

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MARCH 18, 2018

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 in Manville

There Is Nothing Hidden Which Will Not Be Revealed



MONDAY/MARCH 19

7:00p.m. Vespers

TUESDAY/MARCH 20

7:00p.m. Vespers; Confessions

WEDNESDAY/MARCH 21

9:30a.m. Akathist to Passion; Confessions
7:00p.m. Canon of St. Andrew of Crete

THURSDAY/MARCH 22

6:30p.m. Pre-Sanctified Liturgy

FRIDAY/MARCH 23

7:00p.m. Compline & Akathist; Confessions

LAUDATION SATURDAY/MARCH 24

9:00a.m. General Church Clean-Up
3:00p.m. Confessions
5:30p.m. Vigil; Confessions

SUNDAY/MARCH 25

5th Sunday of Great & Holy Fast Annunciation of the Theotokos

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Manville Food Pantry Basket; Coffee Hr.
4:00p.m. Vespers at St. Simon of Cyrene Mission
in New Brunswick & 4:00p.m. Vespers at Holy
Trinity Church (with Abp. Michael) in Rahway

A certain brother asked Abba Sisoës to counsel him for he continued to fall into the same sin. The elder said that when you fall get up again. The brother said he did, but he would fall yet again. The elder said then get up again and again. "For how long father?", the brother asked. "To the end of your life", he answered. For wherever it is that a man is found at the last moment, there he will be judged and proceed either to punishment or reward.

Offerings Week of March 18

Relics Candle: in memory of Infant 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 Gabriela, Floarea, Gheorghe, Alexandru, Sasinca, and other family members; for the health of Nikolai (Names Day).

Wine: in honor of St. Edward; for the health of Mark Kulick (birthday).

Synodicon: Memory Eternal!

Mar. 18, 1952 John Hriorchuk
Mar. 18, 1981 Metropolitan Ireney
Mar. 19, 2004 Anna Lesneski
Mar. 20, 2000 Theodore Adamchak
Mar. 20, 2015 Sophie Olszyk
Mar. 21, 1991 Eugenia Kozlov
Mar. 23, 1925 Peter Chabra
Mar. 23, 1975 Anna Yalsh
Mar. 24, 1959 Alexander Gromack
Mar. 24, 1970 Julia Zorzi
Mar. 24, 1974 Xenia Poletelo
Mar. 25, 1954 John Holovach
Mar. 25, 1984 Stephen Szwahla

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. 18 Inga, Eka, Marina & Nona
Mar. 25 *Fish Permitted*
Mar. 25 Sokol, Nasledysheva, Staina & Sarchisian
Apr. 01 *Fish Permitted*
Apr. 01 Chirnoaga, Moldoveanu, Vajda & Sue

Counters Schedule

Mar. 18 Irina S. & Lisa K.
Mar. 25 Larissa M. & Paulina N.
Apr. 01 Rebecca O. & Ekaterina M.

Ushers Schedule

Mar. 18 Dennis F. & Robert E.
Mar. 25 Edward S. & Kahka K.
Apr. 01 Timothy S. & Peter B.

Readers Schedule

Mar. 18 Ciprian C. / Mar. 25 Daniel T.

Pussy willows

Please bring them to the lower hall.

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.

February Local Charity Donation

A total of \$800 was sent to "Great Expectations," as part of the "Souper Bowl of Caring." The Lord bless your offerings!

Manville Food Pantry Basket

The Food Collection will take place on March 25th (not April 1st). Please bring your staple food items. Especially sought are canned meats.

New Church Flooring Donations (3/11)

Eight Offerings of \$500, \$1,000, \$300, \$700, \$1,000, \$3,000, \$500 and \$50. The Lord bless your offerings!

OCMC Mission Boxes

Please return to church no later than Palm Sunday, April 1st.

Summer Camps Registrations Underway

St. Andrew's Camp and St. Tikhon's Camp. Now is the time to register. A great opportunity for our children to bond with other Orthodox children.

THE FAITH OF THE SAINTS

A CATECHISM

By Bishop Nikolai Velimirovic

4. THE MYSTERY OF HOLY REPENTANCE (OR CONFESSION)

Q. What is Holy Repentance?

A. It is a Mystery through which our sins, when confessed, are forgiven and our reconciliation with God is restored.

Q. Which sins are forgiven in the Mystery of Repentance and which are not?

A. All our sins which we commit after our baptism and which we confess to a priest and for which we repent are forgiven. The original sin, how-ever, cannot be forgiven by mere repentance without baptism. Also some mortal sins cannot be forgiven "either in this world or in the world to come", according to Christ's own saying (Matt.12:31).

