

# **SAINTS PETER & PAUL ORTHODOX CHURCH**

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**BULLETIN OF SEPTEMBER 20, 2009**

## **SUNDAY/SEPTEMBER 20**

### **Sunday After the Holy Cross**

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

Coffee Hour

1:00p.m. Marriage of John Finnegan and Nino Kanchaveli



## **SATURDAY/SEPTEMBER 26**

### **St. John the Theologian**

9:30a.m. Akathist to St. John; Confessions

5:30p.m. Compline; Confessions

## **SUNDAY/SEPTEMBER 27**

### **16th Sunday After Pentecost (Tone 6)**

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

Coffee Hour

Question & Answer Period

Church Open 12:00-2:00p.m.

### **Fasting Days**

Wednesday, September 23 *Wine & oil*

Friday, September 25 *Fish, wine & oil*

## **THE MYSTERY OF HOLY MARRIAGE**

### **Q. What is Holy Matrimony?**

**A.** In Holy Matrimony of Marriage, the Holy Spirit unites into one a Christian man and woman, who pledge before the priest a life-long bond of mutual love and fidelity, and receive the blessing for bearing and educating children.

### **Q. When was the first couple blessed by God?**

**A.** In Paradise the Lord God blessed our first ancestors, Adam and Eve, and said: "Be fruitful and multiply and replenish the earth" (Gen. 1:28).

### **Q. How close is this union of a married man and woman?**

**A.** The closest of all other human relations. For it was said: "A man shall leave his father and his mother and shall cleave unto his wife, and they shall be one flesh" (Gen. 2:24).

### **Q. Did the Lord Christ confirm this ancient law of marriage?**

**A.** Yes, He repeated the same words of the Old Testament and speaking against divorce, He warningly added: "What therefore God has joined together, let no man put asunder" (Mat. 19:5-6).

### **Q. Did Jesus sanctify Marriage?**

**A.** Yes. Just as water was changed into wine at Cana, even so bodily love of the two souls changes into spiritual love through His presence.

### **Parish Synodicon: Memory Eternal!**

Sept. 20, 1940	Peter Chapan
Sept. 20, 1976	Sophie Demjanow
Sept. 20, 2006	Eugenia Fetchko
Sept. 21, 1977	Steven Trehubets
Sept. 23, 1985	Mary Koles
Sept. 24, 1917	Evdokia Philmiuchuk
Sept. 25, 1937	Kuzma Trushko
Sept. 25, 1959	Marie Dezko
Sept. 25, 1997	Olga Semergieff

### **Incense Fragrance Used**

Sun. Sept. 20 *Sarov* / Sun. Sept. 27 *Desert Sage*

### **Cheesecake Fundraiser – September Month**

This annual fundraiser is now under way. Ordering forms may be picked up in the church vestibule or in the parish hall. Questions? Please speak with Lisa Keller. Thank you for participating.

### **Open Door Ministry**

From 12:00p.m. to 2:00p.m. for the next four Sundays, the Doors of the Church as an “outreach” so visitors can see, pray, light a candle, obtain information about our church. Door-Keepers are sought. A sign-up sheet is on the vestibule stand or speak with Reader Symeon Combs.

### **Remember in Prayer**

Mary Holovach; Mary Rosocha, Theodora Combs, Charles Kachek.

### **Orthodox Education Day – Sat., Oct. 3**

Annual celebration day at St. Vladimir’s Seminary. See the posted flyer on bulletin board for details.

### **Namesday Greetings**

St. Peter/Sept. 24: Peter Parsells; Many Blessed Years!

### **A Presentation On Coptic Orthodoxy**

On Sunday, Oct. 18th, at the Coffee Hour, Father Antonio of Ss. Mary & Athansius Coptic Church (presently meeting in the upper hall) will give a brief overview of Coptic Orthodoxy. This is an opportunity for us to get-to-know one another. The first in a series of joint activities planned.

### **Congratulations and Many Blessed Years!**

To Nino Kanchaveli and John Finnegan on their Holy Marriage today!

### **Offerings for the Week of Sept. 20**

Olive Oil – in memory of Michael and Justina; in memory of Joan; in memory of Vaschen and Emilia; for the health of Tessie (birthday).

Wine – for the health, salvation, protection and blessings of Marianna and Stefan (wedding anniversary); for a safe journey.

### **Adult Study Classes**

Wednesday evenings in the month of October from 7-8:30p.m. Plan your calendar so as to participate in the classes.

### **Some Things You Should Know While in Church – Church Etiquette**

St. Paul gives the instruction that “all things should be done in good order.” This applies to how we behave in church. Please take the time to read this section in today’s bulletin. If you need to make some improvements, do so.

### **Your Prayers Are Asked**

For the repose of Michael V. Parsells of Menlo Park, Ca., the older brother of Fr. James, who reposed suddenly at age 64 on Sept. 16th.

