

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF JUNE 17, 2007

SUNDAY/JUNE 17th

3rd Sunday After Pentecost (Tone 2)

New-Martyrs of the Turkish Yoke

9:10a.m. 3rd & 6th Hours; 9:30a.m. Divine Liturgy
Coffee Hour

WEDNESDAY/JUNE 20th

7:00p.m. Compline & Akathist; Confessions

SATURDAY/JUNE 23rd

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/JUNE 24th

4th Sunday After Pentecost (Tone 3)

Nativity of St. John the Baptist

9:10a.m. 3rd & 6th Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period

SS. PETER & PAUL LENT

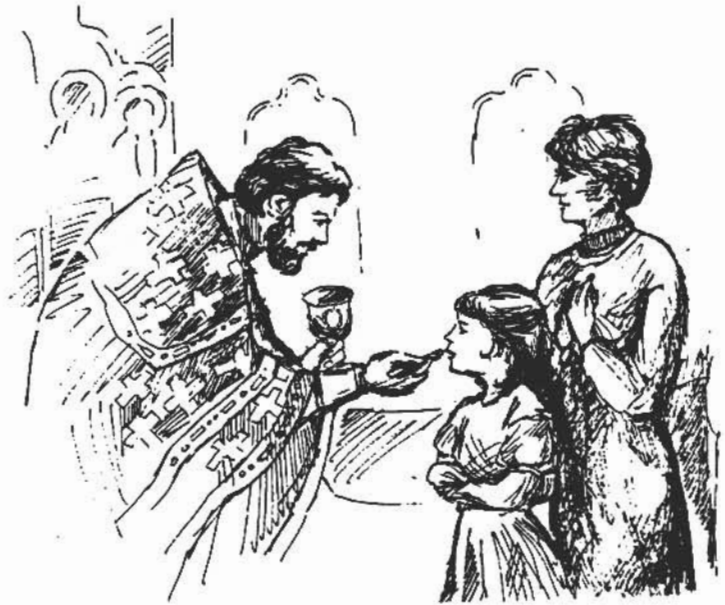
(June 4th thru June 29th)

A fast is observed from meat, dairy, fish, wine products. Many of the days of the fast allow for fish, wine and oil. See the monthly parish calendar or you yearly wall calendar for these indications.

Those of the faithful that are regular communicants of the Chalice, are instructed to go to Holy Confession in this lenten season, if they have not been to Confession anytime after Pascha (April 8th).



IC and XC
are abbreviations
for Jesus.
NIKA may
be translated as
"Victor" or
"Conqueror."



**A REFLECTION ON HOLY COMMUNION
BY ST. NIKOLAI OF ZICHA (+1956)**

As a scientist examines natural phenomena with great attention, so should we, with even greater attention, examine the phenomena and actions of the grace of God. Behold what one of the great spiritual fathers witness about the act of Holy Communion. St. John of Kronstadt writes:

"I am amazed at the greatness and the life-giving power of Divine Communion. An elderly woman, who was spitting blood and was so completely exhausted that she was unable to eat, began to recover the day she received Communion from me. A young girl close to death began to recover, eat, drink and speak after Communion, whereas before she had been unconscious and in convulsions and was not eating or drinking anything."

Oh, if every priest, with the attention of a scientist and love of a prayerful man, would observe and follow the actions of the grace of Holy Communion as did St. John of Kronstadt!

Orthodox Summer Camp

St. Tikhon's Summer Camp: July 8th-14th at the Monastery grounds of St. Tikhon in So. Canaan, Pa. Ages 7-17. See posted information.

St. Andrew's Camp: Months of July and August at lake Jewell, NY. Six weeks of regular camping for ages 7-13 and a Teen Week for ages 14-17. See posted information. You may also speak with Pam Oliver who has experienced with both of these camps.

Vacation Time and Church Locations

Vacation time does not mean we "vacate" ourselves from the Sunday Divine Liturgy. The website: www.orthodoxyinamerica.org will give you a listing of church locations in the USA.

Pirohi Orders

May be placed with Susan Gorbatuk (908-722-7849). Cost \$6 a dozen, \$5 for pirohi workers.

