

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN JUNE 19, 2016

SUNDAY/JUNE 19

**Pentecost – Descent of Holy Spirit
(One of "the 12 Great Feasts" of the year)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy with
Vespers & Kneeling Prayers; Coffee Hour

MONDAY/JUNE 20

Day of the Holy Spirit

9:30a.m. Akathist to Holy Spirit
7:00p.m. Compline

WEDNESDAY/JUNE 22

FRIDAY/JUNE 24

Both Are Fast Free Days

THURSDAY/JUNE 23

7:00p.m. Vespers; Confessions

FRIDAY/JUNE 24

Nativity of St. John the Baptist

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

SATURDAY/JUNE 25

9:30a.m. Akathist to Holy Spirit; Confessions
5:30p.m. Vespers & Compline; Confessions

SUNDAY/JUNE 26

All Saints Sunday

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



Offerings Week of June 19

Olive Oil: in memory of Michael, Justina, Anastasia and Rosalie; in memory of Vaschen and Emilia; for illumination of our hearts; in memory of John and for the health of Vera.

Wine: for safe travel; for good health.

Litya Breads: for the health of Katherine.

The Parish Synodicon: Memory Eternal!

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
June 25, 1975 John Felice
June 26, 1966 Mary Max
June 26, 1984 Jacob Grenther
June 26, 1999 Alex Putyrsk

Coffee Hour Hosts

June 19 Kita, Nevitt, Keller & Turri
June 26 Inga, Eka, Marina & Nona
July 03 Torrisi, Kachek & Stone

Usher Schedule

June 19 Dennis F. & Peter B.
June 26 Edward S. & Kahka K.
July 03 Timothy S. & Peter B.

Counter

June 19 Ekaterini M. & Irina S.
June 26 Jill P. & Paulina N.
July 03 Rebecca O. & Lisa K.

Sunday Readers Schedule

June 19 Ciprian C.
June 26 Daniel T.

Names Day Greetings

St. Augustine/June 15: Austin Kachek
St. Jerome/June 15: Jerome Stone
St. John/June 24: John Zahondick and
Adrian Ioan Chirnoaga

The Holy Mysteries of Confession & Communion

Are offered all year, if we missed these in Great Lent, we should avail ourselves of these Holy Mysteries without delay.

Reminder – if you miss Sunday Divine Liturgy for 3 consecutive weeks, and you are a regular communicant, you have broken the primary discipline of preparation for Holy Communion and must go to Confession before receiving the Holy Gifts.

Forth-Coming Calendar

June 27 Mon. 2 Day Apostles Fast
June 29 Wed. Ss. Peter & Paul Feast Day
July 10 Sun. Parish Picnic at Kita's Residence
July 17 Sun. Blessing of Autos & Mobile Things

On Being a Good Steward of Offerings to Your Parish:

- Always make your offering as an act of thanksgiving for all you have received.
- Let your offerings be regular and offered with prayer.
- Self-determine a % you wish to make as your offering, rather than a dollar amount.
- Before going on vacation, please in advance make up for your offerings.
- In writing checks, please make check to Ss. Peter & Paul Church (not "to cash").
- If absent for a period of time, please mail your offering in.
- Use the envelopes mailed to your home.

Prayers for Those Going on A Journey

For those wishing a prayer and blessing for a safe trip, they are offered every Sunday after the Divine Liturgy. Let Father know when you venerate the Cross and go by the Icon, "Joy of All That Sorrow."

