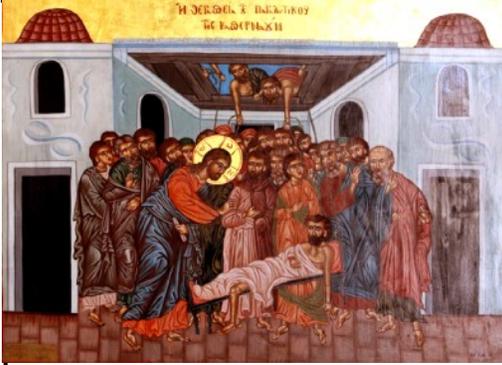


# STS. PETER & PAUL ORTHODOX CHRISTIAN CHURCH



CHRIST IS RISEN!  
INDEED HE IS RISEN!

CHRISTOS VOSKRESE!  
VOISTINU VOSKRESE!

CHRISTOS ANESTI!  
ALITHOS ANESTI!



## SUNDAY OF THE PARALYTIC

NEW CALENDAR: MAY 7, 2017

OLD CALENDAR: APRIL 24, 2017

- ❖ We welcome all of our guests who are with us! Please come and worship with us often.
- ❖ There are many sign-ups in the back of the church for bowling tournament events such as meal packages, bowling times, other events. There are also signups for the commemorative booklet, the golf outing, and desserts for hospitality room on Friday night and to help work that night for cooking. We need your help to show the diocese and the Bishop that we love our church!
- ❖ For the Bowling tournament there will be a cleaning of the church grounds Saturday May 20th starting at 9 am. There also will be some final touchups inside of the church and setting up of the hall after the Liturgy for Ascension on May 25.
- ❖ There is a sign-up for liturgical donations for receiving the Bishop on Sunday May 28th. Sign-up today to sponsor flowers, candles etc...

### Epistle Reading Schedule

5/14 Lance Michealsen  
5/21 Pani Amy George  
5/28 Zachary Fitzgerald

### Sunday Social Hour

5/14 Barbara Fitzgerald  
5/21 Pani Amy George  
5/28 Bowling  
Tournament

“The man who possesses spiritual knowledge and understands the truth confesses to God, not by recalling what he has done, but by accepting patiently what comes.”  
+St. Mark the Ascetic

### Sunday School Schedule:

5/21 : Toddler w/ Christyn,  
K-2 w/ Linda,  
3-5 w/ Mary Beth  
Teens w/ Pani Amy  
5/14: Toddler w/ Leigh,  
K-2 & 3-5 w/ Pani Amy  
Teens w/ Lance

- ❖ Family Camp is scheduled from Friday, June 9 - Sunday June 11. You can register at [campnazareth.org](http://campnazareth.org). This is for families to learn, have fun, pray, and of course just simply be together in a peaceful environment.
- ❖ Family day is Sunday June 11th at Camp Nazareth. Details are posted downstairs in the hall.
- ❖ Camp Nazareth is hosting an Alumni Day, Saturday, May 20th. This event is free of charge. See bulletin board for more details.
- ❖ We are still selling Camp Nazareth Raffle tickets. If you would like to support the camp and its ever growing programs please ask Fr. William.

American Carpatho-  
Russian Diocese of USA  
Ecumenical Patriarchate of  
Constantinople

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## WEEKLY SERVICE SCHEDULE

- ❖ Sunday, May 7, Sunday of the Paralytic: Divine Liturgy @ 9:30am
- ❖ Tuesday, May 9, Mid-Pentecost Vespers @ 7pm
- ❖ Wednesday, May 10, Mid-Pentecost Matins @ 9am
- ❖ Saturday, May 13, Great Vespers @ 5 pm
- ❖ Sunday, May 14, Sunday of the Samaritan Women: Matins @ 8:15 am Divine Liturgy @ 9:30am

Please Note: If you need to speak with a priest during the week please call Fr. William at # 862.432.9174. Rectory # 973.627.1462. If Fr. William is unavailable and it is an emergency please call Fr. John Theodosion his number is 973.584.0388.

