



SAIN'TS PETER AND PAUL ORTHODOX CHURCH

NEWSLETTER

June, 2013

Saints Peter and Paul Orthodox Church
A Parish of the Orthodox Church in America
Archpriest John Udics, Rector
Deacon Mark Bohush
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CHRIST IS RISEN! ΧΡΙΣΤΟΣ ΒΟСКРЕСЕ! ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!

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Birthdays in June

2 – Christine Sokol

10 – Joseph Gale

17 – Esther Hladysz

18 – Michael Stehnach

20 – Kristen Pawlusik

Memory Eternal

4 - Helen Hrynda (2002)

4 - Frank Prawlocki

5 - Harry Homyk

7 - Pazia Dulak (1983)

7 - Walter Jovorosky Jr and Walter Jovorosky

8 - Nicholas Kuzenech

9 - Dimitri Doshua (1971)

9 - Rose Gyvetz (1996)

9 - Joseph and Julia Firlet (2009)

10 - John Hardish (1981)

10 - Ann Dulak (2004)

11 - Michael Morris (1987)

12 - Albert Frantzman (1989)

14 - Amelia Deop (1972)

14 –Mary Opacki (200)

15 - George Kravec (1970)

15 - Justina Staley (1989)

15 - Elizabeth Spytko

17 - Norman Patnaude (1985)

19 - Anna and Wasil Prawlocki

19 - John Prawlocki

20 - Jacob Eskoff (2006)

21 - Joseph Rinko (2011)

22 - Peter Woroby (1973)

22 - Alice Malinchak (1983)

22 - Peter Marochko (2007)

23 - Anastasia Homiak (1997)

24 - Frank Sidoran (1970)

26 - John Tymoczko (1984)

28 - Anna Brelinsky (1973)

30 - John Hubiak (2006)

COFFEE HOUR HOSTS FOR JUNE AND JULY

June 2 Barb Daley and Cindy Sobolowski

June 9 Demetrios and Nancy Richards

June 16 Martha Mamrosch and Family

June 23 Becky Hawranick and Sonia Buttino

June 30 Nick and Margaret Keblish

July 7 David and Debie Chlus

July 14 Helen and John Ciko

July 21 Lyszcharz Family

July 28 John Elnicky and Mark Petrochuk

QUESTIONS AND ANSWERS

204. When and who and how and why was the Apocrypha set apart and removed from the Bible?

Your question shows that you already know that the so-called “Apocrypha” of the Old Testament at one time were part of all Christian Bibles.

The word ‘apocrypha’ [a **pock** ri fa] means hidden, in Greek. Apocrypha, with a capital ‘A,’ is the plural noun the Western Church uses to mean books of the Septuagint [sep **too** a gint] (the Greek translation of the Old Testament) not found in the Hebrew canon [or list] of scripture.

With a small ‘a,’ ‘apocrypha’ refers to any books considered to be spurious, not inspired, or of doubtful authenticity.

In the Orthodox Eastern Church, the word Apocrypha refers to those writings about the life of Christ and letters supposedly written by Apostles, which did not become part of the New Testament.

The books which the Western Church calls the Apocrypha are called the Anagignoskomena (Ἀναγινωσκόμενα) [anna gheeghno **sko** mena] (meaning books which are ‘worthy to be read’) in the Orthodox Church because they’re read both publicly in Church and used in private study. We’ll use the name, Orthodox Apocrypha in this answer, because it is so difficult to remember Anagignoskomena. It will be confusing, but remember that the Orthodox Apocrypha are part of the Orthodox Christian Bible, and most are part of the Roman Catholic Bible. Protestants reject them and do not print them in their versions of the Bible. Some print them in a separate section at the end of the Bible, some print them only in a separate book.

The Bible didn’t fall from the sky complete and ready to read. Various books were written at various times, for different purposes. The Old Testament is divided into three kinds of books, historical, didactic or teaching, and prophetic books. The majority of Old Testament books were written in Hebrew, before the time of Jesus’ birth. But the history of the people of Israel wasn’t finished and new books were being written and not in the Hebrew language any more.

