

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MAY 24, 2009

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 24

6th Sunday of Pascha (Tone 5)

The Blind Man

9:10a.m. Hours; 9:30a.m. Divine Liturgy

Coffee Hour;

Question & Answer Period

12:00p.m. to 2:00p.m. Church Open

MONDAY/MAY 25

Pilgrimage to St. Tikhon's Monastery

TUESDAY/MAY 26

7:00p.m. Paschal Matins

WEDNESDAY/MAY 27

Leave-Taking of Pascha

9:30a.m. Paschal Liturgy

7:00p.m. Vigil

ASCENSION THURSDAY/MAY 28

40th Day of Pascha

(One of "the 12 Great Feasts")

9:10a.m. Hours; 9:30a.m. Divine Liturgy

FRIDAY/MAY 29

St. Luke of Simferopol, Archbishop and Physician (+1961)

9:30a.m. Akathist to St. Luke

SATURDAY/MAY 30

9:30a.m. Akathist to the Ascension; Confession

5:30p.m. Vigil; Confession

SUNDAY/MAY 31

7th Sunday of Pascha (Tone 6)

Fathers of the First Council

9:10a.m. Hours; 9:30a.m. Divine Liturgy

Coffee Hour; Church School

12:00p.m. to 2:00p.m. Church Open



Fasting Days

Wednesday, May 27 wine & oil

Friday, May 29 wine & oil

Ascension Tropar Tone 4

Thou hast ascended in glory, O Christ God
Granting joy to Thy Disciples by the promise
of the Holy Spirit.

Through the blessing they were assured
That Thou art the Son of God,
The Redeemer of the world!

Ascension Kontakion Tone 6

When Thou didst fulfill the dispensation for our
sake,

And unite earth to heaven:

Thou didst ascend in glory, O Christ our God,
Not being parted from those who love Thee,
But remaining with them and crying:
I am with you and no one will be against you!

Parish Synodicon: Memory Eternal!

May 24, 1941 Semeon Kozak
May 27, 1977 Julian Sudillo
May 27, 1988 Tatiana Shvidrik
May 28, 1970 Mary Szwhala
May 29, 1942 Elizabeth Bulat
May 29, 1953 Emil Wilhousky
May 30, 1939 Domiick Stokolovsky
May 30, 1949 Anna Kuchner
May 30, 1963 William Marchison

Orthodox Youth Soccer Tournament June 13th, Saturday at South River

A day of fellowship and athletic activity. Join the team! Talk to Alexander Torrisi (732-545-5642).

Those Wishing for instructions on Holy Confession & Holy Communion

Are asked to speak with Fr. James. A small class, meeting for 2 or 3 times will be held. This class is designed especially for those who wish to learn why and how to make a Confession and perhaps have never done so. The time of the class will be determined by the availability of the attendees.

Newly Blessed Water

May be secured from the Font in the coatroom or the bottle on the vestibule stand. We do well to make pious and frequent use of holy water.

A New Stock of Commemoration Books

May be found on the vestibule stand. Please obtain a new book if you need it and adhere to the guidelines as found in the bulletin of May 17th, the last page of the Commemoration Book also gives instructions.

Terms to Understand

Black Clergy Orthodox priests in the monastic life are called by this name.

White Clergy are Orthodox priests that are in the married life.

Apologetics is the science of defending the truth of Christianity using logical or scientific thought in concert with the demands of human reason.

Cemetery Care Offerings – First Listing

Have been received in memory of:

Michael & Anna Motoviloff
Joan Filippini
Michael & Ann Tacak
Steven Pawlik
John Magoulas
Catherine
Nikolai Dimitriew
John & Gertrud Huzenic
Joseph Kulina
Alexander Wasyl
Mogilevsky Family
Michael, William and Justina
John & Mary and John Jr. Danilack
Joseph Onuschak
Michael, Eva and Vladimir Marchuk
Steven, George, Dolores, Jacob, Madeline and Nicholas
John Sr. & Natalie Kulina
Thomas & Anna Lisowski
Mathilda Blanchard
Other offerings have been received without any names indicated.



