

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF MAY 20, 2012

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 20

6th Sunday of Pascha (Tone 5)

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

Coffee Hour; Church School

11:45a.m. Movie: "The Mission"

TUESDAY/MAY 22

7:00p.m. Paschal Matins

WEDNESDAY/MAY 23

Last Paschal Celebration

9:30a.m. Divine Liturgy

4:00p.m. 40th Day Memorial for
(+) Helen Gregovitch

7:00p.m. Vigil for the Ascension

THURSDAY/MAY 24

ASCENSION OF OUR LORD

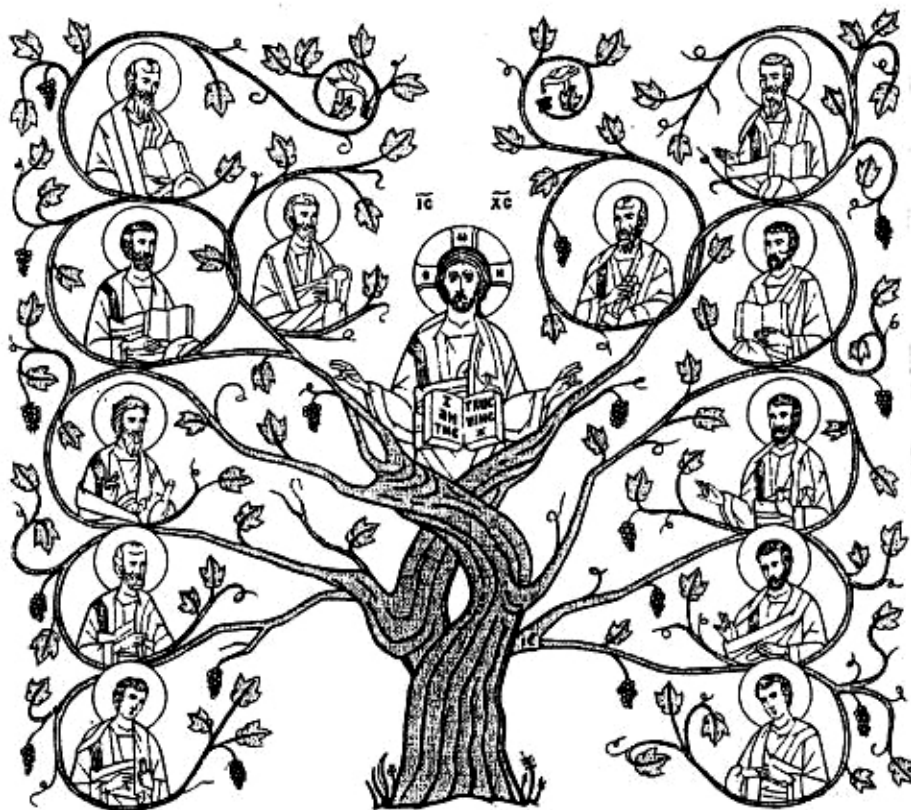
40th Day of Pascha

9:30a.m. Divine Liturgy

SATURDAY/MAY 26

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions



I AM THE TRUE VINE ✠ YE ARE THE BRANCHES

SUNDAY/MAY 27

7th Sunday of Pascha (Tone 6)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
with Bishop Peter of Cleveland; Coffee Hour

2:00p.m. Marriage of Peter Parsells and
Heather Marie Graver

MONDAY/MAY 28

Annual Pilgrimage at the Monastery of
St. Tikhon of Zadonsk in So., Canaan, PA.

Offerings for the week of May 20

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; for the health of Michael (birthday); in memory of Gabriela, Floarea, Gheorghe, Sasinca, Elena, Petre, Valeria, Mihail, Anicula, Alexandru, Elena and Alexandru.

Wine – in memory of Joan and Sandy; for salvation and descent of the Holy Spirit on us, Mariana, Simona-Georgina, David-Stephan, David-George and Maria-Doina and Gabriel.

Flowers – for the health and salvation of Alex (graduation).

Parish Synodicon – Memory Eternal!

May 24 40th Day Helen Gregovitch
June 13 40th Day Vassily Neudachin
May 21, 1985 Julia Grigorieff
May 22, 1939 Ephraim Demianov
May 22, 1951 Joseph Fenuck
May 23, 1925 John Korolovich
May 23, 1954 Wasyl Mlinetz
May 23, 1962 Thomas Cimpko
May 24, 1941 Semeon Kozak
May 27, 1977 Julian Sudillo
May 27, 1988 Tatiana Shvridrik

Coffee Hour Hosting

May 20 - Peterson, Bakaletz and Mattei
May 27 - Kita, Nevitt and Keller
June 03 - Inga, Eka and Marina

Ushers Schedule

May 20 - P. Parsells and C. Dunaenko
May 27 - E. Sarchisian and L. Khuzaurashvili
June 03 - T. Smith and P. Bakaletz

Incense Fragrances In Usage

Week of May 20 "Constantinople"
Week of May 27 "Lindisfarne"
Week of June 03 "Sinai"

Forth-Coming Calendar

June 3 - Sunday - Pentecost
June 3 - Sunday - 4:00p.m. Memorial at Parish Cemetery
June 14 - Thursday - Lecture by Bishop Michael 7:00p.m. in Lower Hall
June 16 - Saturday - Parish Council Conference In Clifton

Graduation Recognition Sunday – June 17

We want to honor our graduates on this Sunday. Please let Father James know the names and type of graduation, as soon as possible.

