

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF APRIL 27, 2008**

## **CHRIST IS RISEN! INDEED HE IS RISEN!**



**PASCHA: SUNDAY/ APRIL 27th**  
**THE BRIGHT RESURRECTION OF CHRIST**  
**"THE FEAST OF FEASTS"**

12:01a.m. Matins & Divine Liturgy  
Blessing of Paschal Foods and Festal Meal  
12:00p.m. Vespers

**BRIGHT MONDAY/APRIL 28th**  
9:30a.m. Divine Liturgy & Festal Meal  
7:00p.m. Vespers

**BRIGHT TUESDAY/APRIL 29th**  
9:30a.m. Divine Liturgy  
7:00p.m. Vespers

**BRIGHT WEDNESDAY/APRIL 30th**  
9:30a.m. Akathist to the Risen Jesus  
7:00p.m. Deanery Vespers & Festal Meal at  
Christ the Saviour Church in Paramus

**BRIGHT THURSDAY/MAY 1st**  
9:30a.m. Akathist to the Life-Giving Tomb

**BRIGHT FRIDAY/MAY 2nd**  
**"Life-Giving Spring" Icon of Theotokos**  
9:30a.m. Akathist to the Icon  
6:30p.m. Ladies Pot Luck Supper

**BRIGHT SATURDAY/MAY 3rd**  
9:30a.m. Akathist to the Resurrection; Confession  
5:30p.m. Vigil; Confession

**NEW SUNDAY/MAY 4th**  
**Anti-Pascha or Thomas Sunday**  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour



**Bright or New Week – April 27th thru May 3rd**

This week is considered as “one day.” This means that the Feast of Pascha is liturgically understood to be celebrated Sunday thru Saturday, as though it were one day. There is no fasting this week and the Royal Doors – signifying Paradise remain open. An excellent week to frequent the short divine services.

**Namesday Greetings**

Bright Monday/April 28<sup>th</sup> – St. George

Georgia Economou;

Bright Monday/April 28<sup>th</sup> – St. Alexandra

Alexandra Long, Alexandra Erkman;

Many Blessed Years!

**Remember in Prayer**

Genevieve Tindall (Mulhenberg Hospital).

**Open Door Ministry Begins in May**

On Sundays after the Coffee Hour when the weather is nice, we wish to keep the doors of our church “Open,” so those passing by may see and come in. This opens out our beautiful church and Orthodox Faith. Greeters are sought to stay in the church and greet any visitors that may drop in. Please speak with Reader Symeon Combs.

**Offerings for the Week of April 27th**

Olive Oil - in memory of Emilia; for the health of Barbara; for the health of Kalyne (birthday); in memory of Michael; for the health of Georgia (namesday); for the health of Justina.

Wine – for the health of Edward (birthday); for the salvation of soul and forgiveness of sins of Mariana, Simona and Gabriela; in memory of Deacon Gregory Lapchuk.

Flowers – in memory of Joseph Onuschak; in memory of Joan; in honor of the glorious Resurrection of Christ.

**An “Informance” by the Renowned Baritone, Anton Belov**

Will be held at our Parish Center, May 16<sup>th</sup>, Friday at 7:30p.m. Reserve the date. A Free concert by one of the greatest Russian Singers. More information to follow. Invite your friends.

**Parish Synodicon – Memory Eternal!**

William Basil Davidovich (40<sup>th</sup> Day – May 23<sup>rd</sup>)

April 28, 1983 Joseph Onuschak

April 28, 2001 Margaret Gustich

April 29, 1949 Joseph Bulat

April 29, 1964 Infant Bodyl

May 01, 1986 Mary Julio

May 02, 1989 Deacon Gregory Lapchuk

May 02, 1998 Rose Lorenick

May 03, 1926 John Petrovich

May 03, 1985 Helen Kudelko

**Bright Monday – April 28th – Festal Day**

On this the second day of Pascha, by custom we have a festal gathering after the Divine Liturgy. You are encouraged to “take the day off” from school and work, and enjoy the feast of Pascha with your fellow believers. Please see Marie Torrisi or Lisa Keller if you wish to bring any food item.

**Bright Wednesday – April 30th – Deanery Vespers & Festal Meal**

The clergy and faithful of the NJ Deanery will gather at Christ the Saviour Church in Paramus at 7:00p.m. Always a wonderful experience. Come!