Pirohi Making This Week at Holy Ghost Church for 4-H Fair

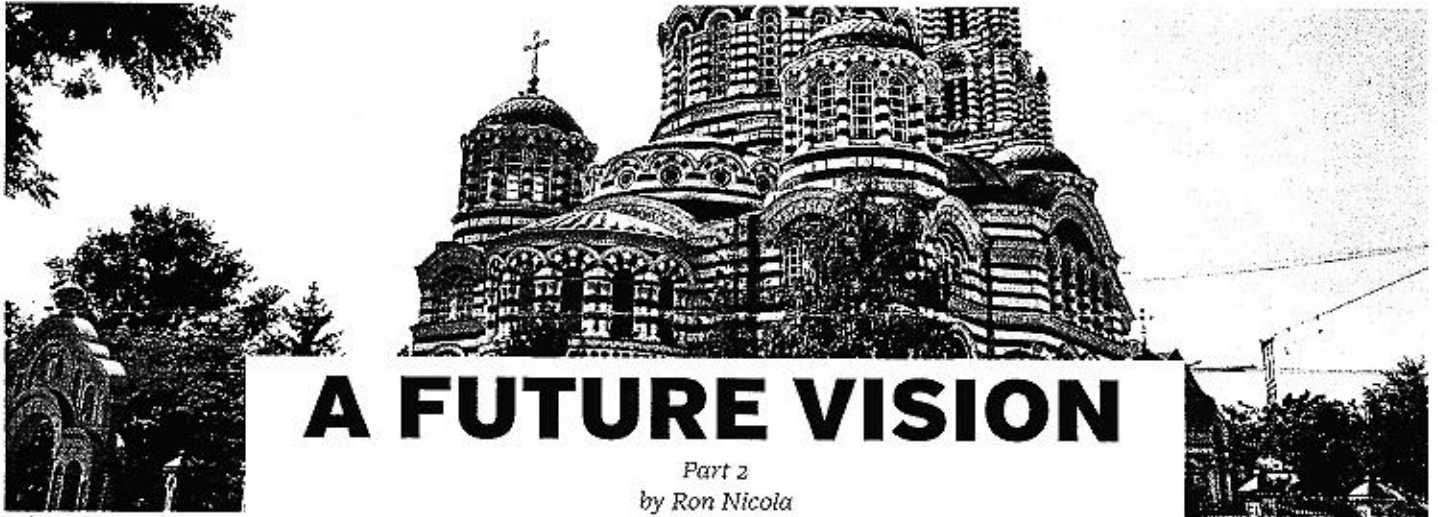
June 23, Thursday at 6:00p.m.
June 25, Saturday at 9:00a.m.

New Spiritual Reading Books For Sale

On the vestibule stand there are some new items.

First Fruits

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A FUTURE VISION

Part 2
by Ron Nicola

AN AWARENESS OF STEWARDSHIP INCLUDES THE REMINDER THAT the whole world is God's creation. Each Christian believer is responsible for being a steward of all which God created through the use of time, talents, and resources; which are also gifts from God. For this reason, vision cannot be limited to self, family, or local parish. It must include the community where a parish is located, the archdiocese to which the parish belongs, and, in a real sense, the whole world. Visions must include specific involvements with every one of these levels of association with the family of man.

Christianity does not preach the limited scope of parochialism. The work of the Diocese, for example, should be seen in the same light as the projects of the local parish. It is a natural extension of our lives as Orthodox Christians to respond, for example, to a plea from the Diocese for aid to people in some far off land suffering

“Each Christian believer is responsible for being a steward of all which God created.”

the hardships of war or natural disaster. The financial support for Diocesan endeavors is minute in comparison to what it should be, yet the fact that this small amount of it is often given reluctantly indicates a lack of vision. Too many Orthodox Christians are parochial in their thinking. Their vision extends only as far as the local church. God is the Father of the whole world, not just of St John, St Nicholas, or St George's parish.

A goal of stewardship education is to develop this sense of vision within the minds of Orthodox Christians. Vision is a concept which suggests happenings in the future, so in a sense stewardship involves a future vision. This reality about the word “vision” must not lead to an attitude of procrastination. Learning about stewardship and allowing it to reflect changes in the life of every believer must begin immediately. Everything cannot happen at once,

but there must be definite, steady, and identifiable growth. Thinking of stewardship as a future vision must be accompanied by the realization that the future is now. Consider the immediacy of the need to make stewardship a part of everyday life. Ideas contained in the paragraphs which follow might offer some ways to begin or to continue this process. Remember, stewardship must be reflected in action and behavior as well as by belief and acknowledgment.

Churches which have ongoing stewardship programs are providing their members great assistance in developing a sense of vision. These programs can take a variety of forms, but there are essential elements which all should contain. When these parts are present, the chances of clear vision evolving are greatly enhanced. In his book, *A New Climate for Stewardship*, Wallace E. Fisher offers an excellent description of where the focus should be in a parish stewardship program. Whoever takes up Christ's cross, denies himself daily, and follows his Lord into the world is a Christian steward. Christian lifestyles differ from culture to culture, from denomination to denomination, from congregation to congregation in the same community, and from person to person in the same congregation; but obedience to Christ is the common factor in biblical stewardship.

The church's responsibility, therefore, is to uncover the biblical description of stewardship, get it before its members, enable them to dig into it, and encourage them to act on it in church and society. The search for biblical descriptions of stewardship produces many readings and passages. They become the basis for discussion sessions and Bible study groups. The understanding these produce can form the basis of a parish stewardship program. While such programs can take various forms, they most probably will revolve around the three purposes for a stewardship program explained by W. David Crockett in a sermon called, “Grace, Freedom and Stewardship.” (reprinted in *Jesus, Dollars and Sense*, Oscar C. Carr, Jr., Editor) [Continued on next page.]

