

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF APRIL 30, 2017

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/APRIL 30

3rd Sunday of Pascha – Myrrh-Bearers

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

MONDAY/MAY 1

7:00p.m. Vespers (St. Boris of Bulgaria)

THURSDAY/MAY 4

6:30p.m. Compline
7-8:30p.m. Study Class: *Virtues & Vices As
Outlined by St. John of Damascus*

SATURDAY/MAY 6

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

SUNDAY/MAY 7

4th Sunday of Pascha; St. Alexis Toth

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



The Church calls the family a *little Church*. The family reflects the Heavenly Fatherhood of God Himself. This world was created as a *family* of God. And sacramental marriage restores this integrity of love. What do we remember from our childhood? Whether it was good or poor or bad, we always remember childhood - and this means home, families, parents. And then we lost that paradise and the world became dark and cold. In marriage, as given by the Church, we are called to create a Christian family...

Liturg and Life, Fr. Alexander Schmemmann



Offerings Week of April 30

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Sarchisian and Bocai families; for the health and protection of Michael Jr., Cody Christopher; for the health of Richard (birthday); for the health of Kalye (birthday).

Wine: for the health and salvation of Nicholas and Shirley; for the health of Gregory and Anastasia.

Flowers: for the health of Barbara (birthday).

Synodicon: Memory Eternal!

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
May 04, 1973 John Holovach
May 05, 1961 John Ivaniec
May 05, 1970 Katherine Nebozinsky
May 05, 2012 William Neudachin
May 06, 1971 Basil Pawlik
May 06, 1982 Philip Recetz

Coffee Hour Schedule

Apr. 30 Inga, Eka, Marina & Nona
May 07 Sokol, Nasledysheva, Staina, & Sarchisian
May 14 Wypych, Chirnoaga, Moldoveanu, Vajda & Sue

Counters Schedule

Apr. 30 Peter B. & Ciprian C.
May 07 Rebecca O. & Ekaterini M.
May 14 Ciprian C. & Jill P.

Ushers Schedule

Apr. 30 Jerome S. & Adrian M.
May 07 Timothy S. & Peter B.
May 14 Jerome S. & Adrian M.

Sunday Readers Schedule

Apr. 30 Peter G. / May 7 John Z.

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, May 4 & May 11 – 7-8:30p.m.

May 04: The Virtues & Vices of the Body and Soul by St. John of Damascus

May 11: The Transmission of Spiritual Illnesses In Humanity

Names Day Greetings:

Holy Myrrh-bearers/today: Susan Gorbatuk and Iwonna Wpych

St. Irene/May 5: Irina Staina; 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.

Great Lent 2017 Offerings

- OCMC Mission boxes – 19 total, collected \$961. \$1,000 sent to OCMC.
- NJ Deanery Vespers collection \$395. Check in amount of \$500 sent to NJ Deanery.
- \$300 gifted to St. Andrew's Camp for tuition fund.

The Lord bless your offerings!

The Holy Fire From Jerusalem

The Holy Fire is available after any service. Ask.



THIRD SUNDAY AFTER PASCHA: FEAST OF THE HOLY MYRRHBEARERS

From Goarch.org

The third Sunday after the Feast of Holy Pascha is observed by the Orthodox Church as the Sunday of the Holy Myrrhbearers. The day commemorates when the women disciples of our Lord came to the tomb to anoint his body with myrrh-oils but found the tomb empty. As the woman wondered what this meant, angels appeared proclaiming that Christ had risen from the dead.

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to His sepulcher, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils that these God-loving women brought to the tomb of Jesus that they are called Myrrh-bearers.

Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matthew 27:55-56; 28:1-10. Mark 15:40-41.

Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14.) Together with them we celebrate also the secret disciples of the Savior, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Savior's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counselors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).

ON DEATH AND RESURRECTION IN CHRIST

St. Gregory the Theologian

Yesterday I was crucified with Him; today I am glorified with Him. Yesterday I died with Him; today I am made alive with Him. Yesterday I was buried with Him; today I am raised up with Him.