Q. What are the requisites for this Mystery?

A. The confession of sins is before a priest, after which the priest reads prayers and grants, through the Holy Trinity, remission and absolution to the repentant person.

Q. How do we know that sins are forgiven to a penitent person?

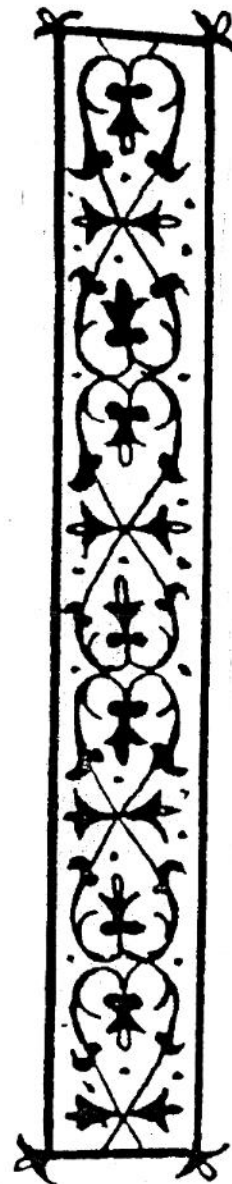
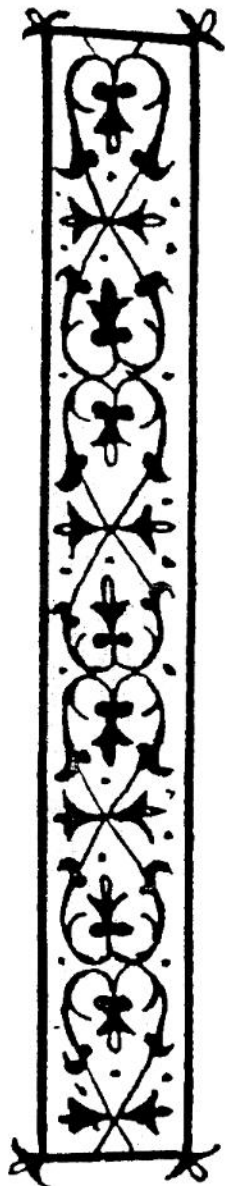
A. From the Holy Scriptures and from Holy Tradition. Christ forgave sins to the penitent, and the apostles did the same. From Tradition we know many instances of sinners who repented of their sins, corrected their life, and became saints.

Q. Who gave authority to bishops and priests to forgive sins?

A. The Lord Christ Himself who said to His apostles: "Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained" (John 20:23).

Q. When an offender is forgiven by the person offended, is it necessary that he still should go to the priest for confession?

A. It is recommended. For every sin which we commit against men we are committing against God also. For there is no sin which does not hurt God. Therefore, we ought to go to God's priests for confession and forgiveness.



Q. With what disposition of soul should we go to the priest for penitence?

A. With sincere repentance and with a contrite heart; also with heartfelt forgiving of those who trespassed against us, and with willingness to obey the priest concerning the penance (*epy-timiya*) imposed.

Q. What penance may the priest impose upon us?

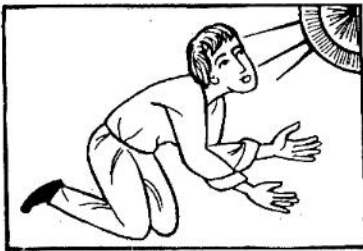
A. Penance varies according to the gravity of our sins, as for instance: to fast, to pray, to make retribution for damages done to somebody, to give alms, and even to abstain from Holy Communion for a certain period.

Q. How often shall we go to confession?

A. The oftener the better. It is indispensable before going to Holy Communion; and it is urgently needed in sickness for we do not know the time of our death. Therefore we ought to be ready, quite ready, to join God's family in heaven, as repentant, forgiven and blessed children of God.

Repentance is *not* –

- **Gloomy** - "For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death" (2 Corinthians 7:10). "Worldly grief" looks backwards at missed opportunities and sees no hope. "Godly grief" looks forward to the forgiveness and love of God. "*Repentance is the daughter of hope and the renunciation of despair*" (St John Climacus).
- **Simply the "first" step of the Christian life** – Turning away from a life of sin and turning toward God is **initial repentance**. Ongoing repentance is a continuing process: "the rest of our life spent in peace and repentance." We are not people who *have been* converted, who *have* repented. We are people who *are being* converted, who *are* repenting.



