

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MARCH 10, 2019

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

TUESDAY/WEDNESDAY/THURSDAY

MARCH 12, 13 and 14

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

Confession, Thursday after Canon

FRIDAY/MARCH 15

6:30p.m. Pre-Sanctified Liturgy & Blessing
of boiled wheat, miracle of St. Theodore

SATURDAY/MARCH 16

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

5:30p.m. Vigil; Confession

SUNDAY/MARCH 17

First Sunday of Great Lent

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

Installation of New Parish Council

Church School & Teen Class

4:00p.m. Deanery Vespers with Abp. Michael
at Ss. Peter & Paul Church in Jersey City



A REFLECTION ON HOLY COMMUNION BY ST. NIKOLAI OF ZICHA (+1956)

As a scientist examines natural phenomena with great attention, so should we, with even greater attention, examine the phenomena and actions of the grace of God. Behold what one of the great spiritual fathers witness about the act of Holy Communion. St. John of Kronstadt writes:

"I am amazed at the greatness and the life-giving power of Divine Communion. An elderly woman, who was spitting blood and was so completely exhausted that she was unable to eat, began to recover the day she received Communion from me. A young girl close to death began to recover, eat, drink and speak after Communion, whereas before she had been unconscious and in convulsions and was not eating or drinking anything."

Offerings Week of March 10

Relics candle: in honor of St. John of San Francisco; 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 the health of Robert (birthday).

Flowers: for the blessing of a repentant Lenten journey.

Parish Synodicon: Memory Eternal!

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

Mar. 10, 1936 Jacob Voliakim

Mar. 10, 1963 William Zaleski

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. 09, 1956 Anna Makowski

Mar. 09, 1956 John Makowski

Mar. 09, 1976 Daria Karanevich

Mar. 09, 2010 Charles Kachek

Coffee Hour Schedule

Mar. 10 Inga, Eka, Marina & Nona

From March 17 thru Apr. 21

No meat, fish or dairy products

Mar. 17 Sokol, Nasledysheva, Staina
& Sarchisian

Counters Schedule

Mar. 10 Ciprian C. & Jill P.

Mar. 17 Irina S. & Lisa K.

Ushers Schedule

Mar. 10 Jerome S. & Adrian M.

Mar. 17 Dennis F. & Robert E.

Readers Schedule

Mar. 10 Cameron P. / Mar. 17 Ciprian C.

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. 11/Mon. Great Lent Begins

Mar. 17/Sun. 4:00p.m. Deanery 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. 28/Thurs. Study Class: 7-8:30p.m.

Mar. 31/Sun. 4:00p.m. Vespers at Ss. Peter & Paul Church in South River

Mar. 31/Sun. 5:00p.m. Presentation on Liturgy at St. Simon of Cyrene Mission, New Brunswick

Apr. 06/Sat. 11:00a.m. Church Cleaning

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 with Archbishop Michael

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

HOMILY FOR THE BEGINNING OF GREAT LENT

By Fr. John Parker, modeled on Chrysostom's Paschal Homily

If anyone be devout and love God, let him commence this radiant fast with joy! If anyone be a wise servant, let him, rejoicing, enter into the school of repentance.

We, who have wallowed long in sin, let us now begin our return. If anyone has strayed from the first hour, let him today repent with zeal. If anyone has sinned from the third hour, let him with gratitude embrace the fast. If anyone has fled God from the sixth hour, let him have no misgivings about his prompt return; because he shall in nowise be turned away therefore. If anyone has indulged the flesh since the ninth hour, let him draw near, fearing God alone and trusting in His mercy. And if anyone has turned away only at the eleventh hour, let him also not hesitate to turn back with haste.

For the Lord, who is longsuffering and full of compassion and mercy, will accept the last even as the first. He restores him who repents at the first hour, as He does him who turns back at the eleventh. And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the confession, and welcomes the intention, and honors the contrite heart and rejoices in the return.

