

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF APRIL 7, 2013

3RD SUNDAY OF GREAT LENT/APRIL 7

Veneration of the Holy Cross

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

Coffee Hour

4:00p.m. Deanery Vespers at Holy Resurrection
Church in Wayne and Vespers at Holy Cross
Church in Medford

MONDAY/APRIL 8

7:00p.m. Vespers

TUESDAY/APRIL 9

7:00p.m. Vespers; Confessions

WEDNESDAY/APRIL 10

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

6:30p.m. Pre-sanctified Liturgy

THURSDAY/APRIL 11

3:00p.m. Vespers; Confessions

FRIDAY/APRIL 12

7:00p.m. Vespers; Confessions

MEMORIAL SATURDAY/APRIL 13

9:30a.m. Memorial Service; Confessions

10:30a.m. General Church Cleaning

5:30p.m. Vigil; Confessions

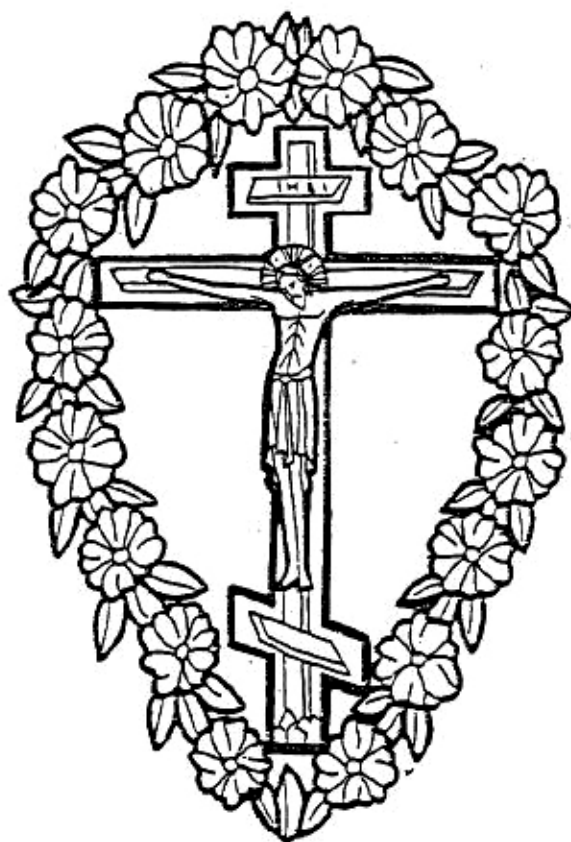
4TH SUNDAY OF GREAT LENT/APRIL 14

St. John of the Ladder

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

Coffee Hour; Church School

4:00p.m. Deanery Vespers at Holy Spirit
Church in Wantage and Ss. Peter & Paul
Church in Manville



Offerings Week of April 7

Olive Oil – in memory of Michael, Justina, and Rosalia; in memory of Vaschen and Emilia; for the health and safety of Mary; for the health of Jerome (birthday); in memory of Gabriela, Floarea, Gheorghe, Elena, Petre, Eelna, Maria, Anictia, Maria, Mihail, Parasceva, Elena, Ilie, Anicuta and Anastasia.

Wine - in memory of Royce family; in memory of Joan, Sandy and Joan; in memory of Flkorin, Livia, Maria and Ioan.

Flowers - for Joe and Shirley Stone; for the health and safety of Mary.

Parish Synodicon – Memory Eternal!

Apr. 07, 1968 Fr. Basil Dziama
(rector 1918-1920)

Apr. 09, 1937 George Huzinec

Apr. 09, 1953 Anna Romanovich

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



Coffee Hour Hosting

No meats, dairy or fish in Great Lent

Apr. 07 Inga, Eka, Marina and Nona

Apr. 14 Motoviloff, Torrisi, Kachek and Stone

Apr. 21 Combs, Mantzafos, Parsells and Sokol

Ushers Schedule

Apr. 07 T. Smith and P. Bakaletz

Apr. 14 T. Gorbatuk and J. Stone

Apr. 21 D. Fedechko and C. Dunaenko

Fasting for the Pre-Sanctified Liturgy

It is the discipline to fast the entire day for the evening Liturgy of the Pre-Sanctified Gifts. The Holy Synod of Bishops has decreed that for those unable to fast for the whole day, a complete fast must be observed from the noon day meal hour

The Holy Gifts of Confession & Communion For those that are Home Bound

Will be brought to the homes of those that are shut-in, the week of April 15th thru 19th. Please make sure you are scheduled with Father James.