"Repentance, rather, provides the abiding and formative structure of the whole life in Christ."

Repentance is–

- **Realizing That Our Way Is Far from God's Way** – Ongoing repentance means that we grow to see how much our thoughts, actions, and values are the product of a broken world and far from God.

Abba Dioscorus was once found weeping by a younger monk. When asked why he did so, Dioscorus replied, "I am weeping for my sins." The young monk knew Dioscorus had led a valiant and holy life for many years, and said, "My father, you do not have any such sins." Dioscorus told him, "Truly, my child, if I were allowed to see my sins, three or four men would not be enough to weep for them" (Sayings of the Desert Fathers).

- **Continually Redirecting Our Way of Life** – Despite this sense of separation, there is a gentle but intense joy, because "*The kingdom of God is in your midst!*" Ongoing repentance means that we come to reject the indifference to God typical of modern life. It means that we strive to live each moment conscious that the Holy Spirit "*is everywhere present and fills all things.*" It means that we change from *seeking self gratification*, our natural human tendency, to *seeking after God*.
- **Showing Forth the "Fruits of Repentance"** (Matthew 3:8) – Our lives show more focus on the things of God. We become more committed to following the Christian Path every day. We see the presence of God in the people and circumstances of our lives which we have missed before.

ST. PAISIOS OF ATHOS (+1994)

ON CONFRONTING DIFFICULT CHURCH ISSUES

- Elder, what is the right way to confront difficult ecclesiastical issues?

- We must avoid extremes; extreme solutions will never solve a problem. In the old days, the grocer would add little by little with the scoop on the scale until he got the exact weight and the scales were balanced. In other words, he did not add or remove large amounts abruptly. Extreme positions always cause suffering for our Mother the Church, as well as for those who hold those positions, because an extreme stance has a way of nailing people into place.

IGNORANT ZEAL VS. ARROGANCE

It's like having a possessed person, full of spiritual insolence (and contempt for everything), pulling on one end, and a narrow-minded fool, zealous in his ignorance, pulling on the other. This is the confrontation, in other words, between a foolish zealot and a man steeped in spiritual arrogance. The two bicker and strike at each other, never agreeing, because what is missing from both is divine Grace. And the worst that can happen, God forbid, is that there will be no end to their bickering: each side will keep on striking the other, back and forth, without end. But those who can take the two sides, bend them and bring them together – help them come to an agreement – will be crowned by Christ with two unfading crowns.

We must be careful not to create problems in the Church, or to magnify the small indiscretions that take place here and there, because this only makes things worse and gives pleasure to the devil. The person who gets overly upset and angry at the sight of a minor mistake and rushes head on, supposedly to put things in order, resembles the foolish sacristan who sees a candle dripping during worship and rushes head on to put it out, knocking over people and candle stands in his way and causing an even greater disorder.

Unfortunately, we have so many people keen on disturbing our Mother the Church these days! The educated among them have grasped dogma with their minds only, rather than with the spirit of the Holy Fathers. The uneducated have grasped the dogmas with their teeth, which is why you hear a lot of grinding when they discuss ecclesiastical matters. As a result, they both cause greater harm to the Church than the enemies of our Orthodox Faith.

It is good if a river's current is not strong, because strong currents sweep away logs, rocks, even people. But a slow, shallow river is not good either; it's a breeding ground for mosquitoes.

CRITICISM STARTS WITH US

Then there are those who spend their time criticizing each other instead of working for the common good. Instead of keeping watch over themselves, they look for mistakes in others. They are on the lookout for what others say or write, just to strike mercilessly at them. However, these same merciless people claim that if they were to speak or write about the same exact topic, they, of course, would have used a great many references from Sacred Scripture and the Fathers to support their work. These people cause great harm because on the one hand, they do injustice to their brothers and sisters, and on the other hand, they undermine them before the faithful. In fact many times they sow unbelief in weak souls because they scandalize them. Those who justify their malice on their supposed rightful inspection of others instead of themselves, or by publishing ecclesiastical issues – even matters too sensitive to [publicly] discuss – on the pretext of "tell it to the Church" (Mt. 18:17), should begin first with their own "little church" – their own family or their own Brotherhood. If that appears to be in good order, then they go ahead and ridicule the Mother Church. Good children, I believe, never make accusations against their mother.

