

## SAINTS PETER & PAUL ORTHODOX CHURCH

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Face Book: "Friends of Ss. Peter & Paul Orthodox Church"

### BULLETIN JUNE 26, 2016

#### SUNDAY OF ALL SAINTS/JUNE 26

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

#### TWO DAY APOSTLES FAST

MONDAY/JUNE 27 (no wine & oil)

TUESDAY/JUNE 28 (wine & oil)

On these 2 days we fast from meat, dairy, fish,

#### MONDAY/JUNE 27

Elders of Optina Monastery

9:30a.m. Akathist to Elders; Confessions

#### TUESDAY/JUNE 28

7:00p.m. Vigil; Confessions

#### WEDNESDAY/JUNE 29

Ss. Peter & Paul Feast Day

(Fish, wine & oil)

9:30a.m. Divine Liturgy & Procession;  
Festal Meal

#### FRIDAY/JULY 1

6:30p.m. Memorial for Sokol Family

7:00p.m. Vespers; Confessions

#### SATURDAY/JULY 2

St. John of San Francisco

St. Stephen, Prince of Moldavia

9:30a.m. Divine Liturgy

11:30a.m. Baptism of Alexander Davis

5:30p.m. Vespers, Compline & Confessions

#### SUNDAY SS. OF NORTH AMERICA/JULY 3

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

Coffee Hour



### The Sunday of All Saints celebrated the first Sunday after Pentecost

On this day, the first Sunday after Pentecost, we commemorate the feast of All Saints from all times and throughout the world: Asia, Libya, Europe, from the North and from the South.

Our godly Father established this feast after the descent of the Holy Spirit first and foremost to show that His coming worked enormous deeds through the Apostles, sanctifying and bestowing wisdom upon those who were like us, and setting these saints in the place of those angels who had fallen, leading them, through Jesus Christ, to God. Some – the martyrs – came through blood, while other were led through their virtuous way of life, but all were perfected through the Holy Spirit in an ineffable manner.

In celebrating this feast, we also commemorate many others who, although pleasing to God through their perfection of virtues, have, for unknown reasons or due to circumstances that existed in the world at the time, remained unknown to all except God Himself!

### ***Offerings Week of June 26***

**Olive Oil:** in memory of Michael, Justina, Anastasia and Rosalie; in memory of Vaschen and Emilia; Health of Peter; in memory of Kathleen; for the health of Alexander (birthday); in memory of Gabriela, Floarea, Gheorge, Elena, Petre, Alexandru, Maria, Anastasia, Maria, Grigore, Aurelia, Ilie and Valeria.

**Wine:** for salvation, protection, health and thanksgiving to God (Marianna birthday)

**Litya Breads:** for the health of Katherine.

**Flowers:** in honor of Ss. Peter & Paul.

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

June 27, 1950 Metropolitan Theophilus

June 28, 1935 Joachim Seminuk

June 28, 1953 Trophim Lachtuk

June 28, 1968 Alex Lasik

June 28, 1973 Nicholas Dzurich

June 28, 2003 Peter Zeban

June 30, 1955 Steven Sidorkovitz

June 30, 1967 Christine Senko

June 30, 1994 Sophie Karwatt

June ?, 1948 Paul Federoff

July 01, 1929 Semeon Romanovsky

July 01, 1999 John Kulina Sr.

July 02, 1931 Theodore Yurgel

July 02, 1973 Mae Wilhousky

June 26, 1999 Alex Putyrsk

### ***Coffee Hour Teams***

**Number One:** Peterson, Bakaletz, Mattei, Erkman & Stone.

**Number Two:** Nevitt, Kita, Keller, Turri, Torrisi & Kachek.

**Number Three:** Inga, Eka, Marina & Nona

**Number Four:** Sokol, Arpastean, Nasledysheva Staina & Sarchisian

**Number Five:** Wypych, Chirnoaga, Moldoveanu, Vajda & Sue.

Other parishioners are welcome to bring food anytime they wish. Thank you!

### ***Coffee Hour Schedule***

June 26 Inga, Eka, Marina & Nona

July 03 Sokol, Arpastean, Nasledysheva, Staina & Sarchisian

July 10 (No Coffee Hr. – Picnic Instead)

### ***Usher Schedule***

June 26 Edward S. & Kahka K.

July 03 Timothy S. & Peter B.

July 10 Jerome S. & Adrian M.

### ***Counter***

June 26 Jill P. & Paulina N.

July 03 Rebecca O. & Lisa K.

July 10 Ciprian C. & Larissa M.

### ***Sunday Readers Schedule***

June 26 Daniel T.

July 03 John Z.

July 10 Austin K.