OCA Seminary Appeal

This annual June offering will be distributed by the parish council directly to one or more of our OCA seminaries. Please support our seminaries and use your envelope.

To all Fathers, Grandfathers, Godfathers and Fathers-in-law

Many blessed years on this civil holiday.

Offerings for the Week of June 17th

Olive Oil – in memory of Emilia; in memory of Michael

Wine - in memory of Joan; for the health of Georgeta.

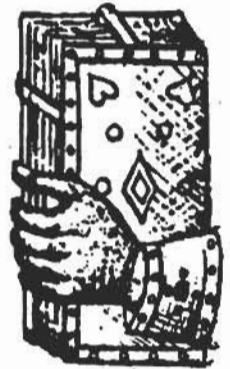
A Warm Welcome!

To Seminarian Joseph McCartney of St. Tikhon's Seminary and his wife Maura and children Anna and Sarah.

Welcome to all visitors! Please join us at the Coffee Hour!

The Parish Synodicon

June 17, 1977	David Kloss
June 18, 2002	Irene Marmarinos
June 19, 1926	John Makovsky
June 19, 1929	AnnaVozny
June 19, 1939	Maria Kosovan
June 19, 1939	Michael Kosovan
June 20, 1954	Peter Kulina
June 20, 1997	Susan Smith
June 21, 1960	Chariton Cimpko
June 21, 1975	Jerome Wilhousky
June 22, 1926	Anna Padla
June 22, 1968	Andrew Klimovich
June 22, 1977	Joseph Holovach
June 22, 1979	Alexander Naruta
June 22, 1999	Helen Patson
June 23, 1929	Helen Brutsky



Parish Picnic – Sunday, Aug. 19th

Reserve the date for a parish picnic at the Village Recreation and Swim Club in East Brunswick. A great day of fun and fellowship is being planned!

Parish Patronal Feast Day – June 29th

On this day we honor our heavenly patrons the Holy Apostles Peter & Paul. Mark your calendar so as to attend the services and fellowship of the day. A Luncheon is being planned. Kathryn Motoviloff has Agreed to co-ordinate the meal. Please speak with her if you wish to contribute any lenten food item.

Prayers for Travelers

May be offered after the Sunday Divine Liturgy. Let Father know when you venerate the Cross.

The Life and Activities of A Parish Rector

Are directly subject to the authority of the diocesan bishop and the district dean of the clergy. It is their business to be aware of the life and ministry of any given parish rector and to provide guidance, counsel and instruction. This applies to both the pastoral and personal dimensions of any parish rector. The duty of a parish priest is to make sure that the diocesan hierarch and dean are kept up-dated on events and circumstances in his life and ministry and to heed the counsel and follow instructions provided by church authority.

Celebrating Your Patron Saint's Day

by Phyllis Meshel Onest, M. Div.

When a couple awaits the birth of a child, much time and effort is taken in selecting a name. There can be much disagreement at times until just the right name is selected. The name of our child is important. It goes with our child throughout his/her life.

Today people choose their children's names on a far different basis than in the past. Parents pick a name because of the way it sounds, or after a sports or entertainment personality of the moment. We find people of traditional Orthodox background with names like Alisha, Kimberly or Elvis.

Traditionally, on the other hand, people chose names for more substantial reasons. To express continuity with their family they would "recycle" the names of parents, grandparents or other relatives. Thus the family of John the Baptist was surprised when his mother chose a name that was not common among them: "None of your relatives has this name" (Lk 1:61). I have three cousins in Greece named for our grandmother, Stelliane, by their fathers (my uncles). There was Stelliane of John, Stelliane of Matthew, and Stelliane of Aristides! I learned from one of the elders of our parish that in her day — Mary is 86 — the first-born girl was named Mary in honor of the Theotokos. During memorial services, my daughter Maria Irene (named after her grandmothers, Mary and Irene) counted 56 Mary's amidst the litany of "Mary, Mary, Olga, Helen..."

