

# **SAINTS PETER & PAUL ORTHODOX CHURCH**

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## **BULLETIN OF FEBRUARY 14, 2010**

### **SUNDAY/FEBRUARY 14**

#### ***Cheese-Fare Sunday (Tone 3)***

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School & Teen Class  
6:30p.m. Vespers and Rite of Forgiveness:  
First Service of Great Lent

*This is the last day we partake of dairy  
products until Holy Pascha, April 4*

### **PURE MONDAY/FEBRUARY 15**

#### ***Beginning of the Great 40 Day Fast***

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

### **TUESDAY/FEBRUARY 16**

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

### **WEDNESDAY/FEBRUARY 17**

9:30a.m. Akathist to the Passion; Confessions  
7:00p.m. Canon of St. Andrew of Crete

### **THURSDAY/FEBRUARY 18**

7:00p.m. Canon of St. Andrew of Crete;  
Confessions

### **FRIDAY/FEBRUARY 19**

6:30p.m. Pre-sanctified Liturgy & blsg. of wheat

### **THEODORE SATURDAY/FEBRUARY 20**

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

### **SUNDAY/FEBRUARY 21**

#### ***First Sunday of Great Lent (Tone 3)***

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School  
12:00p.m. Movie: "Where God Walked"  
4:00p.m. Vespers held at both  
Christ the Saviour Church, Paramus &  
St. John the Baptist Church, Perth Amboy

### **ABOUT SAINT EPHREM'S PRAYER**

The famous lenten prayer of Saint Ephrem the Syrian summarizes our entire struggle during the forty day fast – that of turning from vice to virtue, sin to holiness, and self-love to love of God and neighbor.

This powerful prayer is said every day of Great Lent, except on Saturdays and Sundays. It should be part of our morning and evening prayers, but may also be said at any other time throughout the day – especially in time of temptation.



### **THE PRAYER OF SAINT EPHREM**

O Lord and Master of my life, take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. (Prostration)

But grant rather the spirit of chastity, humility, patience, and love to thy servant. (Prostration)

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse Thou me a sinner. (12 times, with as many bows, and then again the whole prayer from the beginning to end, and after that one great prostration)

Note: If one cannot make prostrations, then make bows, or simply the sign of the Cross.

**Parish Synodicon: Memory Eternal!**

Mar. 02, 40th Day	Merab Tukahveli
Feb. 15, 1929	Moses Korenchik
Feb. 15, 1998	Helen Russo
Feb. 15, 1999	Zollie Pituch
Feb. 16, 1928	Athanasius Barna
Feb. 16, 1954	Abraham Yashuk
Feb. 17, 2003	Anna Peschek
Feb. 18, 1952	Gregory Holovach
Feb. 18, 1963	Magdalena Padla
Feb. 18, 1993	Josephine Fedchin
Feb. 19, 1963	Gregory Klimchuk
Feb. 20, 1918	Jacob Shevchuk
Feb. 20, 1953	Anna Sabat
Feb. 20, 1963	Theodosia Zuboff
Feb. 20, 1981	Anna Lisowski

**Poor Basket – Haiti Earthquake Relief**

The Poor Basket is earmarked for contributions through the IOCC for the needs of Haitians. Checks may be made out to Ss. Peter & Paul Church with notation, IOCC. The entire month of February is designated for this collection.

**Offerings for the week of February 14**

**Olive Oil** – in memory of Vaschen and Emilia; in memory of Michael and Justina.

**Wine** – in memory of Joan; in memory of George; in memory of Bukhuti Margiani.

**Donor Sought to Prepare Boiled Wheat**

The date is for the Memorial Saturday of Mar. 6th at 9:30a.m. Please let Father James know if you wish to bring the wheat. Cups, spoons and napkins are provided by the church.

**Movie Presentation – Feb. 21 & Feb. 23**

*“Where God Walked On Earth.”* This is a production of the BBC on the 6th century Monastery of St. Katherine on Mount Sinai. It was on this holy site, that God appeared to Moses and Elias. This superbly produced video allows us into this most ancient monastery and explore it’s treasures of icons and manuscripts as well as the contemporary lives of the monks that live there. Sunday show at 12:00p.m. and Tuesday show at 7:30p.m. Plan to come and bring someone along!

**Annual Easter Candy Sale**

Is taking place. The 2010 Sale features a variety of new products. Catalogs and order forms may be found on the vestibule stand as well as in the parish hall. Make your selection soon! Please return all orders by Sunday, March 7th.

