

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF APRIL 21, 2019

PALM SUNDAY/APRIL 21 *Fish, wine & oil*

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

Church School; Coffee Hour

6:00p.m. Bridegroom Matins

GREAT & HOLY MONDAY/APRIL 22

7:00p.m. Bridegroom Matins

GREAT & HOLY TUESDAY/APRIL 23

7:00p.m. Bridegroom Matins

GREAT & HOLY WEDNESDAY/APRIL 24

7:00p.m. Matins

GREAT & HOLY THURSDAY/APRIL 25

9:30a.m. Vespers & Liturgy *Wine & oil*

7:00p.m. Matins with 12 Gospels

GREAT & HOLY FRIDAY/APRIL 26

3:00p.m. Vespers

7:00p.m. Compline

GREAT & HOLY SATURDAY/APRIL 27

10:00a.m. Vespers & Liturgy *Wine (no oil)*

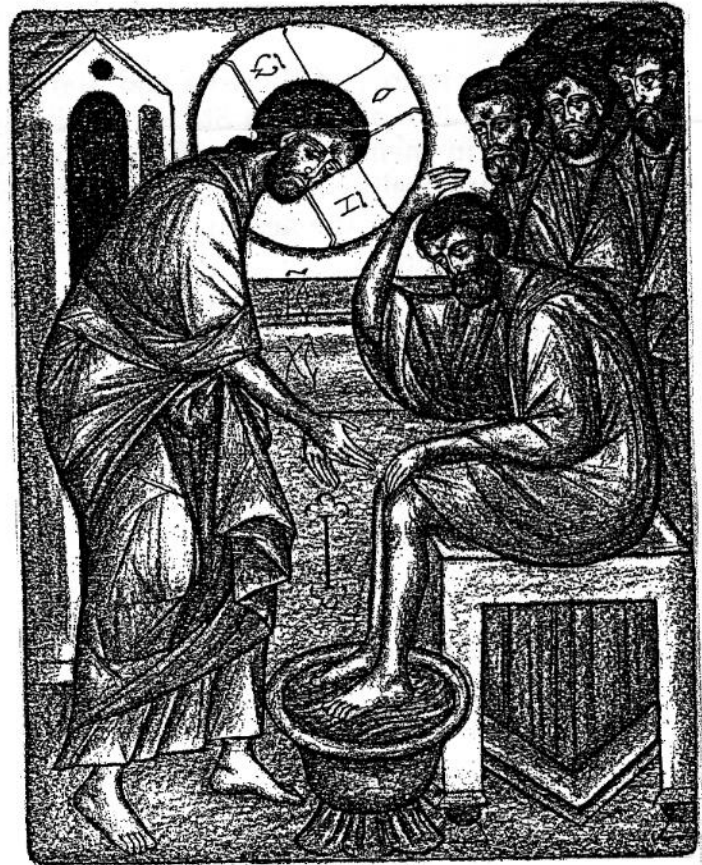
11:30p.m. Nocturnes

SUNDAY/APRIL 28

PASCHA: RESURRECTION OF CHRIST

12:00a.m. Matins & Liturgy

12:00p.m. Vespers



Christ washing the feet of his disciples.



TROPARION OF THE FIRST THREE DAYS OF HOLY WEEK

Behold, the bridegroom comes in the middle of the night and blessed is the servant whom he shall find watching, and unworthy the servant whom he shall find heedless. Take care then, O my soul, and be not weighed down by sleep that you will not be given over unto death and be excluded from the Kingdom. But rise up and call out: Holy, Holy, Holy art Thou O God, by the Theotokos have mercy on us.

Offerings Week of April 21

Relics candle: in memory of Ivanna; in memory of Michael, Justina, Rosalie, Anastasia, and Ivanna; in memory of Nicholas, Eleanore, Jerome, John, & Ann Marie.

Olive Oil: in memory of Sarchisian and Bocai families; for the health of Edward (birthday); for the health of Katherine (birthday).

Wine: for forgiveness, health and salvation of Mariana, Stefan, Simona, Tabitha, Gabriel, Kurt, Maria, David, Ira-Crista and for help in selling of house.

Flowers: in memory of Kutusha and Mariam; for the health of Jerome & Pam Stone; for the health of Edward; in memory of Bartushak and Nevitt families; for health and protection of Sphia (Vasilisa) Avelar; for the health of Seymour and in memory of Dimitra.

Parish Synodicon: Memory Eternal!

Apr. 22, 1997 Olga Verkon
Apr. 22, 1999 Anna Tacak
Apr. 23, 1959 Vladimir Hnatuk
Apr. 23, 2003 Peter Hnatuk
Apr. 25, 1970 Vera Welenteychik
Apr. 28, 1983 Joseph Onuschak
Apr. 28, 2001 Margaret Gustich

Coffee Hour Schedule

Apr. 28 No coffee hour
May 05 Chirnoaga, Moldoveanu, Vajda & Sue
May 12 Peterson, Bakaletz, Mattei, Stone & Erkman

Counters Schedule

May 05 Katrina G. & Ekaterini M.
May 12 Ciprian C. & Jill P.

