

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
Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org
Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

BULLETIN OF APRIL 26, 2015

CHRIST IS RISEN! INDEED HE IS RISEN!

THIRD SUNDAY OF PASCHA/APRIL 26

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour & Presentation of St. Tikhon's Camp;
Question & Answer Period

MONDAY/APRIL 27

7:00p.m. 40th Day Memorial Sophie Olszyk
(at cemetery)

WEDNESDAY/APRIL 29

7:00p.m. Compline and Akathist to the Icon,
"Joy of All That Sorrow" Confessions

SATURDAY/MAY 2

9:30a.m. Akathist to the Risen Jesus; Confessions
5:30p.m. Vigil (4th Gospel: Luke 24:1-12) Confession

FOURTH SUNDAY OF PASCHA/MAY 3

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
5:00p.m. 100th Anniversary Children's Fiesta



THE PASCHAL GREETING

CHRIST IS RISEN! AND THE RESPONSE INDEED HE IS RISEN! IS EXCHANGED MANY TIMES DURING THE PASCHAL 40 DAY PERIOD. THIS GREETING IS NOT JUST A LITURGICAL FORMULA. IT IS A GREETING TO BE EXCHANGED BETWEEN ALL BELIEVING CHRISTIANS AS A PROCLAMATION OF OUR FAITH IN THE RISEN LORD. THE GREETING EXPRESSED IN VARIOUS LANGUAGES, EXPRESSES THE CATHOLICITY OF THE CHURCH AND UNITES US IN ACCORD AND SYMPHONY WITH OUR ORTHODOX FAITHFUL THROUGHOUT THE WORLD.

CHRIST IS RISEN! INDEED HE IS RISEN!
-ENGLISH-

CHRISTOS ANESTI! ALITHOS ANESTI!
-GREEK-

KRISTE AHZDKHAH! CHEZDMARIDET!
-GEORGIAN-

HRISTOS A INVIAT! ADEVERAT A INVIAT!
-ROMANIAN-

KHRISTOS VOSKRESE! VOISTINU VOSKRESE!
-RUSSIAN-

CHRISTO A RESUCITADO! EN VERDAD A RESUCITADO!
-SPANISH-

EL MESSIESH KAHM! HAKKEN KAHM!
-ARABIC-

KRISTO AZUKKIDE! AMAZIMA AZUKKIDE!
-UGANDIAN-

GRISDO GGESUH! BOO-HOL HA-SHON-NAE!
-KOREAN-

Offerings Week of April 26

Olive Oil: in memory of Michael, Rosalia, Justina Anastasia, Anna; in memory of Vaschen and Emilia; for the health of Kalyn (birthday); in memory of John, John and John Jr.; for God's blessings and Many Years on Marriage of Leigh and Zachary.

Wine: for the health of Edward (birthday).

Flowers: for the health of Barbara Kulick (birthday) for the health of Elizabeth Dao and family.

Parish Synodicon: Memory Eternal!

Apr. 28th 40th Day for Sophie Olszyk
Apr. 28, 1983 Joseph Onuschak
Apr. 28, 2001 Margaret Gustich
Apr. 29, 1949 Joseph Bulat
Apr. 29, 1964 Infant Bodyl
Apr. 29, 2008 Genevieve Tindall
May 01, 1986 Mary Julio
May 02, 1989 Deacon Gregory Lapchuk
May 02, 1998 Rose Lorenick
May 03, 1926 John Petrovich
May 03, 1984 Olga Saffron
May 03, 1985 Helen Kudelko

Coffee Hour Hosts

April 26 Motoviloff, Torrisi, Kachek & Stone
May 03 Mantzafos, Sokol, Arpastean,
Nasledysheva & Sarchisian
May 10 Wpych, Chiroaga, Moldoveanu & Nemes

Usher Schedule

Apr. 26 Edward S., Adrian M. & Kakha K.
May 03 Timothy S. & Peter B.
May 10 Jerome S. & Timothy G.

5th Anniversary Celebration of the Consecration of Archbishop Michael

May 9th, Saturday at St. John the Baptist Church in Passaic at 9:30a.m. A Banquet to follow at the Brownstone in Paterson. See posted flyer for details.

OCMC – Lenten Boxes 13 in Number

The amount of \$400 has been sent to the Orthodox Christian Mission Center. The Lord bless you for your usage this past Great Lent of these mission boxes.

2015 Equal Sacrifice Model is in Effect

Each of our 70 parishioners (100%) is asked to make an extra offering over the amount of your usual offering of \$2.87 to \$8.62 per week to cover this year's deficit. This is based on 12 months, with 2 months already over. The Lord bless your sacrifice and generosity! If absent, please mail your offerings in.

100th Anniversary Commemorative Ads

Presently are being solicited. Forms (pink sheets) are on the vestibule table as well as posted on the Bulletin Board in the Hall. Please return by **May 31st**.

