

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MARCH 20, 2011

SUNDAY/MARCH 20

Second Sunday of Great Lent (Tone 2)

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

Coffee Hour; Church School; Teens

4:00p.m. Deanery Vespers at Ss. Peter & Paul Church in South River with Bishop Alejo of Mexico and Bishop Michael of New York

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

MONDAY/MARCH 21

7:00p.m. Vespers

TUESDAY/MARCH 22

7:00p.m. Vespers; Confessions

WEDNESDAY/MARCH 23

9:30a.m. Akathist; Confessions

6:30p.m. Pre-Sanctified Liturgy with Holy Ghost Church Parishioners present, followed by meal

THURSDAY/MARCH 24

7:00p.m. Matins; Confessions

FRIDAY/MARCH 25

ANNUNCIATION TO THE THEOTOKOS

(One of "the 12 Great Feasts")

9:30a.m. Vespers and Liturgy

MEMORIAL SATUDAY/MARCH 26

9:30a.m. General Memorial Service; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/MARCH 27

Third Sunday of Great Lent (Tone 3)

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

4:00p.m. Deanery Vespers in Medford

**ST. GREGORY
PALAMAS**



Lessons in Divine & Christian Love (51)

The body can neither love nor hate. Neither can a body fall in love with a body. The capability for love belongs to the soul. When the soul is in love with the body, that is not love but desire, lust. When the soul is in love with the soul, but not through God, that is either admiration, or pity. However, when the soul, through God loves the soul, without consideration for the appearance of the body – beauty of ugliness – that is love. That is true love. For in love is life.

- Fr. Callistratus of Mileseva (Serbia)

Parish Synodicon: Memory Eternal!

Apr. 01, 40 th Day	Ludmila Tjaden
Apr. 02, 40 th Day	Michael Warin
Mar. 20, 2000	Theodore Adamchak
Mar. 21, 1991	Eugenia Kozlov
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

Offerings for the week of March 20

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emila; for the health of Daria and Mindy (birthdays); in memory of Floarea, Gheorghe, Elena, Petre, Maria, Aurelia, Elena, Sasinca, Alexandru and Margareta.

Wine: in thanksgiving to God for Gabriel's Baptism and for his protection and salvation; for the health of Marcel, Roxana and Ian.

Flowers: in honor of the Theotokos, for the health of Turri family; in memory of Charles Kachek; in memory of Henry Olszyk.

Coffee Hour Hosting (Lenten Fare)

- Mar. 20 - Combs, Mantzafos, Parsells and Sokol
- Mar. 27 - Hunchar, Turri and Erkman
- Apr. 03 - Sarchisian, Dunaenko and Hando

Offerings of Boiled Wheat

Is sought for Memorial Saturday, March 26th.

Remember in Prayer

Sandy Filippini, Jerry Yadlowsky, Mary Rosocha.

Fasting for the Evening Pre-Sanctified Liturgy to partake of Holy Communion

For those unable to keep the fast for the whole day, the Holy Synod of Bishops permits the keeping of the fast from the noon day meal.

Pussywillows

May becoming into bloom very soon. Please keep an "eye" out for them and bring them to the lower hall (but not in plastic – they spoil). Thanks!

Youth Retreat: 7th thru 12th grades

This Lenten Retreat will be held April 1st-2nd at Holy Resurrection Church in Wayne. The theme of the Retreat is "Baptized into Christ: Galatians 3:2 and Romans 6:3". The Retreat is sponsored by the Diocese of NY-NJ and Bishop Michael plans to be present. Information is posted on the Parish Bulletin Board as well as the Diocesan website: www.nynjoca.org The cost is \$35.

Lenten Wednesday Evenings Pre-Sanctified Liturgies with our Neighbors

On March 23rd, at 6:30p.m., Fr. Matthew Moriak and the parishioners of Holy Ghost Church here in Manville will join us for the service and a light meal to follow.

On April 13th, we will join Fr. Matthew at Holy Ghost Church to celebrate with them.

The Spirit of Orthodoxy Choir

A liturgical musical concert will be held at our parish on May 15th, Sunday at 4:30p.m. Please mark the date and plan to come with your invited guests. A free will offering may be made. Refreshments will follow.

