

# SAINTS PETER & PAUL ORTHODOX CHURCH

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Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

## BULLETIN APRIL 17, 2016

### 5<sup>TH</sup> SUN OF GREAT LENT/APR. 17

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School; Coffee Hour; Q. & A. Period  
4:00p.m. Deanery Vespers in our church  
*End of the 5<sup>th</sup> and beginning of the 6<sup>th</sup> week  
of the Great and Holy Fast*

### MON/APR. 18

7:00p.m. Vespers

### TUES/APR. 19

7:00p.m. Vespers; Confessions

### WED/APR. 20

9:30a.m. Akathist to the Passion; Confessions  
6:30p.m. Pre-Sanctified Liturgy celebrated by  
Archbishop Michael & Supper

### THURS/APR. 21

7:00p.m. Mystery of Holy Unction

### FRI/APR 22

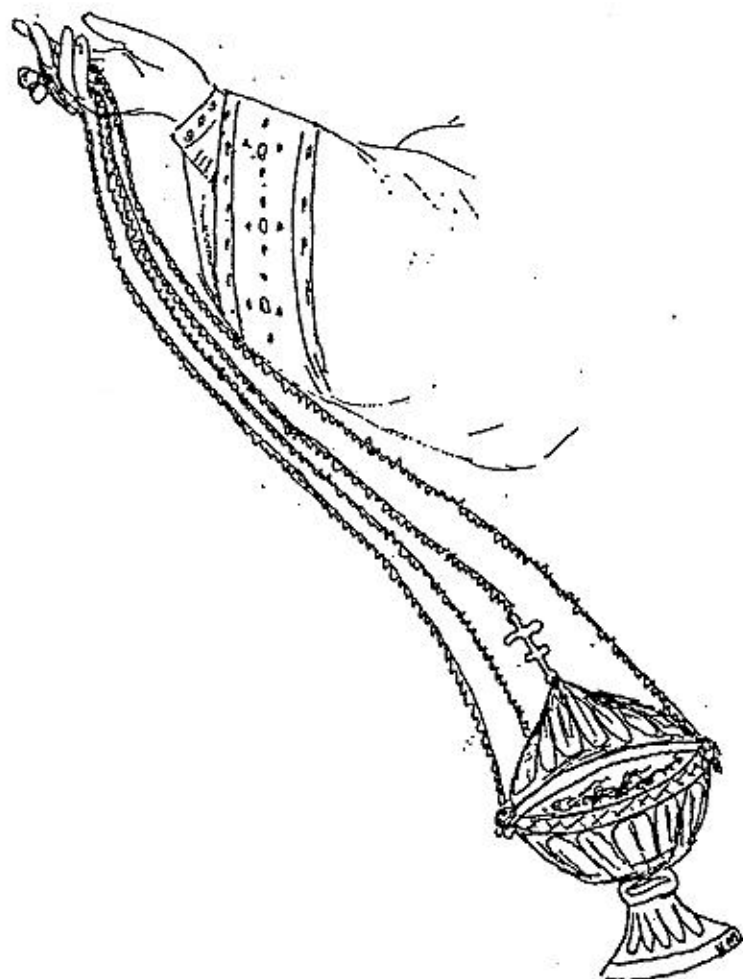
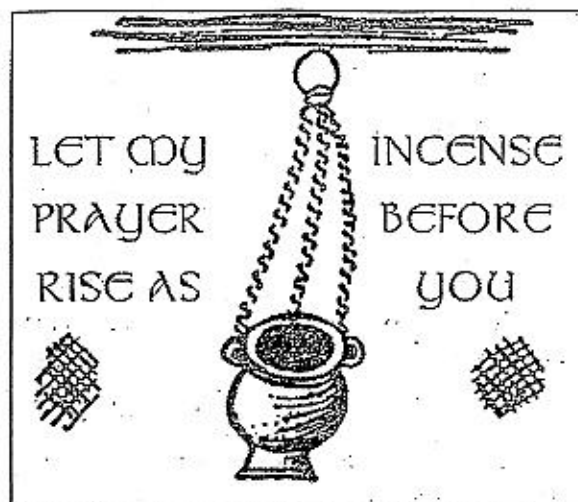
7:00p.m. Matins; Confessions  
*End of the 40 Days*

### LAZARUS SAT/APR. 23

9:30a.m. Divine Liturgy; followed by work  
party for palms and willows  
3:00p.m. Confessions  
5:30p.m. Vigil; Confessions

### PALM SUN/APR. 24

ENTRANCE OF OUR LORD INTO JERUSALEM  
*(One of 12 Great Feasts)*  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour  
*Beginning of Great & Holy Week*  
6:30p.m. Bridegroom Matins



### **Offerings Week of April 17**

**Olive Oil:** in memory of Michael, Justina, Anastasia, Mary and Rosalia; in memory of Vaschen and Emilia; in memory of John and for the health of Vera; for the health of Evdokia, Procopios, Fani and Theodoti.

