

SAINTS PETER & PAUL ORTHODOX CHURCH

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

FOURTH SUNDAY OF GREAT LENT/MARCH 30

St. John of the Ladder

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

Coffee Hour; Question & Answer Period

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

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

Monday/March 31

7:00p.m. Vespers

Tuesday/April 1

7:00p.m. Vespers; Confessions

Wednesday/April 2

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

7:00p.m. Canon of St. Andrew of Crete

Thursday/April 3

6:30p.m. Pre-Sanctified Liturgy

Friday/April 4

7:00p.m. Matins & Akathist to Theotokos; Confessions

Laudation of Theotokos/April 5

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

5:30p.m. Vigil; Confessions

FIFTH SUNDAY OF GREAT LENT/APRIL 6

St. John of the Ladder

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

4:00p.m. South Deanery Vespers in Medford with

Bishop Michael

4:00p.m. North Deanery in Saddle Brook



ABOUT THE LADDER OF DIVINE ASCENT

In the sixth century, a monk of Mount Sinai named John wrote a book outlining the stages of the spiritual life. He based his entire work on the image of a ladder of thirty rungs, stretching from earth to heaven. Each rung described a step in the pursuit of virtue and the spiritual life.

Offerings Week of March 30

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; for the health of Nicholas (birthday); in memory of Gabriela, Gheorghe, Floarea, Elena, Elena, Alexandru, Sasinca and Valeria.

Wine: for the health of Maria.

Flowers: for the health of Anotoniu, Sarah, Shirly and Thomas.

Litya Breads: for the health of Katherine.

Parish Synodicon: Memory Eternal!

Mar. 30, 1959 Julius Kisel
Mar. 30, 1968 Pauline Bulat
Mar. 31, 1931 George Andrejko
Mar. 31, 1985 Alexander Rudzina
Apr. 01, 1966 John Huzinec
Apr. 01, 1974 Thomas Wytovich
Apr. 02, 1917 Ignatius Shevchuk
Apr. 02, 1928 Elias Zhak
Apr. 02, 1972 Eugenia Kiryluk
Apr. 02, 1987 Michael Mahalick
Apr. 02, 2003 Stephanida Kozura
Apr. 04, 1957 Joseph Yarik
Apr. 04, 1959 Helen Hnatuk
Apr. 05, 2011 Helen Macinko
Apr. 05, 2013 Mildred Mock

Coffee Hour Hosts

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

Mar. 30 Combs, Mantzafos and Sokol
Apr. 06 Sarchisian, Dunaenko & Wpych
Apr. 13 Peterson, Baklatez and Mattei

Great & Holy Week Task Sheet

There are a number of tasks to be done in this week. Please examine the sheet and sign-up for what you can do.

Vigil Watch at the Tomb: Great and Holy Friday and Saturday

There are time slots for keeping watch at the Tomb of the Lord. Sign-up in the vestibule.

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). Confession is available for College Students during Great & Holy Week (April 13-19).

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. March 31st is the deadline to register.

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 the needful. (See flyer for details).

The Calendar

April 10, Thursday 7:00p.m.

Mystery of Holy Unction celebrated. To partake in this Mystery (Sacrament), Confession and Holy Communion must have been received by this date in the time period of Great Lent.

April 21, Bright Monday

The Parish Family celebrates this day with the Divine Liturgy and Festal Meal. Take time off from work and school.

April 28, Monday 6:30p.m.

“Day of Joy – Radonitsa” Paschal Memorial at the Parish Cemetery.

April 30-May 21, Wednesdays 7-8:30p.m.

Four Evenings of Adult Study Classes.

First Quarter Statements of Offerings

Your statement will be in your hands shortly. Please examine it and be faithful in good financial stewardship.

Spring Clean-Ups & Yard Work Projects

Javier (part-time cemetery worker) is available for work you may have. Contact Fr. James to make any arrangements.

The youth of our parish ask you to help us in a

Lenten Charity Project

We're collecting the following food items for local

Families in need.

Please bring your donations to church before Friday, April 11th.

The following items are needed:

Canned potatoes

Canned yams

Canned vegetables

Cake mixes

Cans of icing

Small hams

\$10-20 Grocery Gift Cards

Easter Candy

Easter baskets

Easter grass

Cereal

Soup

Jello

Peanut Butter

Jelly

Sauce

Pasta

Rice

Macaroni & Cheese

Other non-perishable items



FOR CONSIDERATION

By St. Nikolai Velimirovich

St. John of the Ladder says: "He who in his heart is proud of his tears and secretly condemns those who do not weep is like a man who asks the king for a weapon against his enemy and then commits suicide with it" (Step 7). If your heart is softened, be it from repentance before God or be it from knowing the boundless love of God toward you, do not become proud toward those whose hearts are still hard and calloused. Remember how long it has been since you had a hard and calloused heart. There were seven brothers who were ailing in a hospital. One of them was restored to health and rose to his feet. He hurried to serve his other brothers with fraternal love and concern so that they too would recover. You be like that brother also. Consider that all men are your brothers, sick brothers. If you feel that God has given you health before them, know that it was given to you through mercy, so that even you as a healthy person may serve others who are sick. Of what do we have to be proud? As though good health comes from ourselves alone and not from God. As though a mud hole can cleanse itself and not from a source deeper and cleaner.

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:

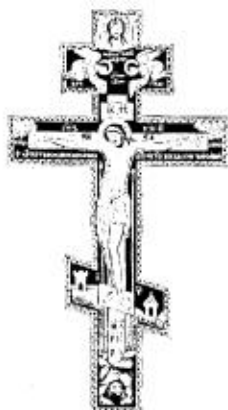
The middle bar is that on which the Lord's hands were nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for "The sun hid its light, and the moon turned to blood." (Joel 2:31)



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.