

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN FOR GREAT & HOLY WEEK 2016

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

MONDAY/APR. 25

7:00p.m. Bridegroom Matins

TUESDAY/APR. 26

7:00p.m. Bridegroom Matins

WEDNESDAY/APR. 27

7:00p.m. Matins

THURSDAY/APR. 28

9:30a.m. Vespers & Liturgy

7:00p.m. Matins with 12 Gospels

FRIDAY/APR. 29

3:00p.m. Vespers

7:00p.m. Compline

SATURDAY/APR. 30

10:00a.m. Vespers & Liturgy

10:30p.m. Acts of Apostles Reading

11:30p.m. Nocturnes

SUNDAY/MAY 1

HOLY PASCHA

RESURRECTION OF CHRIST

12:00a.m. Matins & Divine Liturgy

12:00p.m. Vespers

BRIGHT MONDAY/MAY 2

9:30a.m. Divine Liturgy & Festal Meal

7:00p.m. Vespers



As the Lord was walking to his voluntary passion, he said to the apostles who were with him:

"Now we are going up to Jerusalem, and the Son of man will be delivered up, as it has been written of him."

Let us also, our spirits purified, follow him.

Let us also be crucified with him

because of our love for him,

and let us die to the pleasures of this life

in order to rise with him and hear him say:

"It is not to the earthly Jerusalem

that I am going to suffer:

I am going to my Father and your Father,

toward my God and your God,

and I will raise you up to the heavenly Jerusalem,

to the Kingdom of Heaven."

(Praises* of Holy Monday, tone 1)

Offerings Week of April 24

Olive Oil: in memory of Michael, Justina, Anastasia, Mary and Rosalia; in memory of Vaschen and Emilia; in memory of Gabriella, Floarea, Gheorghe, Elena, Grigore, Maria, Valeria, Elena, Ion, Alexandru, Sasinca, Mihail, Alexandru, Aurelia, Valeria, Anicuta and Ion; for the health of Nicholas and Shirley (birthdays); for the health of Kalyn (birthday).

Wine: for the health of Edward (birthday); in memory of John, Mary, John Danilack Jr.

Flowers: in honor of Entrance Into Jerusalem; for the health of Justine Dao (birthday).

Litya Breads: for the health of Katherine.

The Parish Synodicon: Memory Eternal!

Apr. 25, 1970 Vera Welenteychik

Apr. 28, 1983 Joseph Onuschak

Apr. 28, 2001 Margaret Gustich

Apr. 29, 1949 Joseph Bulat

Apr. 29, 1964 Infant Bodyl

Apr. 29, 2008 Genevieve Tindall

Coffee Hour Hosts

Apr. 24 – *No meat or dairy, fish allowed*
Peterson, Bakaletz, Mattei & Erkman

May 01 - No coffee hour

May 08 - Kita, Nevitt, Keller & Turri

Usher Schedule

Apr. 24 Edward S. & Kahka K.

May 01 Timothy S. & Peter B.

May 08 Jerome S. & Adrian M.

Counters

Apr. 24 Jill P. & Paulina N.

May 01 No counting

May 08 Ciprian C. & L. Mattei

Sunday Readers Schedule

Apr. 24 Daniel T.

May 01 Zachary S.

May 08 John Z.

Names Day Greetings

The Feast of St. George & St. Alexandra are transferred (due to Holy Week) to Bright Monday, May 2nd.

New Website for Cemetery

www.orthodoxchristiancemetery.org is the new site. The cemetery is open to all Orthodox Christians from all parishes and jurisdictions.

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 9th at 6:30p.m. (Rain date: Wednesday 6:30p.m.)

Services of the Great & Holy Week

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.

Adult Study Classes: May 12 & 26 Thursdays, 7-8:30p.m.

May 12th: The Three Day Passover (Pascha)

May 26th: Ascension & Pentecost

The St. George Gazebo

As the weather becomes warmer, everyone is invited to use the gazebo, but not for eating.

Bright Monday/May 2nd – 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.

