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BULLETIN OF APRIL 13, 2008

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
4:00p.m. Deanery Vespers in Bayonne

**End of the 5th and beginning of the 6th
week of the Great and Holy Fast**

MONDAY/APRIL 14th
7:00p.m. Vespers; Confession

TUESDAY/APRIL 15th
7:00p.m. Vespers; Confession

WEDNESDAY/APRIL 16th
9:30a.m. Akathist; Confession
6:30p.m. Presanctified Liturgy

THURSDAY/APRIL 17th
7:00p.m. Mystery of Holy Unction

FRIDAY/APRIL 18th
7:00p.m. Matins; Confession

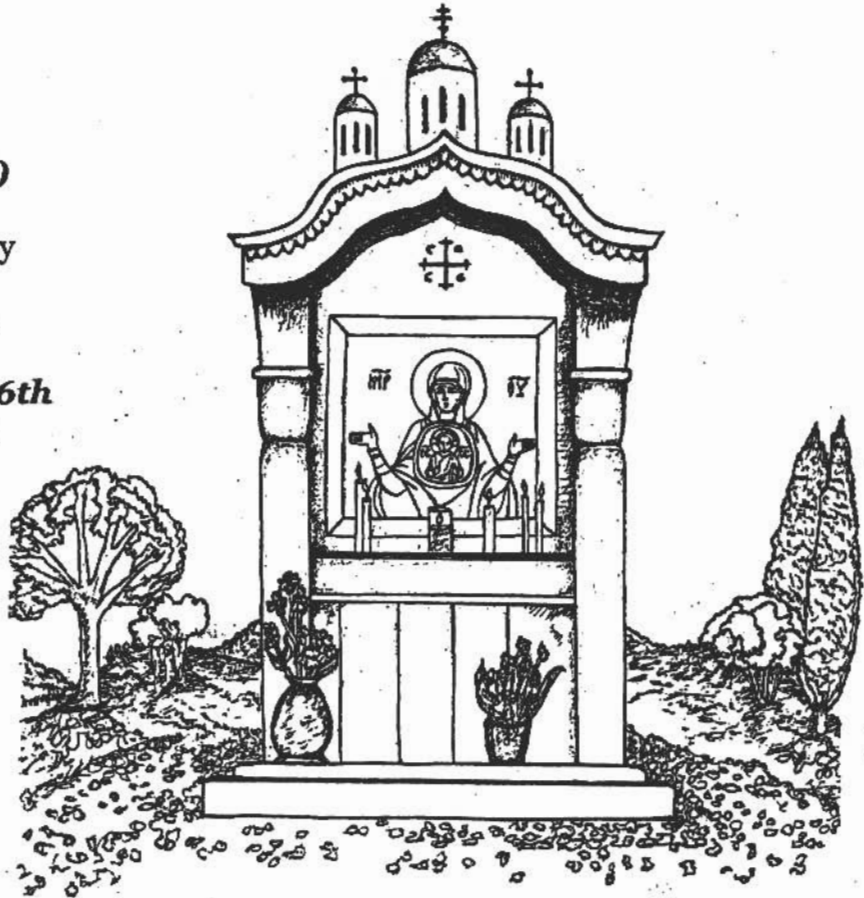
End of the 40 Days

LAZARUS SATURDAY/APRIL 19th
9:10a.m. Hours; 9:30a.m. Divine Liturgy
(after Liturgy work party for preparing palms
and willows in lower hall)
300p.m. – 4:00p.m. Confession
5:30p.m. Vigil; Confession

PALM SUNDAY/APRIL 20th
Entrance of our Lord into Jerusalem
(One of “the 12 Great Feasts”)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period

Beginning of Great & Holy Week
6:30p.m. Bridegroom Matins



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

As we begin with eagerness, O you faithful, the sixth week of the Holy Fast, let us sing a hymn in preparation for the Feast of Palms, to the Lord who comes with glory to Jerusalem in the power of the Godhead, that He may slay death. So with reverence let us prepare the branches of the virtues, as emblems of victory; and let us cry Hosanna! To the Creator of all.

O you faithful, let us prepare to celebrate Palm Sunday, joyfully observing the prefeast from this present day onwards, that we may be counted worthy to see the life-giving Passion.

The door of the prefeast is opened, that leads to the raising of Lazarus; for Christ is some, to awaken the dead man as from sleep and to overthrow death by life.

The Mysteries of Confession and Holy Communion

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

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.

