

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 30, 2012

SUNDAY/DECEMBER 30

Sunday Before Theophany

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Carols and Coffee Hour

MONDAY/DECEMBER 31

5:30p.m. Vespers and blessing of
St. Basil Bread

TUESDAY/JANUARY 1

Circumcision & St. Basil

9:10a.m. Hours; 9:30a.m. Divine Liturgy
6:30p.m. Compline and Akathist to
St. Seraphim of Sarov (Jan. 2)

WEDNESDAY/JANUARY 2

6:30p.m. Memorial Service for
Vera Wilhousky (1 year anniversary)

FRIDAY/JANUARY 4

7:00p.m. Royal Hours

SATURDAY/JANUARY 5

Eve of Theophany – Fast Day

9:30a.m. Akathist
10:00a.m. 40th Day Memorial
Service for John Kachek; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JANUARY 6

THEOPHANY OF OUR LORD

(One of “the 12 Great Feasts”)

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Followed by the Great Blessing of Waters
Coffee Hour



“If anyone thirsts, let him come to Me and drink.”

John 7:37

Offerings Week of December 30

Olive Oil – in memory of Michael, Justina, and Rosalie; in memory of Vaschen and Emilia; in memory of Joan and Sandy; in prayerful memory of those souls lost in Newton, Ct. and for the comfort of their families; for the health of Carol, Christine and Kyle (birthdays).

Wine – for the health of Basil Kulick; in memory of Gabriela, Floarea, Gheorghe, Elena, Petre, Maria, Valeria, Elena, Alexandru and Mihail.

Flowers – for the health of Anna Dao

Parish Synodicon – Memory Eternal!

Jan. 05 2013 John Kachek (40th Day)
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 Hriniak
Jan. 01 1963 Peter Roamoowski
Jan. 01 1995 Michael Emilianov
Jan. 01 2010 Paul Lebedz
Jan. 02 1947 Chariton Kucher
Jan. 02 1966 Mary Knaff
Jan. 02 1989 Charles Specian
Jan. 02 2012 Vera Wilhousky
Jan. 03 1962 Mary Tarby Adamcio
Jan. 04 1963 Christian Sudillo
Jan. 04 1970 Mary Dzruich
Jan. 04 1978 Peter Wilhusky
Jan. 05 1964 Nicholas Senko
Jan. 05 2004 Anna Sudia

Coffee Hour Hosting _ Fasting

Dec. 30 Peterson, Bakaletz and Mattei
Jan. 06 Kita, Nevitt and Keller
Jan. 13 Inga, Eka, Marina and Nona

Ushers Schedule

Dec. 23 - E. Sarchisian and L. Khuzaurashvili
Dec. 30 - N. Oliver
Jan. 06 - T. Smith & P. Bakaletz

Names day Greetings: Many Years!

St. Melanie/Dec. 31 - Mildred Mock
St. Basil/Jan. 01 - Basil Kulick
St. Juliana/Jan. 02 - Juliana Bakaletz

The Blessing of Homes Season – January 6th thru February 23rd

After the Great Blessing of Waters on Theophany, January 6th, it is the custom to have one's home blessed with the Precious Cross and Holy Water. All of the faithful are encouraged to arrange for a visitation of the priest to your home during the period of time indicated above. You may do so, by phone, e-mail or in person. It is best to arrange and schedule sooner, rather than latter. It is best to have the blessing in the month of January rather than February if possible.

A Container for Icon Prints on Table in the Vestibule

Colored printed icons from Christmas cards and wall calendars may be deposited in this container during the month of January (only). It is not a year round collection, your co-operation is appreciated.

The Calendar

Jan. 13 Sun: Church School Yolka
Jan. 17 Thur: Parish Council Meeting, 7:00p.m.
Jan. 25 Fri: March For Life, Washington, DC
Jan. 27 Sun: Metropolitan Tikhon Enthroned
Jan. 30 Wed: Deadline for Annual Mtg. Reports
Feb. 02 Sat: Feast of the Meeting of Our Lord
Feb. 03 Sun: Annual Mtg. Reports Distributed
Feb. 03 Sun: Scout Sunday
Feb. 10 Sun: Annual parish Meeting, 12:00p.m.
Feb. 10 Sun: NY-NJ Diocese DDD, 5:00p.m.
Mar. 01-03 Fri/Sun: Diocese Altar Servers Retreat

Christmas Cards Offering & St. Philaret

The Annual Parish Christmas Card, sent to parishioners and friends of the parish for an offering of \$15, realized \$1,586. These funds are earmarked for the Parish Charitable Fund – Saint Philaret the Merciful; to provide funds for both needful members of the parish and others in need. The Lord bless your offering! During the year, a "Poor Basket" is located by the Icon, "Joy of All That Sorrow," at anytime and for any reason feel free to make an offering. Anyone needful of some help, please speak privately with Father James.

