

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN FEBRUARY 26, 2017

CHEESE-FARE SUNDAY/FEBRUARY 26

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

Coffee Hour

12:15p.m. Vespers & Rite Of Forgiveness

PURE MONDAY/FEBRUARY 27

Beginning of 40 Day Great & Holy Fast

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

TUESDAY/FEBRUARY 28

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

WEDNESDAY/MARCH 1

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

THURSDAY/MARCH 2

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

FRIDAY/MARCH 3

6:30p.m. Presanctified Liturgy & Blessing of
Boiled Wheat; commemoration of Miracle of
St. Theodore the Recruit

SATURDAY/MARCH 4

St. Raphael of Brooklyn

9:30 Akathist to St. Raphael; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/MARCH 5

First Sunday of Lent

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

5:00p.m. Sunday of Orthodoxy Vespers
at Ss. Peter & Paul Church in South River



A REFLECTION ON HOLY COMMUNION BY ST. NIKOLAI OF ZICHA (+1956)

As a scientist examines natural phenomena with great attention, so should we, with even greater attention, examine the phenomena and actions of the grace of God. Behold what one of the great spiritual fathers witness about the act of Holy Communion. St. John of Kronstadt writes:

"I am amazed at the greatness and the life-giving power of Divine Communion. An elderly woman, who was spitting blood and was so completely exhausted that she was unable to eat, began to recover the day she received Communion from me. A young girl close to death began to recover, eat, drink and speak after Communion, whereas before she had been unconscious and in convulsions and was not eating or drinking anything."

Oh, if every priest, with the attention of a scientist and love of a prayerful man, would observe and follow the actions of the grace of Holy Communion as did St. John of Kronstadt!

Offerings Week of February 26

Olive Oil: in memory of Michael, Justina, Rosalie, and Anastasia; in memory of Sarchisian & Bocai families; for the health of Kyra Lewis (birthday); in memory of Jacob Mogilevsky.

Wine: for the health of Nicholas; for safe travel Zachary; for the health of Galina and Maksim.

Synodicon: Memory Eternal!

Feb. 26, 1969 Stephen Woychid
Feb. 28, 1969 John Semoskovich
Feb. 28, 1983 Anna Cimpko
Feb. 28, 1992 John Lapchuk
Feb. 29, 1944 John Marchisian
Feb. 29, 1960 Fr. Jacob Grigorieff
Mar. 01, 1962 Constantine Bobich
Mar. 02, 1917 George Bekzar
Mar. 02, 1919 Peter Palomar
Mar. 02, 1994 Traiko Josovich
Mar. 02, 2005 Helen Rzeszowski
Mar. 03, 1953 Xenia Kozich
Mar. 03, 1962 Joseph Legedza
Mar. 03, 1969 Fr. Theodore Labowsky
(rector 1962-1969)
Mar. 03, 1970 Samuel Savastinuk
Mar. 04, 1935 Anna Klimovich
Mar. 04, 1959 Sedor Dezko

Coffee Hour Schedule

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.
- Please allow church school teachers and students to be first in line so they can prepare for classes.

Feb. 26 Wypych, Chirnoaga, Moldoveanu, Vajda & Sue

No meat, no fish & no dairy products at Coffee Hour during Great Lent

Mar. 05 Peterson, Bakaletz, Mattei, Erkman & Stone

Mar. 12 Kita, Nevitt, Keller, Turri, Torrissi & Kachek

Counters Schedule

Feb. 26 Larissa M. & Paulina N.
Mar. 05 Rebecca O. & Ekaterini M.
Mar. 12 Ciprian C. & Kill P.

Ushers Schedule

Feb. 26 Edward S. & Kahka K.
Mar. 05 Timothy S. & Peter B.
Mar. 12 Jerome S. & Adrian M.

Sunday Readers Schedule

Feb. 26 Daniel T. / Mar. 05 John Z.

Names Day Greetings

St. Daniel/Mar. 4: Daniel Torrissi, Many Blessed Years!

Lenten Teen Retreat- Grades 7-12

This annual teen retreat will be held, Friday-Sunday, March 10-12 in Garrison, NY. See posted flyers with registration information.

Kollyva – Boiled Wheat Is Sought for the following dates

Mar. 3rd, Friday, 6:30p.m. (St. Theodore Miracle)
Mar. 11th, Memorial Saturday 9:30a.m.
Mar. 18th, Memorial Saturday, 9:30a.m.
Please let Fr. James know in advance if you can subscribe to one of these dates.

Lenten Deanery Schedule of Services

All Services are at 5:00p.m.

Mar. 05: Ss. Peter & Paul, South River
Mar. 12: Mother of God, Princeton
Mar. 19: Holy Cross, Medford
Mar. 26: St. John the Baptist, Passaic
Apr. 02: Ss. Peter & Paul, Manville

Fasting for the Evening Pre-sanctified Liturgy

The Holy Synod of Bishops of the OCA instructs that a total fast from all food and drink should commence from the noon day meal. Those that can fast for a longer period of time, are urged to do so.

2017 Parish Council

Sunday, March 19th, installation and the next meeting will be on Thursday, March 23rd.



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, 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.

