

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 17, 2019

**2019 Blessing of Homes Season: January 7th thru February 28th
By Appointment**

SUNDAY/FEBRUARY 17

Publican & Pharisee Sunday

Beginning of Lenten Triodion Season

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

WEDNESDAY & FRIDAY

FEBRUARY 20 & 22

Fast Free Days

WEDNESDAY/FEBRUARY 20

6:30p.m. Compline

7-8:30p.m. Study Class: *Holy Confession:
Why, When & How*

SATURDAY/FEBRUARY 23

9:30a.m. Akathist to our Lord; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/FEBRUARY 24

Sunday of the Prodigal Son

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

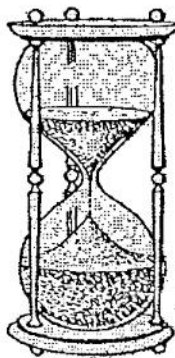
Coffee Hour

Question & Answer Period

ON TIME AND ETERNITY

By St. Tikhon of Zadonsk

"We see the water of a river flowing uninter-
ruptedly and passing away, and all that floats
on its surface, rubbish or beams of trees, all pass
by. Christian! So does our life. . . I was an infant,
and that time has gone. I was an adolescent,
and that too has passed. I was
a young man, and that too is
far behind me. The strong and
mature man that I was is no
more. My hair turns white, I
succumb to age, but that too
passes; I approach the end and
will go the way of all flesh. I
was born in order to die. I die
that I may live. Remember me,
O Lord, in Thy Kingdom!"



Orthodox World Wide = 4% of Total Population
Orthodox in USA = 0.5 % of Total Population

Offerings Week of February 17

Relics candle: in memory of Ivanna; in memory of Michael, Justina, Rosalie, Anastasia and Ivanna; for the health of Mark; in memory of Nicholas, Eleanore, Jerome, John, & Ann Marie.

Olive Oil: for the health of June; for the health of Mark and in thanksgiving to the Holy Theotokos; in memory of Sarchisian and Bocai families.

Wine: for the health of Zachary (birthday) and for safe travel; in memory of Evdokia; in memory of Bukhati, Katushka and Vasil.

Flowers: in honor of the Theotokos, our Great Protectress.

Parish Synodicon: Memory Eternal!

Mar. 16th 40th Day (+) Walter Romanofsky

Feb. 18, 1952 Gregory Holovach

Feb. 18, 1963 Magdalena Padla

Feb. 18, 1993 Josephine Fedchin

Feb. 19, 1963 Gregory Klimchuk

Feb. 20, 1918 Jacob Shevchuk

Feb. 20, 1920 Anna Sabat

Feb. 20, 1963 Theodosia Zuboff

Feb. 20, 1981 Anna Lisowski

Feb. 21, 1939 John Cherkan

Feb. 21, 1963 Steven Piscadlo

Feb. 21, 1976 Anna Sharshon

Feb. 21, 2011 Ludmila Tjaden

Feb. 22, 1931 Stephen Blisak

Feb. 22, 1931 Olga Yaskovsky

Feb. 22, 1977 Stella Honochar

Feb. 22, 1989 Gertrude Huzinec

Feb. 22, 2011 Michael Warin

Feb. 23, 1942 Louis Potapchuk

Feb. 23, 1946 Joseph Wilhousky Sr.

Coffee Hour Schedule

Feb. 17 Chirnoaga, Moldoveanu, Vajda
& Sue

Feb. 24 Peterson, Bakaletz, Mattei
Erkman & Stone

Counters Schedule

Feb. 17 Irina S. & Lisa K.

Feb. 24 Larissa M. & Paulina N.

Ushers Schedule

Feb. 17 Dennis F. & Robert E.

Feb. 24 Edward S. & Khaka K.

Readers Schedule

Feb. 17 Cameron P. / Feb. 24 Daniel T.

Scrip Fund-Raising Program

Is on-going. Speak with Pam Stone for cards: gas stations, restaurants, super-markets, department stores, etc. Lots of choices, such as *Weis, Starbucks, Dunkin Donuts, Bed, Bath & Beyond, Shop Rite, Wawa, QuickChek, Walmart, Chipotle, Shutterfly, etc. etc.* Great for your own usage, or as gift cards.

