

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN MAY 15, 2016

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 15

3rd Sunday of Pascha: Holy Myrrh-bearers

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School; Teen Class; Coffee Hour

THURSDAY/MAY 19

7:00p.m. Parish Council Meeting

FRIDAY/MAY 20

7:00p.m. Vespers; Confessions

SATURDAY/MAY 21

Ss. Constantine & Helen

9:10a.m. Hours; 9:30a.m. Divine Liturgy
5:30p.m. Vigil; Confessions

SUNDAY/MAY 22

4th Sunday of Pascha: The Paralytic

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



THE MINISTER AND THE TAXI DRIVER

A minister has just died and is standing in line waiting to be judged and admitted to Heaven. While waiting he asks the man in front of him about himself. The man says, "I am a taxi driver from New York City."

The angel standing at the gate calls out next, and the taxi driver steps up. The angel hands him a golden staff and a cornucopia of fruits, cheeses, and wine and lets him pass. The taxi driver is quite pleased, and proceeds through the gates.

Next, the minister steps up to the angel who hands him a wooden staff and some bread and water.

The minister is very concerned and asks the angel, "That guy is a taxi driver and gets a golden staff and a cornucopia! I spend my entire life as a minister and get nothing! How can that be?"

The angel replies, "Up here we judge on results – all of your people sleep through your sermons – in his taxi, they pray." - *From Belief Net.*



Offerings Week of May 15

Olive Oil: in memory of Michael, Justina, Anastasia, and Rosalia; in memory of Vaschen and Emilia; for the health of Susan and Constantine; in memory of Katherine; in memory of John and for the health of Vera.

Wine: for safe travel; for the health and protection of Andrea (birthday).

Flowers: in memory of Zinaida

The Parish Synodicon: Memory Eternal!

May 15, 1925 Maria Barna

May 15, 2005 Olga Shemansky

May 16, 1953 Michael Hobora

May 16, 1962 Theodore Janushenko

May 18, 1975 Wasil Kosticz

May 19, 1939 Gregory Halkovich

May 21, 1985 Julia Grigorieff

Coffee Hour Hosts

May 15 Inga, Eka, Marina & Nona

May 22 Torrisi, Kachek & Stone

May 29 Mantzafos, Sokol, Staina, Arpastean,
Nasledysheva & Sarchisian

Usher Schedule

May 15 Dennis F. & Peter B.

May 22 Edward S. & Kahka K.

May 29 Jerome S. & Adrian M.

Counters

May 15 Ekaterini M. & Irina S.

May 22 Jill P. & Paulina N.

May 29 Peter B. & Irina S.

Sunday Readers Schedule

May 15 Ciprian C.

May 22 Daniel T.

May 29 Peter G.

Names Day Greetings

St. Susanna/ 3rd Sun of Pascha: Susan G.

St. Ioanna/3rd Sun of Pascha: Iwonna W.

St. Constantine/May 21: Constantine G.

St. Helen/May 21: Helen L.

Many Blessed Years!

Adult Study Classes: May 26 Thursday, 7-8:30p.m.

Ascension & Pentecost: Why our Lord ascended into Heaven and why the Holy Spirit was set.

Newly-Baptized – Andrew Finnegan

Preserve O Lord, Thy new servant, granting Him all things for salvation. Many Blessed Years!

St. Tikhon's Summer Camp

Will be held July 3 thru 9. Registration forms are posted on one of the Bulletin Board. We hope again, to have a good number of our kids going.

2016 Graduate Sunday, June 12

On this Sunday we want to honor those graduating at various levels in their academic life. Please contact Father James with particulars of the graduates, as soon as possible.

The Holy Mysteries of Confession & Communion

Are offered all year, if we missed these in Great Lent, we should avail ourselves of these Holy Mysteries without delay.

“That I might know Him and the power of His Resurrection.” (Phil. 3:10 – St. Paul)

By the Resurrection of Christ we no longer belong to ourselves but to Christ. This is not a matter of some legal contract or moral ideal; it is a mysterious and spiritual reality that encompasses our whole being: body, mind, soul and spirit. In the power of the Resurrection the whole of humanity is snatched from death and given back to God the Father. In reality, on the level of our personal and responsible participation, this mystery becomes “ours” by faith: and by the primary operative sign of that faith: our baptism and unction by the Holy Spirit.

We are thus given a new being, a new ontological existence which comes from God. Our deified being in Christ is not an ideology but a reality.

The Resurrection concerns above all the divine meaning and destiny of human life.

- Patriarch Ignatius IV of Antioch

6 SYMBOLS OF THE RESURRECTION OF CHRIST THAT ADORN OUR ICONOSTASIS HERE IN MANVILLE

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.

- (1) The **Butterfly** is a symbol of the springtime 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.
- (2) 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.
- (3) 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.
- (4) The **Lion** is a symbol of Jesus Christ, found both in the Old and New Testaments. 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.
- (5) The **Lily** is a symbol of immortality. The bulb decays in the ground, yet from it a new life is released.
- (6) The **Pomegranate** fruit, bursting or broken open is a symbol of the fullness of the sufferings and Resurrection of Jesus Christ. A 4th century Christian symbol.

A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions present themselves:

- 1) The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
- 2) The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
- 3) **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

Second Visit: While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to the Apostles.

Third Visit: After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, "their words seem to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: "The Lord is risen, indeed! He has appeared to Simon (Peter)" (Luke 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.



NOW UPON THE FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, THEY CAME UNTO THE SEPULCHRE, BRINGING THE SPICES WHICH THEY HAD PREPARED, AND CERTAIN OTHERS WITH THEM.

