

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF APRIL 3, 2011

SUNDAY/APRIL 3

Fourth Sunday of Great Lent (Tone 4)

St. John of Sinai

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

Coffee Hour

4:00p.m. Vespers in Clifton

End of the 4th and beginning of the 5th week of
the Great And Holy Fast

MONDAY/APRIL 4

Holy Gifts Brought to Those Shut-In

7:00p.m. Vespers

TUESDAY/APRIL 5

Holy Gifts Brought to Those Shut-in

7:00p.m. Vespers; Confessions

WEDNESDAY/APRIL 6

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

7:00p.m. Canon of St. Andrew of Crete

THURSDAY/APRIL 7

6:30p.m. Pre-Sanctified Liturgy

FRIDAY/APRIL 8

Holy Gifts Brought to Those Shut-In

7:00p.m. Matins with Akathist; Confessions

SATURDAY/APRIL 9

Laudation of the Theotokos

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

11:00a.m. Church Cleaning

5:30p.m. Vigil; Confessions

SUNDAY/APRIL 10

5th Sunday of Great Lent (Tone 5)

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

Coffee Hour; Church School

11:45a.m. Movie: "Warriors of Honor"

4:00p.m. Vespers in Trenton



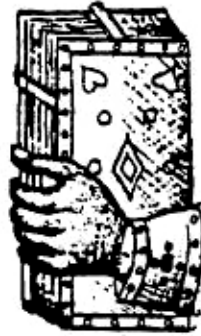
Lessons in Divine & Christian Love (53)

Mankind, even the dead, desire to be loved. And even after death they struggle with death. Therefore much effort is made with testaments and memorials to assure themselves of love even after death. And living and dead, men desire to be loved. Certainly relatives can have the love of their kin, though dying as paupers. But Christ said, "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). Lifted up on the cross, He has drawn through His life, out of love, all towards Himself, even the souls of the deceased from Hell. Before Christ, there did not exist a science of love, nor a religion of love.

- Fr. Callistratus of Mileseva (Serbia)

Parish Synodicon: Memory Eternal!

Apr. 04, 1957 Joseph Yarik
Apr. 04, 1959 Helen Hnatuk
Apr. 06, 1974 Gregory Tscherwinski
Apr. 06, 1977 Eva Marchuk
Apr. 06, 1992 Stephen Mock
Apr. 06, 1995 Anne Burd
Apr. 07, 1968 Fr. Basil Dziama
Apr. 09, 1937 George Huzinec
Apr. 09, 1953 Anna Romanovich
Apr. 10, 1960 Mary Romanofsky



Offerings for the week of April 3

Olive Oil – in memory of Michael, Justina and Mary; in memory of Vaschen and Emila; for the health of Nicola (birthday); in memory of Ludmila and Michael and Elena – newly-departed; for the health of Sandy and Lydia.

Wine: for the health of Archimandrite Roman.

Coffee Hour Hosting (Lenten Fare)

Apr. 03 - Sarchisian, Dunaenko and Hando
Apr. 10 - Peterson, Bakaletz and Mattei
Apr. 17 - Kita, Nevitt and Keller

Fasting for the Evening Pre-Sanctified Liturgy to partake of Holy Communion

For those unable to keep the fast for the whole day, the Holy Synod of Bishops permits the keeping of the fast from the noon day meal.

The Holy Mysteries of Confession & Communion for Those Home Bound

During the weeks of April 3rd and 10th, visitations will be made to the homes of those who are shut-in with the Holy Mysteries. Please be sure you are scheduled and make time arrangements with Father James.

The Mysteries of Confession and Holy Communion During the 40 Days

All of the faithful should receive the Holy Mysteries during this Lenten period – ending Saturday, April 16th. Holy Confession is not scheduled during the Great and Holy Week (April 17th-23rd). Pascha is April 24th.

Namesday Greetings- Many Blessed Years!