**Bright Friday – May 2nd – A Ladies Pot Luck Dinner**

This is an opportunity for women of our parish to get together in a relaxed atmosphere to share a meal and enjoy fellowship. The dinner will be held in the Conference Room and start at 6:30p.m. Please contact Larissa Mattei (908)722-9820.

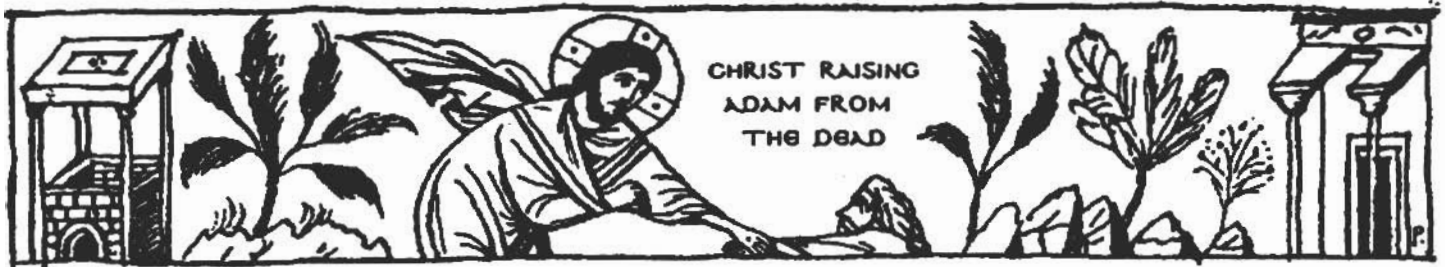
**Paschal Memorial at Cemetery – May 5th**

On the eve of Radonitsa (“Day of Joy”) we greet our departed loved ones with the joy of the Resurrection. At 6:30p.m. a memorial will be held at our cemetery (rain date: Tuesday, May 6<sup>th</sup> at 6:30p.m.)

**The 50 Day Celebration: Pascha to Pentecost (April 27th – June 15th)**

During this festal period we are forbidden to kneel or make prostrations either in church or in our homes, as we joyfully celebrate the Resurrection of Christ.





## THE HOURS OF PASCHA

*When the Hours of Pascha are sung or read in the absence of a priest, those prayers in italic are omitted.*

*Priest: Blessed is our God, always, now and ever, and unto the ages of ages.*

*Choir: Amen.*

**Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)**

*(Tone 6) Having beheld the Resurrection of Christ, / let us worship, the holy Lord Jesus, / the only Sinless One! / We venerate Thy Cross, O Christ, / and we praise and glorify Thy Holy Resurrection; / for Thou art our God, / and we know no other than Thee; / we call on Thy name. / Come, all you faithful, / let us venerate Christ's Holy Resurrection! / For, behold, through the Cross joy has come into all the world. / Let us ever bless the Lord, / praising His Resurrection. / For by enduring the Cross for us, // He destroyed death by death!*

*(Tone 8) Before the dawn, Mary and the women came / and found the stone rolled away from the tomb. / They heard the angelic voice: "Why do you seek among the dead as a man / the One who is everlasting light? / Behold the clothes in the grave! Go and proclaim to the world: / The Lord is risen! He has slain death, // as He is the Son of God, saving the race of men."*

*(Tone 8) Thou didst descend into the tomb, O Immortal, / Thou didst destroy the power of death! / In victory didst Thou arise, O Christ God, / proclaiming "Rejoice" to the myrrhbearing women, // granting peace to Thine apostles, and bestowing resurrection on the fallen.*

*(Tone 8) In the tomb with the body and in hell with the soul, / in paradise with the thief and on the throne with the Father and the Spirit, // wast Thou, O boundless Christ, filling all things.*

**Glory to the Father, and to the Son, and to the Holy Spirit:**

*(Tone 8) Bearing life and more fruitful than paradise, / brighter than any royal chamber: // Thy tomb, O Christ, is the fountain of our resurrection.*

**Now and ever, and unto ages of ages. Amen.**

*(Tone 8) Rejoice, O holy and divine abode of the most high! / For through you, O Theotokos, joy is given to those who cry: // Blessed are you among women, O all-undefiled Lady!*

**Lord, have mercy. (40x)**

**Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.**

**More honorable than the cherubim, and more glorious beyond compare than the seraphim: without defilement you gave birth to God the Word. True Theotokos, we magnify you.**

