

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
605 Washington Ave., Manville, NJ 08835-1856  
Voice: 908-685-1452 / fax: 908-685-1074  
Email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org) Website: [www.ssppoc.org](http://www.ssppoc.org)

**BULLETIN OF APRIL 6, 2008**

**SUNDAY/APRIL 6th**  
**4th Sunday of Great Lent (Tone 4)**  
**St. John of Sinai**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School  
Book-for-the-Month from Library

**End of the 4th and beginning of  
the 5th week of the Great Fast**

4:00p.m. Deanery Vespers in Clifton

**MONDAY/APRIL 7th**  
7:00p.m. Vespers; Confession

**TUESDAY/APRIL 8th**  
7:00p.m. Vespers; Confession

**WEDNESDAY/APRIL 9th**  
9:30a.m. Akathist; Confession  
7:00p.m. Canon of St. Andrew

**THURSDAY/APRIL 10th**  
6:30p.m. Presanctified Liturgy

**FRIDAY/APRIL 11th**  
7:00p.m. Matins with Akathist to Theotokos;  
Confession

**SATURDAY/APRIL 12th**  
**Laudation of Theotokos**  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
5:30p.m. Vigil; Confession

**SUNDAY/APRIL 13th**  
**5th Sunday of Great Lent (Tone 5)**  
**St. Mary of Egypt**  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School & Teen Discussion  
Coffee Hour

4:00p.m. Deanery Vespers in Bayonne



• The divine ladder  
of St. John leading  
to heaven

He who has united his heart to prayer  
will not easily be raided by spiritual thieves

**Hymns on the Beginning of the  
Fifth Week of the Great and Holy Fast**

Having passed beyond the middle point of the holy season of the Fast, with joy let us go forward to the part that still remains, anointing our souls with the oil of almsgiving. So that we may be counted worthy to venerate the divine Passion of Christ our God, and to attain His dread and holy Resurrection.

With God's help we have rounded the turning-post of the Fast. Let us run the remainder of the course with all our strength, and win a victor's crown.

O Lord, Thou hast granted us to reach the light of the present day, and soon we shall come to the holy week of the dread raising of Lazarus from the tomb. Count us Thy servants worthy to walk in Thy fear, and to complete the whole course of the Fast.

### ***The Mysteries of Confession and Holy Communion***

Should be received by all the faithful during the season of Great Lent (Mar. 10<sup>th</sup> thru Apr. 19<sup>th</sup>). Confession is not scheduled during the Great and Holy Week (Apr. 20<sup>th</sup>-26<sup>th</sup>).

### ***Those Who Are Home-Bound***

Please arrange with Fr. James to have the Holy Mysteries of Confession and Holy Communion brought to your home.

### ***Lenten Almsgiving – Ending Apr. 20th***

- OCMC Boxes – for mission work of the church in USA and other countries. You may secure a box at the vestibule stand.
- The Poor Basket – in the center of the church is used by St. Philaret Society to provide help for parishioners and non-parishioners alike.
- St. Mary Magdalen Church in Jerusalem an annual offering is made on Palm Sunday as a gift to this special church in the Holy Land.

### ***Namesday Greetings***

St. Rodion/Apr. 9<sup>th</sup>: Robert Smith; Many Blessed Years!

### ***Orthodox Study Bible – Now both Old & New Testaments***

To order this Bible (\$50) speak with Fr. James or Robert Smith.

### ***Great & Holy Week Work Sheet***

During this special week a number of tasks needs to be performed. Please check the list out on the vestibule stand and help out if you can.

### ***Vigil Watch at the Tomb of the Saviour***

A continuous vigil takes place from Vespers of Great & Holy Friday to the Nocturnes of Great & Holy Saturday. A sign-up sheet is on the vestibule stand. Vigil Watchers are especially needed for Saturday afternoon and evening – times hard to fill.

### ***The Mystery of Holy Unction – April 17th – 7:00p.m.***

Those wishing to receive this Mystery must have received both Confession and Holy Communion during this Great Lent prior to April 17<sup>th</sup>.

### ***Parish Synodicon; Memory Eternal!***

Metropolitan Laurus (40<sup>th</sup> Day – April 24<sup>th</sup>)

April 06, 1974 Gregory Tscherwinski

April 06, 1977 Eva Marchuk

April 06, 1992 Stephen Mock

April 06, 1995 Anne Burd

April 07, 1968 Fr. Basil Dziama  
(parish rector 1918-1920)

April 09, 1937 George Huzinec

April 09, 1953 Anna Romanovich

April 10, 1960 Mary Romanovsky

April 11, 1919 Jacob Cherniak

April 11, 1959 Anna Skwarla

April 11, 1966 Paul Adamcio

### ***Spring Church Cleaning***

Workers are sought to help spruce up the church for the forth-coming holydays. Please speak with Protodeacon Paul or Peter Bakaletz.