The 50 Days of Pascha to Pentecost: April 12 to May 31

In this period of time we do not kneel or make prostrations either in church or in our homes, as we celebrate the joy of the Risen Lord.

Names Day Greetings

Myrrh-Bearers/April 26: Iwonna Wpych & Susan Gorbatak
Many Blessed Years!

Parish Council Meeting

May 7th, Thursday at 7:00p.m.

The Sunday Coffee Hour

The Coffee Hour is a wonderful time to have fine foods and good conversations. It also provides an opportunity to "get-to-know" someone else. Move around a little and sit "with someone you usually don't sit with" instead of your usual companions. It will not hurt, and may even do you good.

The Cemetery Care Appeal – May Month

Every May Month we make an appeal for cemetery care. This appeal is of great importance for us to properly maintain the grounds. Please be generous.

St. Tikhon's Monastery Pilgrimage – May 22-25

The schedule (and extra copies) is posted on the Bulletin Board. A beautiful place to visit and pray at.

On the Occasion of the Elevation of Bishop Michael to the rank of Archbishop To Archbishop Michael (March 26, 2015)

On behalf of myself and the faithful of Ss. Peter & Paul Church in Manville, please accept our congratulations on your elevation. I know that personally for you, it does not matter and your energy and love is only for continuous and humble service to the Church. It is only right though that this distinction be given to you. We in your Diocese are every mindful of your service not only to us, but to the Holy Synod of Bishops, St. Tikhon's Seminary and various other ministries and concerns, both institutionally and personally. All our love for you, Vladyka Michael, Archbishop of New York and the Diocese of New York and New Jersey. Axios! Axios! Axios! (Fr. James)

From Archbishop Michael (April 20, 2015)

Dear Father James and Beloved Parishioners: Christ is Risen! Thank you for your warm congratulations on my recent elevation. I ask for your prayers that I am able to continue to serve the Lord in a way worthy of this high dignity in His Holy Church. I pray that the Risen Christ will bless you and your loved ones with all the good things that come from His hands! With love and prayers, (Archbishop Michael)

On the Receiving of the Holy Body and Blood of our Lord Jesus Christ

- A recent Confession is in order, at least made in the time of this past Great Lent;
- Fasting from all foods and drinks from midnight;
- Medications may and ought to be taken and do not break the Fast;
- Pre-Communion Prayers on the day of or the evening before receiving;
- Participation at the Evening Service the day before;
- Being at peace with everyone;
- Free from any grievous sin;
- Not having been absent from Sunday church services for more than 3 weeks in a row – if absent, Confession is necessary to return to the cycle of regular Communion;
- Be sure the priest knows how you are “before” the Divine Liturgy.

The Calendar

Up-Date your home calendar with the Parish Calendar on our website

- May 5/Tues. 7:30p.m. Lesser Blessing of Waters, Mid-Feast of Pentecost
- May 20/Wed. 9:30a.m. Last Paschal Liturgy
- May 21/Thurs. Ascension Day (40th Day of Pascha) 7:00p.m. Vigil on the eve (Wed.) and 9:30a.m. Divine Liturgy (Thurs.)
- May 30/Sat. Commemoration of the Departed – 9:30a.m. General Memorial Service at cemetery
- May 31/Sun. Pentecost – 9:30a.m. Divine Liturgy and Vespers
- June 8-28 Holy Apostles Fast
- June 14/Sunday: honoring of Graduates
- June 29/Monday: Feast of Ss. Peter & Paul
- July 6-10 St. Tikhon's Summer Camp
- July 12/Sun. Parish Picnic at Kita's Home

Odd jobs, painting, landscaping, etc.

Javier, our part-time worker is available. To secure his services, speak with Fr. James

Mexico Trip to St. Innocent's Orphanage

From Rebecca Oliver:

“Christ is Risen! Indeed He is Risen! Thanks you all so much for your participation this past Sunday (April 19) during my fundraiser fiesta for my mission trip to Mexico. I am happy to say that at this time I do not need any more donations. Again, I thank you for your donations and prayers.”

While the fundraising for Rebecca's Trip has come to a close; donations for St. Innocent's Orphanage may still be made. Checks should be made to St. Philaret Society (the charities of our parish) and earmarked “St. Innocent.” What we collect we will send with Rebecca. A list of other material donations will appear in future bulletins. Questions? Please speak with Fr. James or Rebecca.

Greeting One Another

During these 40 Days, forget “hello” but rather “Christ is Risen!”

THE TESTIMONY THAT CHRIST ROSE FROM THE DEAD

From Mystagogy: johnsanidopoulos.com

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.