**Flowers:** in memory of George and Anastasia; in thanksgiving to the Theotokos on wedding anniversary.

### **The Parish Synodicon: Memory Eternal!**

Apr. 17, 1957 Peter Dutko  
Apr. 18, 1936 Martha Dzioba  
Apr. 18, 2001 Mary Spotts  
Apr. 20, 1934 Metropolitan Platon  
Apr. 20, 1947 Charles Lazaruk  
Apr. 21, 1919 Eva Chkhta-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

### **Coffee Hour Hosts**

Apr. 17 – *No meat, dairy or fish*  
Dunaenko, Wypych, Chirnoaga  
Moldoveanu & Nemes  
Apr. 24 – *No meat or dairy, fish allowed*  
Peterson, Bakaletz, Mattei & Erkman  
May 01 - No coffee hour

### **Usher Schedule**

Apr. 17 Dennis F. & Peter B.  
Apr. 24 Edward S. & Kahka K.  
May 01 Timothy S. & Peter B.

### **Counters**

Apr. 17 Ekaterini M. & Irina S.  
Apr. 24 Jill P. & Paulina N.  
May 01 No counting

### **Sunday Readers Schedule**

Apr. 17 Ciprian C.  
Apr. 24 Daniel T.  
May 01 Zachary S.

### **Names Day Greetings**

St. Mary of Egpt/4<sup>th</sup> Sun. of Lent  
Lily (Mary) Su - Many Blessed Years!

### **Pre-Sanctified Liturgy with Archbishop Michael – April 20<sup>th</sup> at 6:30p.m.**

On this Wednesday evening, Archbishop Michael will be at our parish to celebrate the Lenten Pre-sanctified Liturgy. A supper will follow in the hall. Join us in the Lenten Service.

### **The Mystery of Holy Unction – April 21<sup>st</sup>**

This Sacrament of the Church is for the Healing of body, soul and mind. Those Orthodox Christians who desire to be anointed must go to Confession and Holy Communion in this Great Lent prior to this date in this period of Great Lent.

### **New Website for Cemetery**

[www.orthodoxchristiancemetery.org](http://www.orthodoxchristiancemetery.org) is the new site. The cemetery is open to all Orthodox Christians from all parishes and jurisdictions.

### **All Orthodox Christians Partake of the Holy Mysteries of Confession and Communion During Great Lent**

March 14<sup>th</sup> thru April 23<sup>rd</sup>. Ample opportunities are offered for Confession as posted or make other arrangements with Father James. College students may make arrangements for Confession during Holy Week (Apr. 24-30) if they cannot make it in Great Lent. Call Father James.

### **Great & Holy Week Task Sheet: Apr. 24-30**

On the vestibule stand will be found this sheet describing a variety of different tasks needed to be carried out. Please sign-up to help out.

### **Vigil Watch at the Tomb of Christ: Great & Holy Friday and Saturday**

There are 12 Vigils Listed. Nine are for a 2 hour period and 3 for less than a 2 hour period. Hopefully, there will be enough of the faithful to devote some time to one of the vigils, so there is no need for people to do double duty. Sign-up sheet is on the vestibule stand.

### **Paschal Memorial Service at the Cemetery**

The service is scheduled for Monday, May 9<sup>th</sup> at 6:30p.m. (Rain date: Tuesday 6:30p.m.)

### **Preparing for Participation in Services of the Great & Holy Week: Apr. 24-30**

In this most important week of the year, we celebrate the Passion, Crucifixion, Death and Burial of Christ. The focus of our time should be on gathering for worship. Cleaning, food preparation, and other concerns are secondary. The State of NJ Board of Education permits student absence from school for Holy Thursday (Apr. 28) Holy Friday (Apr. 29) and Bright Monday (May 2). (See attached documentation in Sunday Bulletin of April 10 or Parish Bulletin Board.) Parents are strongly encouraged to come with their children to the divine services these days.

### **St. Tikhon's Summer Camp: July 3-9, 2016**

Registration forms are available on the parish bulletin board. This yearly gathering has proved to be very popular with our children. Go!

### **Jan.-Mar. 2016 Balance Sheet Income & Expenses – Comparison with 2015**

#### Sunday Envelopes

2015: \$29,031 - 2016: \$27,651 (- \$1,379) Loss of one Sunday, Jan. 24<sup>th</sup>, snow storm, no services.