Holy Confession in Great Lent:

- All the faithful should receive this Mystery of the Church before Holy Week (April 28).
- There is no Confession during Holy Week except for College students returning home.
- Times for Confession are expanded or you can schedule a particular time with Father.
- A blessing should be secured from the parish priest if you wish to make your Confession to another priest other than the parish rector.

The Calendar

April 9/Tues. – NJ Clergy Deanery Meeting hosted by our parish.

April 13/Sat. – Church Cleaning Day 10:30a.m.

April 14/Sun. – NJ Deanery Vespers at 4:00p.m. here in Manville.

April 21/Sun. – NJ Deanery Vespers at 4:00p.m. in Glen Gardner.

April 25/Thurs. – Mystery of Holy Unction at 7:00p.m. (Confession & Communion must be received in this Great Lent before you receive this Mystery).

April 27/Sat. – Last Day for Confessions, during Great & Holy Week, Confessions will be available for College Students- call to make time arrangements.

May 3/Great & Holy Friday – Vespers is at 3:00p.m. (not 2:00p.m.)

May 5/Sun. – Pascha – “The Feast of Feasts”

May 6/Bright Monday – on this the 2nd day of Pascha, it is a wonderful custom to take off from work and school and celebrate the Divine Liturgy (9:30a.m.) and Festal Meal with the Parish Family

When Purchasing Books or Icons at the Vestibule Stand

Please place the monies in an envelope and mark it “religious resale.” Thanks!

Good Stewardship Reflection Time

At the end of each quarter of the year, as you receive you record of “Offerings,” please examine both the manner of your offering and the amount. Have you been regular in your offerings? Have you been offering a self-determined percentage? Be a good steward and offer always in thanksgiving to God for all blessing received.

HAVING COME TO THE MIDPOINT OF THE 40 DAY GREAT AND HOLY FAST... LET ME REFLECT...

- ❖ Have I accepted Great Lent as a "gift" from God, with thanksgiving?
- ❖ Have I spent the last three weeks in a meaningfully different way?
- ❖ Have I participated in the lenten services that are held during the week, Monday through Friday?
- ❖ Have I used the lenten prayer of Saint Ephraim in my morning and evening prayers, and at other times throughout the day?
- ❖ In addition to the Holy Scriptures, what kind of spiritual reading have I done? Have I learned more about my Faith? Have I read spiritual works which can help me in my prayers, dealing with others, and spiritual faults and needs?
- ❖ Am I preparing myself to make a good, honest, and humble Confession? Do I really believe that I am confessing my sins to Jesus Christ? Am I aware that the Lord sees my inner heart and will know if I only recite my sins, instead of being truly sorrowful and deeply committed to avoid repeating them?
- ❖ In what ways will I struggle in the second part of Great Lent that I have so far left unattended?
- ❖ Am I willing to die to my old self in order to live in Christ? Am I willing to trade the earth for heaven? Am I willing to deny myself, take up my cross and follow Him to His heavenly Kingdom?



ST. MAXIMOS THE CONFESSOR ON LOVE

Fight the good fight until you reach the end, clinging fast to those qualities that will assure your passage to love's goal. I mean: love of humankind, brotherly and sisterly love, hospitality, love of the poor, compassion, mercy, humility, meekness, gentleness, patience, freedom from anger, long-suffering, perseverance, kindness, forbearance, goodwill and peace towards all. Out of these and through these the grace of love is fashioned, which leads one to God who deifies the human being that He Himself fashioned.

Through Isaiah the Lord has told us: 'I am the Lord your God, Who leads you in the way of righteousness, in which you should go, and you have heard My commandments.' Therefore, 'your peace has become like a river and your righteousness like the waves of the sea' (Isa. 48:17-18)."

ABOUT MAKING THE SIGN OF THE CROSS

1) The three fingers symbolize the three Persons of the Holy Trinity: Father, Son, and Holy Spirit.

2) The two fingers symbolize the two natures of Jesus Christ: divine and human.



We make the Sign of the Cross on our 1) forehead, 2) waist, 3) right shoulder, and then 4) left shoulder, thereby offering our whole mind, heart, and strength in service to the Lord.



A REFLECTION FROM ST. NIKOLAI VELIMIROVICH

Even in His pain on the cross, the Lord Jesus did not condemn sinners but offered pardon to His Father for their sins saying, "They know not what they do!" (St. Luke 23:34). Let us not judge anyone so that we will not be judged. For no one is certain that before his death he will not commit the same sin by which he condemns his brother.