Twelve Resurrection Appearances in the New Testament

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- ❖ Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- ❖ The Myrrh-bearing women (Mt. 28:9-10)
- ❖ Two disciples on way to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- ❖ Peter (Lk. 24:34; 1 Cor. 15:4)
- ❖ Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- ❖ Eleven disciples (Mk. 16:14; Jn. 26-29)
- ❖ Seven disciples (Jn. 21: 1-23)
- ❖ Eleven disciples on the mountain (Mt. 28:16-20)
- ❖ Over five hundred disciples (1 Cor. 15:6)
- ❖ James, the brother of our Lord (1 Cor. 15:7)
- ❖ Disciples in Bethany at Ascension (Lk. 24:50-53; Acts. 1:2-12)
- ❖ Paul (1 Cor. 15:8)



We should mention that Acts 1:3 records that the Lord appeared many times over a forty day period following His resurrection from the dead, so the appearances are not limited to only twelve.

How many saw the resurrected Christ?

Over a period of forty days Christ rarely appeared to only one individual disciple. Usually many were present, and He gave ample evidence that His resurrection was in His physical body (they touched His wounds and saw Him eat). From the testimony in the New Testament, we know that well over five hundred people saw the risen Jesus, usually in groups, and there are no contradictions in the accounts nor recorded disputes about these appearances by those who saw Him.

When did they see the resurrected Christ?

Interestingly, all the resurrection appearances occurred either during the day, afternoon or towards evening. Never is a resurrection appearance recorded at night, lest it be confused with a dream.

Where was the risen Christ seen?

The risen Christ appeared in many different areas, both indoors and outdoors. He was seen:

- | | | |
|----------------------------|-----------------|------------|
| ❖ Near His tomb | ❖ Inside a home | ❖ Outdoors |
| ❖ On a well travelled road | ❖ A mountain | ❖ Judea |
| ❖ The seashore | ❖ A city | ❖ Galilee |

How did they see the risen Jesus?

The appearances of Christ were not passing visions, but they lasted over many hours to people of different backgrounds and occupations, where He would eat with those He appeared to and have conversations with them. None of them had previously believed that He would rise from dead, so initially the appearances confirmed the event and clarified teachings they may not have understood.

- ❖ The Apostle John writes in 1 Jn 1:1-4 that they heard, they saw, and they handled the risen Christ.
 - ❖ The Apostle Peter says in Acts 10:41 that they ate and drank with the risen Christ.
-



Ask Father. . .

Question: If God is good, why is there suffering in the world? How do we reconcile the tension between our notion of the goodness of God and the suffering we find in the world?

Answer:

I would suggest that much of that tension can be alleviated with a proper theological understanding of God and with a shift in our thinking about suffering. We must move from seeing all suffering as bad or evil, to a view that sees suffering as potentially salvific and thus as coming from God's own hand.

It is difficult for us to reconcile God's love and goodness with the suffering we experience in this life. Perhaps in our zeal to "defend" God's love and goodness, we forget that all things originate from God's will and power. It is certainly part of the dogma of the Church that creation was *ex nihilo*. Thus, everything that exists, including suffering, finds its ultimate origin in the divine plan. It is my experience as an Orthodox priest that many of the faithful are confused in their understanding of the Godhead and somehow come to the conclusion that God is in no way involved in suffering and evil. I think much of this muddled thinking stems from the Orthodox tendency to react to Western—Roman and Protestant—theology.

Certainly, the extremes of the Augustinian and Calvinist predestination views are misguided, but our reaction to such positions should not push us toward claiming an extreme Pelagian view, with God's role and activity in the affairs of men—including suffering—removed almost completely. In other words, human freedom should not be exalted to such a place that one is led to believe that anything negative or evil is *only* the result of man's choices or the devil's antagonism. Such extreme thinking blurs our understanding of the Holy Trinity and distorts the Church's teaching on the relationship between God and suffering.

When St. Paul wrote his Second Epistle to the Corinthians, he spoke at length about his own affliction, something that he called a "thorn in the flesh"

(2 Corinthians 12:7). What is often overlooked, however, is that St. Paul tells the Corinthians that this "thorn in the flesh" was "given to me." St. Paul knew that the source of the affliction was the devil, but he also knew that Satan has no power or authority to "give" anything. Ultimately, Satan was permitted to buffet St. Paul by God Himself.

This is exactly what we see in the case of Job. In fact, in the first chapter of the Book of Job, we learn that Satan asked God's permission to attack Job. Satan's motive is always the ruin of man. However, God in His providence allows, or as St. John of Damascus says, "permits," man to suffer and undergo satanic persecution in order to bring man to salvation.

The Damascene, in speaking about God's will to save mankind, goes on to make a distinction between what God desires and what He permits. St. John says, "The first then is called God's antecedent will and pleasure, and springs from Himself, while the second is called God's consequent will and permission . . . dealing with matters of guidance and training." As a former Protestant evangelical, I remember well the old phrase, "God's perfect will versus His permissive will." Little did I know how Orthodox such a distinction was until I read St. John of Damascus.

