

SAINTS PETER & PAUL ORTHODOX CHURCH

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Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

BULLETIN MARCH 6, 2016

SUN/MAR. 6

Meat-Fare Sunday

Last Day we partake of meats until Pascha

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

Coffee Hour

WED/MAR. 9

Only meat fast, dairy & fish permitted

FRI/MAR. 11

Only meat fast, dairy & fish permitted

SAT/MAR.12

9:30a.m. Akathist to our Lord; Confessions

5:30p.m. Vigil; Confessions

SUN/MAR. 13

Cheese-Fare Sunday

Last Day we partake of dairy & fish until Pascha

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

Coffee Hour

12:00p.m. Vespers & Rite of Forgiveness

MON/MAR. 14

Pure Monday & St. Benedict

First Day of the Great & Holy 40 Days

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



Notes on Fasting

Fasting from foods is intended as spiritual preparation for an experience of deeper communion with God. Each person is a unity of body and soul. A right spiritual diet and a discipline of fasting go together and strengthen each other. Just as prayer benefits not only the soul but also the body so also fasting from foods benefits not only the body but also the soul. Fasting and prayer make us more sensitive to God's personal presence. At important times of their lives the Prophets fasted and prayed. So did Jesus, the Apostles, Saints and Church Fathers.

Fasting must be undertaken willingly and not by compulsion. God doesn't need our fasting. We don't fast as a kind of personal punishment for our sins. We cannot pay God back for our sins but we can only confess them to Him to receive forgiveness. Fasting with a willing spirit and not just with an attitude of fulfilling a religious obligation means that we keep the purposes of fasting always before us which is to develop self-control and to remember God and His Kingdom. That way we fast not only in what we eat but also in how much we eat. Fasting is simplicity of eating. We leave the table not with loaded stomachs. Being a little hungry during the day becomes a constant reminder of God, of our dependence on Him, and of the fact that the Lord alone can give us "food that lasts for eternal life" (Jn 6:27). In fasting and prayer, He reveals Himself to us as our true food and drink.



ON CONTROLLING THE TONGUE

Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels.

Saint John Chrysostom



Offerings Week of March 6

Olive Oil: in memory of Michael, Justina, Anastasia and Rosalia; in memory of Vazschen and Emilia; in memory of Mary; in memory of John and health of Vera.

Wine: in memory of Bukhuti, Katushka, Vasil and Zurab.

Flowers: in memory of Charles; for the health of Kyra Lewis (birthday).

The Parish Synodicon: Memory Eternal!

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
Mar. 09, 1919 Elizabeth Demstor
Mar. 09, 1956 Michael Hnatuk
Mar. 09, 1956 Anna Makowski
Mar. 09, 1957 John Makowski
Mar. 09, 1976 Daria Karanevich
Mar. 09, 2010 Charles Kachek
Mar. 10, 1936 Jacob Voliakim
Mar. 10, 1963 William Zaleski
Mar. 11, 1961 Paraska Holowach
Mar. 11, 1972 Alex Smaggley
Mar. 12, 1924 Nicholas Semashkevich
Mar. 12, 1966 Leo Stachowsky

Coffee Hour Hosts

Mar. 06 Dunaenko, Wypych, Chirnoaga, Moldoveanu and Nemes
Mar. 13 – *No meats:* Peterson, Bakaletz, Mattei and Erkman
Mar. 20 – *No meats, dairy or fish:* Kita, Nevitt, Keller & Turri

Usher Schedule

Mar. 06 Timothy S. & Peter B.
Mar. 13 Jerome S. & Adrian M.
Mar. 20 Dennis F. & Peter B.

Counters

Mar. 06 Lisa K. & Daniel T.
Mar. 13 Inga G. & Peter B.
Mar. 20 Ekaterina M. & Ciprian C.

Sunday Readers Schedule

Mar. 06 Zachary S.
Mar. 13 John Z.
Mar. 20 Ciprian C.

New Selection of Lenten Booklets, Incense and Other Items at Vestibule Stand

When purchasing a religious item, please put your offering in a blank envelope and mark it with the price and write indication: "Religious Resale."

