

SAINTS PETER & PAUL ORTHODOX CHURCH
605 Washington Avenue, Manville, New Jersey 08835-1856
Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org
Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org
Facebook: Friends of Ss. Peter & Paul Orthodox Church

BULLETIN OF MARCH 10, 2013



SUNDAY/MARCH 10 – MEAT-FARE SUNDAY
DAYLIGHT SAVINGS TIME BEGAN AT 2:00A.M.

9:10a.m. Hours; 9:30a.m. Divine Liturgy; Coffee Hour; Church School;
Installation of Parish Council Members

This Day – March 10th, is the last day we partake of meat products
Until the Holy Pascha, May 5th

CHEESE-FARE MONDAY/MARCH 11
Beginning of the “Week of Cleansing”

CHEESE-FARE THURSDAY/MARCH 14
7:00p.m. Parish Council Meeting

CHEESE-FARE SATURDAY/MARCH 16
9:30a.m. Akathist to Our Lord; Confessions
10:00a.m. to 3:00p.m. Blood Drive in Parish Center
5:30p.m. Vigil; Confessions

CHEESE-FARE SUNDAY/MARCH 17
St. Patrick of Ireland
9:10a.m. Hours; 9:30a.m. Divine Liturgy; Coffee Hour
Church School and Teen Class
6:30p.m. Vespers and Rite of Forgiveness – Entrance into
The 40 Days of the Great and Holy fast
This Day – March 17th, is the last day we partake of daily products
Until the Holy Pascha, May 5th

PURE MONDAY – MARCH 18
First Day of the 40 Day Great and Holy Fast

Offerings Week of March 10

Olive Oil – in memory of Michael, Justina, and Rosalia; in memory of Vaschen and Emilia; in memory of Joan and Sandy; in memory of Gabreila, Floarea, Gheorghe, Elena, Elena, Petre, Maria, Mihail, Parasceva, Ilie, Aurelia and Elena.

Wine - for the health and protection of Daniel (birthday); for John C. Stockman.

Flowers – in memory of Charles.

Parish Synodicon – Memory Eternal!

Mar. 10, 1936 Jacob Voliakim
Mar. 10, 1963 William Zaleski
Mar. 11, 1961 Paraskeva 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 Nikolai 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. 17, 1949 Theresa Krivka
Mar. 17, 1968 Andrew Hnatuk
Mar. 17, 1989 Philip Kulina



Coffee Hour Hosting

Mar. 10 Combs, Mantzafos, Parsells and Sokol
Mar. 17 (meat fast) Sarchisian and Dunaenko
Mar. 24 (fast) Peterson, Bakaletz and Mattei

Ushers Schedule

Mar. 10 - T. Gorbatuk and J. Stone
Mar. 17 - P. Parsells and C. Dunaenko
Mar. 24 - E. Sarchisian and L. Khuzaurashvili

Donation Via Pay Pal

This is now an option that you will find on our Parish website.

Friends of Ss. Peter & Paul Orthodox Church on Facebook

Lots of activity – Join us! – Post! – Engage!

The Calendar

Mar. 10 Sun. Installation of New Parish Council
Mar. 10 Sun. Last Day for Meats Until Pascha
Mar. 14 Thurs. Parish Council Meeting
Mar. 16 Sat. Parish Blood Drive
Mar. 17 Sun. Last Day for Dairy Until Pascha
Mar. 17 Sun. Rite of Forgiveness at 6:30p.m.
Mar. 18 Mon. Beginning of 40 Day Great Lent
Mar. 25 Mon. Annunciation to Theotokos Feast
Mar. 31 Sun. Deanery Vespers in Paramus with Bishop Michael 4:00p.m.
Apr. 14 Sun. Deanery Vespers in Manville 4:00
June 15-16 Sat/Sun. Visitation of Bishop Michael
June 15 Sat. Parish Council Conference Day

Offerings of Boiled Wheat Are Sought:

Mar. 22 Friday of the First Week of Lent 6:30p.m.
Mar. 30 Memorial Saturday 9:30a.m.
Apr. 06 Memorial Saturday 9:30a.m.
Apr. 13 Memorial Saturday 9:30a.m.
Please let Father James know if you wish to subscribe to a particular date.

