

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

**BULLETIN OF MARCH 23, 2008**

**SUNDAY/MARCH 23rd**  
**2nd Sunday of Great Lent (Tone 2)**  
**St. Gregory Palamas**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Question & Answer Period

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

4:00p.m. Deanery Vespers at Mother of God  
Church in Mays Landing

**MONDAY/MARCH 24th**  
7:00p.m. Matins; Confessions

**TUESDAY/MARCH 25th**  
**ANNUNCIATION TO THEOTOKOS**  
**(One of "the 12 Great Feasts")**  
9:30a.m. Vespers & Divine Liturgy

**WEDNESDAY/MARCH 26th**  
6:30p.m. Presanctified Liturgy

**THURSDAY/MARCH 27th**  
3:00p.m. Akathist to the Passion; Confessions  
7:00p.m. Parish Council Meeting

**FRIDAY/MARCH 28th**  
7:00p.m. Vespers; Confessions

**MEMORIAL SATURDAY/MARCH 29th**  
9:30a.m. Memorial Service; Confessions  
5:30p.m. Vigil; Confessions

**SUNDAY/MARCH 30th**  
**3rd Sunday of Great Lent (Tone 3)**  
**Veneration of the Holy Cross**  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour

**Mid-Point of 40 Day Fast**

4:00p.m. Deanery Vespers in Wayne

•ST. GREGORY  
PALAMAS•



**Hymns on the Beginning of the Third**  
**Week of the Great Fast**

As we start upon the third week of the Fast, o you faithful, let us glorify the Holy Trinity, and joyfully pass through the time that still remains. Causing passions of the flesh to wither from our souls, let us gather divine flowers, weaving garlands for the queen of days (Pascha), that with crowns upon our heads we may sing in praise of Christ the Victor.

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 Israel of old fasted for three days, so let us sanctify ourselves, O brethren, during the first three weeks of the Fast; let us draw near to the mountain of prayer and, listening to the voice of God, let us sing in praise of Christ.

### **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.

(A fast for the evening Presanctified Liturgy should be held from at least 12:00 noon.)

\*Pre-Communion Prayers are recited from the Prayer Book on the evening before or morning of the Divine Liturgy.

\*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.

### **Lenten Special**

#### **Lecture – March 27<sup>th</sup>**

7:00p.m. Akathist to God for All Things

7:30p.m. Lecture: "A Vision for Renewal: How the Russian Orthodox Church Prepared for an All-Russian Church Council"

At Ss. Peter & Paul Church in South River.

### **Namesday Greetings**

St. Larissa/Mar. 26<sup>th</sup>: Larissa Teslenko, Larissa Mattei, Larissa Hansen; Many Blessed Years!

### **Parish Synodicon – Memory Eternal!**

Metropolitan Laurus (40<sup>th</sup> Day – April 27<sup>th</sup>)

Mar. 23, 1925 Peter Chabra

Mar. 23, 1975 Anna Yalsh

Mar. 24, 1959 Alexander Gromack

Mar. 24, 1970 Julia Zorzi

Mar. 24, 1974 Xenia Poletelo

Mar. 25, 1954 John Holovach

Mar. 25, 1984 Stephen Szwahla

Mar. 26, 1931 Anna Mogilevsky

Mar. 26, 1958 Henry Knaff

Mar. 27, 1971 Anna Shwhala

Mar. 27, 1985 Steven Pawlik

Mar. 29, 1942 John Kudelko

### **Boiled Wheat for the Divine Services**

Mar. 29<sup>th</sup>, Memorial Saturday

Apr. 5<sup>th</sup>, Memorial Saturday

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

### **Lenten Almsgiving**

- OCMC Boxes – for mission work of the Church in USA and other countries. You may secure a box on the vestibule stand.
- The Poor Basket – in the middle of the church is the venue for the charitable work of our parish through the St. Philaret Society, which provides help for parishioners and others.
- St. Mary Magdalen Church in Jeruslaem an annual offering is made on Palm Sunday (use the envelope in your packet).

