

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF FEBRUARY 25, 2018

SUNDAY/FEBRUARY 25

1st Sunday of Great & Holy Fast

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

Church School & Teen Class

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

MONDAY/FEBRUARY 26

7:00p.m. Vespers

TUESDAY/FEBRUARY 27

7:00p.m. Vespers; Confessions

WEDNESDAY/FEBRUARY 28

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

6:30p.m. Pre-Sanctified Liturgy

THURSDAY/MARCH 1

3:00p.m. Vespers; Confessions

FRIDAY/MARCH 2

7:00p.m. Vespers; Confessions

SATURDAY/MARCH 3

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

5:30p.m. Vigil; Confessions

SUNDAY/MARCH 4

2nd Sunday of Great & Holy Fast

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

Coffee Hour; Meeting of Ushers

4:00p.m. Vespers at Holy Ghost, Manville

4:00p.m. Vespers at Holy Cross, Medford



ON COMPLETE FASTING

Let your mind fast from vain thoughts; let your memory fast from remembering evil; let your will fast from evil desire; let your eyes fast from bad sights, let your ears fast from wicked songs and slanderous whispers; let your tongue fast from condemnation, blasphemy, falsehood, deception, foul language and every idle word; let your hands fast from theft; let your legs fast from walking evil paths.

St. Tikhon of Zadonsk

Offerings Week of February 25

Relics Candle: for intercessions of St. John of San Francisco; for the parishioners of the parish;

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Michael, Justina, Anastasia, Rosalie & Ivanna; for the health of Proto-Deacon Paul (birthday).

Wine: for safe travel for Rachael.

Flowers: for health, salvation and protection of Daniel (names day and birthday).

Synodicon: Memory Eternal!

Feb. 25, 1941 Constantine Yushkevich

Feb. 25, 1960 Helen Wilhousky

Feb. 26, 1969 Stephen Woychid

Feb. 28, 1969 John Semoskovich

Feb. 28, 1983 Anna Cimpko

Feb. 28, 1992 John Lapchuk

Feb. 29, 1944 John Marchisin

Feb. 29, 1960 Fr. Jacob Grigorieff

Mar. 01, 1962 Constantine Bobich

Feb. 02, 1917 George Bekzar

Feb. 02, 1919 Peter Palomar

Feb. 02, 1994 Traiko Josovich

Mar. 02 2005 Helen Rzeszowski

Coffee Hour Schedule

Coffee Hour Hosts please prepare foods that are simple enough, so you are not absent from the Divine Liturgy. It is only after Communion, that we should leave the church and attend to food preparations.

No meat, dairy or fish

Feb. 25 Chirnoaga, Moldoveanu, Vajda & Sue

Mar. 4 Peterson, Bakaletz, Mattie, Erkman & Stone

Mar. 11 Kita, Nevitt, Keller, Kachek & Turri

Counters Schedule

Feb. 25 Larissa M. & Paulina N.

Mar. 4 Rebecca O. & Ekaterini M.

Mar. 11 Ciprian C. & Jill P.

Ushers Schedule

Feb. 25 Edward S. & Kahka K.

Mar. 4 Timothy S. & Peter B.

Mar. 11 Jerome S. & Adrian M.

Readers Schedule

Feb. 25 Daniel T. / Mar. 4 John Z.

Forth-Coming Calendar

Sunday of Orthodoxy: February 25th, at SS. Peter & Paul Church in South River. Metropolitan Tikhon, Archbishop Michael, Metropolitan Joseph (Antiochian Archdiocese) 4:00p.m. Vespers. You are invited!

2nd Sunday of Great Lent: March 4th. Vespers at Holy Ghost Church, Manville (4:00p.m.) and Holy Cross Church, Medford (4:00p.m.)

3rd Sunday of Great Lent: March 11th. Vespers at St. Vladimir's Church, Trenton (4:00p.m.)

4th Sunday of Great Lent: March 18th. The NJ South Deanery Vespers will be hosted by our parish (4:00p.m.).

5th Sunday of Great Lent: March 25th. St. Simon of Cyrene Mission, New Brunswick (4:00p.m.) Holy Trinity Church, Rahway (with Archbishop Michael 4:00p.m.)

Pussy willows

Please bring them to the lower hall.

Fasting for the Evening Pre-Sanctified Liturgy

Ideally, the Fast is observed for the entire day. The Holy Synod of Bishops allows for a relaxation for foods to be taken no later than the mid-day meal (as close to 12:00noon as possible).