Wherefore, enter all of you into the holiness of your Lord; offer your repentance, both the last, and likewise the first. You rich and poor together, repent, for today we stand outside the closed gates of paradise. You sober and you heedless, prostrate yourselves before your King! Return to the Lord today, both you who have sinned with knowledge and those who have done so in ignorance.

Your pantries are full; empty them to the hungry. The belly enslaves us, let no one be dominated thereby. Enter all of you into the Great Fast; stripped

of heavenly wealth by sin, all draw near to God's rich loving-kindness!

Let no one despair in his sinfulness, for the Bridegroom comes at midnight. Weep all of you for your iniquities, and draw near to the life-giving Cross of our Lord. Let no one put confidence in the flesh, for the Devil has deceived us all thereby, and therewith enslaves us to sin. By turning from God, we are made captives.

We have called good evil and evil good, and put bitter for sweet, and sweet for bitter. And Isaiah, foretelling this, did cry: Woe to those who put darkness for light, and light for darkness!

We are embittered, for we are banned from Eden. We are embittered, but it is we who have mocked God. We are embittered, for now we shall surely die. We are embittered, for we have succumbed to the serpent. We are embittered, for we are fettered in chains. We partook of a fruit, and met the deceiver. We were entrusted with paradise, but we chose Hell. Our eyes were opened to see the nakedness of sin.

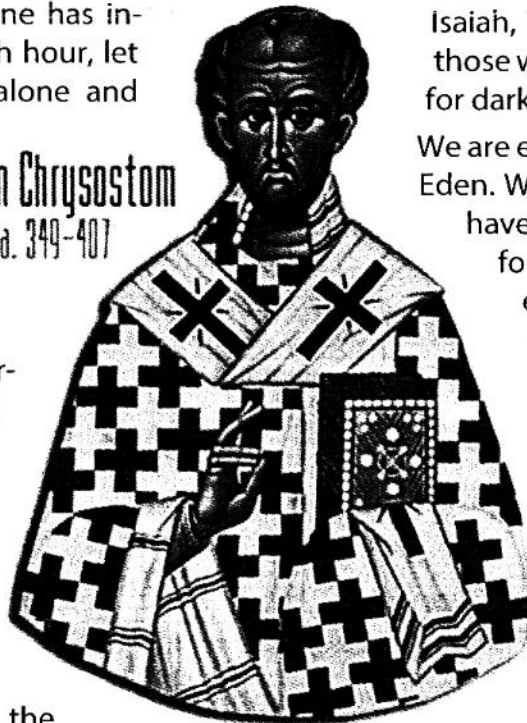
Be pleased, O Lord, to deliver us!
O Lord, make haste to help us!

This is the acceptable time, let us repent! This is the day of salvation, let us crucify the passions! The end is at hand and destruction hangs over us! The end draws nigh, let us come again to our senses! The Kingdom of Heaven is at hand, what first-fruit shall we offer? Let us delay not, lest we remain dead in the grave, sold under sin! For God desires not the death of the sinner, but that he should turn from his wickedness and live!

So, let us choose life, and live, for the mercy of God endures forever!

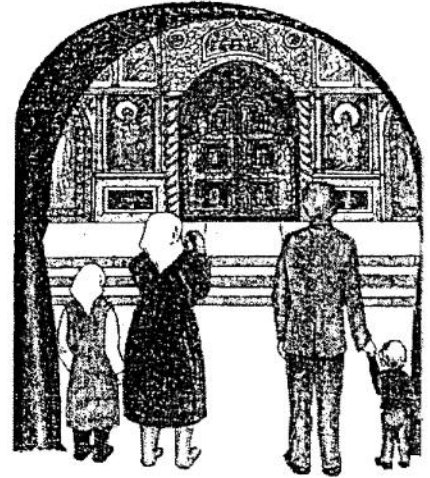
To Him be glory and dominion unto ages of ages.
Amen.

