

# SAINTS PETER & PAUL ORTHODOX CHURCH

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## BULLETIN OF MARCH 17, 2019

### SUNDAY/MARCH 17

#### First Sunday of Great Lent

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

Church School & Teen Class

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

### MONDAY/MARCH 18

7:00p.m. Vespers

### TUESDAY/MARCH 19

7:00p.m. Vespers; Confessions

### WEDNESDAY/MARCH 20

9:30a.m. Akathist to Passion; Confessions

6:30p.m. Pre-Sanctified liturgy

### THURSDAY/MARCH 21

3:00p.m. Vespers; Confessions

7:00p.m. Parish Council Meeting

### FRIDAY/MARCH 22

7:00p.m. Vespers; Confessions

### SATURDAY/MARCH 23

#### Memorial Saturday

9:30a.m. Akathist for Departed; Confessions

5:30p.m. Vigil; Confessions

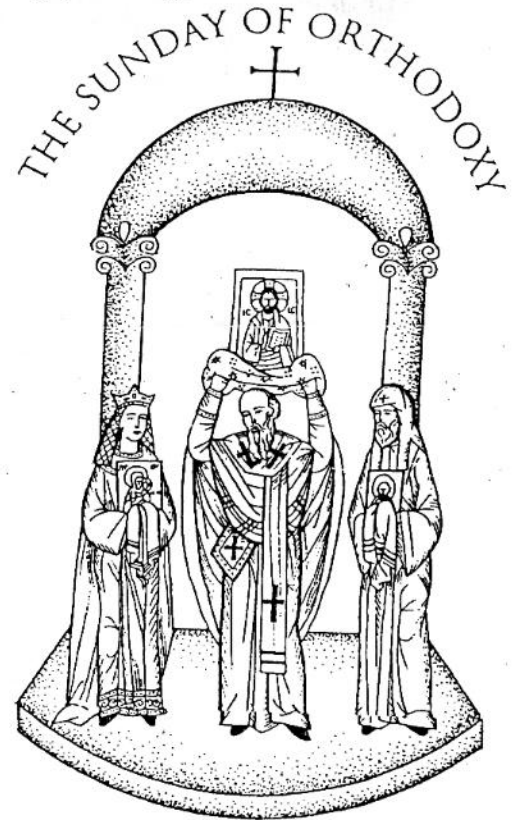
### SUNDAY/MARCH 24

#### Second Sunday of Great Lent

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

Church School

6:00p.m. Matins (for Annunciation Feast)



A feast of joy and gladness is revealed to us today. For the teachings of the true Faith shine forth in all their glory and the Church of Christ is bright with splendor, adorned with the holy icons which now have been restored; and God has granted to the faithful unity of mind.

Let us now set out with joy upon the second week of the Fast; and like Elias the Tishbite let us fashion for ourselves from day to day, O brethren, a fiery chariot from the four great virtues;

let us exalt our minds through freedom from the passions;

let us arm ourselves with purity and our hands with compassions;

let us make our feet beautiful with the preaching of the Gospel;

and let us put the enemy to flight and gain the victory.

### **Offerings Week of March 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: in memory of Sarchisian and Bocai families; for the health of Nikolai (names day).

Wine: in honor of St. Edward; for the health of Diaconissa Patricia (names day).

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

### **Parish Synodicon: Memory Eternal!**

Mar. 17, 1949 Theresa Krivka  
Mar. 17, 1968 Andrew Hnatuk  
Mar. 17, 1989 Philip Kulina  
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

### **Coffee Hour Schedule**

**From March 17 thru Apr. 21**

#### **No meat, fish or dairy products**

Mar. 17 Sokol, Nasledysheva, Staina  
& Sarchisian  
Mar. 24 Chirnoaga, Moldoveanu, Vajda  
& Sue

### **Counters Schedule**

Mar. 17 Irina S. & Lisa K.  
Mar. 24 Larissa M. & Paulina N.

### **Ushers Schedule**

Mar. 17 Dennis F. & Robert E.  
Mar. 24 Edward S. & Kahka K.

### **Readers Schedule**

Mar. 17 Ciprian C. / Mar. 24 Daniel T.

### **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.

### **Names Day Greetings**

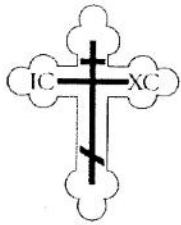
St. Patrick/Mar. 17: Diaconissa Patricia Sokol  
Many Blessed Years!