### ***Bright Monday – April 28<sup>th</sup>***

On this the second day of Pascha, by custom we have a festal gathering after the Divine Liturgy. You are encouraged to “take the day off” from school and work, and enjoy the feast of Pascha with your fellow believers. Please see Kathryn Motoviloff, Marie Torrisi or Lisa Keller if you wish to bring any food item.

### ***Soda Can Basket in Lower Hall***

This basket for rinsed out cans is a fund-raiser for Holy Trinity Church in Catasauque, Pa. This small and historic church was founded in 1899 and consecrated by St. Tikhon. Your soda cans will help them restore their cupolas.

### ***Parish Council of 2008***

Fr. James Parsells

Protodeacon Paul Sokol

Peter Bakaletz - Senior Warden

Austin Kachek - Junior Warden

Robert Smith - Treasurer

Kathryn Motoviloff - Secretary

Reader Symeon Combs Michael Redmond

Edward Sarchisian Henry Hando

Vincent Assaro Lisa Keller

### ***Parish Council Meeting***

Thursday, May 15<sup>th</sup>, 7:00p.m. All Parish Council Meetings are opened to parishioners.

### ***Offerings for the Week of April 6th***

**Olive Oil** - in memory of Emilia; in memory of Michael; for the health of Justina; in memory of Eugenia; for the health of Irina (birthday); for the health of Gorbunova family; in memory of Joan.

**Wine** - for the health of Daniel (birthday); for the health of Father Roman (birthday).

Offerings for olive oil, wine or flowers may be made for Orthodox Christians and Non-Orthodox Christians alike.

### ***From the Book Great Lent by Fr. Alexander Schmemmann***

Great Lent is the recovery by man of his faith; it is also the recovery of life, of its divine meaning, of its sacred depth. It is by abstaining from food that we receive it from God with joy and gratitude. It is by "slowing down" on music and entertainment, on conversation and superficial socializing, that we rediscover the ultimate value of human relationships, human work, human art. And we rediscover all this because very simply we *rediscover God Himself* - because we return to Him and in Him to all that which He gave us in His infinite love and mercy.



Many hundreds of years ago a very holy old man lived in a desert. One day people came to him and said: "Father, teach us, how can we come closer to God while we live in this world?" The old man drew a circle in the sand at his feet. "This circle is the world," he said "and here in the center of it is God. Each one of us lives in the world," and he made dots around the edge of the circle. "As we try to come closer to God, we draw closer to each other and this is the only way in which we can come closer to God. Remember it."

### **ABOUT SAINT EPHREM'S PRAYER**

The famous lenten prayer of Saint Ephrem the Syrian summarizes our entire struggle during the forty day fast - that of turning from vice to virtue, sin to holiness, and self-love to love of God and neighbor.

This powerful prayer is said every day of Great Lent, except on Saturdays and Sundays. It should be part of our morning and evening prayers, but may also be said at any other time throughout the day - especially in time of temptation.



### **THE PRAYER OF SAINT EPHREM**

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 Thou me a sinner. (*12 times, with as many bows, and then again the whole prayer from the beginning to end, and after that one great prostration*)

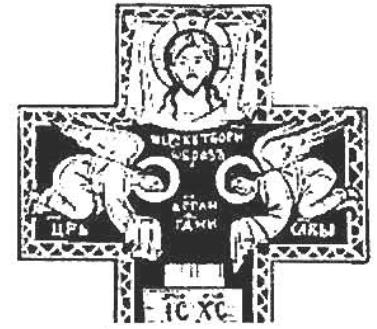
**Note:** If one cannot make prostrations, then make bows, or simply the sign of the Cross.

## AN EXPLANATION OF THE ORTHODOX THREE-BAR CROSS

By Fr. Theodore Jurewicz

### The Top Bar - The Explanation:

The top bar is the title-board, which Pilate ordered to be hung in mockery over Christ's head on the Cross. On this board was inscribed: "Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin (abbreviated to the Greek initials 'INBI' or the Latin initials 'INRI' in the Western tradition). This is replaced with the Christian inscription: "King of Glory" – below the knees of the angels. On the title-board is inscribed the initials 'IC XC', being the first and last letters of Christ's name in Greek. In addition, just above Christ's arms we see the inscription: 'NIKA', which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC NIKA', meaning: "Jesus Christ is victorious" (over death and sin).



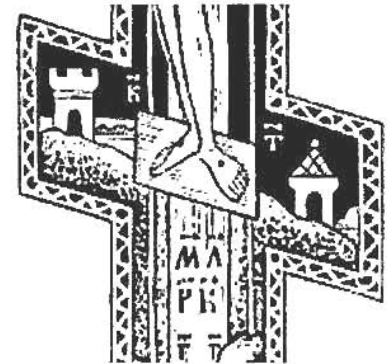
### The Middle Bar - The Explanation:

The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31) The inscription: "Son of God" is placed on both sides of Christ's head, and below His arms we read the inscription: "Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify". The halo of Christ is inscribed with three Greek letters meaning "The Being" or "He Who Is", to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.