**Parish Council Installation**

Will take place on Sunday, March 7th. The next Parish Council Meeting will be Thursday, March 11th at 7:00p.m.

**Consecration of Bishop-Elect Michael**

Will take place on May 8th, Saturday at 9:30a.m. at Ss. Peter & Paul Church in Jersey City. All of our parishioners are encouraged to participate in this very special service.

A festal banquet will also be held in Jersey City after the Liturgy at a nearby hotel. A sign-up sheet for a table from our parish is posted on the Bulletin Board. The cost is \$75 per person. The deadline for tickets is March 31st. For more information please speak with Protodeacon Paul.

**Sunday of Orthodoxy Vespers – Feb. 21**

Vespers with the procession of icons will be held at 4:00p.m. at both Christ the Saviour Church in Paramus and at St. John the Baptist Church in Perth Amboy. Clergy and faithful gather from the different parishes for this celebration.

**Pre-Sanctified Liturgy Visitations**

On Wednesday, Feb. 24 at 6:30p.m. Fr. Matthew and parishioners of Holy Ghost Church in Manville, will join us for the celebration of the Pre-Sanctified Liturgy here at Ss. Peter & Paul.

On Wednesday, Mar. 10 at 6:30p.m. Fr. James and parishioners of Ss. Peter & Paul will celebrate the Pre-Sanctified Liturgy at Holy Ghost Church.

**Concerning the Wednesday Evening Pre-Sanctified Liturgies**

- A total fast from foods and drinks should be held at least from the noontime.
- After the service, it has become the custom to have some light foods in the lower hall. Perhaps you wish to speak for a particular Wednesday evening?

# Archpastoral Epistle of His Beatitude, Metropolitan Jonah for the Beginning of Great Lent 2010

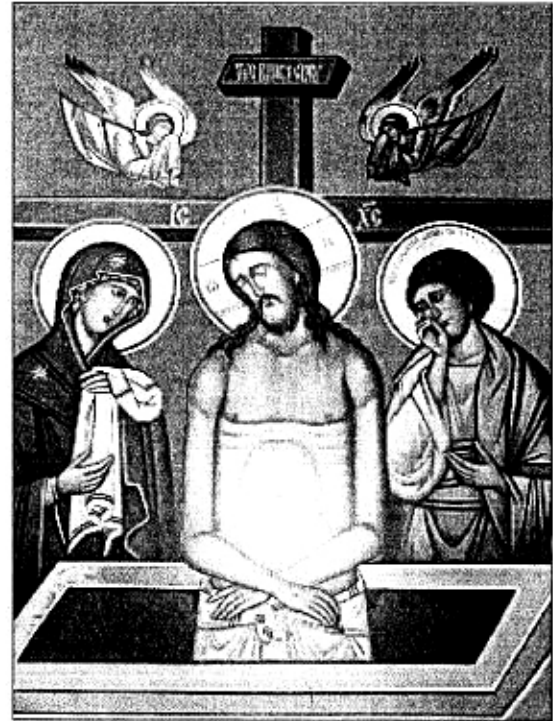
Posted 02/10

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

Dear Brothers and Sisters in Christ,

*The gateway to divine repentance has been opened: let us enter eagerly, purified in our bodies and observing abstinence from food and passions, as obedient servants of Christ who has called the world into the heavenly Kingdom. Let us offer to the King of all a tenth part of the whole year, that we may look with love upon His Resurrection. [Cheesefare Monday, Matins sessional hymn]*

We approach the Great Fast as our preparation to celebrate the life-giving Passion and Resurrection of our Lord Jesus Christ. Great Lent is a time of great beauty and profundity, a time which the Church calls the "tithe of the year" which we give to Christ in a spirit of fasting and self-denial. We fast, we pray, we go to services, and we give alms. But what is different in us the very day after Pascha? Have we attained inner peace? Have we come to self-control over our passions? Has my soul been healed, even a little?



Lent is the time for repentance. But that repentance does not simply mean feeling sorry for our sins, much less trying to do some kind of penitential acts to atone for them. Rather, the goal of repentance is the transformation of our minds and hearts, our very consciousness. It means a transformation of our whole life. To engage it means that we have to embrace *change*. This change not only affects our diet for a few weeks, or abstaining from some bad habits. It means a different way of behaving, of perceiving God, ourselves, our neighbors. It means a rejection and renunciation of the ways we have been living and treating others, and the adoption of a new way of life. We have to come to the recognition that how we have been living and behaving does not lead us deeper into communion with God and our neighbors, but rather alienates us from both, and from our very self.