St. Rodion/Apr 8: Robert Smith

The Mystery of Holy Unction

This Sacrament will be administered on April 14th, Thursday at 7:00p.m. Orthodox Christians only may receive this anointing who have been to both Confession and Holy Communion prior to this service in the period of the 40 Days – March 4th-April 13th.

The Pre-Sanctified Liturgy on April 13th, Wednesday

For this service, we will join Father Matthew Moriak and the faithful of Holy Ghost Church here in Manville at their church at 6:30p.m. You are encouraged to come and stay for the meal after.

Church Clean-Up Saturdays

April 9th at 11:00a.m. Please come and help out for a couple of hours.

Sign-Up Sheets on the Vestibule Stand

- 1) For Great and Holy Week Tasks
- 2) For Vigil Watch Before the Tomb

Remember in Prayer

Our parishioners especially needful of prayers, Jerry Yadowsky, Sandy Filippini and Mary Rosocha.

“Spirit of Orthodoxy Choir”

Will have a concert here at our parish on Sunday, May 15th at 4:30p.m. Please reserve the date for yourself and the guests you wish to bring.

Bright Monday – April 25th

On this day, the extension of the “Day of Pascha,” Divine services are held as we gather as a parish family for celebration. Plan to take the day off from school and work.

Movie: “Warriors of Honor”

Sunday/April 10th at 11:45a.m.

This 2004 Crown Award Winner for Best Documentary is a presentation of the Christian Faith of Generals Robert E. Lee and Stonewall Jackson. The viewer is guided in an examination of the historical and cultural context of the Civil War and the roles played by these generals – especially their faith experience on and off the battlefields.

3 Rules For Keeping On The Straight Path

After Confession and Holy Communion

By St. Theophan the Recluse (+1894)



Our inner spiritual lives never get into the proper order all of a sudden. What is always required and what lies ahead is intensified labor over oneself, by assimilation of good intentions and by the enabling grace through the Mysteries of Confession and Communion. This work and effort is directed towards destroying the disorder that reigns inside; in its place it establishes order and harmony, after which follows inner peace and a continual joyful mood of the heart.

Do not think, however, that for this you must re-do everything, or bind yourself to a lot of rules. Absolutely not. Two or three little rules or precautions, is all you need.

Rule One: It is necessary to get in the habit of unceasing remembrance of God, along with fear and reverence. Be with the Lord no matter what you do; and turn to Him with your whole mind, trying to conduct yourself as you would in front of a king. You will soon get into the habit, just don't give up or break off. To make it easier to acquire the habit of remembrance of God, there is a special method for fervent Christians; that is, the unceasing repetition of a short prayer of two or three words. Most common is "Lord have mercy," or "Lord Jesus Christ, Son of God, have mercy on me a sinner." If you have never done it, begin doing it now from this moment on. Whether you are walking, sitting, eating, going to bed, repeat over and over the prayer. From long practice of this, the words will fasten themselves to the tongue, so that they will repeat themselves. Do not forget to combine this prayer with reverence.

Rule Two: Do not do anything that your conscience prohibits; and do not omit anything that it says to do, whether great or small. Follow your conscience undeviatingly, and with such perseverance that you would not allow yourself to do anything against it even if you were to die. The more decisively you act, then the more powerful your conscience will become. The more powerful your conscience becomes, the more completely and forcefully it will inspire you with what is necessary and steer you away from what is unnecessary in words, deeds and thoughts, and the more quickly your inner being will be put in order.

Rule Three: Supplement the first two rules with this third one – be patient. You must spiritually work and not give in to pleasing yourself or the world. There will be constant opposition to any good spiritual work you have begun. You must overcome this; therefore, you must exert more force and consequently, be patient. Clothe yourself in this all-powerful armor and never allow your spirits to fall when you encounter misfortune. Everything will come with time. Be encouraged in your patience through this hope. This is what happens to be borne out by the experience of all people who have sought and accomplished salvation.

