

SAINTS PETER & PAUL ORTHODOX CHURCH

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Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

BULLETIN MAY 22, 2016

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/MAY 22

4th Sunday of Pascha: The Paralytic

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

TUESDAY/MAY 24

7:00p.m. Vespers

7:30p.m. Lesser Blessing of Waters

WEDNESDAY/MAY 25

Mid-Pentecost (25th Day of 50 Days)

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

THURSDAY/MAY 26

6:30p.m. Compline

7:8:30p.m. Study Class: *"What Things
Were Accomplished by Christ's Ascension
And Descent of the Holy Spirit"*

SATURDAY/MAY 28

9:30a.m. Akathist to Risen Jesus; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/MAY 29

**5th Sunday of Pascha: Samaritan Woman
St. Luke of Crimea**

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

MONDAY/MAY 30

112th Memorial Day Pilgrimage, Monastery
of St. Tikhon

There is one
body and one
Spirit, just as
you were
called to the
one hope that
belongs to
your call, one
Lord, one faith,
one baptism,
one God and
Father of us
all, who is
above all and
through all
and in all."

Eph. 4.4-6



Offerings Week of May 22

Olive Oil: in memory of Michael, Justina, Anastasia, and Rosalia; in memory of Vaschen and Emilia; for the health of Anna and Sergei.

Wine: for the health, salvation and protection during travel of Mariana, Stefan, Gabriel, Simona and Georgiana.

Flowers: in thanksgiving, for health and protection of Alexis upon his graduation.

The Parish Synodicon: Memory Eternal!

May 22, 1939 Gregory Halkovich
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
May 28, 1970 Mary Szwhala

Coffee Hour Hosts

May 22 Torrisi, Kachek & Stone
May 29 Mantzafos, Sokol, Staina, Arpastean,
Nasledysheva & Sarchisian
June 05 Dunaenko, Wypych, Chirnoaga,
Moldoveanu and Nemes

Usher Schedule

May 22 Edward S. & Kahka K.
May 29 Jerome S. & Adrian M.
June 05 Timothy S. & Peter B.

Counters

May 22 Jill P. & Paulina N.
May 29 Peter B. & Irina S.
June 05 Rebecca O. & Lisa K.

Sunday Readers Schedule

May 22 Daniel T.
May 29 Peter G.
June 05 Zachary S.

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.

Reminder – if you miss Sunday Divine Liturgy for 3 consecutive weeks, and you are a regular communicant, you have broken the primary discipline of preparation for Holy Communion and must go to Confession before receiving the Holy Gifts.

May Month – Annual Cemetery Care Appeal

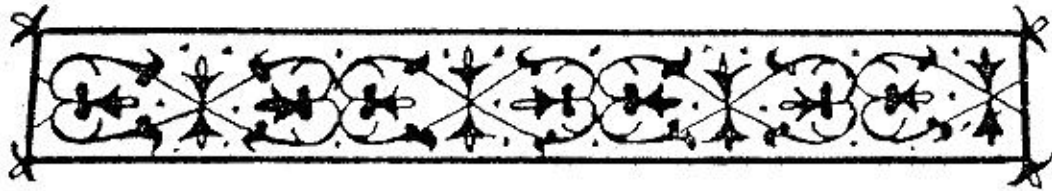
In this month, please use the envelopes provided for Cemetery Care. Your offering enables us to provide suitable care for our departed loved ones.

Saint Philaret Charitable Disbursements

Disbursements being made: \$500 to New Jersey Deanery (Lenten Collection and additional funds); \$1027 to OCMC (Orthodox Christian Mission Center) Lenten Coin boxes (this year 18 boxes); \$200 for Seminarian in Guatemala; \$450 for needy person with medical bill; \$1,000 for NY-NJ (DDD) Diocesan Distinguished Donor to help needful mission and older parishes and seminarians in our diocese; \$500 for St. Sava Serbian Cathedral in NYC (fire on Holy Pascha). Your contributions to the basket by the Icon, "Joy of All That Sorrow," provides for most of these funds.

