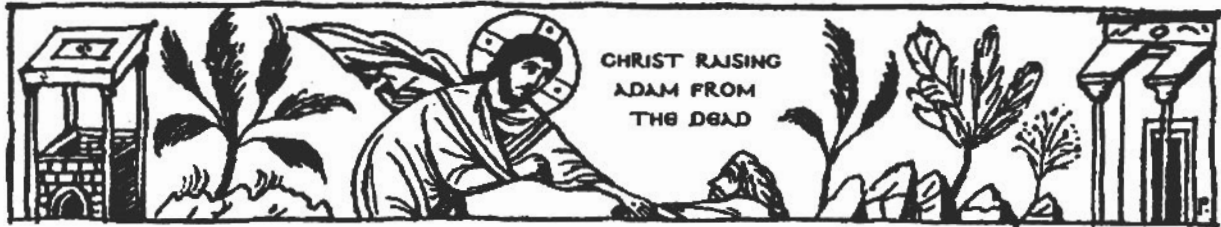


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Bulletin of April 15, 2007

CHRIST IS RISEN! INDEED HE IS RISEN!



SUNDAY/APRIL 15th
NEW SUNDAY OR ANTIPASCHA

9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy; Coffee Hour;
Teen Discussion

MONDAY/APRIL 16th

6:30p.m. Paschal Memorial at the Cemetery
(in case of rain – Tues. 6:30p.m.)

TUESDAY/APRIL 17th

“Radonitsa – Day of Rejoicing”

WEDNESDAY/APRIL 18th

7:00p.m. Compline with Akathist to the
Risen Christ

SATURDAY/APRIL 21st

9:30a.m. Akathist to the Life-Giving Tomb;
Confessions
2:30p.m. Church School – Middle Class
5:30p.m. Vigil; Confession

SUNDAY/APRIL 22nd (Tone 2)

**3rd Sunday of Pascha – The Holy Myrrh-
bearing Women with Joseph & Nicodemus**

9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy; Coffee Hour
7:00p.m. Vespers

MONDAY/APRIL 23rd

Great-Martyr Saint George

9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy

**Why the Sunday after Pascha is called
New Sunday or Antipascha**

On this the Sunday after the Bright Resurrection of Christ, the second Sunday, we celebrate the Antipascha, that is to say, the rededication of the Resurrection of Christ.

This commemoration is due to the ancient custom of rededicating important events. As a year would pass and the date of such an event would arrive, a commemoration was made so that such great events would not be forgotten. This is why the Israelites celebrated the Passover at Gilgal, to commemorate the passing through the Red Sea. They also commemorated the consecration of the Tabernacle of Witness that was in the wilderness and many other holy events.

Since the Resurrection of the Lord is the greatest and most important event beyond all thought, it is rededicated not only once a year, but also on every “eighth” day. The first rededication of the Resurrection is this present Sunday, for it is truly both the “eighth” day and the “first.”

It is the eighth day after Pascha, and the first day, because it is the beginning of the other days. Again, it is called the “eighth” day because it prefigures the unending day of the future age to come, which will truly be the “first” day and a day that is not divided by a single night. This is why this Sunday is called the Antipascha, which interpreted means “in place of Pascha.”

The Paschal Season of the 50 Days

- The hymn "Christ is risen" is sung or said at the beginning and ending of all services and prayers.
- There is no kneeling or making of prostrations either in our homes or at church services until the divine Pentecost (May 27th).
- Wednesday and Fridays remain fasting days, but wine and oil are permitted.
- The prayer "O Heavenly King..." is omitted until Pentecost.
- The scriptural cycle for this paschal period is the Acts of the Apostles and the Gospel of John.
- Orthodox Christians greet each other for the 40 days until Ascension Thursday with the expression: "Christ is Risen!" and the response, "Indeed he is Risen!"

The Easter Candy Sale

Netted a profit of \$880.65. Thanks to all.

Newly-Departed Former Parishioners

Anastasia Kornacki of So. Plainfield (+3/29) and Michael Wasyl of Montgomery (+4/01). Christ is Risen! Memory Eternal!

The Lord Bless!

For the Great and Holy Week, many things needed to be accomplished. A variety of tasks and helping hands were needed. Thank you to all for your labor and generous response in making the services honorable, the grounds in good order, your special offerings of time and materials and goods, the Bright Monday meal, etc. The Lord bless!

The Mysteries of Confession & Communion

Are especially prepared to be received in the four lenten seasons but are not meant to be restricted only to the lents. We do well to frequently participate in the Holy Mysteries. If for some reason, you did not receive Confession and Communion, in this past lent you may do so now in the paschal season. Need help? Speak with Father James.

The Parish Synodicon

April 15, 1961 Lazar Elik
April 16, 1991 Vassily Seminuk
April 17, 1957 Peter Dutko
April 18, 1936 Martha Dzioba
April 18, 2001 Mary Spotts
April 20, 1934 Metropolitan Platon
April 20, 1947 Charles Lazaruk
April 21, 1919 Eva Chukhta-Zydiak
April 21, 1935 Peter Chromoho
April 22, 1986 Julia Andrews
April 22, 1997 Olga Verkon
April 22, 1999 Anna Tacak

Offerings for the Week of April 8th

Olive Oil - in memory of Michael; in memory of Floarea, Gheorghe, Alexandru, Sasinca, Alexandru, Elena and Anastasia; in memory of John; for the health of Andrea and family; for the health of Rodion (namesday); in memory of George Gripp.

Wine - in memory of Emilia; for the health of Mariana, Simona, Gabriela-Antoaneta, Ira-Crista, David, David, Stefan, Hermann, Eric.

