

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MAY 18, 2014

5TH SUNDAY OF PASCHA/MAY 18

The Samaritan Woman at Jacob's Well

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School & Teen Class
12-200p.m. Church Doors Open

MONDAY/MAY 19

7:00p.m. Compline and Akathist to
St. Alexis of Moscow (May 20)

TUESDAY/MAY 20

7:00p.m. Vespers

WEDNESDAY/MAY 21

Ss. Constantine & Helen

9:10a.m. Hours; 9:30a.m. Divine Liturgy
7-8:30p.m. Adult Study Class 3 "On the
Mystery of Death" *Resurrection, Ascension
And Pentecost*

SATURDAY/MAY 24

9:30a.m. Akathist to St. John Maximovitch
Confessions
5:30p.m. Vigil; Confessions

6TH SUNDAY OF PASCHA/MAY 25

The Blind Man

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

MONDAY/MAY 26 (Memorial Day)

Pilgrimage to the Monastery of St. Tikhon
6:30p.m. Compline and Akathist to
St. Luke of Crimea (May 27)



The Ship of the Church

The Ship

The Owner of the Ship

The Captain of the Ship

The Gentle Breeze

Moving the Ship

The Sea

The Storms at Sea

The Mast

The Beams & Planks

The Sail

The Anchor

The Double Rudder

The Rigging

The Crew

Voyage Destination

- the Church

- God the Father

- God the Son,
Jesus Christ

- God the Holy Spirit

- Our Present Life

- Temptations

- The Holy Cross

- Sacred Beliefs

- Faith

- Hope

- The Old and New
Testaments

- Our Works and
Conduct

- Clergy (Officers)

- Laity (Stewards)

- Paradise

Offerings Week of May 18

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; for the health of Constantine; in memory of Elena, Elena, Elena, Gheorghe, Grigore, Floarea, Gabriela and Alexandru; in memory of Katherine; for the health of Michael (birthday).

Wine: for protection, safe travel and salvation of Mariana and Stefan; for the health of Andrea (birthday); in thanksgiving to Our Lord Jesus Christ and for the health of Nicholas.

Parish Synodicon: Memory Eternal!

- May 19, 1939 Gregory Halkovich
- 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

Coffee Hour Hosts

- May 18 Combs, Mantzafos, Parsells and Sokol
- May 25 Sarchisian, Dunaenko & Wypych
- June 01 Peterson, Bakaletz and Mattei

Usher Schedule

- May 18 Dennis F. & Charles D.
- May 25 Edward S. Adrian M. & Kakha K.
- June 01 Timothy S. & Peter B.

Altar Server Schedule

- May 18: Nicholas T, George J, Nicholas M, Matthew P, Andre & Mattei M.
- May 25: Zachary S, George J, Nicholas M, Matthew P, Antoniu & Alexandr C.

Adult Study Classes: "On the Mystery of Death: Wednesdays 7-8:30p.m.

- May 21: Resurrection/Ascension/Pentecost
- June 04: Death Before and After Christ

Cemetery Care Appeal

In this month of May please make an offering for cemetery care, this is our annual appeal. The Lord bless your offerings!

Face Book: Friends of Ss. Peter & Paul Orthodox Church – 193 Members

On this page you will find a wealth of photos, church news, lives of saints, spiritual and moral content and a whole world of food for the mind and soul. You are invited to join!

The Parish Website: New!

A 360 virtual tour of our Church is now available on our parish website. Share this information with your relatives and friends. Also, 91 Photos of the Feast of Pascha are posted.

The 50 Days of Pascha: April 20 – June 8

- We do not kneel or make prostrations in church or in our homes
- We greet each other with the Paschal Greeting, "Christ is Risen!" (till May 28)
- The Prayer "O Heavenly King" is omitted until Pentecost Sunday.
- On Wed. and Fri., while remaining fast days, wine and oil are permitted.
- We read from the Gospel of St. John and The Acts of the Apostles.

Summer Orthodox Camping

Have you submitted your registration forms?

The Calendar Forth-Coming

- May 26 Memorial Day Pilgrimage to Monastery
- May 28 Leave-Taking of Pascha
- May 29 Ascension Day (40th Day of Pascha)
- June 08 Pentecost (50th Day of Pascha)
- June 08 Cemetery Memorial at 4:00p.m.
- June 09 Holy Spirit Day – Liturgy 10:00am. At Holy Ghost Church in Manville
- June 11 & 13 Fast Free Wed. and Fri.
- June 15 Recognition of Graduates Sunday
- June 15 Father's Day (Civil Holiday)
- June 16-28 Ss. Peter & Paul Lent
- June 28 Parish Council Workshop in So. River
- June 29 (Sunday) Ss. Peter & Paul Feast Day

Namesday Greetings

St. Constantine/May 21: Constantine Gorbtauk
St. Helen/May 21: Helen Lapchuk
Many Blessed Years!

An Up-Date by the Parish Out-Reach Committee

By Jerome Stone

As you know, we celebrated our 98th Anniversary last year and are now preparing for our 99th and 100th Anniversaries. We are truly blessed to be part of Saints Peter and Paul Orthodox Church and its history. I wonder if our founding members realized the history they would be creating by building this church!