On Sale in church vestibule

- *The Orthodox Study Bible*. Old and New Testaments with commentary (\$35)
- *The Lenten Spring*. Fr. Thomas Hopko has 40 reflections for each of the 40 days. (\$15)
- *Great Lent*. This is the classic book about Great Lent. Everything you need to know.
- *Fr. Alexander Schmemmann* (\$15). Please place offering in an envelope and mark it "religious resale."

Lenten Features of Cheese-Fare Week

- Lenten time begins – that is Monday becomes the first day of the week instead of Sunday. Cheese-fare Sunday is March 17.
- Cheese-Fare Monday (March 11) we begin to fast from all meats every day until Pascha.
- This week – Cheese-Fare – we are allowed all foods on everyday except meats.
- Wednesday and Friday this week the Divine Liturgy is forbidden. On these two days which are Lenten in character, we recite the Prayer of St. Ephrem and make prostrations In our homes.

GENERAL RULES OF FASTING FOR THE GREAT & HOLY FAST

*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.” Every one 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. Thy Typicon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, 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.

- Protopresbyter Alexander Schmemmann

Meat – is not permitted on any day.

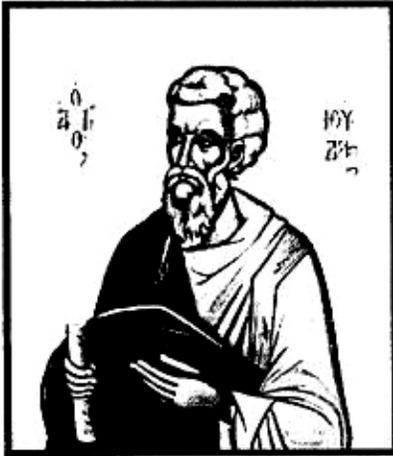
Dairy –is not permitted on any day.

***Wine & Oil – are permitted on all Saturdays and Sundays and a few other days
(consult your parish wall calendar).***

***Fish – is permitted only on the Feast of the Annunciation (March 25th) and on
Palm Sunday (April 28th)***

Particular concerns about fasting and health may be discussed with your spiritual father.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



The Bible readings for March 12 and 14 include the entire Letter of Jude, the second-last book of the New Testament.

Consisting of a single chapter with 24 verses, this letter has a powerful impact for so brief a document. It was inspired by a crisis, and is not the kind of letter the author had intended to write before the crisis arose. Jude states that he had planned to write about "our common salvation."

In other words, the letter was to be a general description of the beliefs that all Christians hold. He says that he was "very eager" to send such a letter. So it must have been quite a crisis that compelled him to write in an altogether different way, urging his fellow believers to "contend for the faith which was once for all delivered to the saints."

He then names the cause of the crisis: There are false teachers who have made their way, secretly, into the Church. These are not enemies from outside, putting forth theories about life and salvation that are different from those of the Church. These are people who are living, working and teaching among the believers and who "do our only Master and Lord, Jesus Christ."

Jude offers three examples of what happens to those who "pervert the grace of God" as these false teachers do. First he describes those who were saved out of the land of Egypt in Moses' time. That deliverance was no guarantee of eternal salvation for people if they did not continue in faithfulness; Jude writes that God "afterward destroyed those who did not believe."

Next he describes angels who rebelled against God. They fell from their lofty position and now await a fearful judgment in "nether gloom."

The third example is Sodom and Gomorrah, where immorality and unnatural lust led people to actions worthy of "a punishment of eternal fire."

Jude sees the false teachers' arrogant behavior as being just as dangerous as the rebellion and immorality he has described. He writes that the Archangel Michael, when disputing with the devil, didn't presume to pronounce a "reviling judgment" on him, but left it to God. Unlike the archangel, these men "dare to revile whatever they do not understand." At the Eucharistic feast, they carouse and look after themselves rather than being peaceful and showing consideration for everyone.

This letter contains harsh condemnations. But Jude has seen the terrible effects of rebellion against God among his own people, in the churches established by the apostles. He calls on church members to be loving; to convince, save, or have mercy on anyone they encounter. But they must also take care for their own salvation through prayer, building on their foundation of faith, keeping themselves in God's love, and waiting patiently for Christ's mercy.

This path to salvation is open to anyone; those who rebel are freely choosing not to take it and they know the consequence. Jude uses strong language and powerful images to help his readers choose to stay on the path.

