

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JANUARY 6, 2019

SUNDAY/JANUARY 6

Theophany of our Lord Jesus Christ

9:10a.m. Hours; 9:30a.m. Divine Liturgy
With Great Blessing of Waters; Coffee Hour
Food Basket Day

TUESDAY/JANUARY 8

7:00p.m. 40th Day Memorial for Alexandra
Chirnoaga (mother of Cyprian Chirnoaga)

WEDNESDAY/JANUARY 9

7:00p.m. Vespers

THURSDAY/JANUARY 10

St. Theophan the Recluse (+1894)

8:00a.m. Divine Liturgy

SATURDAY/JANUARY 12

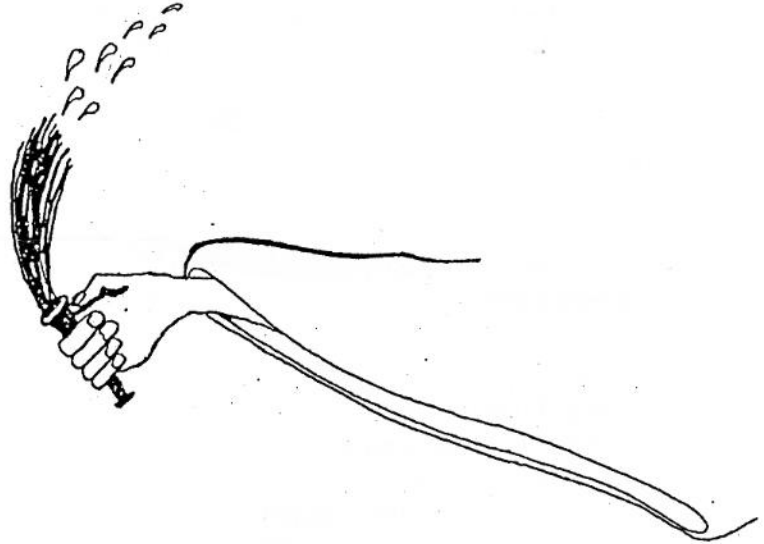
St. Sava of Serbia (+1235)

9:30a.m. Akathist to St. Sava; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JANUARY 13

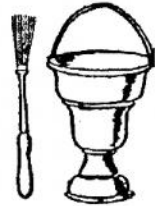
Sunday After Theophany

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School; Coffee Hour



FROM THE PRAYER FOR THE BLESSING OF WATER

O King, Who loves mankind, be present now as Thou wast 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 of demons, inaccessible to evil powers and filled with angelic strength; that all 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.



Christ Wishes Us to be His Friend – St. Porphyrios of Athos (+1991)

“Christ is our friend, He is our brother. He shouts it out, ‘You are my friends; I don’t want you to look at me differently. I don’t want you to look at me in that way, that I am God, I am the Word of God. I am an Hypostasis of the Holy Trinity. I want you to see me as one of your own, as your friend. I want you to embrace me. I want you to feel me in your souls. ME, your friend, who, in truth, is the fountain of life.’”

Offerings Week of January 6

Relics Candle: in honor of St. John Maximovitch; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; health of family; health of Mark; in honor of the Holy Theotokos

Olive Oil: in memory of Alexander & Maria; for the health of the family.

Wine: for the health of Nedezhda Nekrasova; in thanksgiving to God, salvation and illumination of Mariana, Stefan, Simona, Gabriel, Tabitha and Kurt.

Flowers: in memory of Jacob; for the feast of the Holy Theophany.

Litya Breads: for the health of Ekaterina.

Parish Synodicon: Memory Eternal!

Jan. 25, 2019 (40th Day – Helen Lapchuk)

Jan. 06, 1952 Michael Kuzmiak

Jan. 06, 2016 Frank J. Bongiorno

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, 1976 Julia Dzyban

Jan. 12, 1982 Xenia Kalevich

Jan. 12, 2011 Margaret Lohsen

Jan. 12, 2013 Slako Yadlowsky

Coffee Hour Schedule

Jan. 06 Peterson, Bakaletz, Mattei,
Erkman & Stone

Jan. 13 Kita, Nevitt, Turri, Torrisi,
& Kachek

Counters Schedule

Jan. 06 Rebecca O. & Ekaterina M.

Jan. 13 Ciprian C. & Jill P.

Ushers Schedule

Jan. 06 Timothy S. & Peter B.

Jan. 13 Jerome S. & Adrian M.

Readers Schedule

Jan. 06 Ciprian C. / Jan. 13 Cameron P.

Scrip Fund-Raising Program

Is on-going. Speak with Pam Stone for cards.

Forth-Coming Calendar –Dates to Mark Check On-Line Calendar on website

Jan.08-Feb. 28 Blessing of Homes Season

Jan. 18/Fri. March For Life in DC

Jan. 24/Thurs. Parish Council Meeting

Feb. 02/Sat. Meeting of Lord/ Blessing of candles

Feb. 03/Sun. Scout Recognition Day

Feb. 03/Sun. Souper Bowl of Caring

Feb. 10/Sun. Annual Parish Meeting 12:00p.m.