Named in Christ

Christians have long chosen the names of saints to proclaim their link with their spiritual family, the

Church. The name may be that of a saint commemorated on the day or near to the day of the child's birth, or for whom the family has a special devotion. Likewise, an adult who is received into the Orthodox Church chooses a saint's name to whom he/she has a strong attachment. In days past, this was often a costly kind of witness for believers living in a non-Christian society, as their very names (Nicholas or George, Elias or Barbara) labeled them automatically as Christians.

The church calendar lists a number of saints whose memory may be observed each day of the year. One's "Nameday" is an occasion to honor the memory of the saint whose name we bear and to give thanks for his or her daily intercession on our behalf. It is my understanding that people whose names are not found on the calendar of saints would celebrate on All Saints Day, the Sunday after Pentecost.

It is to our patron saint that we should pray and have a special devotion. His or her life should be read and studied. In this way we learn how our own lives should be directed. Our patron saint becomes a true hero/heroine for us to emulate.

Celebrating Name Days

A number of popular customs are practiced among Orthodox Christians on namedays. Among some Orthodox, a service would be celebrated in the parish community, a service of intercession in the saint's honor or the Divine Liturgy itself, especially if it were a major saint's day. In the case of the latter, the celebrant would want to prepare to receive the Eucharist. [In parishes where this is not possible, one can do so

Common Names & Name Days

Every day of the year between five and ten saints are remembered... some of the more common ones are listed here.

Anastasia — December 22/January 4
Andrew — November 30/December 13
Ann — July 25/August 7
Anthony — January 17/30
Barbara — December 4/17
Basil — January 1/14
Catherine — November 24&25/
December 7&8
Christina — July 24/August 4
Christopher — May 9/22
Constantine — May 21/June 3

Cyril — June 9/22
Daniel — December 17/30
David — Sunday after Christmas
Dimitri(os) — October 26/
November 8
Elias — July 20/August 2
Elizabeth — September 5/18
Gabriel — July 13/26
George — April 23/May 6
Gregory — January 25/February 7
Habib — November 15/28

on the Sunday or feast that is nearest the saint's feast day.] The persons named after the saint could offer the sweet bread or wheat for the *artoklasia*/blessing of bread which would be shared by the worshippers. Among other Orthodox, the priest intones "God Grant You Many Years" at the end of the service. There may be a cake during coffee hour for those bearing the name of the saint of the day.

Many Orthodox Christians celebrate their name day by inviting family and friends to their home. Since this day is to focus on the saint, his/her icon is prominently displayed. Whoever comes to visit wishes "Happy Name Day" to the celebrant. Favors or token gifts can be part of the day, but with a significant difference, the person whose name day it is gives the gifts rather than receives them. Giving is the best sign of gratitude for Christians. I remember one such day while a student at Holy Cross Seminary. It was the feast of St. Maximos the Confessor, January 21, Metropolitan Maximos', then Fr. Max's nameday. During dogmatics class, a classmate, Fr. Steven Callos wished Fr. Max a happy nameday, and half-jokingly asked he if he was going to "treat" us for his nameday. To our surprise he said yes. That evening we traveled to his brother's home for coffee and sweets! And during college, Niki Krause celebrated the feast of St. Nicholas by sharing dinner with the other members of the "Nick Club" who attended the local OCA parish: Nick Papas and Nicholas Gresh.

In the family much can be done to initiate children into this custom of celebrating namedays. During the early years the child will simply delight in being the center of attention yet again. Bringing out the saint's icon, placing it in a central location and adorning it with flowers shows our devotion to the saint. When Maria was in preschool, we celebrated the Theotokos' birthday (September 8/21) by having Maria blow out candles on cupcakes. We still have the pictures!

Soon, however, children begin to ask questions about death, heaven and hell. Having a relationship with

those who have died in Christ (the saints) can help to conquer the child's natural fear of death. Later the idea of children giving gifts or favors on their namedays would be another weapon in the parents' arsenal against possessiveness and materialism, cravings which affect every child.