### **Offerings for the week of March 23<sup>rd</sup>**

Olive Oil – in memory of Emilia; for the health of Justina; in memory of Joan; for the health of Daria (birthday); in memory of Eugenia; in memory of Floarea; Gheorghe, Alexandru, Sasinca, Margoreta, Aurelia, Ian and Alexandru.

Wine – in honor of St. Edward the King-Martyr; in memory of Michael





### ***HYMN OF PRAISE TO THE THEOTOKOS***

Oh, what wonderful news: Rejoice, All pure-one,  
for us you gave birth to Christ!

Oh, joyful news: Rejoice, O Virgin, Radiant  
Dove!

Rejoice O Mary, Rejoice, you who are full of  
grace, you who are the golden gate!

O Burning Bush, unconsumed, the dawn of the  
new splendor!

Gabriel composes the words, and he himself  
rejoices; the Annunciation he proclaims!

Proclaims the Annunciation: all of heaven  
listens; your soul trembles!

The Temple did you serve, you did consecrate  
yourself to God, you became a temple!

Rejoice, O all-pure one, heavenly bride, you are  
the Royal Throne!

Rejoice, O Meek one: to the Humble One will  
you give birth, and regenerate the world!

Rejoice, O obedient one: God heard you and  
crowned you with glory!

Rejoice, O tearful one: by tears softened,  
luminous in the Spirit!

Rejoice, O poor one, but the wealthiest one and  
brighter than the sun!

Entreat joy for us from Christ your Son, O  
Virgin, All-pure one!

### **A WORD ABOUT FASTING**

It is necessary most of all for one who is fasting to curb anger, to accustom himself to meekness and condescension, to have a contrite heart, to repulse impure thoughts and desires, to examine his conscience, to put his mind to the test and to verify what good has been done by us in this or any other week, and which deficiency we have corrected in ourselves in the present week. This is true fasting.

Saint John Chrysostom – 4<sup>th</sup> century



### **WHY DOES THE PRIEST CENSE US?**



During the services, the priest censes many things in church. He also censes the people. Why does he cense the people?

As clouds of smoke from the burning incense rise up, we are reminded that we were created in the "image and likeness of God." It is this image in us that the priest censes. Just as he censes the icons of the saints, he censes each of us.

We are called to be saints. When we turn to God and tell Him we are sorry for our sins, He visits us and blesses us. He encourages us to grow and become more like Himself who is both holy and good. When the priest censes us, he reminds us to keep the divine image in us pure and God-like.

### **WHAT IS KOLYVA?**

Kolyva is boiled wheat which is offered at memorial services. Orthodox Christians consider kolyva to be the symbolic of death and resurrection, according to the words of the Gospel:



*Verily, verily, I say unto you, Except a grain of wheat falls into the ground and dies, it abides alone: but if it dies, it brings forth much fruit. (John 12:24)*

Wheat which is planted in the earth and rises in new life is symbolic of those beloved departed who have died in the hope of resurrection, in accordance with St. Paul:

*So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body....(1 Corinthians 15:42-44)*

This symbolism has its highest expression in the Saints, whose blessed state in heaven have been manifested to the world. For this reason, kolyva is blessed not only at memorials for the departed, but also in commemoration of saints.

## THE MYSTERY OF HOLY REPENTANCE (OR CONFESSION)

### Q. What is Holy Repentance?

A. It is a Mystery through which our sins, when confessed, are forgiven and our reconciliation with God is restored.

### Q. Which sins are forgiven in the Mystery of Repentance and which are not?

A. All our sins which we commit after our baptism and which we confess to a priest and for which we repent are forgiven. The original sin, how-ever, cannot be forgiven by mere repentance without baptism. Also some mortal sins cannot be forgiven "either in this world or in the world to come", according to Christ's own saying (Matt.12:31).

### Q. What are the requisites for this Mystery?

A. The confession of sins is before a priest, after which the priest reads prayers and grants, through the Holy Trinity, remission and absolution to the repentant person.

