

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 10, 2012

SUNDAY/JUNE 10

All Saints Sunday

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School; 11:45a.m. Movie: "12 Big Lies"

MONDAY/JUNE 11

Beginning of the Apostles' Lent (June 11 thru 29th)

TUESDAY/JUNE 12

7:00p.m. 40th Day Memorial Service for
(+) Vassily Neudachin (at cemetery)

THURSDAY/JUNE 14

7:00p.m. A Talk by Bishop Michael on
"The Church as the Body of Christ"
The Talk will be held in the Conference
Room – All are invited! Refreshments
will be served.

SATURDAY/JUNE 16

No Morning Service
10:00a.m. to 3:00p.m. Diocesan Parish
Council Conference held at Holy Assumption
Church in Clifton
5:30p.m. Vigil; Confession

SUNDAY/JUNE 17

All Saints of North America

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Recognition of Graduates; Coffee Hour



TROPARION OF ALL SAINTS

All you Apostles and Martyrs, you prophets —
hierarchs with the holy men and women
of all times — valiantly have you fought, per-
severing in the faith. For this the Lord is sure
to hear your prayer. Remind Him of His loving-
kindness, and beg Him to save our souls.

Offerings for the week of June 10

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; for health of Mark (birthday); for a safe journey.

Wine – for the health of Diaconissa Patricia (birthday); for the health of Nicholas Mattei (10th birthday); for a safe journey of Mary Alexandria.

Litya Breads - for the health of Ekaterina.

Parish Synodicon – Memory Eternal!

June 13 40th Day Vassily Neudachin
June 10 1953 Nazar Skwarla
June 11 1953 Chariton Miashalenko
June 12 1979 Nadezhda Lebedz
June 12 2008 Julia Yadlowky
June 14 1978 Anna Williams
June 15 1959 Leon Martinchuk
June 15 1973 Maksym Yadlowsky
June 16 1953 Olga Pawlik
June 17 1977 David Kloss

Coffee Hour Hosting

June 10 - Nana, Nona and Nino
June 17 (fasting) - Motoviloff, Torrisi, Kachek and Stone
June 24 (fasting) – Combs, Mantzafos, Parsells and Sokol

Ushers Schedule

June 10 - T. Gorbatuk and J. Stone
June 17 - P. Parsells and C. Dunaenko
June 24 - E. Sarchisian and L. Khuzaurashvili

Incense Fragrances In Usage

Week of June 10 “Flowers of Cyprus”
Week of June 17 “Byzantium”
Week of June 24 “Skvir”

Graduation Recognition Sunday – June 17

We want to honor our graduates on this Sunday. Please let Father James know the names and type of graduation, as soon as possible.

Ss. Peter & Paul Lent

Is observed June 11th thru the feast of the Apostles on June 29th. Social calendar should be in accordance with the fasting regulations. If you do not wish to serve “lenten foods,” simply schedule your social event until after the Apostles’ Fast.

Talk by Bishop Michael on Thursday, June 14th at 7:00p.m.

On this evening, Bishop Michael will visit us and present a talk on “*The Church as the Body of Christ.*” The talk will take place in the lower hall and all are invited and encouraged to attend. Light refreshments will be served. Bring someone with you!

Photos Appearing on the Parish Website: Recent Events

- Bright Monday Celebration (April 16)
- Visit of Bishop Peter to Parish (May 27)
- Marriage of Peter & Heather (May 27)
- Cemetery Power-Washing (May 31)

Parish Patronal Feast Day is June 29th

On this day we honor our patrons, Ss. Peter & Paul. Plan now to be present for this celebration. Vigil on the eve, June 28th at 7:00p.m. and the Divine Liturgy with Procession at 9:30a.m. on June 29th. Since it falls on a Friday, there is no meat or dairy permitted. A luncheon will follow.

Namesday Greetings

St. Augustine/June 15: Austin Kachek
St. Jerome/June 15: Jerome Stone
Many Blessed Years!

Many Blessed Years!

To the newly-illuminated Anna Gorbatuk, on her Holy Baptism and Entrance into the Holy Church.

Cemetery Care Envelopes – On the Vestibule Stand

To date of 71 parish households, there have been 28 households that have responded to the annual free will offering. There have been 27 responses from non-parishioners (of 63 mailings). The total to date is \$3,885.00. It is only once a year that an appeal is made. Let us honor our departed parents, grandparents, godparents, relatives, fellow-parishioners, founders and benefactors of our parish, church school teachers, friends and neighbors with an offering of love gifted as a provision for the beauty and care for their resting place. We are fortunate to have a beautiful and well kept cemetery. We need to be attentive to it.

On The Mystery of Holy Chrismation: 7 Questions, 7 Answers

His Grace, Michael – Bishop of New York & the Diocese of New York and New Jersey

Question #1: What is Holy Chrismation?

