

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF MAY 17, 2015

CHRIST IS RISEN! INDEED HE IS RISEN!

6th SUNDAY OF PASCHA/MAY 17

The Blind Man

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

TUESDAY/MAY 19

7:00p.m. Paschal Matins

WEDNESDAY/MAY 20

Leave-Taking of Pascha

9:30a.m. Divine Liturgy
7:00p.m. Vigil for Ascension Day

THURSDAY/MAY 21

ASCENSION OF OUR LORD

(40th Day of Pascha)

"One of the 12 Great Feasts"

9:10a.m. Hours; 9:30a.m. Divine Liturgy
7:00p.m. Vespers for **Ss. Constantine & Helen** (May 22 – transfer due to the Feast of the Ascension)

SATURDAY/MAY 23

9:30a.m. Akathist to the Ascension; Confessions
5:30p.m. Vigil; Confessions

**7th SUNDAY OF PASCHA/FATHERS OF
FIRST ECUMENICAL COUNCIL**

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour & Question & Answer Period



Offerings Week of May 17

Olive Oil: in memory of Michael, Rosalia, Justina Anastasia; in memory of Vaschen and Emilia.

Wine: protection in travel; for the health of Andrea (birthday).

Parish Synodicon: Memory Eternal!

May 18, 1975 Wasil Kosticz
May 19, 1939 Gregory Halkovich
May 21, 1985 Julia Grigorieff
May 22, 1939 Ephraim Demianov
May 22, 1951 Joseph Fenuck
May 23, 1925 John Korolovich
May 23, 1954 Wasyl Mlinetz
May 23, 1962 Thomas Cimpko
May 24, 1941 Semeon Kozak

Coffee Hour Hosts

May 17 Peterson, Bakaletz, Mattei & Erkman
May 24 Kita, Nevitt, Keller & Turri
May 31 Inga, Eka, Marina & Nona

Usher Schedule

May 17 Dennis F. & Peter B.
May 24 Edward S. & Kahka K.
May 31 Jerome S. & Adrian M.

2015 Equal Sacrifice Model is in Effect

Each of our 70 parishioners (100%) is asked to make an extra offering over the amount of your usual offering of \$2.87 to \$8.62 per week to cover this year's deficit. This is based on 12 months, with 2 months already over. The Lord bless your sacrifice and generosity! If absent, please mail your offerings in.

100th Anniversary Commemorative Ads

Presently are being solicited. Forms (pink sheets) are on the vestibule table as well as posted on the Bulletin Board in the Hall. Please return by **May 31st**.

The Cemetery Care Appeal – May Month

Every May Month we make an appeal for cemetery care. This appeal is of great importance for us to properly maintain the grounds. Thank you!

On the Receiving of the Holy Body and Blood of our Lord Jesus Christ

- You must be an Orthodox Christian;
- A recent Confession is in order, at least made in the time of this past Great Lent;
- Fasting from all foods and drinks from midnight;
- Medications may and ought to be taken and do not break the Fast;
- Pre-Communion Prayers on the day of or the evening before receiving;
- Participation at the Evening Service the day before;
- Being at peace with everyone;
- Free from any grievous sin;
- Not having been absent from Sunday church services for more than 3 weeks in a row – if absent, Confession is necessary to return to the cycle of regular Communion;
- Be sure the priest knows who you are “before” the Divine Liturgy.

The Memorial Service Held at the Cemetery will take place Sat. Morning not on Pentecost Sun. Afternoon

The General Memorial Service at the Cemetery will be held on May 30th (Memorial Saturday for the Departed) at 9:30a.m. Please pass this information along. There will be no Pentecost Sunday afternoon service at the cemetery.

Viewing of the New “Antimension”

Presently through the last Sunday of this month you may view this holy object on the table by the Icon, “Joy of All That Sorrow. An explanation sheet (yellow) is in the vestibule for a detailed explanation of what the “Antimension” is.

Names Day Greetings!

St. Constantine/May 21: Constantine Gorbatuk
St. Helen/May 21: Helen Lapchuk
Many Blessed Years!

St. Tikhon's Monastery Pilgrimage

May 22-25. See posted flyers in hall.