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 17th.

There is no fast required for receiving this Mystery, so you can have a Lenten supper meal.

The body ought to be free of cosmetics as the head (forehead, cheeks) the hands on both sides and the upper chest area are anointed. Please dress accordingly and request other anointing (ex. ears, eyes, feet, legs, etc.) as are modest and needed.

Going to or in the Hospital?

Let your priest know – he will not know you are there unless he is told by you or your family.

Parish Synodicon; Memory Eternal!

Metropolitan Laurus (40th Day – April 24th)

April 13, 1961 Frank Yurchuk
April 13, 1964 Igor mushta
April 14, 1921 Procopius Kostik
April 14, 1941 Maria Huzinec
April 14, 1955 Peter Leich
April 14, 1965 Miron Leich
April 15, 1961 Lazar Elik
April 16, 1991 Vassily Seminuk
April 17, 1957 Peter Dutko
April 18, 1936 Martha Dzioba
April 18, 2001 Mary Spotts

Bright Monday – April 28th

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.

Special Sale of Items for Pascha

Next Sunday a selection of items – including the customary egg jewelry – and other articles will be on sale in the lower hall during coffee hour.

Offerings for the week of April 13th

Olive Oil – in memory of Emilia; in memory of Michael and Mary; for the health of Justina; in memory of Clara & Loretta; in memory of Eugenia.

Wine – for the health, protections and salvation of Nicholas (birthday); in thanksgiving to God; for the health of Lucian (birthday); in memory of Joan.

The Parish Website: www.ssppoc.org

Has posted for all of 2008 a calendar of church services. Meetings, educational programs, etc.

Consult it when planning your own personal or familial calendar.

Mighty Proud and Pretty Humble

A sculptor invited his neighbor in to see his small clay model for a bronze statue of a young woman. Her head was held high, her back straight. Her outstretched arms held an infant for all to see. The sculptor asked his friend's opinion of the model. The neighbor walked around it two or three times, squinted at it from below and above. Finally, he said, "I'd say that that's a mighty proud young woman." The sculptor exclaimed, "That's what I wanted—a really proud madonna! She had a right to be proud."

The bronze cast of that statue now stands on the lawn in front of a Catholic high school for girls. I wonder how many of the girls and adults who pass it many times each day sense that noble pride.

Mary did have a right to be proud. Giving birth to the Son of the Most High was an achievement second only to believing in him. Mary knew she had had a pivotal role in a great historical moment: "[B]ehold, from now on will all ages call me blessed" (Luke 1:48). But she did not take the credit: "My soul proclaims the greatness of the Lord;...For he has looked upon his handmaid's lowliness" (1:46).

Mary was humble in the most perfect sense of the word. She attributed to God, not to her own human efforts, the blessing that was hers. She did not shirk from acknowledging that something wonderful had occurred in her life. People tend to equate humility, the opposite of pride, with a hangdog look, an "Aw shucks, it ain't much" attitude. Such a pose can actually be a cover-up for pride, evidence of being proud of one's humility.

Profile of Pride

The humble person neither seeks nor places high value on praise from others. The proud person seeks praise and first place and is miserable when denied it. The humble person attributes achievements and virtues to God and accepts personal responsibility for moral lapses. The proud person attributes achievements and virtues to personal powers and blames moral lapses on someone or something beyond individual control.

The humble person is neither ashamed of his or her family or community, of origin nor embarrassed by occupation or status in life. The proud person seeks to hide, ignore or embellish these in order to seem better than he or she is. A humble person has solid self-esteem which holds up well in adversity. A proud person is always seeking to boost self-image by taking credit for more than is fair.

Humility is the basis for the self-love and self-respect we need to be able to love others and God. Pride sneaks in when that self-esteem is not based on reality, when it takes credit for qualities it does not possess or for superficial and unimportant possessions. Pride is an unreasonable or an unjustified self-esteem. It does not give credit where credit

is due as Mary did.

Rodale's *The Synonym Finder* has 76 synonyms for the word *pride*, of which 16 begin with the word "self." It is easy to spot the manifestation of pride in others when we note their conceit, egotism, insolence, disdain, condescension, airs, cockiness, haughtiness, bump-tiousness or self-glorification. It is harder to identify these qualities in ourselves.