Answer: Holy Chrismation is the Mystery or Sacrament in which the priest anoints the various parts of the person's body – the forehead, the eyes, the nostrils, the mouth, the ears, the chest, the hands and the feet – marking them with the Sign of the Cross, with holy chrisem (*myron* in Greek), saying each time: "The seal of the gift of the Holy Spirit."

Question #2: Why is one anointed with Chrism?

Answer: Holy Chrism is administered to give the fullness of the Holy Spirit to the person anointed and a power which enables him to develop his new spiritual state, which he entered at his baptism. It is, in a very real sense, one's personal Pentecost – when like the Apostles on the first Pentecost, he receives the Holy Spirit and is strengthened in his faith in Christ. It further makes him a member of the Holy Orthodox Church, which was born on Pentecost as well. For this reason, the Sacrament is normally administered immediately after Baptism (even in the case of infants).

Question #3: Where does the Chrism come from?

Answer: Holy Chrism is different from any of the other forms of oil that are used in the Church – for example, the oils used to bless water for Baptism, to bless a new home, or to anoint sick persons. The Holy Chrism used in the Sacrament of Chrismation is mixed and stirred for three full days and nights – the first three days of Holy Week – by bishops and priests in the holy altar. Then, on Great and Holy Thursday, it is consecrated by the metropolitan (or patriarch – the head of an autocephalous Church), according to a rich and ancient liturgical tradition. Finally, the Chrism is distributed to each of the diocesan bishops, who then distribute it to their priests. Chrism is made of pure olive oil and various aromatics. The olive oil symbolizes the spiritual power obtained by the anointing to fight off the enemies of our salvation, and the aromatics symbolize the sweet smell of the good deeds pleasing to God that the newly-baptized person must always perform. (In the West, it is normally the bishop in person who confers "Confirmation"; in the East, Chrismation is administered by a priest but the chrisem which he uses must first have been blessed by the hierarchy).

Question #4: What happens in Chrismation?

Answer: In the words of St. Cyril of Jerusalem, "with the visible chrisem the body is anointed, and the soul is sanctified by the Holy and Life-Giving Spirit." Chrismation "is the Holy Spirit ... Christ's gift of the Holy Spirit, the actualization of His Divine Presence." Thus, while Baptism gives us a new, or spiritual nature in Christ, the anointing with chrisem further expands it, shaping the newly-baptized person into the form or image of Christ. Again this is why Chrismation normally

occurs immediately after Baptism – our personal Pentecost, right after our personal Pascha.

Question #5: How, specifically, is Chrismation our personal Pentecost?

Answer: Chrismation is an extension of Pentecost: the same Holy Spirit Who descended on the Apostles visibly in the form of tongues of fire now descends on the newly-baptized person invisibly, but with no less reality and power. Through Chrismation every member of the Church receives the gift of prophecy – the gift of “speaking for God” to the world. Every chrismated Christian receives a share in the royal priesthood of Christ, and is called to act as a conscious witness to the saving Truth that is our Lord God and Savior Jesus Christ.

Question #6: What is the Scriptural basis for Chrismation?

Answer: Acts 8:15-17: *When Peter and John came to the Samaritans, “they prayed for them so they might receive the Holy Spirit. As yet He had come upon none of them, for they had only been baptized in the name of the Lord Jesus. And so they laid hands on them, and they received the Holy Spirit.”*

Acts 19:5-6: *When the disciples of John heard this teaching of the Apostles, “they were baptized in the name of the Lord Jesus. And when Paul laid hands on them, the Holy Spirit came upon them.”*

II Cor. 1:21-22: *“Now He who establishes us with you in Christ and has anointed us is God, Who also has sealed us and given us the Spirit in our hearts as a guarantee.”*

I John 2:20: *“You have an anointing from the Holy One, and you know all things (through Him).”*

Question #7: How often can we receive Chrismation?

Answer: Like Baptism, Chrismation, once canonically performed, cannot ever be repeated. The anointing with chrism of people who convert to Orthodoxy from various confessions is not a repetition of this mystery. It is granting the sacrament, for the first and only time, to one who was not a member of the Holy Orthodox Church and had been deprived of her mysteries. Sometimes, people from other Eastern churches, who have been chrismated, are received into our Church by Confession and Communion. Other times, people whose faith is not Christian or who have not been baptized properly, are received into our Church by both Baptism and Chrismation. Didymus of Alexandria tells us that in the ancient Church, people who were baptized but did not hold the Orthodox Faith were received by being “chrismated, for they did not already possess the holy anointing with chrism.”

As we celebrate the Feast of Pentecost, we are reminded how receiving the Holy Spirit transformed the Apostles, especially Saint Peter, from cowering in the Upper Room to fearlessly preaching the Gospel to a world starving for it. In the Sacrament of Chrismation, we receive that same Holy Spirit, and we are empowered, and expected, to do the same work of sharing the Good News of Jesus Christ.

