

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

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

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

BULLETIN MARCH 27, 2016

SUN/MAR. 27

Second Sunday of Great Lent

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Installation of New Parish Council;
Coffee Hour; Church School; Q & A. Period
4:00p.m. Deanery Vespers at Mother of God Church
in Princeton

*End of the 2nd and beginning of the 3rd week of the
Great & Holy Fast*

MON/MAR. 28

7:00p.m. Vespers

TUES/MAR. 29

7:00p.m. Vespers; Confessions

WED/MAR. 30

9:30a.m. Akathist to the Passion; Confessions
6:30p.m. Pre-Sanctified Liturgy

THURS/MAR. 31

3:00p.m. Vespers; Confessions
7:00p.m. Parish Council Meeting

FRI/APR. 1

7:00p.m. Vespers; Confessions

SAT/APR. 2

Memorial Saturday

9:30a.m. Akathist for Departed; Confessions
5:30p.m. Vigil; Confessions

SUN/APR. 3

Third Sunday of Great Lent

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

5:00p.m. Deanery Vespers in Perth Amboy
Church of St. Spyridon with Abp. Michael

*End of the 3rd and beginning of the 4th week of the
Great and Holy Fast*



PLANT YOUR GARDEN TODAY!

Anyone who works in the garden knows the importance of putting good seed into the ground because as the saying goes we shall reap what we sow. It is the same with the human heart – what goes into the soil of the human heart will ultimately grow and sprout forth, manifesting itself in our words and actions. The following is a recipe for a Christian heart which by the grace of God will bear much fruit!

1. FIRST, PLANT THREE ROWS OF PEAS

- ❖ Patience
- ❖ Promptness
- ❖ Prayer

2. NEXT, PLANT THREE ROWS OF SQUASH

- ❖ SQUASH gossip
- ❖ SQUASH indifference
- ❖ SQUASH criticism

3. THEN, PLANT FOUR ROWS OF LETTUCE

- ❖ LET US obey the Lord
- ❖ LET US be loyal
- ❖ LET US be true to our obligations
- ❖ LET US be unselfish

4. FINISH WITH FOUR ROWS OF TURNIP

- ❖ TURN UP when needed
- ❖ TURN UP with a smile
- ❖ TURN UP with a vision
- ❖ TURN UP with determination

Plant your garden today, remembering the Apostle Paul's words, "He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully." (2 Cor. 9:6)

Offerings Week of March 27

Olive Oil: in memory of Michael, Justina, Anastasia and Rosalia; in memory of Vaschen and Emilia; for the health of Daria (birthday); for the health of Mindy and Lynn (birthdays); for the health of Basil.

The Parish Synodicon: Memory Eternal!

Mar. 27, 1971 Annaa Shwhala
Mar. 27, 1986 Steven Pawlik
Mar. 29, 1942 John Kudelko
Mar. 29, 2007 Anastasia Kornacki
Mar. 30, 1959 Julius Kisel
Mar. 30, 1968 Pauline Bulat
Mar. 31, 1931 George Andrejko
Mar. 31, 1985 Alexander Rudzina
Apr. 01, 1966 John Huzinec
Apr. 01, 1974 Thomas Wytovich
Apr. 02, 1917 Ignatius Shevchuk
Apr. 02, 1928 Elias Zhak
Apr. 02, 1972 Eugenia Kiryluk
Apr. 02, 1987 Michael Mahalick
Apr. 02, 2003 Stephanida Kozura

Coffee Hour Hosts

Mar. 27 – *No meats, dairy or fish:*
Inga, Eka, Marina & Nona
Apr. 03 – *No meat, dairy or fish*
Torrise, Kachek & Stone
Apr. 10 – *No meat, dairy or fish*
Mantzafos, Sokol, Staina,
Arpastean, Sarchisian &
Nasledysheva

Usher Schedule

Mar. 27 Edward S. & Kahka K.
Apr. 03 Timothy S. & Peter B.
Apr. 10 Jerome S. & Adrian M.

Counters

Mar. 27 Ekaterini M. & Ciprian C.
Apr. 03 Rebecca O. & Lisa K.
Apr. 10 Ciprian C. & Larissa M.

Sunday Readers Schedule

Mar. 27/ Daniel T./ Apr. 03 Zachary S.
Apr. 10/Austin K.

The Calendar

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.

Pussywillows Are Sought

Please bring them to the church hall.

If You Can Be of Service

- The position of Treasurer is open and on the job training will be provided.
- Ushers are sought.
- "New Readers" for the Post-Communion Prayers after Liturgy are sought. Especially to be desired are children and teens

Be A Good Steward

Please be regular in your financial support of your parish. If absent, please make-up or mail in your offerings to the church. Be a proportionate giver.

