

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN MARCH 12, 2017

SUNDAY/MARCH 12

Second Sunday of Great Lent

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

Coffee Hour

5:00p.m. Vespers at Mother of God Church
In Princeton with Archbishop Michael

MONDAY/MARCH 13

7:00p.m. Vespers

TUESDAY/MARCH 14

7:00p.m. Vespers; Confessions

WEDNESDAY/MARCH 15

9:30a.m. Akathist to the Passion; Confessions

6:30p.m. Pre-Sanctified Liturgy

THURSDAY/MARCH 16

3:00p.m. Vespers; Confessions

6:30p.m. Compline

7-8:30p.m. Study Class: *How Memory and
Imagination Work On Our Soul*

FRIDAY/MARCH 17

7:00p.m. Vespers; Confessions

MEMORIAL SATURDAY/MARCH 18

9:30a.m. Akathist For Departed; Confessions

10:30a.m. General Church Cleaning I

5:30p.m. Vigil; Confessions

SUNDAY/MARCH 19

Third Sunday of Great Lent

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

Coffee Hour; Church School & Teen Class

5:00p.m. Vespers in Medford



Our neighbor is the key to the Kingdom of Heaven
(St. John Kolovos)

Love of God is the second step; on the first, the lower one, is the love of one's neighbor. No one is able to achieve love of God if he doesn't gain love for his neighbor first of all. A certain Saint writes: "The key that opens the door to the Kingdom of God is your neighbor."



Reading helps prayer, and prayer helps reading
(St. Isaac)

Offerings Week of March 12

Olive Oil: in memory of Michael, Justina, Rosalia and Anastasia; for the health of Andrei (birthday); in honor of St. Edward; for the health of Reader Samuel and Robert.

Wine: for safe trip to Chicago; for a safe trip for Zachary; for the health and salvation of Nikolai (names day).

Flowers: for the health and salvation of Jerome; for the health and protection of Daniel (birthday).

Synodicon: Memory Eternal!

Mar. 12, 1924 Nicholas Semashkevich
Mar. 12, 1966 Leo Stachowsky
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 Louise 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 Hriochuk
Mar. 18, 1981 Metropolitan Ireney

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.

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

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

Mar. 19 Inga, Eka, Marina & Nona

Mar. 26 Sokol, Nasledysheva, Stainia & Sarchisian

Counters Schedule

Mar. 12 Ciprian C. & Kill P.

Mar. 19 Irina S. & Lisa K.

Mar. 26 Larissa M. & Paulina N.

Ushers Schedule

Mar. 12 Jerome S. & Adrian M.

Mar. 19 Dennis F. & Robert E.

Mar. 26 Edward S. & Kahka K.

Sunday Readers Schedule

Mar. 12 –Austin K. /Mar. 19 – Ciprian C.

Names Day Greetings:

St. Patrick/Mar. 17: Diaconissa Patricia Sokol

Lenten Deanery Schedule of Services

All Services are at 5:00p.m.

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.

Pussy willows Are Out

You are asked to bring them to the hall. Thanks.

OCMC – Orthodox Christian Mission Center – Lenten Coin Boxes

Every Great Lent our parish undertakes this project to help Orthodox Mission Projects around the world. Please take a box and return in on Palm Sunday, April 9th.

General Church Cleaning Day I

Saturday, March 18th at 10:30a.m. Thanks for coming to help out.

**A WORD OF INSTRUCTION TO THOSE WHO HAVE NOT BEEN TO HOLY CONFESSION
FOR A LONG PERIOD OF TIME**

The Season of Great Lent is upon us. During this time of the 40 Day Fast, all Orthodox Christians partake of the Mysteries of Confession and Communion. Our Holy Mother, the Church prepares us for making a good Confession, by lenten church services, fasting, almsgiving and cultivating a spirit of repentance. Confession of sins is necessary, since we are all sinners. It doesn't matter if we are big or little sinners, we all need to be cleansed by Confession and then strengthened in newness of life by receiving the Body and Blood of Jesus Christ in Holy Communion.

It happens that some Christians - for any number of reasons, do not approach the Mysteries of Confession and Communion for long periods of time that may be even decades. This is very problematic for us spiritually. It is all but impossible to have an authentic Christian life without receiving - at least yearly - the Holy Mysteries of Confession and Communion.

There are ample materials available that explain what Confession and Communion are and how essential there are in our life.

Regardless of the reason or reasons we may not have been coming to Confession and Communion, we should avail ourselves of this time of Great Lent and re-establish ourselves in the Way of Salvation. What should one do?

- 1) Be sorry for one's sins, humbly confess them before God in the Mystery of Confession before the priest, who is there as a witness, not a judge. Your confession is to God Himself.
- 2) Prepare for Confession by prayer, fasting, amending bad habits, examining one's soul. Printed materials can help us. Your priest can help, just ask.
- 3) If you wish to make your confession to another priest other than one's parish priest; let your parish priest know and he will guide you in this.