#### Expenses

2015: \$48,872 - 2016: \$30,564 (18,307 difference) Due to much lower costs in utilities, grounds (snow removal) and health insurance.

### **The St. George Gazebo**

As the weather becomes warmer, everyone is invited to use the gazebo. Please do not – especially children – eat in the gazebo. Our Coffee Social Hour is in the hall and this is where we should gather for eating and conversation. Thanks.

### **Bright Monday/May 2<sup>nd</sup> – Celebration**

On the second day of Pascha, we celebrate as a parish family the Divine Liturgy and festal meal together. This is a day to leave off work and school and be united in worship and celebration. Plan to come.



### **ABOUT CHRISTIAN AS KINGS AND PRIESTS**

*By St. Nikolai Velimirovich*

*"You made them a kingdom and priests for God"*

*Revelation 5:10*

The Lord Jesus wants to make all men similar to Himself. As the Son of God, He wants all men to become the adopted sons of God. As a King, He wants them to be co-kings with Him. As a Priest, to be co-priests with Him. As Almighty, to share in His strength. As Eternal, to share in His immortality. As Holy, to share in His holiness. As the Resurrected One, to all be the children of the resurrection.

This, the Lord desired and that is why He descended to earth: to separate us from the animals and to elevate us above the life of the animals and to give us dignity over His visible creation, a dignity which Adam had in Paradise before the Fall. Because of this, His love for mankind and His salvatory plan for all people, the Lord was crucified on the cross by the Jewish elders. And even from us Christians today, He reaped the thorns of ingratitude and misunderstanding countless times. We show ourselves to be ungrateful and unreasonable whenever we undermine and trample His commandments. By his sins every sinner plaits a new wreath of thorns and places it on His Sacred Head. When did He ever offend us, that we did this to Him? When did He ever think evil about anyone of us, that we return Him evil? He lowered Himself into our rotten pit where we have become accustomed to live with snakes and scorpions and pulled us higher to the heights, to light and purity in the kingdom. He wants to make us kings and priests, and we drive away His saving hand and return to the pit with snakes and scorpions.

O brethren, enough and more than enough of this humiliation of Him and destruction of ourselves. Let us firmly grab the hand of our Savior and follow Him. He desires good for us. He does good for us. For our good, He suffered. He is our One and Only Friend Who does not change.





## ON THE REMISSION OF SINS

by St. Mark of Ephesus (+1443)

It is generally acknowledged among the Orthodox that the remission of sins is at the same time a deliverance from punishment due to them. Remission is given in three forms and at different times:

- 1) During Baptism
- 2) After Baptism through conversion (Repentance) and sorrow and making up for sins by good works in the present life; and
- 3) After death, through prayers and good deeds and thanks to whatever else the Church does for the dead.

Thus, the first remission of sins is not at all bound up with labour; it is common to all and equal in honour, like the pouring out of light and beholding of the sun and the changes of the seasons of the year, for this is grace alone and of us is asked nothing else but faith.

But the second remission is painful, for one who "every night washes his bed, and with tears waters his couch" (Psalm 6:5), for whom even the traces of the blows of sin are painful, who goes weeping and with contrite face and emulates the conversion of the Ninevites and the humility of Manasses, upon which there was mercy.

The third remission is also painful, for it is bound up with repentance and a conscience that is contrite and suffers from insufficiency of good; however, it is not at all mixed with punishment, if it is a remission of sins: for remission and punishment can by no means exist together. Moreover, in the first and last remission of sins the grace of God has the larger part, with the cooperation of prayer, and very little is brought in by us. The middle remission, on the other hand, has little from grace, while the greater part is owing to our labour.

The first remission of sins (Baptism) is distinguished from the last by this; that the first remission is a remission of all sins in an equal degree, while the last is a remission only of those sins which are not mortal and over which a person repented in life.

Thus does the Church of God think, and when entreating for the departed the remission of sins and believing that it is granted them, it does not define as a law any kind of punishment with relation to them, knowing that the Divine goodness in such matters conquers the idea of justice.

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## THE THEOLOGY OF THE 6TH, 7TH, AND 8TH DAYS

by St. Gregory Dialogist (+461)

Christ suffered on Friday, rested in the tomb on Saturday, and rose from the dead on Sunday. For us, the present life is Friday, the time when we suffer distress and pain; but on Saturday we are, as it were, at rest in the grave because after death we find rest for our soul; and on Sunday, the eighth day, we rise from that condition with the body and rejoice in the glory of soul and body. So pain is ours on the 6th day, rest on the 7th and glory on the 8th.

