

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MAY 31, 2009

SUNDAY/MAY 31

7th Sunday of Pascha (Tone 6)

Fathers of the First Council

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

Coffee Hour; Church School

12:00p.m. to 2:00p.m. Church Open

THURSDAY/JUNE 4

7:00p.m. Finance Meeting

MEMORIAL SATURDAY/JUNE 6

9:30a.m. General Memorial Service; Confessions

10:15a.m. Flower Arrangement in Hall

5:30p.m. Vigil; Confession

SUNDAY/JUNE 7

PENTECOST – TRINITY SUNDAY

(One of "the 12 Great Feasts" of the Year

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
followed by Vespers with Prayers of Kneeling;
Coffee Hour

4:00p.m. Memorial Service at
Parish Cemetery

MONDAY/JUNE 8

Day of the Holy Spirit

St. John of Kronstadt

9:10a.m. Hours; 9:30a.m. Divine Liturgy
7:00p.m. Compline & Akathist to the Holy Trinity

Fasting Days

Wednesday, June 3

Friday, June 5



**The Post-Feast of the Ascension
Is celebrated thru the "Leave-Taking"
On June 5th**

Ascension Tropar Tone 4

Thou hast ascended in glory, O Christ God
Granting joy to Thy Disciples by the promise
of the Holy Spirit.

Through the blessing they were assured
That Thou art the Son of God,
The Redeemer of the world!

Ascension Kontakion Tone 6

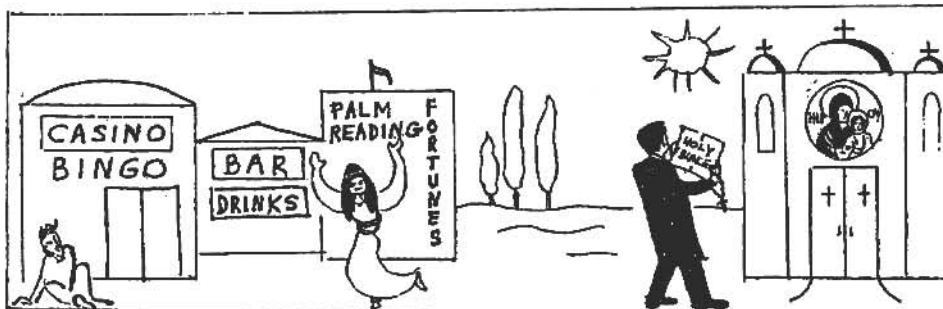
When Thou didst fulfill the dispensation for our
sake,

And unite earth to heaven:

Thou didst ascend in glory, O Christ our God,
Not being parted from those who love Thee,

But remaining with them and crying:

I am with you and no one will be against you!



Parish Synodicon: Memory Eternal!

May 31, 1963 Michael Dziga
June 01, 1961 Alex Horbel
June 02, 1929 John Senko
June 02, 1951 Wasyl Bondareno
June 03, 1952 Michael Tacak
June 03, 1985 Anna Susko
June 05, 1953 Eva Hnatuk
June 06, 1938 Eutcyhes Gumenuk
June 06, 1972 Charles Fetchko Jr.



Those Wishing for instructions on Holy Confession & Holy Communion

Are asked to speak with Fr. James. A small class, meeting for 2 or 3 times will be held. This class is designed especially for those who wish to learn why and how to make a Confession and perhaps have never done so. The time of the class will be determined by the availability of the attendees.

Cemetery Care Offerings – Additional Listing

Have been received in memory of:

Julie Pribish
Harry & Paraska Holowach
Audrey Haitch
Dr. Ann Marie Kralovich & Mary Kralovich
Melanie
Kulina Family
Richard Nevitt
John, Michael and Anastasia
Helen and Andrew Hunchar
Harry & Paraska Holowach
Other offerings have been received without any names indicated



A Recognition of Graduates

Will take place on Sunday, June 14th. Please make Fr. James aware of those graduating as soon as possible.

Ss. Peter & Paul Lent – 2 Week Fast

This Lent's duration is determined by the date of Pascha. The latter the Pascha, the shorter the Lent. The Lent begins Monday, June 13th and ends after the Divine Liturgy on June 29th. A Fast is observed from all meat, dairy fish, wine and oil products. Modifications to the Fast that permit fish, wine or oil are indicated on the wall calendar.

Adult Study Classes – June 10, 17 & 24

These classes are held in the Conference Room from 7-8:30p.m. The topic is "Christ the Sender of the Spirit". Who is the Holy Spirit and What is the work of the Holy Spirit.

Pentecost Sunday – June 7

This is one of "the 12 Great Feasts of the Year," and brings to completion the "50 Days" from Pascha to Pentecost. At the end of the Divine Liturgy, Vespers is served with the Prayers of Kneeling. We should strive to be present and celebrate this Great Feast.

Outreach Meeting

Monday, June 13th at 7:00p.m.

Annual Parish Picnic

Is scheduled for Sunday, July 19th with a rain date of July 26th. Mark your calendars.

Offerings for the week of May 31

Olive Oil – in memory of Michael and Justina; for the health of Christine and John (anniversary); in memory of Vaschen and Emilia; in memory of Joan.

Wine – in memory of Helen and Andrew Hunchar.

Terms to Understand

Pentecost Originally an Old Testament harvest festival celebrated 50 days after the Passover. In time, Pentecost became the commemoration of the giving of the Law to Moses on Mt. Sinai. Pentecost took on a new meaning with the descent of the Holy Spirit on the Apostles at Pentecost. Through the Mystery of Chrismation, Christians experience their own personal Pentecost. Every Divine Liturgy becomes a Pentecost through the descent of the Holy Spirit on the faithful and the gifts (the bread and wine), transforming them into the Body and Blood of Christ.

