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BULLETIN OF APRIL 8, 2012
GREAT AND HOLY WEEK



PALM SUNDAY/APRIL 8

(Fast Day: Fish, wine and oil)

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

4:00p.m. Bridegroom Matins with Bishop

Michael at Ss. Peter & Paul Church in South River

6:30p.m. Bridegroom Matins (Manville)

GREAT & HOLY MONDAY/APRIL 9

(Fast Day)

7:00p.m. Bridegroom Matins

GREAT & HOLY TUESDAY/APRIL 10

(Fast Day)

7:00p.m. Bridegroom Matins

GREAT & HOLY WEDNESDAY/APRIL 11

(Fast Day)

7:00p.m. Matins of Thursday

GREAT & HOLY THURSDAY/APRIL 12

(Fast Day: Wine and oil)

9:30a.m. Vespers and Divine Liturgy

7:00p.m. Matins of Friday with 12 Gospels

GREAT & HOLY FRIDAY/APRIL 13

(Strict Fast Day)

3:00p.m. Vespers

4:00p.m. Beginning of Vigil Watch until
11:30p.m. on Saturday

7:00p.m. Compline

GREAT & HOLY SATURDAY/APRIL 14

(Fast Day: Wine)

10:00a.m. Vespers and Divine Liturgy

11:30p.m. Nocturnes

**PASCHA: THE BRIGHT RESURRECTION
OF OUR LORD/APRIL 15**

(The "Feast of Feasts")

(The Lenten Fast ends after the Divine Liturgy)

12:01a.m. Matins; followed by the Divine Liturgy
with blessing of paschal foods in lower hall;

Festal meal following

12:00p.m. Vespers

BRIGHT WEEK/APRIL 15 – APRIL 21

This entire week, also called "New Week," is
celebrated as the extension of the "one day of
Pascha." This week is fast-free and all kneeling
and prostrations are forbidden.

Offerings for the week of April 8

Olive Oil – in memory of Michael, Justina and Mary; in memory of Vaschen and Emilia.; in memory of Loretta; in memory of Gabriela, Floarea, Gheorghe, Elena, Petre, Valeria, Maria, Margareta, Alexandru, Sasinca, Anastasia, Grigore, Vera, Gheorghe, Sorin.

Wine - for the salvation, health, peace and forgiveness of Mariana, Simona, Gabriel, Stefan, Herman and Eric.

Flowers – in memory of Joan and Sandy; in memory of Rose Lorenick.

Litya Breads – for the health of Ekaterina.

Parish Synodicon – Memory Eternal!

Apr. 16 40th Day Mary Rosocha
Apr. 09, 1937 George Huzinec
Apr. 09, 1953 Anna Romanovich
Apr. 10, 1960 Mary Romanosky
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 Procpius Kostik
Apr. 14, 1941 Marie Huzinec
Apr. 14, 1955 Peter Leich
Apr. 14, 1965 Miron Urichuk
Apr. 14, 2008 William Davidovich

Coffee Hour Hosting

Apr. 08 - Inga, Eka and Marina (*fasting*)
Apr. 15 - No Coffee Hour
Apr. 22 - Motoviloff, Torrisi, Kachek, Stone

Ushers Schedule

Apr. 08 - T. Gorbaturk and Jerome Stone
Apr. 15 - P. Parsells and Charles Dunaenko
Apr. 22 - E. Sarchisian and L. Khuzaurashvili

Bright Monday – April 16

All of the faithful are encouraged to “take off” this day from work and school and celebrate as the parish family the Resurrection of our Lord. After the Divine Liturgy we will have a festal meal. Please speak with Maria Torrisi or Kathryn Motoviloff about foods.

Incense Fragrances In Usage

Week of Apr. 08 - “Violet”
Week of Apr. 15 - “Byzantine”
Week of Apr. 22 - “

The Mysteries of Holy Confession and Holy Communion

Should be received by all the faithful in this time of the Great Fast of 40 Days – ending, April 7th. It is best no to wait until the last days for these Holy Mysteries. Confession is not scheduled in the Great and Holy Week (April 8-14).

Great and Holy Week Task Sheet

During this time (April 8-14), many small but important tasks need to be done. Please examine the task sheet on the vestibule stand and sign-up to help out. The Lord bless!

Vigil Watch Sign-Up

For Great and Holy Friday and Saturday may be found on the vestibule stand. It is necessary to have at least two persons during the period from midnight to 6:00a.m..

“Day of Joy” Paschal Commemoration of the Departed

On Monday, April 23rd a Paschal Memorial will be held at the Cemetery at 6:30p.m. (Rain Date: Tuesday, April 24th at 6:30p.m.)

Movie – April 22nd, Sunday at 11:45a.m.

“*Behind the Sun*” Samir Majan, a young man born and raised a Muslim in the Middle East comes to the USA and receives a degree from a university in Chicago. He returns home, but he has also become a Christian. This is a story of a young man's choice...a father's pain...and a family torn apart. Samir faces persecution, loneliness and even death. The 56 minute film depicts the real-life drama of Muslims, converting to Jesus Christ.

Timely Reminders

- Turn off cell phones
- Holy Week Booklets on Sale
- No lipstick on icons
- Be on time for Divine Liturgy



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 SHROUD OF CHRIST

Adapted from Wikipedia.org

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: نَشْرَان, naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.