By the third century B.C., many Jews lived in the diaspora (Greek for ‘scattering’), (referring to all Jews not living in Palestine). Along with the languages of the countries where they lived, they used Greek as their common language, the language of culture, literature, philosophy, commerce, and the language used by all educated people of those times. Many, even most Jews, didn’t speak Hebrew, so they couldn’t even study or read their own sacred Scriptures (sort of like going to church and hearing the Gospel proclaimed in some ancient language which nobody speaks any more).

More than one million Hellenized Jews lived in Alexandria. According to tradition, King Ptolemy Philadelphus (c. 250 B.C.) of Egypt, ordered the Bible (the Old Testament) to be translated into Greek for the benefit of his Jewish subjects. Seventy-two scholars were assembled on the island of Pharos near Alexandria, and made the translation in seventy-two days. Each translator was isolated in his own room, yet the resulting translations were identical. This miracle shows that the translators were guided and inspired by the Holy Spirit. The translation is called ‘Septuagint’, which means seventy in Latin (LXX is the abbreviation). Some even call it “the Greek Bible”.

The Septuagint includes, with the complete Hebrew canon of scripture, books for which Hebrew originals have or had not been found, and some written in Greek. These books give the continuing history of the people of God in the centuries immediately before Christ, certain prayers, stories with important moral messages and philosophical books. These books are described as inter-testamental, because they tell us about Israel – the people of God – between the Old and New Testament times.

The Bible was undergoing many changes in those days. Not only were new books being written, but there was no agreement about which books really belonged in the Bible. The Jews didn’t settle the question of the canon of scripture until about 90 A.D. They decided to include in the Bible only those books for which an original Hebrew text exists. But by the time they settled on the exclusively Hebrew canon, the Septuagint, translated into a language people could easily read, and which contains books written in Greek, had already gained a great readership.

Father David Anderson, Instructor in Church History at Saint Tikhon’s Seminary, relates events concerning the canon of the Old Testament after the destruction of Jerusalem among those Jews who did not accept Jesus Christ as the Messiah. The Jewish Christians had been forewarned about the impending destruction of Jerusalem and all left the city for Pella, on the other side of the Jordan. In

anger that the Jewish Christians had survived intact, the surviving Rabbis of the Jerusalem area met in council in Yamnia to do some damage-control (as we might say today). They wanted to reduce the gentile influence on the Jews, especially Greek influence, and decided to replace the Septuagint, which had been in use at most synagogues in the diaspora for one or two centuries. This is when they began to plan a Hebrew edition of the Old Testament without certain texts which concerned the coming of the Messiah. The rabbis also inserted a curse upon the Nazarenes (read Christians) into the daily prayers of the Jews.

The Septuagint had quickly become the Bible of all Jews outside Palestine who no longer spoke Hebrew. The Jews had already switched to Aramaic after the Persian conquest of Jerusalem. It would be difficult to overestimate the influence of the Septuagint. It made the Scriptures available both to Jews who no longer spoke their ancestral language and to the entire Greek speaking world—the Roman Empire, their trading partners, and beyond. It was the Bible the Early Christian Church knew and used.

The first Canon of the Christian Bible is given in Canon (rule or Law) 85 of the Holy Apostles, and the Septuagint Version of the Old Testament is the one accepted by the entire Church, Eastern and Western. Later Councils made a few changes in the list. The Seventh Ecumenical Council of Nicaea in 787, and the Council of Constantinople in 869, quote certain Apocryphal books as authoritative. The last word on the Orthodox Canon of Scripture was given by the Council of Jerusalem in 1672. The list of books in the Orthodox Bible is given at the end of this article.

Some canons of the Old Testament given by various early Councils or Fathers of the Church include two other books; the *Odes of Solomon* and the *Psalms of Solomon*. The *Odes of Solomon* are probably Early Christian hymns. The Greek and Syriac original texts of these books are in existence. They are not considered to be part of the Orthodox Canon of Scripture. An English text is available in [The Forgotten Books of Eden](#), R. H. Platt, Jr., ed.

There are many other books of both Old and New Testament times which didn't make it into the Bible. Some early lists of the books in the Bible do include such books as the two *Epistles of Saint Clement*, *The Shepherd of Hermas* and the *Epistle of Barnabas*, but these books didn't make it into the Bible we use. Only after lengthy debate did the Church include *Revelation* (the *Apocalypse*, of *Saint John*) in the New Testament. By the way, the book of Revelation has many obvious references to the Orthodox Apocrypha.)

