

WEEKLY BULLETIN

Sunday, March 25, 2018

SUNDAY OF ST. MARY OF EGYPT

Epistle: Hebrews 9:11-14 * Gospel: St. Mark 10:32-45 * Tone 1

SCHEDULE OF WEEKLY PARISH DIVINE SERVICES

SUNDAY, MARCH 25 - SUNDAY OF ST. MARY OF EGYPT

9:00AM Sunday Divine Liturgy followed by a Panachida in Memory of +Anna Popik, offered by Ann Wanca; +Sue Gray, offered by George Gray and Family.

WEDNESDAY, MARCH 28

6:30PM Liturgy of the Pre-Sanctified Gifts - Fast from 3:30PM to receive.

FRIDAY, MARCH 30

6:30PM **DEANERY MISSION:** Perth Amboy - Pre-Sanctified Liturgy.

SATURDAY, MARCH 31 - LAZARUS SATURDAY

9:00AM Holyday Divine Liturgy.

5:00PM Festal Vespers of Palm Sunday with Litija.

SUNDAY, APRIL 01 - PALM SUNDAY/ENTRANCE INTO JERUSALEM

9:00AM Sunday Divine Liturgy with the blessing and distribution of pussywillows.

5:00PM Bridegroom Matins of Holy Monday.

MONDAY, APRIL 02 - HOLY MONDAY

9:00AM Liturgy of the Pre-Sanctified Gifts

TUESDAY, APRIL 03 - HOLY TUESDAY

9:00AM Bridegroom Matins of Holy Tuesday.

6:30PM Liturgy of the Pre-Sanctified Gifts - *Fast from 3:30PM to receive!*

WEDNESDAY, APRIL 04 - HOLY WEDNESDAY

6:30PM Holy Unction Service.

THURSDAY, APRIL 05 - HOLY THURSDAY

9:00AM Liturgy of St. Basil the Great - Institution of the Eucharist.

6:30PM Reading of the 12 Passion Gospels.

FRIDAY, APRIL 06 - GREAT and HOLY FRIDAY

9:00AM Royal Hours of Great and Holy Friday.

3:00PM Lamentations fo the Mother of God.

7:00PM Vespers Burial Service with Procession and deposition of the Plascanitsa.

SATURDAY, APRIL 07 - HOLY SATURDAY & ANNUNCIATION

9:00AM Holyday Divine Liturgy of St. Basil the Great.

7:00PM Resurrection Matins with Candlelight Procession.

SUNDAY, APRIL 08 - GLORIOUS FEAST OF THE RESURRECTION!

9:00AM Festive Divine Liturgy of the Resurrection of Christ!

Followed by the blessing of baskets on the church lawn behind the cross and a Paschal Dinner in our Parish Hall!

SCHEDULE OF WEEKLY PARISH ACTIVITIES

SUNDAY, MARCH 25

10:30AM Coffee Social - Come and join us!

Sunday Church School — ALL STUDENT are to attend!

Choir Practice — All members are asked to attend!

MONDAY, MARCH 26

5:00PM Weekly Soup Kitchen Service - Come lend a hand!

SATURDAY, MARCH 31

10:30AM PASCHAL CHURCH CLEANING - ALL HANDS ON DECK!

SUNDAY, APRIL 01

10:30AM Coffee Social - Come and join us!

Sunday Church School — ALL STUDENT are to attend!

Choir Practice — All members are asked to attend!

THURSDAY, APRIL 05

8:00PM Setting up of the tomb in the church nave. Please lend a hand!

PRAYER LIST



ST. JOHN THE BAPTIST
Orthodox Church

PASTOR

FATHER MICHAEL T. CHENDORAIN

CLERGY

FATHER DEACON GREGORY BENC

SUB-DEACON ANDREW WYTHE

CHOIR DIRECTOR

GEORGE HANAS

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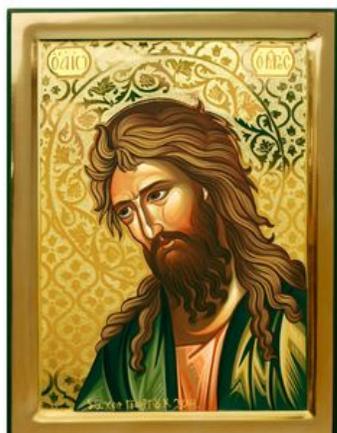
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An Orthodox Christian community of the American Carpatho-Russian Orthodox Diocese of the USA under the protection of the Ecumenical Patriarchate of Constantinople.

WELCOME!