It is the duty of the parish priest to remind, exhort and guide members of his flock to receive the Holy Mysteries, especially in the season of Great Lent. Please accept this timely reminder in the good spirit it is offered to you. The times of Confession are listed in the bulletins or you can make arrangements for confession at another unscheduled time. My prayers and sincere offer of help,



Meeting the Orthodox

Further Q&A on the
Orthodox Faith

Fr. John Matusiak

Proof of Confession

Q&A

If I choose a Father confessor other than my local Priest, am I required to provide written proof that I have performed an act of penitance and received absolution to my local priest.

Can he refuse me communion?

If he will accept my unlying word, how long can I receive communion before I make another confession?

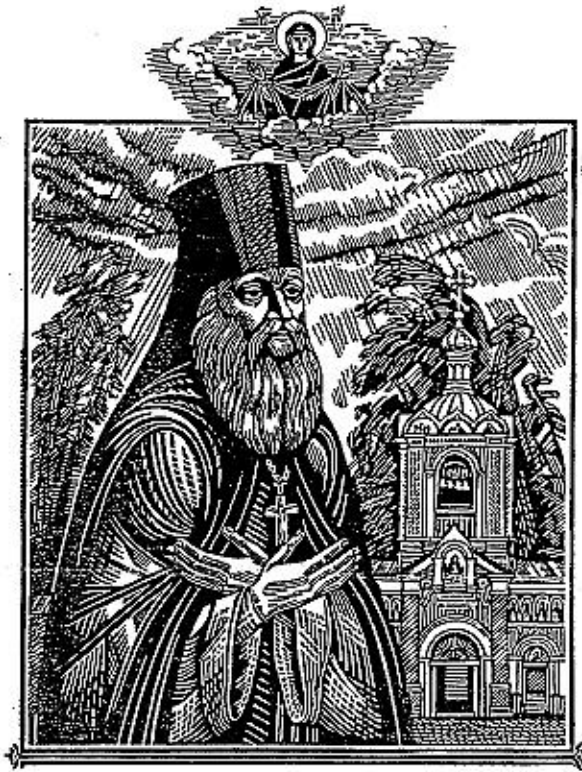


In general, every Orthodox Christian should have a Father Confessor. Ideally this should be the person's parish priest. If, for some worthy reason, a person desires to confess in the presence of another priest and to consider him as his or her Father Confessor, he or she should, out of respect and in an open and honest manner, discuss his or her reasons with his or her parish priest and seek his blessing. While I have never heard of providing written proof for confessing or receiving absolution from one's Father Confessor, it stands to reason that, if one's parish priest is aware of the circumstance, one would choose to maintain communication with his or her parish priest and inform him of the occasions on which he or she went to Confession.

With regard to whether or not the parish priest can refuse to give an individual Communion, it must be understood that the priest is the guardian of the Holy Mysteries which, as the Holy Fathers warn, can be to our condemnation as well as our salvation. Technically a priest does not "refuse" to give Communion to someone; it would be more correct to say that the priest must discern, recognize, and respond to any circumstances by which an individual has cut off himself or herself from the Eucharist or any other sacrament. In other words it is not the priest who "refuses" to offer the sacrament but, rather, the circumstance in which the person is involved which makes it impossible for the priest to offer the sacrament.

Concerning the frequency of the reception of Holy Communion and its relationship to the frequency of Confession, this is a matter which must be thoroughly discussed with one's parish priest and one's Father Confessor, should they be two separate persons. There is no "standard" here, just as there is no "standard" frequency that should be followed in tending to physical ailments and needs under the guidance and direction of one's family physician.

In every instance, it is always best to discuss such concerns with one's pastor and to follow his guidance, just as one would discuss one's physical health with one's physician and follow his or her advice and direction.



AN ILLUSTRIOUS EXAMPLE BY DEED AND WORD OF A SAINT WHO UNDERSTOOD THE SPIRITUAL MEANING OF SUFFERING.

MAY HIS EXAMPLE OF BEARING HIS INFIRMITY OF 30 YEARS BE A SOURCE OF STRENGTH AND CONSOLATION FOR OTHERS IN SICKNESS.

AFFLICTIONS COME TO SAINTS AND SINNERS ALIKE. LET OUR RESPONSE BE LIKE THAT OF SAINT ANTHONY'S.