Most Fathers of the Early Church, including Saints Irenaeus, Clement of Alexandria, Cyprian, and Tertullian, all quoted from Scripture without any distinction between the Hebrew and Greek texts. But they didn't read Hebrew and didn't make any effort to criticize the text.

In the fourth century, many Fathers including Saints Eusebius, Cyril of Jerusalem, Athanasius, Gregory of Nanzianzen, Amphilocius and Epiphanius, came to recognize the distinction between the Hebrew Canon and the Septuagint, but they still considered the non-Hebrew books to be part of Scripture and quoted them as such. They divided Scripture into two types: Canonical and the Orthodox Apocrypha. As the Apostle Paul writes, (II Tim. 3:16), "all scripture is inspired by God and is of use in teaching."

Other terms concerning Scripture which the Fathers used are: homologoumena [ho-mo-lo **gou** me-na] (those agreed upon) for those books early recognized by the Church as inspired and providing a rule of faith and morals; antilegomena [an-tih-leh **go** me-na] (disputed) or amphiballomena [am-fih-bal **lo** me-na] (doubtful) for books recognized later. Pseudepigrapha [soo-de **pig** gra-fa] refers to the books fictitiously attributed to men who did not write them.

Most Latin Fathers and even some local Councils made some statements of approval of the Orthodox Apocrypha. But when Saint Jerome translated the Bible into Latin, about 400 A.D., in

prefaces to each book he pointed out which books did not exist in Hebrew, classifying them as apocryphal, but not separating them from the rest of the Bible. His translation is called the Vulgate, and for centuries it was the official Bible of all Western Christians. In the fourteenth century, translations of the Vulgate Bible into English and other languages preserved the order of the books in the Vulgate. In 1566, Sixtus of Sienna made a distinction between the books in the Old Testament, calling them protocanonical [*proto canon* ical] and deuterocanonical [*doo* tero *canon* ical, or, in the Greek style *dev* tero *canon* ical]: those primarily accepted into the Canon, and those accepted later, after discussion. He reserved the term apocrypha (as do the Orthodox) for those works outside the Septuagint which others call pseudepigrapha.

Here's a brief introduction of the Orthodox Apocrypha (adapted from Moses Hadas' *Introduction to Goodspeed's The Apocrypha, An American Translation.*)

Esdras is a chronicle of the Jewish exile in Babylonia and their return to Jerusalem. It is largely identical to the narrative of Ezra and Nehemiah. It's called Hiereus or I Esdras in the Greek Orthodox Bible and II Esdras in the Russian Orthodox Bible.

II Esdras is an apocalypse, 'unveiling' the future through various signs and symbols. It is a reflection on the continuing problems of human life and God's justice. Chapters 1, 2, 15, and 16 are probably Christian additions. It's the only book of the Orthodox Apocrypha written after the beginning of the Christian era. Called IV Esdras by the Greek Orthodox, it is called III Esdras in the Russian Orthodox Bible.

Tobit is the story of the pious Jew in exile in Nineveh who, despite his many charitable deeds, became blind and poor. Because of his prayers, God sends the angel Raphael to relieve him from his troubles.

Judith is the story of the virtuous heroine who saves her people by decapitating the enemy general.

The additions to the book of Esther are six fragments inserted into the appropriate places in the narrative. They may represent a more complete recension of the text, written to correct the original's overly secular tone.

The Wisdom of Solomon is theologically important as the first Jewish book which promises individual retribution (the distribution of rewards and punishments in a future life) after death. The first part is said to be a translation from Hebrew, the second part, from chapter 12, is of a Greek original.

Ecclesiasticus, or the Book of Wisdom of Joshua Son of Sirach, shows a search for religious truth in worldly wisdom. In the Orthodox Church, it is read in the services of Great Lent. It was written in Hebrew, but no original text has been found. It is often called Wisdom, or Sirach.

The Book of Baruch stresses the themes of confession of sin, encouragement to pursue wisdom, and comfort for afflictions.

