

SAINTS PETER & PAUL ORTHODOX CHURCH
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April 1, 2007



ENTRANCE OF OUR LORD INTO JERUSALEM – PALM SUNDAY/APRIL 1st
(One of the “12 Great Feasts of the Year”)

- Fish, wine & oil permitted -

9:10a.m. 3rd and 6th Hours

9:30a.m. Divine Liturgy; Coffee Hour

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

6:30p.m. Bridegroom Matins

GREAT AND HOLY MONDAY/APRIL 2nd

7:00p.m. Bridegroom Matins

GREAT AND HOLY TUESDAY/ APRIL 3rd

7:00p.m. Bridegroom Matins

GREAT AND HOLY WEDNESDAY / APRIL 4th

7:00p.m. Bridegroom Matins

GREAT & HOLY THURSDAY/ APRIL 5th

- Wine & oil permitted -

9:30a.m. Vespers & Liturgy of St. Basil

7:00p.m. Matins

GREAT AND HOLY FRIDAY / APRIL 6th

- Strict Fast -

3:00p.m. Vespers

7:00p.m. Compline

GREAT AND HOLY SATURDAY / APRIL 7th

- Wine permitted -

10:00a.m. Vespers & Liturgy of St. Basil

11:30p.m. Nocturnes

PASCHA – THE BRIGHT RESURRECTION OF OUR LORD / APRIL 8th

The Feasts of Feasts

12:01a.m. Matins & Divine Liturgy

12:00p.m. Vespers

GREAT AND HOLY WEEK

The Theology

We now enter the most sacred week of the year.

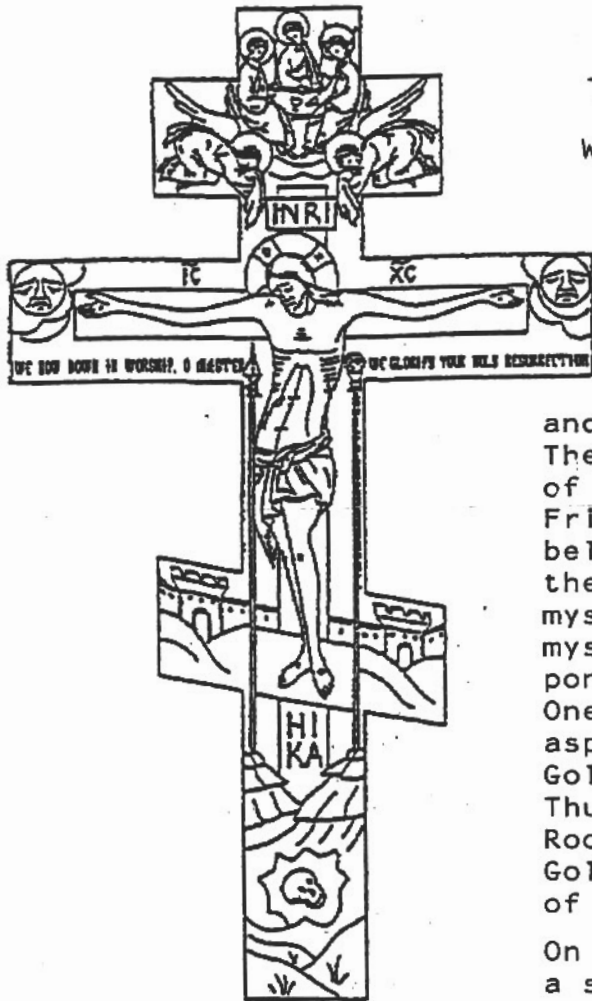
It starts with the feast of the Entry of our Lord Into Jerusalem, also known as Palm Sunday. The joy of the raising of Lazarus who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulchre. Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ.

On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place

in the following days. On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death that our Saviour has won. This anticipation of the Resurrection on Great and Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week. And so this week constitutes a summary of the whole economy of salvation.

It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, it also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the empty tomb (Saturday). The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian transposition of what the Jews called "the Passover," that is to say, the passage. The elements of the Jewish mystery correspond to those of our paschal mystery. For them, there is the feast in which the lamb is eaten. There is the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.



The Great and Holy Week Fast

Is like unto that of that of the Great Lent. A fast is held from meat, dairy, fish, wine and oil. Your wall calendar indicates days when wine and oil are permitted. The Fast ends only after the Divine Liturgy on Pascha.

Holy Confession

Is not scheduled during the Great and Holy Week, as properly we use the time of the 40 Days to prepare and make Confession. Anyone wishing to make a Confession, should make arrangements with Fr. James.

In the Great and Holy Week

Our participation in the divine services should be a top priority.

In our homes we ought to strive to keep "out the world" and enter into the peace, solemnity and theology of the events of the last days of our Lord.

Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial and Resurrection of Christ.

At the divine services be sure to be careful that candles are not dripping – especially monitor children. Lipstick should not be worn when venerating Holy Objects as the Cross, the Chalice and the Winding-Sheet.

Your old palms and willows should be placed in an area to decay where they will not be *disturbed*. They are *holy objects*.

