

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

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**BULLETIN OF APRIL 17, 2011 – GREAT & HOLY WEEK**



### **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

### **GREAT & HOLY MONDAY/APRIL 18 7:00p.m. Bridegroom Matins**

### **GREAT & HOLY TUESDAY/APRIL 19 7:00p.m. Bridegroom Matins**

### **GREAT & HOLY WEDNESDAY/APRIL 20 7:00p.m. Matins of Thursday**

### **GREAT & HOLY THURSDAY/APRIL 21 9:30a.m. Vespers and Liturgy of St. Basil 7:00p.m. Matins of Friday with Reading of the Twelve Gospels**

### **GREAT & HOLY FRIDAY/APRIL 22**

9:30a.m. Setting Up of the Tomb  
3:00p.m. Vespers

4:00p.m. Beginning of Vigil Watch at the Tomb  
thru Saturday 11:30p.m.

### **GREAT & HOLY SATURDAY/APRIL 23**

10:00a.m. Vespers and Divine Liturgy of St. Basil  
11:30p.m. Nocturnes

### **SUNDAY/APRIL 24**

### **PASCHA: THE BRIGHT RESURRECTION OF OUR LORD JESUS CHRIST (the "feast of feasts")**

12:01a.m. Procession and Matins with Divine  
Liturgy followed by blessing of paschal foods and  
festal gathering  
12:00p.m. Vespers

### **BRIGHT MONDAY/APRIL 25**

9:30a.m. Divine Liturgy with Procession and  
Festal Meal  
7:00p.m. Vespers

### **Holy Week Hymn**

As the Lord went to His voluntary Passion, He said to His apostles on the way: "Behold, we go up to Jerusalem, and the Son of Man shall be betrayed, as it is written of Him." Come, then, let us also journey with Him, purified in mind, let us be crucified with Him and die for His sake to the pleasures of this life, that we may also live with Him and hear Him say: "No longer do I ascend to the earthly Jerusalem to suffer, but I ascend to My Father and your Father, and to my God and your God; and I shall raise you up to the Jerusalem on high in the Kingdom of heaven."

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

May 14<sup>th</sup> 40<sup>th</sup> Day for Helen Macinko  
May 18<sup>th</sup> 40<sup>th</sup> Day for Murza Kristani  
Apr. 17, 1957 Peter Dutko  
Apr. 18, 1936 Martha Dzioba  
Apr. 18, 2001 Mary Spotts  
Apr. 20, 1934 Metropolitan Platon  
Apr. 20, 1947 Charles Lazaruk  
Apr. 21, 1919 Eva Chutkhta-Zydiak  
Apr. 21, 1936 Peter Chromoho  
Apr. 22, 1986 Julia Andrews  
Apr. 22, 1997 Olga Verkon  
Apr. 22, 1999 Anna Tacak  
Apr. 23, 1959 Vladimir Hnatuk  
Apr. 23, 2003 Peter Hnatuk



### **Offerings for the week of April 17**

**Olive Oil** – in memory of Michael, Justina and Mary; in memory of Vaschen and Emila; in memory of Floarea, Gheorghe, Sasinca, Alexandru, Petre, Elena, Margareta, Aurelia and Maria; in memory of Joan and for the health of Sandy.

**Wine:** in memory of Helen, John and Nicholas Chabra; for health, salvation and protection of Nicholas (birthday); for healing, protection and salvation of Gabriela-Antoaneta.

**Flowers:** in memory of Clara; in thanksgiving on wedding anniversary of Daniel and Maria.

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

Apr. 17 - Kita, Nevitt and Keller  
Apr. 24 - No Coffee Hour  
May 01 - Inga, Eka and Marina

### **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.

### **Sympathy Is Expressed**

To Zia Eradze on the repose of her father (+) Murza on April 9<sup>th</sup>. May his memory be eternal! The 40<sup>th</sup> Day is May 18<sup>th</sup>.

### **Remember in Prayer**

Our parishioners especially needful of prayers, Jerry Yadlowsky 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 please speak with Maria Torrisi by April 20<sup>th</sup>.

### **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 4/11/18. Weds. *Adult Study Classes*

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!

### **Church Open Door Ministry**

In May and June month the Church Doors are left "open" from 12-2p.m. Door-Keepers are sought.