### Prayer List:

“Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.” — James 5:16 NKJV

### For those who need prayers:

Desiree Stanchina, Peter Lyasko, Esther Horchor, Ann Willis, Marilyn/Tony George, Margot, Adam, Debbie, Rosalie Nemerovich, Michael Carmona, Klava Trofimova, Inna Kudryavtseva, Joan King, Eleni Matangos, Evangelia Portelos, Jeannette Webb, Elizabeth T., Mary Elizabeth, George Matangos, Gregory Griff, Lillian, Sandi Mahtook, Sandi Reisbeck, Anna Hollis, Catherine Bowan, William O’Keefe, Ann Smith, Sonia Geiger, Tatyana and Zoe Ellis, Dolores Falk, Joann Talmadge, Estella Vreeland, Barbara Kmech, Roy Michealsen, Florine Nandrajog

## Stewardship around the Parish

- Paint trim on Shed
- Paint trim around church windows
- Add a water spigot to the far side of hall
- Repaint Narthex
- Build bookshelves in priest sacristy
- repair/touch-up tomb

## READINGS AND SAINTS FOR THE COMING WEEK:

**Sun:** Sunday of the Paralytic; Acts 9:32-42; John 5:1-15

**Mon:** Evangelist Mark; 1 Peter 5:6-14; Mark 6:7-13

**Tues:** Hieromartyr Basil of Amasea; Acts 10:21-33; John 7:1-13

**Wed:** Apostle Simeon; Acts 14:6-18; John 7:14-30

**Thurs:** Apostles Jason & Sosipater; Acts 10:34-43; John 8:12-20

**Fri:** 9 Martyrs of Cyzicus; Acts 10:44-11:10; John 8:21-30

**Sat:** Apostle James son of Zebedee; Acts 12:1-11; John 8:31-42



## OUR EXAMPLES OF HOLINESS

**The Martyr Sava** came from a Gothic tribe. For his bravery he attained the high rank of military-commander or "stratilates", and he served under the Roman emperor Aurelian (270-275).

From the time of his youth Sava was a Christian and he fervently followed the commands of Christ, – he helped the needy and visited Christians locked up in prison. For his pure and virtuous life the saint received from the Lord the gift of wonderworking and in the Name of Christ he healed the sick and cast out demons.

When the emperor learned that Saint Sava was a Christian, he demanded that he apostatise. The martyr threw down his military sash and declared, that he would not forsake his faith. They beat him, burnt at him with torches, threw him in a cauldron with tar, but the martyr remained unharmed.

Looking on at his torments, 70 Soldiers came to believe in Christ, who then were beheaded by the sword. Saint Sava they threw in prison. At midnight during the time of prayer, Christ appeared to the martyr and shone on him the Light of His Glory. The Saviour bid him not to fear, but rather stand firm. Encouraged, the Martyr Sava underwent new torture in the morning and was drowned in a river (+ 272).

## VOLUME II; THE CHURCH BUILDING; ALTAR TABLE; BY FR THOMAS HOPKO

We have mentioned how the entire church building is centered around the altar table. The altar table does not merely symbolize the table of the last supper. It is the symbolic and mystical presence of the heavenly throne and table of the Kingdom of God; the table of Christ the Word, the Lamb and the King of the ever-lasting life of God's glorified dominion over all of creation.

The Book of the Gospels is perpetually enthroned on the altar table. It is on the altar table that we offer the "bloodless sacrifice" of Christ to the Father. And from the altar table we receive the Bread of Life, the Body and Blood of the Lord's Passover Supper. This table is the "table of God's Kingdom" (Lk 13.29).

In Orthodox Tradition the altar table is often carved wood or stone. It is usually vested with colorful material to show its divine and heavenly character. It should always be a simple table of proportional dimensions, often a perfect cube, and is always free-standing so that it may be encircled.

On the altar table one always finds the antimimension. This is the cloth depicting Christ in the tomb which contains the signature of the bishop and is the permission for the local community to gather as the Church. "Antimimension" means literally "instead of the table." Since the bishop is the proper pastor of the Church, the antimimension is used instead of the bishop's own table which is, obviously, in his own church building, the cathedral—the place where the bishop has his chair (cathedra).

The antimimension usually contains a relic (normally a part of the body) of a saint which shows that the Church is built on the blood of the martyrs and the lives of God's holy people. This custom comes from the early Church practice of gathering and celebrating the eucharist on the graves of those who have lived and died for the Christian faith. Usually, a relic of a saint is embedded in the altar table itself as well.

Also on the altar table there is a tabernacle, often in the shape of a church building, which is a repository for the gifts of holy communion that are reserved for the sick and the dying. Behind the altar table there is usually a seven-branched candle stand which comes from the Old Testamental tradition of the Jewish temple. Generally speaking, the Jerusalem temple is highly valued in the Orthodox Christian tradition of worship and church construction as a "prototype" of the true worship "in spirit and truth" of the Kingdom of God (Jn 4.23).

## ON STEWARDSHIP AND THE ORTHODOX LIFE: PART 90: ABRAHAM: THE STEWARDSHIP OF HOSPITALITY:

“And the Lord appeared to Abraham by the oaks of Mamre.” (Genesis 18:1 RSV)

Among many in Orthodoxy, there is a widespread error about stewardship. This error suggests (if not believes outright) that stewardship has only to do with money. While money is a part of stewardship (where stewardship is understood as a way of life), it is only one rather small part. As we look to Abraham we see an opportunity to understand stewardship as managing all the resources that God has loaned to us. One of those resources is offering hospitality: the gift of welcome.