### Q. How do we know that sins are forgiven to a penitent person?

A. From the Holy Scriptures and from Holy Tradition. Christ forgave sins to the penitent, and the apostles did the same. From Tradition we know many instances of sinners who repented of their sins, corrected their life, and became saints.

### Q. Who gave authority to bishops and priests to forgive sins?

A. The Lord Christ Himself who said to His apostles: "Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained" (John 20:23).

### Q. When an offender is forgiven by the person offended, is it necessary that he still should go to the priest for confession?

A. It is recommended. For every sin which we commit against men we are committing against God also. For there is no sin which does not hurt God. Therefore, we ought to go to God's priests for confession and forgiveness.

### Q. With what disposition of soul should we go to the priest for penitence?

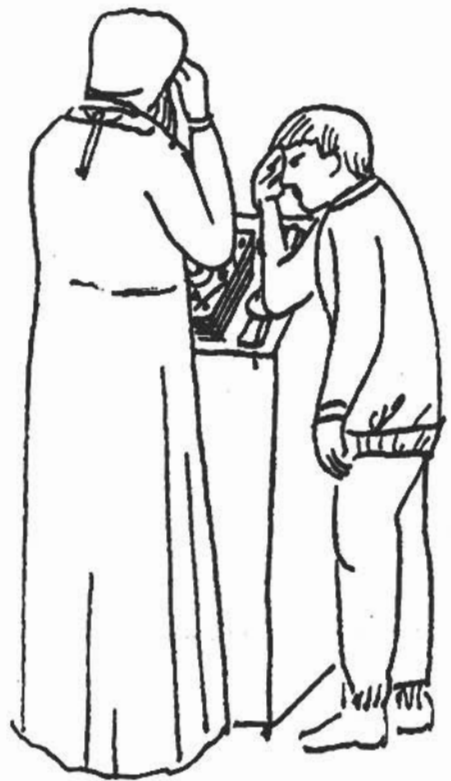
A. With sincere repentance and with a contrite heart; also with heartfelt forgiving of those who trespassed against us, and with willingness to obey the priest concerning the penance (*epytimiya*) imposed.

### Q. What penance may the priest impose upon us?

A. Penance varies according to the gravity of our sins, as for instance: to fast, to pray, to make retribution for damages done to somebody, to give alms, and even to abstain from Holy Communion for a certain period.

### Q. How often shall we go to confession?

A. The oftener the better. It is indispensable before going to Holy Communion; and it is urgently needed in sickness for we do not know the time of our death. Therefore we ought to be ready, quite ready, to join God's family in heaven, as repentant, forgiven and blessed children of God.



Confession is the sacrament\* of repentance – a change of heart leading to forgiveness and healing.

It is based on Christ's promise to his disciples: 'If you forgive the sins of any they are forgiven' (John 20:22) and his saying: 'If your brother repents forgive him' (Luke 17:3).

True repentance means a movement towards healing. The penitent turns away from a side-track and towards the goal of the Kingdom of God.

The sacrament involves examining relationships with God and with other people, and seeking ways to improve. It is more than a dialogue between priest and parishioner: the Holy Spirit and Christ are present in a mysterious way.

Confession takes place before the icon\* of Christ, with the Gospel book and cross. Confession is made to Christ with the priest as witness. It begins with prayers of preparation, after which the penitent confesses his or her sins and may speak about the things which are troubling him or her. The priest gives whatever advice he feels may be appropriate.

Then the penitent kneels. The priest places his stole over the person's head, and says the prayers of absolution by which they are released from their sins.

Finally the penitent kisses the Gospel book and the cross, and asks the priest for a blessing.



## In Memoriam: His Eminence, Metropolitan Laurus, First Hierarch of the Russian Orthodox Church Outside of Russia

Article posted: 3/16/2008 11:04 PM

JORDANVILLE, NY [OCA Communications] – On Sunday, March 16, 2008, His Eminence, Metropolitan Laurus, First Hierarch of the Russian Orthodox Church Outside of Russia fell asleep in the Lord.

