

SAINTS PETER & PAUL ORTHODOX CHURCH
605 Washington Avenue, Manville, New Jersey 08835-1856
Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org
Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

FIFTH SUNDAY OF GREAT LENT/APRIL 6

St. Mary of Egypt

9:10a.m. Hours; 9:30a.m. Divine Liturgy; Coffee Hour;
Coffee Hour; Question & Answer Period
4:00p.m. South Deanery Vespers in Medford with Bishop Michael
4:00p.m. North Deanery Vespers in Saddle Brook

Monday/April 7

6:30p.m. First Year Memorial Mildred Mock (+Apr. 5, 2013)
7:00p.m. Vespers

Tuesday/April 8

7:00p.m. Vespers; Confessions

Wednesday/April 9

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

Thursday/April 10

7:00p.m. Mystery of Holy Unction

Friday/April 11

7:00p.m. Matins; Confessions

Lazarus Saturday/April 12

9:10a.m. Hours; 9:30a.m. Divine Liturgy
10:45a.m. Work Party for Palms & Willows
12:00p.m. Lenten Youth Project
3:00p.m. Confessions
5:30p.m. Vigil; Confessions

PALM SUNDAY /APRIL 13

**Entrance of Our Lord Into Jerusalem
(One of "12 Great Feasts" of the year)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy; Coffee Hour
Church School & Teen Class
6:00p.m. Bridegroom Matins



*This depiction is of St. Zosimas the Hermit
giving Holy Communion to St. Mary of Egypt.
This Icon may seen on the left front side in
Our Church of Ss. Peter & Paul, Manville*

Offerings Week of April 6

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia;

Wine: for the health of Daniel, Gabriel and David; in memory of Joan, Jean and Sandy.

Flowers: for the health of Antoniou, Sarah, Shirley and Thomas; in memory of Henry Olszyk

Litya Breads: for the health of Katherineine.

Parish Synodicon: Memory Eternal!

Apr. 06, 1992 Stephen Mock

Apr. 06, 1995 Anne Burd

Apr. 07, 1968 Fr. Basil Dziama
(rector 1918-1920)

Apr. 09, 1937 George Huzinec

Apr. 09, 1953 Anna Romanovich

Apr. 10, 1960 Mary Romanovsky

Apr. 11, 1919 Jacob Cherniak

Apr. 11, 1959 Anna Skwarla

Apr. 11, 1966 Paul Adamcio

Coffee Hour Hosts

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

Apr. 06 Sarchisian, Dunaenko & Wpych

Apr. 13 Peterson, Baklatez and Mattei

Apr. 20 (No Coffee Hour)

Usher Schedule

Apr. 06 T. Smith and P. Bakaletz

Apr. 13 T. Gorbatuk and J. Stone

Apr. 20 (Pascha)

Great & Holy Week Task Sheet: Apr. 13-19

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: Apr. 18-19

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

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).

Appreciation to Church Cleaners

Many thanks to all who helped in our General Church Clean-up! The Lord bless!

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).

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 20, Holy Pascha

11:30p.m. Nocturnes; 12:01a.m. Matins and Liturgy, followed by blessing of Paschal Foods (after your basket is blessed, stay awhile and share good fellowship) 12:00p.m. Paschal Vespers

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.

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.

Service Books for Holy Week & Pascha

A limited number of booklets are on sale at the vestibule stand.

Visitors at Another Orthodox Church

Any Orthodox Christian who approaches the Chalice for Communion must be aware that the priest must know who you are, where you are from and when you last went to Confession. This information ought to be known to the priest before the Divine Liturgy. Normal good order.

WHAT IS HOLY UNCTION?

HOLY UNCTION (holy oil) is the Church's holy mystery of physical and spiritual healing for Orthodox Christians.

Healing was part of the Lord Jesus Christ's ministry as the Messiah, by which He proved that He was God as well as man. The Bible says He went about "healing every disease and sickness among the people"¹ and reports numerous cases of healing at His hands. The Church continues this ministry of His, because as the Bible tells us, she is the Body of Christ,² the way in which He is present and active in the world now, still working to save and sanctify us. She does so in the holy mystery of unction: sacramental anointing with blessed oil and prayer.

The Bible tells us the Lord Jesus Christ and His apostles practiced holy unction: on His orders, they "anointed many sick people with oil and healed them."³ The Church continues to do the same for us now, in line with these biblical instructions from Saint James the Brother of the Lord, first bishop of Jerusalem: "Is anyone among you sick? Let him call the presbyters of the Church to pray over him and anoint him with oil in the name of the Lord. The prayer offered in faith will make the sick person well; the Lord will raise him up. And if he has sinned, he will be forgiven."⁴

As these words make plain, healing and forgiveness is the object of holy unction. Healing and forgiveness are the antidotes to sickness and sin, which are related to each other,⁵ because illness, pain and death entered creation when the parents of the human race, Adam and Eve, first sinned against God.⁶ Their "ancestral sin" broke their organic connection with the source of their being and life: God. Without this vital connection, they, their descendants and the world over which they were set lost their life force, becoming subject to dissolution, decline, death and decomposition. This rupture is overcome in the Lord Jesus Christ who, being both fully divine and fully human, reintegrates God and man in Himself, restoring the lifegiving connection between the Creator and creation broken by the fall of sinning humankind.

