

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF APRIL 18, 2010

CHRIST IS RISEN! INDEED HE IS RISEN!

THE MYRRHBEARERS:



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

WEDNESDAY/APRIL 21
6:30p.m. Compline
7-8:30p.m. Adult Study Class:
"The Role of the Bishop" Part I

THURSDAY/APRIL 22
7:00p.m. Vespers

FRIDAY/APRIL 23
Great-Martyr St. George
9:10a.m. Hours; 9:30a.m. Divine Liturgy

SATURDAY/APRIL 24
9:30A.M. Akathist to the Risen Jesus;
Confessions
5:30p.m. Vigil; Confessions

SUNDAY/APRIL 25
Fourth Sunday of Pascha (Tone 3)
St. Mark the Evangelist
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period

Fasting Days
Wednesday April 21 – Wine & Oil
Friday April 23 – Wine & Oil



Meditation

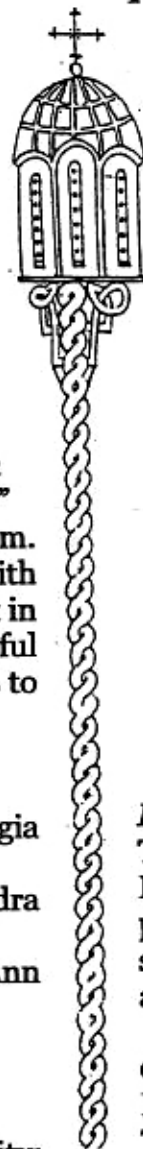
"Suddenly there was a violent earthquake; an angel of the Lord came down from heaven and rolled the stone away" (Mt. 28:2). When the angel of the Lord comes to take away the stone from the sepulchre, he does not roll it gently away. It is not an operation which can be accomplished without effort, without a deep and violent upheaval. An earthquake is necessary. In the same way, the removal of whatever obstacle separates us from Jesus cannot be thought of as a partial adjustment. It is not a matter of taking off or rearranging some loose stones, of modifying some details and leaving the whole as unchanged as possible. In this case, too, an earthquake is needed. It is to say that the change must be total, reaching into every aspect of our being. Conversion is a spiritual "earthquake."

A Monk of the Eastern Church,
The Year of Grace of the Lord,
p. 185



Parish Synodicon: Memory Eternal!

Apr. 18, 1936	Martha Dzioba
Apr. 18, 2001	Mary Spotts
Apr. 20, 1934	Metropolitan Platon
Apr. 20, 1947	Charles Lazaruk
Apr. 21, 1919	Eva Chukhta-Zydiak
Apr. 21, 1935	Peter Chromoho
Apr. 22, 1986	Julia Andrews
Apr. 22, 1997	Olga Verkon
Apr. 22, 1999	Anna Tacak
Apr. 23, 1959	Vladimir Hnatuk
Apr. 23, 2003	Peter Hnatuk



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 20, Thursday
- Pentecost Sunday, May 23
- General Memorial at Parish Cemetery, May 23, Sunday at 4:00p.m.

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 our faith experience.

Namesday Greetings

St. George/Apr. 23: George Janiashvili; Georgia Economu

St. Alexandra/Apr. 23: Alexandra Long; Alexandra Erkman;

Holy Myrrh-Bearers 3rd Sunday of Pascha: Jo-Ann (Ioanna) Davidovich, Susan Gorbaturuk;
Many Blessed Years!

A Right Understanding of Holiness

Let us never think that holiness means infallibility; the perfect man is non-existent. Holiness is in the area of struggle, not perfection. No one is perfect. Perfection does not exist. What exists is the struggling man, the one who keep striving. We must understand this. I say this because at times we may think that holiness, which is our calling by the way, is so far out of our grasp that it is unattainable. This is not so. It is a delusion and work of the devil, to tell us that holiness is unrealistic and we cannot reach it. The devil wants to destroy us. No my friends do not listen to this. Holiness is in the struggle!

-Archimandrite Athanasios (Mitilinaos)

Back in Stock at the Vestibule Stand

The OCA Divine Liturgy Book (\$23) and Orthodox Daily Prayers Book (\$15). As is the case with any purchase of religious materials at the vestibule stand, please place your offering in an envelope and mark it "religious resale." Thanks!

