

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 19, 2010

Lessons in Divine & Christian Love (21)



With boundless love towards the Father, the Son wanted to please the Father by this which was created for Him: more sons for Himself and more brothers, lower than Himself, but bonded in love to Him by adoption. And in the eternal Council, the Father and the Holy Spirit are in accord with the Son for the creation of the worlds through love of the Son. And so it was that all things came into being that came into being through the Son. "And all things were made by Him" (John 1:3). And the Son of God is also called the Logos (the Word) of God, that is, the Image of God (cf. Col. 1:15-17); yes, God's poem, by which is made known the majesty and glory and wisdom and love of God.

Having taken the initiative in creating, the Son has also taken the responsibility for the created worlds before His eternal Council. In addition to that, He has given voluntary agreement to offer Himself as a sacrifice when and if that should be needed as an innocent and pure lamb, foreordained for sacrifice "before the foundation of the world" (1 Peter 1:20). And so began an incomparable epic poem of poems: an epic of the creation of the world, its temptation, fall, resurrection and renewal. All this as it has been told and foretold. And all with one single and unique motive: love. For God is love and for Him there is no other motivation besides love.

SUNDAY/SEPTEMBER 19 Sunday After the Holy Cross (Tone 8)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Blessing of "Things Mobile" in Parking Lot
Coffee Hour; Church School
12:00-2:00p.m. Open Church Doors

WEDNESDAY/SEPTEMBER 22

6:30p.m. Compline
7:00-8:30p.m. Adult Study Class

THURSDAY/SEPTEMBER 23

Conception of St. John the Baptist

9:30a.m. Akathist to the Baptist
7:00p.m. Parish Council Meeting
7:00p.m. Georgian Service

SATURDAY/SEPTEMBER 25

St. Sergius of Radonezh

9:30a.m. Akathist to St. Sergius; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/SEPTEMBER 26

18th Sunday After Pentecost (Tone 1)

St. John the Theologian

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question/Answer Period
12:00-2:00p.m. Open Church Doors

- Archimandrite Callistratus of Milesevo (Serbia)



Parish Synodicon: Memory Eternal!

Sept. 19, 1964 Olga Dutka
Sept. 20, 1940 Peter Chapan
Sept. 20, 1976 Sophie Demjanow
Sept. 20, 2006 Eugenia Fetchko
Sept. 21, 1977 Steven Trehubets
Sept. 23, 1985 Mary Koles
Sept. 24, 1917 Evdokia Philmiuchuk
Sept. 25, 1937 Kuzma trushko
Sept. 25, 1959 Marie Dezko
Sept. 25, 1997 Olga Semergieff



Coffee Hour Hosting Teams

Sept. 19 – Nana, Nona and Nino
Sept. 26 – Kathryn, Austin and Torrisis'
Oct. 03 - Combs, Mantzafos, Sokol, Parsells

Offerings for the week of September 19

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emila; for the health of Theodosia (birthday); in memory of Jospeh, Loretta and John.

Adult Education Classes

Wed. Sept 22 & 29, Oct. 6 & 13

In the Conference Room 7-8:30p.m.

This four week class will focus on a study of a work by St. Justin (Popovich) of Serbia (+1979) entitled "The Highest Value and Last Criterion in Orthodoxy." This essay of St. Justin examines four things: Man, the God-Man, the Church and Religious Humanism.

Namesday Greetings

St. Sophie/Sept. 17: Sophie Olszyk, Sophie Barna, Sophia Bakaletz;

St. Vera/Sept. 17: Vera Wilhousky;

St. Peter/Sept. 24: Peter Parsells;

Many Blessed Years!

Forth-Coming Calendar

- Oct. 2/Saturday: Orthodox Education Day at St. Vladimir's Seminary
- Oct. 2/Saturday: Florovsky Memorial Lecture in Princeton by Bishop Michael, 5:00p.m. (See posted flyer for details).
- Oct. 8/Friday: IOCC Banquet at St. Stephen's Church in So. Plainfield. (See posted flyer for details).

Visitation of Bishop Michael

To our parish will take place on Nov. 20th and 21st Saturday evening and Sunday morning. Please reserve both these periods of time. This will be an opportunity for all of the faithful to meet our new bishop.

To Arrange a Particular Service with the Priest

Please make the necessary contact well in advance. Last minute requests may not be honored either due to previous engagements by the rector, the schedule of services, or the need for spiritual preparation for the requested service. It is best to schedule Memorial Services a few weeks ahead; Baptisms at least a month ahead; and Marriages at least two months ahead. Be mindful that the Particular Services requested need to be in conformity with the church calendar. Not all services may be done on any day or in any season. The exact day and time ought to be secured with the Church before any plans are made in regard to foods, invitations and hall rentals for the given occasion.

