

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MARCH 03, 2019

SUNDAY/MARCH 3

MEAT-FARE SUNDAY

Last Day for meat until Pascha/Apr. 28

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

Coffee Hour; Food Basket Sunday

CHEESE-WEEK/MARCH 4-10

During this week, including Wednesday and Friday we fast only from meat, all dairy, wine and oil and fish permitted

SATURDAY/MARCH 9

40 Holy Martyrs of Sebaste (+320)

9:30a.m. Molieben to 40 Holy Martyrs;

Confessions

5:30p.m. Vigil; Confessions

SUNDAY/MARCH 10

CHEESE-FARE SUNDAY

Last Day for dairy until Pascha/Apr. 28

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

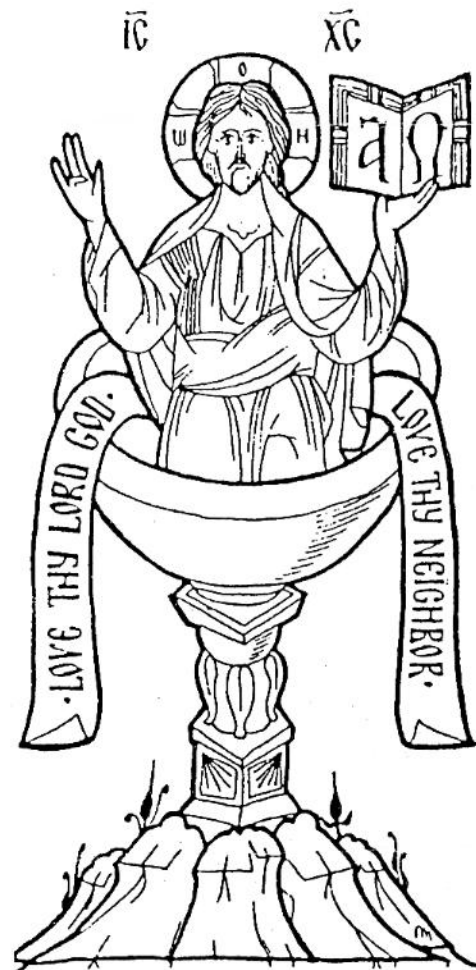
Coffee Hour; Food Basket Day

12:30p.m. Vespers & Rite Of Forgiveness
(first Lenten Service)

PURE MONDAY/MARCH 11

Entrance Into 40 Days Great Lent

7:00p.m. Canon of St. Andrew of Crete



The gateway to divine repentance has been opened: let us enter eagerly, purified in our bodies and observing abstinence from food and passions, as obedient servants of Christ who has called the world into the heavenly Kingdom. Let us offer to the King of all a tenth part of the whole year, that we may look with love upon His Resurrection.

Offerings Week of March 03

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: in memory of Sarchisian and Bocai families; for Jacob Anthony; in memory of Gabriela, Floarea, Gheorghe, Elena, Grigore, Petre, Valeria, Mihail, Alexandru, Sasinca, and other family members; for the health of Kyra (birthday).

Flowers: in honor of the St. Daniel of Moscow and protection and health of Daniel (names day); for the health of Lily (birthday).

Parish Synodicon: Memory Eternal!

Mar. 16th 40th Day (+) Walter Romanofsky
Mar. 03, 1953 Xenia Kozich
Mar. 03, 1961 Pauline Leich
Mar. 03, 1962 Joseph Legedza
Mar. 03, 1969 Fr. Theodore Labowsky
(rector 1962-1969 – 50th Anniversary of repose)
Mar. 03, 1970 Samuel Savastinuk
Mar. 04, 1935 Anna Klimovich
Mar. 04, 1959 Sedor Dezko
Mar. 05, 1981 Gregory Grenther
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 Hnatuk
Mar. 09, 1956 Anna Makowski
Mar. 09, 1956 John Makowski
Mar. 09, 1976 Daria Karanevich
Mar. 09, 2010 Charles Kachek

Coffee Hour Schedule

Mar. 03 Kita, Nevitt, Keller, Turri
Torrise & Kachek
Mar. 10 No Meats
Mar. 10 Inga, Eka, Marina & Nona

Counters Schedule

Mar. 03 Rebecca O. & Ekaterini M.
Mar. 10 Ciprian C. & Jill P.

Ushers Schedule

Mar. 03 Timothy S. & Peter B.
Mar. 10 Jerome S. & Adrian M.

Readers Schedule

Mar. 03 John Z. / Mar. 10 Cameron P.