One day as Abraham was sitting at the door of his tent in the wilderness, three strangers appear approaching his tent. Abraham’s response? He runs to greet them. Running was hardly something a self-respecting head of a large family would do. But as a sign of respect and hospitality, Abraham runs to greet them. “Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I fetch a morsel of bread, that you may refresh yourselves, and after that you may pass on” (Genesis 12:4-5 RSV).

Who are these strangers? Are they o.k.? Are they to be trusted? Are they one of “us”? Why are they coming here? Are these not the questions usually asked about the strangers that show up at our parishes on Sunday morning? Yes – and there are others:

Is one of *them* going to sit in *my* pew? Are *those people* Orthodox? Will their children be quiet? And on and on.

People today still seek salvation. One very important way the Church can help those who are seeking is to offer a warm and hospitable welcome to everyone and anyone who is present. We can only help people who are seeking by first making them feel that they are wanted and needed as people of God. Who knows the motives for their being present: A recent tragedy? A family that has some very practical needs? Someone who is just seeking, or maybe just church shopping?

It makes no difference. It makes no difference at all. All are to be welcomed with the hospitality of Abraham. We are to run to meet the strangers, to offer them rest and a sharing of food with the rest of the community. We are to welcome all and make everyone feel a part of the family. After all, who were those three who visited Abraham? Only later we find out that the three were the Holy Trinity themselves.

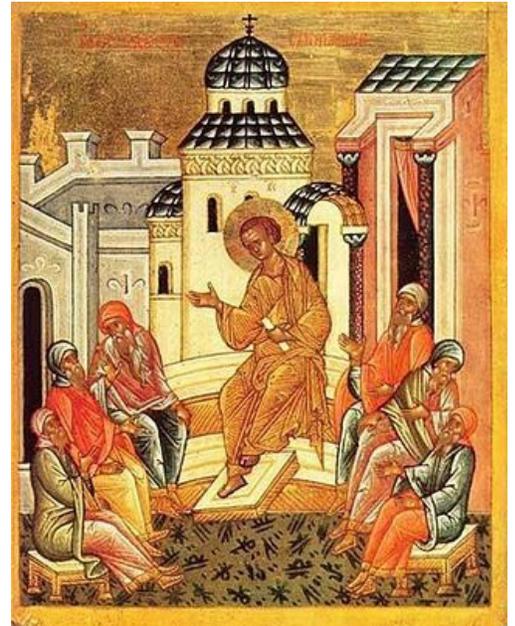
St. Paul writes: “*Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares*” (Hebrews 13:2 RSV).

### Life Line Screening

Sts Peter and Paul Orthodox Church is pleased to offer a preventive health event. Life Line Screening, a leading provider of community-based preventive health screenings, will host their affordable, non-invasive and painless health screenings on 5/31/2017. Five screenings will be offered that scan for potential health problems related to: blocked arteries which is a leading cause of stroke; abdominal aortic aneurysms which can lead to a ruptured aorta; hardening of the arteries in the legs which is a strong predictor of heart disease; atrial fibrillation or irregular heart beat which is closely tied to stroke risk; and a bone density screening, for men and women, used to assess the risk of osteoporosis. Register for a Wellness Package which includes 4 vascular tests and osteoporosis screening from \$149 (\$139 with our member discount). All five screenings take 60-90 minutes to complete. **There are three ways to register for this event and to receive a \$10 discount off any package priced above \$129, please call [1-888-653-6441](tel:1-888-653-6441) or visit [www.lifelinescreening.com/communitycircle](http://www.lifelinescreening.com/communitycircle) or text the word circle to 797979**

# THE FEAST OF MID-PENTECOST AND THE PENTECOSTARION

The fifty days following Pascha until the Feast of Pentecost are known as the period of the Pentecostarion in the Orthodox Church. At the mid-point between these great feasts of Pascha and Pentecost, on the twenty-fifth day which is always a Wednesday, is one of the most beloved feasts for the most devout Orthodox Christians known quit simply as Mid-Pentecost. Mid-Pentecost is to the Pentecostarion what the Third Sunday of Great Lent which honors the Holy Cross is to the period of Great Lent. It is a day which helps us focus on the central theme of the entire period. Whereas the mid-point of Great Lent reminds us to bear up the Cross of Christ bravely so that we may daily die with Christ in order to experience the Resurrection of our Lord, so also the mid-point of the Pentecostarion enlightens us regarding the theme of the fifty days following Pascha - which is the acquisition of the Holy Spirit poured out as a gift upon all the faithful who partake of the living water which is Christ Himself.