## THE THEOLOGY OF GREAT AND HOLY WEEK

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 Sepulcher. 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 Savior 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 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 was the feast in which the lamb was eaten. There was 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 Fast

During the Great and Holy Week we strive to keep the fast as strictly as we can.

<u>DAY</u>	<u>THE FAST</u>	
Palm Sunday	Abstinence of: meat & dairy	No abstinence of: fish, olive oil, wine, shellfish, vegetables, fruits
Great & Holy Monday Tuesday Wednesday	Abstinence of: meat & dairy fish & olive oil wine	No abstinence of: shellfish, vegetables, fruits
One meal may be eaten each day.		
Great & Holy Thursday	Abstinence of: meat & dairy fish	No abstinence of: olive oil, wine, shellfish, vegetables, fruits
One meal may be eaten on this day.		
Great & Holy Friday	On Great and Holy Friday those who have the strength keep a total fast from all foods. Those unable to do this may eat bread, with a little water, tea or fruit juice, but not until sunset, or at any rate not until the veneration of the Epitaphion at Vespers	
Great & Holy Saturday	Abstinence of: meat & dairy fish & olive oil	No abstinence of: wine, shellfish, vegetables, fruits
One meal may be eaten on this day. On this one Saturday, alone among all the Saturdays of the year, olive oil is not permitted.		

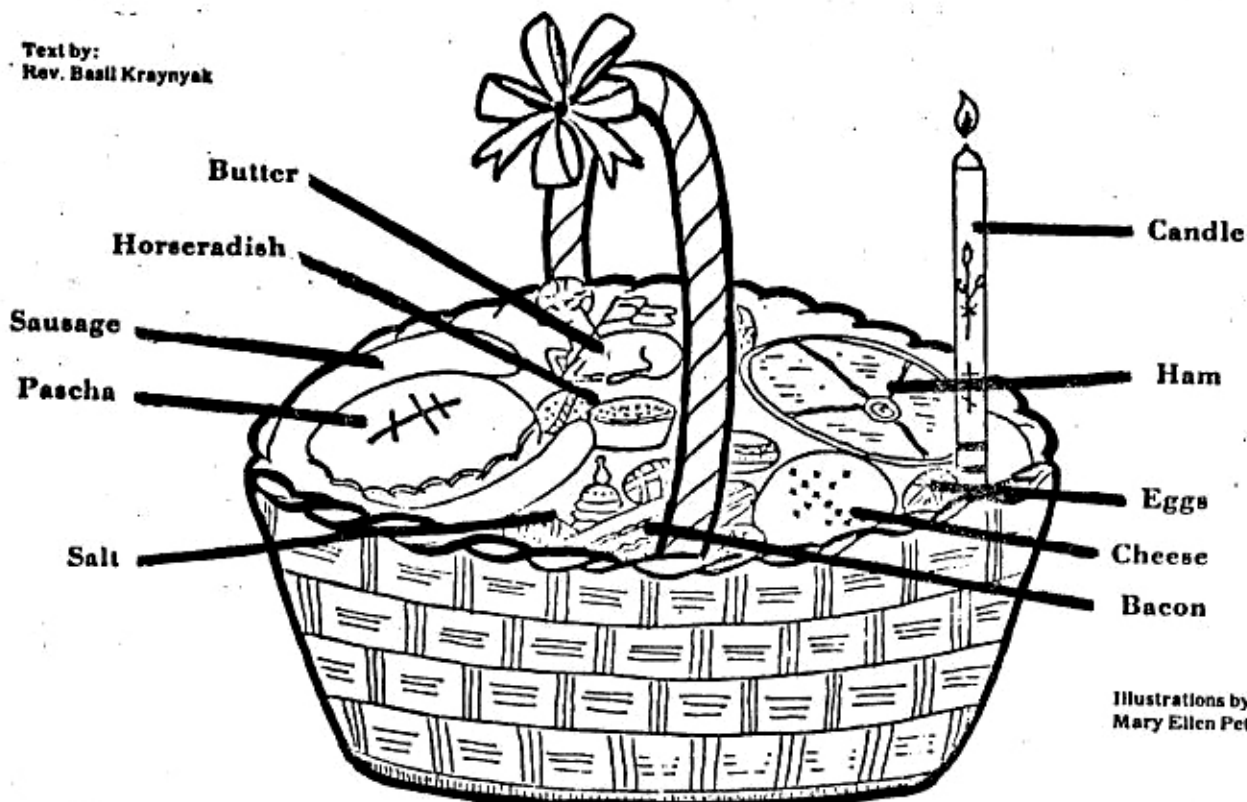
## A Disciplined Week

Due to the solemnity of this week, we observe certain disciplines and considerations. Among them are the following.

