

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 5, 2011

SUNDAY/JUNE 5

7th Sunday of Pascha (Tone 6)

Fathers of the First Ecumenical Council

8:00a.m. Church Open

9:00a.m. Entrance of Bishop Michael with Hierarchical Divine Liturgy and Tonsure to the Orders of Reader & Subdeacon Henry Hando
Feastal Luncheon to follow

WEDNESDAY/JUNE 8

Change from June Monthly Calendar.

No service or adult study

THURSDAY/JUNE 9

7:00p.m. Compline and Akathist to

Martyrs of China (June 10)

SATURDAY/JUNE 11

Memorial Saturday

9:30a.m. General Memorial Service; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/JUNE 12

PENTECOST: THE DESCENT OF THE HOLY SPIRIT

50th Day of Pascha

(One of "the 12 Great Feasts")

9:10a.m. Hours

9:30a.m. Divine Liturgy followed by Vespers with the Kneeling Prayers; Coffee Hour

4:00p.m. Memorial at Parish Cemetery

MONDAY/JUNE 13

Day of the Holy Spirit

9:30a.m. Divine Liturgy at Holy Ghost Church in Manville

7:00p.m. Compline and Akathist to The Holy Trinity

A WARM WELCOME TO **BISHOP MICHAEL**



Lessons in Divine & Christian Love (61)

The Apostle Paul writes like lightning and not with a feather: "Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35-39). Know that all the infernal swarm retreats before a man wish such love.

Fr. Callistratus of Mileseva (Serbia)

Parish Synodicon: Memory Eternal!

June 05, 1953 Eva Hnatuk
June 06, 1938 Eutyches Gumenuk
June 06, 1972 Charles Fetchko Jr.
June 07, 2004 Helen Kulina
June 08, 1976 Nadezhda Soroka
June 10, 1953 Nazar Skwarla
June 11, 1953 Chariton Mishalenko
June 12, 1979 Nadezhda Lebedz



Offerings for the week of June 5

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; for the health of Elizabeth Stanton (birthday); for the health of mark (birthday); for the health of Nicolai (birthday); for the health and protection of John and Vera.

Wine – for the health of Archpriest Michael (birthday); for the health of Nicholas (birthday); in memory of Demetrius.

Flowers – for the health of Atopere and in memory of Joan.

Coffee Hour Hosting

June 12 - Sarchisian, Dunaenko, Hando
June 19 - Hunchar, Erkman, Turri
June 26 - Kita, Nevitt, Keller

**Annual Parish Cemetery Envelope –
Memorials received to date – 3rd Up-Date**

In memory of David Andrew Kloss; in memory of Anthony & Anna Cherniak; in memory of John Rosocha Jr.; in memory of Melanie; in memory of Michael & Anna Motoviloff; in memory of Vaschen, Emilia, Sarchis, Matei, Satene, & Elena; in memory of Pavel, Paul, Michael, Timothy, Demetrius, Dimitri, Ivan, Anna, Eva, Eva, Justina, Mary, Mary, Helen, Helen, Vera, Katherine, Katherine, William Claire, Robert, Thomas, John and Panteleimon; in memory of George Barnosky; in memory of Andre & Mary Gavlick.

Easter Candy Sale

A profit of \$554 was realized. Thank you for your support in this fund raiser.

OCA & Diocesan Assessment Envelope

June is the last month in which an envelope is provided. Please fulfill this obligation by July 1st.

The Calendar

June 15/22 Wednesdays 7-8:30p.m. *Adult Study Classes*

June 12/Pentecost Sun. *Memorial at Cemetery at 4:00p.m.*

June 19/Sun. *Recognition of Graduates Sunday*

June 19/Sun & June 21 Movie Presentation:
“Glory to God: The Life of Johann Sebastian Bach (1685-1750)”

June 20thru 28 Ss. *Peter & Paul Lent*

June 25/Sat. *Parish Council Workshop in Trenton*

June 29/Wed. Ss. *Peter & Paul Feast Day*

Graduates Spring 2011

On Sunday, June 19th, we will recognize our parish graduates. Please submit names to Father James as soon as possible.

Many Years!

To Henry Jacob Hando on his tonsuring as a Reader and elevated to the order of a Sub-deacon by Bishop Michael, today at our church. Henry was enrolled in the St. Tikhon's Seminary Deacons Formation Program held at St. Stephen's Cathedral in Philadelphia from 2008-1019. May the Lord preserve him and direct him in church ministry.

Sympathy Is Expressed

To Kahka and Jason Kaliashvili, on the repose of their father, Vasil, who lived in Georgia (+26 May). July 4th will be the 40th Day.