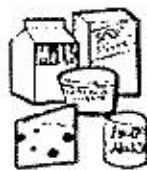
Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything 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 permit-
ted 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 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. 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 TV and computer. Some give up TV for all of Lent. Others strictly limit their time and watch only educational and news programs. Surfing on the web? Hit the theological sites.



THE LENTEN PRAYER OF SAINT EPHRAIM

Saint
Ephrem
The Syrian



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)

Yea, 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.

THE SACRAMENT OF CONFESSION

is one of reconciliation with God, bringing about not only a clearing of the conscience through the remission of sins, but also a healing of the soul through our recommitment to Christ. This Sacrament should therefore be received by all Orthodox Christians during each of the fasting seasons, especially Great Lent. For those who wish to receive Holy Communion, the Sacrament of Confession is indispensable and absolutely necessary to maintaining our spiritual health and well being.





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Archpastoral Letter for the Great Fast 2017

Prot. No. 01-001/2017

Sunday, February 26, 2017

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

Once again, the Church beckons us to begin the sacred season of Great Lent, providing us with the spirit with which we are to enter into it from the Vespers of Forgiveness Sunday: *“Let us enter the Fast with joy, O faithful ...”*

Lent is our journey with the Lord to Holy Pascha ... and the Church has been preparing us for it the past few weeks with a change in orientation in liturgical time. Just a number of weeks ago, we were celebrating events that reveal *Who Christ is* – the Nativity, on which we proclaim Christ as the Son of God ... and Theophany, on which we proclaim Christ as One of the Holy Trinity. Now, however, we move to commemorate events that reveal *Why Christ came* – the Cross, the Tomb and the Resurrection on the third day. The Holy Church is moving us together, as a community of believers, beyond the Gospel message of the Incarnation to the Gospel message of Deliverance.

Even now, in the distance we see a procession. But this procession is not led by the Shepherds and the Magi, or by the Forerunner and his Disciples. Rather, this procession is one in which praises are mixed with curses; in which Our Lord’s blessing on us is mixed with His Blood upon Himself. From afar, for every shout we hear of “Hosanna,” there is a cry of “Crucify Him!” not far behind. Yes, Great Lent is on the horizon, and we learn from Zacchaeus our first example of how to rightly enter this season: in deep awareness of our own true need, but in clear anticipation of the only One Who can meet it: “The Son of Man (Who) has come to seek and to save that which was lost” (Luke 19:10).

What did Zacchaeus the publican see when he climbed that sycamore tree so long ago? He saw *personal* salvation, because salvation is a Person. St. Nikolai Velimirovich tells us, “Christ is the salvation that comes, and Zacchaeus is the house to which He comes.” The 20th century Saint, who was the Rector of St. Tikhon’s Seminary and reposed in that hallowed place, continues: “Each of us is a house in which sin dwells when Christ is far off, and to which salvation comes as Christ draws near. Whether Christ is able or not to draw near my house and yours, depends on us.” The spring of Lent is a season for spring cleaning of our homes, and a season for “spiritual spring cleaning” of our hearts. Over the next seven weeks, we will struggle

for sure, as Zacchaeus did, for a clear vision of our Salvation, Who Himself will be "lifted high" upon the Cross to achieve our deliverance from sin and death and the devil. But will we make that vision personally our own?

Our preparation for the Lenten journey also includes the Church's example of the Publican, not the Pharisee, on how we should pray, and how we should *not* pray, to God. For the Great Fast is the time of prayer par excellence. Then comes the lesson of the Prodigal Son, when the Church depicts for us how merciful the Lord is when His fallen away child returns to Him in repentance – accepting him with love, without berating him, without reproaching him for what he had done, but with love and forgiveness only. And then, the Church prepares us with the account of the Last Judgment beforehand, so that while we are able, we might run from the left side to the right side of the Righteous Judge ... by using our freedom to serve the Lord and to help those persons He presents to us on our path, who are made in the image and likeness of God and who are in need – "the least of His brethren." And finally, the Gospel tells us that we will indeed be truly forgiven our sins by the Lord, but only so long "as we forgive those who trespass against us."

Indeed the journey of Lent is meant for us to run – to meet the All Compassionate Lord on the path to salvation that He has forged for us – out of love. Not out of forced obligation, or repetition of tradition – but in genuine love for the Savior. Our Lenten labors – to improve our daily prayer life, our faithful reading of the Holy Scripture, our fervent participation in the divine services, our frequent reception of the Sacraments of Confession and Communion, our more strenuous fasting discipline, our generous sharing of time, talents and treasure in thanksgiving to God for His blessings, and our showing of genuine love for our neighbor in tangible ways – must be done out of love for Our Lord God and Savior Jesus Christ ... seeking to imitate Him in thought, word and deed, and in doing so becoming more and more like Him ... Who loves us more than we love ourselves.

If this is the work that we pledge to do and accomplish during Great Lent this year, then indeed we will inherit what God has prepared for us from the foundation of the world – life with Him forever in the Heavenly Kingdom – and the taste of it this Pascha, celebrating our Salvation with a "joy that no one can ever take away from us" (John16:22).

My beloved in the Lord, I wish all of you the blessings of a Holy Lent, as you love the Lord and serve His Church, drawing ever closer to Him and becoming more and more like Him, and I remain with humble prayers and sincere love for you,

Devotedly yours in our Savior Jesus Christ,

+ Michael

+ MICHAEL

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