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BULLETIN OF JANUARY 6, 2013

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

MONDAY/JANUARY 7
Synaxis of St. John the Baptist
9:30a.m. Akathist to the Baptist

WEDNESDAY/JANUARY 9
7:00p.m. Compline and Akathist to
St. Theophan the Recluse (Jan. 10)

SATURDAY/JANUARY 12
St. Sava of Serbia
9:30a.m. Akathist to St. Sava; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JANUARY 13
Sunday After Theophany (Tone 7)
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour with Yolka



**FROM THE PRAYERS FOR THE
GREAT BLESSING OF WATERS**

O King, Who lovest mankind, be present now as
Thou wert then at the Jordan through the coming
Of Thy Holy Spirit and sanctify this water;

And confer upon it:
The grace of redemption,
The blessing of the Jordan,
Make it a source of incorruption,
A gift of sanctification,
A forgiveness of sins,
A protection against disease,
A destruction to demons,
Inaccessible to evil powers and filled with
Angelic strength;

That all those who draw from it and drink
of it may have it:
For the cleansing of their soul and body,
For the healing of their passions,
And for the sanctification of their homes,
And for every purpose that is fitting.

Offerings Week of January 6

Olive Oil – in memory of Michael, Justina, and Rosalie; in memory of Vaschen and Emilia; for the health of Basil (namesday).

Wine – for the health, protection and salvation of Mariana, Simona, Gabriel, Stefan, David, Maria, Herman and Ira-crista

Litya Breads – for the health of Ekaterina.

Parish Synodicon – Memory Eternal!

Jan. 06, 1952 Michael Kuzmiak
Jan. 07, 1959 Ufim Nesteruk
Jan. 07, 1963 Mary Borushko
Jan. 07, 1967 Helen Knysh
Jan. 08, 1963 Mathilda Blanchard
Jan. 08, 1967 Katherine Karpinski
Jan. 08, 1978 Eustafey Gumenuk
Jan. 09, 1995 Michael Hobora
Jan. 10, 1983 Helen Zvonchenko
Jan. 11, 1979 Vassily Koles
Jan. 12, 1965 Alex Emilianov
Jan. 12, 1978 Julia Dzyban
Jan. 12, 1982 Xenia Kalevich
Jan. 12, 2011 Margaret Lohsen

Coffee Hour Hosting _ Fasting

Jan. 06 Kita, Nevitt and Keller
Jan. 13 Inga, Eka, Marina and Nona
Jan. 20 Motoviloff, Torrisi, Kachek and Stone

Ushers Schedule

Jan. 06 - T. Smith & P. Bakaletz
Jan. 13 - T. Gorbatuk & J. Stone
Jan. 20 - P. Parsells & C. Dunaenko

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

The Recipient of St. Basil Coin 2013

Sarah Oliver was deemed worthy by St. Basil of receiving the blessed coin and to be especially charitable in this given year of 2013.

Holy Water

Holy Water is a grace-filled sacramental that can be used for many purposes, throughout all the year. We may drink it, sprinkle it, pour it. It is okay for the blessed waters to be spilled on people, places and things. Some pious people begin their day with a sip of blessed water. It is best to keep the Holy Water in a specially marked jar in the refrigerator. Frequent use of Holy Water, coupled with prayer is a great benefaction.

Winter Weather Alert

If it is necessary to change the schedule of the church calendar, information will be sent out on the parish e-mail list and posted on the parish website, at least one hour before the scheduled service, event or activity. It is recommended to partner-up with someone not having access to a computer.



THE THEOPHANY OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

Celebrated on the 6th Day of the Month January

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by the St John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine "those who sat in darkness," and "in the region of the shadow of death" (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of St Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and St Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.



The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. St John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Indivisible.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

Translation by Fr. Stephen Janos from the "Reference Book for Clergy-Server"

Troparion - Tone 1

When Thou, O Lord, was baptized in the Jordan the worship of the Trinity was made manifest, for the voice of the Father bore witness to Thee and called Thee His beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ, our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

Kontakion - Tone 4

Today Thou hast shown forth to the universe, and Thy light O Lord has shone on us, who with understanding praise Thee. Thou hast come and revealed Thyself, O Light unapproachable.



