

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 11, 2017

SUNDAY/JUNE 11

All Saints Sunday

9:10a.m. Hours; 9:30a.m. Divine Liturgy;
Prayers for Graduates; Coffee Hour

MONDAY/JUNE 12

Beginning of 17 Day Holy Apostles Fast,
ending of Feast of Ss. Peter & Paul – June 29
(a fast is observed from meat, dairy, fish,
wine and oil – modifications will be found
on your parish wall calendar)

SATURDAY/JUNE 17

9:30a.m. Akathist to Our Lord; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JUNE 18

All Saints of North America

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

WEDNESDAY/JUNE 21

6:30p.m. Compline
7-8:30p.m. Study Class: *"Transmission of
Spiritual Illnesses in Fallen Humanity"*

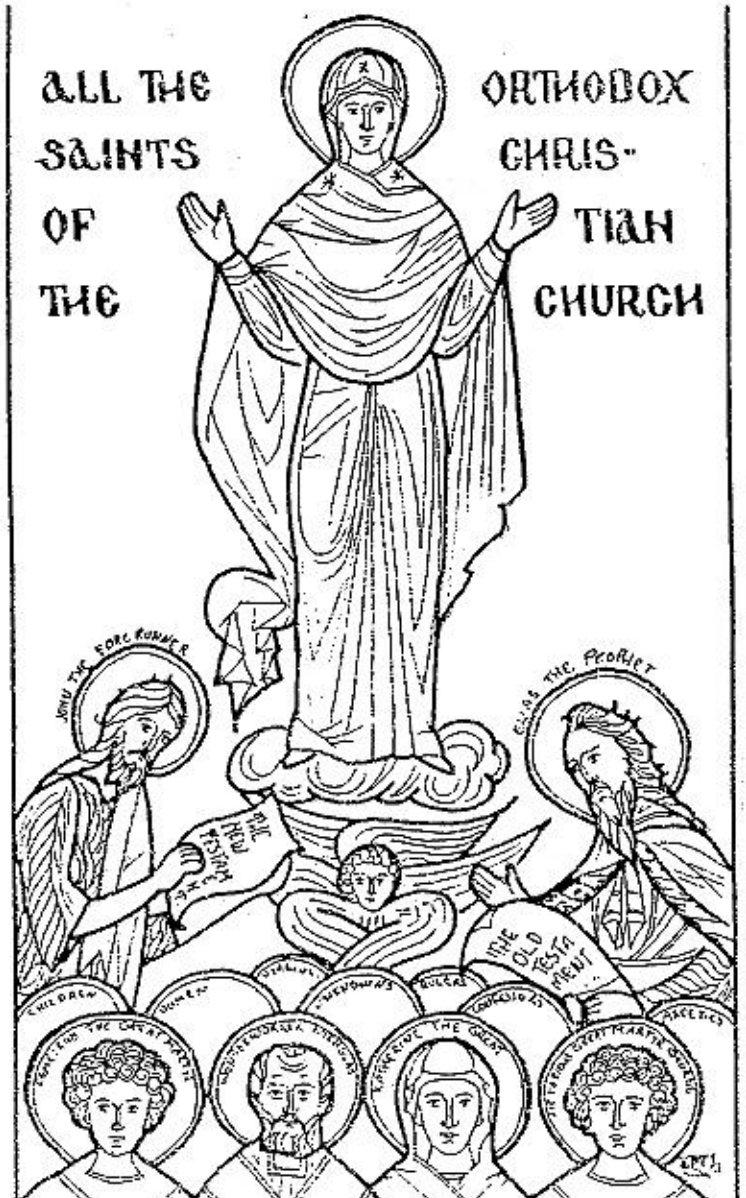
FRIDAY/JUNE 23

7:00p.m. Vespers; Confessions

SATURDAY/JUNE 24

Nativity of St. John the Baptist

9:10a.m. Hours; 9:30a.m. Divine Liturgy
3:00p.m. Confessions
5:30p.m. Vigil; Confessions



Offerings Week of June 11

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Sarchisian and Bocai families.