In the home, icons of the patrons of family members should be obtained and placed in the family icon corner or in the rooms of the individual family members. On the nameday these icons could be placed in a special setting surrounded by candles and flowers. The family could go to church for the Liturgy or arrange for a special service preceding a festive gathering in the home. The life of the saint could be read or related at mealtime, the troparion of the patron saint read or sung, and special treats served. The gathering could be capped with the singing of "God Grant You Many Years" to the one whose nameday it is. Inventive families have planned skits, made mini Pilgrimages to local churches named for the saint followed by a trip to the child's favorite restaurant, or created banners and other home decorations about the patron. The child can help prepare the liturgical or party foods, make or pick out favors to give to friends or relatives or otherwise help with the day's preparations. You can imagine that children who generally like being the center of attention would react favorably to this "something special" which our Church tradition offers.

The Church is one body in Christ: one household of all the baptized living or dead with Christ as its Head. Maintaining and celebrating our association with one of the great saints of Christian history helps us to see the Church, not as an impersonal institution but as it is meant to be: one family under the lordship of Christ.

Adapted from "Celebrating Namedays", A Guide for the Domestic Church, pp. 77-79.

Special thanks to Matushka Heidi Kroll (Minneapolis, MN) for responding to our request for information on celebrating namedays!

Helen — May 21/June 3

Irene — May 5/18

James — October 23/November 5

John (the Theologian) — May 8/21

John (the Baptist) — January 7/20

John of Damascus — December 4/17

Joseph — Sunday after the Nativity

Juliana — December 21/January 3

Lawrence — August 10/23

Luke — October 18/31

Mark — April 25/May 8

Martha — July 5/18

Martin — April 14/27

Mary — August 15/28

Matthew — November 16/29

Maximos — January 21/February 3

Michael — November 8/21

Natalie — August 26/September 8

Nicholas — December 6/19

Olga — July 11/24

Paul — June 29/July 12

Peter — June 29/July 12

Philip — November 14/27

Samuel — August 20/September 2

Simon — May 10/23

Sophia — September 17/30

Stephen — December 27/January 9

Theodore — February 17/20

Thomas — October 6/19

Timothy — January 22/February 4

Victor — November 11/24

Vladimir — July 15/28

Zachary — September 5/18

Grace and Peace



ABOUT THE HOLY SPIRIT

Ten Questions Covered in the Recent Adult Classes (May & June)

- 1. In the Scriptures the Holy Spirit was made manifest under different forms; one of the following is not a manifestation of the Holy Spirit: appearance as a dove; tongues as of fire; a still small voice; appearance as a cloud; a roaring wind; water from a rock?*
- 2. Pentecost was a Jewish feast that commemorated the return from captivity in Babylon True or False?*
- 3. At the Divine Pentecost the Holy Spirit comes from heaven to the Apostles in the Upper Room by: a) His own authority; b) sent by Christ; c) sent by the Father; d) through the prayers of the Apostles; e) the common action of the Holy Trinity?*
- 4. In speaking of the Person of the Holy Spirit, we understand that the Third Person of the Trinity is subject to: a) to God the Father; b) subject to God the Son; c) subject to both the Father and the Son; d) subject to neither the Father or the Son?*
- 5. The Holy Trinity of Persons is considered to be: a) a union; b) a unit?*
- 6. The Holy Spirit began His work in the history of salvation: a) from creation; b) with the giving of the Law to Moses; c) after the Ascension of Christ into heaven?*
- 7. One of the following is not true: a) The Holy Spirit testifies to the word and works of Jesus Christ; b) unfolds new teachings about the Christian faith; c) inaugurates a new age of grace; d) enlightens the minds and hearts of believers?*
- 8. In the Acts of the Apostles the newly-baptized were conferred the gift of the Holy Spirit through a) the laying on of hands; b) chrism; c) oil of gladness?*
- 9. The gifts of the Holy Spirit are the same thing as the acquiring and practice of virtues True or False?*
- 10. The expression as the Son of God and the Holy Spirit as "the Two Hands" of God the Father is a) theologically sound; b) theologically unsound?*