June Month Church Cleaning

Please speak with Proto-Deacon Paul Sokol or Peter Bakaletz, if you can help out. A day and time will be arranged.

Parish Feast Day – Monday, June 29

Ss. Peter & Paul Day.



THE NICENE CREED – THE SYMBOL OF OUR FAITH

The Nicene Creed should be called the Nicene-Constantinopolitan Creed since it was formally drawn up at the first ecumenical council in Nicaea (325) and at the second ecumenical council in Constantinople (381).

The word creed comes from the Latin *credo* which means "I believe." In the Orthodox Church the creed is usually called The Symbol of Faith which means literally the "bringing together" and the "expression" or "confession" of the faith.

In the early Church there were many different forms of the Christian confession of faith; many different "creeds." These creeds were always used originally in relation to baptism. Before being baptized a person had to state what he believed. The earliest Christian creed was probably the simple confession of faith that Jesus is the Christ, i.e., the Messiah; and that the Christ is Lord. By publicly confessing this belief, the person could be baptized into Christ, dying and rising with Him into the New Life of the Kingdom of God in the name of the Father, and of the Son, and of the Holy Spirit.

As time passed different places had different credal statements, all professing the identical faith, yet using different forms and expressions, with different degrees of detail and emphasis. These credal forms usually became more detailed and elaborate in those areas where questions about the faith had arisen and heresies had developed.

In the fourth century a great controversy developed in Christendom about the nature of the Son of God (also called in the Scripture the Word or Logos). Some said that the Son of God is a creature like everything else made by God. Others contended that the Son of God is eternal, divine, and uncreated. Many councils met and made many statements of faith about the nature of the Son of

God. The controversy raged throughout the entire Christian world.

It was the definition of the council which the Emperor Constantine called in the city of Nicaea in the year 325 which was ultimately accepted by the Orthodox Church as the proper Symbol of Faith. This council is now called the first ecumenical council, and this is what it said:

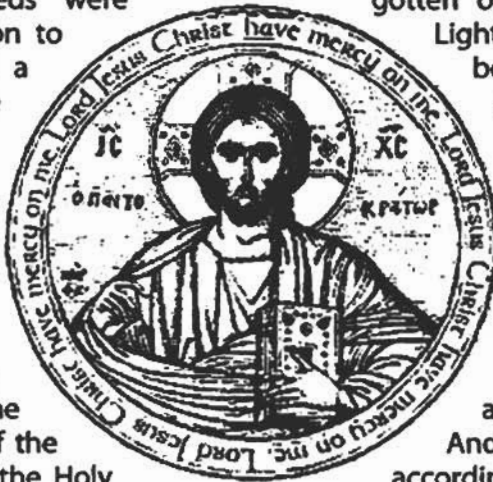
We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages.

Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried.

And the third day He rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end.

Following the controversy about the Son of God, the Divine Word, and essentially connected with it, was the dispute about the Holy Spirit. The following definition of the Council in Constantinople in 381, which has come to be known as the second ecumenical council was added to the Nicene statement:

And [we believe] in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the re



mission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

This whole Symbol of Faith was ultimately adopted throughout the entire Church. It was put into the first person form "I believe" and used for the formal and official confession of faith made by a person (or his sponsor-godparent) at his baptism. It is also used as the formal statement of faith by a non-Orthodox Christian entering the communion of the Orthodox Church. In the same way the creed became part of the life of Orthodox Christians and an essential element of the Divine Liturgy of the Orthodox Church at which each person formally and officially accepts and renews his baptism and membership in the Church. Thus, the Symbol of Faith is the only part of the liturgy (repeated in an-

other form just before Holy Communion) which is in the first person. All other songs and prayers of the liturgy are plural, beginning with "we". Only the creedal statement begins with "I." This, as we shall see, is because faith is first personal, and only then corporate and communal.

To be an Orthodox Christian is to affirm the Orthodox Christian faith – not merely the words, but the essential meaning of the Nicene-Constantinopolitan symbol of faith. It means as well to affirm all that this statement implies, and all that has been expressly developed from it and built upon it in the history of the Orthodox Church over the centuries down to the present day.

From "The Orthodox Faith" by VRev. Thomas Hopko



THE FIRST COUNCIL OF NICAEA

From Wikipedia.org



The First Council of Nicaea, held in Nicaea in Bithynia (present-day Iznik in Turkey), convoked by the Roman Emperor Constantine I in 325, was the first Ecumenical council of the Christian Church, and most significantly resulted in the first uniform Christian doctrine, called the Nicene Creed. With the creation of the creed, a precedent was established for subsequent 'general (ecumenical) councils of Bishops' (Synods) to create statements of belief and canons of doctrinal orthodoxy—the intent being to define unity of beliefs for the whole of Christendom.

The purpose of the council was to resolve disagreements in the Church of Alexandria over the nature of Jesus in relationship to the Father; in particular, whether Jesus was of the same substance as God the Father or merely of similar substance. St. Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius, from whom the term Arian controversy comes, took the second. The council decided against the Arians overwhelmingly (of the estimated 250-318 attendees, all but 2 voted against Arius). Another result of the council was an agreement on when to celebrate the Resurrection, the most important feast of the ecclesiastical calendar. The council decided in favor of celebrating the resurrection on the first Sunday after the first full moon following the vernal equinox, independently of the Hebrew Calendar (see also Quartodecimanism). It authorized the Bishop of Alexandria (presumably using the Alexandrian calendar) to announce annually the exact date to his fellow bishops.

The Council of Nicaea was historically significant because it was the first effort to attain consensus in the church through an assembly representing all of Christendom. "It was the first occasion for the development of technical Christology." A precedent was set for subsequent general councils to create creeds and canons.