Saint Anastasius of Sinai teaches, "Even if you see someone sinning, do not judge him for you do not know what the end of his life will be like. The thief, crucified with Christ, entered Paradise and the Apostle Judas went to Hell. Even if you see someone sinning, bear in mind that you do not know his good works. For many have sinned openly and repented in secret; we see their sins, but we do not know their repentance. That is why, brethren, let us not judge anyone so that we will not be judged."

AN EXPLANATION OF THE ORTHODOX THREE-BAR CROSS

By Fr. Theodore Jurewicz

The Top Bar - The Explanation:

The top bar is the title-board, which Pilate ordered to be hung in mockery over Christ's head on the Cross. On this board was inscribed: "Jesus of Nazareth, King of the Jews" in Hebrew, Greek, and Latin (abbreviated to the Greek initials 'INBI' or the Latin initials 'INRI' in the Western tradition). This is replaced with the Christian inscription: "King of Glory" – below the knees of the angels. On the title-board is inscribed the initials 'IC XC', being the first and last letters of Christ's name in Greek. In addition, just above Christ's arms we see the inscription: 'NIKA', which in Greek means: "He conquers" or "He is victorious." Frequently, we see these last two inscriptions together: 'IC XC NIKA', meaning: "Jesus Christ is victorious" (over death and sin).



The Middle Bar - The Explanation:

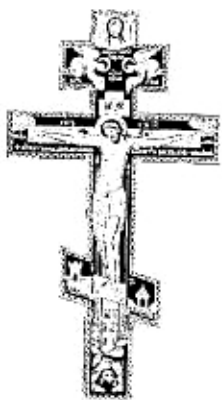
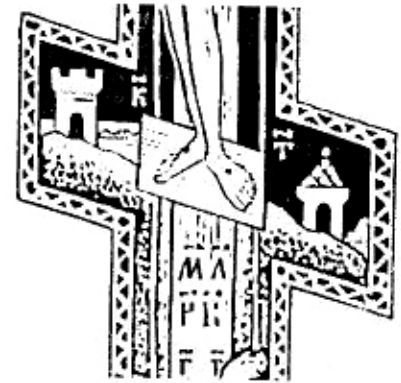
The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31)



The inscription: "Son of God" is placed on both sides of Christ's head, and below His arms we read the inscription: "Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify". The halo of Christ is inscribed with three Greek letters meaning "The Being" or "He Who Is", to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.

The Bottom Bar - The Explanation:

The slanted bottom bar is the footrest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5). In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness: "Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee." The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgment of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).



The Images - The Explanation:

On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ is four Slavonic letters meaning: "The place of the skull became Paradise". Hidden in a cave under the earth is 'the skull of Adam'. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.

Saturday, March 30, 2013 2:55 PM EST

Who Guards The Most Sacred Site In Christendom? Two Muslims

By Gabriele Barbati

JERUSALEM – Every Christian knows the holiest places in Christendom are in Jerusalem. The holiest of all, the Church of the Holy Sepulchre, was erected in 325, over the site where it is believed Jesus was crucified, buried and rose from the dead.

Yet, few know that it is a Muslim who opens and closes the only door to this holiest of Christian sites.

In fact, it's two Muslims: one man from the Joudeh family and another man from the Nuseibeh family, two Jerusalem Palestinian clans who have been the custodians of the entrance to the Holy Sepulchre since the 12th century.

Every morning, at 4:30, Adeb Joudah travels from his apartment outside the walls of the Old City to bring the cast-iron key to the church, just as his father and his forebears did before him.

Once there, he entrusts the key – looking like a 12-inch (30-centimeter) long iron wedge – to Wajeeh Nuseibeh, who knocks at the gate to call the priests and the pilgrims who spend the night praying inside. From inside the church, a wooden ladder is passed through a porthole to help him unlock the upper part of the enormous door.

Then, he unlocks the lower one before handing the precious key back to Joudah. The ritual is reversed every evening at 7:30, after hundreds of tourists and pilgrims have left the church.

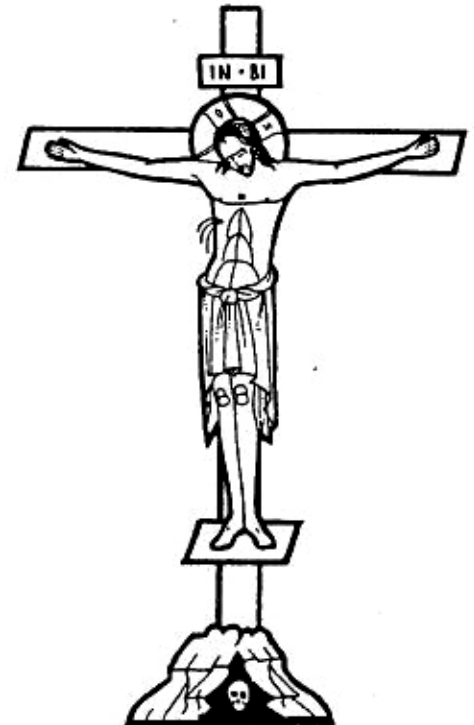
During holidays, such as Holy Week, which culminates Sunday with the Christian Easter, the elaborate opening and closing ceremonies take place several times a day.