Our Parish Website and Photos

Is viewed by many people outside of the parish. The page most visited on any parish website is that of "photos." The more photos about parish life the better! We have no official photographer. We invite any of you to take photos of feasts, events, and other happenings and have them posted. All photos should be submitted in a timely manner to our webmaster Timothy Gorbaturuk: tgorbatuk@gmail.com

Offerings for the Week of April 18

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

Wine – for the health of Edward (birthday); for the health of Joseph (birthday); for the health of Lucian (birthday).



CONCERNING THE RESURRECTION OF CHRIST
By St. Nicholas of Zicha (+1956)

***The first question: How can it be said that the Risen Lord has conquered death,
When men still die?***

They who come into this world through their mother's womb will leave it through death and the grave. This is the rule. Only, death for us who did in Christ is no longer a dark abyss, but is birth into new life and a return to our homeland. The grave is, for us, no longer an eternal darkness but a gateway at which God's resplendent angels await us. For all who are filled with love for the beautiful and living Lord, the grave has become only the last obstacle to His presence – and this obstacle is as weak as a spider's web. And so the glorious Apostle Paul cries: *For to me to live is Christ and to die is gain* (Philippians 1:21).

How has the Lord not conquered death, when death is no more visible in His presence? The grave is no more a deep abyss, because He has filled it with Himself; neither is the grave dark any more, for it marks, not the end but the beginning; neither is it our eternal homeland, but only the door to that homeland.

The difference between death before Christ's Resurrection and after it is like the difference between a terrible conflagration and the flame of a candle. Christ's victory is fundamental and therefore, through Him, *death is swallowed up in victory* (1 Corinthians 15:54)

***The second question: How can it be said that the Risen Lord has conquered sin,
When men still sin?***

The Lord has indeed conquered sin. He conquered it by His sinless conception and birth; then by His pure and sinless life on earth; then by His suffering on the Cross, being righteous; and finally He crowned this conquest by His glorious Resurrection. He became the medicine, the appropriate and infallible medicine against sin. He who is infected by sin can only be healed by Christ. He who wants not to sin can only with Christ's help make this desire a reality. When men found a cure for smallpox, they said: we have conquered this disease. They said the same thing when they found a cure for tonsillitis, toothache, gout and other similar illnesses: we have conquered them! The finding of a cure for an illness, then, means the conquering of it.



Christ is by far the greatest Physician in human history, for He brought men the cure for the sickness beyond all sicknesses – for sin, from which all other sicknesses and all man's other sufferings, both physical and spiritual are born. This medicine is He Himself, the Risen and Living Lord. He is the one and only effective Medicine for sin. If men, Even today, sin and, and by sinning, come to ruin, this does not mean that Christ did not conquer sin, but only that the men in question have not taken the one and only medicine against their mortal sickness; it means either

that they do not sufficiently know Christ as the Medicine or if they know the Lord, they do not make use of Him for one reason or another. But history testifies, with thousand upon thousand of voices, that those who make use of this medicine for their souls and take it into their bodies, are healed and made whole. Knowing the weakness of our being, the Lord Christ intended it for the faithful, for them to take Him as food and drink under the visible forms of bread and wine. This, the Lover of Mankind did out of His immeasurable love for men, simply in order to facilitate their approach to the life-giving medicine for sin and for the corruption brought about by sin. *He that eats my flesh and drinks my blood, dwells in me and I in him...and He shall live by me* (John 6:56-57).

Those who sin feed on sin, and the life that is in them is gradually lost through sin. Those, though, who feed on the living Lord, feed on life and the life within them increases more and more, and death decreases. And as much as life is increased, so much is sin decreased. The insipid and gloomy sweetness of sin is replaced in them by the joyful and life-giving sweetness of Christ the Victor.

Blessed are they who have tested and experienced this mystery in their lives. They can be called the sons of light and children of grace. When they pass from this life, they will, as it were, leave the hospital, being no longer sick men.