Newly-Illuminated – Many Years!

Antonia-Ioana, the child of Max and Carla Caponegro of Hillsborough, who was baptized on May 28th. The Lord preserve her in our Holy Orthodox Faith.



The Holy Spirit

In the Orthodox Church the Feast of Pentecost is one of the seven great feasts of the Lord observed during the liturgical year. It celebrates the Lord's bestowal of the Spirit upon His Church. Pentecost is also a feast of the Trinity, God the Father, God the Son, and God the Holy Spirit — One God in Three Persons, existing eternally and working together for the salvation of the world. Finally Pentecost celebrates the gift of the Spirit to the world, the historical revelation of the Spirit. In honor of the Spirit, the day after Pentecost has been appointed Monday of the Holy Spirit. The following hymns express the multiple themes of Pentecost:

Blessed are You, Christ our God, who have shown the fishermen to be all-wise, sending upon them the Holy Spirit and through them drawing into the net of the Gospel all people. Loving Lord, glory to You!

Dismissal Hymn
Sunday of Pentecost

Come people, let us worship God in Three Persons, the Son who abides in the Father together with the Holy Spirit...one Power, one Essence, one God, whom we worship saying: Holy God who has created all things through the Son and in the Holy Spirit! Holy Mighty, through whom we have known the Father and the Spirit has come to the world! Holy Immortal, Comforter and Spirit, who proceeds from the Father and rests in the Son. Holy Trinity, glory to You!

Hymn of Great Vespers
Sunday of Pentecost

Let us celebrate Pentecost, the coming of the Spirit, the dawn of the promised age, the fulfillment of hope! Behold how great and sacred is the mystery! Therefore, we cry out to You, Lord and Creator of all, glory to You!

Hymn of Great Vespers
Sunday of Pentecost

What is the Holy Spirit? In the Bible the word "Spirit" (in Greek *pneuma*, and in Hebrew *ruach*), literally means "wind" and signifies the breath of God creating and renewing all things. In the New Testament the Spirit is called by many titles such as Spirit, Holy Spirit, Spirit of God, Spirit of Christ, Spirit of Holiness, Spirit of Truth, Spirit of Life, Spirit of Adoption, and Paraclete, which means "comforter" or "advocate." All these names signify the same supernatural power of God at work in the creation, redemption, and salvation of the world.

1) The Holy Spirit is the gift of the new age dawning in Christ. A sign that Jesus was the Messiah was His anointment by the fulness of the Spirit (Mk 1:10; Lk 4:1). Pentecost is the anointing of the Church by the outpouring of the Spirit, inaugurating the age of renewal and universal mission (Jn 20:21-22; Mt 28:19-20).

2) The Holy Spirit is the divine power working in the life of the Church. The Church is the temple of the Holy Spirit (1 Cor. 3:16). All aspects of the life of the Church, its sacraments, ministries, and fruits of salvation are energized by the power of the Spirit (Acts 2:38; 1 Cor. 12:1-11; Gal. 5:22-23).

3) The Holy Spirit is the Third Person of the Trinity, The Spirit is a personal Being within the "depths of God" (1 Cor. 2:10, RSV). Just as "it is only a person's own spirit that knows all about him; in the same way, only God's Spirit knows all about God" (1 Cor. 2:11). Therefore the Spirit is honored, glorified, and worshipped together with the Father and the Son (Mt 28:19; 2 Cor. 13:13).



New Birth

The Service of Kneeling, which is the Vespers of the Monday of the Holy Spirit, is one of the most solemn acts of worship during the whole liturgical year. During this service on the day of Pentecost we glorify God by recounting His great acts of salvation in history. We solemnly kneel before God recognizing our sinfulness and we earnestly implore Him for

forgiveness. We pray for God's visitation, protection, and renewal through fresh outpourings of the Spirit. We sing triumphantly: "Who is so great a God as our God? You alone are the God who does wonders!"

Today all nations beheld wondrous things in the city of David when the Holy Spirit came down in tongues of fire, as Luke the divine author has clearly told...

The Holy Spirit is light and life and a living source of knowledge, Spirit of wisdom, Spirit of understanding, righteous, just, perceptive, ruling, and cleansing from offenses, God and godlike, fire produced from fire, speaking, working, and distributing gifts...

Heavenly King, Comforter, Spirit of truth, present in all places and filling all things, the treasury of blessings and giver of life: come and abide in us. Cleanse us from all impurity and save our souls, gracious Lord.

