

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF APRIL 21, 2013

5TH SUNDAY OF GREAT LENT/APRIL 21

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School & Teen Class
4:00p.m. Deanery Vespers in Glen Gardner

MONDAY/APRIL 22

6:15p.m. Akathist to St. George in Gazebo
7:00p.m. Vespers

TUESDAY/APRIL 23

St. George, Great-Martyr
7:00p.m. Vespers; Confessions

WEDNESDAY/APRIL 24

9:30a.m. Akathist to the Passion; Confessions
6:30p.m. Pre-Sanctified Liturgy

THURSDAY/APRIL 25

7:00p.m. Mystery of the Holy Unction
(Confession & Communion necessary before
receiving this Mystery in the season of Great
and Holy Lent)

FRIDAY/APRIL 26

7:00p.m. Matins; Confessions

LAZARUS SATURDAY/APRIL 27

9:30a.m. Divine Liturgy; followed by task of
Putting palms and willows together
3:00p.m. Confessions
5:30p.m. Vigil; Confessions

PALM SUNDAY/APRIL 28

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour & Question/Answer Period
6:30p.m. Bridegroom Matins

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Offerings Week of April 21

Olive Oil – in memory of Michael, Justina, and Rosalia; in memory of Vaschen and Emilia; for the health of Fatehr Emil; in memory of Joan and Sandy.

Wine - for the health and safety of Mary; for the health of Edward (birthday).

Flowers - in thanksgiving.

Parish Synodicon – Memory Eternal!

May 08 40th Day Olga Romanofsky

May 15 40th Day Mildred Mock

Apr. 21, 1919 Eva Zydiak

Apr. 21, 1935 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

Apr. 25, 1970 Vera Welentechik

Apr. 28, 1983 Joseph Onuschak

Apr. 28, 2001 Margaret Gustich

Coffee Hour Hosting

No meats, dairy or fish in Great Lent

Apr. 21 Combs, Mantzafos, Parsells and Sokol

Apr. 28 Sarchisian and Dunaenko

May 05 No Coffee Hour

Ushers Schedule

Apr. 21 D. Fedechko and C. Dunaenko

Apr. 28 E. Sarchisian, L. Khuzaurashvili &

Narcis Popa

May 05 (Pascha)

The Calendar

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 Fri. - 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.

May 8/Bright Wednesday – NJ Deanery Vespers with Bishop Michael in Paramus 7:00p.m.

May 10/Bright Friday – Ladies Evening Festal gathering at Parish Center

May 13/Monday 6:30p.m. Paschal Memorial at Parish Cemetery

May 16/Thursday 7:00p.m. Parish Council Meeting

May 21/Tuesday 7:00p.m. Movie: “Suing the Devil”.

The St. George Gazebo

With the warm weather, the furniture has been again placed in the gazebo. While all are encouraged to use the gazebo for conversations, resting or reading – it is not a place for children to climb about. Likewise the Coffee Hour foods should not be taken into the gazebo. Parents are asked to remind their children of this.

Appreciation Is Expressed

Our thanks to all those that helped in the hosting by our parish of the NJ Deanery (Southern section) Lenten Vespers last Sunday. Their were some 74 in attendance and a collection of \$530 has been sent to the Deanery. The foods were very good and again, thanks to all that helped in the various ways, serving, cooking, preparation, clean-up, choir, photos, etc. The Lord bless!

Thanks also to those that helped in the two General Church Clean-Ups that took place on April 6th and 13th. The Lord bless!

Great and Holy Week Task Sheet •

A sheet is on the vestibule stand. Please sign-up and help out when and with what you can.

Church Beautification & Witness

A new icon of Ss. Peter & Paul adorns the outside entrance to our church. May the Holy Apostles bless and inspire those that implore their intercession. Let the Icon of Ss. Peter & Paul “outside,” be a reminder to us that our parish is inclusive of “members inside” as well as those “searching outside.” May the Holy Apostles also bless the iconographer and the donor.

For College Students Returning Home

Because Pascha is "late" this year, there will be some college students only returning home after Pascha. If this be the case, be sure to arrange with Father James to receive Holy Confession and Communion as soon as possible.

Paschal Memorial Service at Cemetery

On Monday, May 13th, at 6:30p.m., a General Memorial Service will be held at the Parish Cemetery. (In case of rain, May 14th).

Cemetery Care Envelopes

The Annual Cemetery Appeal is now under way. Please consider making a generous free-will offering for the cemetery grounds. The Lord bless!

Vigil Watch for the Great and Holy Friday and Saturday

On the vestibule stand you will find a sign-up sheet offering 14 slots for keeping vigil in these two holydays.