The Outreach Meeting

Scheduled for Monday, Sept. 20th has been cancelled.

Open Church Door Ministry

Doorkeepers are sought for Sundays, Oct. 3, 10 and 17 from 12:00p.m. to 2:00p.m. A Sign-up sheet is on the vestibule stand.

A Time-Line of the Christian Church

This is a new banner posted on the wall of the Lower Hall. Easy to read and in large print, you will be able to see at a glance when "churches" broke off from the One Holy Catholic and Apostolic Church.

The Lucan Jump-The Gospel of Luke

On the Monday after the Sunday after the Feast of the Cross, the "Lucan Jump" takes place. From Sept. 20-Dec. 12, we read this Gospel as indicated on your wall calendars. Jump into reading the Gospel daily!

THE SIGN OF THE CROSS

The faithful Orthodox Christian overshadows himself with the sign of the Cross before praying, when he enters the temple, during divine services, before and after eating or drinking, before and after the completion of work. The sign of the Cross testifies to our faith in Jesus Christ and the Most-Holy Trinity, and, thereby, to our submission to the will of the Lord.

We bow our heads during prayers, and by so doing we express a submissive attitude towards God, and our obligation towards Him.

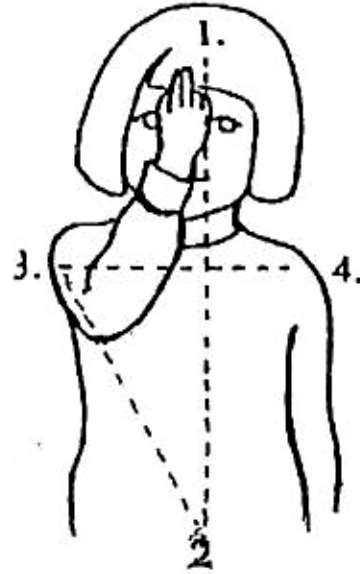
This is how we hold our fingers to make the sign of the Cross. They should be clearly formed, according to the picture, and held together.

Three fingers symbolize the Most-Holy Trinity: God, the Father; the Son of God, and the Holy Spirit.

Two fingers symbolize the two natures of Jesus Christ: Divine, and human.



The Sign of the Cross

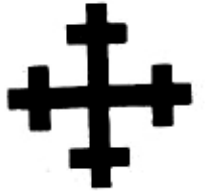
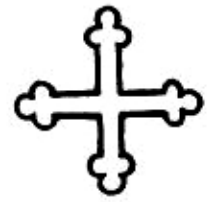


1. In the name of — **forehead**
the Father,
2. and the Son, — **belly**
3. and the Holy, — **right**
shoulder
4. Spirit. — **left**
shoulder
5. Amen. — as you
pronounce
this word,
which means,
"so be it,"
drop your
hand, and
bow your
head.

Using the Sign of the Cross Every Day

The sign of the Cross is a great way to sanctify or bring to God every part of your busy day – whether good or bad! Here are just a few times during the day when you might want to make the sign of the Cross:

- Before you get out of bed, to thank God for protecting you through the night.
- Before you prepare a meal for your family, to thank God for His bounty. (My grandmother, Mary, said a prayer and traced the sign of the Cross with the tip of her spoon whenever she opened a new sack of flour or sugar, opened a jar of jam or peanut butter, etc.)
- Before and after meals, to thank God for the bounty He provides.
- As you leave your home, to ask God to protect you on your journey and watch over your house or apartment while you are gone.
- When you pass an Orthodox church building or monastery, to ask God to preserve it and guide its leaders.
- As you bandage a “boo-boo” or take any kind of medicine, to ask that God will heal you both in body and spirit.
- Over any new piece of equipment, tool, book, art supply, or toy, to ask God to guide you in using it wisely in His service.
- Before, during and after any meeting or conversation you have – especially with someone you know to be “difficult” – that God will help you to approach them with Christian love and understanding.
- As you begin any project, and before and after working or studying, to ask God to guide your efforts.
- As you sign a contract, lease, or any other legal agreement – or even when you make a promise to someone – that God will protect and guide all involved.
- As you mail or fax an important letter, that God will see it quickly to its destination and allow the reader to understand/not misinterpret its contents.
- When you hear news of something wonderful (to thank God), or of something terrible (to ask for His mercy and protection).
- When you witness any accident – big or small – to thank God for his protection, and ask His help in “setting things to rights” and recovering from it.
- When you pass a cemetery, or are reminded of departed loved ones during the day, to ask God to forgive their sins and welcome them into His kingdom.
- As you come through the door at night, to thank God for His protection and bounty.
- Before reading the Bible, the writings of the Church Fathers, or the lives of the saints, to ask God for enlightenment.
- Over your bed, before you get into it at night, to ask God to protect you as you sleep. (Many Orthodox prayer books include special prayers to say when blessing your bed, too!)
- If you wake up in the middle of the night, after hearing a bump or screech, or having a bad dream. ✂ NTK

