

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN APRIL 2, 2017

SUNDAY/APRIL 2

Fifth Sunday of Great Lent

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School & Teen Class
5:00p.m. Deanery Vespers & Supper
hosted by our parish

MONDAY/APRIL 3

7:00p.m. Vespers

TUESDAY/APRIL 4

7:00p.m. Vespers; Confessions

WEDNESDAY/APRIL 5

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

THURSDAY/APRIL 6

7:00p.m. Mystery of Holy Unction
*Confession & Communion must be received
in this Great Lent, prior to this date to be
anointed.*

FRIDAY/APRIL 7

7:00p.m. Matins; Confessions

LAZARUS SATURDAY/APRIL 8

9:30a.m. Divine Liturgy
11:00a.m. Preparing Palms & Willows
3:00p.m. Confessions
5:30p.m. Vigil; Confessions

PALM SUNDAY/APRIL 9

9:30a.m. Divine Liturgy; Coffee Hour
6:30p.m. Bridegroom Matins

BEING CLOSE TO GOD BY GOING TO CHURCH --

WHY DO WE STRESS CHURCH ATTENDANCE?

By Hieromonk John (Anderson)

The Church is literally the Body of Christ. This means that corporately, not individually, we are Christ Himself still incarnate in the world doing His work. If a person desires with their whole heart one can unite to Christ and become a member of His Body. Ideally, this is motivated by a simple desire to know God and to be where He is. Out of this love for God comes the desire to follow his commands and to worship Him. However, this happens in a context which is not our own.



Orthodoxy maintains the ancient Jewish belief that God is manifest in the temple. We believe that the same glorious presence of God, the Shekinah Glory, that dwelt on the Ark of the Covenant now resides on each altar in every Orthodoxy Temple. "God is with us, understand all ye nations."

Isaiah 8:10, as the hymn from Great Compline says. If we truly understood what this means -- that the God "who is a consuming fire" is literally present in the Church -- we would strive to worship before Him frequently.

Church attendance is not merely about obligation, guilt, or nostalgia. It is about being where the beloved is and worshipping Him simply because we love Him. It is about being the Body of Christ in oneness. By going to Church we learn to lay aside ego, we learn to love, we learn to live, and we learn how to be truly human. Christ Himself told us to make God the absolute center of our lives and to make all else secondary. Eternal life begins at the altar where we remain in His Presence without distractions. "For where your treasure is, there will your heart be also." Matt 6:21.

Offerings Week of April 2

Olive Oil: in memory of Michael, Justina, Rosalia and Anastasia; in memory of Sarchisian and Bocai families; for the health and salvation of parishioners; for the health of Nicholas (birthday).

Wine: for the health and salvation of Joseph (birthday); for the health of Alexia.

Flowers: for departed family members; in memory of George and Anastasia.

Synodicon: Memory Eternal!

Apr. 02, 1917 Ignatius Shevchuk

Apr. 02, 1928 Elias Zhak

Apr. 02, 1972 Eugenia Kirlyuk

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

Apr. 06, 1974 Gregory Tscherwinski

Apr. 06, 1977 Eva Marchuk

Apr. 06, 1992 Stephen Mock

Apr. 06, 1995 Anne Burd

Apr. 07, 1968 Fr. Basil Dziama

Coffee Hour Schedule

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.

No meat, no fish & no dairy products at Coffee Hour during Great Lent

Apr. 02 Wypych, Chirnoaga, Moldoveanu, Vajda & Sue

Apr. 09 *Fish Permitted*

Apr. 09 Peterson, Bakaltetz, Mattei, Erkman & Stone

Counters Schedule

Apr. 02 Rebecca O. & Ekaterini M.

Apr. 09 Ciprian C. & Jill P.

Ushers Schedule

Apr. 02 Timothy S. & Peter B.

Apr. 09 Jerome S. & Adrian M.

Sunday Readers Schedule

Apr. 02 John Z. / Apr. 09

OCCM – Orthodox Christian Mission Center – Lenten Coin Boxes

Every Great Lent our parish undertakes this project to help Orthodox Mission Projects around the world. Please take a box and return in on Palm Sunday, April 9th.

The Holy Mysteries of Confession and Communion in the 40 Day Great Lent

All the faithful should receive these Holy Mysteries during the period of the 40 Days. They are ample times offered for Confession during the week. During the Great and Holy Week (April 9-15), Confessions are not scheduled, please make your Confession before Palm Sunday (April 9). College students can make arrangements for Confession during Great and Holy Week if they are presently away at school.