### ***Names Day Greetings – Many Years!***

St. Peter/June 29: Peter Gorbatuk, Robert Peter Keller, Peter Bakaletz

St. Paul/June 29: Paulina Nasledysheva

### ***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 14 Thur. Parish Council Meeting

July 16 Sat. Seminar on African Orthodoxy

July 17 Sun. Blessing of Autos & Mobile Things

### ***Lemonade & Conversation Evenings***

Wednesdays, July 6, 13 & 20 – join us in the Gazebo for refreshment and conversations.

### ***100<sup>th</sup> Anniversary Booklets***

We have re-ordered more books. You may pick them up on the vestibule stand. There is no charge. You can make a free will offering if you wish. The booklets are a wonderful "outreach" tool.

### ***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."

### ***New Spiritual Reading Books For Sale***

On the vestibule stand there are some new items.

### ***Timely Reminder About Approaching the Chalice for Holy Communion in an Orthodox Parish Not Your Own***

- Only Orthodox Christian may receive Holy Communion.
- Orthodox Christian may not receive Holy Communion in any non-Orthodox churches.
- A recent Confession is required and the priest may ask you when you went to Confession last. Depending on your answer, he may or may not give you the Holy Gifts.
- It is **your responsibility** to approach for Holy Communion on the basis the priest knows who you are.
- Contact should be made with the priest **prior** to the Divine Liturgy – a day ahead is good - by phone, text, e-mail, in person. **It is entirely improper to approach the Chalice and have the priest need to field a series of questions.**

### ***Church Etiquette – "Let all things be done in good order" (St. Paul)***

Please be attentive to the handout (on the vestibule stand) on Church Etiquette. Going to church is one of the very few "formal" places most of us attend. Going to church is entering a reality that is divine and human. The purpose as well as the manner of our being in church is determined by spiritual content. Take the time to read this hand out and make improvements in areas that need attention. There are guidelines to church behavior as the very prayers of the church teach us, "for those who enter into this holy house with faith and reverence." The matters addressed include: talking in church, proper clothing, lighting of candles, lateness to church, sitting and standing, etc..

### ***Parish Life Involvement – Moving Along***

**The Core:** 1) They attend all or most services; 2) They freely volunteer for at least one parish ministry; 3) They are generous and faithful in their financial support and stewardship of the parish.

**The Committed:** 1) They come to most church services; 2) They may be involved in some ministries (especially when asked to do so); 3) They usually give, and certainly will, again, give when specifically asked (especially if it's for what they agree is a good cause).

**The Congregation:** 1) Who identify as Orthodox Christians and who usually attend for (at least) Pascha; 2) Who may have been baptized or chrismated into the Church, but have fallen away from regular participation in liturgical, sacramental, and relational parish life.

There is also **The Community:**

- 1) Those who know and are known by those members of the parish who are in the inner three groups.
- 2) Those who live in the immediate surrounding geographic area of the parish.

In the truest sense, church or parish membership is determined by embracing the vocation to be a **disciple** and abide in the fullness of the Life of Christ, to adhere to His teachings and to witness to the unity with have with the all the saints. We ought to be Christians to **the core** of our lives.

# ON THE NAMES OF GOD

The most proper name for God is "He Who Is," this is the name God Himself revealed to Moses on the Mountain (see Exodus 3:14). What the name He revealed contains is the very thought of being and existence. God Himself is Simple and uncompounded. When we human beings ascribe names to Him, we do not define His essence and exhaust an understanding of Who He Is. The names we apply to God show either what He is not, or some relation to some one of those things which are contrasted with Him; or something that is either consequential to His nature or His activity.

We can see the names of God in this manner:

- 1) Names like Father, Son, Spirit, Unbegotten, etc. declare the mutual relationship and manner of existence of the Three Persons of God. They do not define the essence of God.
- 2) Names like Lord, King, Shepherd, etc. help us to understand in human terms some knowledge of Who God Is; these titles and names used for God, again do not define His essence. They show a relation of things contrasted with Him.
- 3) Names like Good, Holy, Just etc. are terms that indicate a quality that is consequential to God's nature but not the essence of His nature; just as heat is consequential to the presence of light or energy.
- 4) Names like Omnipresent, Omnipotent, etc. refers to the activity or operations of God; where He is and What He does.
- 5) Names like Uncreated, Incorporeal, Ineffable, Indivisible, etc. are references to God by negation. In other words, it is more true to say what God is not, rather than to say what God is.

God is known only inasmuch as he has revealed Himself. God the Father is known and revealed only through Jesus Christ, the Son of God, and by the power of the Holy Spirit. We do not know essentially Who God is and we can never know; because then we would be equal to God and share the self-same understanding He has of Himself.