Hymns of Praises
Sunday of Pentecost

Chanted during the Service of Kneeling

The workings of the Spirit in the personal life of the Christian bring about renewal, moral life, sanctification, knowledge, discernment, love, joy, and many other gifts. In the New Testament many images describe the new life in the Spirit. Jesus spoke to Nicodemus about a new birth in which a person "is born spiritually of the Spirit" (Jn 3:6). St. Paul wrote to the Corinthians about the New Covenant written by Christ "not with ink but with the Spirit of the living God, and not on stone tablets but on human hearts" (2 Cor. 3:3). According to St. Paul the Spirit removes the veil of darkness from a believer's mind and helps him or her to grow in the glory of Christ (2 Cor. 3:14-18). The new life in the Spirit is like a spiritual treasure in clay pots outwardly decaying but inwardly being renewed by the power of the Spirit (2 Cor. 4:7-16).

PENTECOST



Among the Church fathers St. Symeon the New Theologian, who lived in the 11th century, was a zealous herald of new birth by the grace of the Spirit. According to St. Symeon each Christian receives the Spirit like a divine fire at baptism but often covers up this inner spiritual treasure with the darkness of many sins by the time he or she is an adult. A Christian must turn to Christ, indeed must run to Him, for a new seal of the Spirit through repentance, forgiveness, and faithful observance of God's commandments. A Christian can again experience consciously the new life of the apostles. Such a Christian is "born from above," being granted the Holy Spirit anew and being baptized a second time by the Spirit as a child of God. To quote St. Symeon: "Just as it is impossible for one to be saved who has not been baptized by water and the Spirit (Jn 3:5), neither is it for him who has sinned after baptism, unless he be baptized from on high and be born again. This the Savior confirmed when He said to Nicodemus, 'Unless one is born from on high, he cannot enter into the kingdom of heaven'" (Catechetical Discourse 32.3).



Meditation

When the soul is entirely given over to the will of God, the Lord Himself takes her in hand and the soul learns directly from God...the soul's teacher is the Lord Himself through the grace of the Holy Spirit.

The Holy Spirit is like a dear mother. For those who ask for my prayers I entreat the Lord with tears: "Lord, give them Your Holy Spirit, that through the Holy Spirit they may know You."

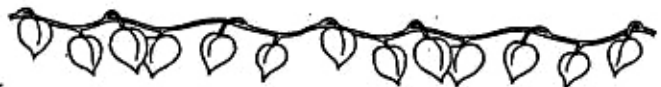
Guard the peace of the grace of the Holy Spirit in your soul. Do not lose it over petty trifles.

O Holy Spirit, how dear You are to the soul!

Paradise is the kingdom of the Holy Spirit.

O Holy Spirit, live in our souls, that with one accord we may all glorify the Creator: Father, Son, and Holy Spirit!

The Elder Silouan on the Holy Spirit



A FILM PRESENTATION

CONFERENCE ROOM LOWER HALL AT

SS. PETER & PAUL CHURCH

SUN. - JUNE 19th at 11:45a.m. & TUES.- JUNE 21st at 7:00p.m.



Glory To God Alone: The Life Of J.S. Bach

2002 NR 30 minutes

Johann Sebastian Bach (1685-1750) lived his whole life in Germany and in music. This video is his story, unfolded from the very places where his key life events took place. It is Bach for beginners, in the sense that young people who may never yet heard of him will find this journey through his life a fascinating adventure. At the same time, those who have long loved his music will be enthralled with the captivating details of his life and development.

Born into a musical family, Bach's life was almost predetermined to be in the field of music. But from a child he internalized the art and passionately pursued the development of his skills. It would result in a legacy that has enriched the world and continues to inspire, engage, and touch souls across diverse cultural boundaries now close to three hundred years later.

In this video journey we are accompanied by Bach authorities including classical guitarist Christopher Parkening. They guide us through the development, personal crises, challenges, remarkable work output, and the compelling inner motivation of Bach and show why it was so important to the composer that his gifts be used for the glory of God alone. He got his wish. Bach died in obscurity, his grave not even marked. But God was glorified as Bach's music transcends the changing styles and passing centuries and infuses the world with a priceless treasure that will continue as long as music is embraced to transport us from the mundane.



Metropolitan Hilarion believes Bach is one of the most Orthodox composers

Moscow, December 10, Interfax – Head of the synodal Department for External Church Relations Metropolitan Hilarion of Volokolamsk believes Johann Sebastian Bach is an Orthodox composer.

"I think that Bach was more Orthodox composer than many Orthodox composers, but it's my private opinion," he said at a press conference on the Christmas Spiritual Music Festival that will take place in the Moscow International House of Music in January.

Metropolitan Hilarion said that composed by him Cherubim Song is transcribed Bach's first counterpoint from The Art of Fugue. Now this composition is chanted in some churches and, according to the Metropolitan, "corresponds to prayerful spirit of Orthodox Divine service."