Ushers Schedule

May 05 Timothy S. & Peter B.
May 12 Jerome S. & Adrian M.

Names Day Greetings

St. George/Apr. 23: George Janiashivili & George Hadzitheodorou
St. Alexandra/Apr. 23: Alexandra Erkman & Alexandra Lapchuk
Many Blessed Years!

Reader's Schedule

Apr. 28 Daniel T. / May 05 John Z.

Check On-Line Calendar on website

May 06/Mon. 6:30p.m. Paschal Memorial at cemetery (Rain date: Tues. 6:30p.m.)

May 11& 12/ Sat. & Sun. 225th Anniversary of Orthodoxy in America – Rocky Hill Church

May 11/Sat. No Vespers in Manville, 5:00 Vespers at Mother of God Church in Princeton.

May 12/Sun. Banquet Celebration in Princeton on 225th Anniversary of Orthodoxy in Amercia

May 16/Thurs. Parish Council Meeting 7:00p.m.

May 24-27/ Fri. – Mon. 115th Memorial Day Pilgrimage to Monastery of St. Tikhon

May 25/Sat. Entrance into Church of Timothy Z. & Daniel D.

June 01/Sat. 10:00a.m. Workshop for Parish Council Members at Ss. Peter & Paul, So. River

June 1&2/Sat. & Sun. Archbishop Michael Visitation to our parish

50th Anniversary of Autocephaly of the Orthodox Church in America (OCA)

Opening Symposium May 11-12

The Church of the Mother of God in Rocky Hill will host a symposium celebrating the 225th Anniversary of the Missionaries from Valaam Monastery to America and the kickoff of the 50th Year of Granting Autocephaly to the OCA. Metropolitan Tikhon of Washington and Bishop David of Alaska, will be make presentations.

Bright Monday – Parish Family Celebration, April 29th

On this day we have our traditional parish family celebration with Divine Liturgy, a festal meal and wonderful fellowship. Join us!

Scrip Fund-Raising Program

This is an on-going fund raiser. By purchasing these cards for your own use or as gifts, the church receives back a percentage. See Pam Stone or Larissa Mattei for purchasing cards.

Sunday Bulletin for April 28 (Pascha)

Will be on the vestibule stand, Thursday, April 25th. Please pick-up early.



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: نعش, 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, 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' 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.

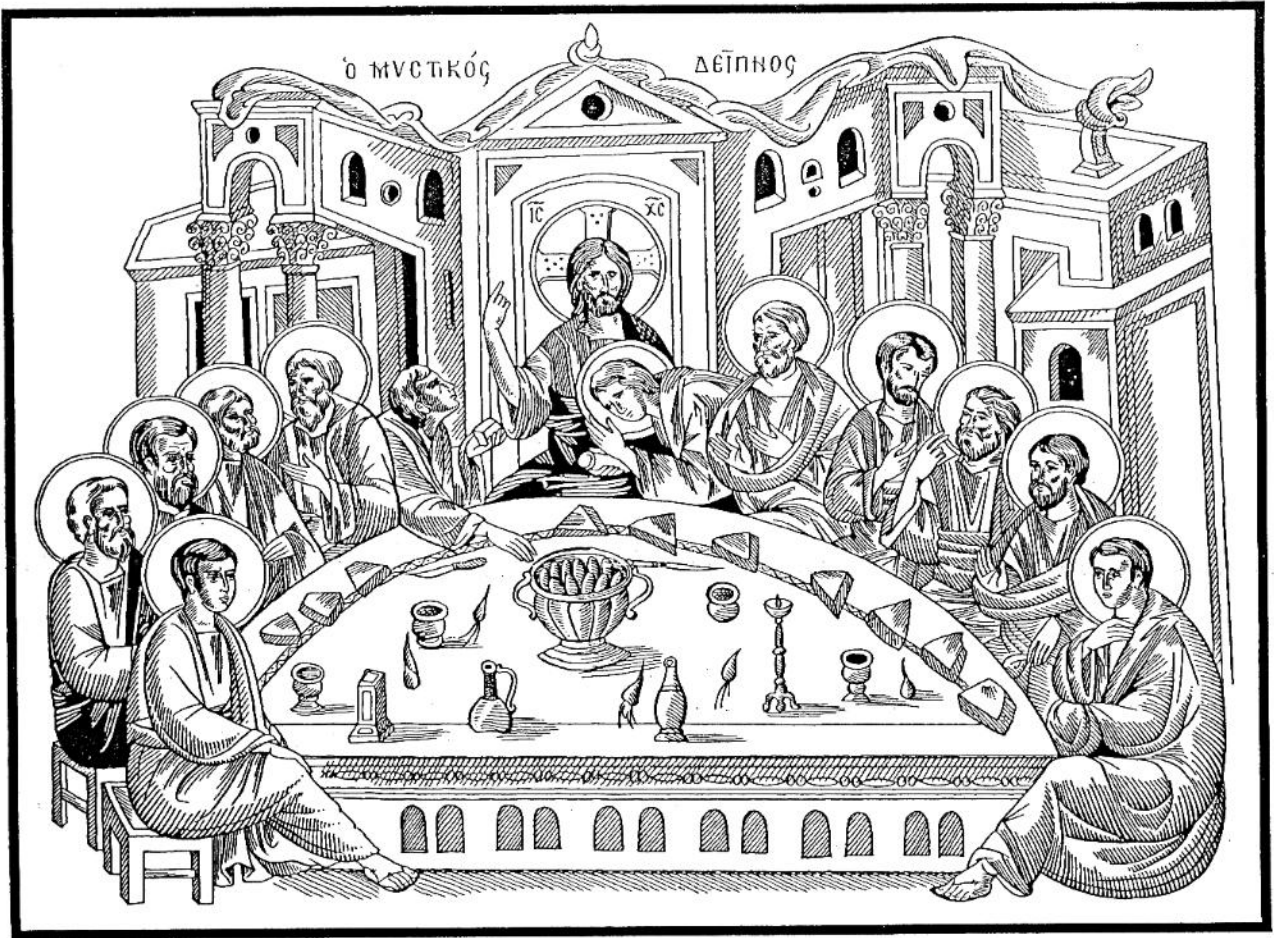
Last year's palms and pussywillows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.