Let us offer to Him Who suffered and rose again for us ... ourselves, the possession most precious to God and most proper. Let us become like Christ, since Christ became like us. Let us become Divine for His sake, since for us He became Man. He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom. He came down that we might be lifted up. He was tempted that through Him we might conquer. He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin. Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us.

We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him.

A few drops of Blood recreate the whole of creation!



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.
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Dealing with Grief

I borrowed the above title, from a pamphlet written by FR. GORDON Walker, and published by Ancient Faith Publishing, formerly Conciliar Press.

It is the morning of April 4, 2017, Tuesday, early in the morning, and I am on my way to work, around 7:00am. My phone rings, I was able quickly to pull over and answer it; I figured I had better, because our brother Johnny NEVER rings me at this hour, I was informed that our father had reposed during the night. He (my brother) rang me the night before to bring me up to date on our father's condition, after being admitted to the hospital two days before; after hearing him, I felt in my gut, and told my brother "He(dad) is not coming out of there alive!" I felt deep inside, that dad was leaving this earth. When my brother told me of dad's repose the next morning, it hit me like a ton of bricks, remembering what I had said the night before. And this was weighing on me as I continued my way to work, to inform my bosses.

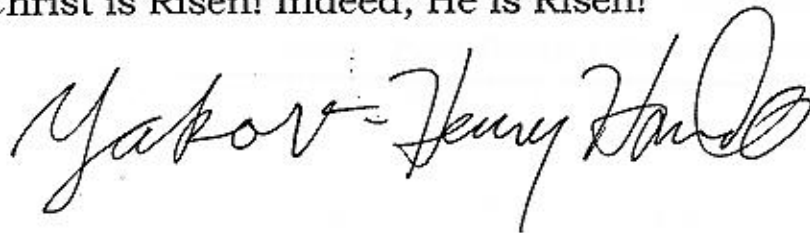
Naturally, my bosses let me go for the day, I had three bereavement days, but deferred two of them to Holy Week, which was when the funeral was held. You can imagine what the next two days at work were like, me Henry Hando, as tight-lipped as a clam.... understandable? Who knows! But I am happy, happy there was now battle, as it were, that there was no lingering illness and suffering.

There was no battle, no suffering on my father's part; but, for me, there was a deep fall into feeling the loss of my father, particularly right before Pascha. And I think it was a double whammy for me: twenty-five years ago, this coming December my mother reposed; her funeral was on a Monday, The Nativity of Our Lord, was on Friday. At that time, I don't think I went through the grieving process as thoroughly as one should allow oneself, the house was

full of family, and I took upon myself to play Martha, and see to the details of hospitality. And then it was of job hunting after the New Year. So, when I finally arrived home, the afternoon of Holy Monday (04/10/2017), after a private repass with the family, I think the past came crashing with the present, and I grieved for both parents equally, as if they had both reposed at the same time. (I should point out that I ended up doing the committal prayers, for my father, at the cemetery, and this provided a little closure.) I don't mind saying that I did some serious "unloading," and for this, I am indebted to our Parish Rector and Choir Directress, perhaps, someday, I will be able to pay the interest owed.

One thing I learned, we MUST allow ourselves to grieve, grief being something that should not be relegated to the back burner; being sorrowful is normal; but, in our grief and sorrow, we must be realistic, and not fatalistic. Though we may walk through "the valley and shadow of death," Christ our Savior is INDEED with us. He knows our pain, for He felt the same pain when Lazarus the Resurrected One reposed. And the foremost thing I have learned: healing does, and will come, olive branches are extended, if needs be, but it takes time. And this healing comes, by living in union with Christ and His Church, this union providing the resources to help us work through grief.

Christ is Risen! Indeed, He is Risen!

A handwritten signature in cursive script that reads "Yakov Henry Hald". The signature is written in black ink and is positioned below the printed text.