

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MARCH 11, 2018

SUNDAY/MARCH 11

3rd 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 Church
in Trenton

MONDAY/MARCH 12

7:00p.m. Vespers

TUESDAY/MARCH 13

7:00p.m. Vespers; Confessions

WEDNESDAY/MARCH 14

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

THURSDAY/MARCH 15

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

FRIDAY/MARCH 16

7:00p.m. Vespers; Confessions

SATURDAY/MARCH 17

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

SUNDAY/MARCH 18

4th Sunday of Great & Holy Fast

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School; Teen Class; Coffee Hr.
4:00p.m. Deanery Vespers & Supper in
our church



“If anyone thirsts, let him come to Me and drink.”

John 7:37

Offerings Week of March 11

Relics Candle: intercessions of St. John of San Francisco; for the parishioners of the parish; in memory of Gabriela, Floarea, Gheorghe, Elena, Petre, Ilie and other family members.

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Michael, Justina, Anastasia, Rosalie & Ivanna; for health of Robert (birthday).

Wine: for Diaconissa Patricia (Names Day); for safe travel for Zachary.

Flowers: in memory of Charles Kachek.

Synodicon: Memory Eternal!

Mar. 11, 1961 Paraska Holowach

Mar. 11, 1972 Alex Smagley

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 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

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.11 Kita, Nevitt, Keller, Kachek & Turri

Mar.18 Inga, Eka, Marina & Nona

Mar. 25 *Fish Permitted*

Mar. 25 Sokol, Nasledysheva, Staina & Sarchisian

Counters Schedule

Mar. 11 Ciprian C. & Jill P.

Mar. 18 Irina Staina

Mar. 25 Larissa M. & Paulina N.

Ushers Schedule

Mar. 11 Jerome S. & Adrian M.

Mar. 18 Dennis F. & Robert E.

Mar. 25 Edward S. & Kahka K.

Names Day Greetings

St. Patrick/Mar. 17: Diaconissa Patricia Sokol

Many Blessed Years!

Readers Schedule

Mar. 11 Austin K. / Mar. 18 Ciprian C.

Forth-Coming Calendar

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

5th Sunday of Great Lent: March 25th. 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).

The Mysteries of Confession & Holy Communion

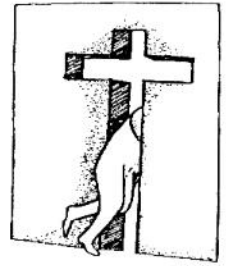
All the faithful should receive these two Mysteries in this Pre-lent/Lent Period (February-March months). This includes children of Confession age. Reminder that Confessions are not scheduled during Great & Holy Week (April 1-7) but is possible for College Students returning home. To receive Holy Communion on Palm Sunday (April 1st) and thereafter, you must have gone to Confession in either February or March.

General Clean-Up of Church

Will take place on Saturday, March 24th at 9:00a.m. Your assistance is appreciated.

HAVING COME TO THE MIDPOINT OF THE 40 DAY GREAT AND HOLY FAST... LET ME REFLECT...

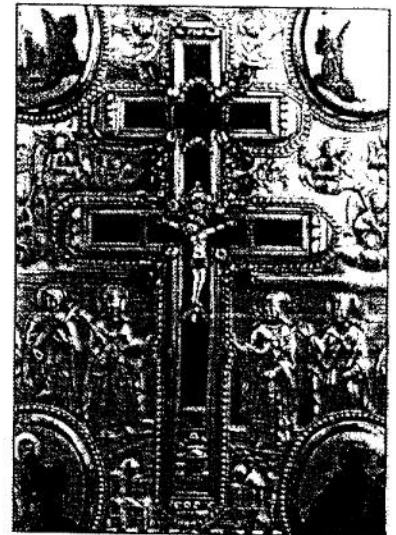
- ❖ Have I accepted Great Lent as a "gift" from God, with thanksgiving?
- ❖ Have I spent the last three weeks in a meaningfully different way?
- ❖ Have I participated in the lenten services that are held during the week, Monday through Friday?
- ❖ Have I used the lenten prayer of Saint Ephraim in my morning and evening prayers, and at other times throughout the day?
- ❖ In addition to the Holy Scriptures, what kind of spiritual reading have I done? Have I learned more about my Faith? Have I read spiritual works which can help me in my prayers, dealing with others, and spiritual faults and needs?
- ❖ Am I preparing myself to make a good, honest, and humble Confession? Do I really believe that I am confessing my sins to Jesus Christ? Am I aware that the Lord sees my inner heart and will know if I only recite my sins, instead of being truly sorrowful and deeply committed to avoid repeating them?
- ❖ In what ways will I struggle in the second part of Great Lent that I have so far left unattended?
- ❖ What price am I willing to pay in order to die and live in Christ? Am I willing to trade the earth for heaven? Am I willing to deny myself, take up my cross and follow Him to His heavenly Kingdom?