Boiled Wheat (Kolyva)

Kolyva is sought for Saturday Morning Memorial Services (9:30a.m.) March 3, 10 and 17th.

Installation of 2018 Parish Council

This will take place at the Divine Liturgy on Sunday, March 11th, with the first Parish Council Meeting to take place on March 15th.

Manville Food Pantry Baskets

On the first Sunday of each month, you may place the food items in the vestibule baskets.

Meeting of Ushers – Sun., March 11th

During the Coffee Hour. Ushers please attend.

THE FIRST SUNDAY OF EACH MONTH
SS. PETER & PAUL CHURCH WILL COLLECT
FOODS FOR THE MANVILLE FOOD PANTRY

You may place your donations in the baskets in the church vestibule.

The Manville Reformed Church, in collaboration with the Food Bank Network of Somerset County, will be operating a food pantry out of the church for Manville residents beginning on February 24, 2018. The need in Manville is great; currently 41% of the students attending Manville schools are on free and reduced lunch. Countywide, the food bank has seen a 20% increase in its clients this past year with many coming from Manville. Our church is small, but with the combined efforts of local churches and organizations, we are trusting God that the pantry can be kept stocked on a monthly basis.

The pantry will be opened to serve those in need on the 4th Saturday of every month from 10:00 AM - 12:00 PM. The church will be adhering to policy utilized by the Food Bank Network for registration, food distribution and donations. All documentation for the program will be sent to the main warehouse on Easy Street in Bridgewater on a monthly basis. We have already been in communication with the Mayor, Board of Health, Borough Administrator and Borough Engineer of Manville, and our church has received the green light for this endeavor.

In an effort to adequately stock the shelves, we are seeking regular food or monetary donations. The **Food items** listed below are the most needed at this time. Nonfood items may also be donated, but the more urgent need is for food. This list is attached separately as well, so you can display it in a prominent location for all your members/clients to see.

Food Items

Cereal: (Hot and cold)
Canned Fruit and vegetables
Canned beans
Rice
Soup: (canned and instant soup cups)
Canned meats: (tuna, chicken, spam, stew, corned beef)
Pasta: short and long
Peanut butter
Jelly
Shelf Stable Milk (e.g. Parmalat)
Juice boxes/bottles
Snacks
Canned potatoes
Macaroni and cheese
Canned/jar pasta Sauce: (e.g. Hunts)

Nonfood Items

Toilet Paper
Paper towels
Deodorant
Hand Soap
Toothpaste
Dish Detergent
Laundry Detergent
Shampoo
Diapers/Wipes

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Prot. No. 06-007/2018

February 16, 2018

Very Rev. Archpriest James Parsells, Rector
Saints Peter and Paul Orthodox Church
605 Washington Avenue
Manville, New Jersey 08835-1856

Very Reverend and dear Father James:
Christ is in our midst!

In response to your letter of February 12 and its kind request, the minutes and reports of the Annual Parish Meeting of Saints Peter and Paul Church in Manville, New Jersey, held on February 11, 2018, are hereby approved.

Likewise upon your recommendation, the following persons, duly elected at the Parish Meeting held on February 11, 2018, are herewith approved to serve as members of the Parish Council of Saints Peter and Paul Church in Manville, New Jersey, for this year:

Protodeacon Paul Sokol	Ciprian Chirnoaga	Larissa Mattei	Jerome Stone
Ekatherine Mantzafos	Daniel Torrissi	Jill Peterson	Pam Stone
Austin Kachek	Peter Bakaletz	Paulina Nasledysheva	Anastasia Kita
Edward Sarchisian	Ekaterina Margiani	Irina Staina	Katerina Gedevani
Lisa Keller	Rebecca Oliver		

Permission to administer the Oath of Office to these individuals is granted. Please convey to them my prayer that these Council members will work together with you, their Spiritual Father, throughout the coming year, for the building up of our Saints Peter and Paul Church in Manville, unto the glory of Almighty God.

With prayerful best wishes and love in Christ, I remain

Devotedly yours in His service,

+ Michael

+MICHAEL

Archbishop of New York and the
Diocese of New York and New Jersey

cc: Archpriest Joseph Lickwar, Diocesan Chancellor
Archpriest David Cowan, Diocesan Vice-Chancellor
Archpriest Gary Joseph Breton, Dean of New Jersey



HOMILY ON "FASTING" -- SEVEN QUESTIONS, SEVEN ANSWERS

His Eminence, Michael ~ Archbishop of New York & the Diocese of New York and New Jersey

Question #1: Why do we fast?