According to President of the House of Music and the festival artistic director Vladimir Spivakov, Bach himself believed that he had nothing to do with composing as "everything was dictated to him from above."

Russian Orthodox official claims Johann Sebastian Bach was an "Orthodox composer"

by Metropolitan Hilarion Alfeyev

*Lecture at The Catholic University of America,
Washington, D.C., 9 February 2011*

J. S. Bach

I would now like to pause and reflect on certain composers whose works exhibit a combination of organic, creative inspiration with deep religious faith. I find the most obvious illustration of this mutuality in the creative work and indeed the destiny of Johann Sebastian Bach. Bach is a colossus; his music contains a universal element that is all-embracing. In his monumental works he manages to unite magnificent and unsurpassed compositional skill with rare diversity, melodic beauty and a truly profound spirituality. Even Bach's secular music is permeated by a sense of love for God, of standing in God's presence, of awe before Him.

Bach is a universal Christian phenomenon. His music transcends confessional boundaries; it is ecumenical in the original sense of the word, for it belongs to the world as a whole and to each citizen separately. We may call Bach an 'orthodox composer in the original, literal sense of the Greek word ortho-doxos for throughout his life he learnt how to glorify God rightly. Invariably he adorned his musical manuscripts with the words *Soli Deo Gloria* ('Glory to the One God') or *Jesu, juva* ('Help, O Jesus'). These expressions were for him not merely verbal formulae but a confession of faith that ran through all of his compositions. For Bach, music was worship of God. He was truly 'catholic,' again in the original understanding of the Greek word *katholikos*, meaning 'universal,' or 'all-embracing,' for he perceived the Church as a universal organism, as a common doxology directed towards God. Furthermore, he believed his music to be but a single voice in the cosmic choir that praises God's glory. And of course, throughout his life Bach remained a true son of his native Lutheran Church. Albeit, as Albert Schweitzer noted, Bach's true religion was not even orthodox Lutheranism but mysticism. His music is deeply mystical because it is based on an experience of prayer and ministry to God which transcends confessional boundaries and is the heritage of all humanity.

Bach's personal religious experience was embodied in all of his works which, like holy icons, reflect the reality of human life but reveal it in an illumined and transfigured form.

Bach may have lived during the Baroque era, but his music did not succumb to the stylistic peculiarities of the time. As a composer, moreover, Bach developed in an antithetical direction to that taken by art in his day. His was an epoch characterized by culture's headlong progression towards worldliness and humanism. Center stage became ever more occupied by the human person with his passions and vices, while less artistic space was reserved for God. Bach's art was not 'art' in the conventional meaning of the word; it was not art for art's sake. The cardinal difference between the art of antiquity and the Middle Ages on the one hand and modern art on the other is in the direction it takes: pre-Renaissance art was directed towards God, while modern art is orientated towards the human person. Bach stood at the frontier of these two inclinations, two world-views, two opposing concepts of art. And, of course, he remained a part of that culture which was rooted in tradition, in cult, in worship, in religion.

In Bach's time the world had already begun to move towards the abyss of revolutionary chaos. This tendency swept over all of Europe from the end of the eighteenth century to the beginning of the twentieth. Forty years after his death, the French Revolution broke out. It was the first of a series of bloody coups which, conducted in the name of 'human rights', stole millions of human lives. And all of this was done for the sake of the human person who, once again, proclaimed himself to be, as in pagan antiquity, the 'measure of all things.' People began to forget God the Creator and Lord of the universe. In an age of revolutions people repeated the errors of their ancestors and began to construct, one after another, towers of Babel. And they fell – one after another –burying their architects under the ruins.

Bach remained unaffected by this process because his life flowed within a different perspective. While the culture of his age became more and more removed from cult, he entered ever more deeply into the depths of cult: the depths of prayerful contemplation. As the world was rapidly becoming humanized and de-Christianized and as philosophers achieved further refinement in formulating theories designed to bring happiness to the human race, Bach sang a hymn to God from the depths of his heart.

We citizens of the early twenty-first century can affirm that no upheaval could either shake our love for Bach's music or our soul's love for God. Bach's oeuvre remains a rock against which the waves of the 'sea of everyday affairs' break.

The Development of Musical Art after Bach

Some opine that Bach was the last of the great religious composers and that sacred music in general, a legacy of antiquity, belongs exclusively to the past. Bach's artistry indeed marked the threshold beyond which Western music distanced itself from its religious roots and took the path of secular development. Chronologically, the divorce between music and religion coincided with the Age of Enlightenment, and, having taken this radical step, musicians did not turn back until recently.