

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org

Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

Face book: Friends of Ss. Peter & Paul Orthodox Church

THIRD SUNDAY OF GREAT LENT/MARCH 23

Veneration of the Holy Cross

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

Coffee Hour; Meeting of Ushers

4:00p.m. South Deanery Vespers in Trenton

4:00p.m. North Deanery Vespers in Paramus

Monday/March 24

7:00p.m. Vigil; Confessions

Tuesday/March 25

Annunciation to Theotokos

(One of "12 Great Feasts")

9:30a.m. Vespers & Liturgy

Wednesday/March 26

9:30a.m. Akathist to the Passion of Our Lord; Confessions

6:30p.m. Pre-Sanctified Liturgy

Thursday/March 27

3:00p.m. Vespers; Confessions

Friday/March 28

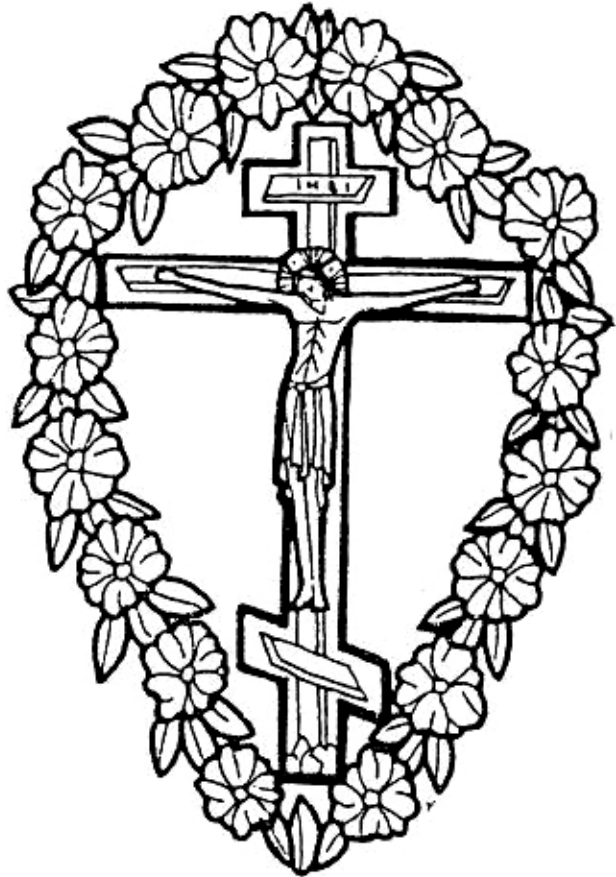
7:00p.m. Vespers; Confessions

Memorial Saturday/March 29

9:30a.m. Akathist to the Departed; Confessions

10:30a.m. General Church Cleaning

5:30p.m. Vigil; Confessions



FOURTH SUNDAY OF GREAT LENT/MARCH 30

St. John of the Ladder

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

Question & Answer Period

4:00p.m. South Deanery Vespers in Brick

Offerings Week of March 23

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; for the health of David and Mindy (birthdays); in memory of Gabriela, Gheorghe, Floarea, Elena, Alexandru and Sasinca,

Flowers: for Ricardo Almodovar and Fabian; for the of Antoniu, Sara, Shirley and John.

Wine: for the health of Fikry; for the health of Mark (birthday).

Parish Synodicon: Memory Eternal!

Mar. 24, 1959 Alexander Gromack

Mar. 24, 1970 Julia Zorzi

Mar. 24, 1974 Xenia Poletelo

Mar. 25, 1954 John Holovach

Mar. 25, 1984 Stephen Szwhala

Mar. 26, 1931 Anna Mogilevsky

Mar. 26, 1958 Henry Knaff

Mar. 27, 1971 Anna Shwahla

Mar. 27, 1985 Steven Pawlik

Mar. 29, 1942 John Kudelko

Mar. 29, 2007 Anastasia Kornacki

Coffee Hour Hosts

In Great Lent we do not serve meat, dairy or fish.

Mar. 23 Motoviloff, Torrisi, Kachek & Stone

Mar. 30 Combs, Mantzafos and Sokol

Apr. 06 Sarchisian, Dunaenko & Wpych

Ushers Schedule

Mar. 16 D. Fedechko & C. Dunaenko

Mar. 23 E. Sarchisian & A. Moldoveanui

Great Lent Deanery Schedule of Services

Flyers of the schedule are on the vestibule stand, Please note one side is "North" and one side is "South." You have choices and opportunities this Great Lent.

Fasting for the Pre-Sanctified Liturgy

The Holy Synod of Bishops permits the fast from all food and drink to commence no later than the noon day meal, for those unable to keep a fast from the morning, to receive Holy Communion at the evening Pre-Sanctified Liturgy.