### The Bottom Bar - The Explanation:

The slanted bottom bar is the footrest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5). In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness: "Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee." The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).



### The Images - The Explanation:

On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ is four Slavonic letters meaning: "The place of the skull became Paradise". Hidden in a cave under the earth is 'the skull of Adam'. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.



# WORDS FOR SIN

There are many words which people use to describe their wrongdoing.

Here are some of them:

**SIN** — a long time ago the word simply meant **missing the target**. If someone were shooting and missed the target, then the word to say it was Sin. If we do wrong we are really missing the target that God has given us to hit. The target, of course, is to be good and reach our aim which is the eternal life in the Kingdom of God.



**TRESPASS** — to trespass means to go where we should not go and to do what we should not do. If we do something bad, we are trespassing. We are going where God told us not to go and doing what God told us not to do.



**TRANSGRESSION** — is almost the same as trespass. It means going beyond the limit, going against what is right by going over into what is wrong.

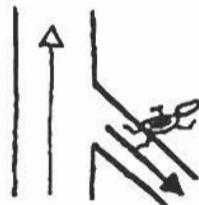


**STAIN** — is that which makes dirty something that is clean. Stains on our soul by our wrongdoing make our souls dirty so that they cannot shine anymore with the goodness of God.



**FALLENNESS** — means that our sins have brought us down from the high place where God wants us to be.

**LOSTNESS** — means that we are not at home with God. **ALIENATION** and **ESTRANGEMENT** mean the very same thing.



**DEVIATION** — means that we have lost our way and are not on the right road leading to the place where God wants us to go.

However many sins we do, God the Father is always there to forgive us.

This is why Jesus Christ has come, to forgive our sins and to allow us to hit the target again.



# The Moscow Times • com

## ▣ An Instant Remedy for a Deficit of Churches

03/31/2008 In recent years, Russians have gotten used to a wide array of easy-to-make products, such as instant borscht, instant noodles and instant blini mix. Now, a group of Orthodox businessmen wants to add another item to the list: instant churches.



The Russian Club of Orthodox Philanthropists, a nonprofit organization founded in 2003, says it has developed a design for a temporary prefab church that can be built in just 24 hours.

The first such church will go up in the Siberian town of Kemerovo on April 6, kicking off a project to build around 10 of the churches throughout the country, Vasily Smirnov, the project's director, said by telephone Friday.

"We develop innovative techniques in this sphere, for people who want to build churches," Smirnov said.

Though some might deride the easy-to-build wooden structures as McChurches, they are meant to satisfy what Orthodox priests describe as an urgent need: churches for residential districts built during the Soviet era.

Communism changed the Russian landscape by introducing neighborhoods filled with towering apartment blocks, but because of official state atheism, the new districts almost never had churches, which were usually confined to historic town centers dating back to the tsarist era.

"In many densely populated bedroom communities, there are not enough Orthodox churches, and residents must travel to the town center to attend church," Smirnov said.

Father Vladimir Vigilyansky, a spokesman for the Orthodox Church, said Friday that the church hierarchy approved of the businessmen's initiative.

"Until we have the opportunity to build stone churches, these wooden churches will save the situation," Vigilyansky said. "In Moscow there should be at least 200 more churches."

Things are worse in many smaller cities, where sometimes the only church is located at the cemetery, far from the center of town, Vigilyansky said.

The problem is especially acute for old and disabled churchgoers, he added.

"Many people, especially the elderly and mothers with children, cannot attend church because they need to go with baby carriages, with canes," Vigilyansky said. "They need to take the bus and make transfers."

Help may now be on the way thanks to the philanthropists' club, whose members are "Orthodox businessmen and politicians" in various regions, Smirnov said.

The club's proposed solution is a wooden church that can hold 150 to 200 people and can be erected in a day. Smirnov said the design would make it easier for local philanthropists to build churches in their communities.

"The cost of construction using our techniques is one-tenth of that for any other comparable project," he said.

Also, since the church is just a temporary structure, it takes less time to get permission to build one than it would take to get approval for a permanent church, Smirnov said.

After the design makes its debut in Kemerovo in April, the philanthropists' club plans to show off the new technology with two more daylong bursts of church-building.

The first will feature the simultaneous construction of three churches in Moscow, Kiev and Minsk, respectively. The second will involve the building of one church in each of the country's seven federal districts, Smirnov said. It is not yet clear when the two events will happen because the club is still getting permits from various officials, he said.

Smirnov denied that the organizers would profit from the flurry of church-building. "This is not a commercial project," he said.

There are currently about 15,000 Orthodox churches in Russia, while the total number for the former Soviet Union is about 30,000, Vigilyansky said. By comparison, there were 65,000 churches throughout the Russian Empire before the 1917 Revolution.