Check On-Line Calendar on website

Mar. 01-03 Diocese Altar Servers Retreat

Mar. 02/Sat. Memorial Saturday for Departed

Mar. 03/Sun. Meat-Fare Sunday: last day for meats until Pascha, April 28

Mar. 03/Sun. Food Basket Day

Mar. 10/Sun. Cheese-fare Sunday: last day for dairy products until Pascha, April 28

Mar. 10/Sun. Forgiveness Vespers 12:30p.m.-
First Lenten Service

Mar. 11/Mon. Great Lent Begins

Mar. 17/Sun. Installation of New Parish Council

Mar. 21/Thurs. Parish Council Meeting

Mar. 22-24 Diocese Lenten Teen Retreat

Mar. 25/Mon. Annunciation to Theotokos
(One of "12 Great Feasts")

Apr. 21/Sun. Palm Sunday (One of "12 Great Feasts")

Apr. 21/Sun. Western Easter

Apr. 22/Mon. Great & Holy Week Begins

Apr. 28/Sun. Holy Pascha (Orthodox Easter)

June 1&2/Sat. & Sun. Archbishop Michael Visitation

Inclement Weather Changes to Calendar

If it is necessary to cancel or change something on the parish schedule, this will be indicated through 1) the Parish E-Mail; 2) Friends of Ss. Peter & Paul Orthodox Church Face Book; 3) and on the Parish Website – www.ssppoc.org.

Holy Water Available All Year

The large Fount stored in the coatroom has blessed water for your usage all year. Bring a vessel and take the waters home.

Holy Fire From Jerusalem

The Holy Fire that came from the Tomb of the Lord in Jerusalem on Holy Pascha 2017, was brought to the USA for the first time ever. Our parish was blessed to have received this flame and we have been able to keep the fire going – even with all the floor work last year! You may always ask for this Holy Fire to burn in your home; brining paschal joy, peace, grace and light.

Kolya: Boiled Wheat Is Sought For

Memorial Saturdays: Mar. 02, 09, 23 & 30

9:30a.m. Memorial Service

St. Theodore Saturday: Mar. 16 for service

At Pre-sanctified Liturgy, Friday, Mar. 15, 6:30p.m.

Please subscribe in advance to one of the dates. Let Fr. James or Katherine Mantzafos aware.

Cemetery Grave Sales for Parishioners

On June 1st, the cost of purchasing a grave will rise to \$1,500. Presently, you may purchase a grave at \$1,200. See Father James.

Our 2019 Annual Meeting Last Sunday

Appreciation is expressed to all who took the time to participate in this gathering. The attendance was very good and we did not exceed the hour limitation. Copies of Reports are on the table in the church behind the last pew.

Kinds of Folks That Come to Church

Seasonal: Easter, Christmas, Special Occasions, generally they don't know anyone by name.

Special Needs: Baptism, Marriage, Funeral, once the need is met, they disappear.

In and Out: attend church services mostly irregularly, but make no commitments to be registered members and part of community.

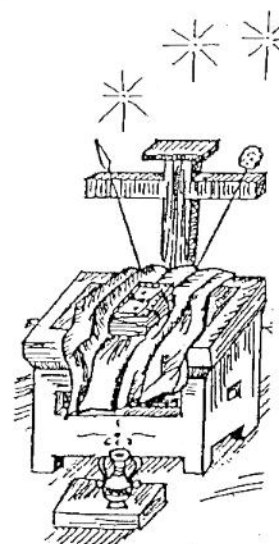
Visitors: Always to be warmly welcomed.

Parishioners: Have a bond of fellowship, sense of building up the community, know and love each other. Offer time, talent and treasure to the Church.

BEING CLOSE TO GOD BY GOING TO CHURCH – WHY DO WE STRESS CHURCH ATTENDANCE?

By Hieromonk John (Anderson)

The Church is literally the Body of Christ. This means that corporately, not individually, we are Christ Himself still incarnate in the world doing His work. If a person desires with their whole heart one can unite to Christ and become a member of His Body. Ideally, this is motivated by a simple desire to know God and to be where He is. Out of this love for God comes the desire to follow his commands and to worship Him. However, this happens in a context which is not our own.



Orthodoxy maintains the ancient Jewish belief that God is manifest in the temple. We believe that the



same glorious presence of God, the Shekinah Glory, that dwelt on the Ark of the Covenant now resides on each altar in every Orthodoxy Temple. "God is with us, understand all ye nations." Isaiah 8:10, as the hymn from Great Compline says. If we truly understood what this means –

that the God "who is a consuming fire" is literally present in the Church -- we would strive to worship before Him frequently.

Church attendance is not merely about obligation, guilt, or nostalgia. It is about being where the beloved is and worshipping Him simply because we love Him. It is about being the Body of Christ in oneness. By going to Church we learn to lay aside ego, we learn to love, we learn to live, and we learn how to be truly human. Christ Himself told us to make God the absolute center of our lives and to make all else secondary. Eternal life begins at the altar where we remain in His Presence without distractions, "For where your treasure is, there will your heart be also." Matt 6:21.

