

# **SAINTS PETER & PAUL ORTHODOX CHURCH**

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**BULLETIN OF MARCH 25, 2012**



**SUNDAY/MARCH 25**  
**ANNUNCIATION TO THEOTOKOS**  
**(One of "the 12 Great Feasts")**  
**Fourth Sunday of Great Lent (Tone 8)**  
**(Fish, wine and oil permitted)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour and Question/Answer Period  
4:00p.m. Deanery Vespers with Bishop Michael  
at Holy Annunciation Church in Brick  
**End of the 4th and beginning of the 5th**  
**Week of the Great and Holy Fast**

**MONDAY/MARCH 26**

7:00p.m. Vespers

**TUESDAY/MARCH 27**

7:00p.m.. Vespers; Confessions

**WEDNESDAY/MARCH 28 (Wine & oil)**

9:30a.m. Akathist to Passion; Confessions

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

**THURSDAY/MARCH 29 (Wine & oil)**

6:30p.m. Presanctified Liturgy

**FRIDAY/MARCH 30 (Wine & oil)**

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

**SATURDAY/MARCH 31 (Wine & oil)**

9:30a.m. Divine Liturgy  
5:30p.m. Vigil; Confession

**SUNDAY/APRIL 1**

**Fifth Sunday of Great Lent (Tone 1)**

**St. Mary of Egypt**

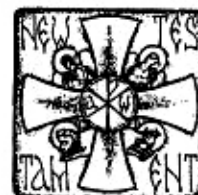
**(Wine and oil)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Question and Answer Period  
4:00p.m. Deanery Vespers at Ss. Peter & Paul  
Church in Bayonne  
**End of the 5th and beginning of the 6th**  
**Week of the Great and Holy Fast**

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**Kontakion Tone 8**  
**Annunciation to Theotokos**

O Victorious Leader of triumphant hosts!  
We your servants delivered from evil, sing our  
grateful thanks to you, O Theotokos!  
As you possess invincible might set us free from  
every calamity so that we may sing to you:  
Rejoice, O unwedded Bride!



### **Offerings for the week of March 25**

Olive Oil – in memory of Michael and Justina, in memory of Vaschen and Emilia.; for the health of Daria and Mindy (birthdays); in memory of Gabriela, Floarea, Gheorghe, Elena, Petre, Valeria, Romeo, Maria, Vera, Gheorghe, and Sorin.

Wine - for the health, salvation and peace for Mariana, Simona,, Stefan, Hermann and Gabriel.

Flowers – for Annunciation Feast.

### **Parish Synodicon – Memory Eternal!**

Apr. 16 40<sup>th</sup> Day Mary Rosocha

Mar. 25, 1954 John Holovach

Mar. 25, 1984 Stephen Szwhala

Mar. 26, 1931 Anna Mogilevsky

Mar. 26, 1958 Henry Knaff

Mar. 27, 1971 Anna Shwhala

Mar. 27, 1985 Steven Pawlik

Mar. 29, 1942 John Kudelko

Mar. 29, 2007 Anastasia Kornecki

Mar. 30, 1959 Julius Kisel

Mar. 30, 1968 Pauline Bulat

Mar. 31, 1931 George Andrejko

Mar. 31. 1985 Alexander Rudzina



### **Coffee Hour Hosting**

Coffee Hour Hosts are reminded that in the Great and Holy Lent we do not serve meat, dairy or fish.

Mar. 25 - Peterson, Bakaletz and Mattei

Apr. 01 - Kita, Nevitt and Keller

Apr. 08 - Inga, Eka and Marina

### **Ushers Schedule**

Mar. 25 - E. Sarchisian & L. Khuzaurashvili

Apr. 01 - T. Smith and P. Bakaletz

Apr. 08 - P. Parsells and Charles Dunaenko

### **Those That Are Shut-In**

In the weeks of March 25<sup>th</sup> and April 1<sup>st</sup>, Fr. James will be brining the Holy Mysteries of Confession and Communion to those home bound. Please be sure you are visited and speak with Father to arrange a day and time.

### **The Bulletin Board**

Has posted information on retreats, museums, and other events that do not make it into the Sunday bulletins. Check it out during the Coffee Hour.

### **Pussy Willows Are Sought**

Please deposit them in the lower hall. Thanks

### **Incense Fragrances In Usage**

Week of Mar. 25 - "Evergreen and Ember"

Week of Apr. 01 - "Lindsfarne"

Week of Apr. 08 - "Violet"

Your comments on fragrances is welcomed.

### **Diocesan Youth Retreat – March 30 & 31 in Wayne**

This Retreat is geared for students 7<sup>th</sup> thru 12<sup>th</sup> grades. The theme, schedule and necessary paperwork are posted on the bulletin board or you may go to the diocesan website.

