

SAINTS PETER & PAUL ORTHODOX CHURCH

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

BULLETIN MARCH 13, 2016

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

TUES/MAR. 15

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

WED/MAR. 16

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

THURS/MAR. 17

St. Patrick of Ireland

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

FRI/MAR. 18

St. Nikolai of Zicha

6:30p.m. Pre-Sanctified Liturgy and Blessing of Wheat

SAT/MAR. 19

St. Theodore the Tyro

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

5:30p.m. Vigil; Confessions

SUN/MAR. 20

First Sunday of Great Lent

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

Coffee Hour; Church School

12:30p.m. Procession with Holy Ghost Church

1:00p.m. Vespers at St. Grigol Church; followed by

Luncheon at Holy Ghost Church

End of 1st and beginning of 2nd week of the

Great and Holy Fast

ON BEARING WEAKNESSES

Each person must bear the weaknesses of others. Who is perfect? Who can boast that he has kept his heart undefiled? Hence, we are all sick, and whoever condemns his brother does not perceive that he himself is sick, because a sick person does not condemn another sick person.

Elder Ephraim, St. Anthony's, Arizona



ON KEEPING A SPIRITUAL FAST

There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.

St. Basil the Great

SOME BENEFITS OF FASTING

The holy fasters did not approach strict fasting suddenly, but little by little they became capable of being satisfied by the most meager food. Despite all this they did not know weakness, but were always healthy and ready for action. Among them sickness was rare, and their life was extraordinarily lengthy.

St. Seraphim of Sarov

ON COMPLETE FASTING

Let your mind fast from vain thoughts; let your memory fast from remembering evil; let your will fast from evil desire; let your eyes fast from bad sights, let your ears fast from wicked songs and slanderous whispers; let your tongue fast from condemnation, blasphemy, falsehood, deception, foul language and every idle word; let your hands fast from theft; let your legs fast from walking evil paths.

St. Tikhon of Zadonsk

Offerings Week of March 13

Olive Oil: in memory of Michael, Justina, Anastasia and Rosalia; in memory of Vazschen and Emilia; for Hamlet and Giorgi; in memory of Floarea, Gheorghe, Elena, Grigore, Maria, Elena, Alexandru, Mihail, Anicota, Alexandru, Mária, Valeria, Aurelia and Ilie

Wine: for the health of Diaconissa Patricia (names day).

Flowers: in thanksgiving.

The Parish Synodicon: Memory Eternal!

Mar. 13, 1929 Theodore Malko
Mar. 13, 1969 Tekla Barnosky
Mar. 13, 1973 Paul Swidonovich
Mar. 13, 1974 Helen Lysy
Mar. 13, 1994 Nicholas Dimitriew
Mar. 13, 1996 Joseph Zydiak
Mar. 14, 1971 Catherine Chepon
Mar. 15, 1951 Louis Nebozinsky
Mar. 16, 1973 Edmund Kornacki
Mar. 16, 1979 Joseph Peschek
Mar. 17, 1949 Theresa Krivka
Mar. 17, 1968 Andrew Hnatuk
Mar. 17, 1989 Philip Kulina
Mar. 18, 1952 John Hriorchuk
Mar. 18, 1981 Metropolitan Ireney
Mar. 19, 2004 Anna Lisneski
Mar. 20, 2000 Theodore Adamchak
Mar. 20, 2015 Sophie Olszyk

Coffee Hour Hosts

Mar. 13 – *No meats:* Peterson, Bakaletz, Mattei and Erkman
Mar. 20 – *No meats, dairy or fish:* Kita, Nevitt, Keller & Turri
Mar. 27 – *No meats, dairy or fish:* Inga, Eka, Marina & Nona

Usher Schedule

Mar. 13 Jerome S. & Adrian M.
Mar. 20 Dennis F. & Peter B.
Mar. 27 Edward S. & Kahka K.

Counters

Mar. 13 Lisa K. & Daniel T.
Mar. 20 Inga G. & Peter B.
Mar. 27 Ekaterini M. & Ciprian C.

Sunday Readers Schedule

Mar. 13 John Z./ Mar. 20 Ciprian C./Mar. 27 Daniel T.

