

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MAY 1, 2011

NEW SUNDAY/MAY 1

St. Tamara, Queen of Georgia

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

MONDAY/MAY 2

6:30p.m. Paschal Memorial at Cemetery
(Rain date: Tuesday, 6:30p.m.)

WEDNESDAY/MAY 4

6:30p.m. Compline
7-8:30p.m. Adult Study: "What characterizes the
post-resurrectional appearances of Christ"

THURSDAY/MAY 5

7:00p.m. Financial Meeting

FRIDAY/MAY 6

7:00p.m. Compline and Akathist to St. Alexis of
Wilkes-Barre; Confessions

SATURDAY/MAY 7

St. Alexis of Wilkes-Barre

9:30a.m. Divine Liturgy with Bishop Michael at
Ss. Peter & Paul Church in Jersey City on
First Anniversary of his Consecration as Bishop
5:30p.m. Vigil; Confessions

SUNDAY/MAY 8

3rd Sunday of Pascha (Tone 2)

The Holy Myrrh-Bearers

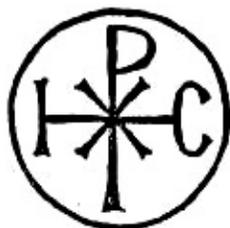
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School



Lessons in Divine & Christian Love (55)

St. Anthony the Great said: "The beginning of sin was lust; the beginning of salvation and the kingdom of heaven was love." Love and lust are opposites. Whoever calls lust by the name of love, sins against love. For love is spiritual, pure and holy, but lust is carnal, impure and profane. Love is inseparable from truth, and lust is inseparable from delusion and lies. It is natural for real love to grow continually in strength and ardor without consideration of human age; lust on the other hand, quickly passes, transforming itself into loathing, and frequently leading to despondence.

- Fr. Callistratus of Mileseva (Serbia)



Monogram of Jesus Christ

Parish Synodicon: Memory Eternal!

May 14th 40th Day for Helen Macinko
May 18th 40th Day for Murza Kristani
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 06, 1971 Basil Pawlik
May 06, 1982 Philip Recetz
May 08, 1917 Demetrius Polegonsky



Offerings for the week of April 24

Olive Oil – in memory of Michael, Justina and Mary; in memory of Vaschen and Emilia; in memory of Floarea, Gheorghe, Petre, Elena, Aurelia, Sasinca, Alexandru, Margareta, Maria, Ludmila, Michael and Ioan; for the health of Edward (birthday).

Wine: in thanksgiving to God for everything; for the health of Magdalene and protection of baby; for the health of Basil Kulick family

Flowers: in honor of the glorious Resurrection of our Lord; in memory of Joan; for the health of Sandy and Terri (birthday).

Offerings for the week of May 1

Olive Oil – in memory of Michael and Justina; for the health of Barbara Kulick (birthday); In memory of Vaschen and Emilia; in memory of Joan and for the health of Sandy; in memory of Floarea, Gheorghe, Petre, Elena, Aurelia, Sasonca, Alexandru, Alexandru, Elena, Maria, Valeria, Ana, Ion, Marioa, Florica and Anton.

Wine – in memory of Nicholas and Louise Chabra; in memory of Mary; for the health and safe travel of Peter.

Flowers – in memory of Rose Lorenick; in memory of Natalie and John Kulina.

Coffee Hour Hosting

May 01 - Inga, Eka and Marina
May 08 - Nana, Nona and Nino
May 15 - Motoviloff, Kachek and Torrisi

The Calendar

May 4/11/18. Weds. *Adult Study Classes*

May 15/Sun. *“Spirit of Orthodoxy Concert” at 4:30p.m. with reception to follow*

May 19/Thurs. *Parish Council Meeting, 7:00p.m.*

June 2/Thurs. *Ascension Day (40th Day of Pascha)*

June 4&5/Sat. & Sun. *Visitation of Bishop Michael to our Parish*

June 12/Pentecost Sun. *Memorial at Cemetery at 4:00p.m.*

June 25/Sat. *Parish Council Workshop in Trenton*

June 29/Wed. *Ss. Peter & Paul Feast Day*

Church Open Door Ministry

In May and June month the Church Doors are left “open” from 12-2p.m. Door-Keepers are sought.

Sincere Appreciation to All!

During the Great and Holy Week and Pascha, many tasks – great and small – needed to be done. The offerings of time, work and various donations is much appreciated. It was wonderful to see many of our parishioners help out in the various ways. Thanks to all!

A Warm Welcome!