There are three additions to the Book of Daniel. First is the story of how Susanna rejected the advances of two lustful elders who surprised her in her bath, and then accused her of adultery. But she was vindicated by young Daniel as she was being led to her execution. Second is the Song of the Three Children, a long prayer by Azariah in the fiery furnace, and the hymn sung by the three youths. This hymn is part of the very dramatic readings at the Vespers and Liturgy of Holy Saturday. Third is the story which ridicules the worship of the pagan gods Bel and the Dragon.

The Prayer of Manasseh, King of Judah, offered while captive in Babylon, is reported in II Chronicles 33:18. It is part of the service of Great Compline in the Orthodox Church.

I Maccabees is a concise and competent account of the history of the Maccabees, from 167 to 134 B.C. It was originally written in Hebrew.

II Maccabees parallels I Maccabees from 175-160 B.C. The author says it is an abridgment of five books written by Jason of Cyrene.

III Maccabees is the story of the persecution of the Jews in Egypt by King Ptolemy IV (221-203 B.C.).

IV Maccabees is a philosophical treatise concerning the supremacy of religion over the passions of the body and soul.

Psalms 151 celebrates the prowess of young David in slaying Goliath. It is part of the coronation ritual of the Orthodox Kings of Ethiopia.

Disregarding fourteen centuries of the teaching and tradition of the Church, in 1526, a Dutch printer put the Orthodox Apocrypha in a separate group at the end of the Bible. Martin Luther's 1534 German Bible also put them into a separate group. This system of separating the Orthodox Apocrypha was followed the next year in Coverdale's English Bible. After that, all Protestant translations into English, including the King James, followed the same plan.

The Orthodox Apocrypha still had a place in 16th century English translations of the Bible. The Thirty-Nine Articles of the Church of England say that the Church "reads the Apocrypha for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine."

II Maccabees 2.12 is the Biblical passage which the Roman Catholics quote as supporting the idea that prayers for the dead benefit the souls of the departed and diminish the time these souls spend in purging flames before the Last Judgment. Roman Catholics quote this passage as the foundation of their doctrine of purgatory, and the basis for other related beliefs, like indulgences and masses for the dead. Generally, Protestants reject any sort of idea of prayers for the dead. Their protest of Roman teachings was partly caused by such abuses in the Roman Church as the sales of indulgences and masses for the dead, based on the idea of purgatory. One might think that if only because of this major theological disagreement, Protestant theologians would not want to see the Orthodox Apocrypha printed.

Protestant theologians argue that the Orthodox Apocrypha are not inspired books, are not part of the Hebrew Bible, and should not be used for the support of Doctrine. For these reasons, they say they should not be printed as part of the Bible. The Puritans were first to omit them in printings of their Geneva Bible in 1600. From then on, more Protestant sects demanded that the Bible be published without the Orthodox Apocrypha. In 1827, both British and American Bible Societies took a firm stand against their publication. To this day, in most cases, when Bible Societies invite us to send Bibles to foreign countries, it's these Protestant versions of the Bible which are sent, even to Orthodox countries.

As a separate book, the Orthodox Apocrypha may have lost some visibility, but have not disappeared. Though in the Western world the Orthodox Apocrypha were no longer being printed as part of the Bible, they retained their popularity and were a source for composers, authors, playwrights, poets, and other thinkers. They are still read by pious Christians.

The 'Protestant' Patriarch of Constantinople, Cyril Lukaris (1572-1638), tried to convince the Orthodox to accept the Hebrew canon of the Old Testament, and to reject the Orthodox Apocrypha. But the Council of Jassy (1642) and the Council of Jerusalem (1672) declared the Orthodox Apocrypha to be 'genuine parts of scripture' and condemned Cyril. They are included in recent editions of the Bible by the Churches of Greece and Russia.

Only very recently has an English language edition of the Orthodox Bible been printed. The Orthodox Study Bible contains the New Testament and the Book of Psalms, in the New King James translation, but with the book of Psalms from the Hebrew, not Septuagint, version. Publication of an

Orthodox Bible, with all the books of the Old and New Testaments in their proper order, and with commentaries by the ancient Fathers of the Church, is a most welcome event. The only other modern English edition of the Bible which includes all the books of the Orthodox Canon of Scripture is The New Oxford Annotated Bible with The Apocrypha: Expanded Edition. However, it still segregates the text of the Apocrypha and prefers the Hebrew rather than the Septuagint versions of books. Translations sponsored or supported or approved by the Roman Catholic Church, The New American Bible, The Jerusalem Bible, and The New Jerusalem Bible have the Orthodox Apocrypha integrated with the other books of the Bible, but they omit the Prayer of Manasseh, Psalm 151, and III and IV Maccabees. Interlinear Greek and English editions of the Septuagint are in print.