Koliva/Boiled Wheat Is Sought For:

March 18 (Friday evening) and the following Saturday mornings: March 26, April 2. Please let Fr. James know in advance which day you wish to make the wheat for. Thank you.

The Calendar

Mar. 14 Mon. Great & Holy Fast of 40 Days
Mar. 27 Sun. Deanery Vespers in Princeton 4:00
Mar. 27 Sun. Installation of New Parish Council
Mar. 31 Thur. Parish Council Meeting
Apr. 03 Sun. Deanery Vespers in Perth Amboy
Apr. 10 Sun. Deanery Vespers in Medford 4:00 with Archbishop Michael
Apr. 17 Sun. Deanery Vespers in Manville 4:00
Apr. 20 Wed. Abp. Michael in Manville for 6:30 For Pre-sanctified Liturgy

The Great & Holy Fast of 40 Days

March 14th thru April 30th. Our goals for this season are 1) renewal through repentance; 2) Reordering our priorities according to Christ's teachings; 3) developing a stable, growing life in union with Christ.

3 Seeds of Growth – March

- 1) Check out a book from the Parish Library for Lenten Reading.
- 2) Be sure to arrange to receive the Holy Mysteries of Confession & Communion during the period of the 40 days of Great Lent – March 14th to April 30th.
- 3) Build upon the tripod of prayer, fasting and good deeds as they are the provisions for a good Lenten Journey.

AN INTRODUCTION TO GREAT LENT

Excerpts from Fr Alexander Schememann'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.

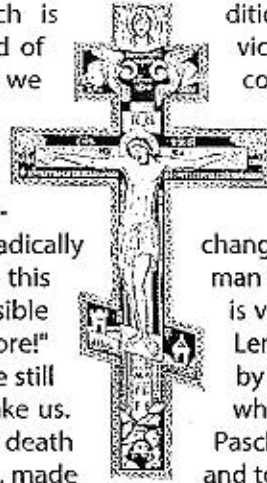
Such is that faith of the Church, affirmed and made evident by her countless Saints. Is it not our daily experience, however, that this faith is very seldom ours, that all the time we lose and betray the "new life" which we received as a gift, and that in fact we live as if Christ did not rise from the 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 mean-

ingless 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.

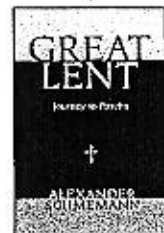
A journey, a pilgrimage! Yet, as we begin it, as we make the first step into the "bright sadness" of Lent, we see — far away — the destination. It is the joy of Pascha, it is the entrance into the glory of the Kingdom. And it is this vision, the foretaste of Pascha, that makes Lent's sadness bright and 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 Schememann

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."



Celebrate Orthodox Christianity in Central Jersey!

Sunday of Orthodoxy 2016

Sunday, March 20, 2016

Meet at Holy Ghost Church, 249 South 7th Avenue, Manville at 12:30 PM

Process to SS. Peter & Paul Church, 605 Washington Avenue, Manville

Process to St. GrigolKhandzteli Church, 135 South 3rd Avenue, Manville for

Sunday of Orthodoxy Vespers at 1:00 PM



Following Vespers, we will proceed back to

Holy Ghost Church, 249 South 7th Avenue

for a Lenten meal provided by the Georgian Community!

All are welcome! Bring a friend!

Beyond the Plateau

Sharing the Good News and Growing the Parish

nynjoca.org
Vol 2 / No. 1

Assimilating and Connecting Newcomers, or... “What should we do with new people?”

**In new missions
and century-old parishes alike,
joy breeds joy,
enthusiasm breeds enthusiasm,
and business-as-usual
breeds business-as-usual.**

Indeed, the business “as usual” in many parishes focuses on exactly that, “business” and routine maintenance. Your visitors and new members will be looking for much more!