10 TIPS FOR HOLY WEEK AND PASCHA

1. Make participation at the Services a priority.
2. In our homes we should strive to "keep out the world" and enter into the peace, solemnity, and theology of the events of the last days of our Lord.
3. Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.
4. If you are visiting another parish and wish to receive Communion, make sure that the priest knows who you are and that you are prepared. This should be done in advance by phone, email, or any other way.
5. Last year's palms and pussywillows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.
6. Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick or chapstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints; instead we kiss the hands or feet.
7. If you haven't yet made your Confession during Great Lent, try to make it during the beginning of Holy Week. Speak with Fr.
8. Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, "Let us call brothers, even those that hate us, and forgive all by the Resurrection!"
9. Try to stay after the "Midnight Service" on Pascha morning for the blessing of baskets and festive meal. Let us share in the joy of the Lord's Resurrection with fellowship and love.
10. During Bright Week, sing or read the Paschal Hours (you can pick up a copy in the back of the church) instead of your "normal" morning and evening prayers. Let the joy of praising the Lord's Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.

A dark Easter for Palestinian Christians

By Richard Stearns | Religion News Service,
Published: April 4

Each year during Holy week, Christians around the world anticipate what come call the “Old Faithful” of miracles.



At the Church of the Holy Sepulchre — built over the traditional site that encompasses Jesus’ tomb and the place of his crucifixion — the archbishop enters the tomb after being inspected by Jewish authorities to ensure he has no means of lighting a fire. After saying prayers and worshipping the risen Christ, the candles miraculously alight.

The ceremony has been performed for centuries; records of the event reach back to the ninth century. Across more than a millennium of Muslim, European, or Jewish rule, the purported miracle has been an inspiration to thousands of pilgrims who flock to the Church of the Holy Sepulchre to spread the fire into the rest of Jerusalem.

Once it is brought out of the tomb, the light is spread from person to person, candle by candle, and out into the world. It is a beautiful sight as worshipers from different Christian traditions line the darkened streets holding candles and spreading the light of Jesus Christ. The ceremony reflects the peaceful spread of Jesus’ message from one person to another. Called “Holy Fire Saturday,” this event also prefigures the Easter celebration the following day in which Christians celebrate Jesus’ triumph over death itself.

While Christians mark Christmas as the “silent night” in which God himself took on human flesh, on Easter we proclaim, “Christ the Lord is risen today,” in the words of the old hymn. It’s a miracle not of light, but of life defeating death.

But for the past several years in Jerusalem, the mood on Holy Saturday and the rest of Holy Week has not been one of rejoicing and triumph but instead one of trial and tribulation.

Because of travel restrictions in past years, the vast majority of Christians living in the West Bank have been stopped at checkpoints and prevented from attending one of the most important religious services of the year. Israeli authorities require permits for entering Jerusalem. Local Christians estimate that only 2,000 — 3,000 permits are provided, despite the overwhelming desire among the 50,000 Palestinian Christians to travel from the West Bank and Gaza for the Easter week celebrations in Jerusalem.

Those who make it across checkpoints and into Israel are still barricaded by numerous walls and other security obstructions. As a result, even many who have permits are unable to make it to the Church of the Holy Sepulchre. In 2010, a Palestinian colleague of mine at World Vision, who had warm memories as a child of the Holy Fire service, was able to return to the Holy Sepulchre. She described the scene for those able to gain entrance to the church: “The crowd, striving to stay joyful, could still feel the change of what Easter had now become and the dark cloud of checkpoints, police forces, and denial of entry that had obscured the joy of this holiday.”

While the ancient Christian communities around Jerusalem await the miracle of the Holy Fire this week, I pray for another miracle — one that would give full religious freedom to the Christians in the West Bank and Gaza. Holy Week has long been a time of pilgrimage to Jerusalem; Christians have worshiped there since the birth of the church, and these sites are a core aspect of the devotion of Palestinian believers.

The restrictions on travel for worship are not only in force during Holy Week, but also for routine Sunday services, weddings, funerals, and baptisms throughout the year. Certainly, Israel can take care of its own security concerns while accommodating peaceful Palestinian Christian worship.

In a recent letter by 80 Palestinian Christian leaders, including the Greek Orthodox archbishop of Jerusalem, Palestinian Christians spoke out against the lack of religious freedom inside Israel, the West Bank and Gaza. They complained of being forced to endure an “assault on our natural and basic right to worship.”

Along with the rest of the world’s Christians, I celebrate a God who brings light from darkness and life from death. And I pray for another miracle this Holy Fire Saturday, one that would remove all restrictions on the freedom to worship for the Christians of the Holy Land.

(Richard Stearns is the U.S. president of World Vision, a global Christian humanitarian agency.)

ON THE POWER OF LOVE

St. Nikolai Velimirovich

A scholar attracts by his knowledge, a wealthy man by riches, a handsome man by beauty, an artist by his skill. Each of these attracts a limited number of individuals. Only love attracts all human beings. The attraction of love is unlimited. And educated or uneducated, rich or poor, skilled or unskilled, beautiful or ugly, healthy or sick, and young or old - all want to be loved. Christ spread His love on everyone, and lovingly drew all to Himself. With His great love he encompassed even the dead, long decomposed and forgotten by men.



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.”