

## SAINTS PETER & PAUL ORTHODOX CHURCH

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Face book: Friends of Ss. Peter & Paul Orthodox Church

### BULLETIN OF DECEMBER 29, 2013

#### SUNDAY/DECEMBER 29

##### Sunday After the Nativity

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

#### TUESDAY/DECEMBER 31

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

#### WEDNESDAY/JANUARY 1

##### Circumcision of our Lord St. Basil the Great

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

#### THURSDAY/JANUARY 2

##### St. Seraphim of Sarov

9:30a.m. Akathist to St. Seraphim  
7:00p.m. Royal Hours of Theophany

#### SATURDAY/JANUARY 4

9:30a.m. Akathist; Confessions  
5:30p.m. Vespers; Confessions

#### SUNDAY/JANUARY 5

##### Eve of the Theophany of our Lord

*Fast Day: No Meat, dairy or fish*

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Followed by Great Blessing of Waters  
5:30p.m. Vigil of Theophany

#### MONDAY/JANUARY 6

##### THEOPHANY OF OUR LORD (One of "the 12 Great Feasts")

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
7:00p.m. Akathist to St. John the Baptist



#### ***THE THEOPHANY OF OUR LORD***

***Theophany*** is one of the most important feast we celebrate. This festival commemorates the event of the Lord's baptism. According to the Gospels, when Jesus came to be baptized heaven opened, the Holy Spirit descended upon Jesus in the form of a dove and God the Father by His heavenly voice gave witness that Jesus was His beloved Son. Jesus' baptism signified not only His own divine identity as the Son of God but also disclosed the glory of the Holy Trinity: God the Father, God the Son and God the Holy Spirit. Thus, along with the themes of sanctification of the waters, purification from sin and renewal, Theophany also celebrates the revelation of God to the world. Theophany, means "divine manifestation" of God to the world as Trinity, the three great Lights of the Father, Son and Spirit, one in essence and glory.

### Offerings Week of December 29

**Olive Oil:** in memory of Michael, Justina, Rosalia, Anna and Anastasia; in memory of Vaschen and Emilia; for the health of John and Vera; for the health of Christine, Carol and Kyle.

**Wine:** for the health of Basil Kulick (names day); for the health of family in Poland; for the health and salvation of Anna (birthday); for the health of Kaliashvili family.

**Flowers:** for the health of Anna Dao (birthday); a thank you to all parishioners of our parish.

**Litya Breads:** for the health of Ekaterina.

### Parish Synodicon: Memory Eternal!

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 Hriniak  
Jan. 01, 1963 Peter Romanowski  
Jan. 01, 1995 Michael Emilianov  
Jan. 01, 2010 Paul Lebedz  
Jan. 02, 1947 Chariton Kucher  
Jan. 02, 1966 Mary Knaff  
Jan. 02, 2012 Vera Wilhousky  
Jan. 02, 1989 Charles Specian  
Jan. 03, 1962 Mary Adamcio  
Jan. 04, 1963 Christine Sudillo  
Jan. 04, 1970 Mary Dzurich  
Jan. 04, 1978 Peter Wilhousky

### Coffee Hour Hosting

Dec. 29 Motoviloff, Torissi, Kachek & Stone  
Jan. 05 (fast) Combs, Mantzafos, Parsells & Sokol  
Jan. 12 (Yolka) Sarchisian, Dunaenko & Wypych

### Ushers Schedule

Dec. 29 E. Sarchisian & A. Moldoveanu  
Jan. 05 T. Smith & P. Bakaletz  
Jan. 12 T. Gorbuk & J. Stone

### Names Day: Many Blessed Years!

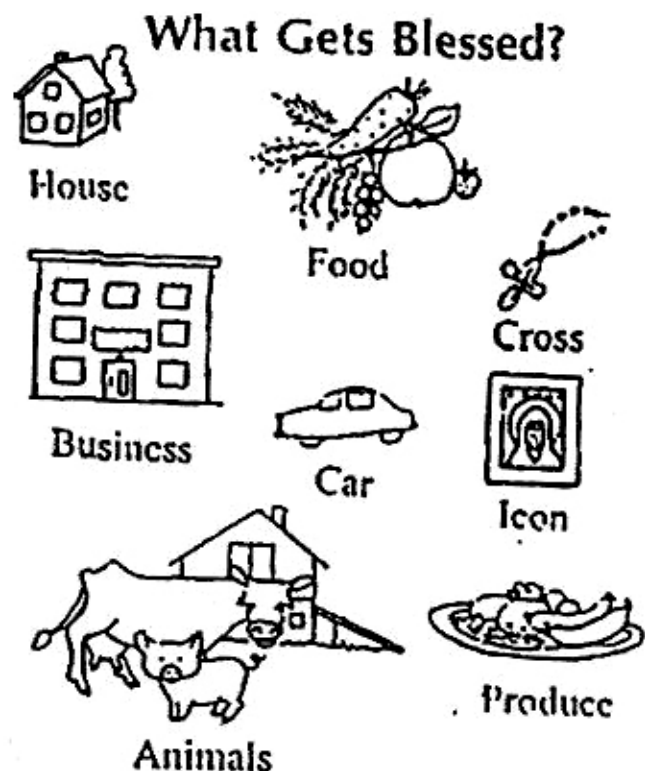
St. Basil/Jan. 1: Basil Kulick  
St. Juliana/Jan. 2: Juliana Bakaletz

### The Blessing of Homes: Jan. 7 – Feb. 9

The season of blessing of homes is shorter this year (2014) due to the earlier date of Pascha. You are asked to arrange for your home blessing asap. On Sunday, January 12<sup>th</sup> (after the Yolka) home blessing will take place only in Manville (2-7p.m.). Manville homes may of course, be blessed at any other time as well.