Flowers - in honor of the Glorious Resurrection.

Offerings for the Week of April 15th

Olive Oil - in memory of Emilia; in memory of Clara and Stanley; in memory of Joan; in memory of Michael and Mary.

Wine - in memory of Anna Tacak and David Riegler; in memory of Clara Bartushak; for the health and protection of Nicholas (birthday).

The Lenten Charities of 2007

OCMC Mission Boxes, 26 boxes were returned having the amount of \$760.

The Manville Family that were victims of a deadly house fire in March, the amount of \$2,000 was collected.

St. Mary Magdalen Church, in Jerusalem, the amount of \$1,580 was offered.

St. Philaret Society, funds for charity distribution on behalf of the parish, \$500 was offered.

Namesday Greetings

St. George/Apr. 23rd: Laurentiu and Liliana Popa;
Georgia Economu;

St. Alexandra/Apr. 23rd: Alexandria Long and Alexandra Erkman; Many Blessed Years!





CONCERNING THE RESURRECTION OF CHRIST
By St. Nicholas of Zicha (+1956)

***The first question: How can it be said that the Risen Lord has conquered death,
When men still die?***

They who come into this world through their mother's womb will leave it through death and the grave. This is the rule. Only, death for us who did in Christ is no longer a dark abyss, but is birth into new life and a return to our homeland. The grave is, for us, no longer an eternal darkness but a gateway at which God's resplendent angels await us. For all who are filled with love for the beautiful and living Lord, the grave has become only the last obstacle to His presence – and this obstacle is as weak as a spider's web. And so the glorious Apostle Paul cries: *For to me to live is Christ and to die is gain* (Philippians 1:21).

How has the Lord not conquered death, when death is no more visible in His presence? The grave is no more a deep abyss, because He has filled it with Himself; neither is the grave dark any more, for it marks, not the end but the beginning; neither is it our eternal homeland, but only the door to that homeland.

The difference between death before Christ's Resurrection and after it is like the difference between a terrible conflagration and the flame of a candle. Christ's victory is fundamental and therefore, through Him, *death is swallowed up in victory* (1 Corinthians 15:54)

***The second question: How can it be said that the Risen Lord has conquered sin,
When men still sin?***

The Lord has indeed conquered sin. He conquered it by His sinless conception and birth; then by His pure and sinless life on earth; then by His suffering on the Cross, being righteous; and finally He crowned this conquest by His glorious Resurrection. He became the medicine, the appropriate and infallible medicine against sin. He who is infected by sin can only be healed by Christ. He who wants not to sin can only with Christ's help make this desire a reality. When men found a cure for smallpox, they said: we have conquered this disease. They said the same thing when they found a cure for tonsillitis, toothache, gout and other similar illnesses: we have conquered them! The finding of a cure for an illness, then, means the conquering of it.



Christ is by far the greatest Physician in human history, for He brought men the cure for the sickness beyond all sicknesses – for sin, from which all other sicknesses and all man's other sufferings, both physical and spiritual are born. This medicine is He Himself, the Risen and Living Lord. He is the one and only effective Medicine for sin. If men, Even today, sin and, and by sinning, come to ruin, this does not mean that Christ did not conquer sin, but only that the men in question have not taken the one and only medicine against their mortal sickness; it means either

that they do not sufficiently know Christ as the Medicine or if they know the Lord, they do not make use of Him for one reason or another. But history testifies, with thousand upon thousand of voices, that those who make use of this medicine for their souls and take it into their bodies, are healed and made whole. Knowing the weakness of our being, the Lord Christ intended it for the faithful, for them to take Him as food and drink under the visible forms of bread and wine. This, the Lover of Mankind did out of His immeasurable love for men, simply in order to facilitate their approach to the life-giving medicine for sin and for the corruption brought about by sin. *He that eats my flesh and drinks my blood, dwells in me and I in him...and He shall live by me* (John 6:56-57).

Those who sin feed on sin, and the life that is in them is gradually lost through sin. Those, though, who feed on the living Lord, feed on life and the life within them increases more and more, and death decreases. And as much as life is increased, so much is sin decreased. The insipid and gloomy sweetness of sin is replaced in them by the joyful and life-giving sweetness of Christ the Victor.

Blessed are they who have tested and experienced this mystery in their lives. They can be called the sons of light and children of grace. When they pass from this life, they will, as it were, leave the hospital, being no longer sick men.



***Christ is Risen from the dead, trampling down death by death,
And upon those in the tombs, bestowing life!***

Upon those in the tombs....has at the very same time two meanings, for the Resurrection of Christ destroys sin and death. If we be in the tomb of sin, we are brought out; if we be in the tomb of death, we will be brought out.

This is made manifest in the Gospel of John (5:25)...“the hour is coming and now is, when the dead (those in sin) will hear the voice of the Son of God and those who hear will live.” This is a reference to the “first resurrection,” which is the resurrection of the soul from sin. “Do not marvel at this; for the hour is coming in which all those who are in the graves will hear His voice and come forth” (verses 28-29). This refers to the future or “second resurrection,” which is that of the body.

The immediate resurrection we experience and the first benefit of the Resurrection of Jesus Christ, is that of the soul being raised from the deadness of sin. The nature of the “second resurrection” whether it will be for “the resurrection of life” (5:29) or “the resurrection of condemnation” (5:29), is dependent upon what is our experience of being raised now from sin.

So, when we sign the hymn, “Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life” – we the living are being raised from sin and the biologically dead, will be raised; the fruitfulness of the Resurrection of Christ is beneficial for both the living and the dead; and for the present age and the age to come.