

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MARCH 14, 2010

SUNDAY/MARCH 14

****Day Light Savings Time Begins****

Fourth Sunday of great Lent (Tone 7)

St. John of Mt. Sinai

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

12:00p.m. Movie: "The Return of the Icon"

*End of the 4th and beginning of the 5th
Week of the Great & Holy Fast*

4:00p.m. Deanery Vespers at Holy Assumption
Church in Clifton

MONDAY/MARCH 15

6:45p.m. Vespers

7:30p.m. Outreach Meeting

TUESDAY/MARCH 16

6:45p.m. Vespers

7:30p.m. Movie: "The Return of the Icon"

WEDNESDAY/MARCH 17

9:30a.m. Akathist to the Passion; Confession

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

The Holy Fast feeds our hearts, ripening within us thoughts acceptable to God, and causing the deep abyss of our passions to dry up; and with the rain of compunction it cleanses those who in faith offer praise to the Almighty.

With God's help we have rounded the turning post of the Fast. Let us run the remainder of the course with all our strength, and win a victor's crown.

Sailing through the calm waters of the Fast with the fair wind of the Spirit, let us pray that we reach the haven of Christ's Passion.



He who has united his heart to prayer
will not easily be raided by spiritual thieves

THURSDAY/MARCH 18

7:00p.m. Vespers; Confession

FRIDAY/MARCH 19

7:00p.m. Matins with Akathist to Theotokos;
Confession

SATURDAY/MARCH 20

Laudation of the Theotokos

9:10a.m. Hours; 9:30a.m. Divine Liturgy

11:00a.m. Church Cleaning

5:30p.m. Vigil; Confession

SUNDAY/MARCH 21

Fifth Sunday of Great lent (Tone 8)

St. Mary of Egypt

9:10a.m. Hours; 9:30a.m. Divine Liturgy

Coffee Hour; Church School

End of the 5th and beginning of the 6th

Week of the Great & Holy Fast

4:00p.m. Deanery Vespers at Ss. Peter & Paul
Church in Manville

Parish Synodicon: Memory Eternal!

Apr. 17 th 40 th Day	Basil Charles Kachek
Mar. 14, 1971	Catherine Chepon
Mar. 15, 1951	Louis Nebozinsky
Mar. 16, 1973	Edmund Kornacki
Mar. 16, 1979	Joseph Peschek
Mar. 17, 1949	Theresa Krivka
Mar. 17, 1968	Andrew Hnatuk
Mar. 17, 1989	Philip Kulina
Mar. 18, 1942	John Hrihorchuk
Mar. 18, 1981	Metropolitan Ireney
Mar. 19, 2004	Anna Lesneski
Mar. 20, 2000	Theodore Adamchak



Offerings for the week of March 14

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

Wine – for the health of Diaconissa Patricia (naesday).

Movie Presentation – “The Return of the Icon”

In the summer of 2004, the Icon of the Tikhvin Mother of God - one of several attributed to the hand of St. Luke – was returned to Russia after 60 years in the USA. The story begins in a Chicago house and ends in the Monastery of Tikhvin, east of St. Petersburg. The film examines the history of the icon through the centuries and her miraculous escape from both the Nazis and Communists. A wonderful film of one of the most famous icons of the Virgin Mary. The film will be show:

Mar. 14, Sun at 12:00p.m. and Mar. 16, Tues at 7:30p.m. Bring someone along with you!

2010 Parish Council Membership

Protodeacon Paul Sokol; Reader Symeon Combs (Senior Warden), Austin Kachek (Junior Warden), Danile Torrisi (Treasurer), Katherine Mantzafos (Financial Secretary), Jill Peterson (Parish Council Secretary), Peter Bakaletz, Lisa Keller, Marine Margiani, Maria Torrisi, Ekaterina Margiani, Peter Parsells, Theodora Combs, Peter Gorbaturk.

Parish Council Meetings for 2010

Thursdays at 7:00p.m. on May 20, July 22, Sept. 23 and Nov. 18. Parishioners are welcome to attend.

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 deadlines for tickets is Mar. 31st. For more information please speak with Protodeacon Paul.

