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Bulletin of May 11, 2008

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 11th

**3rd Sunday of Pascha: The Myrrhbearers
and Righteous Joseph & Nicomedus;**

Ss. Cyril & Methodius

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School;
Teen Discussion

WEDNESDAY/MAY 14th

7:00p.m. Akathist to the Risen Jesus
7:45p.m. Lemonade & Informal Discussion in
Rectory till 8:30p.m.
All Invited!

THURSDAY/MAY 15th

7:00p.m. Parish Council Meeting

FRIDAY/MAY 16th

7:30p.m. Performance by Anton Belov
At our Parish Center in Upper Hall
Community Reception to Follow
All Invited! Bring Friends!

SATURDAY/MAY 17th

9:30a.m. Akathist to the Life-Giving Tomb;
Confession
5:30p.m. Vigil; Confession

SUNDAY/MAY 18th

4th Sunday of Pascha: The Paralytic
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School

Fasting Days

Wednesday, May 14th (wine & oil allowed)
Friday, May 16th (wine & oil allowed)

**And unto us He has given
Eternal life,
Let us worship His
Resurrection on the third day!**



THE FOUR MARKS:

ONE, HOLY, CATHOLIC & APOSTOLIC

These Four Marks are descriptive of the Church. It is because they are marks of the Founder of the Church – Jesus Christ – that they have become marks of His Body – the Church.

Jesus Christ is **One** with the Father and the Holy Spirit.

Jesus Christ is **Holy** as He is God and holy in His manhood, fulfilling the human vocation to be holy as God is holy.

Jesus Christ is **Catholic** or wholeness, in that all creation both visible and invisible was created through and for Him.

Jesus Christ is **Apostolic** in that He is the Apostle and High Priest sent from God to bring about Redemption and Sanctification.

The Four Marks of Jesus Christ as well as being the Four Marks of His Church; are also the marks of His followers and should characterize our own lives.

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.

Change in May Calendar for May 21st

On this day - Mid-Pentecost feast and Ss. Constantine and Helen - services will be held:

Tuesday evening: May 20th
7:00p.m. Vespers & 7:45p.m. Blessing of Waters

Wednesday morning: May 21st
No morning service

Wednesday evening: May 21st
7:00p.m. Compline; 7:45p.m. Lemonade & Informal Discussion

This schedule differs from the May Monthly Calendar, please make note of it.

Parish Council Meeting

May 15th, Thursday at 7:00p.m. As always, parishioners are welcome to attend.

Namesday Greeting

3rd Sunday of Pascha/St. Susanna - Susan Gorbatak; Many Blessed Years!

Offerings for the Week of May 11th

Olive Oil - in memory of Emilia; in memory of Michael; for the health of Justina; in memory of Joan; for the health of Andrea (birthday); for the health of Vachen.

Wine - for the health of Vincent; for the health of June (birthday).

Congratulations to Those celebrating the Holiday of Mother's Day

Mothers, Grandmothers, godmothers!

Parish Synodicon - Memory Eternal!

William Basil Davidovich (40th Day/ May 23rd)
Archbishop Gregory Afonsky (40th Day/May 24th)
Genevieve Tindall (40th Day/June 7th)
May 11, 1962 Olga Kluchnik
May 11, 1999 Peter Grenther
May 12, 1990 John Yalsh
May 13, 1933 Maria Yaskovsky
May 13, 1958 Jacob Popko
May 14, 1933 Peter Chromoho
May 14, 1953 Della Marchisin
May 14, 1956 Pelagia Carko
May 14, 1965 Metropolitan Leonty
May 15, 1965 Maria Barna
May 15, 2005 Olga Shemansky
May 16, 1953 Michael Hobora
May 16, 1962 Theodore Janushenko

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.

Wednesday Lemonade Evenings in May

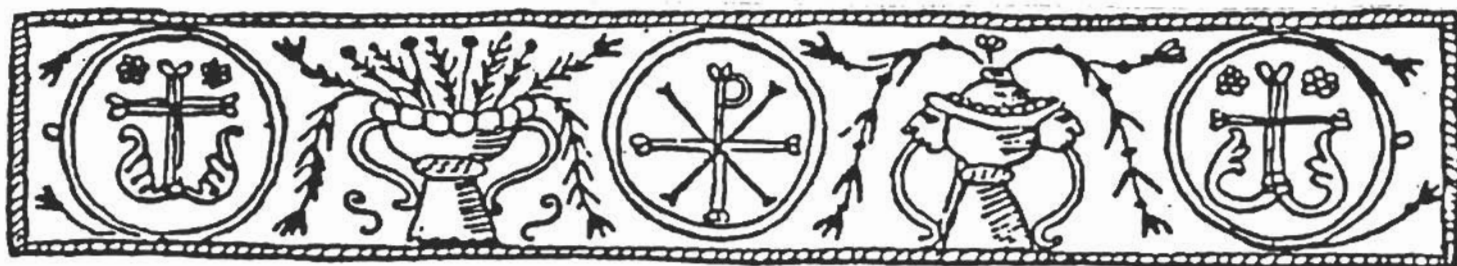
On Wednesday evenings a 45 minute or so of informal conversations with a beverage will take place in the rectory. This is an opportunity to share thoughts, ideas, experiences and discuss about things of a spiritual and practical nature. All are invited! See the weekly bulletin for time.

A Timely Reminder

You may find yourself in a hospital or rehab center of nursing home. Your priest will not know you are there unless he is told. Please make sure a family member is responsible for letting your priest know. Oftentimes, one is in and out of a hospital and the priest is not aware. While you are in good health make sure your family members know you desire your priest to be notified - as soon as possible - if you are admitted to any health establishment.