Scrip Fund-Raising Program

Is on-going fund-raiser. Speak with Pam Stone for cards: 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. 10/Sun. Cheese-fare Sunday: last day for dairy products until Pascha, April 28
Mar. 10/Sun. Forgiveness Vespers 12:30p.m.
Mar. 11/Mon. Great Lent Begins
Mar. 17/Sun. 4:00p.m. Vespers with Abp. Michael at Sts. Peter & Paul Church, Jersey City
Mar. 17/Sun. Installation of New Parish Council
Mar. 21/Thurs. Parish Council Meeting
Mar. 22-24 NY-NJ Diocese Lenten Teen Retreat in Hewitt, NJ
Mar. 24/Sun. 4:00p.m. Vigil with Abp. Michael at Holy Annunciation Church, Brick
Mar. 24/Sun. 6:00p.m. Matins for Annunciation Feast Day in our church, Manville
Mar. 25/Mon. Annunciation to Theotokos (One of "12 Great Feasts")
Mar. 31/Sun. 5:00p.m. Presentation on Liturgy at St. Simon of Cyrene Mission, New Brunswick
Apr. 07/Sun. 4:00p.m. Vespers at St. Spyridon Church in Perth Amboy
Apr. 14/Sun. 4:00p.m. Vespers at Holy Cross Church, Medford
Apr. 21/Sun. Palm Sunday (Western Easter)
Apr. 22/Mon. Great & Holy Week Begins
Apr. 28/Sun. Holy Pascha (Orthodox Easter)
May 01/Wed. 7:00p.m. Paschal Vespers with Abp. Michael at Christ the Saviour Church, Paramus
May 06/Mon. 6:30p.m. Paschal Memorial at cemetery
June 01/Sat. 10:00a.m. Workshop for Parish Council Members at Ss. Peter & Paul, So. River
June 1&2/Sat. & Sun. Archbishop Michael Visitation

Kolya: Boiled Wheat Is Sought For Memorial Saturdays: Mar. 02, 23 & 30
9:30a.m. Memorial Service
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.

“Souper Bowl” IOCC – Charity Collection
The amount of \$1,115 was offered and sent to our local charity, *Great Expectations*. The Lord bless your offering!

Names Day Greetings
St. Daniel of Moscow/Mar. 04: Daniel Torrisi,
Many Blessed Years!

50th Anniversary of Autocephaly of the Orthodox Church in America (OCA) – Opening Symposium May 11-12
You Are Invited!

The Church of the Mother of God in Rocky Hill will host a symposium celebrating the 225th Anniversary of the Missionaries from Valaam Monastery of America and the kickoff of the 50th Year of Granting Autocephaly to the OCA. Metropolitan Tikhon of Washington and Bishop David of Alaska, will be make presentations.

On Sunday, May 12th, the Divine Liturgy will be celebrated by Metropolitan Tikhon, Archbishop Michael and Bishop David; after a banquet will be held. You are invited to these events.

“GIFT OF PRAYER” – PRAYER PARTNER

As we approach Great Lent, we enter into a time of preparation for Christ’s Resurrection – Holy Pascha. We prepare ourselves by spending more time in prayer, fasting and cultivating spirit of repentance. As a Lenten Project we can express our bond of love for one another as members of “the church family,” by offering a “gift of prayer.” This gift involves all members of our parish, children and adults, praying for one another in the Lenten season.

If you would like to participate:

1. Sign your name on the sheet in the narthex of the church and fill out a prayer card with your first and last name and place it in the box.
2. On Cheesefare Sunday, March 10th, you will draw a name from the box. If you will not be here on 3/10 please indicate that on the sign-up sheet. A name will be drawn for you and placed in a sealed envelope and left in the back of the church for you to pick up.
3. Each participant will pray daily during Lent for the person they chose.
4. A prayer will be provided.
5. At coffee hour on Thomas Sunday, May 5th, we will all reveal ourselves to our “Prayer Partner”. On this day, take time to talk with your “Prayer Partner” and get to know that person in a special way.

A PRAYER FOR ANOTHER DURING GREAT LENT

O Lord Thou hast gifted us with this season of Great Lent as a time for fasting, prayer, good works and repentance. Enable us by spiritual struggle to grow in our lives to the measure of the stature of our Lord Jesus Christ. Be mindful especially in this time of grace of Thy servant (name), grant unto (him/her) strength, grace and salvation. Bless us all as we fervently pray so that in purity of heart we may behold Thy Holy Resurrection.

A PRAYER FOR ANOTHER PERSON

O Lord save and have mercy on Thy servant (name), grant (him/her) health, strength, salvation and every good grace in this Great and Holy Fast.



GENERAL RULES OF FASTING FOR THE GREAT AND HOLY LENT

Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat.

Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion.

The Orthodox idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural." Limitations in food are instrumental; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort. Fasting, in the Orthodox understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and-in one word-spiritual. "Brethren, while fasting bodily, let us also fast spiritually..."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Everyone must find his or her maximum, weigh his or her conscience and find in it his or her "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typikon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, and total abstinence on certain days. "He that is able to receive it, let him receive it" (Matthew 19:12). But whatever is our measure - our fasting must be a total effort of our total being.

Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything that might take the focus of our life away from the spiritual effort. Among these things are every kind of entertainment, such as going to the movies, watching TV or going on spring vacations. For married couples it will also imply abstaining from intimacy.

The fundamental meaning of the fasting effort is to discover the true values of our life, to discover that we live not for our own sake but in the context of our relationship with each other and with the living God. So we fast not in terms of our individual piety but by linking our life with that of the Church. In essence, fasting is an exercise in being faithful: to each other in observing the same rules and sharing in the same hardship, and to our Lord Himself Who has given us fasting as a school of love.

By Protopresbyter Alexander Schmemmann



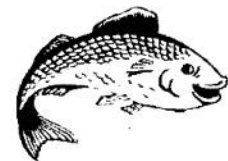
Meat is not permitted on any day.



Dairy is not permitted on any day.



Wine and oil are permitted on weekends, and on a few other days (see your wall calendar)



Fish is permitted only on the Annunciation (March 25th) and on Palm Sunday.



About the Last Judgment

The four Sundays before the Great Fast begins — the Publican & the Pharisee, the Prodigal Son, and the Last Judgment, and Forgiveness Sunday — are Sundays of Preparation, but what are they preparing us for? Obviously, for the Great Fast. But, why does the Church place such emphasis on the Great Fast, even giving us these preparatory Sundays? Why is the Sunday of the Last Judgment one of those preparatory Sundays?

To answer these questions, we must first ask a question: **What is the purpose of our life in the Church?** The answer is quite simple, actually! Everything that the Church does, all the Holy Mysteries, all the services, all the feasts and fasts, the cycles of the Church year, everything has but one purpose: to bring all of us along on a journey to the Kingdom of God — a journey of **salvation**.

In the teaching of the Orthodox Church, salvation is a process. It's not magic or automatic. Just the fact that we've been baptized, married in the Church, and have an Orthodox funeral does not ensure that we are "saved" — that we will ultimately enter into that eternal rest in the Kingdom of God. Salvation, or theosis, is something that we actually have to work out in co-operation with God. We actually have to deliberately enter into this process and struggle with it. Because we're created in the image of God, we have free will. We can choose to enter into this process, or we can choose to ignore it. But the consequences of our choice are **huge**. They are eternal: a matter of eternal life or eternal death.

So, what does this process consist of? What are the steps or stages of this process?
"What must I do to be saved?"

According to the Fathers of the Church, there are two aspects, or sides, to the process. First, there is the cleansing of the passions, and second there is the winning of the virtues. This is expressed in a number of ways in the Holy Scriptures. St. Paul talks about dying to self, that Christ may live in us. He talks about "putting off the old man and putting on the new." He talks about putting to death the works of the flesh and gaining the fruit of the Holy Spirit. All of these are talking about the same thing: the cleansing of the passions and the winning of the virtues. They are talking about this process of **theosis**, of salvation, this process of turning from our old fallen ways and turning to God, coming into union or communion with God.

In the Church, we talk about the need to be persistent, to keep on seeking salvation, healing from God no matter what the obstacles may be. That is the example given by the Canaanite woman in **Matthew 15:21-28**.

We are reminded that God is a loving god, and that He wants us to come back to Him, no matter how far we've wandered away, doing our own thing. When we do, in fact, turn from our old ways and flee back to Him, He welcomes us with open arms and great joy. That is the message of the Lord's parable of the Prodigal Son, **Luke 15:11-32**.

We even talk about the passions and the virtues: pride is a passion, humility is a virtue. We are presented with a vivid picture of this on the Sunday of the Publican and the Pharisee, when we hear **Luke 18:9-14**.

The question becomes, "**Why should we enter into the process of theosis?**" What will motivate us to actually begin to work on these things?

That's what the Sunday of the Last Judgment is all about. Judgment day is coming! The day when we will finally stand before God, when all of our masks and fig-leaves will be stripped from us and our eternal destiny will become clear, is surely coming.

The Lord Himself said that:

"The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (**Matthew 12:41-42**)

and St. Paul wrote:

"And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?" (**Romans 2:3**)

"For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad." (**2 Corinthians 5:10**)

"And as it is appointed for men to die once, but after this the judgment." (**Hebrews 9:27**)

So the question becomes more direct, and more personal: "**What have I done to prepare for the Judgment?**" Have I just continued in my old ways, continued in the works of the flesh, continued doing what I've always done? Or have I entered into the process of returning to God? Am I putting to death the old man that Christ may live in me, or is the old man alive and well? Have I actually struggled with the cleansing of the passions, and the winning of the virtues?