John Chrysostom
ca. 349-407



THE TOP 10 LENTEN TIPS

1. Regardless of how you fast, fast every single day. This type of fasting helps wear down the passions and build spiritual endurance.
2. Know exactly what the fasting regulations are and try to approximate them as best you can. Each Lent, try to be more strict yet humble.
3. Particular concerns about fasting? Age, health issues, never fasted before, mixed-marriages? Speak with your priest.
4. Be sure to recite the Lenten prayer of Saint Ephraim. If you cannot make prostrations just make bows or cross yourself.
5. On weekends, we do not make prostrations and our fasting is slightly relaxed since Saturday and Sunday are holy days.
6. The Lenten services and tones are offered only during the week – strive to participate as much as possible in these services and the spirit of lent will rub off on you.
7. Sports and outdoor activities are not contrary to the Lenten spirit.
8. Strive to avoid going to movies, parties, vacations, and other entertainments. This we do so we can have more time to devote to spiritual things.
9. Confession and Holy Communion are central to securing the benefits of Lent. Without fail, we should receive the Sacraments during the period of Great Lent.
10. Be mindful of what we look at and how much time we spend on TV and computer. Some give up TV for all of Lent. Others strictly limit their time and watch only educational and news programs. Surfing on the web? Hit the theological sites.



THE LENTEN PRAYER OF SAINT EPHRAIM

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 me a sinner. (12x's, 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 the sign of the Cross.



THE SACRAMENT OF CONFESSION

is one of reconciliation with God, bringing about not only a clearing of the conscience through the remission of sins, but also a healing of the soul through our recommitment to Christ. This Sacrament should therefore be received by all Orthodox Christians during each of the fasting seasons, including Great Lent. For those who wish to receive Holy Communion, the Sacrament of Confession is indispensable and absolutely necessary to maintaining our spiritual health and well being.



It is heartening when we in the 21st century find that contemporary experts discover, using scientific methods, what the Church has known and practiced all along. One such recent discovery is that it takes about six weeks, or forty days, to make a certain practice into a habit. The period of forty days has since Old Testament times been that amount of time necessary to prepare for something significant or purge oneself of something negative. Today, the Church invites us to a forty-day fast twice a year: once before the Nativity of our Lord and the other before our Lord's Passion and Resurrection.

Keep in mind, that when we speak of habits, we may either mean something good or something bad. In the case of the Christian life, we are often speaking of replacing bad habits with good ones. This process is called repentance, since the bad or sinful habits lead to death and away from God, whereas the good habits or virtues lead to God and eternal life.

We often emphasize changing our ways at the beginning of the New Year or during one of the prolonged fast periods of the Church, but any time is a good time to begin forming a good habit. In fact, the best time to root out the bad and institute the good is always in the present moment. "Behold, now is the acceptable time, behold now is the day of salvation." (2 Cor. 6:2)

step 1: realize the problem

Motivation is an essential element for a person to be successful at instituting a new and virtuous habit. We must realize that not all is right in our lives; something needs to change. Once we realize what that something is then we become increasingly sensitive to it, until we become motivated enough to want to do something positive about it. This is the moment when we are most ripe for change. For example, the Prodigal Son was wasting

away his life in a foreign land with his father's money, thinking everything was great. It wasn't until life got ugly and uncomfortable that this lost son began to realize something was wrong. He looked around him, seeing the mud, the husks and the swine, and he began to remember his former life with his family. His nakedness, hunger and loneliness in contrast to his former life of bliss and fulfillment brought him to his senses. He had a moment of realization that he needed to change, to get up out of the mud and return to his father with a humble, contrite and repentant heart. This is the first step toward developing a good habit.

step 2: firmly desire change

The second step is to realize that change does not happen without struggle and effort. Sometimes that struggle is the adjustment of our schedule or lifestyle to incorporate whatever habit we are trying to establish. We should also realize that there are forces working against our efforts towards the good and virtuous. The holy Fathers of the Church have typically listed three such negative forces. First, we must contend against our own sinful inclinations and passions, our weaknesses of the flesh and our mortality. Secondly, we must be aware of the Evil One and his demons, who ceaselessly wage spiritual war against us and our noble purposes. Finally, we must remember that we live in a fallen world whose values oppose those of God. To forget any of these aspects of the spiritual war and not be willing and ready to struggle against them with the help of God is to not be serious in our goal of establishing a good habit.