So often we become trapped by our own self-righteousness and pride, thinking that we do not have to change. This is delusion. If we are so sure of ourselves, how have we left room for God to even show us our shortcomings? We fall into the trap of the Pharisee. This is especially the case when we let ourselves criticize and judge our neighbors. If we allow ourselves to judge and criticize, then we can be sure that we have cast God out of our lives. Who needs Him, if I can judge everyone and everything? We pick and pick at our neighbors, from external appearances to deep judgments about their integrity. And in so doing, we destroy our own souls. We project all our own insecurities on those around us, not caring whose feelings we hurt or whose lives we destroy. And in reality, it has nothing to do with that other person; our judgment is only an image of myself and my insecurities, and the sins we don't want to admit to ourselves.

If we judge and criticize our neighbor, our fasting is in vain. Our repentance is hypocrisy. And we make a mockery of Jesus Christ. We receive the Eucharist unto damnation. And we are oblivious to it, in our own self-righteousness.

Repentance, being "transformed in the renewal of our minds," means that, like the Prodigal, we have "come to ourselves," and recognized that our minds and hearts have taken the wrong road. We can perhaps see some of the damage we are causing to ourselves and others. We recognize that our minds are filled with angry, suspicious, judgmental, and self-righteous thoughts, and that we have no inner peace.

How do we repent? The first thing we must do is withdraw from the stimulus: to stop exposing ourselves -- temporarily -- to the issues and people that bring up these angry thoughts and judgments. We have to stop ourselves from rehearsing the wrongs done to us (and hence our judgment and condemnation of the person who wronged us), and realize this is just our own self-justification rooted in pride and vainglory. Then we need to pray that God will forgive us for our anger and pride, and forgive the other for what he or she has done. Then we can let it go. So long as we are provoked by thoughts of the remembrance of wrongs (resentments), and react with anger, we have not worked it through. But when the remembrance of something no longer disturbs our peace, we know that God has worked in our hearts.

Great Lent can be a clinic, a hospital, for our souls that are sick with the passions. Have we been healed? We can have our minds and hearts lifted up to heaven itself, if we want. We can use Great Lent to lay the foundational stones of discipline, and build habits that will stay with us the rest of the year. We can emerge from Lent with our hearts illumined and our minds cleansed, with a new way of being. Will we allow ourselves to change and be transformed in repentance?

It is only this transformation that will open our spiritual eyes, that in our hearts and with all our being we will be able to shout with joy, "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

With love in our Merciful Savior,



**+JONAH**

Archbishop of Washington

Metropolitan of All America and Canada



## **Envy raises pressure and breaks digestive system - the scientist**

Moscow, February 8, Interfax - Envy is most harmful for physical and sincere health in comparison with other mortal sins, considers Yury Scherbatykh, the professor of psychology of the Moscow Humanitarian Economic Institute, Doctor of Biology Science.

"Envy as well as any other negative emotion activates sympathetic nervous system which makes muscles to strain and also speeds up the pulse, raises the arterial pressure and breaks the normal work of digestive system," Scherbatykh told in the interview published on Monday in the *Komsomolskaya Pravda* daily.

According to him, for example, if lust or a gluttony, give to the person pleasure, the envy forces the person to worry "the whole complex of negative emotions which are making the life miserable", transforming "pleasure of associates into the own irritation, and successes and advantages of others - in feeling of the own lameness".



## 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 25<sup>th</sup>) and on Palm Sunday.

## A FOOLPROOF ANTI-CANCER DIET... WITH JUST ONE OR TWO DRAWBACKS

From *The Times* / [timesonline.co.uk](http://timesonline.co.uk) / John Carr in Athens and Tom Whipple

If you want to avoid cancer, live like a monk. That is the inescapable conclusion from research into the world's most renowned monastic communities.

The austere regime of the 1,500 monks on Mount Athos, in northern Greece, begins with an hour's pre-dawn prayers and is designed to protect their souls. Their low-stress existence and simple diet (no meat, occasional fish, home-grown vegetables and fruit) may, however, also protect them from more worldly troubles. The monks, who inhabit a peninsula from which women are banned, enjoy astonishingly low rates of cancer.

