

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF GREAT & HOLY WEEK 2017



PALM SUNDAY/APRIL 9

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

6:30p.m. Bridegroom Matins

GREAT & HOLY MONDAY, TUESDAY & WEDNESDAY/APRIL 10,11 & 12

7:00p.m. Bridegroom Matins

GREAT & HOLY THURSDAY/APRIL 13

9:30a.m. Vespers & Divine Liturgy

7:00p.m. Matins with 12 Gospels

GREAT & HOLY FRIDAY/APRIL 14

9:30a.m. Setting Up Of the Tomb

3:00p.m. Vespers

4:00p.m. Beginning of Vigil Watch until Saturday 10:00a.m.

7:00p.m. Compline with Procession

GREAT & HOLY SATURDAY/APRIL 15

10:00a.m. Vespers & Divine Liturgy

10:00p.m. Reading of the Acts of the Apostles

11:30p.m. Nocturnes

HOLY PASCHA - SUNDAY OF THE RESURRECTION/APRIL 16

(The Feast of Feasts)

12:00a.m. Matins & Divine Liturgy; followed by blessing of foods

12:00p.m. Vespers

Offerings Week of April 9

Olive Oil: in memory of Michael, Justina, Rosalia and Anastasia; in memory of Sarchisian and Bocai families; for the health of Ryan; in memory of Gabriela, Floarea, Gheorghe, Alexandru, Sasinca, Elena, Petre-Grigorem Maria-Valeria, Anicuta, Mihail, Aurelia, Ilie, Elena, Maria, Grigore and Alexandru.

Wine: for the health and salvation of Jerome (birthday); for the salvation and health of body and soul and reconciliation of Mariana, Simona, Stefan, Kurt, Eric, Gabriela and Tabitha.

Flowers: for Palm Sunday.

Litya Breads: for the health of Katherine.

Synodicon: Memory Eternal!

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
Apr. 13, 1961 Frank Yourchuk
Apr. 13, 1963 Igor Mushta
Apr. 14, 1921 Procopius Kostik
Apr. 14, 1941 Maria Huzinec
Apr. 14, 1955 Peter Leich
Apr. 14, 1965 Miron Urichuck
Apr. 14, 2008 William Davidovich
Apr. 15, 1961 Lazar Elik
Apr. 15, 2012 Helen Gregovitch
Apr. 16, 1991 Vassily Seminuk

Coffee Hour Schedule

Apr. 09 Peterson, Bakaltetz, Mattei, Erkman & Stone
Apr. 16 (No Coffee Hour – Pascha)
Apr. 23 Kita, Nevitt, Keller, Turri, Torrissi & Kachek

Counters Schedule

Apr. 09 Ciprian C. & Jill P.
Apr. 23 Larissa M. & Paulina N.

Ushers Schedule

Apr. 09 Jerome S. & Adrian M.
Apr. 16 Dennis F. & Robert E.
Apr. 23 Edward S. & Kahka K.

Sunday Readers Schedule

Apr. 09 Austin K. / Apr. 16 Ciprian C.
Apr. 16 Ciprian C.

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. During the Great and Holy Week (April 9-15), Confessions are not scheduled. College students returning home, please call Fr. James to make arrangements for Confession during Great & Holy Week.

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.

Bright Monday Celebration – April 17

On this day we gather as the parish family to celebrate the Resurrection Feast. After the 9:30a.m. Divine Liturgy we will have a meal. You may speak to Lisa Keller (908-256-1741) or Roblisa91@men.com in regard to foods. A sign-up list will also be in the church vestibule. Bright Monday is recognized by the State of NJ as an official day allowing for excused religious observance from school.

“Day of Joy” 9th Day of Pascha – April 25th.

A paschal memorial service will be held in the cemetery. Monday, April 24th at 6:30p.m. (Rain date, Tuesday, April 25th at 6:30p.m.)

Pascha Bulletin (April 16th)

Will be in the vestibule starting Thursday, April 20th for you to pick up.

Study Classes – Thursdays, Apr. 27, May 4 & May 11 – 7-8:30p.m.

Apr. 27 – Pathology of the Senses & Bodily Functions
May 04 – The Virtues & Vices of the Body and Soul by St. John of Damascus
May 11 – The Transmission of Spiritual Illnesses



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: Επτάφιος, 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.