3 RULES FOR KEEPING ON THE STRAIGHT PATH AFTER CONFESSION AND HOLY COMMUNION

By Saint Theophan the Recluse



Our inner spiritual lives never get into the proper order all of a sudden. What is always required is intensified labor over oneself, by the assimilation of good intentions and by the enabling of grace through the Holy Mysteries of Confession and Communion. This work and effort is directed towards destroying the disorder that reigns inside; in its place it establishes order and harmony, after which follows inner peace and a continual joyful mood of the heart.

Do not think, however, that for this you must redo everything, or bind yourself to a lot of rules. Absolutely not. Two or three little rules or precautions is all you need.

Rule One: It is necessary to get in the habit of unceasing remembrance of God, along with fear and reverence. Be with the Lord no matter what you do; and turn to Him with your whole mind, trying to conduct yourself as you would in front of a king. You will soon get into the habit, just don't give up or break off.

To make it easier to acquire the habit of remembrance of God, there is a special method for fer-

vent Christians; that is, the unceasing repetition of a short prayer of two or three words. Most common is "Lord have mercy," or "Lord Jesus Christ, Son of God, have mercy on me a sinner." If you have never heard this, then listen, and if you have never done it, then begin doing it from this moment on. Whether you are walking, sitting, eating, going to bed, repeat over and over the prayer. From long practice of this, the words will fasten themselves to the tongue so that they will repeat themselves. Do not forget to combine this prayer with reverence.

Rule Two: Do not do anything that your conscience prohibits, and do not omit anything that it says to do, whether great or small. Follow your conscience undeviatingly, and with such perseverance that you would not allow yourself to do anything against it even if you were to die. The more decisively you act, then the more powerful your conscience will become. The more powerful your conscience becomes, the more completely and forcefully it will inspire you with what is necessary and steer you away from what is unnecessary in words, deeds, and thoughts, and the more quickly your inner being will be put in order.

Rule Three: Supplement the first two rules with this third one: be patient. You must spiritually work and not give in to pleasing yourself or the world. There will be constant opposition to any good spiritual work you have begun. You must overcome this; therefore, you must exert more force and, consequently, be patient. Clothe yourself in this all-powerful amour and never allow your spirits to fall when you encounter misfortune. Everything will come with time. Be encouraged in your patience through this hope. That everything will come in time, is born out by the experiences of all people who have sought and accomplished salvation.

Three simple rules: 1) remembrance of God with reverence; 2) obey your conscience strictly and 3) arm yourself with hope by patience. May the Lord bless you to be so inclined and to be in this frame of mind.



Saint Theophan the Recluse (1815 - 1894) was the bishop of Tambov in Russia. He was a prolific author, especially on the subjects of the Christian life and the training of youth in the faith. His feast day is celebrated on January 6 or 10.

A TEACHING OF ST. NICODEMUS ON UNCOVERING THE GRACE OF GOD

The grace of the Holy Spirit, which is given mystically to every Christian when he is baptized, acts and is manifested in proportion to our obedience to the commandments of the Lord. That is, if a Christian obeys the commandments of the Lord more, then grace acts within him more, while if he obeys them less, then grace acts within him less. Just as a spark, when covered in the ashes of a fire becomes increasingly manifest and active as one removes the ashes and puts on new firewood, so too does the Divine grace, which has been implanted in man's heart through Holy Baptism, enlighten, illumine, and sanctify him, the more he brushes away the ashes of sin and acts in accordance with the commandments of Christ.





THE THEOLOGY OF GREAT AND HOLY WEEK

We now enter the most sacred week of the year. It starts with the feast of the Entry of our Lord into Jerusalem, also known as Palm Sunday. The joy of the raising of Lazarus who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulcher. Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ.



On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days. On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death that our Savior has won. This anticipation of the Resurrection on Great and Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week. And so, this week constitutes a summary of the whole economy of salvation.



It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, it also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the Tomb (Saturday). The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian

transposition of what the Jews called "the Passover," that is to say, the passage. The elements of the Jewish mystery correspond to those of our paschal mystery. For them, there was the feast in which the lamb was eaten. There was the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.





THE SHROUD OF CHRIST

Adapted from Wikipedia.org

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa; Arabic: شيعن, naash) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.



