

SAINTS PETER & PAUL ORTHODOX CHURCH
 605 Washington Avenue, Manville, New Jersey 08835-1856
 Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org
 Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

BULLETIN OF DECEMBER 16, 2012

SUNDAY/DECEMBER 16

Holy Forefathers (Tone 3)

9:10a.m. Hours; 9:30a.m. Divine Liturgy
 11:30a.m. Christmas Cookie Walk



Forefathers in Paradise.

WEDNESDAY/DECEMBER 19

7:00p.m. Compline & Confessions

THURSDAY/DECEMBER 20

7:00p.m. Compline & Confessions

FRIDAY/DECEMBER 21

3:00p.m. Confessions
 7:00p.m. Compline & Confessions

SATURDAY/DECEMBER 22

9:30a.m. Akathist; Confessions
 3:00p.m. Confessions
 5:30p.m. Vigil; Confessions

SUNDAY/DECEMBER 23

Sunday Before the Nativity

9:10a.m. Hours; 9:30a.m. Divine Liturgy
 Coffee Hour
 6:30p.m. Compline & Confessions

MONDAY/DECEMBER 24

Eve of the Nativity

9:30a.m. Royal Hours
 4:30p.m. Vigil

TUESDAY/DECEMBER 25

NATIVITY OF OUR LORD

9:10a.m. Hours; 9:30a.m. Divine Liturgy
 Coffee Hour 6:30p.m. Vespers

The Nativity Lent: Nov. 15 – Dec. 24

A Fast is observed from meat, dairy, fish, wine and oil products.

Sun	Dec. 16	Fish, wine and oil allowed
Mon.	Dec. 17	
Tues.	Dec. 18	Wine and oil allowed
Wed.	Dec. 19	
Thur.	Dec. 20	Wine and oil allowed
Fri.	Dec. 21	
Sat.	Dec. 22	Wine and oil allowed
Sun.	Dec. 23	Fish, wine and oil allowed
Mon.	Dec. 24	Strict Fast Day
Tues.	Dec. 25	40 Day Fast ends after the Divine Liturgy

The Nativity Fast-Free Season

In the festal days of the Nativity Feast, Dec. 25th thru Jan. 4th, we do not fast or kneel.

Offerings Week of December 16

Olive Oil – in memory of Michael, Justina, Rosalie, Anna and Pavel; in memory of Sandy and Joan; in memory of Vaschen and Emilia; in memory of William.

Wine – for the health of Mark (birthday); in thanksgiving for a safe trip, visitation and protection.

Parish Synodicon – Memory Eternal!

Jan. 05 2013 John Kachek (40th Day)
Dec. 18 1980 Joseph Pituch
Dec. 20 1962 Michael Popko
Dec. 20 1980 Anna Martin
Dec. 21 1946 Helen Semoskovich
Dec. 21 1997 Nadia Marchuk
Dec. 21 2006 Nicholas Chabra

Coffee Hour Hosting _ Fasting

Dec. 16 Hunchar, Erkman & Turri
Dec. 23 Sarchisian and Dunaenko
Dec. 25 ? (any volunteers)
Dec. 30 Peterson, Bakaletz and Mattei

Ushers Schedule

Dec. 16 - P. Parsells and C. Dunaenko
Dec. 23 - E. Sarchisian and L. Khuzaurashvili
Dec. 30 - N. Oliver

Names day Greetings: Many Years!

2nd Sun. Before Nativity/ Old Testament Saints:
St. Sarah/ Sarah Oliver and Sarah Fedechko
St. Rebecca/ Rebecca Oliver
St. Rachael/ Rachael Oliver

The Mysteries of Confession & Communion Are Central to the Nativity Fast/Feast

In this period of the 40 days of Lent (Nov. 15th thru Dec. 24th), we should avail ourselves of the Sacraments of Confession and Communion. This is the final fruit of our prayer, fasting and almsgiving. **If you are a regular communicant and have not been to Confession in the month of November or December, you must do so before the Nativity Feast (Dec. 25th). This includes children of Confession**

Christmas Performance – Sunday, January 13, 2013

A presentation by our children is in the works. Help is needed. If you can be of assistance, please let us know using the sign-up sheet on the vestibule stand.

