

# **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](mailto:frjames@ssppoc.org) Website: [www.ssppoc.org](http://www.ssppoc.org)

**BULLETIN OF MAY 29, 2011**

## **CHRIST IS RISEN! INDEED HE IS RISEN!**

**SUNDAY/MAY 29**

**6th Sunday of Pascha (Tone 5)**

**The Blind Man**

**St. Luke of Crimea**

8:00a.m. Church Open

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

Coffee Hour

12-2 Church Doors Open

**TUESDAY/MAY 31**

7:00p.m. Paschal Matins

**WEDNESDAY/JUNE 1**

**Leave-Taking of Pascha**

**St. Justin of Serbia**

9:30a.m. Divine Liturgy

7:00p.m. Vigil of Ascension

**THURSDAY/JUNE 2**

**ASCENSION OF OUR LORD**

**40th Day of Pascha**

**(One of "the 12 Great Feasts")**

9:30a.m. Divine Liturgy

**SATURDAY/JUNE 4**

9:30a.m. Akathist; Confessions

5:30p.m. Vigil with Bishop Michael; Confessions

**SUNDAY/JUNE 5**

**7th Sunday of Pascha (Tone 6)**

**Fathers of the First Ecumenical Council**

8:00a.m. Church Open

9:00a.m. Entrance of Bishop Michael with  
Hierarchical Divine Liturgy and Tonsure to Reader  
of Henry Hando;

Feastal Luncheon to follow



### **Lessons in Divine & Christian Love (58)**

On two occasions, the love of Christ touched the earth: first when He died by suffering on the Cross to redeem mankind from sin and death, and the second time when He rose in radiance and in glory, releasing those who had been imprisoned in Hades. These two seismic events happened and are past. But the upheaval in the heart of man caused by His burning love continues, having started with the apostles and the myrrh-bearing women, extending through the army of His numerous disciples who followed, and through all the ages and over the surface of all the earth. Inflamed with the fire of the love of Christ, the Apostle Paul shouted: "I count all but dung, that I may win Christ."

Fr. Callistratus of Mileseva (Serbia)

### **Parish Synodicon: Memory Eternal!**

May 29, 1942	Elizabeth Bulat
May 29, 1953	Emil Wilhousky
May 30, 1939	Dominick Stokolovsky
May 30, 1963	William Marchisin
May 31, 1963	Michael Dziga
June 1, 1961	Alex Horbel
June 2, 1929	John Senko
June 2, 1951	Wasył Bondarenko
June 3, 1952	Michael Tacak
June 3, 1985	Alice Susko
June 5, 1953	Eva Hnatuk

### **Offerings for the week of May 29**

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; for the health of Basil & Barbara Kulick (51<sup>st</sup> wedding anniversary); for the health of Matthew (birthday); for the health of John & Christine (wedding anniversary).

Wine – for the health of Sandy and in memory of Joan.

### **Coffee Hour Hosting**

May 29	- Peterson, Bakaletz, Mattei
June 05	- Visit of Bishop Michael Luncheon
June 12	- Sarchisian, Dunaenko, Hando
June 19	- Hunchar, Erkman, Turri
June 26	- Kita, Nevitt, Keller

### **Annual Parish Cemetery Envelope – Memorials received to date – 2<sup>nd</sup> Up-Date**

In memory of Eva, Michael, and Vladimir Marchuk; in memory of Helen Fanning; in memory of Joseph Kulina; in memory of Peter & Helen Hnatuk; in memory of Ludmila T. Tjaden; in memory of Stephen & Mary Szwahla; in memory of Raymond Bolash; in memory of Peter Cresina; in memory of Steven, Jacob, Madeline and Dolores; in memory of Thomas and Anna Lisowski; in memory of Katherine Moroshov; in memory of Mathilda Blanchard; in memory of Mar, Basil, Helen and John; in memory of Marie Smith; in memory of Richard Nevitt, Alex & Clara Bartushak and Seraphima Spak; in memory of Pearl Kulwinski and Henry Olszyk; in memory of Ronald William Kachok; in memory of Joan Filippini; in memory of Marion, Sue, Shelby, Mary Louise and Shelby Jr.; in memory of John Galida; in memory of Maria, Pavel, Vassily, Polena and

Peter; in memory of David, Mary, Joseph, Anastasia and Michael.

