

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: frjames@ssppoc.org Website: www.ssppoc.org

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

Diocese of NY-NJ: www.nynjoca.org

BULLETIN OF APRIL 22, 2018

CHRIST IS RISEN! INDEED HE IS RISEN!

THIRD SUNDAY OF PASCHA/APRIL 22

Holy Myrrh-Bearing Women

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

MONDAY/APRIL 23

St. George the Great-Martyr & Alexandra

9:30a.m. Akathist to St. George

THURSDAY/APRIL 26

Burning of the Relics of St. Sava of Serbia By the Turks on April 27, 1595

7:00p.m. Compline and Akathist to St. Sava

SATURDAY/APRIL 28

9:30a.m. Akathist to Tomb of the Lord; Confessions

5:30p.m. Vigil; Confessions

FOURTH SUNDAY OF PASCHA/APRIL 29

The Paralytic at the Pool

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

Coffee Hour; Church School

Question & Answer Period



ABOUT THE HOLY FIRE

From Wikipedia.org

The Holy Fire ("Holy Light") is described by Christians as a miracle that occurs every year at the Church of the Holy Sepulchre in Jerusalem on Holy Saturday, the day preceding Orthodox Easter. It is considered by many to be the longest-attested annual miracle in the Christian world. It has only been consecutively documented since 1106 A.D., previous references being sporadic. The ceremony is broadcast live in Greece, Russia, Romania, Belarus, Bulgaria, Georgia, Cyprus, Lebanon and other Orthodox countries like Egypt. Furthermore, the Holy Fire is brought to certain Orthodox countries, such as in Russia, Belarus, Greece, Serbia, Georgia, Bulgaria, Romania, Ukraine, Syria, Lebanon and Armenia, every year by special flights, being received with honors by state leaders at the respective airports.

Offerings Week of April 22

Relics Candle: for parishioners; in honor of St. John of San Francisco; in memory of Gheorghe, Floarea, Gabriela, Elena, Petre, Ilie, Aurelia, Alexandru and their family.

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Michael, Justina, Anastasia, Rosalie, Mary & Ivanna; for the health of Edward (birthday); for the health of Katherine (birthday).

Wine: for protection during travel of Mariana and Stefan; for Deacon Samuel on his ordination.

Flowers: in memory of Emilia and Any-Marie; for protection during travel of Daniel & Maria.

Synodicon: Memory Eternal!

May 16th – 40th day Fr. John Nehbrebecki

April 23, 1959 Vladimir Hnatuk

April 23, 2003 Peter Hnatuk

April 25, 1970 Vera Welenteychik

April 28, 1983 Josepeh Onuschak

April 28, 2001 Margaret Gustich

April 29, 1949 Joseph Bulat

April 29, 1964 Infant Bodyl

April 29, 2008 Genevieve Tindall

Coffee Hour Schedule

Coffee Hour Hosts prepare foods that are simple so you are not absent from the Divine Liturgy.

Apr. 22 Kita, Nevitt, Keller, Turri, Torrisi & Kachek

Apr. 29 Inga, Eka, Marina & Nona

Counters Schedule

Apr. 22 Larissa M. & Paulina N.

Apr. 29 Peter B. & Ciprian C.

Ushers Schedule

Apr. 22 Edward. & Kahka K.

Apr. 29 Timothy S. & Peter B.

Readers Schedule

Apr. 22 Daniel T. / Apr. 29 Peter G.

New Church Flooring Donations Received

The Total Cost of the Project is \$30,000

Total As of April 15th is \$19,845.00

(8 offerings on 3/11) \$500, \$1,000, \$300, \$700, \$1,000, \$3,000, \$500 and \$50.

(11 Offerings on 3/18) \$50, \$25, \$1,500, \$100, \$100, \$200, \$2,000, \$100, \$1,000, \$300 and \$500.

(12 Offerings on 3/25) \$100, \$100, \$50, \$50, \$200, \$25, \$15, \$100, \$200, \$25, \$1,000 and \$500.

(3 Offerings on 4/01) \$1,000, \$100 and \$50.

(7 Offerings on 4/08) \$500, \$100, \$100, \$50, \$50, \$35, and \$20.

(6 Offerings on 4/15) \$500, \$250, \$500, \$200, \$300 and \$800.

March 18th, Deanery Lenten Vesper Collection

The amount of \$625 was collected. The Lord bless!

OCMC – Lenten Mission boxes

2018 - 8 boxes = \$832

2017 - 19 boxes = \$961

2016 - 18 boxes = \$1,027

Names Day Greetings

3rd Sunday of Pascha/Holy Myrrh-bearing

Women: Iwonna Wypych, Susan Gorbatuk

St. George/Apr. 23: George Hadzitheodorou & George Janiashvili

St. Alexandra/Apr. 23: Alexandra Lapchuk & Alexandra Erkman

Many Blessed Years!

Liturgical Notations for Paschal Season

- The Paschal Season is 50 days, ending with the Feast of Pentecost, this year on May 27.
- During the first 40 days, that is to the eve of Ascension Thursday (May 17); 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 Pentecost.
- The Paschal Troparion, "Christ is Risen from the dead..." is sung or said at the beginning and ending of all prayers, as well as at meals until Ascension Day.
- The Prayer, "O Heavenly King," is omitted until Pentecost, being replaced with the Troparion of Pascha and later of Ascension.
- Wine and oil are permitted on all Wednesdays and Fridays.

THE TESTIMONY THAT CHRIST ROSE FROM THE DEAD

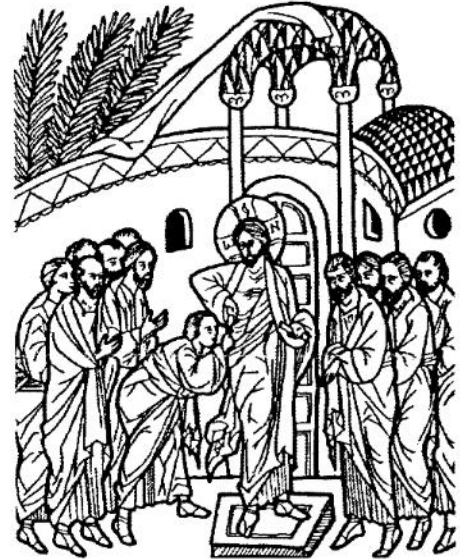
From *Mystagogy*: johnsanidopoulos.com

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.



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.



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 can be reached:

- 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, 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.

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" (Lk 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.