Visitation of Shut-Ins

Those that are home bound and wish the Holy Mysteries and/or prayers by the priest, are asked to make arrangements for such a visit of Father James to your home between Dec. 7th and Dec. 21st.

A Wonderful Protection – The Cross Circles the Earth 16 Times Each Day

The Gospel, four icons and a relic of the true Cross are aboard the Russian segment of the International Space Station (ISS). The relic of the True Cross was gifted by the Church of Russia.

“Mission” is the theme for our Diocese in the Year 2013

Bishop Michael in his address to the Diocesan Assembly on Dec. 11th, said: “To know Christ and to Make Him known” is our focus in this new year. Mission begins with personal knowledge of Christ, because “you cannot give what you do not have.” Our personal faith is rooted in a devoted church life that emerges from daily prayer, scripture reading, participating in the services of the church and above all by Holy Communion.

“Mission” is often a scary word for rank-and-file parishioners, but Bishop Michael noted that life gives us many ways to share our faith. A friend or family member is in distress, sick, worried, unemployed, bereaved, or un-churched. “Have you been to your church? Have you called your pastor? You don’t have a church or a pastor? Come with me! Come to my church and meet my priest.”

Christians by vocation are called to be “apostles and disciples” which means “missionaries.” The Gospel or Good News is that Jesus Christ is the Way, the Truth and the Life.



Christ is for *Everyone*

adapted by Phyllis Meshel Onest

We often hear it said, "Christmas is for children." Of course it is for them, but not for them only. Christmas is for everyone. Christ is God's Gift for every person. St. Paul once exclaimed, "Thanks be unto God for His unspeakable gift!" Even though St. Paul was a well-educated, articulate man, he was unable to find adequate words to describe the meaning of the Lord's Nativity. Yes, Christmas is God's Gift for us all.

- * **Christmas is for Children.** God Himself became a Child. The Scriptures tell us that He was born of a woman, an obedient Child, and He grew in wisdom and stature.
- * **Christmas is for Mothers.** The Mother of the Lord, in all humility and simplicity, gave birth to her Son in a stable because there was no room elsewhere. Although today's women can enter every field of human endeavor, there is one vocation that is exclusively theirs: Motherhood. The glory and dignity of this role is evident when we look at His Mother, the Theotokos.
- * **Christmas is for Fathers.** Joseph was not Jesus' father, but His guardian, caring for Him, protecting Him and His mother on the journey to and from Egypt. He provided a home for his family, and he taught the Christ-Child an honest and respectable trade. This is still very much the father's role in life.

* **Christmas is for Workers.** St. Joseph was a carpenter. The first people to worship the Christ-Child were shepherds. God loves the person who works faithfully and honestly, offering up his/her toil as worship. Jesus Himself knew what it was to be weary from toil and travel, and He spoke of the need to use life's talents lest we lose them.

* **Christmas is for the Poor.** Imagine, God being born in a barn! From the stars to the stable, He gave of Himself to the utmost. Wealth is far from man's richest blessing. Down through the ages the poor have felt the nearness of the Lord.

* **Christmas is for the Wealthy.** The wise men from the East brought precious gifts. Although they were men of some means, they knelt at the Lord's crib and they laid their wealth at His feet.

* **Christmas is for the Wise.** Among the best educated men of the time were these three strangers from the East who had studied the scriptures and the stars. They were wise enough to seek the newborn King and to worship Him.

* **Christmas is for the Aged.** Those whose work is nearly done, whose eyes are turned to another world, can say with Simeon: "Lord, now let Your servant depart in peace for mine eyes have seen Your salvation." Christ has come and they can now prepare for that place where there are no tears, no sorrow, no pain, no death, but life forevermore.

* **Christmas is for the Sorrowful and the Sick.** This feast day of the Lord's Nativity tells us that God has not forgotten nor forsaken us. He still cares, still loves, still remembers. We may be lonely, but we are never alone. "*Behold, I am with you always, even unto the end of the world.*"

Christmas is not only for everyone, but also for *every time*. As we put away the tree, the symbols and signs of this feast, let us keep Christ and the spirit of Christ with us all the year, and throughout our lives. Only in this way can we truly observe the feast day of the Nativity of our Lord and Savior Jesus Christ.