The Bulletin Board

On the Bulletin Board you may find posted information about events and news that does not make it into the Sunday Bulletin. Check it out at Coffee Hour.

40th Day Memorial Service

On March 31st, Thursday at 6:30p.m. a 40th Day Memorial will be held for both (+)Ludmila Tjaden and (+) Michael Warin.

Some Sayings

Your attitude will determine your altitude.
God answers pray, not advice.
No God. No Peace. Know God. Know Peace.
Faith is the postage stamp on our prayers.
The best vitamin for a Christian is B1.
ASAP – Always say a prayer.





If We Confess Our Sins

It is not enough for us to know our sins and to hate them. We must also confess them before God and man. We must acknowledge them before heaven and earth. We must expose them to the whole of creation in order to be rid of them from within our secret hearts. Confession is part of the spiritual life. Indeed, it is part of life itself. There is no authentic existence for human beings without it. And there is certainly no authentic repentance.

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His word is not in us.
(1 Jn. 1:8-10)

Some say that there is no need to confess sins openly and publicly. They say that people can confess directly to God. Such an idea is total nonsense. Confession to God in secret is no confession at all. It is simply the acknowledgment before the Lord that we know what He knows! Confession by definition is open and public. If it is not, it is simply not confession.

When the people were repenting in preparation for Jesus at the preaching of John the Baptist, it is written that they were baptized "confessing their sins" (Mk. 1:5). This does not mean that they were telling God in the privacy of their hearts what He already knew. It means that they were pro-

claiming the evils that they had done for all to hear. And when St. James commands Christians: "Confess your sins to one another!" he is not advising them to be aware of their transgressions in the secrecy of their souls. He is ordering them to reveal their wickednesses to each other so that they might be healed (Jas. 5:16).

If confession is by definition the open and public acknowledgment of sins, why then do the Orthodox confess privately to their priests? It is not because the priests have some special power which others do not have. To think this way is to be highly mistaken, although many Christians have such an understanding.¹ Priests have no power personally to forgive sins. Only Jesus Christ has such power. But the pastors do have the ministry of witnessing the confession and repentance of God's people, and of officially sealing that confession and repentance with the assurance of divine forgiveness through the prayer of absolution.

The reason why people now confess to their pastors in private is because of the weakness of the body of Christians as a whole. Confession used to be public. It was done openly in the presence of all of the members of the Church. Anyone willing to confess in this manner today is welcome to do so. But it would most likely serve only to lead others into temptation rather than to inspire prayerful compassion and sympathetic collaboration in fulfilling the Lord's commandments. When confession is done to the priest alone, it should be understood that it is to him as if it were to all. Or, to put it another way, it is to all—God and man and the whole of creation—in the priest's person, as the head of the church

¹The fact that the priest is the sacramental presence in the Church of the Lord Jesus Himself does not mean that he *personally* has Christ's power and authority. The original prayer of absolution in the Orthodox Church does not have the priest say, "I forgive and absolve you," just as the Orthodox baptismal service does not have the priest say, "I baptize you." The first person is not used. The power of forgiveness of sins (which in the scriptures is, in any case, connected with baptism, and not confession) belongs to Jesus alone. It is present in the Church because Jesus is present in the Church, in all the members and particularly in the ordained priest who is His sacramental image in the church community. See Thomas Hopko, *If We Confess Our Sins* (Department of Religious Education, Orthodox Church in America, 1975).

community and the sacramental presence within it of the Lord Jesus Himself.

Great Lent is a time for confession. All Christians should make their confession during this holy season. A person who fails to do so is hardly a Christian. He is certainly not Orthodox.

In his spiritual diary, Fr. Alexander Elchaninov gives advice about confession. Advice is also found in the writings of Fr. John of Kronstadt, and in such books as *Unseen Warfare* and *The Way of the Pilgrim*.³ Christians should read writings of this sort to help them with their confession. Theophan the Recluse advised those preparing for confession to study the Sermon on the Mount (Mt. 5-7) and the first letter of John, together with 1 Corinthians 13 and Romans 12 to 14. These, and other sections of the scriptures, focus sharply on what is expected of Christians in their daily behavior.³ Fr. Elchaninov writes that confession "springs from an awareness of what is holy, it means dying to sin and coming alive again to sanctity." It begins with "a searching of the heart." It moves to a sincere "contrition of the heart." It expresses itself in the "oral confession of sins," accomplished "with precision, without veiling the ugliness of sin by vague expressions." It is fulfilled in the resolution never to sin again, although realizing that we will fall because we are not God. It is sealed by our subsequent sufferings to remain steadfast in our struggle against sin. Such confession is at the heart of our spiritual efforts, especially during the lenten spring.

