

# SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org) Website: [www.ssppoc.org](http://www.ssppoc.org)

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

Diocese of NY-NJ: [www.nynjoca.org](http://www.nynjoca.org)

## BULLETIN OF MARCH 4, 2018

### SUNDAY/MARCH 4

#### 2<sup>nd</sup> Sunday of Great & Holy Fast

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

Coffee Hour; Food Basket Day

4:00p.m. Vespers at Holy Ghost, Manville

4:00p.m. Vespers at Holy Cross, Medford

### MONDAY/MARCH 5

7:00p.m. Vespers

### TUESDAY/MARCH 6

7:00p.m. Vespers; Confessions

### WEDNESDAY/MARCH 7

9:00a.m. Akathist to Passion; Confessions

6:30p.m. Pre-Sanctified Liturgy

### THURSDAY/MARCH 8

3:00p.m. Vespers; Confessions

7-8:30p.m. Study Class: *"How We Make A Confession of Sins"*

### FRIDAY/MARCH 9

7:00p.m. Vespers; Confessions

### SATURDAY/MARCH 10

#### Memorial Saturday

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

5:30p.m. Vigil; Confessions

### SUNDAY/MARCH 11

#### 3<sup>rd</sup> Sunday of Great & Holy Fast

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

Church School; Coffee Hr.; Ushers Meeting

4:00p.m. Vespers at St. Vladimir's, Trenton

#### ABOUT SAINT EPHREM'S PRAYER

The famous lenten prayer of Saint Ephrem the Syrian summarizes our entire struggle during the forty day fast – that of turning from vice to virtue, sin to holiness, and self-love to love of God and neighbor.

This powerful prayer is said every day of Great Lent, except on Saturdays and Sundays. It should be part of our morning and evening prayers, but may also be said at any other time throughout the day – especially in time of temptation.



#### THE PRAYER OF SAINT EPHREM

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 Thou me a sinner. (12 times, with as many bows, and then again the whole prayer from the beginning to end, and after that one great prostration)

Note: If one cannot make prostrations, then make bows, or simply the sign of the Cross.

### ***Offerings Week of March 4***

Relics Candle: in memory of Ivanna; for the parishioners of the parish;

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Michael, Justina, Anastasia, Rosalie & Ivanna; in memory of Gabriella, Foarea, Gheorghe, Alexandru, Sasinca and other family members; in memory of Mary Rosocha.

Flowers: for the health of Kyra Lewis (birthday).

### ***Synodicon: Memory Eternal!***

Mar. 04, 1935 Anna Klimovich  
Mar. 04, 1959 Sedor Dezko  
Mar. 05, 1981 Gregory Grentner  
Mar. 05, 1989 Joan Balogh  
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 Hantuk  
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

### ***Coffee Hour Schedule***

Coffee Hour Hosts prepare foods that are simple so you are not absent from the Divine Liturgy. It is only after Communion, that we should leave the church and attend to food preparations.

*No meat, dairy or fish*

Mar.4 Peterson, Bakaletz, Mattie, Erkman & Stone  
Mar.11 Kita, Nevitt, Keller, Kachek & Turri  
Mar.18 Inga, Eka, Marina & Nona

### ***Counters Schedule***

Mar. 4 Rebecca O. & Ekaterini M.  
Mar. 11 Ciprian C. & Jill P.  
Mar. 18 Irina Staina

### ***Ushers Schedule***

Mar. 4 Timothy S. & Peter B.  
Mar. 11 Jerome S. & Adrian M.  
Mar. 18 Dennis F. & Robert E.

### ***Names Day Greetings***

St. Daniel/Mar. 4: Daniel Torrisi  
Many Blessed Years!

### ***Readers Schedule***

Mar. 4 John Z. / Mar. 11 Austin K.

### ***Forth-Coming Calendar***

3<sup>rd</sup> Sunday of Great Lent: March 11<sup>th</sup>. Vespers at St. Vladmir's Church, Trenton (4:00p.m.)