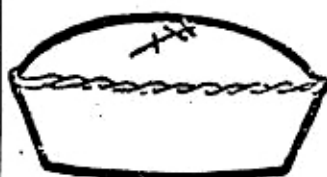
- \* Participation in the holy services at church should be our priority for the entire week.
- \* Social events as birthdays, anniversaries, visits, dining out, should all be postponed until after Pascha.
- \* At home, time should be given over to spiritual reading and only the most necessary tv (news/weather) viewed.
- \* Children should be participants in the services, especially Friday, Saturday and the Midnight service on Holy Saturday.
- \* Old Palms and pussywillows being blessed, should be placed in an area where they may decay without being disturbed.
- \* Lipstick should not pollute sacred objects, the Cross, the Chalice, the Winding Sheet (Epitaphion).
- \* Be attentive to holding candles in church. Parents should especially watch children. Young children not responsible, should have no candles.
- \* Visiting Orthodox believers wishing to receive Holy Communion, should let Father know in advance, so he knows who they are.
- \* Confession is not scheduled, as the 40 Day Fast was the appropriate time. Special cases and college students, may make arrangements with Father, as early as possible in the week for Confession.

# How to Put Together a Traditional Easter Basket

Text by:  
Rev. Basil Kraynyak



Illustrations by:  
Mary Ellen Petro

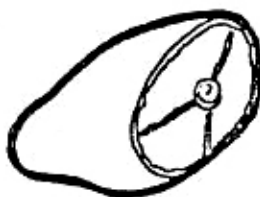


**PASCHA** - The Easter Bread (pron. pá-ska.) A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (—) of dough is placed on top encircled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen.

**CHEESE** (Slav. Hrudka or Sirets pron. hrood-ka or si-rets) A custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



**HAM** (Slav. Šunka - pron. shoon-ka.) The flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



**BUTTER** (Slav. Maslo pron. má-slo) This favorite dairy product is shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.



**SAUSAGE** (SLAV. Kolbasi - pron. kol-bú-si) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

**BACON** (Slav. Sianina pron. sia-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



**EGGS** (Slav. Pisanki pron. pi-sún-ki) Hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and resurrection.



**SALT** (Slav. Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



**HORSERADISH** (Slav. Chrin pron. khrin) Horseradish mixed with grated red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought.





## THE PASCHAL GREETING

CHRIST IS RISEN! AND THE RESPONSE INDEED HE IS RISEN! IS EXCHANGED MANY TIMES DURING THE PASCHAL 40 DAY PERIOD. THIS GREETING IS NOT JUST A LITURGICAL FORMULA. IT IS A GREETING TO BE EXCHANGED BETWEEN ALL BELIEVING CHRISTIANS AS A PROCLAMATION OF OUR FAITH IN THE RISEN LORD. THE GREETING EXPRESSED IN VARIOUS LANGUAGES, EXPRESSES THE CATHOLICITY OF THE CHURCH AND UNITES US IN ACCORD AND SYMPHONY WITH OUR ORTHODOX FAITHFUL THROUGHOUT THE WORLD.

CHRIST IS RISEN! INDEED HE IS RISEN!  
-ENGLISH-

CHRISTOS ANESTI! ALITHOS ANESTI!  
-GREEK-

KRISTE AHZDKHAH! CHEZDMARIDET!  
-GEORGIAN-

HRISTOS A INVIAT! ADEVERAT A INVIAT!  
-ROMANIAN-

KHRISTOS VOSKRESE! VOISTINU VOSKRESE!  
-RUSSIAN-

CHRISTO A RESUCITADO! EN VERDAD A RESUCITADO!  
-SPANISH-

EL MESSIESH KAHM! HAKKEN KAHM!  
-ARABIC-

KRISTO AZUKKIDE! AMAZIMA AZUKKIDE!  
-UGANDIAN-

GRISDO GGESUH! BOO-HOL HA-SHON-NAE!  
-KOREAN-