Lenten Visitation to Those Home Bound

In the week of March 31-April 5, Fr. James will make visitations to the homes of those who are shut-in, with the Mysteries of Confession and Communion. Please be sure you are scheduled.

The Mysteries of Confession & Communion

These Holy Mysteries ought to be received by all the faithful in the time of the 40 Day fast (before Palm Sunday, April 13th).

Pussy Willows

Our annual appeal is being made. Please bring them to the lower hall (not in plastic). Thanks!

Youth Retreat—Grades 7-12—Wayne, NJ on April 4th and 5th

The Annual Diocesan Youth Retreat is open to both Orthodox and Non-Orthodox. See posted information at www.nynjoca.org

Parish Website: www.ssppoc.org

On our site you will find photos of recent services and the Sunday of Orthodoxy Celebration.

Names Day Greetings!

St. Larissa/Mar. 26: Larissa Mattei.

Lenten Charities (Almsgiving)

- St. Philaret Poor Basket – by the Icon, "Joy of All That Sorrow"
- OCMC Coin Boxes (Orthodox Christian Mission Center), please return on Palm Sunday, April 13th.
- Youth Lenten Project: 32 Easter Baskets for needful. (See flyer for details).

Church Cleaning—Mar. 29th, Saturday

The second day of the General Church Clean-Up will begin at 10:30a.m.. Please join us!

Education Program, - Mar. 29th, Saturday

The author of the acclaimed "The Mountain of Silence", Prof. Markides will make a presentation in Princeton on Spirituality. Time 1:00-4:00p.m. See posted flyer for details.

A HOMILY ON THE ANNUNCIATION

By Fr. John Parsells

On this day we recall that great of event of the Annunciation of the Archangel Gabriel to the Virgin Mary, in which he tells her of God's will to become man, to make His abode within her womb by the overshadowing grace of the Holy Spirit. And we sing in the Troparion of the feast, "Today is the beginning of our salvation, the revelation of the eternal mystery, the Son of God becomes the Son of the Virgin, as Gabriel announces the coming of Grace!"

In this dialogue between the Archangel Gabriel and the Virgin Mary, we see much more than a mere conversation between an angel and one of the Hebrews – rather, we see what is perhaps, the most important dialogue in all of salvation history, what is perhaps, the most important conversation between God and mankind, the Archangel Gabriel being God's messenger and the Virgin Mary being as the one, as Scriptures say, who is both highly favored by God and called blessed by all generations of men.

Now what is so special about this conversation? Just that without it, our salvation would not have come to pass: the Son of God, the One who was to be called "Jesus" because He would save His people from their sins, would not have been born, and would not have been able to accomplish as a man our victory over sin, death, and the devil; and we would all therefore still be dead in our sins.

But in this conversation, we see not only the beginning of our salvation as the Son of God becomes the Son of the Virgin, but we also see a reversal or an undoing of what had gone wrong in

the beginning; that is we see a reversal, and undoing, of what had gone wrong in Paradise.

We recall that in the Garden of Eden, our ancient Fall began with a conversation between an angel and a woman, with a dialogue between Satan, the first among the fallen angels, and Eve, the first among the woman of the human race.

Whereas of old that dialogue between the devil and Eve had disastrous consequences for the human race, here the dialogue between the Archangel Gabriel and the New Eve, the Virgin Mary, had tremendously positive consequences for all of man-

kind; for this dialogue led not to sin, corruption and death, but to the birth of the One Who would destroy such things. This dialogue did not lead to man's expulsion from Paradise, but rather to his entrance into the Kingdom of Heaven.

Whereas in Paradise, we see the pride of man, who sought to become God without the Lord's cooperation, in Nazareth, we see the humility of God, Who sought to become man but only by first asking the cooperation of the Holy Virgin. Where of old

the Fall was preceded by man's pride and defiance, in the Annunciation, restoration is preceded by God's humility and meekness.

Whereas in Paradise, God used Adam in the creation of Eve, causing a deep sleep to come upon him so that He could form Eve from his rib. In Nazareth, God asks the New Eve, the Virgin Mary, to participate in the welcoming of the New Adam, Jesus Christ, asking her to offer not a rib but her own flesh and asking her to accept not a deep sleep but the overshadowing of the Holy Spirit.

And so, today we celebrate the beginning of a new creation, the flowering of a new garden, not in



Eden but in the city of Nazareth, a city whose name bears witness to its high calling for Nazareth means the city of a new sprout or a new shoot.