Wine: for safe travel for Zachary and health of Diaconissa Patricia (birthday).

Flowers: in memory of Laura Elizabeth.

Memory Eternal!

To the departed Xenia Bodenchuk (+June 2) of Rartian. A long-time parishioner. Our sympathy is expressed to her family. The funeral for Xenia was held June 10th.

Synodicon: Memory Eternal!

July 11 (40th day) Xenia Bodenchuk
June 11, 1953 Chariton Mishalenko
June 12, 1979 Nadezhda Lebedz
June 12, 2008 Julia Yadlowsky
June 14, 1978 Anna Williams
June 14, 2012 Theodore Zydiak
June 15, 1959 Leon Martinchuk
June 15, 1973 Maksym Yadlowsky
June 16, 1953 Olga Pawlik
June 17, 1977 David Kloss

Coffee Hour Schedule

June 11 Sokol, Nasledysheva, Staina & Sarchisian
June 18 (Fasting Foods) Wypych, Chirnoaga, Moldoveanu, Vajda & Sue
June 25 (Fasting Foods) Peterson, Bakaletz, Mattei, Erkman & Stone

Counters Schedule

June 11 Ciprian C. & Jill P.
June 18 Irina S. & Lisa K.
June 25 Larissa M. & Paulina N.

Ushers Schedule

June 11 Jerome S. & Adrian M.
June 18 Dennis F. & Robert E.
June 25 Edward S. & Khaka K.

Sunday Readers Schedule

June 11 – Austin K. / June 18 – Ciprian C.

The St. George Gazebo

Is a great place to sit, talk, read, pray or rest. It is NOT a place for eating. Parents please advise your children.

The Holy Fire From Jerusalem

The Holy Fire is available after any service. Ask.

Patronal Feast Day – June 28/29

On this the feast of Ss. Peter & Paul.

Try to take June 29th off to observe the feast.

Ordination to the Diaconate of Reader Samuel

On Saturday, July 1st, Reader Samuel will be ordained at 10:00a.m. at the Mission of St. Simon of Cyrene in new Brunswick by Archbishop Michael. You are all invited.

Vacation Planning – Be Mindful Of

- Finding the location of an Orthodox Church of Sunday Liturgy;
- If you are prepared to receive Holy Communion, you must make contact with the priest by phone, e-mail, in person in a good amount of time before the Liturgy. It is bad manners to approach the Chalice and the priest has to question who you are.
- Request a Prayer for Travelers before you make your journey;
- Bring a small icon and prayer book;
- Make your offerings to your parish church before you go.

Names Day Greetings

St. Augustine/June 15: Austin Kachek
St. Jerome/June 15: Jerome Stone
Many Blessed Years!

Congratulations to 2017 Graduates

Reader Samuel Davis (Zarapeth)
Zaria Raymond (Montclair State)
Andrew Keller (Leigh)
Sarah Fedechko (Dunellen Middle)
Saba Kasliashvili (Bridgewater Middle)
The Lord bless you!

FASTING IN OUR LIFE

In the Sermon on the Mount Jesus discusses the most basic spiritual practices of His day: prayer, fasting, and almsgiving. He tells us to “*pray to your Father in secret*” (Matthew 6:6), and to act in such a way that “*your almsgiving may be secret*” (Matthew 6:4). And He also tells us how to fast:

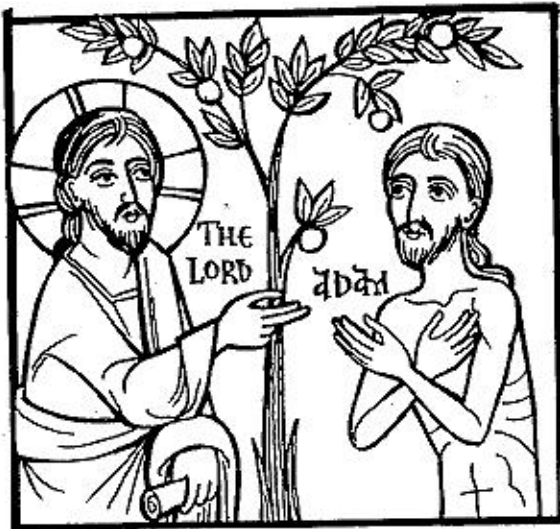
“When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.” (Matthew 6:16-18)