4<sup>th</sup> Sunday of Great Lent: March 18<sup>th</sup>. The NJ South Deanery Vespers will be hosted by our parish (4:00p.m.).

5<sup>th</sup> Sunday of Great Lent: March 25<sup>th</sup>. St. Simon of Cyrene Mission, New Brunswick (4:00p.m.) Holy Trinity Church, Rahway (with Archbishop Michael 4:00p.m.)

### ***Pussy willows***

Please bring them to the lower hall.

### ***Fasting for the Evening Pre-Sanctified Liturgy***

Ideally, the Fast is observed for the entire day. The Holy Synod of Bishops allows for a relaxation for foods to be taken no later than the mid-day meal (as close to 12:00noon as possible).

### ***Boiled Wheat (Kolyva)***

Kolyva is sought for Saturday Morning Memorial Services (9:30a.m.) March 10 and 17.

### ***Installation of 2018 Parish Council***

This will take place at the Divine Liturgy on Sunday, March 11<sup>th</sup>, with the first Parish Council Meeting to take place on March 15<sup>th</sup>.

### ***Meeting of Ushers – Sun., March 11<sup>th</sup>***

During the Coffee Hour. Ushers please attend.

### ***Appreciation Is Expressed By Family***

The family of 6 that was in dire financial straits and greatly helped by our parishioners express their heartfelt thanks. The family is now stabilized. The Lord bless your kindness!

## SAINT GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

*From the Prologue of Ochrid by St. Nikolai Velimirovich*



Gregory's father was an eminent official at the court of Emperor Andronicus II Palaeologus. The gifted Gregory, completing his secular studies, did not want to enter the service of the imperial court, but withdrew to the Holy Mountain and was tonsured a monk. He lived a life of asceticism in the Monastery of Vatopedi and the Great Lavra. He led the struggle against the heretic Barlaam and finally defeated him. He was consecrated as Metropolitan of Thessalonica in the year 1347. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker. The Most-holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times. He governed the Church in Thessalonica for thirteen years, of which he spent one year in slavery under the Saracens in Asia. He entered peacefully into rest in the year 1360, and took up his habitation in the Kingdom of Christ. His relics repose in Thessalonica, where a beautiful church is dedicated to him.

### Reflection

St. Gregory Palamas learned much through heavenly revelations. After he had spent three years in stillness in a cell of the Great Lavra, it was necessary for him to go out among men and benefit them with his accumulated knowledge and experience. God revealed this necessity to him through an extraordinary vision: One day, as though in a light sleep, Gregory saw himself holding a vessel in his hand full to overflowing with milk. Gradually, the milk turned into wine which likewise spilled over the rim, and drenched his hands and garments. Then a radiant youth appeared and said: "Why would you not give others of this wonderful drink that you are wasting so carelessly, or are you not aware that this is the gift of God's grace?" To this Gregory replied: "But if there is no one in our time who feels the need for such a drink, to whom shall I give it?" Then the youth said: "Whether there are some or whether there are none thirsty for such a drink, you are obligated to fulfill your debt and not neglect the gift of God." Gregory interpreted the milk as the common knowledge (of the masses) of moral life and conduct, and the wine as dogmatic teaching.

The second time Gregory secluded himself in a monastery he was writing his Principles of Orthodoxy. On the eve of the Feast of St. Anthony the Great, the monks summoned him to the all-night vigil service, but he remained at his work in the cell while all the brethren went to church. St. Anthony suddenly appeared to him and said: "Perfect stillness is good, but sometimes it is necessary to be with the brethren." Convinced by this revelation, Gregory immediately went into church to the joy of all the monks.



