

SAINTS PETER & PAUL ORTHODOX CHURCH

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

BULLETIN OF APRIL 5, 2015



PALM SUNDAY/APRIL 5

9:10a.m. Hours; 9:30a.m. Divine Liturgy &
Procession; Coffee Hour; 6:30p.m. Bridegroom Matins

GREAT & HOLY MONDAY/APRIL 6

7:00p.m. Bridegroom Matins

GREAT & HOLY TUESDAY/APRIL 7

7:00p.m. Bridegroom Matins

GREAT & HOLY WEDNESDAY/APRIL 8

7:00p.m. Matins

GREAT & HOLY THURSDAY/APRIL 9

9:30a.m. Vespers & Liturgy
7:00p.m. Matins with 12 Gospels

GREAT & HOLY FRIDAY/APRIL 10

3:00p.m. Vespers
7:00p.m. Compline & Procession

GREAT & HOLY SATURDAY/APRIL 11

10:00a.m. Vespers & Divine Liturgy
11:30p.m. Nocturnes

PASCHA: THE BRIGHT RESURRECTION/SUNDAY, APRIL 12

12:01a.m. Matins & Divine Liturgy; Blessing of Foods
12:00p.m. Vespers

Offerings Week of April 5

Olive Oil: in memory of Michael, Rosalia, Justina Anastasia, Anna; in memory of Vaschen and Emilia; for the health of Nicholas (birthday); in memory of Floarea, Gheorghe, Gabriells, Elena, Grigore, Ilie, Aurelia, Maria, Mihail, and Anicuta.

Parish Synodicon: Memory Eternal!

Apr. 28th 40th Day for Sophie Olszyk
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
Apr. 09, 1937 George Huzinec
Apr. 09, 1953 Anna Romanovich
Apr. 10, 1960 Mary Romanovsky
Apr. 11, 1919 Jacob Cherniak
Apr. 11, 1959 Ann Skwarla
Apr. 11, 1966 Paul Adamcio

Coffee Hour Hosts – Fasting Foods

Apr. 05 Inga, Eka, Marina & Nona
Apr. 12 No Coffee Hour
April 19 Special Hosted Lucheon

Usher Schedule

Apr. 05 Timothy S. & Peter B.
Apr. 12 To be scheduled
Apr. 19 Dennis F. & Charles D.

2015 Equal Sacrifice Model is in Effect

Each of our 70 parishioners (100%) is asked to make an extra offering over the amount of your usual offering of \$2.87 to \$8.62 per week to cover this year's deficit. This is based on 12 months, with 2 months already over. The Lord bless your sacrifice and generosity! If absent, please mail your offerings in.

Holy Confession

In Great & Holy Week (April 5-11) Confession is not scheduled, but available for College Students.

Great & Holy Week Work Sheet

This sheet on the vestibule stand lists various tasks necessary of Holy Week.

Forth-Coming on Calendar

April 13 Bright Monday – Parish Celebration
(no school – no work)
April 19 Sunday Luncheon for Rebecca Oliver
Mission Journey to Mexico
April 20 Monday – 6:30p.m. Paschal Memorial at
Cemetery (Rain Date: Tuesday)
April 25 Saturday – Deanery Parish Council
Workshop in Clifton 9:30-3:00p.m.
April 26 Presentation at Coffee Hour on Saint
Tikhon Summer Camp (July 6-10)
May 03 100th Anniversary Celebration of our
Parish for the Youth of NJ Deanery
May 07 Parish Council Meeting
May 09 15th Anniversary of Archbishop Michael,
Liturgy in Passaic at 9:30a.m. & Banquet

Bright Monday Festal Meal

Please bring some food item for the meal to take place after the Divine Liturgy. Contact Lisa Keller 908-256-1741 or roblisa91@msn.com.

100th Anniversary Commemorative Ads

Presently are being solicited. Forms (pink sheets) are on the vestibule table as well as posted on the Bulletin Board in the Hall. Please return by May 31st.

On the Receiving of the Eucharist (Holy Communion) on Pascha and thereafter

The Orthodox faithful that have received Holy Confession in the time of Great Lent and are duly prepared may approach the Holy Chalice. If you last Confession was previous to Great Lent (which began Feb. 23rd) you need to go to Confession before you receive the Holy Gifts.

Help us keep the church in good order this Great and Holy Week and Pascha

When holding lighted candles please be careful that they do not drip on the pews, the floor or other people. Please keep an eye on children with lighted candles. Your co-operation is appreciated.



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.



10 TIPS FOR HOLY WEEK AND PASCHA

1. Make participation at the Services a priority.
 2. 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.
 3. Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.
 4. 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.
 5. 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.
 6. 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.
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8. 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!"
 9. 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.
 10. 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 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.