Fr. Michael Psenechnuk, PFC Michael Delcher, Janice Seniakovich, Bill Kobasz, Marian Fryc, Jacob Cochran, Marie Pirigyi, Lilly Perry, Nino Krataschvili, Sue Shevchenko, John DiBiasi, Craig Chapman, Helen Hrehowsik, Michele Camisa, Dolores Matyola, Fr. John Gido, Dorothy Orender, Patricia Yurcisin, Betty Short, Irene Yacina, Carol Kondor, Lisa Buckley, Angel Abigail Billy, Angel Joseph Santalla, Dorothy Szczecina, Olga Medvigy, Olga Beyer, Carol Rezes, Sussi Howard, Amanda Orender, Eleanor Dussling, Helen Deliman, Melanie McHenry, Peggy Patrick, Oleg Alber, Maxine Vigilante, Marian Fryc, Lillian Kalog, Maryann Della Serra, Mary Stumpf, Olga Beyer, John Popadin, Victoria Dean, Joyce Nimetz, Stephen Skasko, Helen J. Dunham, Natalie McHenry, George Kratsashvili, John Paul Hall, Veronica Houser, Edward Sierzega, Fr. John Baranik, Joshua Skoog, Joan Winters, Michael Ascher, Sgt. Jessica Pak, Smn. Daniel Langner, Lnc. Cpl. Matthew Fetchina, US Armed Forces and the unborn children of this world. *May the Divine Physician of souls and bodies touch them all! Amen!*

COFFEE SOCIAL HOUR SCHEDULE

04/01	Skokan Family	04/08	PASCHA DINNER
04/15	Weir Family	04/22	Wythe Family

If you would like to join the Sunday Coffee Hour Rotation, please see Fr. Michael to put your name on the list. We are always looking for new people to join us!

MARCH MEMORIAL LITURGIES

Due to the church calendar and All Should Saturdays, the Perpetual Memorial Liturgies for March will be celebrated with the April Liturgies on 04/21.

PASCHA DINNER

We will be hosting the Pascha Dinner after the blessing of baskets on that day. Everyone is invited to join us for the festivities and food. Sit down, catch up with friends and open up our baskets to share the many gifts we bring. The church will be providing the main dish of ham - so no need to worry. Just think : no getting a house ready for guests! Join us! Sign up in the vestibule so we know how much ham to get. Some other sides will be provided as well

EASTER PASCHAS FOR SALE

St. Mary's Church (Bayonne) will be making pascha breads for sale again this year. Orders to be given to Rose Smisko. **Make checks payable to "ST. MARY'S CHURCH". DUE DATE is SUNDAY, MARCH 25th.** Delivery will be Palm Sunday, April 01. Thank you for your support.

\$8 Small Plain / Raisin * \$10 Large Plain or Raisin

HOLY WEEK JOBS SIGN UP SHEET

has been posted in the vestibule. Please seriously consider giving of your time to hold a candle, carry a banner in procession, or whatever else is needed during the week.

Also, please remember to take an hour to watch with the Lord and guard His tomb. This is our time to offer some private prayer in the comfort and quiet of the church. It is a beautiful tradition that we should seek to preserve at all costs.

DIOCESAN YOUTH RETREAT

All parents received and email detailing a Diocesan Youth Retreat at Camp Nazareth, May 4-6. Reservations and questions should be directed to Fr. Stephen Lopusky. Registration is online via the links in the email.

PASCHA LITURGICAL DONATIONS

A sign up sheet is also in the vestibule for the Liturgical/Floral Donations for this year's feast. **Deadline is APRIL 01.**

FIRST ANNUAL SENIORS RETREAT

His Grace Bishop Gregory is hosting a retreat for the "seasoned citizens" of our parishes at Camp Nazareth from April 23-25. Registration can be done at www.acrod.org and additional information can be found there as well.

ONGOING DONATION REQUESTS

We are still seeking donors for the new iconography embellishments to be put in the archways of the church interior (\$1,000 each). There are a few priestly vestment sets (\$TBD) and altar linen sets (\$TBD) that need to be replaced. If you are interested in any of these items, please let Father Michael know.

THANK YOU and GOD'S CHOICEST BLESSINGS to the following workers of our church: to all those who stayed and supported the PTO Breakfast last week in an effort to reduce the camp bus cost to our youth. Your support is greatly appreciated. Special thanks to those who cooked, served and cleaned up afterwards; the Baking Crew (and college students!) who braved the elements this past week to gather and push through the baking of nut rolls for the support of our parish. Your dedication is so sincerely appreciated. It was nice to see some new faces and great to have some people back with us! God Bless all!



