

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

Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

Face book: Friends of Ss. Peter & Paul Orthodox Church

SUNDAY/FEBRUARY 23, 2014

2014 – 99th Anniversary of Ss. Peter & Paul Church, Manville

2014 – 220th Anniversary of Orthodoxy in North America

A Warm Welcome to All our Visitors!

SUNDAY/FEBRUARY 23

Meat-Fare Sunday

St. Polycarp of Smyrna (+155)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour with Question/Answer Period

*Today, Feb. 23rd is the last day we partake
of Meat Products, until Pascha, April 20th*

WEDNESDAY/FEBRUARY 26

6:30p.m. 40th Day Memorial for Dumitru
(father of Crenguta Chirnoaga)

7:00p.m. Vespers

THURSDAY/FEBRUARY 27

St. Raphael of Brooklyn (+1915)

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

SATURDAY/MARCH 1

9:30a.m. Akathist; Confession

5:30p.m. Vigil; Confession

SUNDAY/MARCH 2

Cheese-Fare Sunday

St. Nicholas Planas of Athens (+1932)

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

6:30p.m. Vespers & Rite of Forgiveness:

This is the First Lenten Service

*Today, Mar. 2nd is the last day we partake
of Dairy products, until Pascha, Apr. 20th*



Offerings Week of February 23

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; in memory of John Lapchuk; in memory of John; for the health of John and Carol (anniversary).

Flowers: for the health of Sarah, Antoniou, Nicholas and Shirly.

Wine for the health of Proto-Deacon Paul (birthday); for the health of Zachary (birthday).

Parish Synodicon: Memory Eternal!

Feb. 23rd 40th Day Ioan Vlad Stefanescu

Feb. 27th 40th Day Dumitru

Mar. 18th 40th Day Zurabi

Feb. 23, 1942 Louis Potapchuk

Feb. 23, 1946 Joseph Wilhousky Sr.

Feb. 25, 1941 Constantine Yushkevich

Feb. 25, 1960 Helen Wislosky

Feb. 26, 1969 Stephen Woychid

Feb. 28, 1969 John Semoskovich

Feb. 28, 1983 Anna Cimpko

Feb. 28, 1992 John Lapchuk

Feb. 29, 1944 John Marchisin

Feb. 29, 1960 Fr. John 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



Coffee Hour Hosts

In Great Lent we do not serve meat, dairy or fish.

Feb. 23 Sarchisian, Dunaenko & Wypych

Mar. 02 (no meat) Peterson, Bakaletz & Mattei

Mar. 09 (Lenten) Kita, Nevitt and Keller

Ushers Schedule

Meeting of Ushers on Sunday, March 2

During Coffee Hour

Feb. 23 E. Sarchisian & A. Moldoveanu

Mar. 02 T. Smith & P. Bakaletz

Mar. 09 T. Gorbatuk & J. Stone

Holy Pascha 2014 April 20

Western Easter 2014 April 20

Great Lent Deanery Schedule of Services

Flyers of the schedule are on the vestibule stand, Please note one side is "North" and one side is "South." You have choices and opportunities this Great Lent.

The Calendar

Feb. 23 Meat-Fare – last day for meat products

Mar. 02 Cheese-Fare – last day for dairy products

Mar. 02 Meeting of Ushers during Coffee Hour

Mar. 03 First Day of 40 Day Great & Holy Fast

Mar. 16 New Parish Council Installation

Mar. 16 Presentation on Orthodox Summer Camp

Mar. 20 Parish Council Meeting

Annual Meeting 2014 Reports

Parishioners are asked to read these reports as to be familiar with what is taking place in our parish family. Each one of us are a "building block" making the edifice of the Church. Worship, Education, Service, Fellowship, and Stewardship are all important and co-joined aspects of who we are and how we define and manifest our parish. Appreciation is extended to those who took the time to participate in the Annual Meeting.

The First Lenten Service To Be Held

Our entrance into Great Lent is the Vespers and Rite of Forgiveness to be held on Sunday evening, March 1st at 6:30p.m. At this service we ask each other's forgiveness, remembering that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another.

Sunday of Orthodoxy Celebration To Be Held in Manville, March 9th

1:00p.m. Gathering at **Georgian Church** on So. 3rd Street for Brief Prayer Service and Procession to **Ss. Peter & Paul Church** on Washington Avenue for Brief Prayer Service and Procession to **Holy Ghost Church** on South 6th Street for Vespers and Fellowship in hall downstairs.