### The Calendar

Jan. 12 Christmas Yolka Presentation  
Jan. 23 Parish Council Meeting  
Jan. 30 Annual Meeting Reports Due  
Feb. 02 Meeting of our Lord (Blsg. of candles)  
Feb. 09 Annual Parish Meeting  
Feb. 22 Parish Workshop on Church Growth  
Mar.02 Beginning of Great Lent

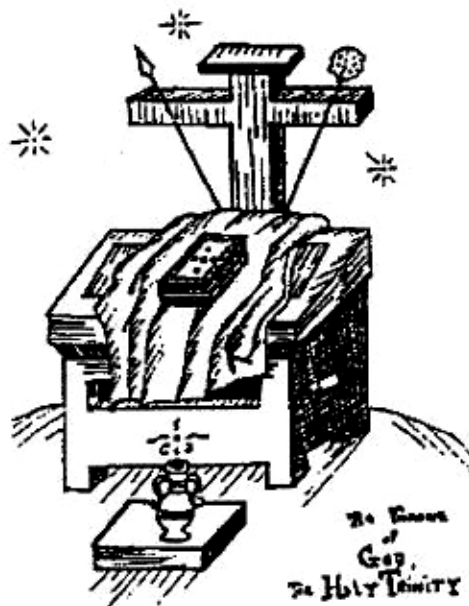


**THE FEAST OF THE HOLY THEOPHANY  
A PERSONAL APPROACH TO THE FEAST  
- by Metropolitan Hierotheos of Nafaktos**

The feast of the Theophany or Epiphany points to many great theological truths. As a personal approach to the feast we should now add a few more things relating to our own baptism. Three indicative points should be particularly emphasised.

First. Those who are baptised and anointed are called Christians, both because they are disciples of Christ and because they have received the chrism from the Holy Spirit. Neither takes away the other, since we are disciples of Christ through the Grace which we receive through the sacraments. As St. Nikodemos the Hagiorite says, all Christians can be called anointed of the Lord, "anointed with the perfecting chrism" meaning the grace and communion of the Holy Spirit. If the kings, priests and prophets in the Old Testament are called anointed of the Lord because they are anointed with the imperfect and ritual oil, much more so are those who have been anointed with the Holy Chrism. John the Evangelist writes: "But the anointing which you have received from him abides in you" (I Jn. 2,27). And the Apostle Paul affirms: "he who establishes us with you in Christ and has anointed us is God,

Here, the  
Throne depicts  
God the Father,  
the Cross, God  
the Son and the  
vessel of Myrrh,  
God the Holy  
Spirit.



who also has sealed us and given us the Spirit in our hearts as a deposit" (2 Cor. 1, 1-22). Anointing by the Holy Spirit, which is connected with the illumination and enlightenment of the nous, is the pledge of the Spirit, the seal of God.

Second. Through Baptism one receives the pledge of the Spirit, but with the possibility of fulfilment. St. Gregory Palamas says that just as the infant receives from his parents the possibility of becoming a man and of inheriting the paternal estate when he reaches the appropriate age, but loses it if he dies in the meantime, the same happens with the Christian. Through Baptism he receives the power to become a son of God and an inheritor of the eternal goods, if in the meantime he does not die of intelligible death, which is sin. Consequently, if then man loses his communion with God, if he dies spiritually, he loses the possibility which he received through Baptism. To be sure, grace is not lost, it does not abandon the heart of man, but it does not effect salvation.

Christ gave a commandment to His Disciples to make disciples of all the nations, "baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you" (Matt. 28, 19-20). "Baptising" and "teaching to observe" show the manner in which man is spiritually completed.

Third. When the Grace of Baptism is clouded by sin, then the baptism of repentance and tears must follow. The monastic tonsuring is called a second baptism, because it establishes the life of repentance and purification, through which man reaches his former glory. St. Gregory of Nyssa says characteristically: "Even one tear of repentance is equivalent to the water of baptism, and a painful groan brings back the grace which had departed for a while". Of course this tear must be shed in the atmosphere of repentance, as the Orthodox Church teaches and expresses it.

Christ was baptised in order to observe the law and to bring His Grace to the water, to the whole of creation and to man. So He gave to each one of us the possibility of attaining the Grace of adoption, of theophany in our personal life. This manifestation of God constitutes 'Theognosia' the knowledge of God, and since knowledge of God is an existential fact, it also brings salvation.

