessness, and laziness, not every hour is the hour of decision, not every hour is an opportunity for deeper communion with Jesus Christ.

Thus the call of Great Lent resounds with power and promise:

Awaken from sleep!

Take up the weapons of Christ!

Put on newness!

The question to our souls is: are we spiritually alive or asleep? If alive, thank the Lord. If asleep, when will one wake up? If not during Great Lent, then when?

May the Lord help each of us to die to our old selves so that we might live again the newness of Christ's resurrection.



GENERAL RULES OF FASTING FOR THE GREAT AND HOLY LENT

Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat.

Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion.

The Orthodox idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural." Limitations in food are instrumental; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort. Fasting, in the Orthodox understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and - in one word - spiritual. "Brethren, while fasting bodily, let us also fast spiritually..."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Every one must find his or her maximum, weigh his or her conscience and find in it his or her "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typikon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, total abstinence on certain days. "He that is able to receive it, let him receive it" (Matthew 19:12). But whatever is our measure - our fasting must be a total effort of our total being.

Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything that might take the focus of our life away from the spiritual effort. Among these things are every kind of entertainment, such as going to the movies, watching TV or going on spring vacations. For married couples it will also imply abstaining from intimacy.

The fundamental meaning of the fasting effort is to discover the true values of our life, to discover that we live not for our own sake but in the context of our relationship with each other and with the living God. So we fast not in terms of our individual piety but by linking our life with that of the Church. In essence, fasting is an exercise in being faithful: to each other in observing the same rules and sharing in the same hardship, and to our Lord Himself Who has given us fasting as a school of love.

By Protopresbyter Alexander Schmemmann



Meat is not permitted on any day.



Dairy is not permitted on any day.



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



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

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.

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.

Offerings for the week of March 9th

Olive Oil – in memory of Emilia; in memory of Eugenia; for the health of Justina; in memory of Joan; for the health of Robert (birthday);
Wine – in memory of Michael.

Preparing for Holy Communion

In the time of Great Lent, we partake more frequently of the Precious Body and Blood of Christ "for the remission of sins and life everlasting." Let us be mindful of the discipline expected of us in preparing to receive the Holy Gifts.

*A total fast from food and drink is held from midnight. Medicines may be taken at anytime.

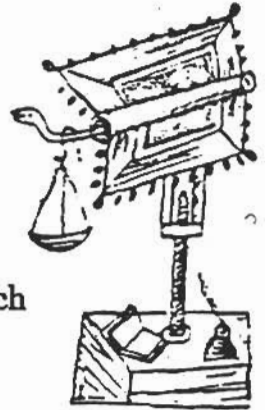
*Pre-Communion Prayers are recited from the Prayer Book on Saturday evening or Sunday morning.

*Participation in the evening service on Saturday is part of the discipline for minimal preparation for receiving Holy Communion. This being said, not everyone can be present due to health, work, dependence on rides, etc. Nonetheless, we should strive to worship at the Vigil Service (or part of it, either the Vespers 5:30-6:15 or the Matins 6:15-7:30).

Our Saturday evenings ought to be spent in prayerful preparation at church and at home.

Parish Synodicon – Memory Eternal!

Mar. 09, 1919 Elizabeth Demstor
Mar. 09, 1956 Michael Hnatuk
Mar. 09, 1956 Anna Makowski
Mar. 09, 1967 John Makowski
Mar. 09, 1976 Daria Karanevich
Mar. 10, 1936 Jacob Voliakim
Mar. 10, 1963 William Zaleski
Mar. 11, 1961 Paraska Holowach
Mar. 11, 1972 Alexy Smagley
Mar. 12, 1924 Nichoals Semashkevich
Mar. 12, 1966 Leo Stachowsky
Mar. 13, 1929 Theodore Malko
Mar. 13, 1929 Tekla Barnosky
Mar. 13, 1969 Paul Swindonovich
Mar. 13, 1974 Helen Lysy
Mar. 13, 1974 Nikolai Dimitriew
Mar. 13, 1994 Joseph Zydiak
Mar. 14, 1971 Catherine Chepon
Mar. 14, 1952 Louise Nebozinsky



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.

Easter Candy Orders

May be picked up in the lower hall after March 12th, Wednesday.

Pussywillows

We have enough. Thanks!





SOME HELPFUL LENTEN HINTS

1. In the 40 days, regardless of how you fast in terms of quantity and types of food, fast every day of the 40 days.
2. Know exactly what the fasting regulations are and try to approximate them as best you can. Each Great Lent, try to be more exact in fasting.
3. Particular concerns about fasting? Age, mixed marriages, never fasted before, health issues? You have a priest, talk to him.
4. Be sure to recite the lenten prayer of St. Ephrem. It is standard for Great Lent. If you cannot make the prostrations, make bows or just cross yourself.

As Christ has taught us in the Scriptures, a pure fast means the putting away of sin, the rejection of the passions, love for God, attentiveness in prayer, tears of compunction, and acts of mercy to the poor.

5. Increase the measure of your prayers and bows and prostrations. On Saturday and Sundays, we do not make prostrations.
6. Notice that on weekends the fasting is mitigated somewhat. Wine and oil are permitted, so we "slightly" relax.
7. The lenten services and lenten tones are to be found at the liturgical services Sunday evening through Friday evening. At these services we should strive to participate in.
8. Outdoor sportplaying is great during lent. Yes, we can both benefit and enjoy it. Nothing contrary to a lenten spirit here.

O my soul, because of fasting Moses beheld God; because of fasting Elias rode in the chariot of fire; and Paul was taken up to heaven. Therefore let us fast from evil and we also shall be taken up on high, gaining freedom from the passions.