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CHEESE-FARE WEEK

One week before Great Lent starts, we enter already into the spirit of Lent with special prayers. The week of Cheese-Fare, begins on the Monday after Meat-Fare Sunday. In this week we fast only from meat. On Wednesday and Friday of this week, the Divine Liturgy is forbidden, due to the special Lenten character of these two days. In our homes on Wednesday and Friday, we recite the Lenten Prayer of St. Ephrem ("O Lord and Master of my life...") with prostrations along with our regular prayers. The following Canon which is sung at the Matins service of the church, may be recited in our homes when we find suitable as often as we wish on any day of this week. The Canon embodies the aspirations of our soul for this season.



Canticle One

Let us all sing a triumphant song unto God, who has done strange wonders with His mighty arm, and has saved Israel, for He is glorified.

Have mercy on me O God, have mercy.

Today is the joyful pre-feast of the time of abstinence, the bright threshold of the Fast. Therefore, brethren, let us run the race with confident hope and with great eagerness.

Have mercy on me O God, have mercy.

In my transgressing I have followed our forefather Adam, and in my wretchedness I am cast out from joy. Therefore I fall down before Thee in repentance and with tears, save me, O Lord.

Have mercy on me O God, have mercy.

The beginning of contrition and repentance is to flee from sin and to abstain from passions. Let us hasten, then, to cut off evil works.

Most Holy Theotokos, save us.

Darkened by the night of transgressions, urgently I rise to you for refuge; for you have borne Christ, the Sun of Righteousness that shines on those in darkness. O Lady Theotokos save me.

Have mercy on me O God, have mercy.

Behold, all who love God, the door of repentance is already open; come, let us make haste to enter in, before Christ closes it and we are shut out in our unworthiness.

Have mercy on me O God, have mercy.

Announcing the Spring, the Week of the Cleansing that prepares us for the Holy Fast is now at hand, illumining the bodies and souls of all.

Glory to the Father and to the Son and to the Holy Spirit.

O Holy Trinity, uncreated, unconfused, Unity supreme in love, the Father, the Son and the Spirit that is one with them, do Thou always save from death those that worship Thee in faith.

Now and ever and unto ages of ages. Amen

Most pure Virgin, in you are the bounds of nature overcome; for without man you gave birth to God, yet after childbearing you have remained incorrupt, as you were before.

Canticle Eight

As the children in the furnace, we offer unto Thee the hymn of the angels and we sing Thy praises, saying O all you works of the Lord, bless you the Lord!

Have mercy on me O God, have mercy.

Wasting my whole life as the Prodigal, I have fallen into bondage to bitter and evil citizens; but reject me not, O Christ, as I seek now to turn back to Thy mercy.

Have mercy on me O God, have mercy.

My way of life is shameful and bitter, O Savior who loves mankind, but Thy mercy and compassion are without measure. With love I sing Thy praises: grant me, I entreat Thee, time for repentance.

Have mercy on me O God, have mercy.

I have longed after the unhappy life of Cain, and I have slain that which is highest in myself, my spiritual understanding. I tremble at Thy judgment, O Benefactor, condemn me not with him unto all the ages.

Most Holy Theotokos, save us

O Virgin worthy of all praise, the only sure help of the faithful before God, deliver me from the darkness and the punishment prepared for sinners.

Have mercy on me O God, have mercy.

Now is the season of repentance; let us begin it joyfully, O brethren, as we cry: O all you works of the Lord, bless you the Lord.

Have mercy on me O God, have mercy.

Today let us abstain from food and through our actions strive truly to repent of our transgressions. O all you works of the Lord, bless you the Lord.

We bless the Lord, Father, Son and Holy Spirit.

Glory to Thee, Holy Trinity, invisible, worshipped in Unity, whom we glorify with faith: Save Thy servants from all harm.

Now and ever and unto ages of ages. Amen.

Rejoice, pure and blessed Virgin! Rejoice, Handmaid and Mother of the Lord; Rejoice, Protection of the world, O blessed Theotokos, Mary full of light!

Have mercy on me O God, have mercy.

Behold, now is the season of repentance, the pre-feast that prepares us for the Fast. Awake, my soul, with all you heart be reconciled to your God and Benefactor, and so escape His just and fearful judgment.

Have mercy on me O God, have mercy.

The time for repentance has begun, be not heedless, O my soul: Give bread to the hungry, and pray unto the Lord each day and night and hour, that he may save Thee.

Glory to the Father and to the Son and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

O Virgin, you art the glory, hope and protection of the faithful. We sing your praises without ceasing. O Theotokos Mary, keep your servants safe from harm.