Feb. 13/20/27 Wed. Study Classes 7-8:30p.m.

Mar. 11/Mon. Great Lent Begins

Apr. 21/Sun. Western Easter

Apr. 28/Sun. Holy Pascha (Orthodox Easter)

June 1-2 Sat/Sun. Archbishop Michael Visitation

The Blessing of Homes Season for 2019

The season is from Jan. 7th thru Feb. 28th. Homes are blessed by appointment with Fr. James. You are requested to have your home blessed earlier rather than later in the season. You can make your appointment presently.

Inclement Weather Changes to Calendar

If it is necessary to cancel or change something on the parish schedule, this will be indicated through 1) the Parish E-Mail; 2) Friends of Ss. Peter & Paul Orthodox Church Face Book; 3) and on the Parish Website – www.ssppoc.org

Parish Metrics 2018

Census of 80 adults and 24 children under age of 18 (Dec. 31st ending).

Baptism of Parishioners 0

Baptism of Non-Parishioners 3

Marriages 0

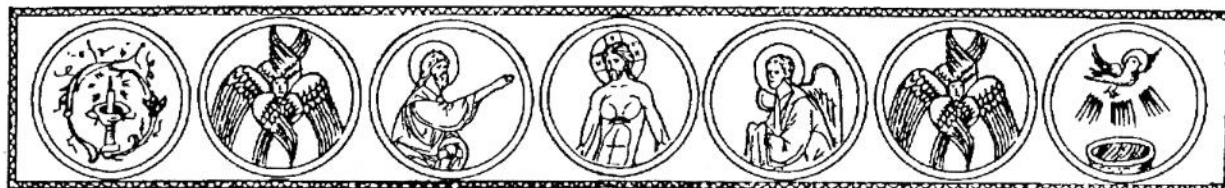
Funeral of Parishioners 1 (+Helen Lapchuk)

Funeral of Non-Parishioners 0

Receptions Into Church 0

Removed from census 1

Added to census 2



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

Celebrated on the 6th Day of the Month January, by Fr. Stephen Janos

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.

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.



THE FEAST OF THE THEOPHANY OF OUR LORD

The Baptism of our Lord in the Jordan River reveals wondrous salvific events:

- ❖ The Mystery of the Holy Trinity was revealed.
- ❖ Christ blessed the water, making it holy; water for our renewal and regeneration.
- ❖ A model of Baptism was established for the followers of Jesus Christ, so that they could have their sins washed away and be freed from the tyranny of demons.
- ❖ The Forerunner, St. John the Baptist was blessed by Christ.

The word **Theophany** (meaning manifestation of God) comes from the apostolic passage, "God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory" (1 Timothy 3:16). Another name for the Feast is **Epiphany** (meaning manifestation from above), "the grace of God that brings salvation has appeared to all men" (Titus 2:11). A third name is the "Feast of Lights", as Christ reveals Himself as the "Light of the World" (John 8:12).



QUESTIONS ABOUT HOLY WATER

Q. Does holy water have magical powers?

A. No. But it is matter that is "spirit-bearing" which brings the blessing of God, cleansing, healing, and can be used for every purpose that is expedient.

Q. Where should I keep the holy water?

A. Some keep the holy water in their icon corner and others in the refrigerator.

Q. When should I drink holy water?

A. When you feel a spiritual need, that is when you find yourself strongly tempted; feel in an evil way; are about to set out on a journey; will miss the divine services; before a difficult encounter; in illness, afflictions, etc.. It is the custom of some pious people to take a drink of holy water the first thing every day before they eat or drink anything else (not on days when they receive Holy Communion).

House Blessing: The Purpose

The blessing of homes is a custom of special beauty and significance. We ask Christ to enter into our homes and bless our lives. We ask Him to be with us, as we desire to be with Him. We ask that by the sprinkling of blessed water, the Holy Spirit renew us, our families and our lives in our homes. As Christ brought salvation to the house of Zacchaeus; we ask for the same for all dwelling in our homes.

House Blessing: The Order

The house being cleaned and ready, we dress in an honorable manner (as we would for church). When the priest arrives, we greet him at the door, having turned off any radio, TV, or other noise based element. Animals that may cause disruption should be placed out of the way. On a small table before icons, a small bowl full of newly blessed water is placed. Together with a list of names of those who reside in the home, a lighted candle and censor (if you have one) are also placed on the table. These items are arranged prior to the arrival of the priest. At the beginning of the service for the blessing of the home, a family member leads the priest throughout the home, carrying the lighted candle. The rest of the household follows and then returns to the table for the final prayer and blessing with water upon those present.



THE GOAL OF FREEDOM

St. Theophan the Recluse

The goal of human freedom is not in freedom itself, nor it is in man, but in God. By giving man freedom, God has yielded to man a piece of His Divine authority, but with the intention that man himself would voluntarily bring it as a sacrifice to God, a most perfect offering.