As you have heard starting last year, it is now up to us to build the course of this church for the next 100 years. Late last year, we started a program to analyze our church—where we have come from, where we are currently, and where we need to go if we are to survive as a parish another 100 years. We have had a few working sessions with the Parish Council and with a small group of parishioners, exchanging ideas on what we need to do to keep the momentum moving forward. We have had a workshop presented by the OCA as well as our own internal working sessions. We are currently conducting research on what Orthodox and non-Orthodox churches are doing to map the course for their future. Our goal is to develop a program that we can implement together to help bring our church into the next century. It will be our mission to build our church for the next 100 years.

We will continue to provide updates as well as seek your input in this team effort. Please keep us in your prayers as we embark on this journey. If you have ideas or suggestions to help our parish grow into its second century, please let us know. And, of course, invite friends and extended family members to attend—to "come and see."

PEOPLE: OUR GREATEST RESOURCE

Far from being the exclusive "business" of the clergy, evangelization and Church growth is *the calling of every Orthodox Christian who*

- *desires to see the Church grow;*
- *discerns God's will and works together with Him;*
- *is willing to encourage others to enter into the life of Christ and His Church; and*
- *is personally committed — and, most importantly, convinced — that Christ's message is indeed the Good News destined to be lived and experienced by all people.*

God equips us with all that is necessary to evangelize and grow.

And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the Body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into Him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied when each part is working properly, makes bodily growth and up-builds itself in love.

Ephesians 4:11–16

WHEN THE GOING GETS TOUGH

The early Church grew at an amazingly rapid rate. What is even more amazing, however, is the fact that the Church grew at all, given

- the understandably primitive forms of communication and transportation which existed;
- the official persecutions designed to destroy the Church internally as well as externally; and
- the various conflicts, heresies, and jealousies which periodically surfaced.

The words, "He will send forth the rod of power from Jerusalem," are a prediction of the mighty Word which the apostles, going forth from Jerusalem, preached everywhere and which, although death is decreed against those who teach or even confess the name of Christ, we everywhere both receive and teach. If you respond to these words with hostility, you can do no more as we said before than to kill us, which will do no harm to us, but will issue in eternal punishment through fire for you and for all who unjustly are enemies [of the Gospel] and do not repent.

Saint Justin the Martyr

The *desire* to evangelize was so strong that every *obstacle*, including death itself, was overcome — and the Church grew.

Today's Church is not faced with the same obstacles encountered by the apostles. Nevertheless, there are *a variety of obstacles*, both *internal* and *external*, which *inhibit* the Church's growth. Before growth can take place, these obstacles must be overcome.

We put no obstacle in any one's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way...

II Corinthians 6:3,4

Saints in Secret

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.

Dimitri's Cross



The Life & Letters of
St. Dimitri Klepinin,
Martyred during
the Holocaust

Helen Klepinin
Arjakovsky

The Holy Martyr Theodotus is commemorated on May 18. He was an innkeeper, and lived during the reign of the emperor Diocletian, whose persecution of Christians was the bloodiest of all, in the late third century.

Theodotus' inn was a secret refuge for Christians fleeing arrest and probable torture and death. It also served as a kind of way station, from which Theodotus guided his secret guests to safe places in the mountains. Then he provided food and the other basic necessities. He also secretly retrieved the bodies of martyred Christians so he could bury them decently.

In the roll of martyred saints, Theodotus is associated with seven other martyrs, all young women: Tecusa, Alexandra, Claudia, Favina, Euphrasia, Matrona and Julia. They were tried and executed, and their bodies were thrown into a lake.

Saint Tecusa appeared to Theodotus in a vision, directing him to take her body from the water and bury it. Late at night, guided by an angel and with the help of a companion, Theodotus managed to find all seven bodies, and buried them.

But the companion turned out to be no friend. Theodotus was betrayed to the authorities, and suffered the horrible tortures reserved for those who would not deny Christ and revere the gods. As he was taken to be beheaded, other Christians standing by prayed, and wept for him. But he said calmly, "Don't weep, dear friends, but glorify Christ. With His help I am finishing my course and overcoming the enemy." Theodotus was martyred in 303.

The book "Dimitri's Cross" (Conciliar Press Ministries, Inc., 2008) is about a modern saint, Fr. Dimitri Klepinin. He worked closely with Mother Maria Skobtsova during the Nazi occupation of Paris, secretly saving many Jews by creating baptismal certificates for them, and sheltering endangered people in a house on the Rue Lourmel. He served as a priest in the house chapel. Someone betrayed them, and he and Mother Maria were arrested in 1943.

Fr. Dimitri's daughter, Helene Arjakovsky-Klepinine, has written this account of his life, and has collected letters he wrote to his wife from the Nazi prison camps in which he suffered and finally died. We see him as having from childhood extraordinary compassion for people and animals. A friend wrote that he had "that quality we call holiness...When he spoke with you it was as if a ray of light shone over your life."

After his arrest Fr. Dimitri was detained, but not forced to work, in a prison camp in France. He was able to serve the Liturgy and hear confessions. His wife managed to send liturgical items, Bibles, family photos and some food.

But when Fr. Dimitri was sent to the Buchenwald concentration camp in Germany, he soon died from the inhuman treatment and the exhaustion of forced labor.

Another prisoner wept at seeing Fr. Dimitri humiliated, beaten, and nearly starved. Fr. Dimitri gently told him, in words reminiscent of those uttered by Saint Theodotus, "Don't cry. Think about what Jesus suffered during His Passion."



You struggled well, O Theodotus,
together with your fellow athletes
and the passion-bearing virgins.
You have all received crowns of honor.
Therefore, unceasingly pray to Christ God
for us all.

**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.*"