The Marriage of Peter Parsells & Heather Marie Graver – May 27th, 2:00p.m.

Everyone is invited to the Marriage and small reception to follow in the social center.

Cemetery Care Appeal

You are asked to respond to this Annual May Month Appeal to enable us to keep the Cemetery in good order. The Lord bless your offering!

Namesday Greetings: Many Blessed Years

St. Helen/May 21: Helen Lapchuk and Helen Perry
St. Constantine/May 21: Constantine Gorbaturk

Memorial Saturday – June 2

A General memorial Service for All Those Fallen-Asleep will be held at 9:30a.m. Boiled wheat is sought.

Sunday Envelope Report

Month	Budget	Tithe to Diocese
Jan.	+\$478	\$1,073
Feb.	-\$1,735	\$ 837
Mar.	-\$22	\$1,004
Apr.	+\$4,243	\$1,540

Bishop Peter of Cleveland To Celebrate the Divine Liturgy on May 27th

Bishop Peter of Cleveland is a hierarch of the Russian Orthodox Church Abroad. Bishop Peter had visited our parish before in December of 2007. His Grace is the Godfather of Peter Parsells and is in town for the Marriage.

Fast-Free Week

There is no fasting during the week of Pentecost, Wednesday, June 6th and Friday, June 8th.

Ss. Peter & Paul Lent

Is observed June 11th thru the feast of the Apostles on June 29th.

Baptism of Anna Gorbaturk

Saturday, June 9th at 12:00p.m.

**FOR CONSIDERATION
FROM THE PARISH RECTOR
“On Various Subjects”**

One: On perpetual lateness to the Divine Liturgy.

The Divine Liturgy and the celebration of Holy Sacraments (Baptism, Marriage, Holy Unction, etc.) are the joint work of the Holy Spirit and the People of God. Since God is “serving,” good piety requires of us to be on time – if not early – for the Divine Liturgy and Sacraments.

It is difficult to understand, how people who are “on time” for work, school, sporting events, movies, and all other kinds of appointments can be continually late for the Divine Liturgy. Such tardiness demonstrates either a lack of understanding of the spiritual reality taking place and the presence of the Holy Spirit; or worse, a disregard of it. Continually lateness to the Divine Liturgy is not only a bad habit, sets a bad example and is sinful.

Two: Why our services are public and communal.

There are no real “private” or “services by invitation only” in our Orthodox understanding. An individual person – by virtue of Baptism – is a member of the community of believers. Baptisms, Marriages, and Funerals are for the benefit of individual persons “of the community,” in the context of community. All the believers are part and the very prayers offered express the well-being not only of the individual, but of the community. Therefore, Baptisms, Marriages and Funerals are open to everyone and it is expected that members of the community come and prayer for the particular individual or individuals in accordance with the given need.

Three: Funerals must be served for a departed church member.

An experienced priest can tell you stories about family members who do not wish to have a Funeral for their departed relatives (i.e. parents or siblings). Sometimes this is because they do not wish to have a long service (but the funeral service is less than an hour); or they have not come to terms with the question of death in their own lives; or they are non-believers; etc.. etc. The Funeral is not for the living but for the one departed. As members of the community of believers they deserve a Funeral Service. The religious conviction of the departed one and his or her belonging to “the community of believers” should be paramount. The Church has a duty to her members, and if the family does not want to have a Funeral Service for the departed loved one, the Church itself still has a Funeral (even if the body is not present). It is very important that members of the Church make very plain – and in written form – their funeral wishes to their family members. Failure to do so, may mean that you may be deprived of the Funeral Service you desire and are entitled to.

Four: On the reading of the Gospel of the Resurrection and Veneration of the Gospel.

The Saturday evening service is the preparatory service and “first” celebration of the Day of Resurrection (Sunday). The participation in this evening service has always been understood as our “entrance into the Day of the Lord.” The most important part of this service (Vespers and Matins), is the proclamation of the Gospel accounts of the Lord’s Resurrection and our veneration of the Gospel. This is done in the Matins part of the service. If we cannot be at the whole Vigil, the better part for us to participate in, is the Matins, at least until after the veneration of the Gospel.



LIVING IN THE BODY

Going to church for worship is one element in living as a Christian. *Being church* means making an active contribution to the Church's life, being a vital organ in a living body.

The first step in being church is being connected to others in our parish by:

- **Cultivating community** in the "fellowship of the Holy Spirit." Get to know one another in a more than casual way.
- **Treating others as brothers and sisters in the family of God** in Christ. Give others the time and attention we would give to our blood relatives.
- "Above all, **clothing yourselves with love**, which binds everything together in perfect harmony" (Colossians 3:14).