### **Pussy Willows**

Please bring to the lower hall..Thanks!

### **Check On-Line Calendar on website**

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  
May 11& 12/ Sat. & Sun. 225<sup>th</sup> Anniversary of Orthodoxy in America – Rocky Hill Church  
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



# St. Patrick

Holy Confessor & Bishop of Armaugh ✚ Enlightener of Ireland

Parades, wearing of the green, shamrocks, celebrations - which one of these is a true event in the life of St. Patrick? The humble bishop who helped establish Christianity in the country now known as *Ireland* would be surprised, and perhaps saddened, by some of the 'traditions' associated with his missionary work during a challenging period in the life of The Church. A little-known fact is that Patrick was sent to Ireland twice, first against his will, and the second time following the will of God.

Patrick, was born and lived in the village of Bannavem Taberniae, in a part of Britain now known as Wales, around the year 385, as records during this time were not well-kept. This was the time when Christian missionaries were sent to many parts of Europe, and the Church was slowly working in the isolated islands of the British Isles. His parents were among the few Christians in Britain, where pagan gods were widely worshipped. Patrick's father, Calpornis, was a deacon and a Roman county decurion (tax official), and his grandfather, Portitus, was a priest.

Patrick was not particularly religious or scholarly, but lived a quiet life. At the age of sixteen he was kidnapped by pirates from Ireland, who had been raiding the northern coast of Britain. He was taken to Ireland, sold as a slave, and spent six years working as a shepherd on a lonely mountain in Slemish, County Antrim. During this time Patrick not only learned the language of his captors, but used his solitude to find God and the faith of his youth, discovering that he was indeed not alone.

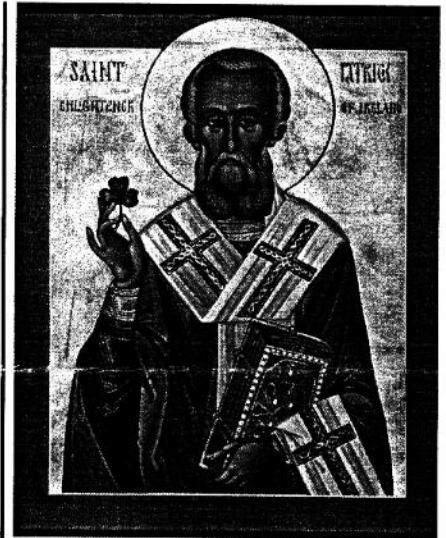
During his captivity, Patrick had two visions. In his first, he was told he would soon be returning home. His second vision called to him that his ship was waiting to take him home. Patrick walked two hundred miles, until he came to the coast and a ship preparing to set sail. At first he was refused entry, but as he turned away the captain, miraculously changing his mind, suddenly called to him that he was allowed to board. The trip took several weeks, and at one point there was no food. The captain, knowing Patrick was a Christian, heckled the young man to pray to his God. Patrick did pray until, miraculously, a herd of pigs appeared and saved them from starvation. The ship then made way for *Gaul* (present day France.) Patrick wandered until he came upon the island of Lerins. There he studied for several years in a monastery, taught by monks including St. Vincent and St. Honoratus. Eventually returning home to his family, Patrick settled down to live quietly. This was not to last for long, for Patrick's second and final trip to Ireland was about to begin.

Soon Patrick had another vision in which an angel came to him bearing several letters. He opened one inscribed, "The Voice of the Irish," and heard the people who were once his captors calling him back to them.

Seeking further instruction, Patrick returned to Gaul, where he studied under St. Germanus of Auxerre. During his fourteen years there, he was ordained a priest and eventually consecrated a bishop. Bishop Patrick knew his mission was to return to Ireland, and help to fully establish the Church in the pagan countryside.

Bishop Patrick knew he would be following other missionaries who had gone before him, including St. Palladius, who had spent a year in the harsh land, attempting to plant the seeds of Christianity, arguing with pagans, and correcting false versions of Christian doctrines which were spreading across the land. Patrick was one of several missionaries who arrived around 432.

The young bishop faced many disappointments and dangers as he endured hostility from people loyal to their pagan gods, especially a group known as *Druids*, pagan medicine men, who were suspicious of foreigners. Patrick worked through all of these obstacles, winning the approval of



## Quote

I am prepared to give even my life without hesitation, and most gladly in His name, and it is there [Ireland] that I wish to spend it until I die, if the Lord would grant it to me.