### **Orthodox Christian Fellowship (OCF)**

The Hierarchs of the Standing Conference of Orthodox Bishops in America (SCOBA) urges all Orthodox Christians to be supportive of the local OCF chapters in the USA that provide college campus ministry. There are currently 270 chapters. The website [www.ocf.net](http://www.ocf.net) presents a network in which students, parents, families and parishes can learn and share our Faith.

### **Church School Classes**

Will meet in October Month. They are divided in this manner:

Primary - 2nd and 3rd Sundays

Secondary - 2nd and 3rd Sundays

Jr. High/High – 2nd Sunday

Information on particulars will be mailed to parents.

# News and Events

## In Memoriam: The Very Rev. George Breyan

*Posted 09/17*

NEW PORT RICHEY, FL [OCA Communications] -- The Very Rev. George Breyan, 78, a retired priest of the Diocese of the South of the Orthodox Church in America, fell asleep in the Lord on Monday, September 14, 2009.

Father George was stricken while on his way to Saint Andrew Church here, where he was attached, for services for the Great Feast of the Exaltation of the Cross.

A native of Bayonne, NJ, Father George was a graduate of Bayonne Junior College and Rutgers University. He completed late vocation studies at Saint Vladimir's Seminary. He also served with the US Navy for four years.

After his ordination, Father George served parishes in Manville, NJ; Hollywood, FL; Lakewood, OH; Marblehead, OH; and Detroit, MI. He retired from active ministry in 1999, having helped to establish a mission parish in Iverness, FL. In retirement, he assisted at Saint Andrew Church, New Port Richey, FL.

Father George, together with his wife of 51 years, the former Natalie Kiryluk, daughter of the late Very Rev. Theodosius and Eugenia Kiryluk, were very active in the Fellowship of Orthodox Christians of America. He also served as secretary of the Greater Cleveland Pan-Orthodox Clergy Association and as a VFW chaplain.

Father George is survived by his wife, Natalie, to whom heartfelt condolences are extended.

Funeral arrangements have been finalized by Father George's family and the Rev. Pavel Yurin, rector of Saint Andrew Church, 4633 Glissade Drive, New Port Richey, FL, at which all services will be held.

Visitation will be held on Thursday, September 17, at 5:00 p.m. The Funeral Service for a Priest will follow at 6:00 p.m.

The Divine Liturgy will be celebrated on Friday, September 18, at 9:30 a.m.

Interment will take place at Saint Tikhon's Monastery Cemetery, South Canaan, PA.

May Father George's memory be eternal.



# Creation and ecology: how does the Orthodox church respond to ecological problems?

Ecumenical Review, The, July, 2002 by Tamara Grdzeldze

A non-exploitative understanding of human dominion

"As you wish that men would do to you, do so to them" (Luke 6:31) teaches the gospel, and so it is also true about the environment. Human beings should treat the rest of creation with love and reverence: this is our common ministerial role. The task of humankind is to go further than the mere preservation of creation; it is to purify creation, and elevate it to the level of its Creator.

When, in the 1960s, the accusation was made against Christianity that it was responsible for the ecological crisis throughout the world, the Orthodox church took a definite stand on this issue: it shared the view concerning Christianity's contribution to the ongoing ecological crisis; however, it gave a coherent explanation as to how Orthodox spirituality, and the teaching of the Orthodox church, convey a message which opposes the impending ecological disaster.

At the heart of the Orthodox treatment of current ecological problems lie the conclusions and recommendations given by the inter-Orthodox conference on environmental protection on Crete in November 1991. These include the following:

II (a) The Orthodox church shares the sensitivity and the concern of those who are distressed about the increasing burden on the natural environment due to human abuse, which the church names as sin, and for which it calls all human beings to repentance. There is a tendency to seek a renovation of ethics, while the Orthodox church believes the solution is to be found in the liturgical, eucharistic and ascetic ethos of the Orthodox tradition.

(b) The Orthodox church is not to be identified with any ecological movement, party or organization either from the point of view of ideology and philosophy or from that of the method or programmes to be applied for the solution of the ecological problem. The Orthodox church, being the church, constitutes a presence and a witness to a new mode of existence following its specific theological outlook of human beings' relationship with God, with one another and with nature.



The current ecological crisis is a sin, states the above-mentioned report. The Orthodox church continues to treat the ongoing ecological crisis in terms of the Fall and sin: it is "a problem of the polarization of individual sin against collective responsibility". (11)

Following the statement from Crete, the Orthodox church gives several suggestions:

- to honour the date of 1 September as a day of special prayers and supplications for all creation--as a day for the protection of all God's creation;
- to emphasize the church's relationship with nature in terms of the eucharistic and ascetic ethos, and seek for a renewed asceticism for the sake of creation;
- to develop programmes of Christian environmental education.

Ecological issues were first raised by the ecumenical patriarchate in the 1980s through patriarchal encyclicals, messages, homilies, reports of pre-synodal pan-Orthodox conferences, seminars, studies and books.

# 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.