Deceits and Disguises

Recognizing unseemly pride in ourselves is so difficult because it lies so deep in human nature. In the heart of every human being is the passion to love and be loved. The snake snowed Adam and Eve into thinking that they did not have to acknowledge their limitations and the supremacy of God. We, their offspring, have inherited a contrary deep inclination which also distorts that love.

Thus, the true and necessary self-love and sound self-esteem each person needs to be a healthy human being easily gets off track and causes one to overvalue self.

This tendency to think self the be-all and end-all is so strong that ancient philosophers as well as Jewish and Christian religious teachers have classified pride as a capital sin. It is a root cause which gives rise to many attitudes and behaviors which are sinful because they are destructive to one's relationships to others and to God.

It is not too difficult to see how smugness, selfishness, arrogance, conceit or vanity sets self up above others and in so doing puts others down. Nor is it difficult to see how these attitudes lead to behaviors which are barriers to genuine love.

False pride is the basis of that individualism which "does one's thing" without regard for the responsibility one has to others, to their feelings and their rights. It causes one to rebel against and reject authority if that authority does not agree with one's ideas of what is right, correct or necessary for community life.

Pride cannot bear to see another in first place. It wants to be known as "the best" or as having the best. It distorts that healthy sense of competition which seeks to find how politics or business can work for the benefit of all. It leads to dirty tricks and unethical tactics in the halls of government and in the marketplace. In sports, pride justifies doing anything to win. Its motto is, "If winning isn't the purpose of the game, what is?"

Human beings have the ability to camouflage their attitudes and to justify their actions by using words which sound noble, good and honorable. When pride isn't named accurately, it isn't seen as evil. Unnamed, unclaimed, such an unruly pride cannot be tamed. It lurks in human hearts which fail to nurture the true and humble pride which is the basis of genuine self-esteem.

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First Orthodox liturgy conducted at North Pole

North Pole (Camp Barneo), April 6, Interfax - The first Orthodox Church service has been conducted at the North Pole, 90 degrees north of Greenwich.

The service was performed by Archbishop Ignaty of Petropavlovsk and Kamchatka, two priests and a deacon of the Kamchatka diocese in a tent, put up on an ice floe specially for the occasion for a few hours, an *Interfax-Religion* correspondent reported.

The tent, large enough to accommodate 15 worshipers, was sanctified by Archbishop Ignaty in honor of the Twelve Apostles, "as a sign, that the teachings of Jesus Christ have reached the Earth's extreme boundaries."

"We chanted the prokimenon - a psalm dedicated to the Apostolic service," a priest said.

The temperature dropped to 25 degrees below zero when the Orthodox expedition arrived at the North Pole. The church service lasted for about three hours, with priests wearing white robes over their polar outfit. The psalm was chanted in the ancient Russian tradition.

Five Orthodox sacraments were performed during the service.

Mayor of Petropavlovsk-Kamchatsky Vladislav Skvortsov was baptized and anointed with chrism, becoming the first man ever to have been baptized at the North Pole.

The sacrament was performed by Archbishop Ignaty.

Moscow, April 8, Interfax – The Union of Orthodox citizens believes the Divine Liturgy celebrated at North Pole last weekend was "one more Feast of Orthodoxy" and new "universal" witness to Orthodox faith.

"Russia's breakthrough in the 21st century is impossible without missionary mobilization of the Church. Bishopric liturgy at North Pole is an example of such mobilizations," head of the Union's Moscow branch Kirill Frolov said in his article published by the *Interfax-Religion* website.

According to him, "this service is a step to Russia's great future, which is impossible without new colonization of its own territory."

"This country now as never before needs historical optimism to overcome national and social depression and abandon the "phase of breakdown." "We were born to make a dream come true, to get over expanse and space," these words from air force march is a slogan of Orthodox action," the author stressed.

He reminds the words of famous Moscow missionary Hegumen Sergy (Rybko) who part in earnest and part in play said that "the Lord created other planets for Orthodox to colonize them."

"So we can live to see not only Arctic but also Martian exarchate. And ascetic exploit of an Orthodox hermit on cosmic orbit is not less than in the Egyptian desert," Frolov writes in his article.

He believes that true image of the Russian Church is formed by such people as Archbishop Ignaty of Petropavlovsk and Kamchatka, who celebrated the liturgy on the Pole rather than those "who deceives the believers or deludes himself and urges the Orthodox to escape the society, hide in Penza caves and conceal themselves while they may and should bear witness. Why oppose the state when it welcomes the Church and waits not only for a dialogue, but for resolute actions to recover the morals of our nation".