*The Letters of the Holy Bishop Patrick, Book 1, Confession*

## Date Born

c. 385 at Kilpatrick, near Dumbarton, in Scotland

## Date Died

March 17, 461

## Place Buried

Saul, Downpatrick, Ireland

## Commemoration Date

March 17, 461 (462)



several kings and leaders, including the High-King Loigaire at Tara. He was able to convince people that the pagan leaders were not showing them the One True God. He confronted pagan priests with the truth, and one time actually toppled a pagan god's statue.

Never accepting gifts from kings or the wealthy, St. Patrick loved to talk to the common people, spending time with them and serving their spiritual and physical needs. Leprosy was an especially horrible disease of the skin and organs, leaving people terribly scarred and full of sores. Its victims were outcasts, compelled to live apart from others. The bishop embraced these suffering lepers, and invited them to live near him, so as to better minister to their needs. Often, he would go alone to Mt. Miss to meditate, pray and fast for days at a time.

Bishop Patrick had to explain God and Christ's Holy Church in ways his simple people would understand. He used the three-leaved plant known as the shamrock, which grew in the emerald-green fields of Ireland, to illustrate the Holy Trinity to skeptical listeners. The three leaves, growing from a single stem, helped the Irish people see the mystery of the Holy Trinity.

Bishop Patrick tirelessly prayed and continued his work, establishing churches and monasteries, including his episcopal See in Armagh in 444. His writings include several letters and confessions. He worked with countless young people, and bravely denounced a leader who had enslaved some members of the Christian community. He is perhaps best known for defeating the pagan leaders, ordaining priests and bishops to serve his people, and baptizing thousands.

St. Patrick died on March 17, 461 (or 462), and was buried in an unknown location, by his own request. Tradition established by a later disciple, St. Columba of Iona, recorded that the beloved missionary was buried at Saul, the site of his first church. A granite monument was placed in Downpatrick, in 1899.

The humble bishop who is so widely celebrated with legends, parades, and merriment on his feast day considered himself a sinner and humble servant of Christ. His *shamrock* serves as a symbol of his loving desire to bring the people of Ireland to the One True God and His Holy Church.

## Troparion (Tone 3)

Holy Bishop Patrick faithful shepherd of the Christs royal flock, you filled Ireland with the radiance of the Gospel: the mighty strength of the Trinity! now that you stand before the savior, pray that He may preserve us in faith and love!

## Kontakion (Tone 3)

From slavery you escaped to freedom in Christ's service: He sent you to deliver Ireland from the devils bondage. You planted the Word of the Gospel in pagan hearts. In your journeys and hardships you rivaled the Apostle Paul! Having received the reward for your labors in heaven, never cease to pray for the flock you have gathered on earth, Holy Bishop Patrick!

## References

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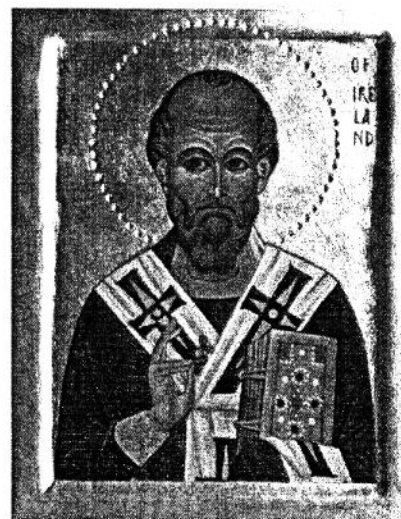
## Key Terms

**Ireland** - the western island of the British Isles.

**Gaul** - the ancient name of France.

**Shamrock** - a small growing three-leaf small stemmed plant native to the Irish island.

**Druids** - pagan worshippers who relied on medicine men for healing.



## THE LITURGY OF THE PRESANCTIFIED GIFTS

By VRev. Thomas Hopko

The eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays, since the full Divine Liturgy has a joyful character not in keeping with the somberness of the Great Fast. However, in order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

