

SS. PETER & PAUL ORTHODOX CHURCH

605 Washington Ave., Manville, NJ 08835

Voice: 908-685-1452 / fax: 908-685-1074

Web: www.ssppoc.org

Email: frjames@ssppoc.org

BULLETIN OF MARCH 29, 2009

SUNDAY/MARCH 29th (Wine & oil)
4th Sunday of the Great & Holy Fast:
St. John of the Ladder (Tone 8)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period
4:00p.m. Vespers at Assumption Church in
Clifton with Metropolitan Jonah

**End of the 4th and beginning of the 5th
week of Great Lent**

MONDAY/MARCH 30th
7:00p.m. Vespers

TUESDAY/MARCH 31st (Wine & oil)
7:00p.m. Vespers; Confession

WEDNESDAY/APRIL 1st (Wine & oil)
9:30a.m. Akathist to the Passion; Confession
7:00p.m. Canon of St. Andrew

THURSDAY/APRIL 2nd (Wine & oil)
6:30p.m. Pre-Sanctified Liturgy

FRIDAY/APRIL 3rd (Wine & oil)
7:00p.m. Matins with Akathist; Confession

SATURDAY/APRIL 4th (Wine & oil)
Laudation of Theotokos
9:10a.m. Hours; 9:30a.m. Divine Liturgy
5:30p.m. Vigil; Confession

SUNDAY/APRIL 5th (Wine & oil)
5th Sunday of the Great & Holy Fast:
St. Mary of Egypt (Tone 1)
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School
4:00p.m. Vespers at Holy Apostles Church in
Saddlebrook

**End of the 5th and beginning of the 6th
week of Great Lent**



Hymns for the Fifth Week

O Word of God, Thou hast given us the time of the Fast, that we may turn again and live, and in no way perish. Grant that all of us may please Thee, O Christ, and serve Thee with fervent compunction, like the wise and holy harlot: for, because of the sweet-smelling ointment and the warm tears which she shed, she received forgiveness of her sins.

O you faithful, taking love as our food, through abstinence let us gain control over our passions; and let us strive to live a life acceptable to God, who for our sakes was raised upon the Cross, and His side was pierced by a spear. So shall we enjoy eternal blessedness, and glorify the Savior of our souls.

Fasting Norms for Great Lent

A Fast is observed from meat, dairy, fish, wine and oil products daily. On Saturdays and Sundays, wine and oil are permitted. We should strive to keep both the rule and spirit of what constitutes a true Fast.

Lenten Charitable Offerings

OCCM Coin Boxes which provide for missionary work in the USA and abroad. Boxes may be picked up on the vestibule stand.

Poor Basket in the center of the church which provides funding for St. Philaret Society, the charitable arm of our parish caring for our own and others.

St. Mary Magdalen Church in Jerusalem. Each year we make an offering for the benefit of this holy church in the Holy Land.

Visitation to the homes of those that are home bound with the Mysteries of Holy Confession & Holy Communion

Are taking place this week of March 29th thru April 3rd. If you are shut-in and cannot make it to church for the Sacraments, please be sure you schedule a visit from Fr. James.

Namesday Greetings

Patriarch Joseph/Mar. 31st: Joseph Crichton;
Many Blessed Years!

The Mysteries of Repentance and Holy Communion

- Should be received by all the faithful during the time of the 40 Days – ending April 11th.
- Confessions are not scheduled during the Great and Holy Week (April 12-18).
- Parishioners wishing to make their Confession outside of the parish should first speak with Fr. James.
- For making a Confession at another time than what is scheduled, contact Fr. James.
- A total Fast from mid-night (or 12:00p.m. for the Pre-Sanctified Liturgy) is held in preparing for Holy Communion. The reading of Pre and Post Communion Prayers and participation in the liturgical service the evening before Communion is part of the church discipline.

OCA Mission Funds Collected in February

Have been sent to St. Maximus Mission in Denton, Texas (Fr. Justin Frederick) and Christ the Savior Mission in Dagsboro, Delaware (Fr. John Parsells). Each parish received \$1,335.00. The Lord bless your support!