This new sprout is of course, Jesus Christ, the One who would later call Himself the True Vine, Whose heavenly Father is the Vinedresser, Whose earthly Mother is the root from which He sprang into this world, and Whose branches are all those who would later be grafted into His life, bringing forth the fruits of His Holy Spirit.

Now, while the imagery is striking and very beautiful, and the events of this day, miraculous and very wonderful, we mustn't lose sight of the primary message of today's events.

The primary message is that though our God is powerful and wise enough to do all things necessary for our salvation, He will not force Himself upon us for He is meek and lowly of heart. God has created us in His image and likeness as free beings, each able to determine his or her own destiny, each able to accept or reject His invitation to the heavenly kingdom, and each able to choose whether or not he or she wants to participate in his or her own redemption and salvation.

Just as the Lord did not force the Virgin to accept His invitation to become the Mother of God, so too does the Lord not force us to accept His invitation to become sons and daughters of His Heavenly Father.

The Lord does not force us to pray, to study His word, or to walk in His commandments; He does not force us to repent and receive forgiveness of sins in Confession, to turn to Him for the healing of soul and body in Holy Unction, or even to draw near to Him and receive His most precious Body and Blood with fear, faith, and love in Holy Communion.

All of these things the Lord wills for us because He knows that through them we can be saved,

through them we can overcome the temptations of our lives and we can walk with Him in newness of life; through them we can be incorporated into His victory over sin, death, and the devil.

But, brothers and sisters, all these things are offered as an invitation, an invitation which we can either accept, reject, or choose to ignore.

Two thousand years ago, the Virgin humbly accepted the Lord's will with the words, "Let it be to me according to your word." This simple response, allowed the Lord, Who once walked with Adam and Eve in the coolness of Paradise, to once again walk among us His beloved people; this time not simply as their Creator, but now also as their Redeemer, as the One Who would accomplish all things necessary for their salvation.

And through our own personal response to God's invitation to walk with Him each day in newness of life, He will likewise accomplish all things necessary for our own salvation. All we have to do is accept the invitation to follow Him, as His disciples, as His co-travelers, as His friends, and even as His brothers and sisters for through adoption by grace we have become sons and daughters of His heavenly Father.

Let each of us today, and every day, listen to the humble voice of the Lord and accept His invitation. The Lord wills to do great and marvelous things for us, let us do our part, and welcome Him into our

minds, hearts, and lives, so that we might walk with Him as new creatures of God, new men and women in Christ, as the first fruits of a redeemed and sanctified creation.

Through the prayers of our Most Blessed Lady Theotokos and Ever-Virgin Mary, O Lord Jesus Christ, Son of God, have mercy upon us and save us. Amen.



A Saint from Salzburg

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



Many people know Salzburg, Austria as the birthplace of Wolfgang Amadeus Mozart, who was born there in 1756. But on March 27 we commemorate Saint Rupert of Salzburg, who lived there ten centuries earlier and did great work in spreading the Gospel and building up the Church.

Before his years in Salzburg, Rupert was bishop of the area around Frankfurt, Germany and was confessor to the Frankish king Childebert. Though he had himself been born into the proud Frankish nobility, Rupert believed humility and simplicity were the most important qualities for a Christian to cultivate. He used up his inherited money in caring for the poor, fasted strictly, and spent hours in prayer.

In his administrative duties as a bishop, Rupert became known for his willingness to hear all sides of a disagreement. He would then make decisions that were carefully and prayerfully thought out, and as fair as possible to everyone.

Like most priests, he especially loved to preach and teach about Jesus Christ and the Gospel. His sermons attracted listeners from far beyond the region he

oversaw, and as a confessor he strengthened the faith of people who came to him. His reputation for giving wise advice, always based on the teachings of Christ, motivated political leaders from the vicinity and even from other countries to consult him.

But Rupert's prominence inspired jealousy and resentment in some. The problem was compounded by the fact that powerful pagan influences were still at work among the people. Rupert's ability to advance Christianity was feared by the most superstitious among them. The growing feeling against Rupert finally led to his being beaten with rods and exiled.

The Duke of Bavaria had heard of Rupert's excellent work, and was appalled by the harshness with which his countrymen were treating the humble bishop, though he himself was still a worshipper of idols. He invited Rupert to come to Bavaria so that he and his people could be enlightened in the faith. Rupert accepted the invitation with joy and a bit of trepidation at the enormity of the task.