Fasting: Practical Advice for Beginners

Source: Orthodox Life (Russian) <<https://pravlife.org/ru/content/post-prakticheskie-sovety-dlya-novichkov>>

Great Lent is approaching and here are a few tips for those who have decided to keep the fast for the first time.

ARCHIMANDRITE MARKELL (PAVUK) <http://www.pravmir.com/author/user_1528569034/> | 11 FEBRUARY 2019

Archimandrite Markell (Pavuk) recommends people, who have decided to keep fast for the first time, to limit themselves gradually, but not only in food.

Such people should start small when fasting. First, one needs to fast (not to partake of meat and milk) at least on Friday. Then fast one more day: on Wednesday. During Great Lent one needs to complicate fasting further: to fast during the first and last weeks before Pascha. Thus, fasting will gradually turn into a habit. The soul itself will long for fasting for the sake of attainment of peace, love, and mercy.

Besides keeping oneself from non-Lenten food, one needs to drastically limit oneself in watching entertaining TV shows, listening to modern rock and pop music that relaxes and nurtures human arrogance and aggressiveness.

At the beginning of the day one should definitely read morning prayers, at the end of the day – evening prayers (prayer books are sold at each Orthodox church for a fairly reasonable price). Fasting and praying are like two wings that cannot be separated by no means, for a person will not be able to fly anywhere having just one wing. A person, who fasts without prayer, without reconciliation with their neighbors, can greatly harm their health.

It is essential to attend the house of God every Sunday and to confess one's sins and to receive Holy Communion at least once a month. Every time the church holds some sort of meeting of "General staff for the salvation of the soul", at which attentive people are given important instructions and benevolent force for implementing these instructions.

There is another very important rule that God Himself gives to those, who fast, "When you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly" (Matthew 6:16-18).

Thus, fasting is primarily a means to curb our proud and selfish self. Secondly, fasting is a means of attaining the unfeigned love for God and neighbors. The one, who rejects to fast afraid for one's health and at the same time pointing at others, who do not fast, apparently prosperous and happy people, thereby shows one's spiritual insensibility and ill health, indifference and ego. They will never be able to find peace in their souls and truly love other people, even if they resort to the services of best psychologists. With a judicious measure and with advice from an experienced priest only fasting brings peace, tranquility to the soul and sacrificial love for God and others.



SUNDAY OF THE PUBLICAN AND THE PHARISEE THE BEGINNING OF THE LENTEN TRIODION

From OCA.org

The Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee. At Vespers the night before, the TRIODION (the liturgical book used in the services of Great Lent) begins.

Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion: he prayed, fasted, and contributed money to the Temple. These are very good things, and should be imitated by anyone who loves God. We who may not fulfill these requirements as well as the Pharisee did should not feel entitled to criticize him for being faithful. His sin was in looking down on the Publican and feeling justified because of his external religious observances.

The second man was a Publican, a tax-collector who was despised by the people. He, however, displayed humility, and this humility justified him before God (Luke 18:14).

The lesson is that we possess neither the Pharisee's religious piety, nor the Publican's repentance, through which we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, asking Him to be merciful to us, deliver us from sin, and to lead us on the path of salvation.



HOW CHRISTIANS SHOULD USE THEIR FREE TIME IN TERMS OF MODERN WORLD

From blog.obitel-minsk.com

Most probably the inventors of the internet, which modestly started as a small information sharing network, did not hope, even in their wildest dreams, that in less than 50 years their invention will evolve into what is today the greatest information exchange that ever existed. The library of Alexandria? Child's play! Think about all that goes through the internet today: websites, e-mail, news, TV, social networks, entertainment, financials, do-it-yourself, phone calls, video calls, encyclopedias, e-books, maps and we're just scratching the surface. All you want is there waiting to be found at the literal touch of a finger. Nobody asks anyone anything before they "google" the information.

With an internet connection at hand one feels like a kid in a toy store, always ready to engage and discover. You wake up in the morning and the first thing you do is check your phone. Did I miss anything while I was asleep? How is the stock market doing? Any emergencies at work? How are my friends on Facebook, any silly selfies? Did anyone like my Instagram? How many likes did I get? We walk like zombies with our eyes glued to our smartphones even before we had the chance to get a cup of coffees. And who invented the rule that you can't text and drive? Was it not enough that you can't drink and drive? Lucky enough there are the red lights, where everyone checks what happened in the last three minutes from the previous red light. You don't believe me? Look around next time you're at a red light, that is if you're not on your phone.