A WORD ON CONFESSIONS

Confessions may be heard before/after divine services or at any other time by appointment. Please speak to Father to let him know when you will come. There will be no confession heard after Good Friday Evening - so please do not wait until the last minute.

Take advantage of the Deanery Mission where there will be other priests available. Come to the series and participate, prepare yourself and get ready to celebrate the Resurrection of Christ!

If you have not been to confession in a while (and you know who you are), why not take the time now to make this Pascha a more joyous and holy occasion with the sacraments. **DO NOT WAIT - ACT NOW!**



“Let Us Ask Ourselves Freely Today *How Do We Resemble, or not, Mary of Egypt*”



In the Name of the Father, the Son and the Holy Spirit. Amen.

Week after week we feel that we are coming closer and closer to the glorious Resurrection of Christ. And it seems to us that we are moving fast, from Sunday to Sunday as it were, to the day when all horrors, all terrors, will have disappeared.

And yet so easily do we forget that before we reach the day of the Resurrection we must, together with Christ, together with His apostles, tread the road of the Crucifixion. ‘So we are ascending to Jerusalem, and the Son of Man will be delivered into the hands of men, and they shall crucify Him, and the third day He will rise’. All we notice is that He will rise. But do we ever think of the way in which the disciples went to Jerusalem, knowing that the Crucifixion was at hand? They were moving in fear. They were not yet mature enough to be those who would give their lives for the message to be spread. They were moving in fear. When Christ told them that they would go now to Jerusalem, return to the city which had then renounced Christ, put Him into danger of His life, they said to Him, ‘Let us not go.’ And only one disciple, Thomas, said, ‘No. Let us go with Him, and die with Him.’

This disciple is the one whom, foolishly I believe, we call the Doubter: the one who was not prepared to give his trust to God, his faith, his life, his blood, without certainty. But his heart was unreservedly given to Christ. How wonderful to be such a man! But the other disciples would not desert Christ. They walked towards Jerusalem.

And we have today another example of one who went through a tragedy before they met Christ. It is Mary of Egypt. She was a sinner. She was a harlot. She was unfaithful to God in her soul and in her body. She had no reverence for this body which God had created and this soul. And yet she was tragically confronted with the fact that there was no way for her into the temple of God unless she rejected evil and chose purity, repentance, newness of life.

Let us reflect on the disciples who almost begged Christ not to return to Jerusalem, because Jerusalem was a city where all prophets had died; and they did not want Christ to die, and they were afraid. Let us ask ourselves how much we resemble them. And let us ask ourselves freely today how do we resemble, or not, Mary of Egypt – Mary who had lived her life according to her own ways and desires, followed all temptations of her body and soul; and one day realised that as she was, she could not enter the temple of God.

If we were in that mood we would, when we come to the doors of the church, be, however little, like Mary of Egypt. We would stop and say, ‘How can I come in?’ And if we did that with our whole heart, broken-heartedly, with a sense of horror of the fact that we are so distant from God, so alien, so unfaithful to Him, then the doors would open and we would see that we are not simply in a big space surrounded with walls but we are in a space which is God’s Heaven come to earth.

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So easily do we enter the divine temple, forgetting so easily that the church into which we come is a small part of a world that has chosen to be alien to God, that has rejected God, lost interest in Him; and that the few believers have created for God a place of refuge – yes, the church is the fullness of Heaven, and at the same time a tragic place of refuge, the only place where God has a right to be because He is wanted. And when we come here, we enter into the divine realm. We should come into it with a sense of awe, not just walk into it as into a space but walk into it as a space which is already the divine Kingdom.

If we were in that mood we would, when we come to the doors of the church, be, however little, like Mary of Egypt. We would stop and say, ‘How can I come in?’ And if we did that with our whole heart, broken-heartedly, with a sense of horror of the fact that we are so distant from God, so alien, so unfaithful to Him, then the doors would open and we would see that we are not simply in a big space surrounded with walls but we are in a space which is God’s Heaven come to earth.

Let us therefore learn from this experience what it means to go step by step towards the Resurrection, because in order to reach the Resurrection we must go through Calvary, we must go through the tragedy of Holy Week and make it our own, partaking with Christ and His disciples and the crowds around in the horror, the terror of it; and also experience it as a scorching fire that will burn in us all that is unworthy of God and make us clean. And perhaps one day, when the fire will have burnt everything which is not worthy of God, each of us may become an image of the burning bush, aflame with divine fire and not consumed, because only that which could survive the fire of God would have remained is us. Amen.