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.



The Last Supper commemorated on Holy Thursday

Christ is at the center. St. John the Beloved [Evangelist, Theologian] leans on Christ's breast; as the youngest of the disciples he is depicted as beardless. St. John the Beloved receives in his left hand a piece of the Body of Christ; another morsel is on the table before Christ; the chalice containing the Precious Blood of Christ is in His Left hand. Judas Iscariot the Betrayer to Christ's left; he is depicted dipping into the dish (**Matthew 26:20-25**).

About the Day

"Filling Your cup of salvation with joy, O loving Lord, You made Your disciples drink from it. For You offered Yourself in sacrifice, crying: 'Drink My Blood, and you shall be firmly established in the Faith.'"

"Let us all draw near in fear to the mystical table, and with pure souls let us receive the Bread; let us remain at the Master's side, that we may see how He washes the feet of the disciples and wipes them with a towel; and let us do as we have seen, subjecting ourselves to each other and washing one another's feet. For such is the commandment

that Christ Himself gave to His disciples; but Judas slave and deceiver, paid no heed.”
(from the Matins for Holy Thursday)

The vigil on the eve of Holy Thursday is dedicated exclusively to the last supper which Christ celebrated with his twelve apostles. The main theme of the day is the meal itself at which Christ commanded that the Passover of the New Covenant is to be eaten in remembrance of Him — of His body broken and His blood shed for the remission of sins. In addition, the betrayal of Judas and Christ’s washing of the disciples’ feet are also central to the liturgical commemoration of the day. In cathedral Churches it is the custom for the bishop to re-enact the footwashing in a special ceremony following the Divine Liturgy.

The liturgical celebration of the Lord’s Supper on Holy Thursday is not merely the annual remembrance of the “institution” of the sacrament of Holy Communion. Indeed the very event of the Passover meal itself was not merely the last-minute action by the Lord to “institute” the central sacrament of the Christian Faith before His passion and death. On the contrary, the entire mission of Christ, and indeed the very purpose for the creation of the world in the first place, is so that God’s beloved creature, made in His own divine image and likeness, could be in the most intimate communion with Him for eternity, sitting at the table with Him, eating and drinking in His unending Kingdom.

In a real sense, therefore, it is true to say that the body broken and the blood spilled, as spoken of by Christ at His last supper with the disciples, was not merely an anticipation and preview of what was yet to come; but that what was yet to come — the Cross, the tomb, the Resurrection on the third day, the Ascension into heaven — came to pass precisely so that men could be blessed by God to be in holy communion with Him forever, eating and drinking at the mystical table of His Kingdom of which there will be no end.

(From *The Orthodox Faith*, Vol. II: Worship, by Fr. Thomas Hopko.)

Troparion (Tone 8)

When the glorious disciples were enlightened at the washing of their feet before the supper, the impious Judas was darkened by the disease of avarice, and to the lawless judges he betrayed You, the Righteous Judge.
Behold, this man because of avarice hanged himself.
Flee from the insatiable desire which dared such things against the Master!
O Lord Who deals righteously with all, glory to You!

Some Things to Do

- ❑ This Liturgy is usually celebrated Thursday morning; make every effort to take off of work or “skip” school to attend and partake in the Eucharist. Those who are able need to be there to represent those who cannot, whether they be other family members or the parish in general.
 - ❑ Use the troparion of the day for mealtime prayers, and as a focal point for reviewing the significance of this day.
 - ❑ Help your children identify Christ and each of the disciples in the icon. ✠
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