THE ASCENSION OF THE LORD INTO HEAVEN

When the day of the Jewish Pentecost drew near, the disciples of Christ returned from Galilee to Jerusalem. On the fortieth day after the resurrection of Jesus Christ they were all together in one house. Jesus Christ appeared to them and spoke with them saying, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. Go into all the world and preach the Gospel to all creation. He who believes and is baptized will be saved, but he who does not believe will be condemned. And these signs shall accompany those who believe: in My name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

Then the Savior said to the disciples that soon the Holy Spirit would come upon them, and until that time He charged them not to depart from Jerusalem. He said, "I send the promise of My Father upon you; but stay in the city, until you are clothed with power from on high; for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

Conversing with the disciples, the Savior led them out of the city as far as Bethany, to the Mount of Olives. The disciples, overjoyed with the words of the Savior, surrounded Him and started to ask, "Lord will You at this time restore the kingdom to Israel?" The Savior said to them, "It is not for you to know the times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

When He had said this, Jesus Christ lifted up His hands and blessed His disciples. While He blessed them, He parted from them and He was lifted up to Heaven, and soon a cloud took Him out of their sight. Thus our Lord and Savior Jesus Christ ascended in His physical body to Heaven and sat down at the right Hand of God the Father. His human soul and body took on the indivisible glory

with His divinity. In His divinity, He always is and will be in Heaven and everywhere.

The disciples worshipped the ascended Lord and for a long time continued to stand and gaze into Heaven after Him. Then two angels in white robes appeared before them and said, "Men of Galilee, why do you stand looking into Heaven? This Jesus, Who was taken up from you into Heaven, will come to earth in the same way (that is, in the flesh), as you saw Him go into heaven."

After this the disciples of Jesus Christ returned to Jerusalem with great joy and stayed there together, awaiting the descent of the Holy Spirit. All of them, together in soul, spent the time in prayer and were continually in the Temple of God, praising and thanking God. With them were several women and Mary, the Most-holy Mother of the Lord Jesus Christ, with their relatives. In those days the apostles, prayerfully, by casting lots, chose from among the other disciples of Christ the twelfth apostle, Matthias, to take the place of Judas the betrayer, who perished.

Ascended into Heaven, Jesus Christ, according to His own promise, invisibly always comes to earth among those who believe in Him and will come again to earth in visible form to judge the living and the dead, who will then rise from the dead. After this will begin the life of the next age, another, eternal life which for true believers and pious people will be completely blessed, but for disbelievers and sinners will be a time of great torment.

Troparion

Thou hast ascended in glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world!

Kontakion

When Thou didst fulfill the dispensation for our sake and unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying, "I am with you and no one will be against you!"

Question: Is there a dress code in the Orthodox Church, and if so, why?

Answer: First, it should be said, that it is a recent phenomenon in some Roman Catholic and Protestant churches to advertise "casual", "relaxed" or even no dress code at all for worship and fellowship. This answer will not directly critique this practice other than to say that this has never been part of and is a clear departure from Orthodox Christian tradition.

Both the Old and New Testaments are full of calls to modesty and respectfulness not only in inward spirit but also in outward appearance as the one is connected to and influences the other. Since the time of Adam and Eve, who covered themselves with clothing after the Fall, the way in which one dressed has been directly connected to the way in which one relates to God and one's neighbor. Cleanliness, simplicity, appropriateness, humility, etc., are not only virtues of the soul but also virtues of the body, which, St. Paul tells us, is the temple of the Holy Spirit.

Question: What's the dress code?

Answer: The Scriptures offer us a dress code, with not only calls to the aforementioned virtuous principles, but also specific details in relation to: cross-dressing (Deut. 22:5), body markings (Deut. 14:1, Lev. 19:28), braided hair and gold or pearls or costly attire (1 Tim. 2:9, 1 Pet. 3:3-4), and head coverings (1 Cor. 11) to name a few.

Now to be sure each of these references has nuances related to culture and epoch; for example men wear kilts in Scotland. Yet, just as it would be incorrect to overlook these nuances, so too would be incorrect to be dismissive of the teaching itself. Therefore, throughout the Orthodox world, the Scriptural teaching remains the ideal or standard, yet the application remains pastorally flexible in order to bring about spiritual growth and progress in the faithful. For this reason, one will observe both strict adherence to the dress code such as in monasteries or parishes whose faithful are from traditionally Orthodox cultures, as well as appropriate flexibility in churches who pastorally care for and missionize non-Orthodox societies. In general, it is a good idea to be aware of the dress code, and not only refrain from being critical of it but also to respectfully follow it because it has salvific import for us and others.

Question: What is the dress code

Answer: There are four basic categories: 1) men, 2) women, 3) children, and 4) everyone.

- 1) Men should not wear hats, bandanas, shorts, sleeveless shirts, or casual footwear like sneakers.
- 2) Women should not wear miniskirts, spandex-tight clothing, low-cut or revealing tops (unless covered with a sweater or other garment), or casual footwear like sneakers.
- 3) Children should be given a little more flexibility but should still wear "church clothes" so that they know they are somewhere that is special and holy.
- 4) Everyone should refrain from clothing that is immodest, ostentatious, a fashion-statement, or otherwise distracting from the prayerful and sacred space of the Lord's House. Clothing or bodily adornments with images, symbols, or writing should not be worn or at least covered up, so that the holy icons and Word of God do not have to compete with the logo of our favorite sport team, the name of a music band, or the slogan of our political party.