Visitors should make sure that the priest knows who they are if they wish to receive Holy Communion. This should be done by phone, email or in person in advance of the service.

Pious Christians re-schedule personal event that occur in Great & Holy Week until after Bright Monday – birthdays, namesdays, social gatherings, anniversaries, etc.

Parish Synodicon: Memory Eternal

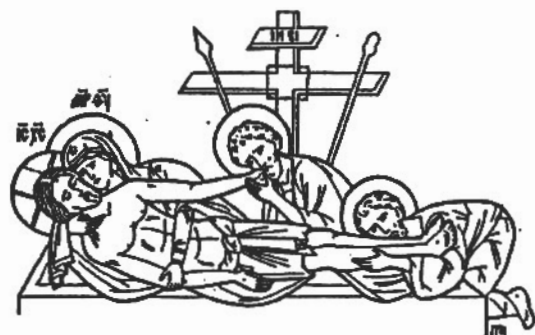
Apr. 01, 1966 John Huzinec
Apr. 01, 1974 Thomas Wytovich
Apr. 02, 1917 Ignatius Shevchuk
Apr. 02, 1928 Elias Zhak
Apr. 02, 1972 Eugenia Kiryluk
Apr. 02, 1987 Michael Mahalick
Apr. 02, 2003 Stephanida Kozura
Apr. 04, 1957 Joseph Yarik
Apr. 04, 1959 Helen Hnatuk
Apr. 06, 1974 Gregory Tscherwinski
Apr. 04, 1977 Eva Marchuk
Apr. 06, 1992 Stephen Mock
Apr. 06, 1995 Ann Buard
Apr. 07, 1968 Fr. Basil Dziama
Apr. 09, 1937 George Huzinec
Apr. 09, 1953 Anna Romanovich
Apr. 10, 1960 Mary Romanovsky
Apr. 11, 1919 Jacob Chernaik
Apr. 11, 1959 Anna Skwarla
Apr. 11, 1966 Paul Adamcio
Apr. 13, 1961 Frank Yurchuk
Apr. 13, 1954 Igor Mushta
Apr. 14, 1921 Procopius Kostik
Apr. 14, 1941 Maria Huzinec
Apr. 14, 1955 Peter Leich
Apr. 14, 1965 Miron Urichuk

Paschal Commemoration of the Departed

Will be held at the Parish Cemetery on Monday, Apr. 16th at 6:30p.m. (Rain date is Tues at 6:30p.m.). This Commemoration of the departed is celebrated on "On the Day of Joy," established ages ago to bring the joy of the Risen Lord to those in the tombs.

The Bulletin for Pascha – April 8th

Will be available of the vestibule stand Great & Holy Thursday, April 5th.



THE PARABLE OF THE TEN VIRGINS

Keep Your Lamp Filled with the Oil of Virtue - St. Gregory Dialogist (+604)



My dear brothers, often enough I have warned you to shun evil-doing and to avoid the contamination of this world, but today's Gospel reading forces me to say more. You must observe great caution even in the practice of good deeds. In doing good you must not seek to win men's grace and favor; nor must you allow any desire for praise to creep in, robbing of its inward reward what has been done merely for outward effect. For consider these ten virgins our Redeemer speaks of. All of them are virgins, He says, yet they are not all admitted through heavens' gateway. Some of them, while ostensibly anxious for the glorious reward of their virginity, were unwilling to keep a supply of oil in their vessels.

But first we must ask what is means by the Kingdom of Heaven, and why it is compared to ten virgins, of whom five are called wise and five foolish. Everyone knows that the reprobate are not allowed into the Kingdom of Heaven. Then why is it said to be like foolish virgins? We must realize that often in Scripture the Kingdom of Heaven stands for the Church as it exists at present. Thus, in another passage the Lord says, "The Son of Man will send forth His Angels, and they will gather out of His kingdom All scandals." But there cannot be any scandals needing to be gathered Out of that Kingdom of happiness where peace reigns supreme.

Everyone has five bodily senses. Now twice five is ten. Since, therefore, both sexes are represented in the multitude of the faithful, the holy Church is said to be like ten virgins. But in the Church the bad are mixed up with the good, the reprobate with the elect. It is therefore rightly said to resemble wise and foolish virgins. For there are many who in self-denial refrain from desiring outward things, and are attracted to interior things by the virtue of hope. They discipline the body and long for heaven, their homeland, with all their heart. They look for rewards that are eternal, and scorn to receive human praise for all the work they do. They certainly do not parade their glory before men's eyes; they keep it under cover in their own conscience. But there are also many who, while practicing self-denial do merely to win human regard.

Offerings for the Week of April 1st

Olive Oil:

In memory of Emilia; in memory of Michael; for the health of Nicholas (birthday);
For health and in thanksgiving by Laurentiu & Liliana; in memory of Joan

Wine:

For the health of Archimandrite Roman (birthday); in memory of Anna Gripp

Flowers:

In memory of Matei, Sarchis, Satene and Elena