Since 1994, the monks have been regularly tested, and only 11 have developed prostate cancer, a rate less than 1/4 of the international average. In one study, their rate of lung and bladder cancer was found to be zero.

Haris Aidonopoulos, a urologist at the University of Thessaloniki, said that the monks' diet, which calls on them to avoid olive oil, dairy products and wine on Mondays, Wednesdays and Fridays, helped to explain the statistics. "What seems to be the key is a diet that alternates between olive oil and non-olive oil days, and plenty of plant proteins," he said. "It's not only what we call the Mediterranean diet, but also eating the old-fashioned way. Small simple meals at regular intervals are very important."

Meals on the peninsula, which the Prince of Wales has visited regularly and which can only be reached by boat, are ascetic and repetitive affairs that have changed little over the centuries, although there are variations between the 20 monasteries. The monks sit in silence while, from a pulpit, passages from the Bible are read in Greek. They eat at speed – as soon as the Bible passage is over, the meal is officially completed.

The staples are fruit and vegetables, pasta, rice and soya dishes, and bread and olives. They grow much of what they eat themselves. Agioritiko red wine is made locally from mountain grapes. Dairy

products are rare – female animals are banned from the autonomous semi-state.

Life on Athos has changed little over the past 1,043 years. Breakfast is hard bread and tea. Much of the day is taken up with chores – cleaning, cooking, tending to crops – followed by a supper, typically of lentils, fruit and salad, and evening prayers.

Some of the seaside monasteries specialize in catching octopus, a delicacy that is softened up by bashing on the rock. Fish also feeds the Athos cats, protected by the monks for their mouse-catching prowess. Of all domestic animals, only cats are exempt from the ban on females. Some of the monks

live in hillside huts or cliff-side caves perched above the sea as satellites of the main establishments, perhaps the closest that modern Christianity gets to medieval hermits. They depend for their sustenance on handouts of bread and olives.

On holidays and feast days such as Christmas and Easter, when other Greeks are feasting

on roast meat, the monks prefer fish, their only culinary luxury. Father Moses of the Koutloumoussi monastery, one of the 20 organized cloisters scattered over the Athos peninsula, said: "We never eat meat. We produce most of the vegetables and fruit we consume. And we never forget that all year round, on Mondays, Wednesdays and Fridays, we don't use olive oil on our food."...

All the monks stick to the rigorous fasting periods of the Orthodox Church, in which a strict vegan diet is prescribed for weeks at a stretch.

Michalis Hourdakis, a dietician associated with Athens University, said: "This limited consumption of calories has been found to lengthen life. Meat is associated with intestinal cancer, while fruit and vegetables help ward off prostate cancer."

The lack of air pollution on Mount Athos as well as the monks' hard work in the fields also played their part, the researchers said. There was no mention, however, of whether the absence of women had any effect on the monks' renowned spiritual calm.



### Daily Diet

**Breakfast:** Hard bread, tea.

**Lunch:** Pasta or rice, vegetables.

**Dinner:** Lentils, fruit and salad.

### Why No Women?

The absence of the opposite sex in both male and female monasteries curbs temptation; no female animals means no breeding, lessening farm work.

Orthodox Church in America  
Diocese of New York & New Jersey  
New Jersey Deanery Lenten and Bright Wednesday Service Schedule

# WORSHIP, PRAYER AND REPENTANCE

Great Lent and Bright Week – February 15, 2010 - April 10, 2010

**New Jersey Deanery  
SUNDAY OF ORTHODOXY  
VESPERS 4:00 PM**

**February 21**  
*Sunday of Orthodoxy*  
**Christ the Saviour Church**  
365 Paramus Road  
Paramus, NJ 07652  
*Homilist:*  
**Hieromonk Calinic Berger**  
Holy Cross Church  
Romanian Episcopate  
Hermitage, Pennsylvania



**February 28**  
*Sunday of Saint Gregory Palamas*  
**Holy Trinity Church**  
830 Jefferson Avenue  
Rahway, NJ 07065  
*Homilist:*  
**Archpriest Eric G. Tosi**  
*Secretary of the Orthodox Church in America*

**New Jersey Deanery  
MISSION VESPERS  
4:00 PM**

**March 7**  
*Sunday of the Holy Cross*  
**Annunciation Church**  
360 Van Zile Avenue  
Brick, NJ 08724  
*Homilist:*  
**Priest Jason Vansuch**  
*St. Vladimir Church*  
Trenton, NJ