Thus, it is not accurate for us to somehow remove God from the problem of pain and suffering in the hope of not attributing the origin of suffering to God. God does not need us to defend Him or explain away suffering by minimizing His omniscience. The Book of Job makes this very point: nothing occurs in the world (or in the entire cosmos) as an accident, or somehow happens without God's knowledge and, at least, His permission.

Suffering, like so many of the

seemingly unexplainable mysteries of life, must be understood within the context of God's providence. In his treatise, "On Providence," St. John Chrysostom defines providence as "the inscrutable governance of God over the world." In this definition we see that God is involved in the affairs of this world, including suffering, and we are told that we have no business trying to figure out His purpose, for it is "inscrutable." St. John of Damascus also warns us that any attempt to probe the Divine Mind is utter futility: "Observe further that the ways of God's providence are many and that they cannot be explained in words nor conceived by the mind."

When St. John Chrysostom was in his last exile, imposed by the Emperor Arcadius at the request of his mad wife, Eudoxia, many of the faithful were concerned that the rigors of exile would end John's life. In fact, his close friend, the Deaconess Olympia, wrote a letter of concern to St. John. Although he was moved by her love, he was equally concerned that such inquiry probes too deeply into the area of providence. So he told her that she should not pose "indiscreet questions," and that to try to figure out the whys and wherefores of God's providence is tantamount to blasphemy.

St. John's advice was not only theologically sound, but a little over thirty years later, it proved to have been prophetic. In 438, Arcadius's son, Theodosius II, with an entourage of faithful, met the relics of St. John as they were being transported from his place of exile to Constantinople. Theodosius begged St. John's forgiveness for the exile that his father had imposed on him. In God's providence, the suffering of St. John ended up bringing about the salvation of the emperor and many in the Byzantine court, as they were given grace to see the wrong done to this saintly man and humbly to beg his forgiveness. ❖

The First Witnesses to the Resurrection

On the second Sunday after the Resurrection, the Church celebrates the first witnesses of the Lord's Resurrection — the women who came to anoint His body with fragrant oils, the "Myrrhbearers" — and the men who buried Him, St. Joseph of Arimathea & St. Nicodemus.

Jesus Christ was crucified on Friday — the day before the Sabbath (Saturday) and the day before the Old Testament Passover feast. When He died, it was imperative that He be buried before the Sabbath, because it was against the Law to work on the Sabbath. SS. Joseph & Nicodemus took His Body down from the cross, hastily anointed the Lord with aloe and myrrh, and wrapped Him in a sheer strip of linen. They placed Him in the newly-completed tomb — dug out of solid rock! — that was intended for the wealthy St. Joseph when he died, and sealed the tomb with a massive stone.

While St. Peter and the other male disciples slept, the women disciples of the Lord bought more expensive, fragrant oils and myrrh. They went to the tomb as soon as the Sabbath-day ended — in the middle of the night — to anoint His body properly. As they walked, they discussed how they could even get into the tomb, sealed by the huge stone that was too big for them to move.

When they arrived, the tomb was open, and He was gone! They made several trips back and forth to Jerusalem, telling the disciples the good news, leading them back to the tomb, and searching for His Body to confirm the Resurrection the angels proclaimed.

The faithful women who visited the tomb of Jesus Christ on the morning of the Resurrection included:

- ❑ **Mary Magdalene**, from whom the Lord cast out seven devils — she was the first witness to the Resurrection
- ❑ the **Theotokos**, referred to as "Mary the mother of Jesus" (Jesus was one of the sons of St. Joseph the Betrothed by his first wife; Mary was his step-mother)
- ❑ **Joanna**, the wife of Chouza, the steward/administrator of King Herod Antipas
- ❑ **Salome**, a daughter of St. Joseph the Betrothed by his first wife, who was also the wife of Zebedee and the mother of the Apostles James and John

After the Resurrection, St. Mary Magdalene went to Rome. Tradition teaches that when Mary first met the Roman emperor, Tiberius Caesar, she held a plain egg in her hand and greeted him with the words, "Christ is risen!" Tiberius exclaimed: "How can someone rise from the dead? This is hard to believe. It is just as likely that Christ rose from the dead as it is that the egg you are holding will turn red." Even as he spoke, the egg turned a brilliant red! She then preached the good news of Jesus Christ to the emperor and the imperial household.

Mary Magdalene told Tiberius all that Pontius Pilate and the leaders of the Jews had done to the Savior. Her testimony was enough to condemn them to death.

St. Mary Magdalene left Rome for the city of Ephesus, where she died and was buried by the Bishop there, the Apostle John (the Theologian)! Emperor Leo the Wise later moved her relics to Constantinople.