Continually keeping our motivation fresh in our minds can help us overcome the forces against us. For example, if the habit we are trying to form is to be more diligent in saying our daily prayers, perhaps a helpful thought is to remember how benefi-

cial these prayers are in keeping us in communication with God. As Elder Paisios of the Holy Mountain put it, it is vital for the spiritual soldier to remain in communication with his "base." If we firmly keep our goal before us, it will help us to remain committed to our purpose.

A third principle to keep in mind in establishing a good and virtuous habit is that much force of will and effort will be necessary, especially at the beginning. This good beginning is vital to sustain our effort. St. John of Sinai, the author of *The Ladder of Divine Ascent*, taught: To lag in the fight at the very outset of the struggle and thereby to furnish a token of our coming slaughter is a very hateful and dangerous thing. A firm beginning will certainly be useful for us when we later grow slack. A soul that is strong at first, but then relaxes, is spurred on by the memory of its former zeal. And in this way new wings are often obtained.

It is important to remember that we may be either fighting against momentum in the wrong direction or are faced with no momentum at all, but inertia. Either way, physics provides the principle that teaches us that much force and energy are required to move our hearts, minds and bodies in the right direction.

step 3: act with resolve

Finally, the last step is to put our good intentions into action. This should go without saying, but unfortunately it is where we most often fall short. We need to actually begin the process of repentance and establish whatever virtue or good practice we are trying to make into a habit. Most people have good intentions, but not all have active prayer lives, healthy bodies, organized finances or clean homes. The first three steps are important to understand and keep in mind during the struggle, but ultimately all is naught if we do not move from contemplation to action. Furthermore, it is vitally important to remember that an action not sustained profits us nothing. How many health clubs grow rich on people who take initial action and join their clubs, but do not sustain their use of their membership for longer than a couple of weeks.

remember: have realistic expectations and seek god's help

There is no substitute for self-discipline when it comes to forming good habits. Having a realistic expectation of the resistance that we will face, will help us to set up the correct routine and stick with it. If we run with patience the race that is set before us, God will give us the strength and grace to continue.

From an anonymous source.

ON FASTING

Fr. Thomas Hopko

Orthodox Christians believe that their spiritual lives start with their stomachs. They believe that when peoples' eating is right their spirits can be more open to God and more attentive to all that is good, true, and beautiful in life. When, on the contrary, peoples' eating is wrong, their minds are disordered; their emotions are rebellious; and their flesh rules their being and behavior in harmful ways.

Right eating means to eat the right foods in the right amounts at the right times in the right ways for the right reasons. People who eat properly prepare and partake of their meals with discipline and dignity, free from emotional drives and carnal desires. They do this to serve God, their fellow creatures, and their own well-being more effectively, fruitfully, and joyfully.

The Church provides guidelines for healthy eating and sane fasting. The Lord Jesus Christ is the first and final Teacher on the subject, as He is on all others.

Christ and His apostles feasted and fasted. They affirmed that God gives all foods to be enjoyed with thanksgiving (Act 10:10-15; Rom 14:6). They also warned that eating can become idolatrous. St. Paul, for example, speaks of "persons (who) do not serve our Lord Christ, but their own belly" (Rom 16:18). "Their end," he says, "is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things" (Phil 3:19).

The Scriptures and the Saints teach that in eating and fasting, moderation is the rule for it leads to freedom from the carnal passions: lust, greed, anger, sadness, sloth, and despondency. While excesses of any kind are harmful and destructive, leading to either to gluttony and drunkenness, or to pride, vain-glory, ungodly zeal, condemnation of others, and spiritual delusion.

