

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

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**BULLETIN OF APRIL 10, 2011**

### **SUNDAY/APRIL 10**

#### **5<sup>th</sup> 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

### **MONDAY/APRIL 11**

Holy Gifts to Those who are Shut-in

7:00p.m. Vespers

### **TUESDAY/APRIL 12**

Holy Gifts to Those who are Shut-in

7:00p.m. Vespers; Confession

### **WEDNESDAY/APRIL 13**

No Morning Service Today

6:30p.m. Pre-Sanctified Liturgy at Holy Ghost Church on South 6<sup>th</sup> Avenue, Manville

### **THURSDAY/APRIL 14**

7:00p.m. Holy Unction Service

### **FRIDAY/APRIL 15**

6:30p.m. Reception of Jerome Stone

7:00p.m. Matins; Confession

8:00p.m. Palms & Willows Work Party

*End of the 40 Great & Holy Days*

### **LAZARUS SATURDAY/APRIL 16**

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

11:00a.m. Church Cleaning

3:00p.m. Confessions

5:30p.m. Vigil; Confessions

### **PALM SUNDAY/APRIL 17**

#### **ENTRANCE OF OUR LORD INTO JERUSALEM**

**(One of "the 12 Great Feasts of the Year")**

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

Coffee Hour; Church School/Teen Class

6:30p.m. Bridegroom Matins



### **Lessons in Divine & Christian Love (54)**

The beloved apostle and epistle writer, St. John, wrote: "Love not the world, neither the things that are in the world. If any man loved the world, the love of the Father is not in him" (1 John 2:15). And he gave the reason why one should not love the world, because: "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof; but he that does the will of God abides forever" (1 John 2:16-17). These three then: the lust of the flesh, the lust of the eyes, and the pride of life (particularly for recognition) – are three ancient evils, with which Satan deceived Eve, but not Christ as well.

- Fr. Callistratus of Mileseva (Serbia)

### **Parish Synodicon: Memory Eternal!**

Apr. 10, 1960 Mary Romanovsky  
Apr. 11, 1919 Jacob Cherniak  
Apr. 11, 1959 Anna Skwarla  
Apr. 11, 1966 Paul Adamcio  
Apr. 13, 1961 Frank Yurchuk  
Apr. 13, 1964 Igor Mushta  
Apr. 14, 1921 Procopius Kostik  
Apr. 14, 1941 Maria Huzinec  
Apr. 14, 1955 Peter Leich  
Apr. 14, 1965 Miron Urichuck  
Apr. 14, 2008 William Davidovich  
Apr. 15, 1961 Lazar Elik  
Apr. 16, 1991 Vassily Seminuk  
Apr. 17, 1957 Peter Dutko



### **Offerings for the week of April 10**

**Olive Oil** – in memory of Michael, Justina and Mary; in memory of Vaschen and Emila; in memory of Loretta; for the health, protection and salvation of Gabriela-Antoaneta; In memory of Joan and Jean and for the health of Sandy.

**Wine:** in memory of William and for the health of Vasilina.

### **Coffee Hour Hosting (Lenten Fare)**

Apr. 10 - Peterson, Bakaletz and Mattei  
Apr. 17 - Kita, Nevitt and Keller  
Apr. 24 - No Coffee Hour

### **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 16<sup>th</sup>. Holy Confession is not scheduled during the Great and Holy Week (April 17<sup>th</sup>-23<sup>rd</sup>). Pascha is April 24<sup>th</sup>.

### **Jacob's Well – Diocesan Publication**

The Spring 2011 edition is now on line [www.nynjoca.org](http://www.nynjoca.org). There are 2 articles about our parish: 1) Georgian Immigrants; 2) Why there are two Orthodox Churches at 605 Washington Ave. Printed copies will be available in the vestibule soon.

### **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 and Sandy Filippini

### **Bright Monday – April 25<sup>th</sup>**

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. Food items are sought.