Mark Your Calendar – Sunday, May 16th

“The Spirit of Orthodoxy – Concert & Reception”

This Outreach program will be held at 4:30p.m. 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 – Come!

Mar. 20th, Sat. 11:00a.m.

Pussywillows

Please bring them to the lower hall. Thanks!

Holy Gifts to Those Who Shut-ins

Visitations to their homes for Confession & Holy Communion will take place the week of Mar. 14th. Please call Father James to arrange a time

Memory Eternal!

To the newly-departed (+) Charles (Basil) Kachek who reposed on March 9th. Our prayers for him and sympathy is expressed to his wife Stephanie and family as well as to Charles' brother John Kachek and family and sister, Julia Galida and family.

The Mysteries of Confession & Communion

Should be received by all the faithful before Palm Sunday (March 28th). Confession is not scheduled during Great & Holy Week (March 28-April3).

Namesday Greetings

St. Patrick/Mar. 17: Diaconissa Patricia Sokol.

The Holy Unction Mystery

Will not be held this Great Lent but during the time of Ss. Peter & Paul Lent in June.

World's oldest Christian Bible digitized

Posted By [Fr. Johannes Jacobse](#) On February 26, 2010 @ 12:34 PM 1

A reader examines a page from the Codex Sinaiticus, the earliest surviving Christian Bible.



London — The surviving pages of the world's oldest Christian Bible have been reunited — digitally. The early work known as the Codex Sinaiticus has been housed in four separate locations across the world for more than 150 years. But starting Monday, it became available for perusal on the Web at <http://www.codexsinaiticus.org> ^[2] so scholars and other readers can get a closer look at what the British Library calls a "unique treasure." "(The book) offers a window into the development of early Christianity and firsthand evidence of how the text of the Bible was transmitted from generation to generation," said Scot McKendrick, head of Western manuscripts at the British Library.

As it survives today, Codex Sinaiticus comprises just over 400 large leaves of prepared animal skin, each of which measures 15 inches by 13.5 inches (380 millimeters by 345 millimeters). It is the oldest book that contains a complete New Testament and is only missing parts of the Old Testament and the Apocrypha. The 4th-century book, written in Greek, has been digitally reunited in a project involving groups from Britain, Germany, Russia and Egypt, which each possessed parts of the 1,600-year-old manuscript.

They worked together to publish new research into the history of the Codex and transcribed 650,000 words over a four-year period.

The Codex was both a key Christian text and "a landmark in the history of the book, as it is arguably the oldest large-bound book to have survived," McKendrick said.

Codex Sinaiticus, which loosely translated means "the book from Sinai," was discovered at the Monastery of Saint Catherine at Mount Sinai by German Bible scholar Constantine Tischendorf in the mid-19th century. Much of it eventually wound up in Russia — just how exactly the British Library won't say, citing lingering sensitivity over the circumstances surrounding its removal from the monastery.

The British Library bought 347 pages from Soviet authorities in 1933. Forty-three pages are at the University Library in Leipzig, Germany, and six fragments are at the National Library of Russia in St. Petersburg. And in 1975, monks stumbled on 12 more pages and 40 fragments stashed in a hidden room at the monastery at Mount Sinai. Juan Garces, the Codex Sinaiticus project manager, said putting the book online was a "definitely a historical moment." "It's special because it's the oldest almost completely preserved bible," Garces said.

Garces said the only other Bible that rivals Codex Sinaiticus in age is the Codex Vaticanus, which was written around the same time but lacks parts of the New Testament. "It's such an important book — that's why it should be accessible," Garces said. "If you would have liked to see it before you would have had to travel to four countries in two continents. If you want to see the manuscript right now all you have to do is go online and experience it for yourself."

On the Codex parchment leaves is written around half of the Old Testament and Apocrypha, the whole of the New Testament and two early Christian texts not found in modern Bibles. Most of the first part of the Bible manuscript — containing most of the so-called historical books, from Genesis to 1 Chronicles — is missing and presumed to be lost. Garces said Codex Sinaiticus was handwritten by four scribes. Experts had previously believed there were only three, but researchers at the British Library looked at the script with high quality digital imaging that revealed the hand of a fourth penman.