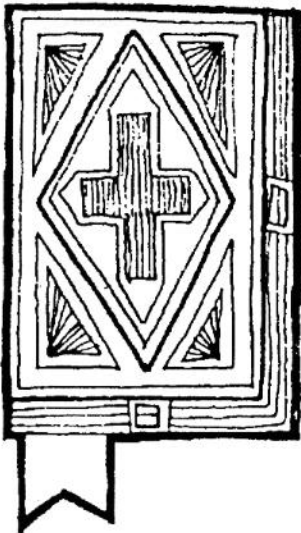
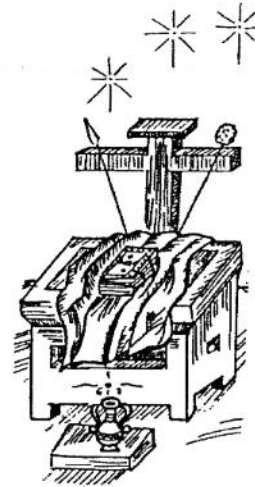
BEING CLOSE TO GOD BY GOING TO CHURCH – WHY DO WE STRESS CHURCH ATTENDANCE?

By Hieromonk John (Anderson)

The Church is literally the Body of Christ. This means that corporately, not individually, we are Christ Himself still incarnate in the world doing His work. If a person desires with their whole heart one can unite to Christ and become a member of His Body. Ideally, this is motivated by a simple desire to know God and to be where He is. Out of this love for God comes the desire to follow his commands and to worship Him. However, this happens in a context which is not our own.

Orthodoxy maintains the ancient Jewish belief that God is manifest in the temple. We believe that the same glorious presence of God, the Shekinah Glory, that dwelt on the Ark of the Covenant now resides on each altar in every Orthodoxy Temple. "God is with us, understand all ye nations." Isaiah 8:10, as the hymn from Great Compline says. If we truly understood what this means – that the God "who is a consuming fire" is literally present in the Church – we would strive to worship before Him frequently.

Church attendance is not merely about obligation, guilt, or nostalgia. It is about being where the beloved is and worshipping Him simply because we love Him. It is about being the Body of Christ in oneness. By going to Church we learn to lay aside ego, we learn to love, we learn to live, and we learn how to be truly human. Christ Himself told us to make God the absolute center of our lives and to make all else secondary. Eternal life begins at the altar where we remain in His Presence without distractions, "For where your treasure is, there will your heart be also." Matt 6:21.



A PRAYER BEFORE READING OR LISTENING TO THE WORD OF GOD

By St. John Chrysostom

O Lord Jesus Christ, open Thou the eyes of my heart, that I may hear Thy word and understand and do Thy will, for I am a sojourner upon the earth. Hide not Thy commandments from me, but open mine eyes, that I may perceive the wonders of Thy law. Speak unto me the hidden and secret things of Thy wisdom. On Thee do I set my hope, O my God, that Thou shalt enlighten my mind and understanding with the light of Thy knowledge, not only to cherish those things which are written, but to do them; that in reading the lives and sayings of the saints I may not sin, but that such may serve for my restoration, enlightenment and sanctification, for the salvation of my soul, and the inheritance of life everlasting.

For Thou art the enlightenment of those who lie in darkness, and from Thee cometh every good deed and every gift. Amen.

**ABOUT BEING A PARISHIONER OF
SS. PETER & PAUL ORTHODOX CHURCH
MANVILLE, NEW JERSEY**

Following the Tradition of the Church, the purpose of membership in the Parish is to seek the knowledge of God and union with Him through Jesus Christ by the grace of the Holy Spirit, and to express that unity with God in Christ in all religious, moral, family and social activities. Generally, this expression consists of an enlightened obedience to the teachings of the Orthodox Faith, and is manifested in regular attendance at the divine services of the Parish, in frequent reception of the Holy Gifts of the Body and Blood of Christ, in care for the Parish property and buildings, in regular contributions in fulfillment of the financial commitment, and in doing all that is possible to promote the Christian spirit of love, unity and brotherly concern among members of the parish and witnessing to our Faith commitment to those outside the Parish.

A church member must:

- a. Have been sacramentally received into the Orthodox Church and consciously uphold and profess the Orthodox Faith and Moral Teachings;
- b. Be eighteen years of age or older;
- c. Be a regular communicant, that is, participant in the Holy Mysteries of Confession and Communion;
- d. Fulfill the stewardship obligations established by the Parish:
 1. *Treasure*: All members of the Parish are urged to make a commitment to the Parish, using the envelope system, rendering back to the Lord a first portion of what God has entrusted to us.
 2. *Time*: All members of the Parish are urged to set aside the first portion of their time for worship, fellowship, charitable service, and education;
 3. *Talent*: All members of the Parish are urged to offer their talents in service to the Church, remembering that each member of the Body of Christ has been entrusted with gifts of the Holy Spirit for the ministry of the Gospel (1 Corinthians 12).
- e. Must be officially registered by the parish priest to be part of the Parish Census.

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