### 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)

## Q: Why Does The Orthodox Church insist that a Godparent be Orthodox? Isn't this just close-minded and a man-made rule? - L.C. of Connecticut

So often, when we discuss teachings of the Church, at least those with which we may not agree, we are quick to dismiss them as man-made rules, outmoded ideas, etc. Yet to truly be part of the Church is to recognize that she and her teachings are inspired by the Holy Spirit, even though they obviously are delivered through persons.

We live at a time when too many—and we are exposed to their same conditioning—value pluralism above truth; individualism above community; rules, votes and arbitrary decisions above conciliation and love. How many persons simply want things their way in this world? How many of us can be sure that what we want, at any given moment, is right for us and everyone else?

The Church is not here to serve our whims, prejudices, opinions, etc., but to lead us to salvation through applying the teachings of Christ to our lives. Inspired by the Holy Spirit, the Church and her hierarchs are best at resisting trends and what might seem to make sense at a fleeting place in time.

When we come to Church we come conditioned as we noted above. It is good to stop at the door, and shed the baggage from the fallen world that drags us down, leads us into disharmony, causes us to hurt others, makes us indifferent, fills us with pride. All of these things keep us from God's love, peace and joy, prevent us from knowing Him. We need the Church, her worship, her teachings to progress.

You ask specifically about Baptism and the teaching of the Church regarding sponsors. Baptism is our life re-created in and through Christ. As a Sacrament it is not governed by the fallen world's rules, regulations, compromises

or schemes. The Church, that community of believers with whom God dwells, is not an earthly institution; and Orthodoxy is not a religion but a way of life and a way to God.

Contrary to a "western" view, the teachings of the Church are not rules that gain one admission and standing to some earthly institution, full of legalistic notions. The teachings lead to God, and we are free to accept them or reject them. If we open our hearts to this understanding, we will be quite willing to accept those teachings.

It is through Baptism and Chrismation that we come into this community, which we call Church. Infant Baptism, historically practiced, places responsibilities on the parents and sponsors, for it is they who must guide the infant, and then the growing child in the faith. Since formally only one Godparent (sponsor) is required, the Church in her mercy and love may allow a second or third sponsor to be a non-Orthodox Christian. (Although, some may hold that this is not proper and that all must be Orthodox.)

Whatever, at least one sponsor, or Godparent, in all situations must be Orthodox, and it is the Orthodox sponsor who makes all the responses and recites the Creed. It simply is impossible for a non-Orthodox to profess their belief in the faith, and to recite the Nicene Creed, which remains unchanged only in the Orthodox faith. For a non-Orthodox to do this, reduces the participation of a Godparent to a ritualistic act, devoid of truth and meaning.

In the excellent introduction written by Fr. Paul Lazor in the Baptism Service Book, the question is asked: How

can a non-Orthodox person confess the Creed of the Church to which he or she does not belong, or promise to sponsor someone into a Church of which he or she is not a member? The answer, of course as we have said, is they can't. To those who will respond that they know of someone years ago who was Baptized without an Orthodox sponsor, let me say that it is not for us to judge others, and not having witnessed such an occurrence to comment on it. I would note that any parent with children is familiar with such an "argument," as in: "Johnny's mother said he can do it, so why can't I?" As parents we don't base our decisions on such notions; nor does the Church; nor do we as Spiritual Fathers.

All of this is not to impugn the motives of the persons seeking to follow a different course. We are all aware of the many pressures, in this age of inter-faith families, to have a cousin or brother, or perhaps a friend, who is not Orthodox to participate. And, as was noted, in most instances this would be accommodated as long as one sponsor was Orthodox. Further, if finding someone Orthodox is a problem, any priest would be happy to arrange for an Orthodox sponsor for the newly Baptized and Chrismated. We have to understand though, that God, His Church, and Their teaching, cannot take a back seat to anything or anyone else. If this is kept in mind, then difficulties such as those that might arise over a sponsor, would be very few.

I hope this helps in the understanding of this teaching, and contributes to alleviating problems that many others besides you seem to have. ♦