

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

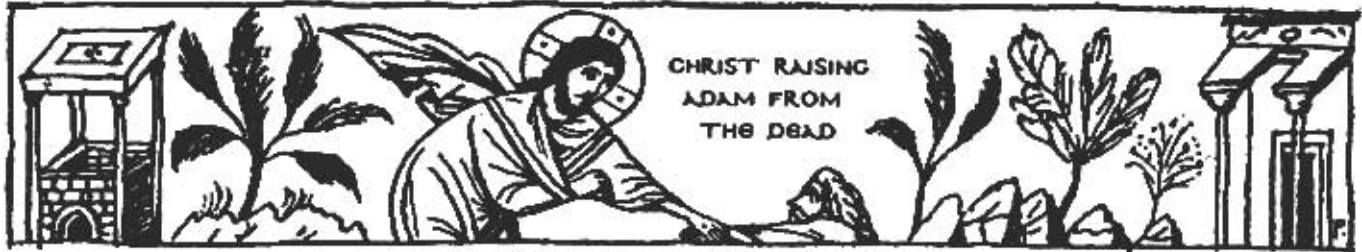
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CHRIST IS RISEN! INDEED HE IS RISEN!

BULLETIN OF APRIL 26, 2009



Anti-Pascha or New Sunday

Also called Thomas Sunday

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period

MONDAY/APRIL 27th

6:30p.m. Paschal Memorial at Cemetery
(if rain: Tuesday at 6:30p.m. at the cemetery or if necessary,
7:00p.m. in the church)
7:30p.m. Outreach Meeting

WEDNESDAY/APRIL 29th

6:30p.m. Compline
7-8:30p.m. Adult Study: *Conciliarity in the Church –
What it is and What it is Not (Part 1 of 3)*

THURSDAY/APRIL 30th

6:15p.m. First Year Anniversary Memorial for
William Davidovich (+14 April 2008)

SATURDAY/MAY 2nd

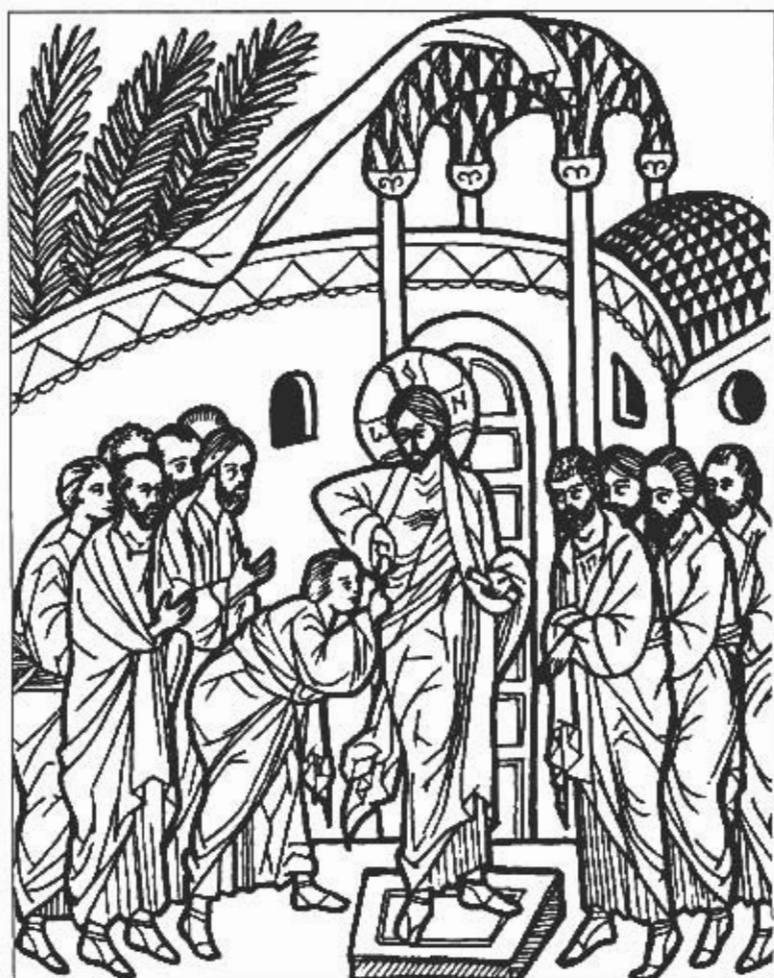
Georgian Festival Day 10:30a.m. to 4:00p.m.
Prayer Service (11:00a.m.) followed by foods, educational displays,
Music and Fellowship in the Lower Hall
5:30p.m. Vigil; Confession

SUNDAY/MAY 3rd

Third Sunday of Pascha: The Holy Myrrh-Bearers

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Book-for-the-Month of Reading from parish Library; Church School

***And unto us He has given Eternal Life!
Let us worship His Resurrection on the Third Day!***



The Apostle Thomas is commemorated on October 6th.