### **“The Spirit of Orthodoxy Concert”**

Photos of the Concert on website.

### **The Calendar**

June 8/15/22 Wednesdays 7-8:30p.m. *Adult Study Classes*

June 12/Pentecost Sun. *Memorial at Cemetery at 4:00p.m.*

June 19/Sun. *Recognition of Graduates Sunday*

June 19/Sun & June 21 Movie Presentation:  
*“Glory to God: The Life of Johann Sebastian Bach (1685-1750)”*

June 20thru 28 *Ss. Peter & Paul Lent*

June 25/Sat. *Parish Council Workshop in Trenton*

June 29/Wed. *Ss. Peter & Paul Feast Day*

### **Graduates Spring 2011**

On Sunday, June 19<sup>th</sup>, we will recognize our parish graduates. Please submit names to Father James as soon as possible.

### **Visitation of Bishop Michael to our Parish**

Please reserve the weekend of June 4<sup>th</sup>, Saturday and June 5<sup>th</sup>, Sunday for the visit of Bishop Michael to our parish.

### **Namesday Greeting**

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

### **Special Collection Distributions**

- OCMC Mission boxes \$420 (15 boxes)
- IOCC Lenten Collection \$1,270 (Japan)
- IOCC Concert Offering \$846 (Japan)
- Feb. Mission Appeal \$891 (Christ the Savior Mission in Delaware)
- St. Mary Magdalen Church in Jerusalem \$2,765
- Nov. OCA Charity Appeal (Fr. Michael Mihalick)

Feast Day: May 29

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

## The Lord's Ascension

There is a thrill of joy in the very word "ascension" that issues a challenge, as it were, to the so-called "laws of nature," the perpetually downward-leading, downward-pulling, and enslaving laws of gravity, weight, falling. Here, in contrast, all is lightness, flight, an endless soaring upward. The Lord's Ascension is celebrated forty days after Easter, on Thursday of the sixth week after the feast of Christ's Resurrection.

On Wednesday, the day before, what in church practice is known as the "leave-taking of Pascha" takes place, as if to say farewell to Easter. From beginning to end the service is celebrated exactly as it was on the night of Easter itself, with the singing of the same joyful verses: "Let God arise, let His enemies be scattered..." "This is the day which the Lord has made, let us rejoice and be glad in it..." Chanting these verses, the priest holds the paschal candle and censes the whole church, while "Christ is Risen" rings out in response. We part with Easter, we "take leave" for another year.

It seems that we should feel sad. But instead of sadness, we are sent new joy: the joy of contemplating and celebrating the Ascension. In the gospel account of this event, after the Lord had given his final instructions to the disciples, He "led them out as far as Bethany, and lifting up his hands He blessed them. While he blessed them he parted from them, and was carried into heaven. And they worshipped him, and returned to Jerusalem with great joy..." (Lk 24:50-52). "With great joy..." What is the source of this great joy that endures to this day and explodes with such remarkable brightness on the feast of Ascension? For it seems that Christ went away and left his disciples alone; it was a day of separation. Ahead of them lies the long, long road of preaching, persecution, suffering, and temptation that fills to overflowing the history of Christianity and the Church. The joy had apparently come to an end, the joy of earthly and daily fellowship with Christ, the protection of his power and divinity. But how rightly one pastor entitled his sermon on Ascension as "the joy of separation"! For, of course, the church is not celebrating Christ's departure. Christ said: "I am with you always until the close of the age" (Mt 28:20), and the entire joy of Christian faith is in the awareness of his presence, just as he promised: "Where two or three are gathered in my name, there am I in the midst of them" (Mt 18:20). We celebrate not Christ's departure, but his ascension into heaven.