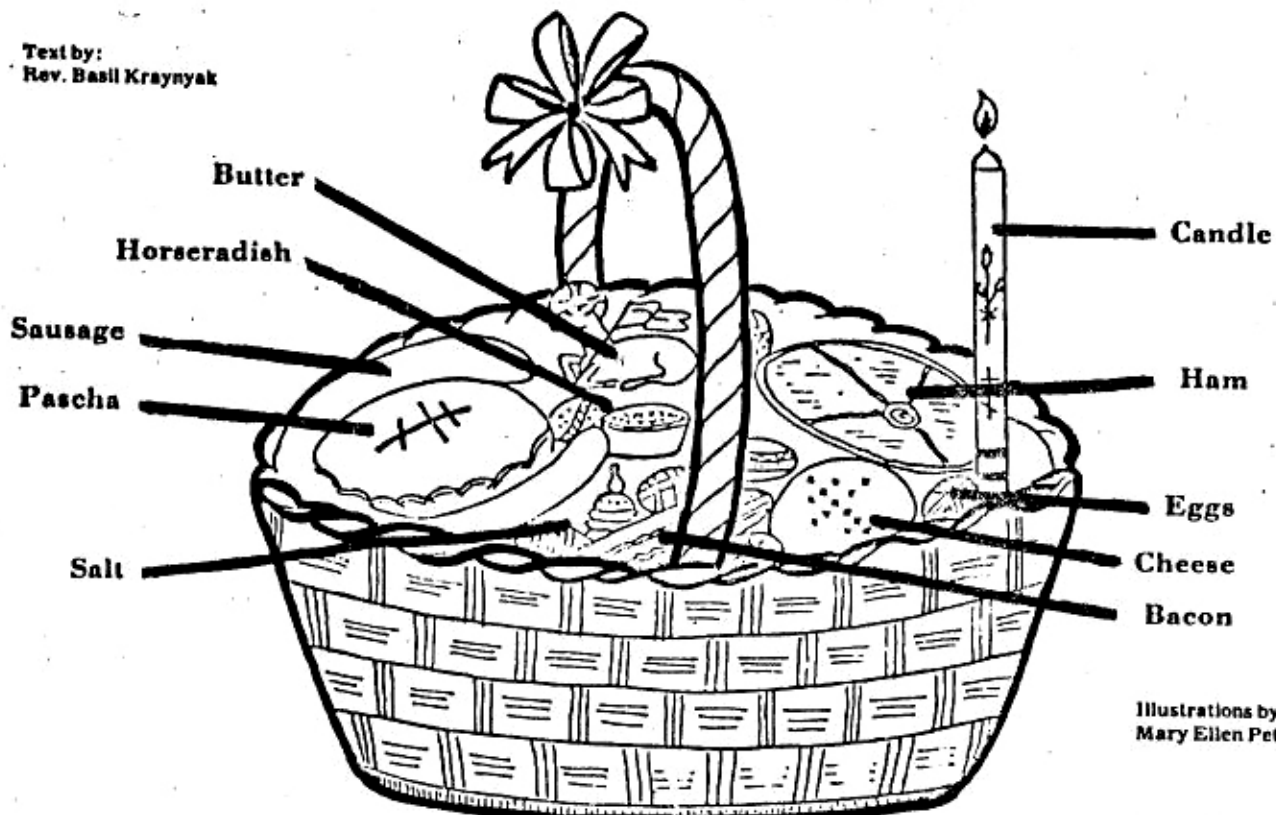
Once the Duke had received baptism and understood what a great, saving gift it was, he gave Rupert a ship and crew to sail down the Danube River. In the towns and villages along the way the bishop preached and taught, heard confessions, and baptized.

In time Rupert went to live in the ancient, now desolate city of Juvavia, and with financial backing from the Duke built an episcopal cathedral high in the remote mountains nearby. He added land and buildings, creating a center for spiritual learning from which trained priests went out to spread the faith. He built a women's monastery and encouraged women to take up the monastic life.

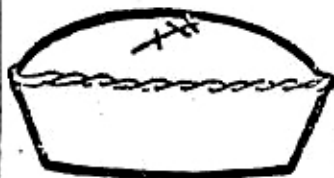
Rupert promoted the mining of the abundant salt in the area as a means of supporting his missionary work. Some depictions of the saint show him holding a large container. It's filled with salt, appropriate for Saint Rupert, who is largely responsible for the fact that the city once known as Juvavia is now Salzburg.

How to Put Together a Traditional Easter Basket

Text by:
Rev. Basil Kraynyak



Illustrations by:
Mary Ellen Petro

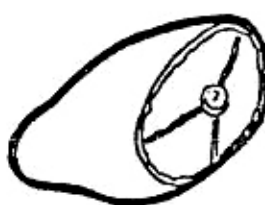


PASCHA - The Easter Bread (pron. pa-ska.) A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (—) of dough is placed on top encircled by a plait 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. ma-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-bu-si) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

BACON (Slav. Stanina pron. sta-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. Chrn pron. khrn) 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.