### **The Calendar**

Apr. 27/Wed. *Deanery Paschal Celebration in Paramus 7:00p.m. with Bishop Michael and faithful.*

May 2/Mon. *Paschal Memorial at Cemetery at 6:30p.m. (Rain Date: Tues. 6:30p.m.)*

May 15/Sun. *"Spirit of Orthodoxy Concert" at 4:30p.m. with reception to follow*

May 19/Thurs. *Parish Council Meeting, 7:00p.m.*

June 2/Thurs. *Ascension Day (40<sup>th</sup> Day of Pascha)*

June 4&5/Sat. & Sun. *Visitation of Bishop Michael to our Parish*

June 12/Pentecost Sun. *Memorial at Cemetery at 4:00p.m.*

June 25/Sat. *Parish Council Workshop in Trenton*

June 29/Wed. *Ss. Peter & Paul Feast Day*

### **Booklets for Great & Holy Week**

Are for sale at the vestibule stand. Please purchase and place \$ in the envelope provided with the booklet. You are asked not to "use" the booklets but to purchase – and use them. Thanks!

### **Memory Eternal!**

On April 5<sup>th</sup>, Helen Macinko, a life-long parishioner of our parish reposed in the Lord. Our sympathy to her family. May her memory be eternal! 40<sup>th</sup> Day will be May 14<sup>th</sup>.

# Bulgarian Church Canonizes Victims of Ottoman Atrocities in 1876

by OCP on April 5, 2011

in [Featured News, News](#)



3/4/2011

The Bulgarian Orthodox Church has canonized the martyrs of massacres committed against Bulgarian civilians by Ottoman irregulars and troops in the April Uprising of 1876.

Thousands of Bulgarian freedom fighters rebelled against the authorities of the Ottoman Turkish Empire in April 1876 seeking to liberate their nation and create an independent nation state.

The so called April Uprising was crushed with great violence by Ottoman forces but its coverage in the European press – facilitated primarily by American journalist working for British papers Januarius MacGahan – led to an international outrage and a humanitarian intervention in the Russo-Turkish War of 1877-78 that liberated the Bulgarian nation-state.

A total of 30 000 Bulgarians, mostly civilians including women, children, and elderly, are estimated to have been slaughtered by the Ottoman forces in April and May 1876.

Between 4000 and 5000 Bulgarians were butchered in the Batak Massacre – in the southern town of Batak – described by MacGahan in a shocking account, while some 700 were slaughtered in the region of Novo Selo, Kravenik, Batoshevo, and Apriltsi – villages in Northern Bulgaria near Lovech.

While thousands of Bulgarians were murdered by the Ottoman Turkish forces, the Bulgarian Orthodox Church has canonized the victims of the Batak and Novo Selo massacres in particular as martyrs and defenders of the Christian faith as they sought refuge from the troops dispatched against them in local churches and monasteries.

In the case of the Novo Selo massacre, the Bulgarian Orthodox Church canonized in particular two monks and seven nuns from a local monastery who were tortured and murdered by the Ottoman troops.

Thus, the martyrs of the Batak Massacre will be honored by the Bulgarian Orthodox Church on May 17, and the martyrs of Novo Selo – on May 9.

The canonization performed Sunday in the St. Alexander Nevsky Cathedral in Sofia by Bulgarian Patriarch Maxim was followed by a street procession honoring the newly proclaimed saints. Patriarch Maxim consecrated specially designed icons of the martyrs authored by icon artists Miroslav Asenov and Vladimir Avramov. The icon of the Holy Martyrs of Batak will be kept to Plovdiv, north of Batak, and the icon of the Holy Martyrs of Novo Selo will be kept in the town of Apriltsi.

This is the first canonization performed by the Bulgarian Orthodox Church since 1963 and the first one ever performed by Bulgarian Patriarch Maxim since he took over in 1971.

“We accept the decision of the Holy Synod and believe that the martyrs of Batak and Novo Selo deserve to be canonized,” declared Bulgarian President Georgi Parvanov in the Alexander Nevsky Cathedral. The canonization of the martyrs of the 1876 April Uprising was also welcomed and attended by Bulgarian Parliament Chair Tsetska Tsacheva, Sofia Mayor Yordanka Fandakova, and hundreds of Bulgarians including MPs.

“We are here to pay our respects to the martyrs for the faith and freedom of Bulgaria,” Tsacheva declared.



## CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

### 1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute free to either accept or reject.

### 2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "...for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ nourishes us with His Body

and Blood – giving us a Perfect Food with which to become perfect.

