

SAINTS PETER & PAUL ORTHODOX CHURCH

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SUNDAY/MARCH 2

A Warm Welcome to All our Visitors!

CHEESE-FARE SUNDAY/MARCH 2

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*

PURE MONDAY/MARCH 3

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

TUESDAY/MARCH 4

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

WEDNESDAY/MARCH 5

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

THURSDAY/MARCH 6

7:00p.m. Canon of St. Andrew; Confessions

FRIDAY/MARCH 7

6:30p.m. Pre-Sanctified Liturgy with blessing of
Boiled wheat, commemorating Miracle of St. Theodore

THEODORE SATURDAY/MARCH 8

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

FIRST SUNDAY OF GREAT LENT/MARCH 9

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

Coffee Hour

Sunday of Orthodoxy in Manville: 1:00p.m. at
Georgian Church; 1:20p.m. at Ss. Peter & Paul
Church and 2:00p.m. at Holy Ghost Church



"If anyone thirsts, let him come to Me and drink."
John 7:37

Offerings Week of March 2

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; in memory of Mary.

Flowers: for the health of Sarah, Antoniou, Nicole and Shirley; for the health and salvation of Daniel (names' day and birthday).

Wine for the health of Kyra (birthday).

Parish Synodicon: Memory Eternal!

Mar. 18th 40th Day Zurabi
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 Legedza
Mar. 03, 1969 Fr. Theodore Labowski
(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
Mar. 08, 1974 John Wigodinski
Mar. 08, 1976 Sophie Rose
Mar. 08, 1990 Henry Olszyk
Mar. 08, 2012 Mary Rosocha

Coffee Hour Hosts

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

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

Mar. 09 (Lenten) Kita, Nevitt and Keller

Mar. 16 (Lenten) Inga, Eka, Marina and Nona

Ushers Schedule

**Meeting of Ushers on Sunday, March 2
During Coffee Hour**

Mar.02 T. Smith & P. Bakaletz

Mar. 09 T. Gorbatuk & J. Stone

Mar. 16 D. Fedechko & C. Dunaenko

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

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

Mar. 22 & 29 Church Cleaning Sat. at 10:30a.m.

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.

Namesday Greetings

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

Fasting for the Pre-Sanctified Liturgy

The Holy Synod of Bishops permits the fast from all food and drink to commence no later than the noon day meal, for those unable to keep a fast from the morning, to receive Holy Communion at the evening Pre-Sanctified Liturgy.

ARCHPASTORAL LETTER FOR THE GREAT FAST 2014

Dearly Beloved Members of our Diocesan Family:

Christ is in our midst! – He is and ever shall be!

As we begin the Lenten journey of the Great Fast this year, I am mindful of a question often asked of us by non-Orthodox -- “Why do you fast in Lent?” -- and a question often asked by our own fellow Orthodox Christians -- “Why do we have to fast during Great Lent?”

The answers to both questions, of course, can be found in the pages of the Holy Scripture within the deposit of Holy Tradition.

Just as the children of Israel ate the “bread of affliction” (Deuteronomy 16:3) in preparation for the Passover, so we Christians prepare ourselves for the celebration of Holy Pascha by observing the fast of Great Lent. The Bible records that Moses fasted on Mount Sinai (Exodus 34:28), and Elijah fasted on Mount Horeb (1 Kings 19:8-12). But most importantly, Our Lord fasted in the wilderness for 40 days and 40 nights (Matthew 4:1-2), and we imitate His example.

Christ Himself instructs us, “When the Bridegroom is taken away, My disciples will fast” (Matthew 9:15). And, He presumes that His followers will fast when He teaches, in His Sermon on the Mount, “When you fast ...” not ‘if’ you fast. He goes on to say, “Anoint your head and wash your face so that you do not appear to be fasting before men ... for your Father Who sees in secret will reward you openly” (Matthew 6:16-18).

As early as the first century, the Church set aside certain days on which she prescribed fasting to be observed. In the Teaching of the Twelve Apostles (ca. 60 A.D.), we read: “He (Christ) commanded us to fast on Wednesday and Friday.” And, as the Saints explain, we fast “on Wednesday because on this day Our Lord was betrayed; and on Friday because on this day He suffered death for our salvation.” Early on, the 40-day Fast of Lent was likewise observed in imitation of Our Lord’s time of prayer and fasting in the wilderness.