Sunday of Orthodoxy Vespers by NJ North & South Deanery, March 9th

4:00p.m. At Ss. Peter & Paul Church in Jersey City with Bishop Mark of Baltimore presiding.

AN INTRODUCTION TO GREAT LENT

Excerpts from Fr Alexander Schmemmann's *Great Lent*

When a man leaves on a journey, he must know where he is going. Thus with Lent. Above all, Lent is a spiritual journey and its destination is Pascha, "the Feast of Feasts." We must begin, therefore, by trying to understand this connection between Lent and Pascha, for it reveals something very essential, crucial about our Christian faith and life.

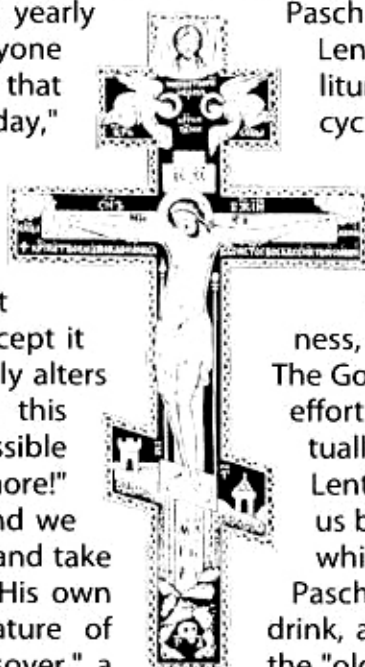
Is it necessary to explain that Pascha is much more than one of the feasts, more than a yearly commemoration of a past event? Anyone who has, be it only once, taken part in that night which is "brighter than the day," who has tasted of that unique joy, knows it. [...] On Pascha we celebrate Christ's Resurrection as something that happened and still happens to us. For each one of us received the gift of that new life and the power to accept it and live by it. It is a gift which radically alters our attitude toward everything in this world, including death. It makes it possible for us to joyfully affirm: "Death is no more!" Oh, death is still there, to be sure, and we still face it and someday it will come and take us. But it is our whole faith that by His own death Christ changed the very nature of death, made it a passage — a "passover," a "Pascha" — into the Kingdom of God, transforming the tragedy of tragedies into the ultimate victory.

Such is that faith of the Church, affirmed and made evident by her countless Saints. Is it not our daily experience, however, that this faith is very seldom ours, that all the time we lose and betray the "new life" which we received as a gift, and that in fact we live as if Christ did not rise from the dead, as if that unique event had no meaning whatsoever for us? [...] We simply forget all this — so busy are we, so immersed in our daily preoccupations — and because we forget, we fail. And through this forgetfulness, failure, and sin, our life becomes "old" again — petty, dark, and ultimately meaningless — a meaningless journey toward a meaningless

end. [...] We may from time to time acknowledge and confess our various "sins," yet we cease to refer our life to that new life which Christ revealed and gave to us. Indeed, we live as if He never came. This is the only real sin, the sin of all sins, the bottomless sadness and tragedy of our nominal Christianity.

If we realize this, then we may understand what Pascha is and why it needs and presupposes Lent. For we may then understand that the liturgical traditions of the Church, all its cycles and services, exist, first of all, in order to help us recover the vision and the taste of that new life which we so easily lose and betray, so that we may repent and return to it. [...] And yet the "old" life, that of sin and pettiness, is not easily overcome and changed. The Gospel expects and requires from man an effort of which, in his present state, he is virtually incapable. [...] This is where Great Lent comes in. This is the help extended to us by the Church, the school of repentance which alone will make it possible to receive Pascha not as mere permission to eat, to drink, and to relax, but indeed as the end of the "old" in us, as our entrance into the "new." [...] For each year Lent and Pascha are, once again, the rediscovery and the recovery by us of what we were made through our own baptismal death and resurrection.

A journey, a pilgrimage! Yet, as we begin it, as we make the first step into the "bright sadness" of Lent, we see — far, far away — the destination. It is the joy of Pascha, it is the entrance into the glory of the Kingdom. And it is this vision, the foretaste of Pascha, that makes Lent's sadness bright and our lenten effort a "spiritual spring." The night may be dark and long, but all along the way a mysterious and radiant dawn seems to shine on the horizon. "Do not deprive us of our expectation, O Lover of man!"