The feast of the Ascension is the celebration of heaven now opened to human beings, heaven as the new and eternal home, heaven as our true homeland. Sin severed earth from heaven and made us earthly and coarse, it fixed our gaze solidly on the ground and made our life exclusively earthbound. Sin is the betrayal of heaven in the soul. It is precisely on this day, on the feast of the Ascension, that we cannot fail to be horrified by this renunciation that fills the whole world. With self-importance and pride, man announces that he is strictly material, that the whole world is material, and that there is nothing beyond the material. And for some reason he is even glad about this, and speaks with pity and condescension, as he would of buffoons and boors, of those

who still believe in some-sort of "heaven." Come on brothers, heaven is the sky, it's just as material as everything else; there is nothing else, there never was and never will be. We die, we disappear; so in the meantime, let's build an earthly paradise and forget about the fantasies of priests. This in brief, but absolutely accurately, is the end result and high-point of our culture, our science, our ideology. Progress ends in the cemetery, with the progress of worms feeding on corpses. But what do you propose, they ask us, what is this heaven you talk about, into which Christ ascended? After all, up in the sky nothing of what you are speaking exists.

Let the answer to this question come from John Chrysostom, a Christian preacher who lived sixteen centuries ago. Speaking about heaven, he exclaims: "What need do I have for heaven, when I myself will become heaven..." Let the answer come from our ancestors, who called the church "heaven on earth." The essential point of both these answers is this: heaven is the name of our authentic vocation as human beings, heaven is the final truth about the earth. No, heaven is not somewhere in outer space beyond the planets, or in some unknown galaxy. Heaven is what Christ gives back to us, what we lost through our sin and pride, through our earthly, exclusively earthly, sciences and ideologies, and now it is opened, offered, and returned to us by Christ. Heaven is the kingdom of eternal life, the kingdom of truth, goodness and beauty. Heaven is the total spiritual transformation of human life; heaven is the kingdom of God, victory over death, the triumph of love and care; heaven is the fulfillment of that ultimate desire, about which it was said: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what God has prepared for those who love him" (1 Cor 2:9). All of this is revealed to us, all of this is given to us by Christ. And therefore, heaven permeates our life here and now, the earth itself becomes a reflection, a mirror image of heavenly beauty. Who descended from heaven to earth to return heaven to us? God. Who ascended from earth to heaven? The man Jesus.

St Athanasius the Great says that "God became man so that man could become God." God came down to earth so that we might ascend to heaven! This is what the Ascension celebrates! This is the source of its brightness and unspeakable joy. If Christ is in heaven, and if we believe in him and love him, then we also are there with him, at his banquet, in his Kingdom. If humanity ascends through him, and does not fall, then through him, I also have access to ascension and am called to him. And in him, the goal, meaning and ultimate joy of my life is revealed to me. Everything, everything around us pulls us down. But I look at the divine flesh ascending to heaven, at Christ going up "with the sound of a trumpet," and I say to myself and to the world: here is the truth about the world and humanity, here is the life to which God calls us from all eternity.

Completing Your whole plan for us,  
Uniting earth to heaven,  
You ascended in glory, O Christ God,  
Not parting at all,  
But ever remaining,  
And saying to those who love You:  
I am with you and no one will be against you...



# Fr. Peter-Michael Preble. Judgment Day: An Orthodox Christian Perspective

May 21, 2011 9:05 AM Fr. Johannes Jacobse

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Source: Huffington Post |Fr. Peter-Michael Preble

Several years ago I was driving behind a vehicle on the highway and I noticed the bumper sticker on the back. It was kind of funny and I will admit I laughed out loud. The bumper sticker read, "In case of Rapture this vehicle will be left unattended." OK, I thought it was kind of cute. But how accurate is this bumper sticker?

I will state right up front that the Orthodox Church does not support the so called doctrine of the Rapture. In this post, I will attempt to explain why. I will also state right up front that I do not consider myself a Scripture Scholar or a professional theologian.

So what is the so called doctrine of the Rapture?

Rapture is a popular term used by some Protestant Evangelicals for the rising of the faithful from the dead. We Orthodox do believe that all of the faithful will be raised from the dead.