We nurture the relationships in the parish or the eparchy when we:

- ⊗ **Share our lives** – Authentic fellowship calls for more than coffee-hour courtesies. Grow to the stage when you can share your troubles as well.
 - ⊗ **Learn together** - Take part in adult formation, retreats, or workshops to encourage others as well as to improve our own spiritual life.
 - ⊗ **Work together** - Join in parish projects or committees to support the work of others as well as to make our own contribution. "So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith" (Galatians 6:10).
 - ⊗ **Encourage each other** – by supporting their efforts, praying for their concerns and building them up in the eyes of others. "Love one another with mutual affection; outdo one another in showing honor" (Romans 12:10).
 - ⊗ **Bear one another's burdens** – Be accepting of the weaker community members. There is no "perfect" church: every parish is made up of "saints" who are sinners, each with their own weaknesses and infirmities. "Bear one another's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2).
 - ⊗ **Admonish one another** – Do not shrink from confronting "family members" who are hurting others by promoting conflicts, pettiness, or legalism. "My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted" (Galatians 6:1).
 - ⊗ **Protect the unity of the church** – by avoiding gossip or cliques, and speaking ill of others.
 - ⊗ **Restore broken relationships** – when they occur by admitting our faults. No project or program is worth harming the family's inner life. "If anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive" (Colossians 3:13).
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HEAVEN IN THE SKY

Father Thomas Hopko

... as they were looking on, Jesus was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men (angels) stood by them in white robes, and said, "... why do you stand looking into heaven? This Jesus who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

(Acts 1:9-11)

These words were written by Saint Luke. Saint Luke was not one of the twelve apostles of Jesus. He was one of the first Christians, a doctor, whom God chose to write down the things that Jesus did and said. Saint Luke, just like Saints Matthew, Mark and John, has written that Jesus rose from the dead, appeared to His followers during a period of forty days, and then was taken up into heaven to be with God the Father. Saint Luke wrote that Jesus has gone to be where He was before and from where He will come again at the end of the world when He will establish the eternal life of the Kingdom of God throughout all creation.



Ascension of Jesus Christ

WHERE HE WAS BEFORE

Jesus has gone to where He was before. This means that the Son of God came down from heaven, from God the Father. He was born with a human body on the first Christmas day from the Virgin Mary in Bethlehem. His human name was Jesus. He then grew up and taught the people about God, doing many wonderful miracles on the earth. Then He was arrested and crucified by evil people who did not like what He said and did. He died and was buried. He then arose from the dead on the third day and forty days later ascended into heaven to be with God until He

will come again from heaven to judge the living and dead in the life of His kingdom which will have no end.

WHAT IS HEAVEN?

What does it mean that Jesus ascended into heaven? What is heaven? Where is it? Is it up in the sky somewhere? Is God the Father, and Jesus with Him, and all of the angels and saints, sitting on a cloud somewhere high in the sky?

No, we cannot say that God and Jesus are up in the sky . . . not if we think that we can take an airplane or a space-ship and can go and find them somewhere in the universe. Heaven is not a place within this created world, like the city of Boston or the planet Mars. We cannot find heaven by looking for it with our eyes or by travelling through space, no matter how long or how far!

Heaven is a "spiritual place". It really exists, but it cannot be found by travelling in space. Heaven exists as the "spiritual place" where God is, together with Risen Jesus and Mary His mother and all those who love Him. Heaven really exists, but we cannot find it nor know how it is until God will show it to us at the end of the world when it will fill all the universe and God will be known and worshipped by everyone and everything in all of creation.

HEAVEN IN THE SKY

Why do we say then that heaven is in the sky? Why do we say that Jesus was "lifted up" and that "He ascended into heaven" to where He was before and from where He will come at the end of the world? We say this because the sky is the most perfect thing in all of creation which can tell us

what heaven is like and can remind us for sure that God really exists and is loving and ruling His world.

The sky, first of all, tells us that God's dwelling place is not some particular country on earth. That it cannot be found on the map. That it is not located someplace which is merely a long distance away or is under the earth or in the depths of the sea. The sky reminds us that heaven, the perfect dwelling place of God, is invisible and perfect and not to be found by exploration or discovery.

The sky tells us secondly that God's dwelling, called heaven, is tremendously large, that all the created world is in it. It tells us that heaven is always around us wherever we go, that God is always with us. For wherever we go, out in space or on earth, the sky is around us reminding us of God.

The sky tells us finally that God's dwelling called heaven, is wonderfully beautiful, that it contains everything which is holy and good, that there is nothing to compare to it in greatness and glory. We remember the astronauts who, when travelling through the skies and looking at all the planets and stars and the light of the sun reflected on everything, told us that they had never seen anything so awe-inspiring and wonderful. The beauty of the spacious sky was not describable in human words. If the astronauts could say this about the sky as the creation of God, then we can see why the sky is the most perfect symbol for heaven and the presence of God.

Whenever we look at the sky we must remember God, His Son Jesus Christ, the Holy Mother Mary and all the saints. For as the holy man in the Bible wrote long ago: *The sky declares to us the glory of God.* It is the most perfect symbol of what "heaven" is like.