Names Day Greetings

St. Mary of Egypt/5th Sun of Lent: Lily Mary Sue
Many Blessed Years!

Sign-Up Sheets for Great & Holy Week: April 9-15

- 1) Various Tasks that need to be accomplished in Great & Holy Week.
- 2) Reading (Vigil Watch) on Great & Holy Friday and Saturday.

Please sign-up and help out when and where you can.

The Mystery of Holy Unction – April 6th

On this Thursday evening we will perform this Mystery of Healing. Those who desire to receive the Oil, must have gone to Confession and Communion prior to this date in the time of Great Lent.

Bright Monday Celebration – April 17

9:30a.m. Divine Liturgy with Procession and festal celebration meal of our parishioners and friends of the parish. Join us.

TEN IMPORTANT THINGS TO DO BEFORE THE END OF LENT

By Archpriest Alexander Iliashenko / From pravmir.com

One week of Great Lent remains. The week after is Holy Week, for which we have been preparing for so long, and which will be dedicated entirely to the remembrance of the Savior's Way of the Cross to Golgotha and the Resurrection.

Lent, as always, flies by imperceptibly, so before it is over we need to stop and break away from the vain bustle that absorbs our energies and consumes our time, so that we might manage to fulfill at least a portion of what we had planned. In these final days of Lent we need to mobilize. A list of things that should be completed during Lent might look something like this:

1. Pray fervently that the Lord would grant you to see your sins, so that you might prepare for a thorough Confession; ask your spiritual father to find time to hear it.
2. Attend the Liturgy of the Presanctified Gifts, which is served on Wednesday and Friday, and receive Holy Communion.
3. Begin to read the morning and evening prayers in full, or at least increase your prayer rule a bit; or resolve to pray with greater attention than usual.
4. Read at least one Gospel. During Great Lent the faithful try to read all four Gospels, but if you have not succeeded, then you should manage to read at least one.
5. Complete whatever pressing business you have kept putting off, so that you will be completely free on Great Thursday and Great Friday of Passion Week.
6. Visit your relatives and give some attention to your household: at least talk with them and listen to them lovingly and without haste.
7. Fulfill at least one long-standing promise: nail a picture to the wall, sort through the mess in the closet, or do whatever else you have been promising to do for weeks but have kept putting off.
8. Limit your online communication: using will power or a special program, control the amount of time you spend on a particular site; minimize your use of social sites and online diaries for at least these two weeks.
9. Ask forgiveness and be reconciled with whomever you have offended, either long ago or recently.
10. Take part in some act of charity, at least something within your powers or that does not take too much time; most importantly, take the first step towards someone who is having a hard time and stands in need of your help.



ON REPENTANCE AND THE SPIRIT

St. Symeon the New Theologian

Through repentance the filth of our foul actions is washed away.

After this, we participate in the Holy Spirit, not involuntarily, but according to the faith, humility, inner disposition, and repentance in which our soul is engaged.

For this reason it is good to repent each day as the act of repentance is unending.



THE SACRAMENT OF HOLY UNCTION

From "These Truths We Hold"

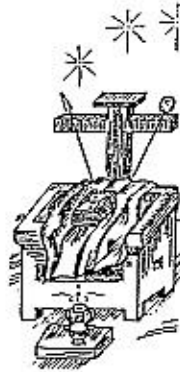


This Sacrament is described in Holy Scripture by St. James the Brother of the Lord: Is any among you sick? Let him, call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven (James 5:14-15).

From the above text, we can see that this Sacrament has a twofold purpose bodily healing and the forgiveness of sins. The two are joined, for man is a unity of body and soul and there can be no sharp distinction between bodily and spiritual sicknesses. Of course, the Church does not believe that this anointing is automatically followed by recovery of health, for God's will and not man's prevails in all instances. Sometimes the sick person is healed and recovers after receiving the Sacrament, but in other cases he does not recover, but the Sacrament, nonetheless, gives him the spiritual strength to prepare for death.

The Sacrament is formally performed by seven Priests, reflecting an ancient practice of performing in the course of seven days, each day having its own prayers, although, if due to necessity, it can be performed by three or even one Priest. At each of the anointings the following prayer is repeated: Holy

Father, Physician of souls and bodies, Who sent Thine Only-begotten Son, our Lord Jesus Christ Who healed every illness and delivered from death, heal Thy servant from the weakness that holds his/her body, of either body or soul, and enliven him/her by the grace of Thy Christ, by the prayers of the All-holy Lady Theotokos and all the Saints.