### 3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).

This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even non-Christians. Nor does He refer to "life" of the general resurrection. Rather, Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.



### 4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and everyone of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Orthodox Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.

## Palm Sunday Annual Offering for St. Mary Magdalene Russian Orthodox Church in Jerusalem



**T**he church of Saint Mary Magdalene is situated on the slope of the Mount of Olives in the Garden of Gethsemane and is one of the most easily recognisable landmarks of Jerusalem. This striking example of Russian architecture was built in the Muscovite style with golden onion domes or cupolas. It was built as a memorial to Empress Maria Alexandrovna by her son the Russian Czar Alexander III and his brothers.

Grand-Duke Sergei Alexandrovich, brother of Alexander III, and his wife Grand-Duchess Elizabeth (formerly Princess Elizabeth of Hesse-Darmstadt), grand-daughter of Queen Victoria and sister of the last Empress of Russia, presided at the consecration of the church of Saint Mary Magdalene in 1888 as representatives of the Emperor. The Grand-Duchess took a deep personal interest in the church and commissioned the well-known Russian artist Sergei Ivanov (1864—1910) to paint the large imposing murals depicting the life of Saint Mary Magdalene which were brought to Jerusalem for the consecration and hang in the church today. The large canvas above the iconostasis shows Mary Magdalene before the Roman Emperor Tiberius. In her hand she holds a red egg which she presents to the Emperor, symbolizing the resurrection and eternal life. She tells

Tiberius about the unjust judgement and death on the cross of Jesus Christ. It is known that after re-examining this unlawful trial Pilate, at that time governor of Jerusalem, was deposed and sent into exile. The elegant white marble and bronze iconostasis holds icons by the distinguished Russian artist, Vereshchaguin.

On the right side of the iconostasis in a specially carved wooden icon-case is the miracle-working icon of the Mother of God 'HODIGITRIA'. This icon comes from Lebanon. Records of its miracles date back to the 16th century when it miraculously survived a fire that consumed its church. Later it healed many people during a cholera epidemic. In this century, the metropolitan of Lebanon had repeated dreams telling him to give the icon of the Hodigitria to Abbess Mary in Palestine. After some inquiries he found Abbess Mary at the Russian Orthodox Convent of Saint Mary Magdalene in Gethsemane, and this is how the icon came to be in the Church. To this day believers receive miraculous help from the Mother of God after praying before Her holy icon.

Grand-Duchess Elizabeth, widowed by an assassin's bomb in 1905, became a nun and founded

a convent devoted to nursing and charitable work in Moscow. After the revolution, in 1918, the Grand-Duchess together with her companion Sister Barbara and several members of the Russian Imperial Family were thrown into a mine shaft by the bolsheviks and left to die. Her remains and those of Sister Barbara eventually were brought to Jerusalem. In 1920, they were laid to rest, as the Grand-Duchess wished, in a crypt below the Saint Mary Magdalene Church. They were canonized as Martyr Saints in 1981 and at this time their relics were moved into the main section of the church where they rest today in marble sarcophagi.