Just as the children of Israel ate the "bread of affliction" (Deuteronomy 16:3) in preparation for the Passover, so Christians prepare themselves for the celebration of Pascha by observing the fast of Great Lent. Moses fasted on Mount Sinai (Exodus 34:28), and Elijah on Mount Horeb (1 Kings 19:8-12). But most importantly Our Lord fasted in the wilderness for 40 days and 40 nights (Matthew 4:1-2) and we imitate His example.

Question #2: But, did Jesus really teach fasting?

Yes, He instructs us, "When the Bridegroom is taken away, My disciples will fast" (Matthew 9:15). And He presumes His followers will fast, in His Sermon on the Mount when He teaches, "When you fast ..." not if you fast. He goes on to say, "Anoint your head and wash your face so that you do not appear to be fasting before men ... your Father who sees in secret will reward you openly." (Matt. 6:16-18).

Question #3: When did fasting on certain days originate?

As early as the first century, in the Teaching of the Twelve Apostles, we read: "He (Christ) commanded us to fast on Wednesday and Friday." The Saints explain, we fast "on Wednesday because on this day Our Lord was betrayed; and on Friday because on this day He suffered death for our salvation."

Question #4: What is the purpose of fasting?

Although fasting has many health benefits, the primary aim of fasting is to make us conscious of our dependence on God. We voluntarily experience physical hunger in order to become aware of our true spiritual hunger. Another reason we fast is to subdue our passions and self-will. The Saints tell us there is no way we can control our urges for pleasure, money or power, if we cannot control our stomach. Fasting is the first step toward self-control. And our self-will is cut off by being obedient to the Church and her rules.

Question #5: Is fasting only a matter of diet?

No, it is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to

come home like the Prodigal Son to our Father's house. In the words of Saint John Chrysostom it means "abstinence not only from food but from sins." He says, "The fast should be kept not only by the mouth but also by the eye, the ear, the feet, the hands and the other members of the body." The eye must abstain from impure sights; the ear, from malicious gossip; the hands, from acts of injustice. Saint Basil says "it is useless to fast from food and yet indulge in cruel criticism and slander: You do not eat meat but devour your brother." And although we may return to eating meat and cheese after Pascha comes, we should of course strive NOT to return to the sins from which we struggled to abstain during the course of the Fast. We give up rich foods for Lent ... We should give up gossip and laziness and greed, forever.



Question #6: What is the inner significance of fasting?

The deepest meaning of fasting is best summed up in the triad: prayer, fasting and almsgiving. Fasting is valueless if not combined with prayer. In the Gospel, Our Lord tells us that the devil is cast out by "prayer and fasting" (Matthew 17:21); and Acts of the

Apostles records the early Christians "fasted and prayed" (Acts 13: 3). The Great Fast is certainly a time to improve our prayer life, both personally at home, and by our participation in Lenten services at church.

Question #7: And what about almsgiving?

Prayer and fasting should be accompanied by almsgiving – by love for others expressed in practical form. The second century Shepherd of Hermas insists that the money saved from abstaining from rich foods during the fast should be given to the widow, the orphan, and the poor. Lent is certainly the time to increase our works of mercy for "the least of His brethren," for those who are in need.

So, as we begin Great Lent, let our hearts sing out this hymn of the Church:

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. Rejoicing in the virtues of the Spirit, may we persevere with love.

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.

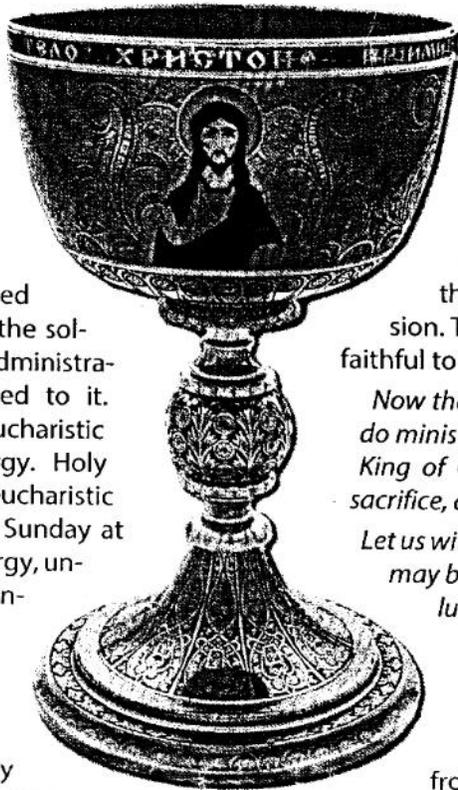
On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).

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.
