

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

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

Email: frjames@ssppoc.org Website: www.ssppoc.org

BULLETIN OF FEBRUARY 28, 2010

SUNDAY/FEBRUARY 28

**Second Sunday of Great Lent (Tone 5)
Commemoration of St. Gregory Palamas**

Wine & Oil Permitted

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 & Holy Fast

4:00p.m. Deanery Vespers at Holy Trinity Church
In Rahway

MONDAY/MARCH 1

7:00p.m. Vespers

TUESDAY/MARCH 2

7:00p.m. Vespers; Confession

WEDNESDAY/MARCH 3

9:30a.m. Akathist; Confession

6:30p.m. Pre-Sanctified Liturgy

THURSDAY/MARCH 4

3:00p.m. Vespers; Confession

FRIDAY/MARCH 5

7:00p.m. Vespers; Confession

MEMORIAL SATURDAY/MARCH 6

9:30a.m. Akathist to departed; Confession

5:30p.m. Vigil; Confession

SUNDAY/MARCH 7

**Third Sunday of Great Lent (Tone 6)
Procession of the Holy Cross**

9:10a.m. Hours; 9:30a.m. Divine Liturgy &
Installation of New Parish Council

Coffee Hour

End of the 3rd and beginning of the 4th

Week of the Great & Holy Fast

4:00p.m. Deanery Vespers at Holy Annunciation
Church in Brick



**From A Sermon of St. Gregory Palamas:
"For everything there is a season and a
time to every purpose"**

If anyone is looking for the right season to practice virtue, it is now, in these 40 days. Our whole life is intended as a suitable means of attaining salvation, but this season of fasting is more especially so. Christ, the author and giver of our salvation, began by fasting. During that period, the devil, the inventor of the passions, attacked Him in all kinds of ways, but He overthrow him and put him to shame. Just as failing to restrain the stomach destroys the virtues and is the mother of passionateness, so self-control destroys the stains caused by self-indulgence and is the mother of dispassion.

If it is the case that self-indulgence has given rise both now and in the past to passions which were not yet within us, it will without doubt increase and strengthen any that are there already, whereas fasting weakens them and makes them disappear,

Fasting and self-control are yoked together, though at different times one of the other may be more advantageous to those who pursue them with understanding.

Parish Synodicon: Memory Eternal!

Mar. 02, 40th Day	Merab Tukahveli
Feb. 28, 1969	John Semoskovich
Feb. 28, 1983	Anna Cimpko
Feb. 28, 1992	John Lapchuk
Feb. 29, 1944	John Marchisian
Feb. 29, 1960	Fr. Jacob Grigorieff
Mar. 01, 1962	Constantine Bobich
Mar. 02, 1917	George Bekzar
Mar. 02, 1919	Peter Palomar
Mar. 02, 1994	Traiko Josifovich
Mar. 02, 2005	Helen Rzeszowski
Mar. 03, 1953	Xenia Kozich
Mar. 03, 1961	Pauline Leich
Mar. 03, 1962	Joseph Igedza
Mar. 03, 1969	Fr. 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



Offerings for the week of February 28

Olive Oil – in memory of Vaschen and Emilia; in memory of Michael and Justina; in memory of Joan; in memory of John Lapchuk.

Wine – in memory of John.

Annual Easter Candy Sale

Please return all orders next Sunday, March 7th.

Parish Council Meeting

To be held on Thursday, Mar. 11th at 7:00p.m.

Outreach Meeting

To be held on Monday, Mar. 15th at 7:30p.m.

Namesday Greetings

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

NJ Deanery Lenten Vespers – Mar. 21st

Will be held at our church here in Manville. The clergy and faithful from other parishes will gather with us for Vespers (4:00p.m.) and a light Lenten meal. If we don't make it to any other Sunday Lenten Vespers – at least let us make our own.

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.

Pre-Sanctified Liturgy Visitation

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 meal.
- 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?

Remember in Prayer

Theodora Combs, Basil (Charles) Kachek, Basil William) Kuzemchak and all others needful of prayers.

Youth Retreat for Grades 7 thru 12

Theme: "Remembering God"

This annual Youth Retreat will be held Mar. 12th and 13th at Holy Resurrection Church in Wayne. The schedule and other information is posted.

Mark Your Calendar – Sunday, May 16th

"The Spirit of Orthodoxy – Concert & Reception"

This Outreach program will be held in the late afternoon (about 4:30). Reserve the date and plan to bring friends with you to see our church; hear the choir and delight in wonderful refreshments.

Spring Church Cleaning Dates – Come!

Mar. 6th, Sat. at 10:30a.m. for Chandelier and other cleanings.

Mar. 20th, Sat. at 11:00a.m. for finishing the general church cleaning.