Seven Epistle and Gospel readings are said and seven anointings are performed. After the seventh, the open Gospel Book is placed over the head of the one receiving the Sacrament, during which the senior Priest reads the Absolution Prayer containing the following: I do not lay my sinful hands on the head of him who comes...but Thy mighty and powerful hand, which is in the Holy Gospel. This re-

places an ancient practice of laying-on of hands.

We must note that this Sacrament is not only for those on their deathbed, but for anyone who is sick. It may also be performed over the healthy as well (as is the custom on Holy Wednesday in many places) and in Greece it is often performed over the healthy before Holy Communion, since the rite also contains elements of repentance, although it should be noted that this does not replace the Sacrament of Confession.



DAILY OBSERVANCES OF THE FAITHFUL DURING HOLY WEEK

Lazarus Saturday concludes Great Lent. This celebration remembers Christ's raising of Lazarus from the dead and the promise of universal resurrection for all. Lazarus Saturday provides a bridge to Holy Week during which the Church services remember Christ's last week before His crucifixion and resurrection.

In the Orthodox Church the last week of Christ's life is officially called Passion Week. Each day is designated in the service books as "great and holy." There are special services every day of the week which are fulfilled in all churches. Earthly life ceases for the faithful as they "go up with the Lord to Jerusalem".

LAZARUS SATURDAY, THE DAY BEFORE PALM SUNDAY

On this day the rising from the dead of St. Lazarus, the righteous friend of Christ, is celebrated. Holy Week begins with the phrase: "Six days before the Passover, Jesus came to Bethany", John 12:1. His arrival coincided with the Jewish Passover. It started on the 15th of the month of Nissan in commemoration of the freeing of the Hebrew people under the leadership of Moses, from the slavery of the Egyptians by the miraculous act of God. The Church relates preparation and redemption to the events of this week.

Six days before the Passover a feast was given for Christ in Bethany of Judea where Christ had stopped on His way to Jerusalem. Lazarus, His friend, and his sisters were present. A short time earlier Christ had risen Lazarus from the dead, thereby gaining the respect and faith of the people, but also the hatred of the fanatics. The Church names this day the "Saturday of Lazarus" in remembrance of the resurrection of Lazarus and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem: "We carry the Symbols of victory and cry Hosanna in the highest".



3 Rules For Keeping On The Straight Path

After Confession and Holy Communion

By St. Theophan the Recluse (+1894)

Our inner spiritual lives never get into the proper order all of a sudden. What is always required and what lies ahead is intensified labor over oneself, by assimilation of good intentions and by the enabling grace through the 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 re-do 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 fervent 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 done it, begin doing it now 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 armor and never allow your spirits to fall when you encounter misfortune. Everything will come with time. Be encouraged in your patience through this hope. This is what happens to be borne out by the experience of all people who have sought and accomplished salvation.

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

THE TWO SEAS IN THE HOLY LAND.....

SOME PEOPLE ARE LIKE ONE AND SOME LIKE THE OTHER

There are two seas in the Holy Land. One of the seas is fresh and fish swim in it. Splashes of green adorn its banks. Beautiful trees spread their branches over it, and stretch their thirsty roots in all directions to sip of its healing waters.

Along its shores the children play, as children played when Christ was there. Our Lord loved this Sea, He could look across its silver surface when He spoke His parables. And on a rolling plain not far way, He fed 5,000 people with five loaves of bread and two fishes.

The River Jordan makes this Sea - the Sea of Galilee, also called the Lake of Tiberias - with sparkling waters from the hills. Men build their homes near it. Birds build their nests nearby, and every kind of life is happier because it is there.

The River Jordan flows south to another Sea. Here there is no splash of fish, no fluttering of leaves. Here is no song of birds and no children's laughter. Travelers choose another route, unless they are on urgent business. The air hangs heavy above its water, and neither men nor beasts nor fowl will drink of it.

What makes such a mighty difference in these two neighboring Seas? Not the River Jordan, for it empties the same water into both. Nor is it caused by the soil in which the two Seas live, nor the surrounding country-side.

This is the difference: The Sea of Galilee receives, but does not keep the water of the Jordan. For every drop that flows in, another drop flows out. The other Sea is shrewder, this Sea hoards its income jealously, it will not be tempted into any generous impulse. Every drop this Sea gets, it keeps. This Sea is called the Dead Sea.