The central theme woven throughout the period of the Pentecostarion therefore is water. This becomes the central theme of the period because it is the central theme of the Gospel of John which we read in its entirety during the Pentecostarion and which naturally flows into the Acts of the Apostles which is also read during this period in its entirety. This theme appears for the first time on Pascha itself in the joyous Canon of the Feast of Feasts written by Saint John the Damascene when he invites us to "drink a new drink," not "brought forth from a barren rock," as in the Old Testament under Moses, but which rather "springeth forth from the grave of Christ." Then during the Paschal Divine Liturgy the priest processes with the Gospel and chants loudly from Psalm 67:27 saying: "In the congregations bless ye God, the Lord from the well-springs of Israel."

When Renewal or Bright Week is over the Church wisely sets up two Sundays in which to abolish all doubts concerning the Resurrection of Christ, that of the Sunday of Saint Thomas and the Sunday of the Myrrh-bearing Women. This is done in order to ensure that we all partake of the living water that only the risen Lord can give. The following three Sundays, as we approach Pentecost, the theme of water becomes more and more central in the hymns of the Church. Thus we are found one Sunday at the Sheep's Pool with the Paralytic, then at the Well of Jacob with the Samaritan Woman, and finally at the Pool of Siloam with the Blind Man. During this festive period we hear concerning the "living water" which if one partakes of "he will never thirst". We are taught that it is our Savior Himself who is this living water, and we partake of Him through the baptismal waters and the Cup of Life which issued forth from His side at His crucifixion unto remission of sins and life everlasting. Then on Pentecost we have grace rained upon our parched souls and bodies so that we may be fruitful and have a great harvest as we hear from the holy Gospel on that day: "If any man thirst, let him come unto Me and drink". Finally the Pentecostarion concludes with the Feast of All Saints, that is those who partook of the "waters of piety", which is the harvest of the outpouring of the Holy Spirit. The Fathers teach us that the feast of Mid-Pentecost stands in the middle of the fifty-day period from Pascha to Pentecost as a mighty flowing river of divine grace which have these two great feasts as its source. Pascha and Pentecost are united in Mid-Pentecost. Without Pascha there is no Pentecost and without Pentecost there is no purpose to Pascha.

We read the following entry in The Great Horologion that further explains the details of the feast: "After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved to envy and persecuted Him, and sought to slay Him, using the excuse that

He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marveling at the wisdom of His words, said, 'how knoweth this man letters, having never learned?' But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath.

"Therefore, since the things spoken of by Christ in the middle of the Feast of the Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great Feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, 'At Mid-feast'—though it refers to the Feast of the Tabernacles—is used.

"It should be noted that there were three great Jewish feasts: the Passover, the Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nissan, the first month of the Jewish calendar, which roughly coincides with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of its houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is called 'the feast of Unleavened Bread,' because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of 'the seventh month,' which corresponds roughly to our September. During this time, they lived in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, in tents (Ex. 12:10-20; Lev. 23 LXX). "

The Feast of Mid-Pentecost is celebrated for an entire week until the following Wednesday, making it an eight day feast. During this entire time the hymns of Mid-Pentecost are joined with that of Pascha. Because of the theme of water, traditionally the Church celebrates the Lesser Blessing of the Waters on this day, preferably with a procession with the Holy Cross to a water spring.

The theme of the feast not only invokes water, but even more central to the Gospel chronology it honors Christ as Teacher and Wisdom as He reveals Himself between the stories of the Paralytic and that of the Blind Man. During this time we are told: "Now about the middle of the feast Jesus went up into the temple, and taught...Jesus answered them, and said, 'My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself'" (John 7:14-30). The icon for this feast depicts the young Jesus teaching the elders in the Temple (Luke 2:46, 47) at which time Jesus first revealed Himself as a teacher or rabbi. Traditional Orthodox icons will depict Jesus as larger than the elders, showing his superior spiritual status.

Since the hymns of the Church invoke and praise our Lord as the Wisdom of God spoken of in the Book of Proverbs, it is traditional that all churches named after Holy Wisdom or Hagia Sophia celebrate their feast on this day. In fact, Greek scholar Constantine Kalokyre has written a study titled "The Churches of the Wisdom of God and the Date of their Celebration", which appeared in the periodical *Saint Gregory Palamas*, no. 71 (723) (1988), pp. 538-617. In this study he comes to the conclusion that the Great Church of Hagia Sophia in Constantinople celebrated its feast day on Mid-Pentecost.