Troparion of St. Thomas (Tone 2)

You were a disciple of Christ
and one of the Twelve,
and by your unbelief
you proclaimed Christ's Resurrection.
By touch you were assured
of His holy Passion,
O glorious Apostle Thomas.
Pray to Him to grant us peace and mercy!

Kontakion of St. Thomas (Tone 4)

The grace-filled Apostle and servant
of Christ cried out in repentance:
You are my Lord and my God!

The resurrection of our Lord Jesus Christ is the greatest and most important event ever, so it is not commemorated just once a year, but every 'eighth' day – the new day after the end of the seven-day week of the created world, the day outside of time. Sunday is both the 'first' day and the 'eighth' day because of Christ's resurrection. The first Sunday following Pascha is the first rededication of the event, the 'Antipascha', and it and every Sunday through out the year is therefore a 'little Pascha'! (This is the reason the Church rubrics direct that we don't kneel from "O Gladsome Light" during Great Vespers on Saturday night until the same point in vespers on Sunday afternoon. You don't kneel on the day of the Lord's Resurrection!)

Don't Doubt, the Resurrection is Confirmed!

On the day of the Resurrection, when Christ showed Himself to the disciples in the evening, Thomas wasn't present. He was still hiding, fearful of the Jews. When he finally rejoined the others, he did not believe what they

told him about the Resurrection of Christ, and the fact that they had seen Him. He absolutely refused to believe that Christ has risen! The Lord came to the disciples again, this time while Thomas was among them.

Though the doors were shut as before, He entered and granted them peace according to the custom. He then turned toward Thomas and said, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Don not be unbelieving, but believing" (John 20:27). Then Thomas studied the Lord's wounds carefully, and receiving faith through his examination, cried, "My Lord and my God!" With these words, Thomas proclaimed that he recognized both the bodily form of his Teacher, Christ – 'my Lord' – and His Divinity. Christ responded, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet believed" (John 20:29). ✽

Adapted from the Synaxarion of the Lenten Triodion and Pentecostarion, HDM Press, Rives Junction, Mi., 1999, pp 175-177.

Parish Synodicon: Memory Eternal!

April 28, 1983 Joseph Onushack
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

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). Please note that the date is June 13th it had originally been scheduled for June 6th.

Open Door Ministry Begins in May

On Sundays after the Coffee Hour when the weather is nice, we wish to keep the doors as an "invitation" for others to come and look and perhaps pick-up some material about Orthodoxy. If you wish to be a "greeter," please speak with Symeon Combs. The times are 12:00p.m. to 2:00p.m. You may team up with someone.

Kneeling and Prostrations

In accordance with the festal nature of the 50 Days of Pentecost (April 19th – June 7th). We do not kneel or make prostrations either in church or in our homes. In fact, two Ecumenical Councils strictly forbid it.

Adult Study Classes – 3 Wednesdays

Wednesdays, Apr. 29, May 6, May 13 at 7:00p.m. in the Conference Room. The topic for the 3 week class is "The Conciliar Structures of the Orthodox Church in America." An examination of the thought and writings of Metropolitan Jonah on the mission/identity and core values of our Church. The need for new understandings and new structures in our church at all levels.

Green Tips

- Landscape with native plants. Check out the article on EPA Website.
- Consider buying a fuel-efficient car or a hybrid.



