

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF APRIL 23, 2017

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/APRIL 23

New Sunday & St. George

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

MONDAY/APRIL 24

6:30p.m. Paschal Memorial at Cemetery
on "Day of Joy" (Radonitsa)
(Rain Date: Tuesday, 6:30p.m.)

WEDNESDAY/APRIL 26

7:00p.m. Vespers

THURSDAY/APRIL 27

Burning of the Relics of St. Sava of Serbia (+1595)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
6:30p.m. Compline
7-8:30p.m. Study Class: "Pathology of
The Senses & Bodily Functions"

SATURDAY/APRIL 29

9:30a.m. Akathist to Risen Jesus; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/APRIL 30

3rd Sunday of Pascha – Myrrh-Bearers
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour



TROPAR OF THE BURNING OF THE RELICS OF ST.SAVA

Tone 4.

*Your Life and Glory inspired Your people, O Blessed Father Sava,
As you were the spiritual heart which pumped the life-blood of
your race;
Your memory and veneration caused the godless to lose control, As
they believed they could kill the spirit along with the body;
Instead, Your memory inflames us with eternal love for Christ God,
Forever enshrined in the Temple of our hearts, souls, and minds.*

KONDAK OF THE BURNING OF THE RELICS OF ST.SAVA

Tone 8.

*Milesheva radiates brilliantly today, For the Divine Sava comes to
Belgrade To Reveal the triumph of the Lord God; By the Great
Martyrdom of His Servant, Sava the God-bearer, The Everlasting
Glory of God's Kingdom shines forth, Granting great mercy to all who
venerate His memory In Faith, Hope, and Love.*

Offerings Week of April 23

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Sarchisian and Bocai families; for the health and protection of Michael & Donna; in memory of Gabriels, Floarea, Gheorghe, Alexandru, Sasinca, Elena, Petre-Grigore, Maria-Valeria, Anicuta, Mihail, Aurelia, Ilie, Elena, Maria, Grigore, Anastasia, Alexandru, Elena, Toma, Andrei, Ivan and Rozalia.

Wine: for the health of Edward (birthday); in memory of Mary.

Flowers: in memory of Zhangliz.

Synodicon: Memory Eternal!

Apr. 23, 1959 Vladimir Hnatuk
Apr. 23, 2003 Peter Hnatuk
Apr. 25, 1970 Vera Welenteychik
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

Coffee Hour Schedule

Apr. 23 Kita, Nevitt, Keller, Turri, Torrisi & Kachek
Apr. 30 Inga, Eka, Marina & Nona
May 07 Sokol, Nasledysheva, Staina, & Sarchisian

Counters Schedule

Apr. 23 Larissa M. & Paulina N.
Apr. 30 Peter B. & Ciprian C.
May 07 Rebecca O. & Ekaterini M.

Ushers Schedule

Apr. 23 Edward S. & Kahka K.
Apr. 30 Jerome S. & Adrian M.
May 07 Timothy S. & Peter B.

Sunday Readers Schedule

Apr. 23 Daniel T. / Apr. 30 Peter G.

Time for Summer Camp Registration

St. Tikhon's Camp and/or St. Andrew's Camp
This is a wonderful opportunity for children to meet others of their Faith and bond friendships.

Liturgical Notations for Paschal Season

- The Paschal Season is 50 days, until the Feast of Pentecost.
- During the first 40 days, that is until the eve of Ascension Thursday (May 25); we greet each other with the Paschal Salutation: "Christ is Risen! Indeed He is Risen!"
- We do not kneel or make prostrations at church services or in our homes until the Feast of Pentecost.
- The Paschal Troparion, "Christ is Risen from the dead..." is sung or said at the beginning and ending of all prayers until the eve of Ascension.
- The Prayer, "O Heavenly King" is omitted until Pentecost, being replaced with the Troparion of Pascha and later of Ascension.
- Wine & oil are permitted on all Wednesday and Fridays.

Study Classes – Thursdays, Apr. 27, May 4 & May 11 – 7-8:30p.m.

Apr. 27: Pathology of the Senses & Bodily Functions
May 04: The Virtues & Vices of the Body and Soul by St. John of Damascus
May 11: The Transmission of Spiritual Illnesses

Many Thanks to All!

Through Great Lent and Holy Week there were many things which needed to be done (cleaning, singing, serving, decorating, cooking, special offerings, photo taking, and projects etc.) Your labors, time and offerings did not go unnoticed but instead are greatly appreciated! May the Risen Lord bless you!

Names Day Greetings:

St. George/April 23: George Hadzitheodorou & George Janiashvili
St. Alexandra/April 23: Alexandra Erkman & Alexandra Lapchuk
Many Blessed Years!

The St. George Gazebo

Is a great place to sit, talk, read, pray or rest. It is NOT a place for eating. Parents please advise your children.



Antipascha & St. Thomas commemorated the Sunday after the Resurrection

On the second Sunday of the Resurrection, the Church celebrates 'Antipascha' — the rededication of the Resurrection of Christ — and commemorates the Disciple Thomas' touching the wounds of Christ.

Don't Forget the Resurrection

The custom of rededicating an important event is very ancient among the people of Israel. As a year passed and the anniversary date of a special event would arrive, the Jews commemorate it so that the event would not be forgotten: they celebrated the Passover at Gikal, to commemorate the safe passage through the Red Sea, and the consecration of the Tabernacle of Witness.

The resurrection of our Lord Jesus Christ is the greatest and most important event ever, so it is not commemorated just once a year, but every 'eighth' day — the new day after the end of the seven-day week of the created world, the day outside of time. Sunday is both the 'first' day and the 'eighth' day because of Christ's resurrection. The first Sunday following Pascha is the first rededication of the event, the 'Antipascha', and it and every Sunday through out the year is therefore a 'little Pascha'! (This is the reason the Church rubrics direct that we don't kneel from "O Gladsome Light" during Great Vespers on Saturday night until the same point in vespers on Sunday afternoon. You don't kneel on the day of the Lord's Resurrection!)

Don't Doubt, the Resurrection Is Confirmed!

On the day of the Resurrection, when Christ showed Himself to the disciples in the evening, Thomas wasn't present. He was still hiding, fearful of the Jews. When he finally rejoined the others, he did not believe what they told him about the Resurrection of Christ, and the fact that they had seen Him. He absolutely refused to believe that Christ has risen! The Lord came to the disciples again, this time while Thomas was among them.

Though the doors were shut as before, He entered and granted them peace according to the custom. He then turned toward Thomas and said, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing" (**John 20:27**). Then Thomas studied the Lord's wounds carefully, and receiving faith through his examination, cried, "My Lord and my God!" With these words, Thomas proclaimed that he recognized both the bodily form of his Teacher, Christ — 'my Lord' — and His Divinity. Christ responded, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet believed" (**John 20:29**). ✠

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 springtide 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.