Parish Synodicon - Memory Eternal!

March	29,	1942	John Kuddelko
March	29,	2007	Anastasia Kornacki
March	30,	1959	Julius Kisel
March	30,	1968	Pauline Bulat
March	31,	1931	George Andrejko
March	31,	1985	Alexander Rudzina
April	01,	1966	John Huzinec
April	01,	1974	Thomas Wytovich
April	02,	1917	Ignatius Shevchuk
April	02,	1929	Elias Zhak
April	02,	1972	Eugenia Kiryluk
April	02,	1987	Michael Mihalalick
April	02,	2003	Stephanida Kozura

The Parish Bulletin Board

Has posted announcements, press releases and other information that doesn't make it into the Sunday Bulletin. Check it out at Coffee Hour.

Great & Holy Week Work Sheet

For tasks and needs before Pascha, may be found on the vestibule stand. Please sign-up for what you can do.

The Vigil Watch Sheet for Great & Holy Friday and Saturday

Is to be found on the vestibule stand.

Holy Unction Mystery - April 9th, Thursday at 7:00p.m.

Those of the faithful wishing to receive this Holy Mystery, must have been to Confession and Communion prior to this date, but in the period of Great Lent (March 2nd – April 8th).

Offerings for the Week of March 29th

Olive Oil – in memory of Vaschen and Emilia; for the health of Daria and Mindy (birthday); in memory of Michael and Justina; in memory of Archimandrite Damian.

Wine – in memory of Joan.

Bright Monday - April 20th

On this day, the Second of Pascha, our parish family gathers in fellowship. You are encouraged to take the "day off" from work and school and feast. A sign-up sheet for foods is on the vestibule stand. You may also speak to Lisa Keller or Kathryn Motoviloff.

Parish Council Meeting of March 19th

- ***Parish Council Membership:*** Archpriest James Parsells, Proto-Deacon Paul Sokol, Peter Bakaletz (Senior Warden), Austin Kachek (Junior Warden), Daniel Torrisi (Acting Treasurer), Ekaterina Mantzafos (Financial Recording) Kathryn Motoviloff (Secretary), Edward Sarchisian. Henry Hando, Lisa Keller, Symeon Combs, Ekaterina Margiani
- ***Reports:*** Of Rector, Junior Warden, Treasurer, Outreach Committee, Cemetery Committee and Coptic Church Relations were heard and received.
- ***Approved:*** Purchase of media equipment for educational and outreach ministries.
- ***Approved:*** Expenditure of cemetery funds for needed foundation work and earth replenishment at select graves.
- ***Enthusiastically Endorsed:*** May 2nd, Parish Celebration of "Georgia Day."
- ***Decided:*** To remind the faithful of the necessity to be regular and generous in their offerings, in this period of economic instability. A letter will be sent with the First Quarter Statements.
- ***Approved:*** Replacement of windows in the Conference Room, noting that the windows are at cost and the work of installation is being offered by a parishioner.
- ***Date of next Parish Council Meeting:*** May 21st, Thursday at 7:00p.m.

From the Catechism of St. Nicholas of Zicha (+1956)

THE FASTS IN THE ORTHODOX CHURCH

Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus Christ, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 17:21).

Q. What is the aim of fasting?

- A.** The aim of fasting is to:
- (a) purify the body;
 - (b) strengthen the will;
 - (c) elevate the soul over the body;
 - (d) glorify God and honor His saints.



Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds, as well as prayers, alms and more strenuous exercising of all the Christian virtues.

Q. How do we classify the Fasts and their seasons?

- A.**
- The Nativity (Christmas) Fast of six weeks
 - The Pascha Fast (Great Lent) of seven weeks
 - The Apostles' Fast of changing duration
 - The Most Holy Virgin's Fast, of two weeks

The dates of all these Fast periods are marked in the Orthodox calendar.