Some Things You Should Know While in Church -- Church Etiquette

Standing vs. Sitting in Church

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox "old countries", there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we need to figure out when we may sit and when we should stand. First of all, it is fully acceptable (even preferable) to stand for the entire service. When should you definitely stand? Always at the beginning of the Liturgy ("Blessed is the Kingdom...") when the deacon or priest is censing, during the Gospel reading, the Little and Great Entrances, the Anaphora (i.e. from "Let us stand aright, let us stand with fear..."), when the Chalice is brought out for the distribution of Holy Communion, whenever the priest gives a blessing, and the Dismissal. When in doubt, stand.

Lighting Candles

Lighting candles is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Orthodox typically light candles when coming into the church - and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, during the Little or Great Entrances, the sermon, and most of the times when the faithful are standing. If you find yourself arriving to church after the Liturgy has begun, a good rule of thumb to remember is - if everyone is standing, wait until they are sitting to light a candle (unless they are sitting for the sermon, of course).

Entering the Church (Late)

The time to arrive at church is before the service starts, but for some unknown reason, it has become a very bad habit for some to come to church late. If you arrive after the Divine Liturgy begins, try to enter the church quietly - and observe what is happening. If the Epistle or Gospel is being read or the Little or Great Entrance is taking place, wait until it is finished to quickly find a seat. If Father is giving the sermon, stay in the back until he has concluded. If in doubt, check with one of the ushers to see if it is a good time to seat yourself. Try not to interrupt the Liturgy by your tardiness. The best way to avoid this problem is to arrive on time - then you don't have to wonder if it's okay to come in or not.

Crossing your Legs?

In some Orthodox cultures, crossing one's legs is taboo and considered to be very disrespectful. In our North American culture, while there are no real taboos concerning crossing one's legs, we tend to cross our legs to get comfortable while sitting. Should we cross our legs in church? No. Not because it is "wrong" to ever cross legs, but rather because it is too casual - and too relaxed - for being in church. Just think about it, when you get settled in your favorite chair at home, you lean back, cross your legs, and then your mind can wander anywhere it wants to. Remember that sitting in church is a concession, not the normative way of prayer. You surely don't want to get too relaxed and let your mind wander off too much. In fact, when you do sit in church, you should sit attentively - and not too comfortably. When sitting in church, keep those feet on the floor, ready to stand at attention (which is what "Let us attend" means). Cross yourself with your fingers and hand - but don't cross your legs!



Greeting Clergy and Receiving a Blessing

The proper way to greet a priest or bishop is to ask his blessing and kiss his right hand. How do you do this? Approach the priest or bishop with your right hand over your left hand and say "Father (or "Master" in the case of the bishop), bless." He will make the sign of the cross, and place his right hand over yours. This is much more appropriate (and traditional) than shaking their hands. When you kiss a priest's or bishop's hand, you show respect for their office - they are the ones who "bless and sanctify" and who offer the holy gifts on your behalf. So next time you greet your priest or bishop, don't shake his hand, ask for his blessing.

Sunday Dress

Remember the time when people put on their "Sunday best" to go to church? In fact, dress clothes were often referred to as Sunday clothes. In some parts of the country, this is not common today. In fact, all too often, dress in church has become too casual. In all areas of our lives, we should offer Christ our best. And the same is true of our dress. We should offer Christ our "Sunday best", not our everyday or common wear. And we should dress modestly, not in a flashy way that would bring attention to ourselves. Our dress should always be becoming of a Christian - especially at church. Here are some specific guidelines we use in our parishes:

Children

Only young children (under 10) should wear shorts to church - and then only dress shorts. Athletic shorts, cut-offs, and spandex shorts are never appropriate church wear (for children or adults!). Shoes or sandals should be clean and tied. No one should wear T-shirts with any kind of writing on them.

Women

Dresses should be modest. No tank tops or dresses with only straps at the shoulders, no short skirts (mini-skirts), and no skin-tight dresses. Dresses should have backs and not be cut low in the front. If women wear pants to church, they should be dress pants (not jeans, leggings, etc.). Shorts of any type are not appropriate for church.

Men

Men should also dress modestly. While coat and tie are not mandatory, shirts should have collars and be buttoned to the collar (the actual collar button may be left undone, but two or three buttons undone is inappropriate). Slacks should be cleaned and pressed. Jeans (of any color) are usually too casual for church, especially ones with patches or holes. Again, shorts are not appropriate church wear.

If you're going somewhere after church where you need to dress casually, bring a change of clothing with you and change after coffee hour. Remember, use your best judgment and good taste when dressing for church. After all, you don't go to be seen by everyone else - you go to meet and worship God.