Jesus Himself fasted for forty days before beginning to teach, as Moses fasted for forty days before proclaiming the Ten Commandments to the people. The Church continued the practice from its earliest days. The Apostles fasted before appointing presbyters (Acts 14) and people were directed to fast before baptism: “*Before a baptism, let him who baptizes and him who is baptized fast, and any others who may be able to do so. And command him who is baptized to fast one or two days beforehand*” (Didache 7:4). This second-century instruction also instructs all believers to fast twice each week, on Wednesdays and Fridays.

What Is Fasting?

Fasting simply consists of ***not eating or drinking anything*** for a specific period of time. Christians fast before a special encounter with God, as in the Eucharist.

During ***fasting seasons***, people may fast for a certain part of the day – until noon, for example – and then, when they do eat, eat only the “***Food of Paradise***” (the fruits of the earth given for our use according to Genesis 1:29) and avoid animal products (meat, fish, dairy) and alcohol, which appear only later in Biblical history.



God said, “See, I have given you every plant yielding seed that is upon the face of the earth, and every tree with seed in its fruit; they shall be your food.”

(Genesis 1:29)

- Fasting becomes a *burden* when people focus on the negative elements: not eating, or avoiding certain foods.
- Fasting becomes *uplifting* when people concentrate on its positive aspects:
 - It *anticipates encounter with God*, saying that “One does not live by bread alone, but by every word that comes from the mouth of God” (Matthew 4:4).
 - It affirms that *our true nature and purpose is communion with God*, given in Paradise along with the fruits of the earth. “Let us enter a second Paradise, full of the virtues of the holy Ascetics. Let us taste with joy the living and life-giving fruits which grow there, and with faith let us sing their praises.” (Matins, Saturday of Cheesefare)

When Should We Fast?

From the earliest days of the Church, Christians have fasted before Pascha, as well as on every Wednesday and Friday, remembering the betrayal and crucifixion of Christ. Traditionally our Church observes the following fast periods:

- ⊗ *Every Wednesday and Friday* (except during the weeks immediately following Pascha, Christmas, Theophany, the Sunday of the Publican and the Pharisee, and Pentecost);
- ⊗ *The Great Fast* (forty days before the Great and Holy Week);
- ⊗ *The Great and Holy Week* (commemorating the Lord's Passion);
- ⊗ *The Christmas Fast* (November 15 through December 24, although some Churches shorten it, beginning on December 10 or 12);
- ⊗ *The Fast of the Theotokos* (August 1 to August 14);
- ⊗ *The Fast of Peter and Paul* (the day after All Saints Sunday through June 28).

Some of these Fasts are marked by *special liturgical services* that convey the spirit of the season. Attending them helps us acquire the spirit of the feasts for which they prepare.

How Should We Fast?

To enter into the spirit and practice of the Church's Fasts:

- *Learn the current practice of your own Church* community and strive to practice it. Each self-ruling Church has its own traditions about how fast days and seasons should be observed.
- *Consult with your spiritual guide* to determine how to make the fast most fruitful for you in your current spiritual condition. Your spiritual guide may set for you a rule of minimum observance, without which you may be missing the whole blessing of the fasting season.
- Recognize that we are called to *fast spiritually as we fast bodily*, putting aside all resentments and hurtful attitudes towards others so that our fast may be an acceptable offering to God.
- Above all, *give Jesus lordship over your entire being*, so that you may receive His gifts and live to your fullest potential in His grace and in the light of His Face.