Is expressed to Jerome Stone of Bridgewater who entered into Holy Orthodoxy on Lazarus Saturday, April 16th. Many Blessed Years!

Remember in Prayer

Atopere Fillipini, Jerry Yadlowsky, Vera Wilhousky.





THE INNER EXISTENTIAL CELEBRATION OF CHRIST'S RESURRECTION

By Metropolitan Hierotheos of Nafpaktos

Christ's Resurrection should not be celebrated as a historical or social event, but as existential, which means that it should be a participation in the grace of the Resurrection. The fasting which precedes the feast during the whole of Great Lent, the ascetic struggle, aims at the best participation in the mystery of the Resurrection. In order to be successful, however, this requires, as all the Fathers teach, purification of the senses of both body and soul. St. John of Damascus sings: "Let us purify our senses and we shall behold Christ, radiant with the ineffable light of the Resurrection, and shall hear Him saying clearly, 'Rejoice!', as we sing the triumphant hymns!" Thus purification is a necessary condition for vision of God and communion with God. St. Gregory the Theologian says: "Therefore one must be purified, then one must converse in purity."

The purpose of the spiritual life is for one to be united with the Risen Christ, to see Him in one's heart. Christ is risen in our heart, mortifying the passionate thoughts which are present there under the influence of the demons and overcoming the impassioned representations and preoccupations of sin, just as He overcame the seals of the tomb (St. Maximus the Confessor). Therefore it is not a question of an outward symbolic celebration, but of an inner and existential one. In this light St. Gregory the Theologian recommends that we should not celebrate in a festive and worldly manner, but in a godly and heavenly manner.

Participation in the mystery of the Resurrection is an experience of deification. He who has been initiated into the ineffable power of the Resurrection has realized from experience what Christ's purpose was in creating the world (St. Maximus the Confessor). In reality, man was created in order to attain deification, and the world to share in the sanctification through man. Then he who is initiated into this ineffable power of the mystery of the Resurrection attains deification and fulfills the purpose of his existence. Thus he acquires greater knowledge.

The Apostle Paul commends this experience of life, and therefore he writes that we have been buried through holy Baptism with Christ into His death, "that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). This rebirth is essential, because otherwise man will die spiritually, according to the words of the Apostle Paul: "For if you live according to the flesh you will die, but if by the spirit you put to death the deeds of the flesh and you will live" (Rom. 8:13).

SYMBOLS OF THE RESURRECTION OF CHRIST

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.

In the Pascha of 2006, we adorned our iconostasis with four Resurrection symbols. 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.

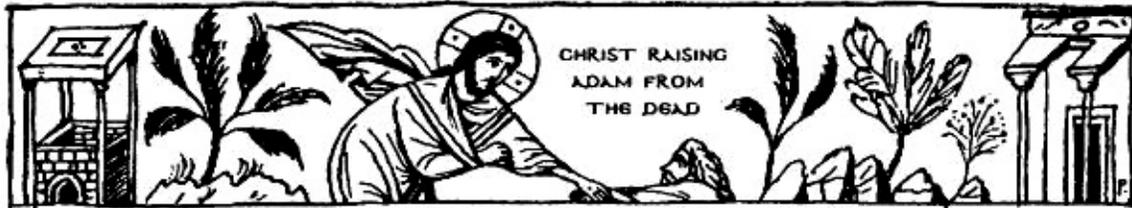
The second symbol is that of the **Peacock**. From the earliest times this image was found upon the walls of the ancient catacombs of the Church. This creature was used as a symbol because of its unusually beautiful tail. Each year, however, the bird loses the beauty during the molting season to such 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.

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.

The Scriptures in both the Old and New Testaments refer to Jesus Christ as a **Lion**. 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.

These four symbols of the Resurrection were done by our resident iconographer, Austin Kachek. God willing, additional symbols may be added, as the whale, the lily, the pomegranate, etc. Any contributions for the symbols would be appreciated. The cost is \$250 per symbol. Please speak with Father James.

**WHY ARE PRAYERS SAID WITHOUT KNEELING ON ALL SUNDAYS OF
THE YEAR AND DURING THE 50 DAYS BETWEEN PASCHA AND
PENTECOST**



As evident from the Holy Scriptures, bows, kneeling and prostrations were employed during prayer even in the Old Testament. The Prophet King David refers to bowing down to God or to His temple in many of the psalms, for example: *"Bow down to the lord in His holy court"* (Ps. 28:2); *"I shall bow down towards Thy holy temple in fear of Thee"* (Ps. 94:6); *"Let us go forth into His tabernacles, let us bow down at the place where His feet have stood"* (Ps. 131:7).