BISHOP MICHAEL'S ADDRESS TO THE DIOCESE DECEMBER 11, 2012 (PART 1)

My Beloved Con-celebrants, the Devout Clergy of our Diocese; Beloved Monastics, Deacons, Seminarians and Matushki; Beloved Brothers and Sisters in Christ, Faithful of the Diocese; Beloved Delegates and Observers to this Assembly, Friends and Guests: Glory to Jesus Christ!

We gather at a moment of immense potential...a new beginning for our Orthodox Church in America... with the election of His Beatitude, Metropolitan Tikhon... a faithful, humble monk and a patient, loving pastor, whom I have known since his days as a novice in the monastery and a student at St. Tikhon's Seminary. I believe that Metropolitan Tikhon embodies the gentle spirit of the saintly Metropolitan Leonty – a gentleness that will be needed as we endeavor to love our Church back into healing from the wounds wrought by these recent years of struggle.

I ask that we all – bishop, clergy and faithful – offer our prayers, give our support and extend our love for His Beatitude on this day and in the many years to come ... as he leads our Orthodox Church in America and all of us in serving the Lord, working out our salvation in fear and trembling, seeking to take our rightful place in the Kingdom of God. Many years to His Beatitude! *"Eis polla eti, Despota!"*

The theme of my address to you this year is a simple goal – one that each of us can work for in our personal spiritual lives, and one that all of us can work for, together, as a Diocese. It is this: "To Know Christ and to Make Him Known."

"To Know Christ and to Make Him Known."

It is a simple-sounding goal, but it is twofold. The second part requires the first. In order to make Christ known, we have to know Him. As the maxim goes, "one cannot give what one does not have."

John, the beloved disciple, wrote: "And this is eternal life, that they know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John17:3). To Know Christ – not know about Him intellectually, from the pages of a book, but know Him, experientially, in the pages of our lives.

We are called to know Him in prayer. What is at the root of a healthy marriage... what is the core ingredient of a lifelong friendship? Communication, conversation. Christ prayed to His Father... we pray also. What possible foundation can exist in a relationship of knowing Christ that is more fundamental than a habit of daily prayer? It has been said, "The soul of Orthodoxy consists in prayer," and Abba Agathon tells us, "There is no greater labor than praying to God."

If we can commit the first five, or ten minutes at least of our morning ... the last ten minutes before sleep ... to that conversation, we will find that bond growing noticeably stronger. Or, if the demands on us as parents or caregivers simply pre-empt such a pattern, then if we can train ourselves to pray through our daily struggles – bringing our burdens to the Lord, His Mother, and the Saints during the course of a difficult day – then indeed, we will come to know Christ in a way that will empower us to make Him known.

We are called to know Christ through the Scripture. Saint Tikhon of Zadonsk says, "If an earthly king ... wrote you a letter, would you not read it with joy? Certainly [you would], with great rejoicing and careful attention. ... You have been sent a letter, not by any earthly emperor, but by the King of Heaven. Whenever you read the Gospel, Christ Himself is speaking to you. And while you read, you are praying and talking to Him."

The world bombards us with bad news... from the moment we turn on the television or log on to our computers each day. The Saints exhort us to begin our day instead, with the Good News of their experience with God... of sins forgiven... burdens loosened... and death defeated. Let us thirst for that news, for that knowledge, for that love letter placed before us every day by the Author of our life ... the King of Heaven.

We are called to know Christ by being present in His house, the Church – when we come to enter into the stories of His birth, His life, His miracles, His passion, His death, and His Pascha. We are invited to know Him through the witness of His Mother on her feasts, and through the lessons of His Saints, on the days we devote to them. True, the world competes for our time... other demands and distractions draw us away from the Divine Services. But what investment is more fruitful than an hour or two spent in an evening Vespers or the glorious Divine Liturgy, where we shut down the noise of the world, and open ourselves to the Lord's life-giving word – that we might live like He lived... speak like He spoke... and love like He loves?

Our Lord has set the example for us – on every Sabbath, He was found to be in the synagogue; on every feast day, in the Temple. His Church must be our home every Sunday, His Day, and every feast day dedicated to Him or His Mother or His Saints. And on those other days when we are not at divine services, our home must be a "little church" where we pray before our Icon Corner, read the Scripture and the lives of the saints, light our candle, offer our incense – worship Him as a family together.

We are invited to know Christ through following His Commandments. So often we are faced with the temptation to say something we shouldn't... take something we shouldn't... want something that isn't ours to want... or keep back a smile, or a kind word, or a few dollars that God has given us to share with someone else. When we turn away from those temptations – then we turn away from the evil one ... and we turn toward Christ ... we come to know Him.

In our quest to know Christ, to experience Him, He Himself reminds us, "If anyone loves Me, he will keep My commands, and My Father will love Him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's Who sent Me" (John 14:23-24).