His Eminence was born Vassily Skurla on January 1, 1928, in Ladomirovo, Czechoslovakia. As a young boy he was already drawn to the monastic life. In 1939, with the blessing of his father, the young Vassily joined the monastery of St. Job of Pochaev in Ladimorovo. He became a novice five years later at age 16.

After facing the dangers of life during World War II as the German-Soviet front approached Ladimorovo, and fleeing west through Czechoslovakia, Germany, and Switzerland, in 1946, with the other members of the monastic brotherhood, he came to Holy Trinity Monastery in Jordanville, New York.

In March 1948, Vassily was tonsured a ryassophore monk, being given the name 'Laurus.' In 1949, he took the small schema and was ordained to the diaconate. In 1954, he was ordained to the priesthood. In 1959 he was made an igumen, and in 1966 an archimandrite. He graduated from Holy Trinity Seminary in Jordanville in 1954, and in 1960 was appointed Dean of the Seminary.

In 1967, Archimandrite Laurus was elected Bishop of Manhattan and was appointed secretary of the Synod of Bishops.

In 1976, Bishop Laurus was elected abbot of Holy Trinity Monastery in Jordanville, NY and was appointed Bishop of Syracuse and Holy Trinity. In 1981, he was elevated to archbishop.

In October 2001 Archbishop Laurus was elected Metropolitan of Eastern America and New York and the First Hierarch of the Russian Orthodox Church Outside of Russia.

In 2006, Metropolitan Laurus chaired the fourth All-Diaspora Council of ROCOR, at which approval was given for reconciliation and normalization of relations with the Moscow Patriarchate. On May 17, 2007, he participated in the signing of the Act of Canonical Communion in Moscow, Russia and participated in a joint liturgy with the Patriarch of Moscow at Christ the Savior Cathedral in Moscow.

SYOSSET, NY [OCA Communications] – On Monday, March 17, 2008, His Beatitude, Metropolitan Herman sent a letter of condolence to His Eminence, Archbishop Hilarion of Sydney and Australia-New Zealand, senior hierarch of the Russian Orthodox Church Outside of Russia on the repose of His Eminence, Metropolitan Laurus, the Church's First Hierarch.

The text of Metropolitan Herman's letter is as follows.

"We join you and the hierarchs, clergy, and faithful of the Russian Orthodox Church Outside of Russia in prayer for the repose of the soul of the newly-departed Metropolitan Laurus. On behalf of the Holy Synod of the Orthodox Church in America, the clergy and faithful, I express our sympathy and condolences.

"The death of Metropolitan Laurus is a great loss for all of us. He labored diligently for long decades - first as a monastic and then as a hierarch. He crowned his service in Christ's Holy Church with his courage in achieving reconciliation within the Russian Orthodox Church. At every stage of his ministry, he maintained monastic humility, simplicity, and joy.

"May God in His mercy and love grant that all of us will continue on the way of reconciliation which the late First Hierarch of the Russian Orthodox Church Outside of Russia pursued with evangelical hope and faithfulness.

"May his memory be eternal!"

On Wednesday, March 19, 2008, at the Cathedral of the Sign in New York, NY, a Panikhida for Metropolitan Laurus will be celebrated at 7:00 p.m. Funeral services will take place at Holy Trinity Monastery in Jordanville, NY, Thursday, March 20 and Friday, March 21, 2008. On March 20, a Memorial Litiya will be celebrated following Great Compline at 7:30 p.m. On March 21, the Divine Liturgy of the Presanctified Gifts will be celebrated at 8 a.m., followed by the Funeral Rite.

### OCA News

**Address:**  
PO Box 675  
Syosset, NY  
11791-0675

**Office:**  
516-922-0550

**Fax:**  
516-922-0954

**Email:**  
info@oca.org

**Web:**  
www.oca.org

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## ***A MEMORANDUM ON PARISH FINANCIAL STEWARDSHIP - MARCH 2008***

### **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 tithe.

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.). Presently 25% of our parishioners tithe (10%) or some other self-determined proportionate offering based on percentage.

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.

### **An 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.*

### **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.