About kneeling, it is known that the Prophet Daniel, for example, thrice daily *"knelt upon his knees, and prayed and gave thanks before His God"* (Dan. 6:10). Full prostrations are also mentioned in the books of the Old Testament. For example: the Prophets Moses and Aaron besought God, *"having fallen on their faces"* (Nu. 16:22), to be merciful to the children of Israel who had grievously sinned.

In the New Testament also, the custom of performing kneeling, prostrations and of course bows, had been preserved and still had a place at the time of the earthly life of our Lord Jesus Christ, Who sanctified this Old Testament custom by His own example, praying on bended knees and falling down upon His face. Thus, we know from the Holy Gospels that before His Passion, in the Garden of Gethsemane, He *knelt down, and prayed*" (Matt. 26:39), *"fell on the ground and prayed"* (Mk. 14:35). And after the Lord's Ascension, during the time of the Holy Apostles, this custom, of which the Holy Scriptures also speak, existed unchanged. For example, the Proto-martyr and Archdeacon Stephen *"knelt down,"* and prayed for his enemies who were stoning him (Acts 7:60); the Apostle Peter, before raising Tabitha from the dead, *"knelt down and prayed"* (Acts 9:4), etc. It is an indisputable fact that, as under the first successors of the Apostles, so even in much later periods of the existence of the Church of Christ, kneeling, bows and prostrations upon the ground were always employed by true believers at prayers, at home and at divine services.

In the Early Church, among the other bodily activities, kneeling was considered the outward manifestation of prayer most pleasing to God. Thus, St. Ambrose of Milan (+397) says: *"Beyond the rest of ascetic labors, kneeling has the power to assuage the wrath of God and to evoke His mercy."* The canons concerning bows and kneeling now accepted by the Orthodox Church and set forth in the books of the divine services, and particularly in the Church Typikon, are observed most strictly in monasteries. But in general, Orthodox laity who have zeal strive to observe the rules just as strictly. Devout desire to kneel must not be exercised on Sundays as well as on all the 50 days between Pasch and Pentecost. According to the ancient tradition and a clear church law,

Sundays, precludes, in and of itself, any external manifestation of sorrow or lamentation over one's sin: for ever since Jesus Christ *"blotting out the handwriting of the ordinances that were against us...nailing it to the Cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it"* (Col. 2:14-15) – ever since then *"there is, therefore, no condemnation to them who are in Jesus Christ"* (Rom. 8:1).

For this reason, the practice was observed in the Church from the earliest times, beyond a doubt handed down by the Apostles, whereby on these days, in that they are consecrated to the commemoration of the victory of Christ over sin and death, it was required to perform the public services brightly and with solemnity, and in particular without kneeling, which is a sign of repentant grief for one's sins. The Apostolic Constitutions and the writings of Tertullian (2nd c.) and St. Peter of Alexandria (3rd c.) say the same thing.

Subsequently, the First Ecumenical Council (325 A.D.) found it necessary to make this legally binding by a special canon obligatory for the entire Church. Canon 20 states: *"Since there are some persons who kneel in church on Sundays and on the days of Pentecost, with a view to preserving uniformity in all parishes, it has seemed best to the holy council for prayers to be offered to God while standing."*

S Basil the Great explains: *"We stand up when praying on the first day of the week. It serves to remind us that when we have risen from the dead with Christ we ought to seek the things above, in the day of the resurrection of the grace given us, by standing in prayer and also it serves as a picture of the age to come."* Sunday is the first as well as the eighth day. The eighth day is the unceasing day, the day without a night that follows, the day without successor, the day of the Kingdom. As we journey into this day we stand, in order to be constantly reminded of the deathless life in the unending day and to make careful provision for it.

Pentecost (the time of the 50 days) reminds us of the expected resurrection in the age to come. For the *first day*, being multiplied seven times over, constitutes the seven weeks of the Holy Pentecost. For by starting from the first day of the week (Pascha) one arrives on the same day (Pentecost). The laws of the church have taught us to prefer the upright posture at prayer, thus transporting out mind, so to speak, as a result of a vivid and clear suggestion, from the present age to the things to come in the future. At the Kneeling Prayers of the Vespers on Pentecost (which is already part of the next day – that is Monday), we kneel and stand up again – thrice – as a prayerful consideration that it was through sin that we fell to the earth, and that through the kindness of the One Who created us, we are raised back to heaven.

Finally, canon XC of the Council of Trullo, held in conjunction with the Sixth Ecumenical Council (680 A.D.) tells us *"not to bend the knee on Sundays when honoring the Resurrection of Christ."*