The service of holy unction is made up of psalms,



prayers, hymns and seven readings from the Gospels and Epistles of the New Testament in the Bible⁷ that focus on the theme of physical and spiritual healing, during which olive oil is blessed to anoint the sick. Olive oil is a natural sign of healing and forgiveness, which are acts of God's mercy: in New Testament Greek, there is a play on words between "olive oil" (elaion) and "mercy" (eleos), which sound alike. A little wine is mixed in the oil, recalling the biblical parable of the Good Samaritan, who poured "wine and oil" on the injuries of the wounded and half-dead stranger,⁸ bandaged them and paid for his stay at an inn until he recovered.

During the service of holy unction, the presbyter anoints the sick and lays the open Book of the Gospels, which contains the words and deeds of the Lord Jesus Christ, on their heads, as a sign of Him touching them with His healing hand through His Church.

If one's faith is strong enough, and if it is God's will, there is every reason to believe the Lord can heal the sick through holy unction. In God's inscrutable wisdom, it may not be His will that healing always take place — sometimes bearing the cross of sickness is the only thing that makes us realize our true frailty without Him and humbles us into repentance and spiritual growth. In such cases, holy unction provides the benefit of blessing our illnesses with His grace and giving us strength to bear such crosses by His power, so the suffering of our mortal

bodies works for the good of our immortal souls.

Moreover, in performing holy unction, the Church does not look down on the moral and reasonable use of medicine, medical treatment and medical science, products of the human intelligence that God planted in us, as some sects and cults do nowadays. Many saints of the Church, such as Cosmas and Damian of Mesopotamia or Anastasia the Great Martyr, were doctors and pharmacists who combined their knowledge, training and skills with faith and prayer, working both miraculous and scientific cures in their practices. But the Church has never forgotten an important fact often overlooked in modern times: humans are "psychosomatic" beings — made up of soul ("psyche" in Greek) and body ("soma" in Greek) — so what affects us spiritually affects us physically, and vice versa. In light of this fact, holy unction is important for our healthiness and wholeness.

Finally, Orthodox Christians differ from heterodox Christians when it comes to holy unction. Roman Catholics practice something like it, but tend to think of it as a one-time preparation for death: "extreme unction" or "last rites." Most Protestants do not practice anything like it, dismissing it as something unbiblical (despite the proof shown above) and having neither presbyters ordained in apostolic succession nor the biblical, orthodox sense of the Church explained above. But for Orthodox Christians, holy unction is a biblical and sacramental mystery inherited from the Lord Jesus Christ and His apostles, practiced by the Church for nearly 2,000 years — with the original ancient focus on healing and forgiveness for the living, repeated as often as necessary.

Understanding the mystery of holy unction aright as Orthodox Christians, let us reverently avail ourselves of this healing treasure of Christ's one, holy, catholic and apostolic Church for the good of our souls and bodies, so we too may cry out in thanksgiving and praise with Saint David the Psalmist: "Lord my God, I cried out to You, and You have healed me." Amen.

¹ Matthew 4:23

² Ephesians 5:23 and Colossians 1:18

³ Mark 6:13

⁴ James 5:14-15

⁵ Conversely, holiness and healthiness are related to each other. In fact, the English words "holy," "healthy" and "whole" all share the same root in common.

⁶ Genesis 3:1-24

⁷ Luke 10:25-37; Luke 19:1-10; Matthew 10:1 and 10:5-8; Matthew 8:14-23; Matthew 25:1-13; Matthew 15:21-28; Matthew 9:9-13; James 5:10-16; Romans 15:1-7; 1 Corinthians 12: 27- 13:8; 2 Corinthians 6:16-7:1; 2 Corinthians 1:8-11; Galatians 5:22-6:2; and 1 Thessalonians 5:14-23.

⁸ Luke 10:34

⁹ Psalm 29:2 (by the more ancient numbering of Orthodox Christian and Roman Catholic Bibles); Psalm 30:2 (by the more recent numbering of Protestant Bibles).

Preparation for Holy Unction

Those Orthodox Christians who wish to partake of this Holy Mystery, should have been to Confession and Holy Communion in this Great Lent

The face is anointed, as well as the hands and upper chest. Please dress accordingly. No facial cosmetics should be worn. There is no special fasting for the service, aside from the normal lenten norms.