The Cycle of the 11 Gospels

On the 2nd Sunday of Pascha, called Thomas or New Sunday, we begin the cycle of the reading of the 11 Resurrectional Gospels. They are read sequentially on Sundays at the Matins Service throughout the entire year. Each Sunday is the Lord's Day (*Kyriake*), each Sunday we celebrate Christ's Resurrection. One of the aspects of the reading of the Resurrectional Gospel is that it is read at the Altar – the Altar representing the Lifer-Giving Tomb of Christ. After the Gospel is read, we sing, "Having Beheld the Resurrection of Christ..." and the Gospel is brought to the center of the Church for veneration. The highlight of the Matins Service is the reading and veneration of the Gospel. If for some reason we cannot be present for the entire Vigil Service, we do very well to at least stay until the Gospel is proclaimed and venerated. Then, having received a blessing, depart in peace.

Offerings for the week of April 26th

Olive Oil – in memory of Joan; in memory of Michael and Justine; for the health of Kalyn (birthday); in memory of Emelia and Vaschen.

Wine – for the health of La Verne.

Flowers – for the health of Barbara (birthday) in memory of Mary Danilack.

Parish Council Meeting

May 21st, Thursday at 7:00p.m.

Kinds of Doubt

- Honest Doubt – a doubt open to faith, learning and growth.
- Wavering Doubt – arising from inner emotional weakness and inability to make a commitment,
- Rebellious Doubt – a doubt that comes from selfishness and pride and which denies God's existence and eternal moral values.

Parish Website: www.ssppoc.org

Has posted photos taken at Pascha and Bright Monday.

Pascha means "Pass-Over"

Pascha is the Greek word for Passover. We do not refer to the feast of "Easter," but we call it Pascha.

4 SYMBOLS OF THE RESURRECTION OF CHRIST

Symbols are an important part of our faith and are very evident within our churches. The icons, the three parts of the church building, the iconostasis, the candles, the vestments, are all symbols of various types. Each holds a meaning that must be understood if the symbol is to touch our lives with more than its mere external appearance.

There are many symbols that speak of the Resurrection of our Lord Jesus Christ. Perhaps, the **Red Egg** is the most well known. Just as the egg appears to be lifeless, so too did the body of Christ appear to be a mere corpse. But just as the egg can contain life, so does Christ contain the life we receive through His Resurrection.

In the Pascha of 2006, we adorned our iconostasis with four Resurrection symbols. The **Butterfly** is a symbol of the springtide of new life. At the caterpillar stage, the creature represents the earthly life of Jesus Christ. The cocoon stage reminds us of the crucifixion and burial of our Lord. The butterfly comes forth from the cocoon (the tomb) with an entirely new and glorious body.

The second symbol is that of the **Peacock**. From the earliest times this image was found upon the walls of the ancient catacombs of the Church. This creature was used as a symbol because of its unusually beautiful tail. Each year, however, the bird loses the beauty during the molting season to such an extent that the apparent intrinsic worth of the beauty is greatly diminished. Yet the value of the bird is enhanced as the molting season comes to an end and a new and more beautiful tail appears. In the eyes of men, the mystery, the awe, the greatness of Christ is enhanced countless times over through the Resurrection.

The **Phoenix** is an ancient bird from Greek mythology. This bird is said to have fallen to the ground dead and burned. It rose from the ashes as a new bird and soared aloft. In this image we see the Phoenix aflame in the fire. As Christ's life in an earthly form was destroyed through the crucifixion, but a new and more glorious life came about as a result of the Resurrection.

The Scriptures in both the Old and New Testaments refer to Jesus Christ as a **Lion**. He is the Lion of the tribe of Judah. The Lion is kingly and full of strength. As a Resurrection symbol, the Lion is said to sleep with one eye open. The Fathers of the Church – St. Hilary and St. Augustine – see this to represent the divinity of Christ, which was not “asleep” in the tomb. While the human nature of Christ died, His divine nature was alive. The Scriptures also speak of Christ as a lion's whelp (puppy). The ancients believed that the young new born lion on the third day after birth being still inactive, needed to be awakened by the roar of the Father Lion.

Here, we understand that God the Father raised up His Son from the tomb.

These four symbols of the Resurrection were done by our resident iconographer, Austin Kachek. God willing, additional symbols may be added, as the whale, the lily, the pomegranate, etc. Any contributions for the symbols would be appreciated. The cost is \$250 per symbol. Please speak with Father James.

PASCHAL MESSAGE of His Holiness Patriarch KIRILL of Moscow and All Russia to the Archpastors, Pastors,
Monastics and All Faithful Children of the Russian Orthodox Church

Dear and beloved in the Lord your graces the archpastors, the all-honourable presbytery and diaconate, God-loving monks and nuns, and all faithful children of the Church,

Christ is risen!