**Join the children of Ss. Peter and Paul Orthodox Church
in our charitable efforts during this Lenten Season as we
collect Emergency Relief Kit supplies for the
International Orthodox Christian Charities.**

*These kits contain vital supplies that are distributed throughout
the world in times of disaster and need. Having a supply of
emergency kits on hand allows the IOCC to respond quickly.*

What Could You Do?

*We are collecting supplies through Saturday, March 20th, and
then we will put them together into kits and ship them to the
central IOCC location.*

**Contribute a whole kit or some of the items to create a kit.
We'll do the rest!**

For more information, please contact Jill Peterson at (908) 541-9586.
Contributions may be dropped off at the church.

Items needed to create the following kits:

Health kits (1)

1 hand towel
1 washcloth
1 comb
1 metal nail file or
nail clipper
1 bar of soap (bath
size, new, wrapped
in original package)
1 toothbrush
6 band-aids

Baby Care Kits (2)

2 shirts
2 gowns or sleepers
2 receiving blankets
6 cloth diapers
2 diaper pins
1 sweater or
sweatshirt
2 washcloths

School Kits (3)

1 pair of blunt scissors
1 30-cm ruler (12")
1 pencil sharpener
6 new pencils with erasers
1 large eraser
1 box of 24 crayons
Pads or notebooks or ruled
paper, approx. 8-1/2"x11",
containing 150-200 sheets.
12 sheets colored
construction paper

- (1) Place all items inside a 1-gal plastic bag with a zipper closure.
- (2) Wrap items inside one of the receiving blankets; secure with diaper pins.
- (3) Place items in a 12"x14" cloth bag with cloth handles (or comparable knapsack of these dimensions or larger) and a closure (Velcro, snap, zipper or buttons).

Fasting Abundantly

Fr. Vasile Catalin Tudora

The idea that any Westerner has about fasting is strongly linked with renunciation, with giving-up, with sacrificing something for God. In the Eastern Orthodox Church however, fasting achieves a much richer meaning. Fasting is not only about giving up, but it is actually more about gaining, about being able to reach things that are possible only through this spiritual exercise.

In a legalistic understanding of salvation some believe that Christ has come on earth to fulfill a duty, to repair an offense that man has brought unto God. His sacrifice on the Cross satisfies this need and mankind enters again in God's favors. From this perspective fasting is a similar symbol: a personal sacrifice that one makes to step back into God's grace. This can be anything ranging from giving up chocolate to abstaining from Facebook for the Lenten period. But such frivolous renunciations really don't cut it into the genuine meaning of fasting. God doesn't need any of these sacrifices as He does not need the whole burnt offering of the Old Testament anymore. It is us, not God, who need the fasting rule.

Reducing the fasting to a symbol, to a mere idea of fasting, the entire exercise of Great Lent is perverted. Fasting becomes a theoretical notion that can be achieved through an act that involves little or no effort because, at the end, is not the fasting that is important, but only the idea of fasting. This intellectual reduction is yet another symptom of our brokenness, of the ontological separation between our mind and our heart. Seduced by dry rationality the mind construes an entire new reality that we confuse many times with the true authenticity of existence that only a heart open to God can perceive.

In this world, made-up by our minds saturated with secular values, the importance of the complete involvement of the body in fasting is forgotten, because for the mind a symbol is enough. But man does not exist in a fantasy of the mind, but lives in the real world, as a true person, body and souls, both physical and spiritual.

Christ saves the world not by spreading the idea of salvation, but coming down Himself, taking body from the Virgin Mary and physically becoming one of us; not a ghost, not a spirit, but flesh and bones. His death on the cross was not a symbol, but a painful reality. His resurrection was not a simple story full of morality, but the defining moment of a new stage in human existence. By reducing everything to symbols we end up living in our minds and missing the genuine existence.

In the Orthodox understanding man is utterly aware that living in a physical world, with a corrupted and fallen nature, the body is subject to passions that affect the state of his entire being. Controlling the body through fasting directs the entire human being towards God, because "a body subdued by fasting brings the human spirit freedom, strength, sobriety, purity, and keen discernment." (St. Ignaty Brianchaninov). In a paradoxical way by starving the body the entire human being is nourished spiritually and is able to "ascend on high, to contemplate lofty things and to put the heavenly higher than the pleasant and pleasurable things of life." (St. John Chrysostom).

We don't want however to reduce the experience of fasting to a mere vegetarian diet. The Great Lent is a period of total transformation, of metanoia, as the Greek fathers call it. The faster should strive to change his or hers entire way of life, redirecting priorities, seeking new avenues to God, striving for perfection in Christ. As St. Basil the Great advises "True fasting lies in rejecting evil, holding one's tongue, suppressing one's hatred, and banishing one's lust, evil words, lying, and betrayal of vows."