Communique regarding the pogrom in Kosovo and Metohija on March 17, 2004 and 10-years of the NATO bombing

16. March 2009 - 16:25

This March 17 is five years since the pogrom committed upon the Serbian orthodox people and the orthodox sanctuaries in Kosovo and Metohija. This pogrom of the Albanian terrorists drove out new more than four thousand Serbs from their ages-long hearts, destroyed hundreds of homes, demolished new over thirty churches, and because of it also new innocent victims were fallen. All this happened in the presence of international civilian and military forces, the UNMIK and the KFOR. Until today no one has been accused for this violence and public crime. And all that is just a continuation of the NATO bombing and the unequalled pogrom, violence, murders and destruction of hundreds of sanctuaries in 1999 in Kosovo and Metohija. Up to date no one was held responsible for that violence and public crime. And all that is actually a continuation of NATO bombing and unprecedented prosecution, violence, murders and destruction of hundreds of churches in 1999. In Kosovo and Metohija. From all prosecuted and displaced it is a small number of those who could return to their burnt homes and manors in the last ten years; vast majority of destroyed churches and monasteries remains in ruins or every trace of their existence is missing. That is what the protection of human rights looks like and "reaching standard" which international community has promised before the final solution of the Kosovo issue! In the meantime, a certain number of states, contrary to UN decisions (decision of the Security Council 1244), has accepted from the Albanians unilaterally proclaimed Kosovo independence. In that way, the convicted crimes and violence not only remained unpunished, but were even awarded with mutilation of one internationally recognised state, member of the UN, contrary to all international conventions and guaranteed by the state and national law. This act certainly confirms the veracity of statement made by former American ambassador Mr. Montgomery, that the NATO and US bombing itself over Serbia and Montenegro, was conducted with a purpose of giving Kosovo its independence. "Protection of human rights" followed by the new ethnic cleaning and cultural destruction of Serbian people, obviously represented an excuse for geopolitical accomplishments of modern powerful states. This was also confirmed by the latest draconian verdicts in Hague Tribunal for the people who defended their country and its unity, parallel to the liberating verdicts for terrorist Haradinaj, F. Ejupi, and others. It is difficult, or impossible to put in a common sense the right for the fight against terrorism and protection of the US „national interests" and other states in far Afghanistan and Iraq, murders of hundreds of thousands innocent people from there and cultural destruction of that ancient people, and by doing so, not only deprive people from the right to their country, but judge them as criminals.

Hence, deeply convinced that historical course of things will, as many times in past, confirm also this time that "God is not in force, but in justice", we call the faithful to take part also this March 17 in a memorial service for the suffered from the terrorist pogrom in Kosovo and Metohija. The memorial service will be held at the Cathedral Church in Belgrade on Wednesday at noon. On the occasion of 10 years of the NATO bombing of our country, a memorial service for the suffered will be held in all churches country-wide, along with ringing of bells at 18:45, when on March 24, 1999 the first bomb on our country was fallen. The memorial service will be held in Belgrade at St Marko's church at 17h. After it there is a commemorative academy at the Sava Center at 20h.

From the office of the Holy Synod of Bishops

THE BENEFITS OF FREQUENT CONFESSION
By St. Nicodemus the Hagiorate



So as not to fall again into sins go to Confession frequently, but not in a fashion that every time you commit a mortal or gave sin you immediately run to your Spiritual Father, but also when you commit any small and pardonable sin, if it is possible. For just as wounds, when shown to a doctor do not get worse, so also when sins are confessed, they do not increase, according to St. John of the Ladder: "Wounds displayed in public will not grow worse, but will be healed." Storks have a custom of never returning to their nests if they are somehow destroyed. The demons, too, depart from those who frequently confess; for by frequent confession, one destroys their nests and their web, and they have no place in nor authority over someone who confesses frequently.

And why didn't Naaaman the Syrian wash only one time in the Jordan but seven? (2 Kings 5:14). For no other reason than to teach us all, small and great, patriarchs and hierarchs, Spiritual Fathers and priests, to confess seven times, that is, frequently and many times (for the number seven means many, according to the divine Scripture), and to wash in the waters of repentance, of which the Jordan River was a type, for which reason the Forerunner was baptizing in it: "A baptism of repentance for the people" (Mark 1:4). In addition to vexing the power of the demons, frequent Confession also brings five additional benefits to one who frequently confesses.