Taken from the Lenten Letter of Archbishop Michael

In the spiritual struggle of bringing the soul into mastery over the body, the Church gives us directions – a prayer rule, participation in the divine services, scripture reading, fasting and abstinence, standing in worship, 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.

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.

Lenten Retreats To Take Place – See the Bulletin Board for Flyers

- ***2016 NY-NJ Diocesan Lenten Teen Retreat***, April 1-3 (grades 7-12)
- ***Medford Retreat on Prayer*** April 2 (all)
- ***Randolph Young Adult Weekend Retreat*** April. 1-3
- ***Paramus Retreat on Spirituality*** April 9 (all)

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.

Spring Church Cleaning Dates

Saturdays, April 9th 10:30a.m. and April 16th at 11:00a.m. Please join us in preparing the church for Holy Week and Pascha.

101 Anniversary Celebration

The weekend of October 29 and 30 will be our celebration. Please reserve this weekend on your calendar.

All Orthodox Christians Partake of the Holy Mysteries of Confession and Communion During Great Lent

March 14th thru April 23rd. Ample opportunities are offered for Confession as posted or make other arrangements with Father James.

Handouts on the Vestibule Table

- “Guide To Confession,” questions to ask yourself as you prepare for coming to the Sacrament of Penance.
- “On the Upbringing of Children,” some spiritual insights on the relationship of parents/teachers with children.

Both these articles you will find beneficial.

ON THREE DEGREES OF EATING

St. Nicodemus of the Holy Mountain

According to St. Gregory the Sinaite there are three degrees in eating: temperance, sufficiency, and satiety. Temperance is when someone wants to eat some more food but abstains, rising from the table still somewhat hungry. Sufficiency is when someone eats what is needed and sufficient for normal nourishment. Satiety is when someone eats more than enough and is more than satisfied. Now if you cannot keep the first two degrees and you proceed to the third, then, at least, do not become a glutton, remembering the words of the Lord, ‘Woe to you that are full now, for you shall hunger’ (Lk. 6:25). Remember also that rich man who ate in this present life sumptuously every day, but who was deprived of the desired bosom of Abraham in the next life, simply because of this sumptuous eating.





ORTHODOX CHURCH IN AMERICA
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Prot. No. 06-012/2016

March 3, 2016

Very Rev. Archpriest James Parsells, Rector
Saints Peter and Paul Orthodox Church
605 Washington Avenue
Manville, New Jersey 08835-1856

Very Reverend and dear Father James:
Christ is in our midst!

In response to your letter of March 1 and its kind request, the minutes and reports of the Annual Parish Meeting of Saints Peter and Paul Church in Manville, New Jersey, held on February 28, 2016, are hereby approved.

Likewise upon your recommendation, the following persons, duly elected at the Parish Meeting held on February 28, are herewith approved to serve as members of the Parish Council of Saints Peter and Paul Church in Manville, New Jersey, for this year:

Protodeacon Paul Sokol	Lisa Keller	Katherine Margiani	Jill Peterson
Ekatherine Mantzafos	Ciprian Chirnoaga	Rebecca Oliver	Paula Nasledysheva
Austin Kachek	Daniel Torrisi	Larissa Mattei	Irina Staina
Edward Sarchisian	Peter Bakaletz		

Permission to administer the Oath of Office to these individuals is granted. Please convey to them my prayer that these Council members will work together with you, their Spiritual Father, throughout the coming year, for the building up of our Saints Peter and Paul Church in Manville, unto the glory of Almighty God.