Navigating the Transition To Proportional Giving

BY ARCHPRIEST GARY JOSEPH BRETON

HIS EMINENCE, ARCHBISHOP MICHAEL, HAS ESTABLISHED THE PRACTICE of regularly offering opportunities to the faithful of our Diocese to deepen their faith and to learn ways to live out their faith more fully and effectively. These opportunities are manifested especially in the Parish Council Conferences and Church School Workshops that are held annually throughout the Diocese.

This year, the Parish Council Conferences will take place on consecutive Saturdays in June, in each of the three deaneries of our Diocese of New York and New Jersey. The conferences will focus particularly on a new way for our parishes to financially support the Diocese and the central Church. The emphasis of the conferences will be placed on the transition from the current per capita assessment method to a model based on proportional (or, percentage) giving. Our diocesan treasurer, Matushka Mary Buletza Breton, will present this concept along with the Diocesan Council's proposals as to how Diocesan parishes may respond to the change in methodology.

This is a vital topic for our parishes, our dioceses, and for the entire Orthodox Church in America. It is important that the faithful of our Diocesan parishes understand and embrace the concept and practice of proportional giving as the future path of support for the ministries and the administrative structure of our Church. The Parish Council Conferences will provide the opportunity for parish leaders to become familiar with the transition and to offer their input to the fine-tuning process. It is hoped that a significant number of parish council members from all Diocesan parishes will attend and then transmit the acquired information back to their parish faithful.

It is especially important that the Diocesan faithful be informed of this transition from per capita to proportionate giving as soon as possible. This is so because later this year, on November 1st and 2nd, parish delegates will gather together at the annual Diocesan Assembly at Holy Trinity Church in Yonkers, and they will be asked to formally vote to accept a unified vision and methodology of parish support for the Diocese and the central Church administration. It is hoped that these Parish Council Conferences will provide the information that will create the basis for an informed vote. The conference schedule is as follows:

NEW YORK STATE DEANERY

Saturday, June 11th, at St Basil's Church,
6 Lansing Avenue, Watervliet, New York 12189

NEW JERSEY DEANERY

Saturday, June 18th, at Christ the Saviour Church,
365 Paramus Road, Paramus, New Jersey 07652

NEW YORK CITY DEANERY

Saturday, June 25th, at the Cathedral of the Holy Virgin Protection,
59 East 2nd Street, New York, New York 10003

Check with your parish priest, or on the Diocesan website, nynjoca.org, for specific times.



A Future Vision, *continued*

1. TO TEACH THAT EVERYTHING COMES FROM GOD. God is truly a sovereign and everything, our time, our abilities, and all of our possessions, are derived from His gracious gifts. 2. TO TEACH CHRISTIANS HOW TO PROPERLY USE GOD'S GRACIOUS GIFTS. "We are but stewards of these for a time...we will have to give an accounting. This means one hundred percent of our treasure! Our accountability is not for one, two, five, or ten percent of God's gifts, but for the full measure." 3. TO INSURE THE DEVELOPMENT OF EACH AND EVERY ORTHODOX CHRISTIAN. Toward this third purpose, a stewardship program teaches and encourages the giving of the time, talents, and resources given to us by God to use as stewards of the world He created.

Canon Crockett, a leading expert on stewardship in the Episcopal Church, tied his thoughts together about the purposes of a stewardship program by referring to the Latin word, "*gratia*." *Gratia* was the Latin word for "free." Free will is a central theme in Christianity. In English, *gratia* became the word, "grace." Through the grace of God, all Christians have free will. In Spanish and Italian, *gratia* is the basis for the word, "thanks." Giving thanks to God for His grace is the essence of stewardship. In Canon Crockett's words: "God has made us free. He has freely given us His creation, and this personal favor of God, which we call grace, also calls upon us to respond in thanks-giving. Jesus Christ commanded us to go teach all nations and to baptize them 'in the Name of the Father, and of the Son, and of the Holy Spirit.' This is our missionary imperative! Had we even begun to meet this challenge, our world might be a different place today. With the thankful giving of our time, our abilities and our treasure we must redeem the mistakes and failures of the past and move forward. We must do God's work. Practice Christian stewardship and you will enter into a new appreciation of the sovereignty of Almighty God. Practice Christian stewardship and you will learn to use all of his gifts in thankfulness. Practice Christian stewardship and assure your own development in the sight of both God and man. Practice Christian stewardship and hasten his kingdom of love. It is a way of life. It falls within the realm of grace." ☒ Ron Nicola is the chairman of the Department of Stewardship for the Antiochian Orthodox Christian Archdiocese of North America. Part Three will be released next month.

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 censuring, 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.