9. In Great Lent we strive to avoid going to the movies, social parties, vacations, and other entertainments. This we do so we can have more time for services, charitable works and prayer.
10. Confession and Holy Communion are central to securing the benefits of Lent. Without fail, we should receive the Sacraments.
11. TV and Computer Time - here we need to be mindful of what we do and how much time we spend. Some give up tv for all Lent. Others strictly limit their time and watch only educational and news shows. Surfing on the web? Hit the theological sites.
12. Lent is a time to be attentive to the "inner man." What are the movements of my mind, will and heart? Are they centered upon Christ? Are they light-bearing or dark?
13. Great Lent - the time to do solid spiritual reading; the time to be charitable; the time to put things spiritual in good order. A time of work.
14. The Forty Days are ones of spiritual sweat, fasting, increased prayer, repentance, correction of ways, cultivation of virtues, uprooting of harmful passions. A great time is Lent and a great gift from God.

As soldiers of Christ let us now suffer hardship; for quickly will the time pass by and on those who have fought bravely Christ will bestow crowns of victory, when He comes in glory upon earth to judge all the world.

**Archpastoral Message of His Beatitude, Metropolitan HERMAN
at the beginning of Great Lent 2008**

To the Very Reverend and Reverend Clergy, Monastics and Faithful
of the Orthodox Church in America

Dearly Beloved in the Lord:

Standing out among the liturgical services of the Lenten Triodion is the Divine Liturgy of Presanctified Gifts. In the introduction to the service booklet published by the OCA's Department of Religious Education, Protopresbyter Thomas Hopko calls the Divine Liturgy of Presanctified Gifts "one of the great masterpieces of Orthodox piety and liturgical creativity." As this Liturgy draws to a close, we hear the Prayer Before the Ambo. In this prayer Great Lent is called the "all-revered days for purification of souls and bodies, for restraint of passions, and for hope in the resurrection."

It can be easy to look at fasting as a chore. Sometimes the coming of Lent is even filled with a measure of dread. There are more services and it seems like such a long time to live without foods and diversions that are so pleasing to us. The above prayer, however, reminds us that Great Lent is a holy time, "all-revered". In the Gospel, our Lord teaches us that "the Sabbath was made for man, not man for the Sabbath."(Mark 2:27) The times and seasons of the liturgical year are gifts given to us by God for our healing, edification and ongoing growth in His Divine image. Great Lent is a time to cherish as a precious gift, knowing that the fruits it offers are well worth the extra effort.

Great Lent offers us the gift of the "purification of souls and bodies". Just as an engine cannot work properly unless it is clean, we cannot function properly if we are impaired by physical and spiritual pollutants. Fasting is good for the body and the soul. It cleanses us physically and allows us a spiritual clarity that can only come through ascetic struggle. Our Lord Jesus Christ reminds us that some unclean spirits can only be expelled "by prayer and fasting."(Matthew 17:21) Being more alert, more focused, we pray with less distraction, making ourselves more open to the indwelling of the Holy Spirit within us.

Through our fast God is able to work within us and we are given the gift of the "restraint of passions." The original meaning of "passion" is suffering. Suffering is not limited to physical pain but can also be the result of deep inner conflict. Every Christian faces the inner tension between following the Way of Christ and following the precepts of our fallen nature; this choice is at the heart of "repentance", the "change of mind" away from sin and towards God to which we are called again and again during Great Lent. Although it seems like an easy choice, it is in fact a very difficult one to make and even harder to maintain. Thus, St. Paul says to the Romans: "For what I will to do, that I do not practice; but what I hate, that I do."(Romans 7:15) Through the self-discipline of the fast, we



are more open to the active presence of God within us. The active presence of God within us gives us the strength, wisdom and courage needed to veer away from our sinful inclinations and to fix our gaze on the heavenly Kingdom. As St. Paul says to the Galatians, "it is no longer I who live, but Christ lives in me"; this is the first-fruit of our fasting.

The holy season of Great Lent is indeed a time of increased effort. It is a time to take a sober and honest look at ourselves, at our life in relationship to God. This is not easy work and it is crucial that we keep the context of our efforts in mind. We do not apply ourselves to this task in a gloomy fashion but with joyful "hope in the resurrection." It is the anticipation of Pascha, the triumph of the Risen Christ, that we hold in our hearts as we fast. We struggle with self-denial, seeking cleansing of soul and body and inner healing of passions to more perfectly participate in the radiance of Christ's resurrection.

In his letter to the Church of Corinth, St. Paul says, "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." (2 Corinthians 9:6,7) Though the Apostle speaks specifically of monetary gifts, this principle applies to any and all giving that we do for Christ, including the "giving-up" that we do during the fasts. Borrowing these words of St. Paul, we can say that we are called to fast "each one as he purposes in his heart, not grudgingly or sparingly or of necessity," but cheerfully, knowing that our goal is the celebration of the life-giving feast of feasts--Pascha, the Resurrection of our Lord and Savior Jesus Christ.

It is our tradition at the beginning of Great Lent to ask forgiveness of those whom we have angered, affronted or sinned against in some other way. We still find ourselves at a point in our history when many feel pain and anger as a result of misdeeds that have occurred in our Church. If I have sinned against you in any way, and especially if my actions in addressing these misdeeds have caused you pain, I ask for your forgiveness and prayers.

Wishing you a spiritually edifying Lenten season and Passion Week, and a joyous celebration of Holy Pascha, I bestow my archpastoral blessings and with paternal love, I remain

With love in Christ,

A handwritten signature in black ink, appearing to read "Herman".

+ HERMAN

Archbishop of Washington and New York
Metropolitan of All America and Canada