Forth-Coming Calendar

June 09 Thur. Ascension Day (40th Day of Pascha)
June 12 Sun. Meeting of Teachers & Parents
in regard to church school
June 18 Sat. Cemetery Memorial Service
June 18 Sat. Parish Council Conference in
Paramus
June 19 Sun. Pentecost (50th Day of Pascha)
June 27 Mon. 2 Day Apostles Fast
June 29 Wed. Ss. Peter & Paul Feast Day



IT IS SUNDAY: WHERE ARE YOU?

This is the day which the Lord has made; let us rejoice and be glad in it! (Ps. 118:24). With these prophetic words the Psalmist welcomes the Day of the Lord. Every day is made by the Lord and each day we should be glad and give Him thanks. He is the Giver of time, of daylight, of everything on earth, and of our loves. He made everything for us and our joy, but one day of the week is His day. That is Sunday, the Day of the Lord.

Every Sunday is a commemoration of the Resurrection of our Lord Jesus Christ. The Lord's Resurrection, as St. Paul says, is the essence of our faith (1 Cor. 15:4). It is the hope of our own resurrection (1 Peter 1:3). We rejoice in the Resurrection of our Lord and are glad for it, for it indeed, together with the creation, God's greatest gift to us.

In addition to the Resurrection of the Lord, on Sundays we remember the descent of the Holy Spirit on the Apostles and on His Church (see Acts of Apostles, chapter 2). The physical Church – as a body of faithful people – was established on Pentecost Sunday, after the preaching of the Apostles (Acts of the Apostles 2:41). The Revelation which St. John the Apostle received on the Lord's Day (Rev. 1:10) suggests that the Second Coming of our Lord will also take place on Sunday.

Keeping Sunday holy is one of the tenants of our Orthodox Faith. We are known as Christians because we keep Sunday as our holy day. Therefore, dear Christian, if you understand the importance and meaning of Sunday for your faith, for your church, and for your salvation, then I am sure your conscience will ask you this inevitable question: ***It is Sunday morning. What do you plan to do with the Day of the Lord?***

Are you going to use His day to talk – to have a chat – with the Lord? Will you plan to take time and pray this day? The best way to pray is together with God's children in His House. In the Church our God makes Himself

available to us. He listens to our petitions, answers our requests, and rejoices in our faith, our thanksgiving, and love for Him. *The Lord is in His holy temple*, says the Psalmist, *the Lord is on His heavenly throne* (Ps. 12:4).

Are you going to visit the Lord on His Day, and worship Him in His church? Are you going to choose to ignore Him, or even worse, not even remember Him at all? Do you think you have better things to do: cutting the grass, perhaps, or fixing the house, or sleeping away your salvation? Let us remember we have seven days given to us by Him in which we can do all these other things. Why should we steal His day away from Him?

Are you going to partake of a meal with Him? The meal is provided by Him and it is Himself. When we partake of this meal, Holy Communion, we partake of Christ Himself. There is no excuse to refuse the invitation to the banquet which He give at the Divine Liturgy every Sunday in honor of His Son, our Lord Jesus Christ.

In one of the parables told by our Lord (Matthew 22:1-14) we hear that a King issued an invitation to attend a wedding banquet, but many refused to come. The King (who represents God in the parable) became very angry with those who refused His invitation to the banquet: *"The king was enraged. He sent his army and destroyed those murderers and burned their city"* (Matthew 22:7). If we do not respect Sunday, God's Day, by refusing His invitation to honor His Son, should we then wonder and ask why our cities are destroyed by fire, by floods, and by earthquakes?

Let us not make light of the Lord's Day, for by so doing we make light of our God who gives us life, health, wealth, and everything we have. Let us not take Sundays for granted, for by doing so, we in fact take for granted as well as risk our own salvation and our everlasting life.