WHAT HAPPENED TO THE CROSS ITSELF?

St. Cyril, Bishop of Jerusalem, in a letter written around 350 AD to Emperor Constantius, the son of Constantine the Great, states that the true Cross was found in Jerusalem during the reign of Constantine. From the beginning of the fifth century, church writers and historians attribute the finding of the true Cross to St. Helena, the mother of St. Constantine. In his *Catecheses*, theological discourses which Cyril delivered in Jerusalem beginning in 347 AD, he frequently mentions the sacred Cross. St. Cyril briefly describes a tradition that was followed in Jerusalem on the morning of Holy Friday. The bishop, the clergy and the faithful would gather in the Chapel of the Cross which had been constructed by Constantine near Golgotha, and there they would venerate a large relic of the true Cross which was kept in a beautiful silver and gold reliquary.

St. Cyril is the first writer to comment on the fact that relics of the true Cross had been distributed all over the world. By the beginning of the fifth century, fragments of the true Cross were found in churches, monasteries and even in homes. In fact, St. John Chrysostom (d. 407) observed that many individuals in his day wore small gold reliquaries containing particles of the Cross around their necks. The expression "knock on wood" comes from the time Christians touched their reliquary crosses in times of trouble.



The largest fragment of the True Cross in existence – Mount Athos, Greece

ABOUT MAKING THE SIGN OF THE CROSS

1) The three fingers symbolize the three Persons of the Holy Trinity: Father, Son, and Holy Spirit.

2) The two fingers symbolize the two natures of Jesus Christ: divine and human.



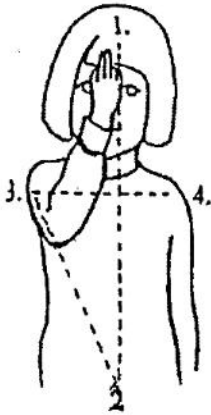
We make the Sign of the Cross on our 1) forehead, 2) waist, 3) right shoulder, and then 4) left shoulder, thereby offering our whole mind, heart, and strength in service to the Lord.



Using the Sign of the Cross Every Day

The sign of the Cross is a great way to sanctify or bring to God every part of your busy day — whether good or bad! Here are just a few times during the day when you might want to make the sign of the Cross:

The Sign of the Cross



1. In the name of the Father, — forehead
2. and the Son, — belly
3. and the Holy, — right shoulder
4. Spirit. — left shoulder
5. Amen. — as you pronounce this word, which means, "so be it," drop your hand, and bow your head.

- Before you get out of bed, to thank God for protecting you through the night.
- Before you prepare a meal for your family, to thank God for His bounty. (My grandmother, Mary, said a prayer and traced the sign of the Cross with the tip of her spoon whenever she opened a new sack of flour or sugar, opened a jar of jam or peanut butter, etc.)
- Before and after meals, to thank God for the bounty He provides.
- As you leave your home, to ask God to protect you on your journey and watch over your house or apartment while you are gone.
- When you pass an Orthodox church building or monastery, to ask God to preserve it and guide its leaders.
- As you bandage a "boo-boo" or take any kind of medicine, to ask that God will heal you both in body and spirit.
- Over any new piece of equipment, tool, book, art supply, or toy, to ask God to guide you in using it wisely in His service.
- Before, during and after any meeting or conversation you have — especially with someone you know to be "difficult" — that God will help you to approach them with Christian love and understanding.
- As you begin any project, and before and after working or studying, to ask God to guide your efforts.
- As you sign a contract, lease, or any other legal agreement — or even when you make a promise to someone — that God will protect and guide all involved.
- As you mail or fax an important letter, that God will see it quickly to its destination and allow the reader to understand/not misinterpret its contents.
- When you hear news of something wonderful (to thank God), or of something terrible (to ask for His mercy and protection).
- When you witness any accident — big or small — to thank God for his protection, and ask His help in "setting things to rights" and recovering from it.
- When you pass a cemetery, or are reminded of departed loved ones during the day, to ask God to forgive their sins and welcome them into His kingdom.
- As you come through the door at night, to thank God for His protection and bounty.
- Before reading the Bible, the writings of the Church Fathers, or the lives of the saints, to ask God for enlightenment.
- Over your bed, before you get into it at night, to ask God to protect you as you sleep. (Many Orthodox prayer books include special prayers to say when blessing your bed, too!)
- If you wake up in the middle of the night, after hearing a bump or screech, or having a bad dream. ✠ NTK