Benefit 1

First, just as trees that are frequently transplanted cannot become deeply rooted in the earth, so also frequent confession does not allow the bad habits and addictions of sin to become deeply rooted in the heart of the one who frequently confesses. Or rather, just as an old and large tree cannot be cut down by just one chop, so also an old bad habit or addiction of sin cannot be uprooted or removed completely by the penitent having just one experience of pain of heart during a confession, and that probably incomplete, even if his sin is forgiven through the forgiveness of the Spiritual Father.

Benefit 2

Second, whoever confesses frequently has great ease examining his conscience precisely and determining the number of his sins. For by continually being relived of the burden of the multitude of his sins through frequent confession, there are always less and lees than remain. On this account it becomes easier for him to find them and remember them. But the one who does not confess frequently, on account of the multitude of sins which accumulate in him, neither with precision is he able to find them, nor can he remember them, but very often he forgets many and grave sins which, remaining unconfessed, remain unforgiven. Wherefore the devil has him remember his unconfessed sins at the hour of his death, which upsets him so much that the poor wretch sweats violently and wails, but to no avail, for then it is too late and impossible to confess them.

Benefit 3

Third, whoever confesses frequently, even if he is to commit a mortal sin, immediately enters into the grace of God when he confesses, and as many good works as he does becomes for him worthy of eternal life. But the one who does not confess frequently, if he happens to commit a mortal sin

and does not immediately run to confess it, for as much time as he remains unconfessed, he is not only deprived of the grace of God, but as many good works as he does, whether fasts, or vigils, or prostrations, and the like, are not worthy of any reward or eternal life, for they are bereft of the grace of God, which is the beginning and the foundation of all works of salvation.

Benefit 4

Fourth, the one who confesses frequently is more assured that death will find him while in the grace of God and thus be saved. And the devil, who is always accustomed to visiting the dying, not only sinners, but saints as well, as St. Basil the Great says, and even the Lord Himself: "The prince of the world comes and has nothing in Me" (John 14:30, and who is present at people's death in order to see if he can find anything, will visit the one who frequently confesses but will find nothing, because he made time to confess, and cleared his debts and balanced his register through frequent confession. But the one who does not frequently confess will most likely die unconfessed and thus be eternally damned, because he easily and repeatedly falls into sin and does not confess, and because of the uncertain time of death.

Benefit 5

The fifth and final benefit of frequent confession is that it deters and restrains people from sin. For when the person who frequently confesses remembers that in just a few days he will confess, and the notion of sin arises, he is deterred from doing it, thinking about the shame he will experience when he confesses it and the rebuke he will receive from his Spiritual Father. Therefore St. John of the Ladder wrote: "Nothing gives the demons and thoughts more power against us than the unconfessed sins in our heart upon which they feed." And again: "By resolving to make one's confession, the soul is therefore held from sinning as by a bridle. For what we do not confess, that we do fearlessly as though in the dark."

So my brother sinner, having learned these things, go frequently to Holy Confession, for as often as you frequent that bath the more will you be cleansed. Do not postpone the time saying, "Let me do this first, and then I will go to confess," because even if God is slow to anger and tolerant many times over, He always catches up: "Do not say, 'I sinned, and what happened to me?' for the Lord is slow to anger. For both mercy and wrath are with Him and His anger rests upon sinners." (Sirah 5:4,6)

Always remember Sampson who, even though enabled to break the enemy's bonds three times, was unable to break them a fourth time and escape: "I will go out as at other times and shake myself free.' And he knew not that the Lord was departed from him." (Judges 16:20). You, too, brother, even if you have sinned one, two, and three times and put off correction and confession, and then were deemed worthy to make it to be corrected and to confess, you may not make it a fourth time if you sin and postpone the time of your confession, and die unconfessed and uncorrected,. May this never happen to any Christian.

***From the Exomologetarion – A Manuel of Confession
By St. Nicodemus the Hagiorite
Uncut Mountain Press (2006)***