From this perspective we can truly say, paraphrasing St. John Chrysostom, that fasting of the body is a feast for the soul. A soul liberated from the weight of an overfed body and nourished with the manna of virtues can reach into the spiritual heights, free of the passions that drag it to the ground. Such a soul can pray more, can forgive more, can love more. Fasting is not a simple renunciation but an exercise of love, as salvation is not an honor satisfying sacrifice but the greatest act of love ever seen.

SAINT GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

From the Prologue of St. Nikolai Velimirovich

Gregory's father was an eminent official at the court of Emperor Andronicus II Palaeologus. The gifted Gregory, completing his secular studies, did not want to enter the service of the imperial court, but withdrew to the Holy Mountain and was tonsured a monk. He lived a life of asceticism in the Monastery of Vatopedi and the Great Lavra. He led the struggle against the heretic Barlaam and finally defeated him. He was consecrated as Metropolitan of Thessalonica in the year 1347. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker. The Most-holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times. He governed the Church in Thessalonica for thirteen years, of which he spent one year in slavery under the Saracens in Asia. He entered peacefully into rest in the year 1360, and took up his habitation in the Kingdom of Christ. His relics repose in Thessalonica, where a beautiful church is dedicated to him.

ST. GREGORY
PALAMAS



Reflection on St. Gregory

St. Gregory Palamas learned much through heavenly revelations. After he had spent three years in stillness in a cell of the Great Lavra, it was necessary for him to go out among men and benefit them with his accumulated knowledge and experience. God revealed this necessity to him through an extraordinary vision: One day, as though in a light sleep, Gregory saw himself holding a vessel in his hand full to overflowing with milk. Gradually, the milk turned into wine which likewise spilled over the rim, and drenched his hands and garments. Then a radiant youth appeared and said: "Why would you not give others of this wonderful drink that you are wasting so carelessly, or are you not aware that this is the gift of God's grace?" To this Gregory replied: "But if there is no one in our time who feels the need for such a drink, to whom shall I give it?" Then the youth said: "Whether there are some or whether there are none thirsty for such a drink, you are obligated to fulfill your debt and not neglect the gift of God." Gregory interpreted the milk as the common knowledge (of the masses) of moral life and conduct, and the wine as dogmatic teaching.

The second time Gregory secluded himself in a monastery he was writing his Principles of Orthodoxy. On the eve of the Feast of St. Anthony the Great, the monks summoned him to the all-night vigil service, but he remained at his work in the cell while all the brethren went to church. St. Anthony suddenly appeared to him and said: "Perfect stillness is good, but sometimes it is necessary to be with the brethren." Convinced by this revelation, Gregory immediately went into church to the joy of all the monks.



At Times Illness May Be Better Than Health

By St. Gregory Palamas

There are times when illness is better for sinners than good health, because it helps them towards salvation and blunts their inborn evil impulses. Inasmuch as illness repays the debt of sins by means of suffering, it makes them able to receive healing of their souls in the first instance, then healing of bodies. This happens most of all when the sick person, understanding that the affliction is a remedy from God, bears it courageously, falls down before God with faith and asks for forgiveness, through whatever works he can manage. This was shown by the paralytic man (Mark 2:1-12) who did what he could, and proved by the Lord's own words and actions.

Relics, icons, and crosses onboard International Space Station

Moscow, Russia, Jan 20, 2010 / 12:11 am (CNA) – The Gospels, four icons, crosses and a relic of the True Cross have been taken aboard the Russian segment of the International Space Station (ISS), a Russian cosmonaut has reported. A photo taken by the station crew shows an icon and a crucifix floating in zero gravity in the ISS.



Icon and Cross floating in space station

Writing on [his blog](#) at the website of the Russian Federal Space Agency (Roscosmos), Cosmonaut Maksim Suraev responded to readers' questions about religious symbols on the space station.

"We have four holy icons on the Russia segment. We also have the Gospels and a big cross," he said, according to a blog entry translated by Russia Today in November 2009.

Russia Today reported that the Lord's Divine Cross was given to A.N. Merminov, the head of Roscosmos, by the late Patriarch of Moscow Aleksy II. The cross was delivered to the station in 2006 by the crew of Soyuz TMA-8.

Suraev added that he has a reliquary cross in his cabin.

"A priest gave it to me at Baikanur before the launch. Father Job told me a piece of the original cross on which Jesus was crucified is contained in mine."

He added that his cross was blessed in the major monastery of Sergiev Posad.

"It will be with me the whole expedition and will return with me to Earth," the cosmonaut wrote.

Holy relics and other objects have been on previous spaceflights. U.S. astronaut Ronald Garan brought a relic of St. Therese of Lisieux with him on the space shuttle Discovery in 2008. He plans to bring another relic of the saint with him on a mission to the ISS in 2011.