We do know God through Jesus Christ (Who is both God and Man) and the Third Person of the Trinity - the Holy Spirit - enables us to grow in further knowledge and love of God. We know God and participate in His divine life through His "energies," which is to say, not the essence of God, but His manifestation and salvific work for created beings.

## NAMES AND TITLES OF JESUS CHRIST

Jesus Saviour Messiah Christ Anointed Only-Begotten Beloved Son of God  
Son of Man God Lord King Judge Son of David High Priest Lamb of God Sacrifice  
Minister Suffering Servant Word Word of God Apostle Wisdom Wisdom of God Bishop  
Power of God Pantocrator Image of God Image of the Father's Hypostasis The Prophet  
The One Who Is to Come Who Was, Is and Is to Come Rabbi Master Teacher Friend  
Pastor Good Shepherd The Holy One The Righteous One Cornerstone Bridegroom  
Light Orient Living Bread Bread from Heaven Door Living Water True Vine Life  
Living One Author of Life The Man New Adam Second Adam Ruler Prince Rock  
Foundation Man from Heaven Alpha & Omega Mediator Governor Emmanuel  
Sun of Righteousness, etc.



## Statement of the Holy Synod of the Orthodox Church in America on Sincerely Held Religious Beliefs Regarding Marriage

The following statement was approved by the Holy Synod of Bishops of the Orthodox Church in America during the regular session of the Holy Synod Spring, 2016 meeting. It is approved for posting and use by all dioceses, parishes, institutions and monasteries of the Orthodox Church in America.

### General Standard

The Orthodox Church in America teaches and maintains as a sincerely held religious belief that God has established marriage as a lifelong, exclusive relationship between one man and one woman, and that all intimate sexual activity outside the marriage relationship, whether heterosexual, homosexual, or otherwise, is immoral, and therefore sin (Genesis 2:24-25; Exodus 20:14, 17, 22:19; Leviticus 18:22-23, 20:13, 15-16; Matthew 19:4-6, 9; Romans 1:18-31; I Corinthians 6:9-10, 15-20; I Timothy 1:8-11; Jude 7). This principle undergirds the teaching of the Holy Synod of the Orthodox Church in America that Marriage is the most perfect realization of love between a man and a woman in which two become one and in which love unites in such a way that two lives become one life in perfect harmony. We believe that God created the human race male and female and that all conduct with the intent to adopt a gender other than one's birth gender is immoral and therefore sin (Genesis 1:27; Deuteronomy 22:5). Marriage can only be between two people whose birth sex is male and female. The Orthodox Church's marriage service specifically states, "Establish them in the holy union which is from Thee. For Thou, from the beginning has made them male and female, and by Thee the woman is joined unto the man as a helper and for the succession of the generation of man." Again the service states explicitly, "For by Thee is a man joined to a woman. Unite them in oneness of mind, crown them with one flesh, granting them fruit of the womb, and the gain of fair children."

The Holy Synod of the Orthodox Church in America upholds and reaffirms such statements such as the July 2, 2013 *Synodal Affirmation of Marriage* (<http://oca.org/holy-synod/statements/holy-synod/synodal-affirmation-of-the-mystery-of-marriage>); the July, 1992 Synodal Affirmations on Marriage, Family Life, Sexuality, and the Sanctity of Life (<http://oca.org/holy-synod/statements/holy-synod/synodal-affirmations-on-marriage-family-sexuality-and-the-sanctity-of-life>); and other such statements and pastoral letters including the June 28, 2015 Statement on US Supreme Court Decision by His Beatitude Metropolitan Tikhon (<http://oca.org/holy-synod/statements/his-beatitude-metropolitan-tikhon/statement-concerning-june-26-us-supreme-court-decision>).

### Facilities Use

The Orthodox Church in America teaches and maintains as a sincerely held religious belief that the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. (Psalm 24:1). The Church rejects the notion that there is a division between the material and spiritual world and that the two are somehow subject to separate and distinct moral and religious standards. It is for this reason that the resources of the Church – its property, its financial assets, and all that belongs to it of a material nature – may be used only for purposes and in ways consistent with the Church's sincerely held religious beliefs and doctrines as reflected in Holy Scripture, the Tradition of the Church, the Holy Canons of the Church, and the encyclicals of our Holy Synod defining our faith, morals, and doctrines. The facilities of the Church may, in the sole discretion of the Church, be made available for use by other parties for activities consistent with the sincerely held religious beliefs of the Church and upon terms and conditions established by the Parish Council under guidelines approved by the diocesan bishop. Under no circumstances will such activities include those contrary to and incompatible with the sincerely held religious beliefs of the Church, including, but not limited to, events, services or receptions related to non-Orthodox sacraments (including weddings between persons of the same sex and related receptions), non-Orthodox worship services, and partisan political activities.