With prayerful best wishes and love in Christ, I remain

Devotedly yours in His service,

f Michael

+ MICHAEL

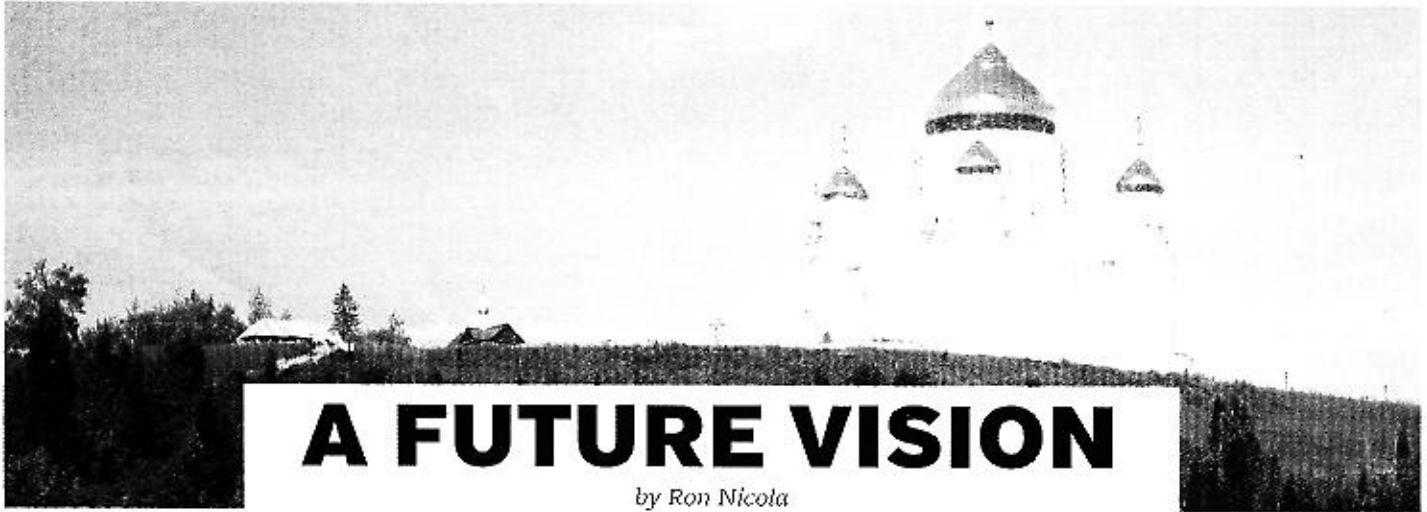
Archbishop of New York and the
Diocese of New York and New Jersey



cc: Archpriest Joseph Lickwar, Diocesan Chancellor
Archpriest Gary Joseph Breton, Dean of New Jersey

First Fruits

MARCH 2016 ◉ VOLUME 2 / Nº 1 ◉ NYNJOCAL.ORG



A FUTURE VISION

by Ron Nicola

“THANK YOU, FATHER, FOR THE BEAUTIFUL SERMON YOU DELIVERED in church today.” This common compliment is often received with a certain amount of skepticism by priests. They appreciate the kind words from their parishioners, but they wonder what lasting impact their message will have on those who heard it during Divine Liturgy.

Sermons are often framed around the day’s gospel lesson, and these stories reflect the wisdom and teachings of Our Lord. A sermon which effectively communicates this message should be perceived by the faithful as being more than “beautiful words.” When a priest observes behavior which is contradictory to a gospel teaching, he often wonders why his sermon did not have more impact. Perhaps he would be reassured if more parishioners commented on his sermon by saying, “Father, your message this morning made me stop and think about my life. There might be some changes in store as a result of your sermon.”

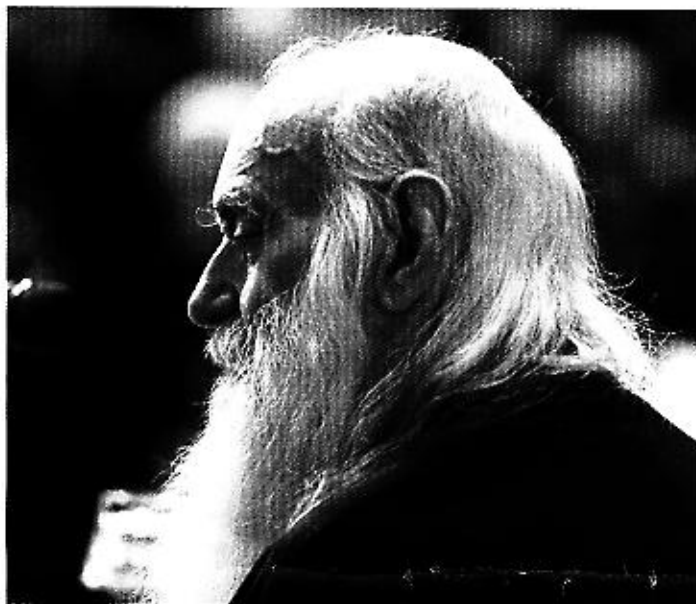
“What people say as they learn about Christian Stewardship is important, but it is completely overshadowed by what people do with this new awareness.”

This same line of thinking can apply to the discussion of stewardship. What people say as they learn about Christian Stewardship is important, but it is completely overshadowed by what people do with this heightened awareness. Dedicated Orthodox Christians who attend workshops, read articles, or hear sermons about stewardship are frequently heard to comment positively about these experiences. Again, presenters, authors, and speakers appreciate these expressions of support, but stewardship demands action and behavior, as well as belief and acknowledgment.

What does it take for belief and acknowledgment of stewardship’s validity to be translated into action and behavior? Probably there are many factors involved, but the evolution of a vision within the mind of every Orthodox Christian is certainly a key element. Vision can be thought of as the wisdom to foresee something that is going to happen or the ability to use a special sense or sight to know what lies ahead. A true Christian has faith in God and believes in His holy word. When these characteristics begin to produce clear pictures of what lies ahead for ourselves, our family, and our church, vision is being defined. Since stewardship involves the use of our God-given time, talents, and resources to take care of the earthly world He created, we must have a sense of purpose and commitment in our lives. The goals we set and the dreams we have become the focus of our lives. Stewardship is practiced as these are fulfilled, and visions are realized in the process.