ON THE REMISSION OF SINS

by St. Mark of Ephesus (+1443)

It is generally acknowledged among the Orthodox that the remission of sins is at the same time a deliverance from punishment due to them. Remission is given in three forms and at different times:

- 1) During Baptism
- 2) After Baptism through conversion (Repentance) and sorrow and making up for sins by good works in the present life; and
- 3) After death, through prayers and good deeds and thanks to whatever else the Church does for the dead.

Thus, the first remission of sins is not at all bound up with labour; it is common to all and equal in honour, like the pouring out of light and beholding of the sun and the changes of the seasons of the year, for this is grace alone and of us is asked nothing else but faith.

But the second remission is painful, for one who "every night washes his bed, and with tears waters his couch" (Psalm 6:5), for whom even the traces of the blows of sin are painful, who goes weeping and with contrite face and emulates the conversion of the Ninevites and the humility of Manasses, upon which there was mercy.

The third remission is also painful, for it is bound up with repentance and a conscience that is contrite and suffers from insufficiency of good; however, it is not at all mixed with punishment, if it is a remission of sins: for remission and punishment can by no means exist together. Moreover, in the first and last remission of sins the grace of God has the larger part, with the cooperation of prayer, and very little is brought in by us. The middle remission, on the other hand, has little from grace, while the greater part is owing to our labour.

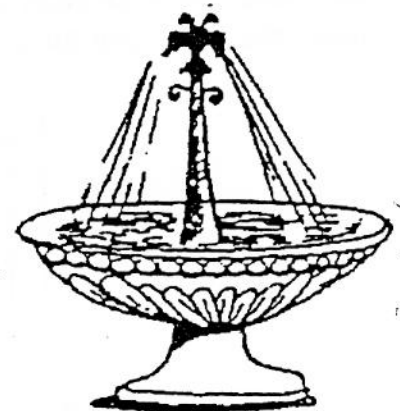
The first remission of sins (Baptism) is distinguished from the last by this; that the first remission is a remission of all sins in an equal degree, while the last is a remission only of those sins which are not mortal and over which a person repented in life.

Thus does the Church of God think, and when entreating for the departed the remission of sins and believing that it is granted them, it does not define as a law any kind of punishment with relation to them, knowing that the Divine goodness in such matters conquers the idea of justice.

THE THEOLOGY OF THE 6TH, 7TH, AND 8TH DAYS

by St. Gregory Dialogist (+461)

Christ suffered on Friday, rested in the tomb on Saturday, and rose from the dead on Sunday. For us, the present life is Friday, the time when we suffer distress and pain; but on Saturday we are, as it were, at rest in the grave because after death we find rest for our soul; and on Sunday, the eighth day, we rise from that condition with the body and rejoice in the glory of soul and body. So pain is ours on the 6th day, rest on the 7th and glory on the 8th.



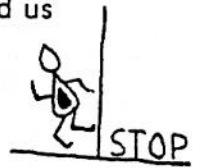
WORDS FOR SIN

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.



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.

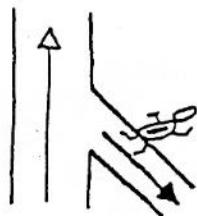


STAIN — is that which makes dirty something that is clean. Stains on our soul by our wrongdoing make our souls dirty so that they cannot shine anymore with the goodness of God.



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.



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.