Frankly, for the Orthodox Church, the question of the Orthodox Apocrypha is a non-issue. It is not a question because the Orthodox Church has always accepted them as inspired by the Holy Spirit, and worthy of being read. In fact, if you look up ‘Apocrypha’ in Father Patrinos’ Dictionary of Greek Orthodoxy, and Father Harakas’ The Orthodox Church: 455 Questions and Answers, the definitions concern the New Testament apocryphal books, and not a word is mentioned about the Orthodox Apocrypha.

THE LIST OF THE BOOKS OF THE OLD TESTAMENT

Orthodox - Septuagint (LXX)	Roman Catholic-Vulgate	Protestants
(* = the Orthodox Apocrypha)		
(the books of the Orthodox Bible are numbered)		

HISTORICAL:

1. Genesis	Genesis	Genesis
2. Exodus	Exodus	Exodus
3. Leviticus	Leviticus	Leviticus
4. Numbers	Numbers	Numbers
5. Deuteronomy	Deuteronomy	Deuteronomy
6. Joshua	Joshua	Joshua
7. Judges	Judges	Judges
8. Ruth	Ruth	Ruth
9. I Kingdoms (or Kings)	= I Samuel	= I Samuel
10. II Kingdoms	= II Samuel	= II Samuel
11. III Kingdoms	= I Kings	= I Kings
12. IV Kingdoms	= II Kings	= II Kings
13. I Paralipomenon	= I Chronicles	= I Chronicles
14. II Paralipomenon	= II Chronicles	= II Chronicles
*Prayer of Manasseh	appended	omitted
(The Prayer of Manasseh is part of the 14th Book of the Bible)		
15. II Esdras (LXX = II Esd)	= I Esdras	= Ezra
16. III Esdras (LXX = II Esd)	= II Esdras	= Nehemiah
50. *IV Esdras (LXX = III Esd)	= IV Esdras (appended)	omitted
(See the chart below for clarification.)		
17. Esther	fragments at end (11-16)	fragments omitted
18. *Judith	Judith	omitted

19. *I Esdras (LXX = I Esd)	= III Esdras	omitted
20. *I Maccabees	I Maccabees	omitted
21. *II Maccabees	II Maccabees	omitted
22. *III Maccabees	omitted	omitted
*IV Maccabees (in appendix)	omitted	omitted

DIDACTIC:

23. Psalms	Psalm 151 omitted (numbering differs from LXX)	Psalm 151 omitted
24. Job	Job	Job
25. Proverbs of Solomon	Proverbs	Proverbs
26. Ecclesiastes	Ecclesiastes	Ecclesiastes
27. Song of Songs	Song of Songs	Song of Songs
28. *Tobit	Tobit	omitted
29. *Wisdom of Sirach	= Ecclesiasticus	omitted
30. *Wisdom of Solomon	= Wisdom of Solomon	omitted

PROPHETIC:

The Greater Prophets

31. Isaiah	Isaiah	Isaiah
32. Jeremiah	Jeremiah	Jeremiah
33. Ezekiel	Ezekiel	Ezekiel
34. Daniel	{ Daniel = Daniel 1-12	Daniel 1-12
	{ Dan. 3.24-90 = Three Youths	omitted
	{ Daniel 13 = Susanna	omitted
	{ Daniel 14 = Bel and the Dragon	omitted
35. Lamentation of Jeremiah	Lamentations	Lamentations
36. *Epistle of Jeremiah	= Baruch 6	omitted
37. *Baruch	= Baruch 1-5	omitted

The Lesser Prophets:

(different order)

(different order)

38. Abdia (Obadiah), 39. Joel, 40. Jonas (Jonah), 41. Amos, 42. Hosea, 43. Micah, 44. Naum (Nahum), 45. Sophonius (Zephaniah), 46. Avakkum (Habakkuk), 47. Haggai, 48. Zachariah, 49. Malachai.