Namesday Greetings

St. Theodosia/May 29th: Theodosia "Tessie" Nevitt; Many Blessed Years!

A Recognition of Graduates

Will take place on Sunday, June 14th. Please make Fr. James aware of those graduating as soon as possible.

Offerings for the week of May 24th

Olive Oil for the health of Basil & Barbara Kulick (49th wedding anniversary); in memory of Michael and Justina; for the health of Matthew Kita (birthday); in memory of Vaschen and Emilia.

Flowers in memory of Joan and for the health of Sandy Filippini (birthday); for the health of Kachek Family.

Remember in Prayer

Vera Wilhousky (Raritan Extended Care);
Theodora Combs, Mary Holovach.



THE ASCENSION OF THE LORD INTO HEAVEN

When the day of the Jewish Pentecost drew near, the disciples of Christ returned from Galilee to Jerusalem. On the fortieth day after the resurrection of Jesus Christ they were all together in one house. Jesus Christ appeared to them and spoke with them saying, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. Go into all the world and preach the Gospel to all creation. He who believes and is baptized will be saved, but he who does not believe will be condemned. And these signs shall accompany those who believe: in My name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

Then the Savior said to the disciples that soon the Holy Spirit would come upon them, and until that time He charged them not to depart from Jerusalem. He said, "I send the promise of My Father upon you; but stay in the city, until you are clothed with power from on high; for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

Conversing with the disciples, the Savior led them out of the city as far as Bethany, to the Mount of Olives. The disciples, overjoyed with the words of the Savior, surrounded Him and started to ask, "Lord will You at this time restore the kingdom to Israel?" The Savior said to them, "It is not for you to know the times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

When He had said this, Jesus Christ lifted up His hands and blessed His disciples. While He blessed them, He parted from them and He was lifted up to Heaven, and soon a cloud took Him out of their sight. Thus our Lord and Savior Jesus Christ ascended in His physical body to Heaven and sat down at the right Hand of God the Father. His human soul and body took on the indivisible glory

with His divinity. In His divinity, He always is and will be in Heaven and everywhere.

The disciples worshipped the ascended Lord and for a long time continued to stand and gaze into Heaven after Him. Then two angels in white robes appeared before them and said, "Men of Galilee, why do you stand looking into Heaven? This Jesus, who was taken up from you into Heaven, will come to earth in the same way (that is, in the flesh), as you saw Him go into heaven."

After this the disciples of Jesus Christ returned to Jerusalem with great joy and stayed there together, awaiting the descent of the Holy Spirit. All of them, together in soul, spent the time in prayer and were continually in the Temple of God, praising and thanking God. With them were several women and Mary, the Most-holy Mother of the Lord Jesus Christ, with their relatives. In those days the apostles, prayerfully, by casting lots, chose from among the other disciples of Christ the twelfth apostle, Matthias, to take the place of Judas the betrayer, who perished.