Behold, my child, Christ stands here invisibly and receives your confession. Wherefore be not ashamed nor afraid and conceal nothing from me, but tell without hesitation all things which you have done, and so you shall have pardon from our Lord Jesus Christ. Lo, His holy image is before us, and I am but a witness, bearing testimony before Him of the things which you have to say. But if you shall conceal anything you shall have the greater sin. Take heed, therefore, lest having come to the physician, you depart unhealed.⁴

THE LENTEN SPRING

by
THOMAS HOPKO





News & Information

Orthodox Church in Japan Assesses Needs of Survivors, Searches for Missing Priest

March 14, 2011

Baltimore, MD (IOCC) — International Orthodox Christian Charities (IOCC) has been in contact with the Holy Autonomous Orthodox Church in Japan and our ACT Alliance partners to assess the emerging needs following the massive earthquake and tsunami which devastated north eastern Japan on March 11. IOCC is also reaching out to the Metropolis of Korea which is also the Exarchate for Japan under the Ecumenical Patriarchate. As the Orthodox Church in Japan works to assess the needs of survivors, it reports that one priest in Tohoku, Japan is missing.

"Most of the church buildings in Tohoku parish along the Pacific coast are severely damaged and one priest is missing," reports Fr. Demitrios Tanaka of the Holy Autonomous Orthodox Church in Japan. "However, we confirmed that the clergy of Sendai Orthodox Church, including Bishop Seraphim, are safe."

Given that most of the communications infrastructure was damaged, the Orthodox Church of Japan is still assessing the safety and exact needs of parishioners in the affected areas.

The Holy Resurrection Cathedral of Tokyo and the building of the Metropolitan Council were spared damage according to Fr. Demitrios.

"The outpouring of support from Orthodox Christians who have expressed their desire to help through IOCC has been moving," said IOCC Executive Director Constantine Triantafyllou. "This is a complex disaster – two almost simultaneous catastrophic events – and the scope of the need is just beginning to emerge. IOCC will continue to work with its Orthodox Christian and ecumenical partners to determine the most effective aid that can be rendered to Japan in the days and weeks to come."

The human toll and damage to homes and infrastructure following the 8.9-magnitude earthquake are only beginning to be calculated. More than 10,000 people are now feared dead after the earthquake-triggered tsunami washed away several coastal cities, including Sendai, the Episcopal throne of the East Japan Diocese of the Orthodox Church in Japan.

The overwhelming scale of the twin disasters has prompted the Japanese government to request international assistance. IOCC will coordinate its response with local Orthodox and ecumenical partners in Japan to identify unmet needs that will complement the assistance being rendered by the Japanese and other governments.

IOCC has received numerous calls from individuals and groups offering to assemble health and baby kits. "The kits have been in great demand recently and are always welcome," said Jamie Helfer, IOCC emergency response coordinator. "Kits that are received to the warehouse facility in western Maryland will be staged for shipment as they are requested by partners in response to disasters around the world and may also be shipped to Japan, if they are requested by our partners there."

Directions on how to assemble the kits, which are to be sent to a central warehouse in western Maryland, may be found on IOCC's website at www.iocc.org/kits.

You can help the victims of disasters around the world, like those in Japan, by making a financial gift to the IOCC International Emergency Response Fund, which will provide immediate relief as well as long-term support through the provision of emergency aid, recovery assistance and other support to help those in need. To make a gift, please visit www.iocc.org, call toll free at 1-877-803-IOCC (4622), or mail a check or money order payable to IOCC, P.O. Box 630225, Baltimore, Md. 21263-0225.

IOCC is the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) and a member of the ACT Alliance, a global coalition of churches and agencies engaged in development, humanitarian assistance and advocacy.