### **The Mysteries of Holy Confession and Holy Communion**

Should be received by all the faithful in this time of the Great Fast of 40 Days – ending, April 7<sup>th</sup>. It is best no to wait until the last days for these Holy Mysteries. Confession is not scheduled in the Great and Holy Week (April 8-14).

### **Memorial Service**

For (+) Helen Macinko (one year anniversary of repose), Tuesday, April 3<sup>rd</sup> at 6:15p.m.

### **Namesday Greeting – Many Blessed Years**

St. Larissa/Mar. 26: Larissa Mattei;

### **Great and Holy Week Task Sheet**

During this time (April 8-14), many small but important tasks need to be done. Please examine the task sheet on the vestibule stand and sign-up to help out. The Lord bless!

### **Vigil Watch Sign-Up**

For Great and Holy Friday and Saturday may be found on the vestibule stand. It is necessary to have at least two persons during the period from midnight to 6:00a.m..

### **Lenten Offerings End Palm Sunday**

Palm Sunday is April 8<sup>th</sup>. You are asked to return on or before this day: 1) OCMC Mission Coin Boxes 2) Offering Envelope for Christ the Savior Mission in Maryland. The Lord bless your offerings!

## **Elder Cleopa on the Eight Sources of Temptation**

*A spiritual instruction offered Elder Cleopa (Ilie) (1912-1998) of Sihastria Monastery in Romania.*

The Holy Fathers say that on the path of salvation one is tempted by the devil from eight sides: from the front, from behind, from the left, from the right, from above, from below, from inside, and from the outside.

1. One is tempted **from behind** when one continuously remembers the sins and evil deeds one has committed in the past, recalling them anew in one's mind, reshuffling them, engaging them, despairing because of them, and contemplating them sensually. Such a remembrance of how we have sinned in the past is a demonic temptation.

2. One is normally tempted **from the front** through fear at the thought of what the future holds: of what will happen to us or to the world; of how much longer we will live; of whether we will have anything to eat; of whether there will be a war or any other kind of serious and frightful event to come; and, in general, by making all kinds of guesses, predictions, prophecies, and everything else that induces fear of the future in us.

3. One is tempted by the devil **from the left** through the call to commit obvious sins and to behave and act in ways that are known to be sinful and evil, but which people do nonetheless. This temptation is a direct call to sin openly and consciously.

4. There are two ways in which the devil tempts **from the right**. The first is when one performs good deeds and actions, but with a bad or malicious intent and purpose. For example, if one does good or acts well out of vainglory, to receive praise, to obtain a position, to acquire fame, or in order to attain some benefit for oneself – it follows that one is doing such good out of vanity, avarice, and greed. The performance of good deeds for bad purposes is sinful and vain. The Holy Fathers liken such a performance of good deeds (such as fasting and almsgiving) to a body without a soul, inasmuch as the purpose for which a deed is accomplished is its soul, while the deed

itself is its body. Therefore, the performance of good deeds with an ungodly purpose is essentially a temptation coming from the right, that is, coming under the guise of good. The second demonic temptation from the right comes through various apparitions and visions, when one receives visions of the devil in the form of God or an Angel of God. The Holy Fathers call trusting these specters from the devil, or accepting these demonic phenomena, delusion or deception [*prelest*].

5. Further, the devil tempts one **from above** when one is capable of performing good deeds or holy virtues but is too lazy to do so; or when one knows that one should make greater efforts and labors in ascetic struggles (in virtues and good deeds), and is capable of doing so, but does not do so out of laziness or because one is looking for excuses for one's laziness. One thereby spiritually rejects these virtues by doing much less than one could in fact do.

6. Temptations **from below** also come about in two ways. The first is when one takes upon oneself ascetic struggles that exceed one's strength, thereby recklessly straining oneself. This happens, for instance, when one is sick but imposes a fast on oneself that is beyond one's strength; or generally when one overdoes any ascetic struggle that is beyond one's spiritual and physical capacity. Such obstinacy lacks humility and is unreasonably presumptuous.