FROM THE LIFE OF ST. ANTHONY OF OPTINA (+ 1865)

In 1836, on the day of Holy Pascha (the 29th of March), exactly at midnight when Fr. Anthony was hurrying to Matins on the forest path leading to the Monastery, he hit his right foot hard against a small oak stump. In spite of the acute pain, he forced himself to stand during the whole Paschal Matins. His legs, in pain due to standing every day in church for many years, already afflicted him. Now, from this injury and his efforts to stand afterwards, open sores developed. The doctors, eager to help, did not quite understand this sickness, and his legs were irritated by various compresses which caused severe inflammation, and later scurvy developed. No remedies were able to help them. For more than half a year the sick one was unable to leave his cell. Although there was some improvement, the disease remained incurable, and throughout the next thirty years it caused painful sufferings, which Fr. Anthony endured with amazing meekness. His state of mind was expressed in a letter to one of his relatives in Moscow, who became seriously ill at the same time:

"I have been consoling myself with the hope that I might have the pleasure of visiting you soon if I feel better. Yet, God disposes in different ways than we want. In the same way that your travels are only from one room to another, likewise, my trips are only from the stove-couch to the bench. But I am not as concerned about my own sickness as about your sufferings, since I know from the teachings of the Holy Fathers that every temptation or illness is sent to us by God as a cure for our infirm soul. For if our body suffers, God forgives our past and present sins and prevents us from sinning in the future. This is why we should wholeheartedly thank the Lord God Who is so merciful to us and turns everything to our benefit and permits us to be ill. Thus, we shouldn't grumble. This is the reason why I am trying, with the help of God, to endure my illness meekly. If my legs sometimes bother me, I endure it calmly. If my medication runs out, I don't let it disturb me. If I can't sit, I lie down. If my sides grow tired from lying on them, I get up without being annoyed. If something unpleasant happens to me, I try to bear it without becoming upset, because I myself have many times caused others pain, either knowingly or in ignorance. I eat any food served to me whether I like it or not; and for everything I thank God, especially for not depriving me of reading books and offering to Him my unworthy prayers. I have never had as much time for reading soul-profitting books as I have now in my prolonged illness, and therefore I wonder—how shall I thank my God for all that He has granted me!

"This is my state of mind during my sickness, and I have not concealed it from you. I don't know how it is with you. Maybe you carry your cross with more nobility of mind than I do, which would make me happy. When you in your grief are fainthearted from lack of patience, I am not surprised since it is part of our feeble nature to despond and grow faint under the burden of misfortunes. However, faintheartedness and lack of patience do not help in the least, but arouse greater depression. Because of all this, I ask you in the name of God to be as courageous as you can. Since we ourselves cannot acquire either patience, courage, or gratefulness—since these and other blessings do not come from people but are sent down to us by the Father of Lights—we have to lift our inner eyes up to Him Who dwells in Heaven and appeal to His goodness in this way: 'O Lord, Thou knowest what is profitable for me. I hope in Thee, O Lord, and entrust myself to Thy holy will. Deal with me as Thou wishest. If Thou wilt open to me the doors of Thy mercy, I shall be cured. Yet if it shall please Thee that I should further drink the bitter herbs of Thy judgments to drive off the perniciousness of sin, may it be blessed. Not my will but Thine be done! Only grant me Thy help in my grief, and be my refuge in all the tribulations which possess me. As Thou Thyself was tempted, so quickly grant me Thy help and steadfast patience with gratefulness in all my illnesses, misfortunes, afflictions, griefs, temptations, and needs of soul and body!' This is how the Hierarch of Christ, Demetrius [of Rostov] teaches us to pray in all sorrowful circumstances. And when you, in a similar manner, submit yourself to the will of God while being sick, I believe that the grace of God will hasten to visit you and grant peace to your soul and comfort to your heart, as well as relief to your body."

This is the way Fr. Anthony taught others to be patient. The spiritual power of his counsels shows that he gave them from his own experience and that he personally set the greatest example of patience in illness.

WORDS FOR SIN

There are many words which people use to describe their wrongdoing.
Here are some of them:

SIN — a long time ago the word simply meant missing the target. If someone were shooting and missed the target, then the word to say it was Sin. If we do wrong we are really missing the target that God has given us to hit. The target, of course, is to be good and reach our aim which is the eternal life in the Kingdom of God.

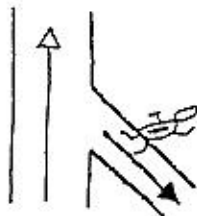


STAIN — is that which makes dirty something that is clean. Stains on our soul by our wrongdoing make our souls dirty so that they cannot shine anymore with the goodness of God.



FALLENNESS — means that our sins have brought us down from the high place where God wants us to be.

LOSTNESS — means that we are not at home with God. **ALIENATION** and **ESTRANGEMENT** mean the very same thing.



TRESPASS — to trespass means to go where we should not go and to do what we should not do. If we do something bad, we are trespassing. We are going where God told us not to go and doing what God told us not to do.



TRANSGRESSION — is almost the same as trespass. It means going beyond the limit, going against what is right by going over into what is wrong.



DEVIATION — means that we have lost our way and are not on the right road leading to the place where God wants us to go.

However many sins we do, God the Father is always there to forgive us.
This is why Jesus Christ has come, to forgive our sins and to allow us to hit the target again.

