

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF MAY 6, 2007

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 6th

5th Sunday of Pascha: The Samaritan Woman (Tone 4)

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

9:30a.m. Divine Liturgy; Coffee Hour;
Book-for-the-Month of Spiritual Reading

7:00p.m. Compline with Akathist to
St. Alexis of Wilkes-Barre (May 7th)

TUESDAY/MAY 8th

St. John the Theologian

9:30a.m. Akathist to St. John the Theologian

7:00p.m. Compline with Akathist to

**St. Nicholas of Myra, on the translation of
his holy relics (May 9th)**

THURSDAY/MAY 10th

6:00p.m. Vespers for

**Ss. Cyril and Methodius, Enlighteners of
the Slavs (May 11th)**

7:00p.m. Parish Council Meeting

SATURDAY/MAY 12th

***Day Trip Visit to the Monastery of St.
Nectarios in Roscoe, New York***

9:30a.m. Akathist; Confessions
Confessions

5:30p.m. Vigil; Confessions

SUNDAY/MAY 13th

**6th Sunday of Pascha: The Blind Man
(Tone 6)**

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

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

Fasting Days

Wednesday, May 9th - Wine & oil permitted

Friday, May 11th - Wine & oil permitted



On What Became of the Samaritan Woman at Jacob's Well

The Samaritan Woman was later called by Christ "Photina," which means "illuminated (or in the Slavic tongue "Svetlanya." St. Photina and her seven children received a martyr's crown during the reign of the Emperor Nero. Her five daughters, Anatolia, Phota, Photida, Paraskeva and Kyriake, and two sons, Victor and Joseph went as far as Carthage in Africa spreading the Gospel, when they were arrested and thrown into prison.

St. Photina met Nero's daughter, Domnina, and converted her to Christianity. St. Photina's family were all tortured terribly. She herself was whipped, her breasts were cut off, her arms crushed, chips of wood were driven under her nails, melted lead was poured down her throat, and she endured all these torments. Finally, she was thrown down a well and thus was crowned with eternal life by Christ, the Water of Life, whom she met long before at Jacob's Well. Her feast day is February 26th.



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 Parish Library

A good number of books and videos are overdue. Please check what you have at home and return them to the library. Thanks!

A Memorial Service at the Cemetery

Will be held for all the departed on May 27th, Pentecost Sunday at 4:00p.m. Please pass the word along.

Offerings of the week of May 6th

Olive Oil – in memory of Emilia; for the health of Richard and Tessie Nevitt (wedding anniversary); in memory of Michael; for the health of Stephanie (birthday); in memory of Joan.

Wine – for the health of Mary; for the health of Jackie and Andrew Trksak (wedding anniversary).

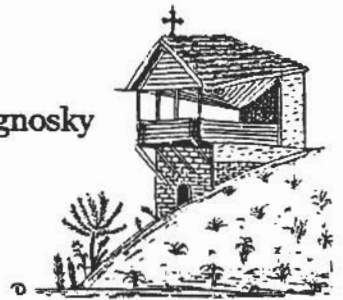
2 Assessment Envelopes Remain

There are 2 envelopes, one for May and one for June of the 2007 Assessment Envelopes.

For the remainder of the year, assessment envelopes are not provided. All adult parishioners are asked to fulfill this obligation by June 30th. To be credited, be sure that your offering is marked "assessment."

The Parish Synodicon

May 06, 1971 Basil Pawlik
May 06, 1982 Philip Recetz
May 08, 1917 Demetrius Polegnosky
May 09, 1972 Pauline Lasin
May 10, 1984 Ignaty Chwat
May 11, 1962 Olga Kluchnik
May 11, 1999 Peter Grenther
May 12, 1990 John Yalsh



12th Annual Church Run – Sat. June 2nd

Last year our parish joined other local parishes in this Run. Reserve the date more information will be forth-coming.

Parish Council Meeting

May 10th, Thursday at 7:00p.m.

The Feast of Mid-Pentecost

Is celebrated in the middle of this period of the 50 Days (Pascha-Pentecost). This moveable feast falls this year on May 2nd and is celebrated for one week to the leave-taking on May 9th. The following tropar and kontakion are sung/said during this time and are added to our evening and morning prayers:

Tropar Tone 8

In the middle of the Feast, O Saviour,
Fill my thirsting soul with the waters of godliness,
As Thou didst cry to all:
If anyone thirst, let him come to me and drink!
O Christ God, Fountain of our life, glory to Thee!

Kontakion Tone 4

Christ God, the Creator and Master of all,
Cried to all in the midst of the feast of the law:
Come and draw the water of immortality!
We fall before Thee and faithfully cry:
Grant us Thy bounties, for Thou art the Fountain of
Our life.

Two of the 12 Great Feasts of the Year

Are celebrated in this month of May:

The Ascension of our Lord (May 17th)

The Divine Pentecost (May 27th).

All should strive to participate in the divine services on the eve and day of these great feasts. See the monthly calendar for the times of the services.



ON THE ASCENSION OF CHRIST

By Metropolitan Hierotheos of Nafpaktos

*** Ascension Day – May 17th ***

Forty days after His Resurrection Christ ascended into heaven, where He had been previously, according to His own words to the Disciples before His Passion: "Does this offend you? What then if you should see the Son of Man ascend where He was before? (Jn. 6, 61-62). Of course this does not mean that Christ, as God, was not in heaven during the time of His incarnation, but that He would go up even with His human flesh. Moreover, His coming down from heaven is meant as divine condescension and not as a change of place.

In the time between His Resurrection and Ascension He appeared many times to His Disciples, to whom He revealed the mysteries of the Kingdom of God, according to the words of St. Luke: "to whom he also presented himself alive after his suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God" (Acts 1, 3).

The feast of the Lord's Ascension has great meaning and importance for the Christian and spiritual life, because it is connected with the deification of every person.

Before going on to the theology of the Ascension we should look at why Christ was raised up forty days after His Resurrection, because what happened in Christ's life is not without reason. All things have their reason and purpose.

St. Nicodemos the Hagiorite, calling on the witness of Macarios Chrysocephalos and Gregory of Agrigentum, says that Christ in His human nature had three births, the first from the Virgin Mary, the second by Baptism and the third by Resurrection. And with reference to these three births He was called first-born, because in the first He is first-born among many brothers" according to communion of the flesh, in the second He was called first-born of the new creation, and in the third, first-born of the dead. If we are attentive, we shall discover

that forty days after these three births, after each of these three happenings of the Lord, there followed an important event. Forty days after His birth He was brought to the Temple, and we have the feast of the Circumcision. Forty days after His Baptism in the Jordan River He conquered the devil in those three temptations. And forty days after His Resurrection He ascended into Heaven and offered to His Father the first-fruits of our own nature.

To be sure, Christ could have raised human nature to Heaven immediately after His Resurrection, but He did not do it, lest the Resurrection should seem to be an illusion. After His Resurrection Christ showed Himself to His Disciples, performed miracles and thus strengthened their faith so that they became witnesses to His Resurrection. In this way, after undoing the suspicion that He was an illusion and referring to the things concerning the coming of the Holy Spirit and His Ascension, in the end He made them spectators of His Ascension (Athanasios the Great). In this way we have a true witness of this divine happening.

Finally, Christ, in great charity and love is humbled and accepts the infirmity of human nature. Just as He has assumed all the so-called innocent passions, so also he accepts the infirmity of human nature and does everything, is humbled, in order to save man.



St. John the Divine Kaneo, built in the 1200's on a rock high above Lake Ohrid, is near the fishing village of Kaneo, Macedonia.