A Timely Reminder About Approaching for Holy Communion

- If you are visiting another church and wish to receive Holy Communion, it is your responsibility to make sure the priest knows who you are, where you are from and when you last went to Confession.
- This information should be conveyed to the priest before your visit, or at the very least well before the time of the Divine Liturgy.
- It is "not-good order" for Orthodox Christians to approach for Holy Communion, if the priest does not know you.

OCMC Mission Boxes Return on April 28

You are asked to return the Mission Boxes on this day. The Lord bless your offerings!

Purchasing Religious Items

When you purchase something, please put the monies in an envelope, write the amount on the envelope and mark the envelope "religious resale."



FROM THE COUNSELS OF ELDER PAISIOS

If you want to grab God's attention so He'll hear you during prayer, turn the dial to humility, for God always works in this frequency; then humbly ask for His mercy.

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If we haven't got control of our mind during the hour of spiritual study we are not benefited at all. We simply yawn and tire ourselves without a goal, for we cannot remember anything. In the same way, when the printer doesn't have his mind on his work and forgets to put ink in, the printing presses work without printing anything.

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There are no people more blessed than those who have made contact with the "heavenly television station" and who are piously connected to God. In the same way, no people are more wretched than those who have cut contact with God and wander, dizzy, around the world, flipping through the world's many television stations so as to forget, if only for a short time, the anguish of the derailment of their lives.

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In the hour of prayer, when our mind wanders to thoughts of bad things, or if these thoughts come without our wanting them, we shouldn't wage an offensive war against the enemy; because, even if all the lawyers in the world joined together, they wouldn't make any headway with a little demon. Only through ignoring these thoughts can one chase them away. The same holds true for blasphemous thoughts.

WORDS FOR SIN

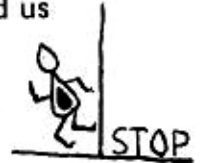
There are many words which people use to describe their wrongdoing.

Here are some of them:

SIN — a long time ago the word simply meant **missing the target**. If someone were shooting and missed the target, then the word to say it was **Sin**. If we do wrong we are really missing the target that God has given us to hit. The target, of course, is to be good and reach our aim which is the eternal life in the Kingdom of God.



TRESPASS — to trespass means to go where we should not go and to do what we should not do. If we do something bad, we are trespassing. We are going where God told us not to go and doing what God told us not to do.



TRANSGRESSION — is almost the same as trespass. It means going beyond the limit, going against what is right by going over into what is wrong.

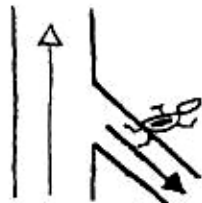


STAIN — is that which makes dirty something that is clean. Stains on our soul by our wrongdoing make our souls dirty so that they cannot shine anymore with the goodness of God.



FALLENNESS — means that our sins have brought us down from the high place where God wants us to be.

LOSTNESS — means that we are not at home with God. **ALIENATION** and **ESTRANGEMENT** mean the very same thing.



DEVIATION — means that we have lost our way and are not on the right road leading to the place where God wants us to go.

However many sins we do, God the Father is always there to forgive us.

This is why Jesus Christ has come, to forgive our sins and to allow us to **hit the target again**.



WHAT IS HOLY UNCTION?

HOLY UNCTION (holy oil) is the Church's holy mystery of physical and spiritual healing for Orthodox Christians.

Healing was part of the Lord Jesus Christ's ministry as the Messiah, by which He proved that He was God as well as man. The Bible says He went about "healing every disease and sickness among the people"¹ and reports numerous cases of healing at His hands. The Church continues this ministry of His, because as the Bible tells us, she is the Body of Christ,² the way in which He is present and active in the world now, still working to save and sanctify us. She does so in the holy mystery of unction: sacramental anointing with blessed oil and prayer.

The Bible tells us the Lord Jesus Christ and His apostles practiced holy unction: on His orders, they "anointed many sick people with oil and healed them."³ The Church continues to do the same for us now, in line with these biblical instructions from Saint James the Brother of the Lord, first bishop of Jerusalem: "Is anyone among you sick? Let him call the presbyters of the Church to pray over him and anoint him with oil in the name of the Lord. The prayer offered in faith will make the sick person well; the Lord will raise him up. And if he has sinned, he will be forgiven."⁴

As these words make plain, healing and forgiveness is the object of holy unction. Healing and forgiveness are the antidotes to sickness and sin, which are related to each other,⁵ because illness, pain and death entered creation when the parents of the human race, Adam and Eve, first sinned against God.⁶ Their "ancestral sin" broke their organic connection with the source of their being and life: God. Without this vital connection, they, their descendants and the world over which they were set lost their life force, becoming subject to dissolution, decline, death and decomposition. This rupture is overcome in the Lord Jesus Christ who, being both fully divine and fully human, reintegrates God and man in Himself, restoring the lifegiving connection between the Creator and creation broken by the fall of sinning humankind.