There is a tendency of belief in the Rapture or what is called "pre-tribulation." This belief states that the rising of the faithful from the dead will be prior to or after a period of immense trouble or tribulation. After the seven years of tribulation, the belief is then that there will be 1,000 years of peace followed by the day of final judgment.

Where did this belief come from?

Until the 1830s all Christian Churches taught and believed basically the same things about the second coming of Jesus Christ. A member of the Scottish sect the Irvingites, Margaret MacDonald, made the first claim that there would be Rapture and the faithful would be gathered to Christ before the period of persecution. From what I can glean from the research, she was discounted by some people as being "of the Devil" and her prophesies have been discounted.

John Nelson Darby (1800-1882) next picked up the theory of the Rapture and made it popular. The so-called doctrine of the Rapture made its way into the footnotes of a translation of the Bible by Cyrus Ingerson Scofield and the Scofield Reference Bible. This version of the Bible was widely used in England and America and therefore it was an accepted doctrine of belief.

This is a very elementary treatment of the history of the theory or doctrine of the Rapture, but the intent is not to present the doctrine in totality.

What is the Orthodox view?

Orthodox Christians believe in the second coming of Jesus Christ, the ensuing judgment of our sins and the resulting eternal life in either Heaven or Hell. Everything that Scripture says about a time of

tribulation and suffering is accepted, but the faithful will be present for all of it. We will not be spared the sufferings or tribulation. Christ himself tells us that all will suffer and that no one knows when He will return for Judgment Day. "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake" (Matthew 24:9).

Why do Orthodox not believe in the Rapture?

The Church needs to be suspicious of a doctrine or theory that no church taught for the first 1,800 years of the existence of the Christian Church. This is not enough of a reason to reject this simply out of hand, but it does mean that we need to approach this very carefully. From the Orthodox Church in America:

Much of the reasoning for this theory comes from the Book of Revelation the only book the Orthodox do not use during the Divine Liturgy. The Orthodox Church does not persuade people not to read Revelation. It does caution people to read it with solid background knowledge of the rest of Scripture, especially the New Testament, and with a basic understanding of the times which produced Revelation. At the same time, the Orthodox Church does not accept the notion that everyone can properly interpret the Bible as he or she wants. Some Protestant bodies believe in this, but Orthodoxy does not. We say that the Church has the ability to properly interpret Scripture, and this means that we should study and adopt the interpretations that have been handed down over the 2000 years of the Church's living history. Given the fact that that which is contained in Scripture is the inspired word of God, revealed to mankind and not to a single individual, no individual has the right or ability to offer "the" definitive interpretation of Scripture. This is especially the case with Revelation, which as noted above cannot be interpreted as one wishes, lest one come to ridiculous conclusions that Gorbachov's birthmark is the "mark of the beast."

The theory is also based on shaky Scriptural basis. Of all of the teaching of the Christian Church that have evolved over the 2,000 years history of the Church, this theory was not spoken of until a 15-year-old Scottish girl brought it up. Modern arguments for the Tribulation can be called into question through an evenhanded examination of the passages commonly used when arguing in favor of it. Even among Protestant denominations who believe in a totally literal reading of Scripture rapture is not universally accepted.

Many of the arguments for the rapture have been taken from the Book of Revelation. This book warns us in Chapter 22 verses 18 and 19 that anyone who adds to or takes away from the words in Revelation will meet with punishment from God. St. Peter also warns us in 2 Peter 1:20 that no prophecy is to be of private interpretation.

The unavoidable fact in all of this is that all of us will face judgment. Christ will examine each of us and as a result some will gain eternal life with Him in Heaven and some will gain eternal life without Him in Hell (John 5:29). Everything other than preparing for Christ's second coming and judgment is nothing more than a distraction, and the question that needs to be asked is: Who would benefit most from the faithful being distracted?



*V. Rev. Fr. Peter-Michael Preble is the Pastor of St. Michael's Orthodox Christian Church in Southbridge, Massachusetts. Read more of Fr. Peter's writings on his blog at [www.frpeterpreble.com](http://www.frpeterpreble.com)*