*Choir: In the name of the Lord, Father, bless.*

*Priest: Through the prayers of our holy Fathers, Lord Jesus Christ, Son of God, have mercy on us.*

*Choir: Amen.*

**Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x)**

*Choir: Lord, have mercy. (3x) Father, bless!*

*Priest: May He, who rose from the dead, trampling down death by death, and upon those in the tombs bestowing life, Christ our true God, through the prayers of His most-pure Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.*

**CONCERNING THE RESURRECTION OF OUR LORD JESUS CHRIST**  
**by St. Theophan the Recluse (+1894)**

**-St. Theophan presents a plausible harmonization of the Gospel accounts of the visits of the Myrrh-Bearers to the Tomb-**

After examining all the accounts of the movements, visions and testimonies of the Myrrh-Bearing Women, the following conclusions present themselves:

1) The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of John); the second visit was of Joanna with other women (Gospel of Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.

2) The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours - from the dark before the dawn to the rising of the sun.

3) **First Visit:** Mary Magdalen alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out to the tomb.

**Second Visit:** While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalen reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalen remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

**Third Visit:** After Mary Magdalen's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen, they enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime the following events took place among the apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalen came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-Bearing Women had gathered with their glad tidings: Mary Magdalen, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned. Yet to the Apostles, "their words seemed to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other apostles, they were met with the joyful tidings: "The Lord is risen indeed! He has appeared to Simon (Peter)" (Luke 24:34).



In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.

PASCHA 2008

## Christ is Risen! Indeed He is Risen!

To the Very Reverend and Reverend Clergy, Monastics, and Faithful  
of The Orthodox Church in America

Dearly Beloved in Christ,

The Gospel of St. John tells of St. Mary Magdalene's encounter with the Risen Christ at the empty tomb. St. Mary weeps, believing that someone has taken the Lord's Body away. Christ approaches her and asks her, "Woman, why are you weeping? Whom do you seek?" Not recognizing the Lord at first, she asks Him if He knows where the body of her Master has been taken. Jesus replies, "Mary!" and immediately she recognizes Him.

In this passage we witness a profound encounter between the Lord and His servant. Simply by saying her name, Christ transforms St. Mary Magdalene's lamentation into joy. What a difference even one word, spoken at a critical moment, can make in one's life.

Writing on this passage, St. Ambrose of Milan offers an important insight into the nature of faith. He states that by asking St. Mary, "Whom do you seek?" the Lord was in effect saying: "You are the cause of your own weeping; you are the author of your own lamentation, because you are disbelieving of Christ. Believe and you will see Him."

Looking at the world from the perspective of belief makes a profound difference in what we see. The homeless person that we pass on the street, through eyes of faith, is recognized as a living icon of the living God. The crying child in our arms, through eyes of faith, is embraced as a sacred trust that God has given us to raise according to His Way. The struggles and toils of daily life, through eyes of faith, are known to be the Cross which we are called to take up as disciples of the Lord.

For most in our society, "Easter" is long gone this year. For faithful Orthodox Christians, we have only just arrived at the celebration of Pascha. Our fasting, our prayer, our Lenten journey is only now fulfilled.

"Believe and you will see Him." The reality of the Resurrection, witnessed through eyes of faith, changes everything. No longer do we need to be subject to sorrow or fear. Christ is risen, and nothing can take His victorious gift of everlasting life away from us. The holy confessors and martyrs were well aware of this. This awareness gave them the courage to stay the course of their faith, under the greatest of hardships. Even facing the threat of death, through eyes of



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faith, they were acutely aware of the Victor of death strengthening and comforting them.

It is only through our belief that we behold the full splendor and beauty of Pascha. With eyes of faith, on Pascha we become witnesses to the complete and ultimate victory of life over death, of freedom over captivity, of God over the evil one. "Trampling down death by death," our Risen Lord and Savior Jesus Christ grants new life to all who believe in Him as King and as God.

I greet all of you on this radiant feast. May we celebrate the most-holy day of Pascha with "faith and with love." May the triumphant brilliance of Christ's resurrection fill our lives with joy and peace. "Believe and we will see Him."

With love in the Risen Lord,

*+ Herman*

+ HERMAN

Archbishop of Washington and New York  
Metropolitan of All America and Canada