The acceptable answer to our Sunday morning question can be only one: Since today is Sunday, I plan to give this day to my Lord and God. I will sing praises to Him in His church. I will ask Him, in my lose talk with Him, to have mercy on me, on my family, on my church, on my country, and on the whole world.

-Fr. Cornel Todeasa

MIDFEAST OF PENTECOST

The time of Pentecost is 50 days. Indeed, the word Pentecost, means "fifty." In the middle of the feast, that is on the 25th day, always a Wednesday, we celebrate the feast known as Mid-Pentecost. The feast unites and connects Pascha (the beginning) with Pentecost (the ending).

The symbol of water provides the theme for the feast of Mid-Pentecost. "Whoever is thirsty should come to Me and drink." As the Scriptures says, "Whoever believes in Me, streams of life-giving water will pour out from his heart." Christ said this about the Spirit which those who believe in Him were going to receive (John 7:37-38). This passage is also part of the Gospel reading for the Sunday of Pentecost.

Anticipating the gift of the Holy Spirit by Christ, the Troparion and Kontakion of Mid-Pentecost express the yearning of the believer with these words:

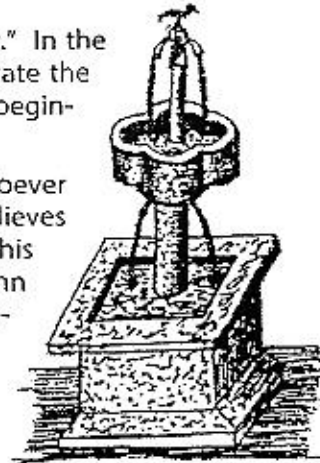
Troparion

In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness, as Thou didst cry to all: If anyone thirsts let him come to Me and drink! O Christ God, Fountain of our life, glory to Thee!

Kontakion

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: Come and draw the water of immortality! We fall before Thee and faithfully cry: Grant us Thy bounties, for Thou art the Fountain of our life.

A Blessing of Water takes place on this feast. We may bring vessels to church the next time we come for services so as to bring the newly-blessed waters to our homes.



THE ICON OF MID-PENTECOST

From the Incarnate God – Volume 2



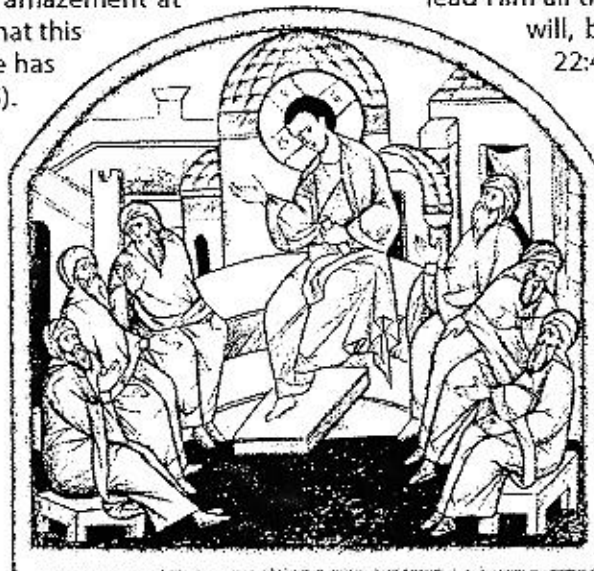
The iconography adopted by the Church to illustrate Mid-Pentecost shows us Jesus Christ teaching in the Temple, just as in the Gospel. Christ is sitting at the center of a circle of Jewish scholars and wise men. These express their amazement at His knowledge: "How is it that this Man has learning, when He has never studied?" (John 7:15).

In answer to this question, Jesus speaks of His connection to the Father, of His divine origin.