Three simple rules: remembrance of God with reverence; obey your conscience strictly and arm yourself with hope through patience. May the Lord bless you to be so inclined and to be in this frame of mind.

AN ALLIANCE OF FAITH COMMON WORK BETWEEN THE ORTHODOX AND ROMAN CATHOLIC CHURCHES

Moscow Patriarchate calls for strategic alliance with Catholic Church Elena Yakovleva

The Russian Orthodox Church and the Roman Catholic Church should accept each other not as rivals, but first and foremost as allies, working to protect the rights of Christians, said "the Lavrov of the Church", head of the ROC's Department for External Church Relations, Metropolitan Hilarion of Volokolamsk, while speaking at the International Christian Congress in Wurzburg, Germany.

This year Easter celebrations coincide for the Orthodox and Catholic faiths. Bishop Hilarion told Rossiiskaya Gazeta how the two Churches could develop an allied position without damaging their integrity, dogmas, and principles.

"Today, the Orthodox and Catholic Christians should accept each other not as rivals, but as allies working to protect the rights of Christians. We share a common field of missionary work." said Metropolitan Hilarion, while speaking at the fourth international congress in Wurzburg, stressing that *"the future of Christianity in the third millennium depends on the joint efforts of the Orthodox believers and Catholics."*

Bishop Hilarion commented on his statement to RG as follows.

"The idea of a strategic alliance with the Catholics— is an old idea of mine. It came to me when the Catholics were electing the new Pope. Although I would like to point out that what I am suggesting is, in essence, the direct opposite of Uniatism, which is a way toward a rapprochement based on doctrinal compromises. In our point of view, the policy of Uniatism had suffered complete failure. Not only did it not bring the Orthodox Christians and Catholics closer together, it actually distanced them. And Uniatism, as is currently recognized by both Orthodox believers and Catholics, is not the path toward unity.

"I, on the other hand, am asking to – without any doctrinal compromises and without attempts to artificially level our dogmatic differences, the teachings about the Church and about the superiority of the Universal Church, without the claims to resolve all of the existing problems between us – act as allies, at the same time, without being a single Church, without having a single administrative system or common liturgy, and while maintaining the differences on the points in which we differ.

"This is especially important in light of the common challenges that face both Orthodox and Catholic Christians. They are first and foremost the challenges of a godless world, which is equally hostile today to Orthodox believers and Catholics, the challenge of the aggressive Islamic movement, the challenge of moral corruption, family decay, the abandonment by many people in traditionally Christian countries of the traditional family structure, liberalism in theology and morals, which is eroding the Christian community from within. We can respond to these, and a number of other challenges, together.

"I would like to stress, once more, that there are well-known doctrinal differences between the Orthodox and Catholic faiths, but there are also common positions in regard to morality and social issues which, today, are not shared by many of the representatives of liberal Protestantism. Therefore, cooperation is first and foremost necessary between the Orthodox and Catholic Christians – and that is what I call a strategic alliance.

"The Church is not ready to make any compromises. And I am not calling for compromise, but on the contrary, to uncompromisingly defend our positions. Within the framework of the Commission for Theological Dialogue between the Catholic Church and the Orthodox Church, my position is often the toughest. Meanwhile, the documents that are drafted there, are the most often contested by the ROC delegations. There have been instances when we were forced to walk out of sessions as a sign of disagreement with what was happening. We always very firmly oppose attempts to erode the differences that exist between us.

"We don't need any compromises. We need cooperation and collaboration. And within the framework of the theological commission, we could discuss the differences that exist between us not in order to find a compromise, but in order to clarify our differences and the things we have in common. It could so happen that in the course of discussion we realize that in some doctrinal aspects we are actually closer than seemed to be before – and this will be a rapprochement. But just the opposite could happen: we may see the differences that we have never noticed before.

"The theological dialogue should be allowed to take its course; it may or may not lead to some results. Meanwhile, cooperation that is built on a systematic basis and that is founded on the fact that we share many of the same tasks and challenges should be developed at the same time."