THE NECESSITY OF EVERY PERSON

Everyone is necessary in the Church. Everyone offers their services to her, no matter what their character is, mild or strict. The Body of the Church is like the human body. Just as we need both sweet and sour foods, even bitter herbs, because each food has something to contribute in vitamins and other nutrients, so too, for the Body of the Church every one of us is indispensable. Each person complements the character of the other, and all of us are obliged to tolerate not only the spiritual temperament of others, but also their human weaknesses.

Now unfortunately, there are those who have irrational expectations from other people. They expect everyone to have the same spiritual temperament as their own; and if others do not coincide with their personalities, if they are a bit more lenient or more severe, they immediately conclude that they are not spiritual people.



PRAYERS OF SAINT PHILARET OF MOSCOW



For the Coming of the New Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Thy holy will. In every hour of the day reveal Thy will to me. Bless my dealings with all who surround me. Teach me to treat all that come to me throughout the day with peace of soul, and with firm conviction that Thy will governs all. In all my deeds and words guide my thoughts and feelings. In unforeseen events let me not forget that all are sent by Thee. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray Thou Thyself in me. Amen.

For the Acceptance of God's Will

O Lord, I know not what to ask of Thee. Thou alone knowest what are my true needs. Thou lovest me more than I myself know how to love. Help me to see my real needs which are concealed from me. I dare not ask for either a cross or blessed consolation. I only desire whatever Thou dost choose to send me. My heart is open to Thee. Visit and help me, for Thy great mercy's sake. Chastise me and help me, cast me down and raise me up. I worship in silence Thy holy will and Thine inscrutable ways. I offer myself as a sacrifice to Thee. I put all my trust in Thee. I have no other desire than to fulfill Thy will. Teach me how to pray. Pray Thou Thyself in me. Amen.

Prayer to the Lord Jesus Crucified

Lord Jesus Christ, Son of the Living God, Creator of Heaven and earth, Saviour of the world, behold I who am unworthy and of all men most sinful humbly bow the knee of my heart before the glory of Thy majesty and praise Thy Cross and Passion, and offer thanksgiving to Thee, the King and God of all, that Thou wast pleased to bear as man all labors and hardships, all temptations and tortures, that Thou mightest be our Fellow-sufferer and Helper, and a Saviour to all of us in all our sorrows, needs, and sufferings. I know, O all-powerful Lord, that all these things were not necessary for Thee, but for us men and for our salvation Thou didst endure Thy Cross and Passion that Thou mightest redeem us from all cruel bondage to the enemy. What, then, shall I give in return to Thee, O Lover of mankind, for all that Thou hast suffered for me, a sinner? I cannot say, for soul and body and all blessings come from Thee, and all that I have is Thine, and I am Thine. Yet I know that love is repaid only by love. Teach me, then, to love and praise Thee. Trusting solely in Thine infinite compassion and mercy, O Lord, I praise Thine unspeakable patience, I magnify Thine unutterable exhaustion, I glorify Thy boundless mercy, I adore Thy purest Passion, and most lovingly kissing Thy wounds, I cry: Have mercy on me a sinner, and cause that Thy holy Cross may not be fruitless in me, that I may participate here with faith in Thy sufferings and be vouchsafed to behold also the glory of Thy Kingdom in Heaven. Amen.

Saint Seraphim of Sarov was accused of stealing logs to help nuns build a mill. Three monks even harassed the sisters at their hut looking for evidence. One day Seraphim decided to speak with those accusing him. He marked a great pine tree with the sign of the cross and said that his dealings with the monastic community came from the Lord and his most holy Mother of God. As proof, he said they were going to ask the tree to fall towards the monastery. The next morning, after a night of prayer, the tree lay uprooted just as Father Seraphim had asked of it.

The late Father Tychon would say that the prayer "Lord Jesus Christ have mercy on us." is worth one hundred drachmas. But saying "Glory to God" is worth one thousand. Because people say the Jesus prayer when they need something, it is better to glorify God in the middle of suffering.

An elder of Mt. Athos tells us that all people are divided into only two categories. The first group is like the fly who only knows where to find garbage, toilets, and dirt and does not even know what a rose looks like. These people only look for the bad in life, ignoring the good. The second group is like the bee who only finds flowers, sweets, honey, and sugar. It only knows the good things in life and is ignorant of all evil. These are the positive thinkers. People in the first category try to expose evil; people in the second try to cover up evil to protect their fellow men. Also, he said that a single positive thought equals a vigil on Mt. Athos.