An individual’s faith and belief in God produces visions which relate to self and to family. Actions such as observing Great Lent, receiving Holy Communion, allowing Christian teachings to guide behavior in the work place, and observing family discussion nights are simple examples of visions being realized in the personal lives of Orthodox Christians. Application of this vision principle broadens when applied to a person’s role in a parish community. Using time, talents, and resources for the greater glory of the Church becomes possible when the parish is seen as the vehicle through which our stewardship of God’s creation is manifested. Involvement in church organizations, support of parish activities, volunteering services to fulfill church needs, and contributing to the church’s financial well-being are a few of the ways visions or goals for the parish are fulfilled. □

Ron Nicola is the chairman of the Department of Stewardship for the Antiochian Orthodox Christian Archdiocese of North America. The full article, which will appear here in three parts, was first published in The Word, June, 1983. It is reproduced with permission of the author.



Financial and Material Wealth in the Church

IT IS AN ONGOING TEMPTATION TO SEE THE ACQUISITION OF WEALTH OR facilities of the Church as an end in itself. Stewardship implies that the Church building and resources must serve the greater plan of the Master. Jesus repeatedly reminded His followers that His Kingdom was not of this world and that even the Temple would be destroyed. If a desire for temporal goods infiltrates the mindset of the parish (or its leadership), the parish may be tempted to seek money as an end in itself. A second temptation is to seek financial gain and pay parish bills in ways that are inappropriate for Christian communities, regardless of how effective they might be. Fundraising schemes that impoverish others or weigh on their personal weaknesses or passions would, in most cases, fall into this category. Similarly, the desire for material goods can also lead to unwise indebtedness, the burden of which can rob a parish of its spiritual vitality. This consideration becomes particularly important as a church purchases property (invariably with a substantial mortgage) or does major facility upgrades or renovations.

The contemporary American Orthodox Church ethos is not egalitarian, nor has it ever been. Some persons are entrusted with more wealth by God and shall be called to account for it at the Final Judgment. The Church has a responsibility to teach and minister to all persons about financial stewardship – the poor and the wealthy as well. A successful, broad-based stewardship initiative of teaching and formation throughout the parish might tend to elicit a higher donation level from more people, tending to shift the dependency of the parish financially away from a wealthy individual or individuals. However, this shift will never eliminate the trend where the majority of the wealth in the parish tends to come from those who are wealthy. This is both a spiritual and a mathematical reality which must be acknowledged. In fact, when cognizant of the dangers mentioned above, it is a good thing when the wealthy respond through giving; if the numbers are skewed, so be it.

The First and Finest, Rev. Fr. Robert Holet, Authorhouse, 2013.

INTENTIONAL GIVING

“THROUGHOUT THE OLD TESTAMENT, THE SIGN OF MAN’S OFFERING of himself was his offering from what he produced. Such offering, regularly the tithe or the tenth (Leviticus 27:30–32), was holy and in turn sanctified the rest of his possessions. So when Man produced things, the works of his hands, the produce of the land, cattle or other animals, it was the tenth part of those things that he offered. In modern society, the only thing that Man produces is money. He usually works for a salary or he invests money and increases his holding through interests and dividends. To this pursuit of making money he dedicates most of his time and energy; that is, he devotes himself. Unless a certain part of his modern product is consciously and premeditatedly dedicated to God, to His work, and to the extension of His kingdom among men, then donations, gifts and (Church) dues are merely token amounts. The amount of one’s gift and the spirit in which it is made indicate the relative importance that God and His Church hold in the heart of the giver.” – Archbishop Dmitri

Scripture and Stewardship

Malachi “Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this,” says the Lord of Hosts, “if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.” (3:10)

Proverbs “The preparations of the heart belong to man, but the answer of the tongue is from the Lord. All the ways of a man are pure in his own eyes, but the Lord weighs the spirits. Commit your works to the Lord, and your thoughts will be established.” (16:1-3)

Colossians “And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.” (3:23–24)

Luke “He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” (16:10-11)

DDB Report

The DDB program has played an essential role in continuing the work of the Church in our Diocese. Without the voluntary donations made to this program, it would be difficult to nourish Diocesan missions, help young men attend seminary, and assist in parish renewal. In 2015, disbursements from the fund included:

MISSIONS: LANSING, ONEONTA, POTSDAM
\$52,930

THEOLOGICAL EDUCATION
\$40,820

ASSISTANCE TO EXISTING PARISHES
\$12,500