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. 20 Sun. 1:00p.m. Vespers at St. Grigol
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.

The Church Discipline for Receiving Holy Communion

- One must be free of serious sin and have made a recent Confession. If your soul is troubled, you should go to Confession before approaching for Holy Communion.
- Attendance at the evening before service (Vespers or Vigil) is to be considered normal, and absence for a cause worthy of a blessing.
- A total fast begins at midnight from all foods and drinks.
- Medicines may be taken and do not break the fast. Questions? Speak with your priest.
- Pre-Communion Prayers found in your Prayer Book are recited the evening before Communion or the morning of. If one wishes half can be said at either periods of time.
- Post-Communion Prayers found in your Prayer Book are recited on the day we receive Holy Communion. In some churches – as in Manville – these are done publically after the Liturgy.

If You Miss the Divine Liturgy For Three Sundays in a Row and you Regularly Receive Holy Communion every Sunday

You have broken the discipline and must go to Confession before coming to Holy Communion.

In Regard to Fasting For the Evening Pre-Sanctified Liturgy

The Holy Synod of the OCA has made allowance for those that are unable to fast for the entire day, to at least fast for Holy Communion from the time of the noonday meal.

Names Day Greetings

St. Patrick/Mar. 17th: Diaconissa Patricia Sokol, Many Blessed Years!

Memorial Service One Year Anniversary

For Sophie Olszyk, Monday, March 21st at 6:30p.m.

THE TOP 10 LENTEN TIPS

1. Regardless of how you fast, fast every single day. This type of fasting helps wear down the passions and build spiritual endurance.
2. Know exactly what the fasting regulations are and try to approximate them as best you can. Each Lent, try to be more strict yet humble.
3. Particular concerns about fasting? Age, health issues, never fasted before, mixed-marriages? Speak with your priest.
4. Be sure to recite the Lenten prayer of Saint Ephraim (see below). If you cannot make prostrations just make bows or cross yourself.
5. On weekends, we do not make prostrations and our fasting is slightly relaxed since Saturday and Sunday are holy days.
6. The Lenten services and tones are offered only during the week – strive to participate as much as possible in these services and the spirit of Lent will rub off on you.
7. Sports and outdoor activities are not contrary to the Lenten spirit.
8. Strive to avoid going to movies, parties, vacations, and other entertainments. This we do so we can have more time to devote to spiritual things.
9. Confession and Holy Communion are central to securing the benefits of Lent. Without fail, we should receive the Sacraments during the period of Great Lent.
10. Be mindful of what we look at and how much time we spend on the TV, computer and smartphone. Some give these up for all of Lent, while others strictly limit their time. Try less Facebook and more “face in book”; reading the Holy Scriptures and other spiritual texts. Ask your priest for suggestions.





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." Everyone 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, and 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.

THE LENTEN PRAYER OF SAINT EPHRAIM

O Lord and Master of my life, take from me the spirit of sloth, faint-heartedness, lust of power and idle talk. (Prostration)

But grant rather the spirit of chastity, humility, patience, and love to Thy servant. (Prostration)

Yes, O Lord and King, grant me to see my own transgressions, and not to judge my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (12x's, with as many bows, and then again the whole prayer from the beginning to end, and after that one great prostration)

Notes: 1) If one cannot make prostrations, then make bows, or the sign of the Cross. 2) This prayer is not done on Saturdays and Sundays.

Archpastoral Letter for the Great Fast 2016

Dearly Beloved Members of our Diocesan Family:
Christ is in our midst! – He is and ever shall be!

***“Let us set out with joy upon the season of the Fast,
and prepare ourselves for spiritual combat.”***

As we begin the sacred season of Great Lent, I am mindful of the Russian term *podvig*, a very important concept in our Holy Orthodox Tradition. The word “*podvig*” can be translated as “*spiritual struggle*.” It is an aspect of asceticism, a disciplinary way of life, pursued as a means of a higher ideal. In performing a *podvig*, we find it to be a means of drawing closer to Christ as we travel along the path of salvation.