**March 14**  
*Sunday of Saint John of the Ladder*  
**Assumption of the Holy Virgin Church**  
29 Huron Avenue  
Clifton, NJ 07013  
*Homilist:*  
**Hieromonk Michael**  
*Bishop Elect of the Diocese of New York and New Jersey*



**New Jersey Deanery  
BRIGHT WEDNESDAY VESPERS  
7:00 PM**

**March 21**  
*Sunday of Saint Mary of Egypt*  
**SS Peter & Paul Church**  
605 Washington Avenue  
Manville, NJ 08835  
*Homilist*  
**Archpriest John Shimchick**  
*Holy Cross Church*  
Medford, NJ

**New Jersey Deanery  
BRIGHT WEDNESDAY VESPERS  
7:00 PM**

**April 7**  
*Bright Wednesday Vespers*  
**Christ the Saviour Church**  
365 Paramus Road  
Paramus, NJ 07652  
*Homilist*  
**Hieromonk Michael**  
*Bishop Elect of the Diocese of New York and New Jersey*

**FOR MORE INFORMATION**

Contact your local Orthodox Church or  
write, call, or E-mail:  
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102 Route 284  
Wantage, NJ 07461  
(973) 271-0524  
priest04@embarqmail.com

## Russian priest provides spiritual care for Hollywood staff

Moscow, February 9, Interfax - Rector of the Transfiguration Cathedral in Los-Angeles Archpriest Alexander Lebedev has provided spiritual care for actors and staff members of the world "dream factory" for almost thirty years.

"Many of our parishioners work in film studios as directors and actors. There've always been many actors in our parish who actively participated in church life. Such famous actresses as Natalie Wood and Sandra Dee were my parishioners. I was familiar with Yul Brynner, who was a parishioner of Orthodox church in New York,"

Fr. Alexander told an *Interfax-Religion* correspondent on Tuesday.

According to him, today several Hollywood stars, including Jeniffer Aniston, adhere to Orthodoxy. Tom Hanks, who is also an Orthodox Christian, is an active guardian of St. Sophia Church of the Constantinople Patriarchate.

Fr. Alexander noted that many Americans converted to Orthodoxy after marrying to Greek or Russia women. As, for example, famous baseball player Alex Rodriguez.

Russian actors and directors living in Hollywood are also Fr. Alexander's parishioners. The priest told that active member of his parochial community actor Pavel Lychnikov had recently invited him to consecrate a film studio before filming a new film there.

Orthodox faith inspires some Hollywood actors to lead less bohemian lifestyle and overcome temptations, the interviewee of the agency said.

"Certainly, we try to help them control themselves. So that women participating in movies observed proprieties and chastity. Sometimes there's a possibility to influence their choice in favor of scenarios of moral character," Fr. Alexander said.

## Russian Church opened 900 new parishes in 2009

Moscow, February 2, Interfax – For the recent year, the Moscow Patriarchate has opened 900 new parishes, while total number of clerics has grown for more than 1,5 thousand people.

Patriarch Kirill voiced the statistical data on the Russian Orthodox Church on Tuesday at a Bishops' Meeting in the Cathedral of Christ the Savior.

Today the Russian Church has 30 142 parishes (in December 2008 their number equaled to 29 263), 160 dioceses (compared to 157 last year), 207 bishops (compared to 203), total number of clerics is 32 266 people (compared to 30 670.)

When the 1000th anniversary of Russia's Baptism was celebrated in 1988, the Moscow Patriarchate had 6893 parishes, 76 dioceses, 74 hierarchs and total number of clerics made 7397 people.



### The Canon of Saint Andrew of Crete

is one of the most beautiful and powerful services of the Lenten season, and will be served Monday through Thursday this week at 7:00pm. In this service, only about 50 minutes long, St. Andrew wonderfully weaves our own personal story of sinfulness and restoration in Christ with the accounts of the sinful and righteous of the Old and New Testaments, giving us greater awareness of not only the history of salvation for the people of God, but also greater insight into how we must participate in the writing of our own personal salvation history. This is one of the most important services of Great Lent.

### Did You Know?

Geese fly in the V-formation because when each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in the V-formation, the whole flock can fly at least 71% further than if each bird flew on its own. Christians who share a common direction and sense of community can also get where they are going quicker and easier because they are traveling on the thrust and uplift of one another. What a great image for Great Lent!