***Christ is Risen from the dead, trampling down death by death,
And upon those in the tombs, bestowing life!***

Upon those in the tombs....has at the very same time two meanings, for the Resurrection of Christ destroys sin and death. If we be in the tomb of sin, we are brought out; if we be in the tomb of death, we will be brought out.

This is made manifest in the Gospel of John (5:25)...*"the hour is coming and now is, when the dead (those in sin) will hear the voice of the Son of God and those who hear will live."* This is a reference to the "first resurrection," which is the resurrection of the soul from sin. "Do not marvel at this; for the hour is coming in which all those who are in the graves will hear His voice and come forth" (verses 28-29). This refers to the future or "second resurrection," which is that of the body.

The immediate resurrection we experience and the first benefit of the Resurrection of Jesus Christ, is that of the soul being raised from the deadness of sin. The nature of the "second resurrection" whether it will be for "the resurrection of life" (5:29) or "the resurrection of condemnation" (5:29), is dependent upon what is our experience of being raised now from sin.

So, when we sign the hymn, "Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life" – we the living are being raised from sin and the biologically dead, will be raised; the fruitfulness of the Resurrection of Christ is beneficial for both the living and the dead; and for the present age and the age to come.

“About Worshipping”

From A Newsletter of

St. John the Theologian Monastery in Hiram, Ohio

“For many Orthodox Christians in the USA, their experience of Orthodox worship is limited to the Sunday Liturgy. There are many reasons for this. The most important is that the village church where the villagers, as a community, worshipped is mostly a memory of the past. Whether the church is in the city or in the country, in most cases the parishioners live and work some distance, or a long drive away from that church. Most do not have Orthodox neighbors. There is competition for time with many family obligations, to say nothing of the school and sports activities involving young people – even on Sundays – which makes more frequent attendance difficult.

So are we now reduced to the Divine Liturgy only on Sundays for our communities? Of course, there are those who, because of a feast day or Great Lent, make it to the services twice in one week. There are some, albeit, a small percentage of parishioners, who do make it to the Saturday night service of Vigil or Great Vespers. For most, who live some distance from the church, a trip to the church for services two times in one week seems to be the limit.

Although the Divine Liturgy with its troparia and hymns, readings and sermon is very instructive, the real key to understanding the celebration of the day is to be found in the services of Vespers and Matins. Not only are the two services instructive, but they also lead up to the Divine Liturgy and prepare us for partaking of the Eucharist at that service. The community’s shared preparation for Communion through attending these services, is more meaningful than private preparation at home.

Parishes that now serve the Vigil (Vespers & Matins together) on a Saturday night are few in number and very hard to find. Some parishes are serving Great Vespers while including a Resurrection Gospel and a small portion of Matins. The Vigil as well as Matins, except for certain feasts, is dying out in the parishes. And let us remember that in Russian the name for the Vigil is “the All Night Vigil.” Was that All Night Vigil ever a reality in the Metropolia (now the OCA) or in this country?

True, there are churches in Greece and monasteries that still hold all night vigils, but in America the parish Vigil of the 60’s through 80’s was a service of an hour and a half to two hours. In Russia, Vigils last today from two and a half to three hours. An All Night Vigil is served in Moscow at the Mt. Athos representation church of St. Panteleimon’s Monastery. This service begins around 10:00p.m. on Saturday evening and concludes at 6:00a.m. Sunday morning following the Divine Liturgy. That is truly an All Night Vigil and is usually well attended.” Vigils on Mt. Athos may be up to eight hours.

Pastoral Comments

- The Vigil for Sunday, the “Day of the Lord,” celebrates the Bright Resurrection of Christ.
- The Vigil for Sunday, also anticipates the Second Glorious Coming of Christ, we gather in “synaxis” as One Body, united in worship, awaiting the Lord’s Coming.
- The Vigil for Sunday has been part of the worship pattern since the time of the Apostles, we see that in the Acts of the Apostles Vigil was kept (Acts 16:25; 20:7-11).
- The Vigil for Sunday is beginning of and the first service of the Lord’s Day, the following Services will be the Hours and the Divine Liturgy.
 - The Vigil for Sunday is the best place for us to be on any Saturday evening.

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.