To Cross or Not To Cross

Anyone who has looked around on a Sunday morning will notice that different people cross themselves at different times (and sometimes in different ways). To a certain extent, when to cross oneself is according to personal piety and not an issue of dogma. But there are times when it is specifically proper to cross yourself, and times when you should not. Here is a brief list of when to cross and when not to cross:

To Cross

When you hear one of the variations of the phrase, "Father, Son, and Holy Spirit"; at the beginning and end of the liturgical service or your private prayers; entering or exiting the church, or when passing in front of the Holy Altar; before venerating in icon, the cross, or Gospel book.

Not to Cross

At the chalice before or after taking Communion (you might hit the chalice with your hand); when the priest or bishop blesses saying, "Peace be to all" - bow slightly and receive the blessing; when receiving a blessing from a bishop or a priest.

Snacks for Children

You can always tell where young children have been sitting in the church. The tell-tale signs are graham cracker crumbs, Cheerios, and animal crackers. Parents often bring snacks and a cup of fruit juice along for children during church. And for young children (0-2 years old), this is fine. But by the time children are 3-4 years old, they should be able to make it through Liturgy without eating anything, and by the time they reach seven (the age of their first confession), they should begin fasting on Sunday morning for Communion (or at least make an attempt at fasting by cutting back on the amount of breakfast and eating "fasting"-type foods - talk to your priest about this). For those children who get snacks, please don't feed them while in the line for Holy Communion. They need to come to Communion without food in their mouths. And one last note: try to keep the snack mess down to a minimum. The floor shouldn't be covered with Cheerios! Chewing gum during Liturgy is a No-No for everyone!

In and Out and Back in Again

On some Sundays, it almost seems like we have a revolving door in the back of the church - and it is used by both children and adults. Use the restroom before coming to church. You shouldn't need to get a drink of water during the service (especially if you are taking Communion!). Don't come to church to go to the fellowship hall - come to pray.

Taking restless little ones out is a different matter. If a child is overly fussy, take him/her quickly and quietly out of church, just long enough to settle him/her down, then return to Liturgy. Follow the rules for entering late: not during readings, sermons, or Entrances.

Blot that Lipstick!

Have you ever looked at an icon in just the right light and seen the lip prints all over it? Lipstick may look fine on lips, but it looks horrible on icons, crosses, the Communion spoon and the priest's or bishop's hand. Icons have been ruined by lipstick; and even though the cross can usually be cleaned after everyone venerates it, it just isn't considerate to others to impose your lipstick on them. What is the answer? If you wear lipstick to church, blot your lips well before venerating an icon, taking Communion, or kissing the cross or the priest's or bishop's hand.

Venerating Icons

When you enter the church, it is traditional to venerate the icons. When venerating (kissing) an icon, pay attention to where you kiss. It is not proper to kiss an icon in the face. You wouldn't go up and kiss the Lord or His mother on the lips, would you? You would kiss their hand, and only if they invited you would you even dare to kiss them on the cheek. Pay attention to what you are doing. When you approach an icon to venerate it, kiss the gospel, scroll, or hand cross in the hand of the person in the icon, or kiss the hand or foot of the person depicted. As you venerate an icon, show proper respect to the person depicted in the icon - the same respect you would show the person by venerating him or her in an appropriate place. And remember, blot off your lipstick before kissing.

Talking during Church

Isn't it great to come to church and see friends and family members? But wait until coffee hour to say "Hi" to them. It just isn't appropriate to greet people and have a conversation with them during the services. Besides being disrespectful towards God, it is rude towards the other people in the church who are trying to worship. Talk to God while in church through your prayers, hymns, and thanksgiving, and to your friends in the hall afterwards.

Handling the Blessed Bread (*Antidoron*)

After taking Holy Communion and at the end of the liturgy, it is traditional to eat a piece of holy bread or *antidoron* - the bread that was left over after Holy Communion was prepared. While *antidoron* is not Holy Communion, it is blessed bread and as such, should be eaten carefully so that crumbs don't fall all over the place. After taking Communion or kissing the cross at the end of the Divine Liturgy, take one piece of *antidoron* (you don't need four or five pieces) and when you return to your seat or get to a place where you can stop for a moment, eat the bread trying not to drop crumbs. If you want to give a piece to someone else, go ahead and take an extra piece - don't break yours in half (it produces too many crumbs) and there's plenty for everyone. And please monitor your children as they take the *antidoron* and teach them to eat it respectfully.

A Final Thought

North American society in the late 20th century is rather casual in its approach to life. Don't allow this prevailing attitude to enter into your Orthodox Christian piety. There are surely a lot of other areas that could be covered here. Much of church etiquette is based on common sense and showing respect for God and others. Always remember that you are in church to worship God, the Holy Trinity. The priest says, "With the fear of God and faith and love, draw near." Let this be the way we approach all of worship.