Why the elaborate ritual? As often happens in Jerusalem, a city holy to several peoples and religions, there are different versions to explain why two Muslim families hold the key to the holiest site in Christendom.

"After the Muslim conquest in 637, the Caliph Omar guaranteed the Archbishop Sophronius that the Christian places of worship would be protected and so entrusted the custodianship to the Nuseibehs, a family who originated in Medina and had had relations with the Prophet Muhammad," said Nuseibeh, a retired 63-year old electrician, while waiting in a nearby cafe to carry out his duties at the Holy Sepulchre.

"It happened again in 1187, after Saladin ended the Crusader Kingdom of Jerusalem. He chose our family again to look after the peace between the different Eastern and Western Christian confessions, which were at odds over control of the Sepulchre," he said with a gentle smile, sitting next to his son, Obadah.

To this day, coexistence among the several Christian churches sharing the Holy Sepulchre is a delicate one. Catholic, Greek, Armenian, Coptic, Syriac, and Ethiopian Orthodox monks have resorted to fists more than once to defend their respective denomination's rights and privileges in the church, as defined in an



decree by the Ottoman Empire, known as the Status Quo of 1853.

Such impious brawls between clergy proved Saladin's prescience 1,000 years ago, when the sultan sealed the second front gate of the church and entrusted control of the remaining entrance to neutral custodians.

The Nuseibehs claim that the Joudehs entered this story only in the 16th century, after the Ottoman Turks gained control of Palestine and decided to charge a second family with the responsibility of guarding the key.

"Yes, we share the responsibility with the Joudehs, and sometimes we argue, as happens in a family," Nuseibeh said.

Each Maundy Thursday since the end of the 19th century, the two Muslim families give the key to the Holy Sepulchre to the local Franciscan friars, for as long as it takes to walk to the church in a procession and to open the door after the morning liturgies. When those are completed, the friars return the key to the families.

This ceremony, which confirms in practice the validity of the Muslim families' custodianship, is repeated with the Greek and Armenian communities, on Orthodox Good Friday and Holy Saturday, respectively.

"Right now, I have in my hands the keys to Christendom's heart. This is a very important moment for us," said the Rev. Artemio Vitores, the Spanish Franciscan who is the vicar Custodian of the Holy Land, during the Maundy Thursday procession.

"For centuries, Christian pilgrims were denied entry to the church, or had to pay huge sums to pray on the Sepulchre," he said, all while holding the key.

At the head of the procession, Vitores was flanked on one side by Wajeeh Nuseibeh, his son Obadah and two cousins, all of whom were equally compensated by the friars for their services with the symbolic sum of \$60.

On Vitores' other side were Adeeb Joudeh, wearing an impeccable dark gray suit, and his 19-year-old son Jawad.

For about 20 minutes, Joudeh ceded control of the only existing key to the Holy Sepulchre. While there is another key, it is broken and no longer used. The functioning key is normally kept in a small office attached to the church and is guarded by an employee of the Joudeh family.

"This key has seen Saladin and every generation of my family since 1187. To me, it's an honor to be in charge of the holiest of Christian places," Joudeh said, while walking the cobblestoned alley leading to the Holy Sepulchre.

He insisted on showing on his smartphone what he claimed are 165 official decrees confirming the Joudeh family's role as custodian of the church over the centuries.

"My ancestor who was given the keys was a *sheik*, a highly respected person, who was not supposed to perform physical labor, such as climbing the ladder to open the gate," Joudeh explained. "That's why the Nuseibehs were called in to perform this duty. Unfortunately, they feel still ashamed of being just the doorkeepers."

At the end of the procession, the key was welcomed by cheerful pilgrims waiting in front of the church.

For a few minutes, everybody stared at the solemn opening of the gate before rushing in.

Moments later, Adeeb Joudeh walked home with his son, as did Wajeeh Nuseibeh. They will come back here, time and again, at the gate of the Holy Sepulchre: two Muslims, coming in peace to bear the key to the heart of Christianity.