The primary aim of fasting is to make us conscious of our dependence on God. We voluntarily experience *physical hunger* in order to become aware of our true *spiritual hunger*. Another reason we fast is to subdue our passions and self-will. The Saints tell us that there is no way we can control our urges for pleasure, money or power, if we cannot control our stomach. Fasting is the first step toward self-control, as our self-will is cut off by being obedient to the Church and her rules.



GENERAL RULES OF FASTING FOR THE GREAT AND HOLY LENT

*Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat.
Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion.*

The Orthodox idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural." Limitations in food are instrumental; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort. Fasting, in the Orthodox understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and - in one word - spiritual. "Brethren, while fasting bodily, let us also fast spiritually..."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Every one must find his or her maximum, weigh his or her conscience and find in it his or her "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typikon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, total abstinence on certain days. "He that is able to receive it, let him receive it" (Matthew 19:12). But whatever is our measure - our fasting must be a total effort of our total being.

Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything that might take the focus of our life away from the spiritual effort. Among these things are every kind of entertainment, such as going to the movies, watching TV or going on spring vacations. For married couples it will also imply abstaining from intimacy.

The fundamental meaning of the fasting effort is to discover the true values of our life, to discover that we live not for our own sake but in the context of our relationship with each other and with the living God. So we fast not in terms of our individual piety but by linking our life with that of the Church. In essence, fasting is an exercise in being faithful: to each other in observing the same rules and sharing in the same hardship, and to our Lord Himself Who has given us fasting as a school of love.

By Protopresbyter Alexander Schmemmann



Meat is not permitted on any day.



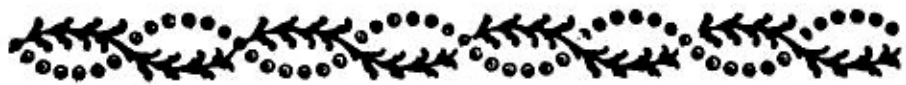
Dairy is not permitted on any day.



Wine and oil are permitted on weekends, and on a few other days (see your wall calendar)



Fish is permitted only on the Annunciation (March 25th) and on Palm Sunday.



SOME HELPFUL LENTEN HINTS

1. In the 40 days, regardless of how you fast in terms of quantity and types of food, fast every day of the 40 days.
2. Know exactly what the fasting regulations are and try to approximate them as best you can. Each Great Lent, try to be more exact in fasting.
3. Particular concerns about fasting? Age, mixed marriages, never fasted before, health issues? You have a priest, talk to him.
4. Be sure to recite the lenten prayer of St. Ephrem. It is standard for Great Lent. If you cannot make the prostrations, make bows or just cross yourself.

As Christ has taught us in the Scriptures, a pure fast means the putting away of sin, the rejection of the passions, love for God, attentiveness in prayer, tears of compunction, and acts of mercy to the poor.

5. Increase the measure of your prayers and bows and prostrations. On Saturday and Sundays, we do not make prostrations.
6. Notice that on weekends the fasting is mitigated somewhat. Wine and oil are permitted, so we "slightly" relax.
7. The lenten services and lenten tones are to be found at the liturgical services Sunday evening through Friday evening. At these services we should strive to participate in.
8. Outdoor sportplaying is great during lent. Yes, we can both benefit and enjoy it. Nothing contrary to a lenten spirit here.

O my soul, because of fasting Moses beheld God; because of fasting Elias rode in the chariot of fire, and Paul was taken up to heaven. Therefore let us fast from evil and we also shall be taken up on high, gaining freedom from the passions.

9. In Great Lent we strive to avoid going to the movies, social parties, vacations, and other entertainments. This we do so we can have more time for services, charitable works and prayer.
10. Confession and Holy Communion are central to securing the benefits of Lent. Without fail, we should receive the Sacraments.
11. TV and Computer Time - here we need to be mindful of what we do and how much time we spend. Some give up tv for all Lent. Others strictly limit their time and watch only educational and news shows. Surfing on the web? Hit the theological sites.
12. Lent is a time to be attentive to the "Inner man." What are the movements of my mind, will and heart? Are they centered upon Christ? Are they light-bearing or dark?
13. Great Lent - the time to do solid spiritual reading; the time to be charitable; the time to put things spiritual in good order. A time of work.
14. The Forty Days are ones of spiritual sweat, fasting, increased prayer, repentance, correction of ways, cultivation of virtues, uprooting of harmful passions. A great time is Lent and a great gift from God.

As soldiers of Christ let us now suffer hardship; for quickly will the time pass by and on those who have fought bravely Christ will bestow crowns of victory, when He comes in glory upon earth to judge all the world.