The service of holy unction is made up of psalms,



prayers, hymns and seven readings from the Gospels and Epistles of the New Testament in the Bible⁷ that focus on the theme of physical and spiritual healing, during which olive oil is blessed to anoint the sick. Olive oil is a natural sign of healing and forgiveness, which are acts of God's mercy: in New Testament Greek, there is a play on words between "olive oil" (elaion) and "mercy" (eleos), which sound alike. A little wine is mixed in the oil, recalling the biblical parable of the Good Samaritan, who poured "wine and oil" on the injuries of the wounded and half-dead stranger,⁸ bandaged them and paid for his stay at an inn until he recovered.

During the service of holy unction, the presbyter anoints the sick and lays the open Book of the Gospels, which contains the words and deeds of the Lord Jesus Christ, on their heads, as a sign of Him touching them with His healing hand through His Church.

If one's faith is strong enough, and if it is God's will, there is every reason to believe the Lord can heal the sick through holy unction. In God's inscrutable wisdom, it may not be His will that healing always take place — sometimes bearing the cross of sickness is the only thing that makes us realize our true frailty without Him and humbles us into repentance and spiritual growth. In such cases, holy unction provides the benefit of blessing our illnesses with His grace and giving us strength to bear such crosses by His power, so the suffering of our mortal

bodies works for the good of our immortal souls.

Moreover, in performing holy unction, the Church does not look down on the moral and reasonable use of medicine, medical treatment and medical science, products of the human intelligence that God planted in us, as some sects and cults do nowadays. Many saints of the Church, such as Cosmas and Damian of Mesopotamia or Anastasia the Great Martyr, were doctors and pharmacists who combined their knowledge, training and skills with faith and prayer, working both miraculous and scientific cures in their practices. But the Church has never forgotten an important fact often overlooked in modern times: humans are "psychosomatic" beings — made up of soul ("psyche" in Greek) and body ("soma" in Greek) — so what affects us spiritually affects us physically, and vice versa. In light of this fact, holy unction is important for our healthiness and wholeness.

Finally, Orthodox Christians differ from heterodox Christians when it comes to holy unction. Roman Catholics practice something like it, but tend to think of it as a one-time preparation for death: "extreme unction" or "last rites." Most Protestants do not practice anything like it, dismissing it as something unbiblical (despite the proof shown above) and having neither presbyters ordained in apostolic succession nor the biblical, orthodox sense of the Church explained above. But for Orthodox Christians, holy unction is a biblical and sacramental mystery inherited from the Lord Jesus Christ and His apostles, practiced by the Church for nearly 2,000 years — with the original ancient focus on healing and forgiveness for the living, repeated as often as necessary.

Understanding the mystery of holy unction aright as Orthodox Christians, let us reverently avail ourselves of this healing treasure of Christ's one, holy, catholic and apostolic Church for the good of our souls and bodies, so we too may cry out in thanksgiving and praise with Saint David the Psalmist: "Lord my God, I cried out to You, and You have healed me."⁹ Amen.

¹ Matthew 4:23

² Ephesians 5:23 and Colossians 1:18

³ Mark 6:13

⁴ James 5:14-15

⁵ Conversely, holiness and healthiness are related to each other. In fact, the English words "holy," "healthy" and "whole" all share the same root in common.

⁶ Genesis 3:1-24

⁷ Luke 10:25-37; Luke 19:1-10; Matthew 10:1 and 10:5-8; Matthew 8:14-23; Matthew 25:1-13; Matthew 15:21-28; Matthew 9:9-13; James 5:10-16; Romans 15:1-7; 1 Corinthians 12: 27- 13:8; 2 Corinthians 6:16-7:1; 2 Corinthians 1:8-11; Galatians 5:22-6:2; and 1 Thessalonians 5:14-23.

⁸ Luke 10:34

⁹ Psalm 29:2 (by the more ancient numbering of Orthodox Christian and Roman Catholic Bibles); Psalm 30:2 (by the more recent numbering of Protestant Bibles).

Preparation for Holy Unction

Those Orthodox Christians who wish to partake of this Holy Mystery, should have been to Confession and Holy Communion in this Great Lent

The face is anointed, as well as the hands and upper chest. Please dress accordingly. No facial cosmetics should be worn. There is no special fasting for the service, aside from the normal lenten norms.