*Based on an article by the same name in The Orthodox Weekly Bulletin produced by Vestal Publishing, date unknown. **

The All-Night Vigil of the Resurrection

Part 13

THE VIGIL PREPARES US FOR SUNDAY

THE MATINS

After the solemn singing of the Troparion at Vespers, the lights are turned off, the Royal Doors are closed, the priest removes his outer vestments and Matins begins.

Matins - the Morning Prayer of the Church - combines two themes: the end of night, and, the beginning of day. Night is the image of death. Night is when the Christians prayed, because they were eschatological, that is anticipating the Second Coming of the Lord and His Eternal Kingdom. Night has been conquered; death is overthrown. Night is the reality of the world; darkness is the real nature of this world. Night is of the fallen world. It gives the feeling of chaos.

Only the Word of God takes us out of the night. Light comes only from God. Light always is from God. There is no darkness in God. The light of the day is a resurrection every morning. Matins is a service which celebrates this victory over night; the resurrection of light.

THE SIX PSALMS

As the original Vespers was built around the evening Psalms, Matins was centered around the six morning Psalms (Psalms 3,67,62,87,102 and 142. These Psalms are read by the reader in the middle of the church. The church is dark. Everyone stands vigilantly during the reading of these Six Psalms. In monasteries, the abbot or abbess take this task of reading the Six Psalms.

These Psalms are the whole history of the opposition of night to day. The darkness represents the condition with which everything began. It represents the original Chaos. The abundant life requires the crucifixion of night in us.

THE PROCLAMMATION: "GOD IS WITH US!"

Following the Six Psalms, the Great Litany is recited. Review the meaning of the Great Litany as given in the discussion on Vespers. At the end of the litany is the solemn proclamation: "God is the Lord and has revealed Himself to us!" It reveals God as the source of day. As night is challenged by day, death is challenged by life. The refrain, "God is the Lord," is sung in one of the eight tones. After the proclamation of Christianity as Day, comes the singing of the Resurrectional Troparia in the corresponding Tone of the week.

THE KATHISMA

As in Vespers, Kathisma from the Psalter are read. While at Vespers, one Kathisma is read (each kathisma having 9 psalms), at Matins two kathisma are read. At Matins of Sunday, the Second and Third Kathisma are appointed to be read. In parish practice, the reading of the Kathisma is usually skipped, or abbreviated. It is not enough to proclaim, but one must have the experience of something. The singing of the psalms is the wonderful conversation with God. It is the man who sings who constantly share something with God.



RELICS AT SS. PETER & PAUL CHURCH

The Holy Relics are the miracle-working bones clothing or objects of certain saints. We honour them as objects in which God Himself manifests all the miraculous power of His Grace. As long as the saints were on earth, they had the Grace of the Holy Spirit in abundance and by this Grace they not infrequently worked miracles.

This Grace also lives in their souls in heaven where they now dwell. As the saint remains close to the people who call upon him to help them by means of a miracle, so much the more does he himself maintain an especial tie with his body, which is also a habitation of the Holy Spirit, as the Apostles says: "Do you not know that your body is the temple of the Holy Spirit which is in you and which you have from God, and that you are not your own" (1 Cor. 6:19).

Holy Scripture speaks to us concerning the miracle-workings of the saints during the period of their life on earth, that they bore witness to the power dwelling within them. Many people were healed only by touching the Apostle Paul's body with a handkerchief (Acts 19:12) while others were healed only by being under the shadow of the Apostle Peter when he passed by (Acts 5:15).

- Elder Cleopas of Romania (+1998)

Apostles

- * St. Peter (+67?) Co-patron of the temple, foremost of the Apostles and brother of Andrew. Writer of an Epistle. Crucified in Rome on a cross turned upside-down. Feast: June 29th
- * St. Paul (+67?) Co-patron of the temple and Apostle to the Gentiles. Especially called by our Saviour. Writer of Epistles. Beheaded in Rome under Nero. Feast: June 29th.
- * St. Andrew (+1st c.) First-Called of the Apostles, brother of Apostle Peter. Preacher of the Gospel in what today is Southern Russia. Crucified on X shaped Cross. Feast: Nov. 30th.
- * St. Matthias (+1st c.) Chosen by lot by the Eleven Apostles to replace Judas, who betrayed Christ. Feast: Aug. 9th.