Lazarus Saturday and Palm Sunday

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom "not of this world." At His nativity in the flesh there was "no room at the inn." For nearly thirty years, while He grew "in wisdom and in stature, and in favor with God and man" (Luke 2:52), He lived in obscurity as "the son of Mary." When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: "Can anything good come out of Nazareth?" (John I :46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above - days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord's Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

By raising Lazarus from the dead before Thy Passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is He that comes in the name of the Lord! (Troparion of the Feast, sung on both Lazarus Saturday and Palm Sunday)

LAZARUS SATURDAY

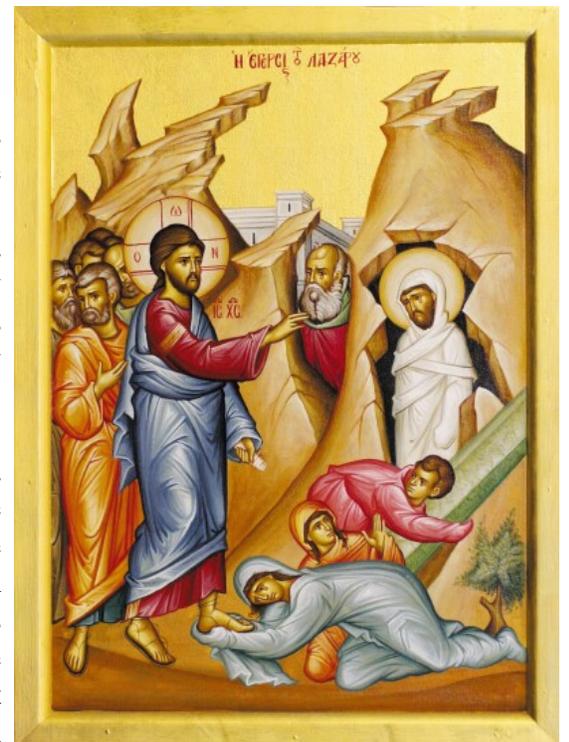
In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people "standing by, that they may believe that thou didst send me" (John I I : 42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend's death: "For your sake I am glad that I was not there, so that you may believe" (John 11:14).

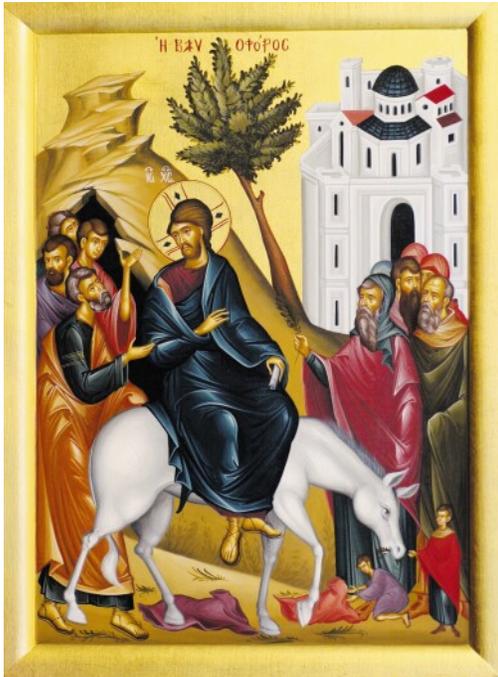
When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. "I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form." This is a hymn of St John of Damascus sung at the Church's burial services. This "mystery" of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, "Jesus wept" (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the "very good" creation and its king, man, "made through Him" (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for "by this time there will be an odor, for he has been dead four days" (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: "Lazarus, come out." The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: "As many as have been baptized into Christ, have put on Christ."





Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which most enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

OUR PLEDGE

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst, we are faced with the same question addressed to us at baptism: "Do you accept Christ?" We give our answer by daring to take the branch and raise it up: "I accept Him as King and God!"

Thus, on the eve of Christ's Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life and express our readiness to follow Him to His Kingdom... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

~Very Rev. Paul Lazor

courtesy of www.oca.org

2018 PASCHAL FLORAL DONATIONS

Dear Father,

I/We wish to offer _____ (\$10 each) floral donations for the Feast of the Glorious Resurrection of Our Lord Jesus Christ with the following intentions:

_____ For the Health of _____

_____ In Memory of _____

_____ Special Intention _____

MAKE CHECKS PAYABLE to "St. Anne's Altar Society" and give them to Sue Shevchenko or place into the Mirovanije Basket. DEADLINE is APRIL 01!!

Signature