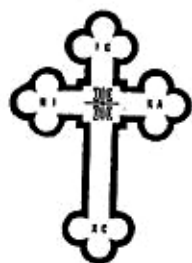


National Anthems

Each of the individual states in the United States have a motto. These mottoes express the beliefs or spirit of the people when the state was established. Arizona's motto is "God enriches." Ohio's motto is "With God, All Things are possible." But only a few state mottoes express a belief in God as in these two. The motto for the USA is "In God we trust."

We can find another expression of a people's beliefs and spirit by looking at their national anthems. A national anthem is a patriotic song that is sung on official occasions, as a special sign of respect for a country.

In olden days, the religious beliefs of the people were reflected in all aspects of the life, and in Orthodox countries ruled by a king, this was often reflected in the national anthem. Their anthems were more like prayers than battle songs. God was recognized as their true king.



Byzantine Empire



























Troparion to the Precious Cross

O Lord save Thy people,
and bless Thine inheritance.
Grant victories to the Orthodox
Christians over their adversaries;
and by the virtue of Thy Cross,
preserve Thy habitation.

The tropar "O Lord save Thy people," is the church hymn sung at the feast of the Elevation of the Cross. In the old Byzantine Empire, that day was a national holiday. And this hymn was sung like a national anthem. All public buildings had been blessed with the cross. Those who sang it tried to live by the power of Jesus' cross. They believed that if they did so, they would win every fight against evil. They would live and even die in their love for God and for everything that is true and right and good. For the Byzantines, the empire was like an icon of God's Kingdom on earth.

List of national flags depicting a cross

From Wikipedia, the free encyclopedia

-  **Australia** - the Union Flag in the upper hoist quarter
 -  **Denmark** - a Scandinavian cross
 -  **Dominican Republic** - a centered white cross that extends to the edges and divides the flag into four rectangles
 -  **England** - the St George's Cross
 -  **Fiji** - the Union Flag in the upper hoist quarter
 -  **Finland** - a Scandinavian cross
 -  **Georgia** - the "five-cross flag"; the central element of the flag is St. George's Cross (used also in the national flag of England); there is one smaller cross within each of the four quadrants
 -  **Greece** - a cross in the upper hoist corner
 -  **Iceland** - a Scandinavian cross
 -  **Jamaica** - a Saint Andrew's Cross
 -  **Malta** - a George Cross in the upper hoist corner (in the canton of the white stripe)
 -  **Moldova** - in the coat of arms appearing in the center stripe, a stylized eagle is holding a cross in its beak
 -  **Montenegro** - two crosses appear in the two crowns depicted in the coat of arms contained in the flag
 -  **New Zealand** - the Union Flag in the upper hoist quarter
 -  **Norway** - a Scandinavian cross
 -  **Portugal** - Compound cross of five *quinas*, each one charged with five saltire-arranged bezants
 -  **San Marino** - a cross appears in the crown depicted in the coat of arms contained in the flag
 -  **Scotland** - the Saint Andrew's Cross
 -  **Serbia** - cross in crown and cross in inescutcheon, both in coat of arms appearing in flag
 -  **Slovakia** - double cross on top of mountain, appearing in coat of arms contained in flag
 -  **Spain** - one cross in each of three crowns, as well as a cross in the fourth quarter of the shield (for Navarre), all appearing in embedded coat of arms
 -  **Sweden** - a Scandinavian cross
 -  **Switzerland** - a bold, equilateral white cross in the center of the flag
 -  **Tonga** - a red cross appearing as a canton of a red ensign
 -  **Tuvalu** - the Union Flag in the upper hoist quarter
 -  **United Kingdom** - the three crosses of the Union Flag: St. George's Cross, St. Andrews Cross, and the Irish saltire
- Vatican City** - a cross on the top of the papal tiara in the coat of arms of the right side of the flag