Hierarchs

- * St. Cyprian of Carthage (+258) Bishop and Martyr of Northern Africa. Writer of theological works. Feast: Aug. 31st.
- * St. Nicholas of Myra (+330) Archbishop of Myra in Lycia. Pastor known for miraculous benefits and charity. Feasts: Dec. 6th & May 9th.
- * St. Athanasius the Great (+373) Patriarch of Alexandria. Writer and Defender of Orthodoxy against Arius. Exiled four times for the Holy Faith. Feasts: May 2nd & Jan. 18th.
- * St. Basil the Great (+379) Archbishop of Caesarea in Cappadocia. Theologian, Pastor, Author of Monastic Rules and author of a Divine Liturgy and various prayers. Feasts: Jan. 1st & Jan. 30th.
- * St. Gregory the Theologian (+391) Archbishop of Constantinople. Theologian and Writer. Together with Ss. Basil the Great and John Chrysostom, one of the "Three Hierarchs." Feasts: Jan. 25th & Jan. 30th.
- * St. Ambrose of Milan (+397) A civil governor who became Bishop of Milan and fought against the Arians. Known for his powerful writings and preaching. Feast: Dec. 7th.
- * St. John Chrysostom (+407) Archbishop of Constantinople. Theologian, Pastor, Writer of Gospels and Epistle Commentaries. Prophet of Charity and Social Concerns. Feasts: Nov. 13th, Jan. 27th & Jan. 30th.

- * St. Patrick of Ireland (+460) Bishop and Enlightener of Ireland. Wonderworker. Feast: Mar. 17th.
- * St. Leo the Great (+461) Pope of Rome. Writer of the famous "Tomo" expounding Orthodox belief. Feast: Feb. 18th.
- * St. Nectarios of Aegina (+1920) Metropolitan of Pentapolis in Egypt. Theologian, Preacher, Monastic Father, Miracle-Worker. Feasts: Nov. 9th & Sept. 3rd.
- * St. John Maximovitch (+1966) Archbishop of Shanghai and San Francisco. Theologian, Pastor and Wonderworker. Feast: July 2nd.

Martyrs

- * Unknown Martyr Under Nero (+67). One of the many unknown Christian martyrs of Rome who suffered under the Pagan Emperor. Feast: All Saints Sunday.
- * St. Barbara (+290). Virgin-Martyr, killed by her own pagan father. A particle of her relic is sealed in the Altar of our church. Feast: Dec. 4th.
- * St. Theodore the Tyro (+297) Soldier and Martyr. Feasts: First Saturday of Great Lent & Feb. 17th.
- * St. Mark of Chios (+1801). New-Martyr who suffered under the Turkish Yoke. Witnessed to the Faith by being beheaded. Feast: June 6th.
- * St. Elizabeth the Nun-Martyr (+1918). Grandduchess of Russia. Nun and founder of charitable insitutions. Martyred by Communists. Feast: July 5th.

Confessors

- * St. John the Russian (+1730) Russian Soldier captured by Turks and enslaved. Confessor for the Faith. His relics are to be found in Evia, Greece and remain incorrupt. Feast: May 27th.

Priests

- * St. John of Kronstadt (+1908). Russian Priest and Wonderworker. Known for his preaching and healing gifts. Feast: Dec. 20th.

Monastics

- * St. Benedict of Nursia (+547) Founder of the monastic life in the region of Italy. Writer of monastic rules and miracle-worker. Feast: Mar. 14th.
- * St. Theodore of Sanaxar (+1791) Russian hermit and establisher of a model ascetic community at Sanaxar Monastery. Feast: Feb. 19th.
- * St. Herman of Alaska (+1837) Monk and Missionary to Alaska. First saint of the American lands. Feasts: Dec. 13th & Aug. 9th.
- * St. Antipas the Athonite (+1882) Originally from Moldavia, he spent time on Mt. Athos as well as in Russian monasteries. He reposed at Valaamo. Feast: Jan. 10th.

Unmercenary Healers

- * Ss. Cosmas and Damian (+3rd c.) The brothers were from Asia Minor and physicians. They are called "Unmercenary" for they charged no fee for their services. They healed in the Name of Jesus and with medicines. Feasts: Nov. 1st & First Sunday of Nov.