Another temptation from below is when one strives to learn the mysteries of Holy Scripture (and of God's mysteries in general), but does not do so according to one's spiritual maturity. That is, when one wants to penetrate the mysteries of God in Holy Scripture (or in the saints, the world, and life in general) in order later to explain and teach these mysteries to other people when one is not spiritually mature enough to do so. The Holy Fathers say that such a person wants to chew through a bone with baby teeth. St. Gregory of Nyssa speaks about this in his work, *The Life of Moses*. He says that it was for this reason that God commanded the Israelites, who were imperfect, to eat only the meat (which is like milk for the teeth) from the Passover lamb – and, moreover, with bitter herbs – and not to break into pieces or to eat the bones, but rather to burn them in fire (cf. Exodus 12: 8, 10, 46). This means that we, too, should interpret only those mysteries in Holy Scripture (and in our faith in God generally) that correspond to our spiritual maturity and to eat (absorb)

them with bitter herbs, that is, with everything that life brings us (suffering, grief); we should not bite into the mysteries of Holy Scripture, Divine knowledge, and God's Providence, like so many hard bones, with our baby teeth; they are susceptible to fire only, that is, they become clear only in ripe spiritual maturity and in experienced souls that have been tested by grace-filled Divine fire.

7. One is tempted **from within** by that which one has in one's heart and by that which proceeds from the heart. The Lord Jesus Christ clearly stated that it is from within, from one's heart, that sinful and impure thoughts, desires, and lusts proceed (cf. Matthew 15:19) and tempt one. Temptations come not only from the devil, but also humanly, from the evil intentions and skills, lusts, evil desires, and inner love of sin that proceed from an unclean heart.

8. Finally, the eighth door to demonic temptation is opened **from the outside**, through external things and occasions, that is, through everything that enters from outside through one's senses, which are the soul's windows. These external things are not evil in and of themselves, but by means of them one's feelings can be tempted and induced to evil and sin.

These, then, are the eight means by which everyone is tempted, regardless of whether one is in the world or in seclusion.

Against each of these temptations – from behind, from the front, from the left, from the right, from above, from below, from inside, and from the outside – one must fight by means of **watchfulness**, that is, attentiveness, carefulness, and wakefulness of soul and body; wakefulness and vigilance of spirit; sobriety and discernment; attention to one's thoughts and actions; or, in a word: judgment. On the other hand, by means of constant prayer that invokes the name of the Lord Jesus Christ, that is, through **unceasing prayer**.

In other words the battle against all temptations and passions consists in the following: guarding all one's mind, soul, and body from temptation – this is our ascetic struggle, from our human point of view; from the Divine side, one must continuously and prayerfully call upon the help of the All-Merciful Lord Jesus Christ – and this is that unceasing and primary prayer: **“Lord Jesus Christ, have mercy on me, a sinner!”**

# Russian Church amazed at double standards adopted by British authorities with regard to public symbols

20.03.2012 · [The Far Abroad](#)

*Moscow, March 13* – People in the Russian Orthodox Church are amazed at the loyalty that the British authorities, who have forbidden wearing crosses at work, have shown towards other religious and non-religious symbols.

‘This decision of the British authorities cannot but give rise to anxiety, especially given the existence of other tendencies aimed at liberation of human instincts in the European society today. Why then is the public demonstration of one’s involvement in the gay culture considered a norm whereas the wearing of a cross is not? Indeed, there is a diversity of symbols connected with the gay culture, but just try to sack a person who openly demonstrates his sexual orientation. Clearly he will make a row and will certainly manage to be reinstated. And what is the danger of old Christian symbols? Who are insulted by them?’ the chairman of the Synodal Information Department Vladimir Legoida stated on Tuesday. The attitude to the Sikhs is another example of the double standards exercised by the British government. He said that the Sikhs, even those who serve in the London police, are officially permitted to wear the turban, one of the symbols of Sikhism.

He believes the decision of the British authorities to be ‘a very disturbing symbol’. If this signal, Mr Legoida said, means that it is impossible for one to show publicly one’s belonging to Christianity, ‘who then can guarantee that tomorrow the authorities will not tell you to put the notice saying ‘such-and-such church’ but to take away the crosses and that not only from the cupolas but also whatever represents the cross’. This attitude is difficult to assess as any other than a manifestation of Christinophobia, the cases of which are becoming ever more frequent in today’s world.

In addition, this situation, Mr Legoida believes, ‘vividly points to Europe’s abandonment of her fundamental identity’.

‘If we speak of the freedom of conscience, then why do we encounter with restrictions? If the non-aggressive demonstration of one’s religious affiliation is impossible in a civilized society, then the question arises about the nature of this society. It turns out that all the talk about tolerance and calls to it become meaningless words since we are unable to live in good-neighbourly relations, without losing our identity?’ Mr Legoida noted.

In his opinion, the problem boils down to ‘the imposition of an idea that religion is solely a private affair of each’.

‘I think it is wrong because never in history religion has been only a private affair of a person. But being certainly a very private affair, it has always had a public and social dimension. Otherwise we make a person to leave his faith behind in the church or in the narrow family circle and do not allow him to motivate his public actions by his faith. But it is absurd’, he believes.