Most often, the icons of Mid-Pentecost represent Christ's first encounter in the Temple with the doctors of the Law – this is the episode described by St. Luke, when Jesus was twelve years old (Luke 2:41-50). "Did you not know that I must be in My Father's house?," He says to His worried parents,

thus openly declaring that He is the Son of God and that He must carry out His mission. On that day,

Christ declares His independence from Joseph and Mary, escaping their tutelage. He tells them about His unique link with God the Father. He accepts filial obedience to the end, an obedience which will lead Him all the way to the Cross. "Not My will, but Thy will be done!" (Luke 22:42).



Divine Wisdom is revealed to the doctors of the Law who admire the wisdom of the Child, revealing Jesus as the Child-Emmanuel announced by the Prophets (Isaiah 7:14). The authority of His teaching is already confirmed during His infancy, for "He is before all things," He precedes creation (Colossians 1:17 and Proverbs 8:22-30), "He is begotten, not made, of one essence with

the Father" (the Creed). He is "the Wisdom, the Word, and the Power of God" (From Matins of Pascha)

ABOUT THE TESTIMONY OF RELIABLE WITNESSES

A Homily By St. Nikolai Velimirovich

"But we have been eyewitnesses of His mighty glory" – 2 Peter 1:16

When the apostles speak about the glorious resurrection of the Lord, they speak in plurality. For each one of them gives his testimony and the testimony of other companions. Thus, the Apostle Peter writes: "We do not follow cleverly devised myths when we made known to you the power and the coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty" (2 Peter 1:16).

Nathaniel did not want to believe only by hearing. That is why the Apostle Philip invited Nathaniel to "Come and see!" (St. John 1:46). Nathaniel came, saw and believed. So it was with the other apostles, until they approached Christ, until they heard, and until they saw, they did not want to believe. Cleverly devised myths did not attract the apostles. Their common sense sought visual facts and not myths.

O my brethren, our Faith is well established and proved. The trail of God is well blazoned in the world. No one has need to doubt. Christ's resurrection is well witnessed. No one need to despair. Doubt and despair are two worms that are born of sin. He who does not sin, clearly sees the blazoned trail of God in the world and clearly recognizes the resurrection of Christ. O resurrected Lord, strengthen us by the power of Thy Holy Spirit so that we sin no more and that we do not become blinded to Thy trail in the world and to Thy glorious resurrection. To Thee be glory and thanks always. Amen.



ABOUT THE PASCHAL TROPARION – CHRIST IS RISEN!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!

Upon those in the tombs... has at the very same time two meanings, for the Resurrection of Christ destroys both sin and death. If we be in the tombs of sin, we are brought out; if we be in the tomb of death, we will be brought out.

This is made manifest in the Gospel of John (5:25) when the Lord says, "the hour is coming and now is, when the dead (those in sin) will hear the voice of the Son of God and those who hear will live."

This is a reference to the "first resurrection", which is the resurrection of the soul from sin. "Do not marvel at this; for the hour is coming in which all those who are in the graves will hear His voice and come forth..." (verses 28-29). This refers to the future or "second resurrection," that of the body.



The immediate resurrection we experience, and the first benefit of the Resurrection of Jesus Christ, is that of the soul being raised from the deadness of sin. The nature of the "second resurrection", whether it will be for "the resurrection of life" or "the resurrection of condemnation" (5:29), is dependent upon whether or not we experience our rising from the deadness of sin, now in this life.

So, when we sing the hymn, "Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!" – we acknowledge that the living are being raised from sin and the biologically dead, will be raised; the fruitfulness of the Resurrection of Christ is beneficial for both the living and the dead; and for the present age and the age to come.



WITNESSES OF THE RESURRECTION

Metropolitan Philaret of Moscow

The Apostles call themselves 'witnesses of the resurrection' of Christ, though their ministry was to bear witness not of His resurrection alone, but also of all of His teaching. So important do they deem the truth of the resurrection to be. And indeed as soon as this truth is confirmed, so soon is also confirmed thereby the truth of all that which our Lord did and taught. But inasmuch as the truth of Christ's resurrection is important to faith, the truth of our resurrection is important to our life. When this truth is confirmed, all the rules of a holy and godly life become firmly established in us.