"From Parchment to Pixel: The Virtual Reunification of the Codex Sinaiticus," an exhibit about the Bible's reunification process, opened at the British Library on Monday and runs until Sept. 7.

The digitized manuscript includes more than 800 pages and fragments, including the pages discovered in 1975 — published for the first time. "There's a high demand," Garces said. "Our Web site has crashed because people want to look at it."

Charles Kachek

(Courier News)

CHARLES KACHEK

AGE: 80 HILLSBOROUGH

Charles Kachek, 80, entered into eternal life on Tuesday, March 9, 2010 at Foothill Acres Rehabilitation & Nursing Center in Hillsborough with his loving family at his side. Born in St. Claire, PA to his late parents Harry and Mary (Bayus) Kachek, Charles was a lifelong resident of Hillsborough. Charles faithfully served his country as an aviation boatswain mate 3rd class with the United States Navy during the Korean War. While aboard the USS Boxer he catapulted the planes off the flight deck. He retired as a sheet metal mechanic with Middlesex Sheet Metal of Jamesburg. Charles was a member of Ss. Peter & Paul Orthodox Church in Manville, VFW Post #2290 and the American Legion Post #304, both of Manville. He enjoyed time at the golf course and was in general a lover of life as he was often referred to as "the life of the party".

Charles leaves behind his loving and dedicated wife of 56 years, Stephanie (Kulina) Kachek of Hillsborough; his two loving children: daughter and son-in-law, Daria and Gerard Lippmann of Hillsborough and son and daughter-in-law, David and Kelly Kachek of Omaha, NE. He will be missed by his five dear siblings, Julia Galida, Stella Cooper, Ann Popovich, John Kachek and Rose Terracciano; three cherished grandchildren, Matthew and Calin Kachek, Kathy Stotler and her husband Alex, and his adored great granddaughter, Olivia Stotler.

Relatives and friends are invited to attend visitation at Fucillo & Warren Funeral Home, 205 South Main Street, Manville, NJ 08835 on Friday, March 12, 2010 from 2-4 p.m. and 7-9 p.m. with Fr. James Parsells officiating the Panikhida at 8:00 p.m. Additional visitation will be held at the funeral home on Saturday, March 13, 2010 from 9:45 a.m. until 10:15 a.m. immediately followed by a prayer service. The funeral service will begin at 11:00 a.m. at Ss. Peter & Paul Orthodox Church in Manville. Charles will be laid to rest at Ss. Peter & Paul Orthodox Cemetery in Hillsborough. To send condolences to the family or sign an online guestbook, please visit www.FucilloandWarrenFuneralHome.com.



An Admonishment To Those Who Chatter in Church

By St. Gregory Palamas

When I am standing with you before God in the holy church and I turn round and see people offering up hymns and prayers to God with understanding and contrition, or someone standing silently listening in deep thought, then this sight alone immediately inspires me, my soul is filled with delight and I glorify Christ, our Father in heaven. For without Him nobody can do anything good and all men's attainments are due to Him.

But what can I say to those people who neither stand in silence, nor join in the singing, but instead meet one another and mix our reasonable worship of God with worldly chatter? They do not listen themselves to the divinely inspired words, and prevent others who want to listen from doing so. "He how long you hold between two opinions?" as Elias the Prophet would say (1 Kings 18:21). You want simultaneously to come together for prayer and for worldly, ill-timed words? Of course you succeed in neither purpose, because you destroy the one with the other, or rather, they destroy each other. How long before you stop talking idly in this holy place? You make this house of prayer into a place of business or impassioned speech.

In the church the words of eternal life are both spoken and heard, on the one hand by us, as we beseech God for eternal life with unashamed hope, and on the other hand by God, as He gives eternal life to those who ask with their whole heart and mind. But He will certainly not give it to those who do not apply their whole tongue, as it were to ask.

