

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF DECEMBER 25, 2011

SUNDAY/DECEMBER 25

NATIVITY OF OUR LORD JESUS CHRIST

(One of "the 12 Great Feasts")

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

Coffee Hour & Carols

6:30p.m. Vespers

MONDAY/DECEMBER 26

Synaxis of the Theotokos

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

SATURDAY/DECEMBER 31

Leave-Taking of the Nativity

9:30a.m. Akathist to the Nativity; Confessions

5:30p.m. Vespers & Blessing of St. Basil's Bread;

Confessions

SUNDAY/JANUARY 1, 2012

Circumcision of our Lord & St. Basil

Sunday Before the Theophany

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

Coffee Hour

MONDAY/JANUARY 2

St. Seraphim of Sarov

9:30a.m. Akathist to St. Seraphim

WEDNESDAY/JANUARY 4 (no fast)

7:00p.m. Royal Hours of Theophany

THURSDAY/JANUARY 5

Eve of the Theophany – Strict Fast Day

7:00p.m. Matins

8:00p.m. Great Blessing of Waters

FRIDAY/JANUARY 6

THEOPHANY OF OUR LORD

(One of "the 12 Great Feasts")

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



**CHRIST IS BORN!
GLORIFY HIM!**

Extending to all the wonderful proclamation of the angels: "Glory to God in the highest, and on earth peace, good will among men!"

May these festal days be a source of spiritual renewal, joy, and an abiding in every good and perfect gift, coming down from on high!

With my prayers and best wishes!

Father James

Parish Synodicon: Memory Eternal!

Dec. 25, 1990 Alexander Kuntzevich
Dec. 25, 1991 Helen Wislosky
Dec. 26, 1980 Jerry Russo
Dec. 26, 2004 Douglas Rose
Dec. 27, 1989 Mary George
Dec. 28, 1927 Joseph Ribsky
Dec. 28, 1927 Olga Solodiuk
Dec. 28, 1983 John Grishkevitz
Dec. 28, 1987 Edmund Kornacki
Dec. 29, 1977 Alice Susko
Dec. 29, 2002 Edna Kalenik
Dec. 30, 1934 Adam Gromako
Dec. 30, 1989 Michael Barna
Dec. 30, 2006 Anna Wasitowski
Dec. 31, 1942 Tikhon Yakovlev
Dec. 31, 1950 Nicholas Chmelik
Dec. 31, 1962 Jacob Hriniaik

Namesday Greetings – Many Years!

St. Stephen/Dec. 27: Stephanie Kachek
St. Melanie/Dec. 31: Mildred Mock
St. David/Dec. 26: David Peterson

Offerings for the week of December 25

Olive Oil – in memory of Michael and Justina, in memory of Vaschen and Emilia; for the health of Liam (birthday); in memory of Gabriela-Antoneta, Floarea, Gheorghe, Elena, Petre, and Elena.

Wine – for the health, salvation and protection of Ania (birthday); for Justine and Elizabeth; for the health of Mariana, Simona, Gabriel, Stefan and Eric and salvation.

Flowers – in memory of Joan and Sandy; in honor of the glorious Nativity of our Lord.

Litya Breads – for the health of Ekaterina.

Coffee Hour Hosting

Dec. 25 Nana, Nona and Nino

Fast-Free Period

From the Feast of the Nativity, Dec. 25th (after the Divine Liturgy) there is a general dispensation from all fasting thru Jan. 4th.

In this period of festal celebration, the church discipline instructs us not to kneel or make prostrations either in the church or at home. The serving of Memorial Services and Marriages are

not done in keeping with the character of these days.

Children 2012 Offering Envelopes

Are ready for pick-up. Please see Church School teachers for a box for the year.

Parish Wall Calendars 2012

The new wall calendars are on a table in the vestibule. We ask that each household take "one" calendar. In your planning for 2012, please note that "pink shaded" boxes are fasting days.

Christ is Called First-Born in Three Ways

First: because He was born of the Father before all ages. St. Paul says: "He is the image of the invisible God, the first-born over all creation" (Col. 1:15). The "first-born" is identified with the "only-begotten).

Secondly: He is called first-born in His human birth, and regardless of whether another was born of the Theotokos (which did not happen). "And she brought forth her first-born son" (Lk. 2:7).

Thirdly: Christ is called first-born of the dead because He was the first to rise from the dead, thus making it possible for everyone to be raised at the appropriate time. The Resurrection is also characterized as a "birth," because resurrection is regarded as a birth. Apostle Paul says: "He is the beginning and the first-born from among the dead" (Col. 1:18). The first meaning of the first-born is connected with the birth according to the nature of the Son of God, that is to say, the term refers to theology, and the other two are connected with the incarnation of the Word and refer to the plan of God's plan for our salvation.

Incarnation

The doctrine of the nativity of the Son of God according to the flesh. The eternal Son of God, the Second Person of the Trinity, the Divine Only-Begotten Son of the Father, Jesus Christ, took human flesh from His human mother. The historic Christ is at once fully God (100%) and fully man (100%).