This avalanche of information about everything and anything has turned all of us into information junkies.

We constantly check our phones waiting for the next piece of news or conversation to pop out. We live and breathe information. There is only one downside to this addiction, we start having less and less time. Paradoxically, when we can find anything quicker than ever, we end up having less time than ever. Work doesn't get finished, conversations, unless virtual, are on the brink of extinction, human interactions are a bare because they take you away from the urge to know everything right now!

Where does this knowledge lead us to? One may say that if we search for the right information it is a good thing. Say one is interested in God; using just a smartphone one can find all the translations of the Bible ever imagined, all the writings of the Fathers, one can ask for spiritual advice online or even virtually attend a streamed Sunday service. Many times however we remain at the level of the search. Mesmerized of the information about the faith we don't have time anymore to actually live the faith. With so many virtual prayers books available we find no time to pray.

Having knowledge about God however does not mean one knows God. God is not in the information about Him. To know God is to be with Him, to experience the unmediated communion with Him. Knowledge is good only if it leads to action, knowledge without action is useless or even plain dangerous. Adam and Eve knew that they would die if they ate from the tree, yet they got tempted with the promise of even more knowledge. They knew enough to keep them in communion with God, to live forever in bliss without lacking anything, yet they

wanted more and in that temptation they lost paradise. Sometimes knowing more, especially before time, can lead us astray from practicing what we already do know. Our Christian forefathers have survived the Turks and the communists and everything else that stood against them not because they knew everything about God and their faith, but because they took the time to apply what they already knew in every moment of their lives.

We should not understand all this as a rebellion against knowledge and an invitation to obscurantism, but as a warning against the mirage of "knowing it all" that can be all consuming. Taking time for personal prayer, to physically be in church, to visit a friend in the hospital, to feed the hungry where they live, will help us more in discovering God than accessing raw information about Him. Knowing the Scriptures and the theology is fine, but God is not a theoretical Being, He is a real Trinity of Divine Persons that interact with

each other and with us. From this interaction we learn Who He is and who we are; by doing, by loving, by being together, now and into eternity.

A story from the monks of Egypt speaks about three brothers that were occasionally visiting an elder. Two of them always took advantage of the visits and had many questions to ask. The third one always just sat with them, asking nothing. After a few visits the elder asked him directly 'Don't you have any questions? Don't you want to know more?' The brother answered 'For me is enough to be in your presence'. In the era of free but overwhelming information, we should consider taking the advice of the wise brother and, maybe, from time to time, just break free from the internet and acknowledge the presence of God around us. Share a cup of tea with a friend, watch a child at play, listen to a bird's song, and, by taking this time to think about God, you might be able to hear God knocking at the door of your heart.

PRAYER AS SILENCE

Fr. Andrew Jarmus

God is always trying to get our attention. He wants us to turn to Him, to listen to Him, to open ourselves to a relationship with Him. God does not force Himself on us, but He is always making overtures towards us, waiting for us to respond with loving attentiveness towards Him. If we pay attention, if we listen, we will hear God speaking to us in our lives. Prayer is as much about listening to God as it is speaking to Him. In fact, the listening is even more important than the talking.

One way that we listen to God in our prayers is through the reading of the Holy Scriptures and other of our Church's spiritual writings. In our private devotions, we can select a passage, read it, and then take some time to think about what we have read. As we think about the passage, we try to be aware of specific sentences, phrases or words that grab our attention. Some people will write down their observations in a journal for future discussion with their spiritual father.

The second means of listening to God in prayer is through silence. Silence is something that many of us are not comfortable with. We fill our days with the noise of iPods, TV, radios. For some people, the time that they dread most are the moments at night before they go to sleep, when all they are left with is silence and their thoughts. And yet, God often talks to us, not in thunder claps and lightning flashes, but in the still small voice whispering in our heart. (for more on this, see 1 Kings 19:11-13)

The Saints instruct us that as we say our prayers, we should take time to stop and sit quietly, just being present with God. The monastic fathers and mothers of our Church say that prayer is like a flying bird. When a bird is in the air, it beats its wings until it has reached a certain height; at that point, it stops beating its wings and glides along. The words of our prayers are our spiritual wings. There will come a point while praying where words are no longer necessary, we can stop talking and glide in silence, allowing God's presence keep us aloft.

Prayer is a conversation. It is a two-way dynamic. As we all know, its hard to say we have had a "conversation" with someone, if one party has monopolized the time, without giving the other party the chance to offer any input. In order for prayer to be truly beneficial to us, in addition to talking to God we also need to listen to what He has to say to us.