Some Thoughts on Liturgical Life

Let's take a moment to reflect on how we approach the worship services of the Church, especially the Divine Liturgy. The entire Liturgy is important, but there are moments during the Liturgy that require our full and complete attention: the Epistle and Gospel readings, the Sermon, the Creed, the Anaphora (prayers before, during and after the consecration of the Holy Gifts), the Lord's Prayer, and the time before, during, and after Holy Communion. There are also particular moments when we should stand and not sit, namely, during the reading of the Gospel, during the Anaphora, during the Lord's Prayer, during the Creed, and during Communion even if we are not receiving. These are also times when we should not enter or leave the Church or be moving about, even to light candles. Parents with children should do their best to keep movement in and out of the Church to an emergency only basis. For adults and teens, we should "stay put". Also, for parents, do not let your children leave the Church unattended at any time, especially children less than 15 years old. This is said as a matter of safety.

On the same note, we should make every effort to arrive on time for the worship services. Parents with small children, do your best (been there, done that). But for the rest of us, would we arrive late to a dinner party held on our behalf? Since the Lord is inviting us to eat at His Mystical Banquet table, it would be proper to ask "does arriving late show the Lord proper respect?" Let's not insult the Lord by arriving late for the Divine Liturgy, in some cases very late. It is not Orthodox!!!

The reception of the Eucharist is an awesome responsibility. It means that we prepare

with prayer and fasting and by going to Confession. Although the Sacraments of Communion and Confession are not tied to each other, that is, going to Confession every time one prepares to receive the Eucharist, nonetheless, going to Confession on a regular basis if one wishes to go to Communion on a regular basis is normal. Another proper preparation is going to the Vespers or Vigil service on Saturday evening or on the eve of a Feast. We should never take our frequent reception of the Eucharist for granted. And, we should never consider the infrequent reception of the Eucharist as normative. If one studies closely the structure of the Divine Liturgy, it becomes clear that it is understood that we gather so that we may receive the precious Body and Blood of Christ.





ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION
from "Gifts of the Desert" by Kyriacos C. Markides

The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy upon me a sinner", is the most powerful way of contacting God. It fills one with grace as he or she keeps this prayer in his or her heart and mind. Ideally one should reserve a certain amount of time every day and engage in this form of prayer. Furthermore, as one engages in routine activities such as washing dishes, taking a walk, or waiting at a bus stop one can recite the prayer. Then the person will reach a point when the Prayer will be an ongoing activity within his or her consciousness even while asleep or even while one engages in intellectually challenging activities like solving mathematical equations. Prayer becomes a form of breathing, an ongoing activity within the person that sanctifies his or her entire being.

THE CHURCH FATHERS ON SAINT PAUL'S ADMONITION TO "PRAY WITHOUT CEASING" (1 THESS 5:17)



St. Nicodemus the Athonite

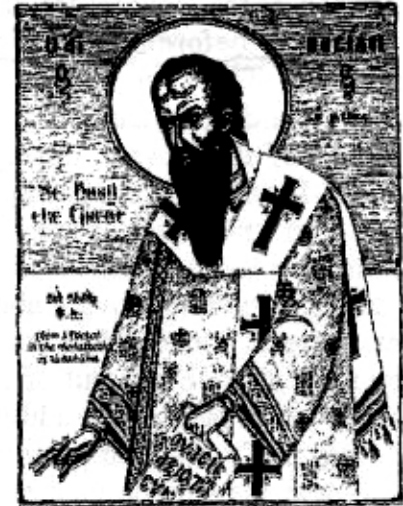
Let no one think, my fellow Christians, that only priests and monks need to pray without ceasing, and not laypeople.

When the Apostle commanded us, "Pray without ceasing," he meant that we must pray inwardly with our intellect: and this is something that we can always do. For when we are engaged in manual labor and when we walk, sit down, eat and drink, we can always pray with our intellect and practice inner prayer, true prayer, which is pleasing to God.



St. Isaac the Syrian

When the Holy Spirit makes His dwelling place in someone, he does not cease to pray, because the Spirit will constantly pray in Him. Then, neither when he sleeps nor when he is awake, will prayer be cut off from his soul; but when he eats and drinks, when he lies down or works, even when he is immersed in sleep, the perfumes of prayer will breathe in his heart spontaneously. From this point on he will not possess prayer only at limited times, but always.



St. Basil the Great

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.