WHY ARE PRAYERS SAID WITHOUT KNEELING ON ALL SUNDAYS OF THE YEAR AND DURING THE 50 DAYS BETWEEN PASCHA AND PENTECOST



As evident from the Holy Scriptures, bows, kneeling and prostrations were employed during prayer even in the Old Testament. The Prophet King David refers to bowing down to God or to His temple in many of the psalms, for example: *"Bow down to the lord in His holy court"* (Ps. 28:2); *"I shall bow down towards Thy holy temple in fear of Thee"* (Ps. 94:6); *"Let us go forth into His tabernacles, let us bow down at the place where His feet have stood"* (Ps. 131:7).

About kneeling, it is known that the Prophet Daniel, for example, thrice daily *"knelt upon his knees, and prayed and gave thanks before His God"* (Dan. 6:10). Full prostrations are also mentioned in the books of the Old Testament. For example: the Prophets Moses and Aaron besought God, *"having fallen on their faces"* (Nu. 16:22), to be merciful to the children of Israel who had grievously sinned.

In the New Testament also, the custom of performing kneeling, prostrations and of course bows, had been preserved and still had a place at the time of the earthly life of our Lord Jesus Christ, Who sanctified this Old Testament custom by His own example, praying on bended knees and falling down upon His face. Thus, we know from the Holy Gospels that before His Passion, in the Garden of Gethsemane, He *knelt down, and prayed*" (Matt. 26:39), *"fell on the ground and prayed"* (Mk. 14:35). And after the Lord's Ascension, during the time of the Holy Apostles, this custom, of which the Holy Scriptures also speak, existed unchanged. For example, the Protomartyr and Archdeacon Stephen *"knelt down,"* and prayed for his enemies who were stoning him (Acts 7:60); the Apostle Peter, before raising Tabitha from the dead, *"knelt down and prayed"* (Acts 9:4), etc. It is an indisputable fact that, as under the first successors of the Apostles, so even in much later periods of the existence of the Church of Christ, kneeling, bows and prostrations upon the ground were always employed by true believers at prayers, at home and at divine services.

In the Early Church, among the other bodily activities, kneeling was considered the outward manifestation of prayer most pleasing to God. Thus, St. Ambrose of Milan (+397) says: *"Beyond the rest of ascetic labors, kneeling has the power to assuage the wrath of God and to evoke His mercy."* The canons concerning bows and kneeling now accepted by the Orthodox Church and set forth in the books of the divine services, and particularly in the Church Typikon, are observed most strictly in monasteries. But in general, Orthodox laity who have zeal strive to observe the rules just as strictly. Devout desire to kneel must not be exercised on Sundays as well as on all the 50 days between Pasch and Pentecost. According to the ancient tradition and a clear church law,

kneeling must not be performed on these days. Why? The brilliant solemnity of the events which the Church commemorates throughout the period of Pentecost, and on Sundays, precludes, in and of itself, any external manifestation of sorrow or lamentation over one's sin: for ever since Jesus Christ "*blotting out the handwriting of the ordinances that were against us...nailing it to the Cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it*" (Col. 2:14-15) – ever since then "*there is, therefore, no condemnation to them who are in Jesus Christ*" (Rom. 8:1).

For this reason, the practice was observed in the Church from the earliest times, beyond a doubt handed down by the Apostles, whereby on these days, in that they are consecrated to the commemoration of the victory of Christ over sin and death, it was required to perform the public services brightly and with solemnity, and in particular without kneeling, which is a sign of repentant grief for one's sins. The Apostolic Constitutions and the writings of Tertullian (2nd c.) and St. Peter of Alexandria (3rd c.) say the same thing.

Subsequently, the First Ecumenical Council (325 A.D.) found it necessary to make this legally binding by a special canon obligatory for the entire Church. Canon 20 states: "*Since there are some persons who kneel in church on Sundays and on the days of Pentecost, with a view to preserving uniformity in all parishes, it has seemed best to the holy council for prayers to be offered to God while standing.*"

St. Basil the Great explains: "*We stand up when praying on the first day of the week. It serves to remind us that when we have risen from the dead with Christ we ought to seek the things above, in the day of the resurrection of the grace given us, by standing in prayer and also it serves as a picture of the age to come.*" Sunday is the first as well as the eighth day. The eighth day is the unceasing day, the day without a night that follows, the day without successor, the day of the Kingdom. As we journey into this day we stand, in order to be constantly reminded of the deathless life in the unending day and to make careful provision for it.

Pentecost (the time of the 50 days) reminds us of the expected resurrection in the age to come. For the *first day*, being multiplied seven times over, constitutes the seven weeks of the Holy Pentecost. For by starting from the first day of the week (Pascha) one arrives on the same day (Pentecost). The laws of the church have taught us to prefer the upright posture at prayer, thus transporting out mind, so to speak, as a result of a vivid and clear suggestion, from the present age to the things to come in the future. At the Kneeling Prayers of the Vespers on Pentecost (which is already part of the next day – that is Monday), we kneel and stand up again – thrice – as a prayerful consideration that it was through sin that we fell to the earth, and that through the kindness of the One Who created us, we are raised back to heaven.

Finally, canon XC of the Council of Trullo, held in conjunction with the Sixth Ecumenical Council (680 A.D.) tells us "*not to bend the knee on Sundays when honoring the Resurrection of Christ.*"

