

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

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### ***BULLETIN OF MAY 4, 2014***

*A Warm Welcome to our Parish!*

## ***CHRIST IS RISEN!***

### **3<sup>RD</sup> SUNDAY OF PASCHA/MAY 4**

#### **Holy Myrrh-Bearing Women**

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

### **WEDNESDAY/MAY 7**

#### **St. Alexis of Wilkes-Barre**

6:30p.m. Akathist to St. Alexis of  
Wilkes-Barre

7-8:30p.m. Adult Study Class:  
Part 2: *"The Descent of Christ Into Hades"*

### **THURSDAY/MAY 8**

7:00p.m. Compline and Akathist to  
**St. Nicholas of Myra on translation  
of his holy relics (May 9)**

### **SATURDAY/MAY 10**

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

5:30p.m. Vigil; Confessions

### **4<sup>TH</sup> SUNDAY OF PASCHA/MAY 11**

#### **Ss. Cyril & Methodius**

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

12-2:00p.m. Church Open Doors



### **Offerings Week of May 4**

**Olive Oil:** in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; health of Susan; health of Stephanie (birthday).

### **Parish Synodicon: Memory Eternal!**

May 04, 1973 John Holovach  
May 05, 1961 John Ivaniec  
May 05, 1970 Katherine Nebozinsky  
May 05, 2012 Vassily Neudachin  
May 06, 1971 Basil Pawlik  
May 06, 1982 Philip Recetz  
May 08, 1917 Demetrius Polegonsky  
May 09, 1972 Pauline Lasin  
May 10, 1984 Ignatius Chwat

### **Coffee Hour Hosts**

May 04 Inga, Eka, Marina and Nona  
May 11 Motoviloff, Torrisi, Kachek and Stone  
May 18 Combs, Mantzafos, Parsells and Sokol

### **Usher Schedule**

May 04 T. Smith & P. Bakaletz  
May 11 T. Gorbatuk & J. Stone  
May 18 D. Fedechko & C. Dunaenko

### **Adult Study Classes: "On the Mystery of Death: Wednesdays 7-8:30p.m.**

May 07: The Descent Into Hades of the Lord  
May 14: Resurrection/Ascension/Pentecost  
May 21: Death Before and After Christ

### **Spring Clean-Ups & Yard Work Projects**

Javier (part-time cemetery worker) is available for work you may have. You may contact Fr. James, to make any arrangements in this regard.

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

On this page you will find a wealth of photos, church news, lives of saints, spiritual and moral content and a whole world of food for the mind and soul. You are invited to join!

### **New Feature on Parish Website**

A 360 virtual tour of our Church is now available on our parish website. Share this information with your relatives and friends.

### **Names Day Greetings**

Myrrh-Bearing Women/3<sup>rd</sup> Sunday of Pascha:  
Susan Gorbatuk and Iwonna Wpych  
Many Blessed Years!

### **The 40 Days of Pascha: April 20 – May 28**

- We do not kneel or make prostrations in church or in our homes
- We greet each other with the Paschal Greeting, "Christ is Risen!"
- The Prayer "O Heavenly King" is omitted until Pentecost Sunday.
- On Wed. and Fri., while remaining fast days, wine and oil are permitted.
- We read from the Gospel of St. John and The Acts of the Apostles.

### **Summer Orthodox Camping**

Have you submitted your registration forms?

### **Graduates of 2014**

Please let Fr. James know the names of those graduating this Spring. Thanks.

### **St. George Gazebo**

Is a great place to sit, talk and read, but not eat. Please help us keep the gazebo in good order and "break bread" with the community in the hall.

### **Parish Council Meeting**

May 15<sup>th</sup>, Thursday at 7:00p.m.

### **The Mysteries of Confession & Holy Communion Are Always Offered**

In the Four Lents, the faithful especially avail themselves of the Holy Mysteries but the reception of these grace-filled Mysteries, are not relegated only to Lents. If perhaps, we missed Great Lent, we do well to approach these Mysteries even now in the Paschal season.

### **Movie Presentations**

The movies were discontinued due to lack of viewers, especially during the week nights. Maybe Sundays after Coffee Hour is the better time to present them. Think about it and voice your opinion to Father James.

**ABOUT BEING A PARISHIONER OF  
SS. PETER & PAUL ORTHODOX CHURCH  
MANVILLE, NEW JERSEY**

Following the Tradition of the Church, the purpose of membership in the Parish is to seek the knowledge of God and union with Him through Jesus Christ by the grace of the Holy Spirit, and to express that unity with God in Christ in all religious, moral, family and social activities. Generally, this expression consists of an enlightened obedience to the teachings of the Orthodox Faith, and is manifested in regular attendance at the divine services of the Parish, in frequent reception of the Holy Gifts of the Body and Blood of Christ, in care for the Parish property and buildings, in regular contributions in fulfillment of the financial commitment, and in doing all that is possible to promote the Christian spirit of love, unity and brotherly concern among members of the parish and witnessing to our Faith commitment to those outside the Parish.

A church member must:

- a. Have been sacramentally received into the Orthodox Church and consciously uphold and profess the Orthodox Faith and Moral Teachings;
- b. Be eighteen years of age or older;
- c. Be a regular communicant, that is, participant in the Holy Mysteries of Confession and Communion;
- d. Fulfill the stewardship obligations established by the Parish:
  1. *Treasure*: All members of the Parish are urged to make a commitment to the Parish, using the envelope system, rendering back to the Lord a first portion of what God has entrusted to us.
  2. *Time*: All members of the Parish are urged to set aside the first portion of their time for worship, fellowship, charitable service, and education;
  3. *Talent*: All members of the Parish are urged to offer their talents in service to the Church, remembering that each member of the Body of Christ has been entrusted with gifts of the Holy Spirit for the ministry of the Gospel (1 Corinthians 12).
- e. Must be officially registered by the parish priest to be part of the Parish Census.

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## ***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 4<sup>th</sup> century Christian symbol.