A Public Saint and a Private Saint

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



On January 10 the Church celebrates the memory of Gregory of Nyssa, a saint who probably preferred solitary thought, study and prayer to public preaching and lecturing. Yet he was called to both public and private activity in his life.

Born in 335 in Caesarea, Cappadocia, Saint Gregory was one member of a family that produced an extraordinary number of saints. He grew up thinking, hearing and speaking about theology and was profoundly influenced by his older brother Basil—known to us as Basil the Great—and by their friend Gregory of Nazianzus.

With his solid theological background, Gregory was ready as an adult to write about deep and complex Church teachings in ways that people could understand. This became especially important when the doctrine of the Trinity was questioned and argued about. Gregory explained that God is One in three undivided Persons who always work together. Part of what he said has been expressed in this way: "Every operation which extends from God to the Creation...has its origin from the Father, and proceeds through the Son, and is perfected in the Holy Spirit." He also said, "Whatever comes to pass does so by the action of the Three. But what comes to pass is one thing, not three things."

In addition to defending and explaining the faith in public, Gregory was, despite his reluctance, appointed Bishop of Nyssa by his brother Basil in the year 372. Basil knew his younger sibling was not altogether suited to such a public administrative role, but he needed someone he could depend on.

As a bishop, Gregory had to deal with the false teachings of the Arians, who constantly challenged him. Seeking to damage his reputation, they accused him of financial mismanagement and got him removed from his episcopal see, and even banished for a time. Though the false charges were dropped, the experience of such publicly-expressed hostility was hurtful and embarrassing.

He was able to come back to his diocese a few years later, and because the necessity was so great, he continued to defend the faith against the Arians in public. He attended the Ecumenical Council of Constantinople in 381, and preached on special occasions. But he turned down the opportunity to become bishop of the important area of Sebaste.

Gregory needed his private time to produce his great theological works. In addition to his writings on the Trinity, he completed Basil's sermons on the six days of creation (unfinished at Basil's death in 379) and gave the world a thorough outline of theology, the "Address on Religious Instruction." There were many other works as well, including mystical writings like the "Life of Moses" which compares the Hebrews' wilderness journey to Mount Sinai to the human soul's journey through this difficult life to a vision of God.

Kontakion - Tone 1

You kept watch with the eyes of your soul, holy bishop,
revealing yourself as a watchful pastor for the world.
With the staff of your wisdom and your fervent intercession,
you drove away all heretics like wolves.
You preserved your flock free from harm, most wise Gregory!

Gregory did not choose public life, and it didn't bring him success. Yet its challenges spurred him to use his private hours for the creation of theological works that were, and still are, basic to the understanding of the Orthodox faith.

BISHOP MICHAEL'S ADDRESS TO THE DIOCESE
DECEMBER 11, 2012 (PART 2)
"To Know Christ and to Make Him Known"

And we are called to know the Lord most intimately in the Sacraments – those Mysteries, those moments, when we hear the precious words of forgiveness in Confession ... when we feel the cool, soothing touch of anointing oil in sickness ... when we "taste and see how good the Lord is" in Holy Communion. If you are like me, then in your medicine cabinet there is a bottle – maybe more than one – with medicine that offers temporary relief for our body... and at least most of the time, we take them as our doctor prescribes. And we come to rely on that medicine. In our church, there is a chalice... with medicine that offers the healing of soul AND body... the provision for the journey of eternal life.