THE ALL-NIGHT VIGIL OF THE RESURRECTION
PART 14

MATINS - THE MORNING PRAYER OF THE CHURCH

And the evening and the morning..." When we first wake up, the initial sensation is always that of night, not of illumination; we are at our weakest, at our most helpless. It is like a man's first real experience of life in all its absurdity and solitude, at first kept from him by family warmth. We discover every morning in the amorphous darkness the inertia of life. And thus, the first theme of Matins is again the coming of light into darkness. It begins, not like Vespers (the evening prayer of the Church) with the Creation, but rather with the Fall. Yet in this very helplessness and despair, there is hidden expectation, a thirst and hunger. And within this scene the Church declares its joy, not only against the grain of natural life, but fulfilling it. The Church announces every morning that God is the Lord, and it begins to organize life around God.

In the church the first lights of Matins are candles, as the service begins in darkness. These candles are a foretaste of the sun. Then the sun itself rises, dispelling the darkness of the world, and in this the Church sees the rising of the True Light of the world, the Son of God. We know that our Redeemer lives, and that in the midst of the absurdity of life, He will be again revealed to us. Though the misfortunes of life "compass us about," yet each morning we proclaim with the rising sun the coming of the long-expected Messiah. Despite everything "this is the day which the Lord has made - we will rejoice and be glad in it. Blessed is He that comes in the Name of the Lord."

As light grows, the service refers the new morning to the new time. As Vespers referred everything to the whole Christian experience of the world as "evening" - so Matins, refers morning to the Christian experience of the Church as "morning" and beginning.



These two complementary, yet absolutely essential, dimensions of time shape our life in time and, by giving time a new meaning, transform time into Christian time. This double experience is, indeed, to be applied to everything we have to do. We are always between morning and evening, between Sunday and Sunday, between Pascha and Pascha, between the two Comings of Christ.

The experience of time as end gives an absolute importance to whatever we do now, makes it final and decisive. The experience of time as beginning fills all our time with joy, for it adds to it the "coefficient" of eternity. "I shall not die but live and declare the works of the Lord." We are at work in the world, and this work - in fact, any work - if analyzed in terms of the world in itself, becomes meaningless, futile, irrelevant. In every city in the world there is each morning a rush of clean and shaven people getting to work. And every evening there is a rush of the same people, now tired and dirty, going in the opposite direction. But long, long ago a wise man looked at this rush (its form change, but not its meaninglessness) and said:

Vanity of vanities. All is vanity.
What profit hath man of all his labour which he takes under the sun?
One generation passes away and another generation comes;
but the earth abides forever.
The eye is not satisfied with seeing, nor the ear filled with hearing.
There is no new thing under the sun...(Eccl. 1)

And this remains true of the fallen world. But we Christians have too often forgotten

that God has redeemed the world. For centuries we have preached to the hurrying people: your daily rush has no meaning, yet, accept it - and you will be rewarded in "another" world by an eternal life. But God revealed and offers us eternal Life and not eternal rest. And God revealed this eternal Life in the midst of time - and of its rush - as its secret meaning and goal. And thus He made time, and our work in it, into the sacrament of the world to come, the liturgy of fulfillment and ascension.

It is when we have reached the very end of the world's self-sufficiency, that it begins again for us as the material of the sacrament that we are to fulfill in Christ.

"There is no new thing under the sun." Yet every day, every minute resounds now with the victorious affirmation: "Behold, I make all things new. I Am Alpha and Omega, the Beginning and the End..." (Revelation 21:5-6).

- Fr. Alexander Schmemmann

SAINT JOHN

of Shanghai & San Francisco



The healing of a Muslim friend

A miracle occurred after I received an issue of *Orthodox Life* containing a photograph of Archbishop John.

I had a friend, a Muslim from Russia, who suffered from cancer of the blood and was losing his sight. He was told by doctors that within three months he would be totally blind. I placed the photo of Vladika John before the vigil lamp in my icon corner and daily prayed for my friend. Within a very short time my friend recovered from the cancer and his normal vision was restored. The eye doctors were stunned. Three years have passed; my friend reads books and leads a normal life.

Truly, Vladika John is a saint.

Victor Boyton, Australia

Spared from an accident

One morning we visited Archbishop John's niece, Mrs. Vera Maximovitch, in Valencia, and she gave us a portrait of Blessed John, which we left in the car. That afternoon we were en route to visit my brother outside Valencia, when we had a terrible accident. The car was demolished, but, miraculously, not only did we all survive, but none of us were even injured. Since that day I always pray to Blessed John.

I have a brother, a drug addict and schizophrenic, who is in a special hospital for addicts in Valencia. Because he doesn't follow the treatment properly they want to evict him. I have been praying to Blessed John, and at home I keep a candle lit for him most of the time. My brother is still at the institution, and it seems he is getting better. I also consider this a miracle, because once the psychiatrists decide to evict a patient there is little chance he can remain.

Grace Lopez, Venezuela