

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074

Email: frjames@ssppoc.org Website: www.ssppoc.org

BULLETIN OF APRIL 11, 2010

CHRIST IS RISEN! INDEED HE IS RISEN!

NEW SUNDAY/APRIL 11

St. Callinicius of Cernica

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

Church School & Teen Class; Coffee Hour

12:00p.m. Movie Presentation: *The Journey of St. Paul, Apostle to the Gentiles*

MONDAY/APRIL 12

7:00p.m. Paschal Memorial Service for all the Departed in Church

TUESDAY/APRIL 13

"Day of Joy" – Radonitsa

On this Day we greet the departed in the Risen Christ

7:30p.m. Movie Presentation: *The Journey of St. Paul, Apostle to the Gentiles*

FRIDAY/APRIL 16

6:00p.m. Memorial Service for Charles Kachek (40th day) and for William Davidovich

SATURDAY/APRIL 17

9:30a.m. Akathist to the Life-Giving Tomb; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/APRIL 18

Third Sunday of Pascha (Tone 2)

St. Sava the Goth

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



The Feast of the Resurrection

To understand the real structure of the liturgical cycle of the year, one needs to understand that the center, the day that gives meaning to all days and therefore to all time, is the yearly commemoration of Christ's Resurrection. We are always living *after* Pascha, and we are always going *towards* Pascha. The whole spirit and meaning of liturgical life is contained in Pascha, together with the subsequent 50 day period which culminates in the feast of Pentecost, the descent of the Holy Spirit upon the apostles.

This unique Paschal celebration is reflected every week in the Christian Sunday, the day which Russians, for example, still call *Voskresenie*, Resurrection. Every Sunday is a Little Pascha, but it is really Great Pascha. Every week the Church comes to the same central experience: "Having Beheld the Resurrection of Christ..." Every Saturday night, when the priest carries the Gospel from the altar to the center of the church, after he has read one of the eleven Resurrectional Gospels, the same fundamental fact of our Christian faith is proclaimed: Christ is Risen!



Parish Synodicon: Memory Eternal!

Apr. 17 th	40 th Day	Basil Charles Kachek
Apr. 11,	1919	Jacob Cherniak
Apr. 11,	1959	Anna Skwarla
Apr. 11,	1968	Paul Adamcio
Apr. 13,	1961	Frank Yurchuk
Apr. 13,	1964	Igor Mushta
Apr. 14,	1921	Procopius Kostik
Apr. 14,	1941	Maria Huzienc
Apr. 14,	1955	Paul Leich
Apr. 14,	1965	Miron Urichuck
Apr. 14,	2008	William Davidovich
Apr. 15,	1961	Lazar Elik
Apr. 16,	1991	Vassily Seminuk
Apr. 17,	1957	Peter Dutko



Offerings for the week of April 11

Olive Oil – in memory of Michael and Justina; in memory of Joan; in memory of Vaschen and Emilia; in memory of Loretta.

Wine – in memory of Panteleimon, Eva and Mary; for the health and salvation of Stephen Shuga.

Bright Monday – April 5

Thanks to Lisa Keller for coordinating the meal and to all those that contributed so many fine foods. The attendance Bright Monday was 68.

Movie Presentation: The Journey of St. Paul – April 11 (12:00p.m.) April 13 (7:30p.m.) in Conference Room

A powerful one-act play that follows the transformation of St. Paul from a persecutor to an apostle. The tale begins at the end of St. Paul's life, as he stands before Governor Festus and King Herod Agrippa. Here Paul gives an account of himself and his ministry. A powerful presentation based on the Acts of the Apostles and the Letters of St. Paul. Bring someone with you!

Mark Your Calendar – Sunday, May 16th

“The Spirit of Orthodoxy – Concert & Reception”

This Outreach program will be held at 4:30p.m. Reserve the date and plan to bring friends with you to see our church; hear the choir and delight in wonderful refreshments. This is a wonderful opportunity to bring your non-Orthodox friends to experience something of your Faith.

Collections

For Haiti, \$1,375.00

For Great Expectations \$75

Easter Candy Sale Profit

\$657.74

Kinds of Doubt

There are different kinds and degrees of doubt, constructive and destructive. There is *honest doubt* which is genuinely open to faith, learning and growth. There is *wavering doubt* arising from inner emotional weakness and inability to make a commitment. There is *rebellious doubt* which comes from selfishness and pride and which denies God's existence and eternal moral values. There is also the *doubt implicit in the “practical atheism”* of those who believe and yet act as if they do not believe, or what has been called the apostasy of the masses. Which of these doubts was held by the Apostle Thomas? (see John 20:24-29)

Forth-Coming Calendar

- Adult Study Classes: April 21, 28 & May 5 Wednesdays 7-8:30p.m. in the Conference Room. All are invited!
“The Role of A Bishop” A 3 Part examination of the role of a bishop in the church and the rite of consecration.
- Lesser Blessing of Waters, April 27, 7:00p.m. (Mid-Pentecost Feast)
- Visitation of Fr. Joseph McCartney & Family to our parish – May 2, Sunday
- Consecration of Bishop-Elect Michael to the episcopacy, May 8, Saturday 9:00a.m. at Ss. Peter & Paul Church in Jersey City.
- Ascension Day, May 13, Thursday
- Spirit of Orthodoxy Concert, May 16, Sunday.
- Parish Council Meeting, May 21, Thursday
- Pentecost Sunday, May 23
- General Memorial at Parish Cemetery, Sunday, May 23 at 4:00p.m.
- Pilgrimage to Monastery of St. Tikhon, Memorial Day, May 31

**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 Proto-martyr 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.*"