The priest (or the priest and the deacon) cannot, alone, assimilate new people into parish life and find them active ministry involvements. New people, even before they become members in the sacramental sense, have to become involved in the *life* of the parish. The level of involvement of your people in the life of the parish will be the deciding factor in terms of the “staying power” of new converts or transfer members.

The key to getting people involved in your church is just that: truly *getting them involved*, assimilated and incorporated into the parish cycle of worship and ministry, moving people deeper into the life of the parish and keeping them there.

This is not about making large numbers of converts; it is entirely about making members of the Body of Christ who understand that “membership” is more than dues and attendance, it’s about **active faith**.

“Assimilate: to become alike, or to make alike.”

Whether you call it assimilation, integration, orientation or some other term, new members have already joined the life of the parish long before they’re chrismated or “officially” welcomed as new parishioners.

Baptism and Chrismation (or, for that matter, confirming a letter of transfer) are not the last steps in bringing people into the life of the parish and therefore the Church – yet, too often we think it is “Mission Accomplished!” Chrismation is the beginning of a life in Christ, but a life in Christ means direct and frequent interaction with the *other members* of His Body as well as those who are not members of that Body.

Connecting new people within the life of the Church is critical to keeping them active in that life and helping them to grow and mature in their faith.

People can get more assimilated and connected to parish life in two ways:

1. By working with others in a parish ministry or committee/team

The Holy Scriptures teach us that it is the Church herself which “equips the saints for the work of ministry”. Even a quick perusal of the life of the Church as shown in Acts and the Epistles clearly demonstrates that “the work of ministry” was not merely important but *central* to the Body of Christ, along with participation in the liturgical and sacramental life. One does not merely *attend* church, but participates in the Church’s services, Sacraments,

and fellowship, so that he can be taught, prepared, and equipped to “depart in peace” and engage the world for Christ and in service to Him.

So the parish leadership, beginning with the priest, needs to then prayerfully discern where people can both serve and lead. And this is not hard to do: just ask people what their heart is telling them and where they believe the Lord is leading them (very few will deny that they have this feeling or have sensed this calling). But this also presumes that those currently in parish ministry will welcome newcomers into “their” ministry. Since nothing we do in parish life is “ours”, especially ministry, parish ministry leaders must clearly understand that the work they do is done in the name of the Lord Himself; therefore, as Christ welcomed others, so, too, must parish ministry leaders welcome “new” and “more” co-laborers in parish ministry work.

2. By performing a specific task, no matter how small, preferably a task that no one else has been doing.

There are no “church elves”! Rare (and precious!) are the people who will come when needed, without being asked, and do all the work that needs to be done. The quantity and diversity of tasks necessary to support the life of the parish, both spiritually and materially, can be daunting. That means having people identified, trained as needed, and supported by parish leadership in their work. This is not limited to actual ministry work itself, like outreach and hospital visits, but encompasses jobs like polishing the wood and brass in the temple, attending to landscaping outside, clearing snow, cutting grass, or ordering candles, oil, charcoal, incense and other supplies for the altar and then keeping them neat and orderly in the sacristies.

This work is rarely “glamorous” and is often thankless (and if you never want someone to volunteer to do something again, simply don’t thank them!), but it is crucial to the good order of parish life. Let the grass go uncut or the snow go un-shoveled, and **then** see how quickly people notice!

There may seem to be no limit to the things that need to be done – and the Lord, knowing this, may actually be bringing you people who He is preparing for that very purpose. So, create an opportunity for them to talk with your priest and with laypersons engaged in similar work (if there are any), get to know what they like about parish life, ask them where they think they have something to contribute in terms of time and skills, and then...

Equip them and encourage them to do it!

For Discussion:

- 1. What processes do we have in place to identify appropriate ministries for our new members?*
- 2. In that same vein, how well do we understand spiritual giftedness?*
- 3. Do existing members and ministry leaders actively welcome and involve new people?*

For Discussion:

- 1. What things need to get done around the parish that are often not done?*
- 2. How many of these things are being done by the priest, when a layman could do them instead?*
- 3. How many of these things are being done by lay people who are already engaged in too many other things?*