The great Russian Saint, Theophan the Recluse, defines our entire Christian life as *podvig*. He explains that while the spirit hates sin, the flesh may actually dwell in it. How then is this battle within ourselves to be resolved? It is resolved through *podvig*, the spiritual struggle of bringing the soul into mastery over the body. The Church gives us directions for doing this through our prayer rule, participation in divine services and Scripture reading, fasting and abstinence, standing in worship and making prostrations, giving alms to the poor, etc. All of these things strengthen the soul by disciplining the body, and as we fulfill these ascetical practices, we will indeed find that they help us draw nearer to our Creator and Savior. During Lent in particular, we are called to deepen our souls in Christ, to do more, to go beyond what the Church has already told us are the necessary first steps. *Podvig* is precisely that “*doing more*.”

In Great Lent, as the Church prescribes, many of us will strive to improve our rule of prayer – which, in the words of Saint Symeon of Thessaloniki, is “*conversation directly with God, being always with God, having one’s soul united with Him and one’s mind inseparable*” – through the prescribed words in our prayer books, the saying of the Jesus Prayer, and the pouring out to God of our own requests, intercessions, and confessions. The Church will offer us more divine services to participate in, so that we can draw ever closer to our Savior, Who is the object of our worship. The world, however, with its demands on our time and talents, will tug at us to go in a different direction, and we will indeed have to “*struggle*” to stay focused on the One Who is “*the author and finisher of our faith*” (Hebrews 12:2).

During the Great Fast, many of us will strive to follow the Church’s guidelines and abstain from meat and dairy products for seven weeks. However, Saint John Chrysostom reminds us of an even greater understanding of the Fast – “*abstinence not only from food but from sins*.” He says, “*The fast should be kept not only by the mouth but also by the eye, the ear, the feet, the hands and the other members of the body*.” The eye must abstain from impure sights; the ear, from malicious gossip; the hands, from acts of injustice. Our *podvig* will be to fight the temptations that will come from the media and our own social life ... temptations to indulge in foods we have pledged to give up ... temptations to succumb to practices, common on the streets, which we have promised to avoid.

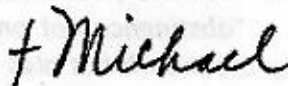
The Lenten Season affords us the opportunity to focus on the criteria of judgment on the Last Day, presented to us in the Gospel of Matthew: to express our love for others in practical form – to feed the hungry, to give drink to the thirsty, to welcome the stranger, to clothe the naked, to visit the sick and those in prison. The second century Shepherd of Hermas insists that the money saved from abstaining from rich foods during the feast should be given to the widow, the orphan, and the poor. Because the world will continue to lure us to spend our time and talents and treasures on material possessions, creature comforts and forms of entertainment, we will “struggle” to increase our works of mercy for “the least of His brethren,” those in need.

The *podvig* of Lent, our spiritual struggle, is an imitation of the struggles of the Chosen People of the Old Covenant as they wandered in the wilderness for forty years, seeking entrance into the Promised Land. It is a replication of the struggles of the Saints of the New Testament, from the apostles and disciples of the first century to the martyrs and ascetics of our own time and our own country! It is the legacy of the struggles of so many of our grandparents and parents, who took their Faith seriously and held to the practices of Great Lent piously. But most importantly, the spiritual struggle we undertake is homage to the One Who prayed and fasted for forty days and nights, before He began His ministry which would achieve our salvation.

In our Lenten struggle, we are encouraged by Saint Paul in I Corinthians 9:24-26, where he tells us that we need to be spiritually fit, like athletes in training. And in order to do that he urges us in Ephesians 6:10-18: *“Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places...”*

One might ask, why should we do all of this? Why should we undergo this Lenten “struggle,” this *podvig*, anyway? The answer is to achieve our goal, the goal not only of Lent but of our entire lifetime – to come closer to Christ, to become more like God, to enter into eternal communion with the Holy Trinity. We want that because we know how much Jesus Christ, our Lord God and Savior, has loved us – with that love greater than any man has, “to lay down His life for His friends” (John 13:35). And so, let us “Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat” ... let us undertake our Lenten *podvig* ... to show our love for the God Who loves more than we love ourselves. To Him be all glory unto ages of ages!

With my humble prayers, Archpastoral blessing and sincere love,



+MICHAEL

Archbishop of New York and the
Diocese of New York and New Jersey