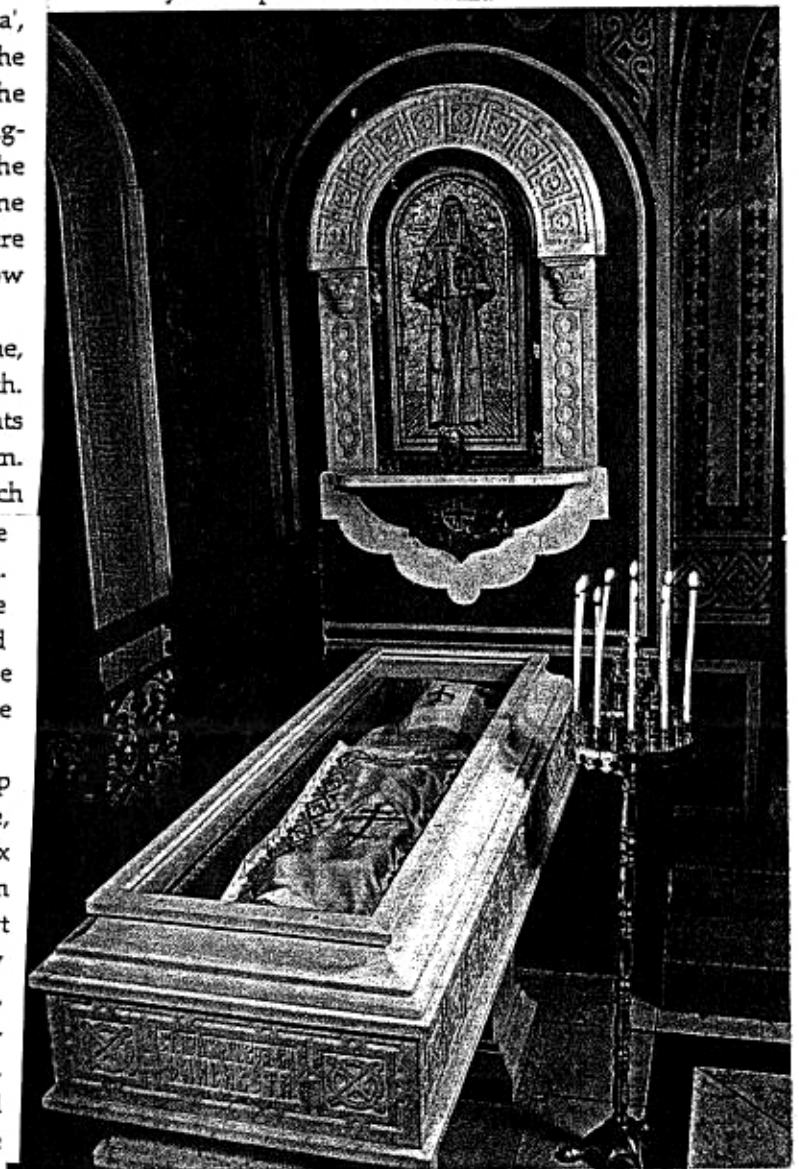
Princess Andrew of Greece (born Princess Alice of Battenberg), mother of the Duke of Edinburgh visited the church and stayed in the monastery in the 1930s. Her wish was to be buried near her Aunt 'Ella', the Grand-Duchess Elisabeth whose devotion to the church and to nursing and charitable service she strove to emulate. Princess Andrew died at Buckingham Palace in 1969. Her wish to be buried at the Convent of Saint Mary Magdalene in Gethsemane was finally realized in 1988 when her remains were transferred to her final resting place in a crypt below the church.

The church stands in the Garden of Gethsemane, the place where Jesus spent His last night on earth. Also found on the convent grounds are the remnants of a pre-Roman road, the biblical entry to Jerusalem. Not far from this road is a large stone on to which the Mother of God dropped her cincture to Apostle Thomas on the third day following her Dormition. There are many caves in the Garden of Gethsemane which the Church tells us were used by Christ and his Disciples for prayer. One large cave in the grounds of the convent is used as a chapel, where the sisters meet to read their evening prayer rule.

Today, the church is the place of daily worship for the women's convent of St. Mary Magdalene, under the jurisdiction of the Russian Orthodox Church Abroad. The sisterhood was established in 1936 by Mother Mary (Robinson), an English convert to Orthodoxy. The convent is a thriving community of 28 nuns from all over the world: Russians, Americans, Australians, Arabs, Serbs and Romanians. The sisters are multi-talented: some paint icons, others embroider vestments and items for liturgical use. Hand-painted Russian eggs from Gethsemane

are famous around the world as are the sisters' prayer ropes, bookmarks, and other hand crafts. They also make incense for use in the church and for private prayer. All these items are available at the monastery kiosk or by writing to Abbess Anna the superior.

These are perilous times for historical landmarks throughout the world. Each year our precious monuments of 'living history' fall victim to deterioration and decline, often due to lack of funds to maintain and repair them. The Holy Land is no exception. The church is in a bad state of deterioration and 'The Gethsemane Restoration Project' was launched in 1994. Our goal is to repair and restore this famous landmark to its former magnificence. We ask for your help to achieve our aim.



The Relics of St. Elizabeth of Moscow  
in St. Mary Magdalen Church