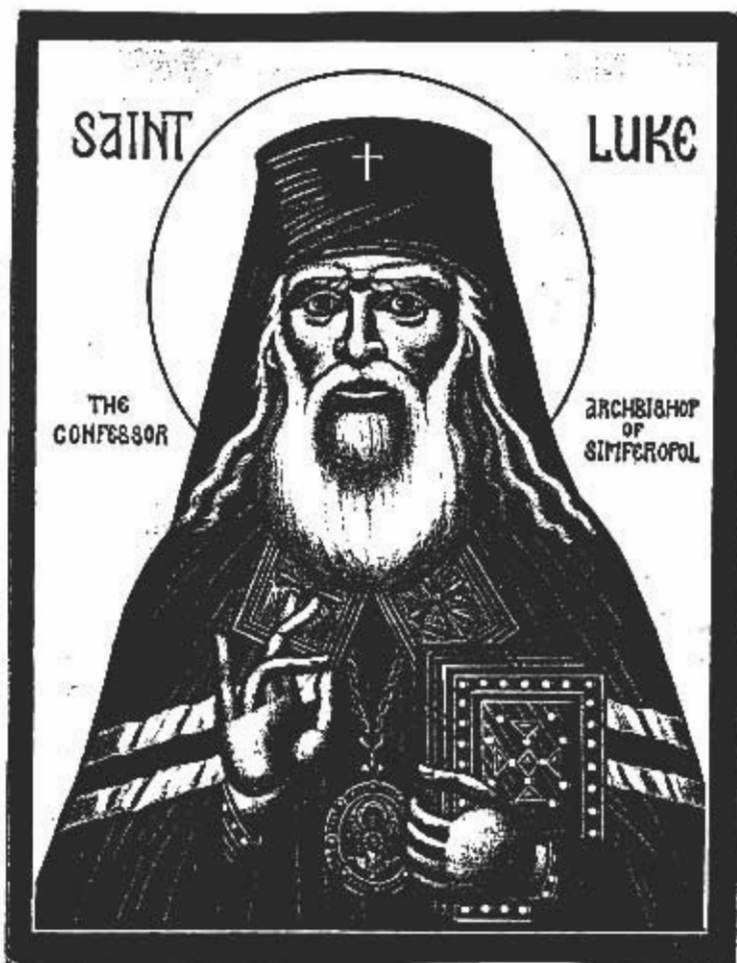
Ascended into Heaven, Jesus Christ, according to His own promise, invisibly always comes to earth among those who believe in Him and will come again to earth in visible form to judge the living and the dead, who will then rise from the dead. After this will begin the life of the next age, another, eternal life which for true believers and pious people will be completely blessed, but for disbelievers and sinners will be a time of great torment.

Troparion

Thou hast ascended in glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world!

Kontakion

When Thou didst fulfill the dispensation for our sake and unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying, "I am with you and no one will be against you!"



ST. LUKE OF SIMFEROPOL (1877-1961)
 Archbishop - Surgeon - Confessor

St. Luke was a world-famous pioneering surgeon, confessor, archbishop and miracle-worker.

He suffered under the Soviets and was arrested three times and sent into exile. Eleven years of his life was spent in this way.

St. Luke was an outspoken bishop who spoke against the atheists. He served the church as a priest for 2 years and a bishop as 38 years.

Despite his tortures and exiles, St. Luke honorably served the welfare of all Russian citizens.

For 42 years he served as a surgeon and was renowned for his exceptional skills.

His life is an example of love and self-sacrifice.

- 1877 Born as Valentine YoIno-Yassenetsky In Kerch In the Crimea
- 1898 Student at St. Vladimir's University In Kiev
- 1903 Medical Doctor
- 1904 Married Anna Lanskaya, St. Luke had 3 sons and 1 daughter
- 1904 Doctor In Far East In Russo-Japanese War
- 1916 Doctorate Degree In Medicine
- 1917 Moved to Tashkent
- 1921 His wife Anna reposed
- 1921 Ordained a priest
- 1921 Short Arrest
- 1923 Consecrated Bishop
- 1924 Arrested and exiled to Siberia
- 1926 Settles In Tashkent
- 1930 Arrested and exiled to White Sea area
- 1933 Freed
- 1935 Works In Taskent Institute of Emergency Aid
- 1937 Arrested and exile to Krasnoyarsk
- 1941 Appointed consultant for all Krasnoyarsk regional hospitals and Chief Surgeon of Evacuation Hospital
- 1942 Exiled ended, made Archbishop and care for Krasnoyarsk Diocese
- 1944 Receives Stalin Award for pioneering surgical work
- 1944 Transferred to Tambov Diocese and Military Hospital In Tambov
- 1946 Transferred to Crimea Diocese
- 1946 Ends surgery due to eye sight problems
- 1955 Becomes totally blind
- 1961 On June 11th, reposes In the Lord at age of 84
- 1996 Glorified as a saint of the church

Feast Day: May 29th
9:30a.m. Akathist to St. Luke

**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."*