It is with this joyful exclamation that we now greet each other anew. Paschal rejoicing fills our hearts, for Christ's resurrection is the foundation of a life that has conquered death, sin and corruption. We are called to relive Pascha as the triumph of life not only on this day; every Sunday reveals to us the majesty of the Saviour's feat, liberating us from death and destroying the fetters of sin which separate man from God. Moreover, each minute of the true Christian is to be replete with Paschal joy.

'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live' (John 11:25). Christ's resurrection has granted to us genuine freedom and filled man's existence with meaning and hope. The most important thing is that it has opened up the way to Life Eternal to every one who believes in Christ and who lives in the Church. Therefore there can be no cause for despair, despondency and fear for those who love Christ and follow him in all circumstances of their earthly path, for 'Christ is risen from the dead, and become the firstfruits of them that slept' (1 Cor. 15:20).

The Paschal triumph of life embraces the whole world, all of divine creation, bringing it to life with grace. 'Christ is risen, and life reigneth,' says St. John Chrysostom in his Paschal homily. The divine gift of life, trampled upon and defiled by the falling away of the old Adam, is again revealed to us in its plenitude by Christ the new Adam.

Having communicated with the plenitude of this generous revelation of divine mercy, let us, my dear ones, value and preserve this gift. Where blood is shed and people suffer, where the image of God is trampled upon in pursuit of greed, conflict and selfishness, let us come to the defence of this image by fulfilling our Christian vocation. May our knowledge of Christ's Truth be a firm foundation for bearing witness to the risen Christ before our neighbours and those afar so that they may find life eternal. May the Almighty Lord strengthen us in knowledge of God, in mutual love and in deeds of compassion and charity. Let us zealously endeavour to ensure that not only our individual lives but the life of all society be constructed according to God's commandments, for it is only in fulfilling them that we will be granted the fullness and harmony of being. It is precisely in this way that we can testify to our love for God, for as he said, 'If ye love me, keep my commandments' (John 14:15).

In these difficult times let us reveal our Christian vocation through deeds, let us support each other so that no one feels himself humiliated, abandoned, poor or denigrated. I desire that you all strive unceasingly towards heaven in all your thoughts, actions and intentions by recalling the words of the apostle: 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God' (Col. 3:1).

Full of joy in Christ who has trampled down death and torn asunder the bonds of hell, I would in particular like to appeal to our young people faced with the broad field of labours, hopes and achievements. Before you lies the task of creating through your own endeavours the future of our nation and our Church. May the powers, talents and abilities given to you by God be used for the good of your neighbours, for the fulfillment of your vocation and for the attaining of God's holy will.

My beloved! On this 'chosen and holy day' I embrace and greet each one of you, sharing my joy with all who confess the name of Christ and with each who is ready to accept into his heart the joy of the Paschal greeting:

Christ is risen! He is risen indeed!



+Kirill,

Patriarch of Moscow and All Russia

Pascha 2009

Moscow

ELEVENTH CATECHISM

1. *What does the phrase "Lord Jesus Christ" mean?*

It denotes that Christ is perfect God and perfect man, that he is "*Theanthropic*" or "*Theandric*" - the God-Man. "Lord" denotes His divine nature, "Jesus" denotes His human nature and "Christ" is the union of the divine nature with the human nature in the Person of the Word (*Logos*).

2. *What does the "only-begotten Son" mean?*

That the Word is the only, the unique, Son born of the Father, because the Holy Spirit proceeds from Him. Thus, the Word is God, of one essence with the Father.

3. *Why was the Word born and not created?*

Because He is true God. Birth is one thing, creation is quite another. Just like a craftsman, who is a father, will beget his child, but will create the work he makes.

4. *Why is the Father called Light?*

Because all those who have seen God have seen Him as Light. The Father is Light, the Son is Light and the Holy Spirit is Light. This shows the divinity of the Persons of the Holy Trinity.

5. *What is essence and what is energy?*

Energy comes from essence. For example, sun is an essence, out in space, and its energies are the light and warmth that come to us. We receive the sun's energies, not its essence. The same thing happens with God. We partake of God's energies. The disparity with the example of the sun is that the essence and energy of God are uncreated (divine), whereas the sun, and all sensible things, is created (they have a beginning).