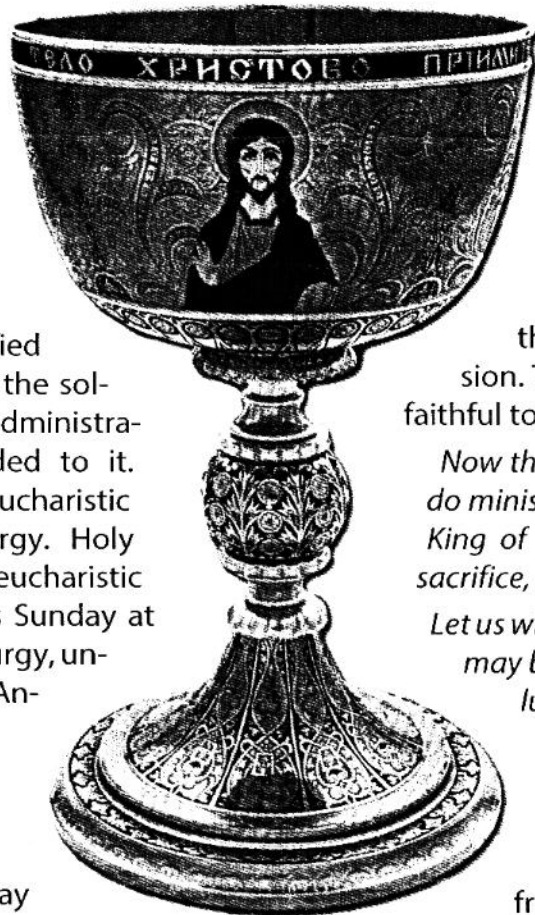
*On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).*

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of "presanctified."

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs

are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all," indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens -- those preparing to be baptized on Easter -- who attended the service only to the time of the communion of the faithful.



After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

*Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.*

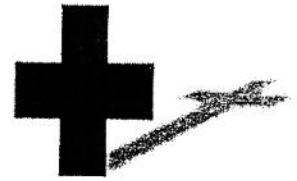
*Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.*

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium.

## LESSONS FROM MEDICAL SCIENCE: SIMPLE AND COMPOUND FRACTURES

A simple fracture is a break in the bone. A compound fracture is a sharp break in the bone and a puncture of the skin. This puncture allows exposure to organisms and a high risk of infection. Simple fractures heal faster than compound fractures.



In the spiritual life, we also experience simple and compound fractures. We experience hurt, trauma, pain and spiritual breaks. The causes can be many and varied. Sin is the break and the grace of God provides us with healing.

Compound fractures in the spiritual life are at a greater risk. Here infection and exposure take place. That is, the demons capitalize on our (simple) spiritual break and compound it. How? By making our spiritual state all the worse. One of the chief ways this is done is to convince us that 1) that the spiritual problem or break is not so great; 2) that we can take care of it ourselves without resorting to God.

How many souls there are that are fractured and only complicate their condition by not returning to God! A simple fracture will eventually heal itself. A compound fracture requires the skill of the physician. Jesus Christ is our Chief Physician and Healer. We need to see our condition and go to Him.

We must not compound our sins. We need to go to the Mysteries of Confession and Holy Communion. When we think that we are okay and don't need to go to church; that we don't need frequent Confession; that we can manage on our own; when in moments of clarity we see our souls badly damaged and do nothing about it – we are victims of compound fracture.

The Church is the Hospital; the Physician is our Lord Jesus Christ. This is the place and He is the One to heal us.



### REVERENCE FOR LIFE IS GIVEN TO US

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Time spent on meaningful pursuits such as developing our talents and increasing our knowledge are worthy goals.

However, the noblest use of time that will give meaning to our lives is practicing reverence for life by personal involvement with those who need our help desperately.



True greatness lies in qualities of the heart, in charity and in love. Have you noticed that our happiest times are those in which we forget ourselves, usually in being kind to someone else? Life is busy, but time spent helping those in need is anything but wasted time. In fact, it is just the opposite, using our time to help those in need is time well spent!



**Illness** is a condition of brokenness sickness, disease, or some other ailment. *Spiritual illness is caused by sin (separation from God). Every sin is a repetition of Adam's sin, and with every sin we undergo the darkening and dying of the soul. It sin remains unconfessed, spiritual illness will remain untreated thus leading to death.*



**Therapy** is the treatment of illness or disability by means of a curative or rehabilitative process. *Spiritual therapy is found in the Church, where Jesus Christ is the Chief Physician. Healing is imparted when we ask the Physician for healing in Confession, follow the "doctor's orders" by keeping the Commandments, and with due preparation partake of His divine medicine in Holy Communion.*



**Health** is a condition of wholeness or soundness, free from disease or ailment. *To be healthy spiritually means to be free from the disease and brokenness of sin by being united to God and in good relation to our neighbor, and ourselves. Spiritual health was the condition of Adam before the Fall, and thanks to the redemptive work of Christ it can be our condition as well, should we desire to undergo the therapy offered by the Church.*