The Book of Psalms is numbered differently in the Septuagint and Hebrew versions. The Septuagint numbering is the one used by the Orthodox Church, and will be demonstrated in a future issue of this Newsletter. There are also some textual differences between the two versions.

The order of the book of Esther: Before Est. 1:1, Mordecai's dream about the deliverance of the Jewish people; after Est. 3:13, the first edict of Ahasuerus; after Est. 4:17, prayers of Mordecai and Esther for deliverance; in place of Est. 5.1 f, Esther's reception by the king; after Est. 8.12, in place of 8.13, Ahasuerus' second edict; after Est. 10.3, the interpretation of Mordecai's dream followed by the tail-piece for the book.

Titles given to the four books of Esdras

Hebrew | I Esdras* | Ezra | Nehemiah | Ezra Apocalypse

Septuagint	I Esdras		II Esdras		III Esdras **
Greek Orth. Bible	Hiereus or I Esdras		II Esdras		III Esdras IV Esdras
Latin Vulgate			III Esdras		I Esdras II Esdras IV Esdras
Moscow Patriarchate			II Esdras		I Esdras Nehemiah III Esdras
KJV-RSV	I Esdras		Ezra		Nehemiah II Esdras
Jerusalem, New American	I Esdras		Ezra - Nehemiah		II Esdras

* Contains: Paraphrase of II Chronicles chs. 35-36; Ezra; Nehemiah 7.38-8.12; plus a story about Darius' bodyguards.

** The Septuagint does not itself include Esdras IV, except in an appendix. Among the Slavs, it is part of the Orthodox canon of scripture.

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More about Christian names... Reprise Q 57. What names can I name my children? Q 206. How do I find out who my patron saint is? How do I find out when my patron saint's day is?

According to the Bulgakov's Typikon –

“Names should be given to all Orthodox exclusively in honor of the saints of the Orthodox Church, and it is strictly forbidden to give Roman Catholic, Protestant and other names. Besides this, the Orthodox Church from of old kept the pious custom not to give names of the Lord Jesus Christ and His Immaculate Mother to those being baptized from ascribed awe for these great and ever glorious names (see ‘About Christian Names’ p. 6; S. Peterburgskii Dukhovnyi Vestnik [Saint Petersburg Theological Messenger] 1895, 36).

“In 1890, the Holy Synod, seeing the activity arising in the Western dioceses that rural priests sometimes give names sacred to the Catholic church to children, by the decision of 1889, IV 26 - 1890, VI, 6-14 recognized as necessary to confirm to the clergy of western countries that names were to be given to children at baptism according to the Menologion published by the Holy Synod.”

As you can see, as far as the Church is concerned, there really ought to be very little difficulty in finding out who your patron saint is and when they have their feast day.

Lately, we've been seeing children with names which are not only not Orthodox, but not even Christian. Priests are being asked to baptize children with these non-Orthodox non-Christian names.

220. I heard one Orthodox priest telling off another Orthodox priest for always wearing a cassock. Aren't our priests supposed to wear cassocks?

In the Orthodox Church, the traditional daily “uniform” for clergymen (including monks and nuns) is a cassock and riassa.

In the United States, our Church is divided by the question of how modern and accommodating to Western ways we should be. Often our clergy prefer to be very traditional and wear cassocks. Most Americans look at a man in a cassock and aren't sure what to think. Many clergy prefer to dress in a black clergy shirt and suit so they can be identified as clergy, as that's how many Roman Catholic priests and Protestant ministers are dressed (though now many of them prefer not to wear identifying clothing). If a clergyman wears a clergy shirt and suit of a color other than black, most people aren't sure what to make of that either!

Most Orthodox clergy follow the idea that when they are performing a religious function, including administration of the sacraments in a hospital, church services and so on, they wear cassocks. When attending secular functions, they wear a suit and collar.

Sadly, though, many clergymen, Orthodox included, prefer to wear ordinary street clothes, proclaiming that they're just one of the guys, that they're nobody special. In the Soviet Union, under Communist control, and in some other countries, Mexico, for example, wearing clerical garb on the street is or was forbidden by law. For a time, clergymen wore cassocks only in churches and monasteries, and wore suits on the street. Since perestroika, this is changing.

Sometimes people, including priests, tease each other – they find humor in this banter. Perhaps that's what you heard.