Suggested Reading: *Great Lent*

By Fr. Alexander Schmemmann

Quite possibly the best book on the subject. Fr. Alexander guides the reader along the forty-day pilgrimage to Pascha, revealing Great Lent as "a school of repentance to which every Christian must go each year in order to deepen his faith, to re-evaluate, and if possible, to change his life." "Lent," he writes, "is a wonderful pilgrimage to the very sources of Orthodox faith — a rediscovery of the Orthodox way of life."

Offerings of Boiled Wheat Are Sought For
March 7th, 6:30p.m. St. Theodore of Tyro (Friday)
March 15th, 9:30a.m. (Memorial Saturday)
March 22nd, 9:30a.m. (Memorial Saturday)
March 29th, 9:30a.m. (Memorial Saturday)

Please let Fr. James know in advance on what day you wish to bring wheat.

MEMORIAL SERVICES AND KOLLYVA

From orthodoxwiki.org

During memorial services (Greek: Parastas, Slavonic: Panikhida), the family or friends of the departed will often prepare a Kollyva, an offering of boiled wheat, which is placed in front of the memorial table before which the service is chanted. Orthodox Christians consider Kollyva to be the symbolic of death and resurrection, according to the words of the Gospel:

Truly, truly, I say unto you, Except a grain of wheat fall into the ground and die, it abides alone: but if it dies, it brings forth much fruit. (Jn. 12:24)

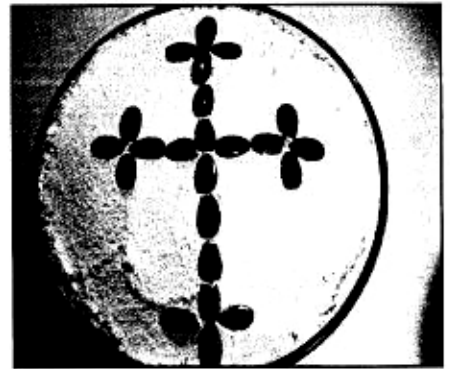
Wheat which is planted in the earth and rises in new life is symbolic of those beloved departed who have died in the hope of resurrection, in accordance with the words of Saint Paul:

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body....(1 Corinthians 15 :42-44)

Memorial services are held on the third, ninth, and fortieth days after the repose of an Orthodox Christian, as well as on the one-year anniversary. In addition, there are several Soul Saturdays during the church year (mostly during Great Lent), as well as Radonitsa (on the second Tuesday after Pascha), on each of which general commemorations are made for all the departed.

While recipes may vary widely, the primary ingredient in today's Kollyva consists of wheat kernels which have been boiled until they are soft. These are usually mixed with a variety of ingredients which may include pomegranate seeds, sesame seeds, almonds, ground walnuts, cinnamon, sugar, raisins, anise and parsley.

The Kollyva mixture is then placed on a platter and shaped into a mound or cake, to resemble a grave. The whole is then decorated with a powdered sugar covering, often with Jordan almonds, raisins, or other sweets decoratively placed on the surface. A cross is traced or created with the sweets on the top, and on its sides are placed the initials of the departed for whom the memorial is held. A candle, often placed in the center of the Kollyva, is lit at the beginning of the requiem service and extinguished at its end; the candle symbolizes the light wherewith the Christian is illumined in Baptism, and also the light of the world to come, which knows no setting.





A feast of joy and gladness is revealed to us today. For the teachings of the true Faith shine forth in all their glory and the Church of Christ is bright with splendor, adorned with the holy icons which now have been restored; and God has granted to the faithful unity of mind.

Sunday of Orthodoxy Celebration To Be Held in Manville, March 9th

1:00p.m. Gathering at **Georgian Church** on So. 3rd Street for Brief Prayer Service and Procession to **Ss. Peter & Paul Church** on Washington Avenue for Brief Prayer Service and Procession to **Holy Ghost Church** on South 6th Street for Vespers and Fellowship in hall downstairs.

Sunday of Orthodoxy Vespers by NJ North & South Deanery, March 9th

4:00p.m. At Ss. Peter & Paul Church in Jersey City with Bishop Mark of Baltimore presiding.