- Answers on the opposite side-

Answers to Question on the Holy Spirit

1. *Water from a rock. This scriptural expression refers to Christ.*
2. *False. Pentecost commemorated the giving of the Law to Moses on Mt. Sinai.*
3. *e) The common action of the Holy Trinity. The Father, Son and Holy Spirit all equally are of one will and one mind and one action in the descent of the Holy Spirit.*
4. *d) subject to neither the Father or the Son. All Three persons of the Trinity are equal and abide in oneness and unity of love.*
5. *a) a union. A unit is a measure, a union is an abiding of persons, in this case the Tri-Persons of the Trinity.*
6. *a) from creation. The Holy Spirit with the Father and the Son together formed creation; renew creation and bring it to completion. The Holy Spirit worked "obscurely" in the Old Testament; "more expressively" now in the age of Grace and "most perfectly" in the Kingdom to come.*
7. *b) unfolds new teachings about the Christian faith. Christ is our Teacher and the Holy Spirit helps us to understand the teachings that Christ has given us.*
8. *a) the laying on of hands. Later, the church in the Mystery of Chrismation used unction.*
9. *False. Virtues are one thing and the gifts of the Holy Spirit another. Virtues are dependent upon our reason and will and acquired through constant repetition. The cultivation of virtues requires effort and we are helped through the promptings of the Holy Spirit. The gifts of the Holy Spirit are freely bestowed upon us according to the good pleasure of God and our spiritual disposition to receive them. On the Sea of Life virtues are the "oars" we use as we wish; the gifts of the Holy Spirit are "sails" that move us according to the divine will.*
10. *a) theologically sound. It is an expression used by St. Irenaeus of Lyons (c.+203) which needs to be understood not in an anthropomorphic way. In terms of the Dispensation – the Mystery of our salvation; the Son and the Holy Spirit are doing and bringing to completion the will of God the Father (which is also the same will of the Son and the Spirit). God the Father does not have Two Hands; but to help us understand how God works for us, the expression is used but must be understood properly. To ascribe to God "Two Hands" in terms of the Tri-Personal life of the Trinity would be to subordinate the Son and the Spirit to non-Persons and falsify God.*

Well, how did you do? Hmm, why not think about coming to the adult study classes and/or bring your questions to the monthly Question and Answer Period at the Coffee Hour? Spiritual life is something that "grows" but it needs the seedling of theology.





St. Maximus the Confessor Orthodox Mission

Orthodox Church In America, Diocese of the South

2026 West Oak • Denton, TX 76201

(940) 565-6753 • www.stmaximus.org

Priest Justin Frederick



Venerable Hilarion the New and Bessarion

6 June 2007

Dear Fr. James and the Parishioners of SS Peter & Paul,

We sincerely thank you for the check you sent us out of your missions appeal offering this year. May God bless you for your gift!

Our mission to Denton County, Texas began six years ago this summer with but ten adults: one of them not yet Orthodox. Five of those adults have since left us. Today we number nearly 50 adults & 20 children, mostly converts, and have reached the point where we need to build a proper temple to continue to make the Gospel and the fullness of the Church available to the people of our county.

Your gift assists us in that effort.

Thank you for your encouragement and support in remembering us. Please keep us in your prayers.

In Christ,

Priest Justin Frederick

P.S. I remember you all with love and gratitude for the days I spent in your midst learning the Faith from you.



CHRIST THE SAVIOR ORTHODOX CHURCH

1400 Coastal Highway; Fenwick Island, Delaware

April 22, 2007
Sunday of the Myrrhbearing Women

Dear Archpriest James and Beloved Parishioners,

Christ is risen!

Please accept along with this letter the heartfelt gratitude of myself and the parishioners of Christ the Savior for your substantial and very generous offering to support Orthodoxy and our Mission in Delmarva!

As we celebrate the Great Feasts of the Resurrection, Ascension, and Pentecost, we thank you for helping us fulfill our joint mission to proclaim the Gospel of Salvation – the Good News that Christ has overcome sin, death, and the devil, and has ascended into heaven so that He might send down upon us the gift of newness of life through the Holy Spirit.

As we thank you, we ask the Lord to bestow His blessings upon you, granting you all things necessary to take hold of the eternal life He has opened for us through His divine dispensation and His boundless love for mankind.

With prayers and God's blessing,
I remain yours in Christ,

A handwritten signature in black ink that reads "Fr. John Parsells". The signature is written in a cursive, flowing style.

Fr. John Parsells, Acting Rector
Christ the Savior Orthodox Church

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