TIPS FOR HOLY WEEK AND PASCHA

Make participation at the Services a priority.

In our homes we should strive to "keep out the world" and enter into the peace, solemnity, and theology of the events of the last days of our Lord.

Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.

If you are visiting another parish and wish to receive Communion, make sure that the priest knows who you are and that you are prepared. This should be done in advance by phone, email, or any other way.

Last year's palms and pussywillows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.

Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick or chapstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints; instead we kiss the hands or feet.

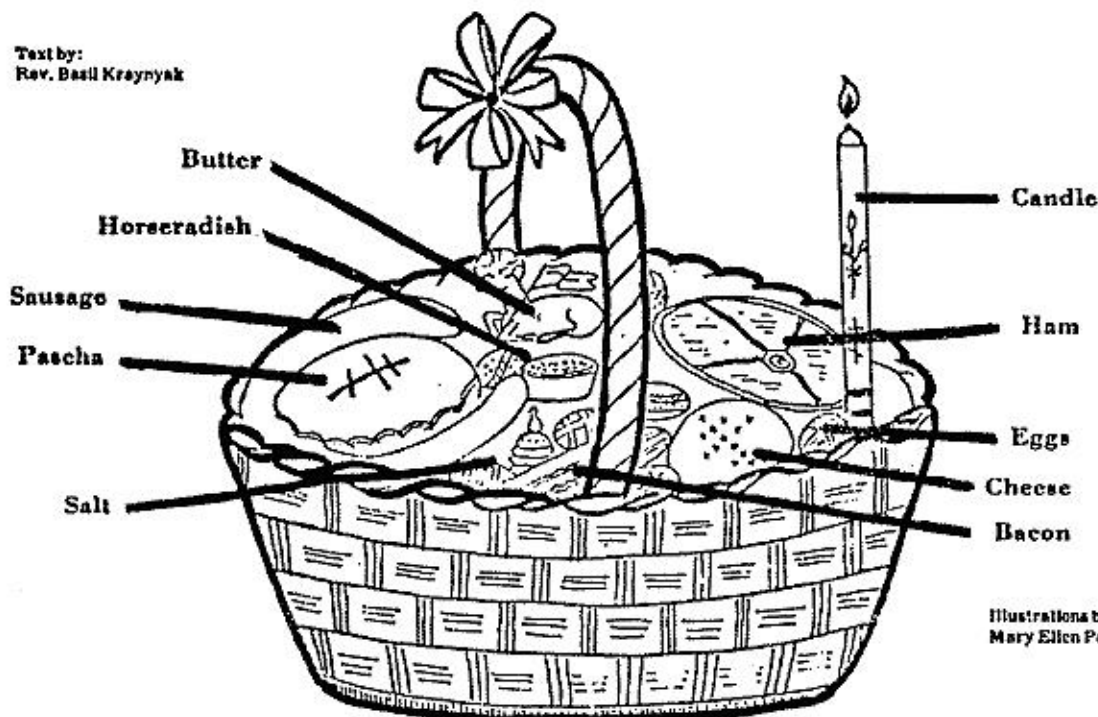
Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, "Let us call brothers, even those that hate us, and forgive all by the Resurrection!"

Try to stay after the "Midnight Service" on Pascha morning for the blessing of baskets and festive meal. Let us share in the joy of the Lord's Resurrection with fellowship and love.

During Bright Week, sing or read the Paschal Hours (you can pick up a copy in the back of the church) instead of your "normal" morning and evening prayers. Let the joy of praising the Lord's Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.

How to Put Together a Traditional Easter Basket

Text by:
Rev. Basil Kravnyak

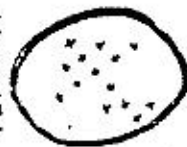


Illustrations by:
Mary Ellen Petro



PASCHA - The Easter Bread (pron. pá-aka.) 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. má-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.

BACON (Slav. Šunkina pron. sha-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



SAUSAGE (Slav. Kolbasi - pron. kol-bu-si) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

EGGS (Slav. Pisanki pron. pí-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. Chrti pron. khrti) 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.