Christ promises us that if we eat His Body and drink His Blood, we will live in Him, and He will live in us. And we need to come to rely on that Heavenly medicine, to take away our anger and our angst ... to heal our resentments and regrets. It is in the Sacraments, that we come most deeply and completely, to know Christ – in confession, we receive the same forgiveness from HIM that Peter and the adulteress and the thief on the cross received; in the Eucharist, we receive HIS same Presence, the same Communion that Peter and James and John received at the Mystical Supper ... and that all the Saints have received throughout the centuries; in Unction, we receive that same healing from Our Lord that the man who was paralyzed, the woman with the bended back, and the ten who were leprous all received. In these Mysteries – we come to experience that in every movement, in every moment, He is there, inviting us to come and know Him better.

And once we have come to know the difference that the presence of Christ makes in our life – we want that, for our self and for everyone around us. We want that for our children and grandchildren. We want that for our spouses. We want that for our co-workers. We want that, when we're watching the news and when we see someone being taken off to prison for some crime. Yes, we even want that for the strangers we see for the first time, whose faces and voices betray deep pain and longing.

So, having come to know Christ, and wanting others to know Him as we do... how do we make Him known? What does this mean for each of us, personally? Saint Paul gives us a clue: "To them God willed to make known what are the riches of the glory of this mystery (of faith) among the Gentiles: which is Christ in you, the hope of glory" (Colossians 1:27).

First, foremost, and always, we make Christ known by living the Orthodox Christian experience daily. My job is to make Christ known by being a public example of His life, in front of everyone in my life. Your job, also, is to make Christ known by being a public example of His life, in front of everyone in your life.

Our face, our countenance, our tone of voice, our choice of words, the way in which we interact with other persons – especially those persons with whom we find it difficult to interact – all of these are moments of choice, when we are called to be that example of compassion, patience, truthfulness, "speaking the truth in love" yet "restoring [each other] in a spirit of gentleness, considering yourself lest you also be tempted" (Galatians 6:1).

We must be an example of all that we have been gifted with by the Lord – persons of a rule of prayer, Orthodox Christians who read the Scripture daily, faithful participants in the divine services each week and every feast day, sons and daughters obedient to the commandments of our Father, frequent recipients of the Holy Mysteries. If this Orthodox way of life is what we practice and demonstrate to others, then we will be, by example, helping them to come to know Christ as we already know Him.

And to whom do we reach out in our effort “to make Christ known”?

We begin at home – and at Church. We make Christ known by teaching the Orthodox Christian way of life to those persons whom God has given us to teach – in particular, our children, our grandchildren, our godchildren, and the children in our parishes. All too often we have focused on giving children what we didn't have – material things, educational opportunities, traveling the country or the world. This is fine and good ... BUT we must also, and perhaps more importantly, give them what we have – OUR FAITH, the gift of our Church ... the love of God in Jesus Christ.

From the Exodus Event, when the Hebrews experienced God's deliverance of them from bondage in Egypt and they became His Chosen People, He commanded them clearly: “You shall tell your children and grandchildren how I dealt with the Egyptians and how I performed My signs among them, that you may know that I am the LORD” (Exodus 10: 2). And the prophet Joel, hundreds of years later, reiterated that message: “Tell (all that God has done) to your children, and let your children tell it to their children, and their children from generation to generation” (Joel 1:3). The Tradition of our Church continues in the same way: from parent to child ... from generation to generation.

As a Diocese, this means that we must create opportunities for children to learn the Faith – through our diocesan training programs for Church School leaders, through retreats for youth and altar servers, as well as through social gatherings where friendships and maybe even future marriages can be nourished when Orthodox kids get to know one another ... and, together, get to know Christ.

We make Christ known when we witness to others, in our words and in our works. At my first Assembly, I presented each delegate who was there, each member of every one of our parishes, with a serious and real five-year challenge: to bring one new person to Church. Each one, reach one; each one, touch one – either someone who used to belong to the parish and needs to return home; someone who has stopped going to their church because of the closing of their temple or the liberality of their teaching; or someone who simply is unchurched. Thus far, only a few have stepped up to the plate. I have no intention of letting this “go by the wayside” – it is the command of Our Lord, His Great Commission before His Ascension, to each of us: “Go and make disciples of all nations... You are My witnesses... to the very ends of the earth.”