

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: frjames@ssppoc.org Website: www.ssppoc.org

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

Diocese of NY-NJ: www.ocanynj.org

BULLETIN OF JUNE 25, 2017

SS. PETER & PAUL LENT:

June 12-28

SUNDAY/JUNE 25

Martyrs of the Turkish Yoke

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period
2-5p.m. Parish Council Conference in
South River

MONDAY/JUNE 26

Tikhvin Icon of Theotokos

9:30a.m. Akathist to Icon; Confessions
7:00p.m. Compline & Akathist to
Elders of Optina Monastery
(June 27) Confessions

WEDNESDAY/JUNE 28

3:00p.m. Confessions
7:00p.m. Vigil; Confessions

THURSDAY/JUNE 29

SS. PETER & PAUL FEAST DAY

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

FRIDAY/JUNE 30

7:00p.m. Compline; Confessions

SATURDAY/JULY 1

10:00a.m. Divine Liturgy with Abp. Michael
& Ordination to Deacon of Samuel Davis at
St. Simeon of Cyrene Mission, New Brunswick
5:30p.m. Vespers & Compline; Confessions



Ephesians 5:8 "For once you were darkness, but now in the LORD you are light. Live as children of light..."

Offerings Week of June 25

Olive Oil: in memory of Michael, Justina, Rosalia, Mary and Anastasia; for safe travel; for health of Ivanna; for Alex (birthday); in memory of Kathleen; in memory of Gabriela, Floarea, Gheorghe, Alexandru, Sasinca, Elena, Petre, Maria-Valeria, Anicuta, Mihail, Aurelia, Ilie, Elena, Maria, Grigore, Alexandru, Anastasia, Elena, Toma, Rosalia, Andrei, and Ivan.

Wine: in thanksgiving, protection and salvation of Mariana (birthday).

Flowers: for the health of Stone family.

Litya Breads: for the health of Ekaterina.

Synodicon: Memory Eternal!

July 11 (40th day) Xenia Bodenchuk
June 26, 1966 Mary Max
June 26, 1984 Jacob Grenther
June 26, 1997 Pauline Zorella
June 26, 1999 Alex Putyrskye
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, 199 John Kulina Sr.

Coffee Hour Schedule

June 25 (Fasting Foods) Peterson, Bakaletz, Mattei, Erkman & Stone
July 02 Kita, Nevitt, Keller, Turri, Torrisi, & Kachek
July 09 Inga, Eka, Marina & Nona

Counters Schedule

June 25 Larissa M. & Paulina N.
July 02 Rebecca O. & Ekaterini M.
July 09 Ciprian C. & Jill P.

Ushers Schedule

June 25 Edward S. & Khaka K.
July 02 Timothy S. & Peter B.
July 09 Jerome S. & Adrian M.

Sunday Readers Schedule

June 25 – Daniel T. / July 2 – John Z.

Our Sympathy is Expressed

To Peter and Heather Marie Parsells, on the repose of their Infant daughter, Ivanna (+June 21, 2017). May her Memory be Eternal and the Consolation of our Lord be with her parents, family and friends.

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 reasonable amount of time before the Liturgy, if possible before the day of 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

Ss. Peter & Paul/June 29: Protodeacon Paul Sokol, Peter Gorbatuk, Peter Bakaletz, Robert Peter Keller, Paulina Nasledysheva
Many Blessed Years!

Ss. Peter & Paul Day Annual Offering

This year's offering is dedicated to the cost of upgrading our small Bell (Archangel Salaphiel). The Lord bless your offering.

Change of Times for Minor Feast Days

Please note that the time of the morning services of Minor Feast Days has been changed to **8:00a.m.** The 12 Great Feast Days, Saturdays and Sundays remain at 9:30a.m. This change begins in July on a trial basis. (See July Monthly Calendar)

Orthodox Christians in Europe more likely to believe than practice their religion

BY ARIANA MONIQUE SALAZAR (<http://www.pewresearch.org/author/asalazar/>)

(http://www.pewresearch.org/fact-tank/2017/05/30/orthodox-christians-in-europe-more-likely-to-believe-than-practice-their-religion/ft_17-05-30_orthodoxy-1/) Russia and other countries in Central and Eastern Europe have experienced a resurgence of Orthodox Christian identity since the fall of the Soviet Union, according to a new Pew Research Center survey

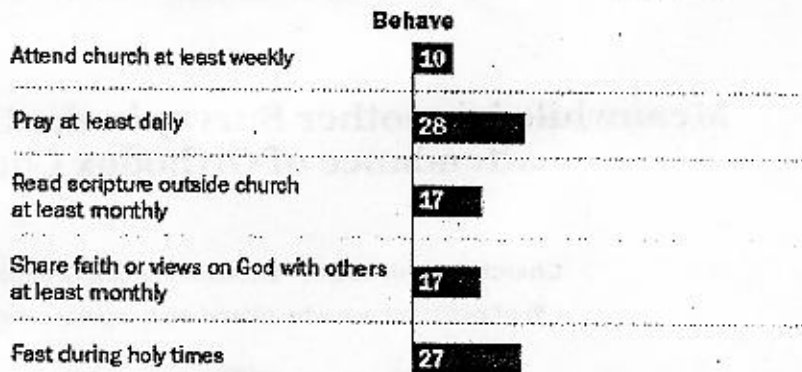
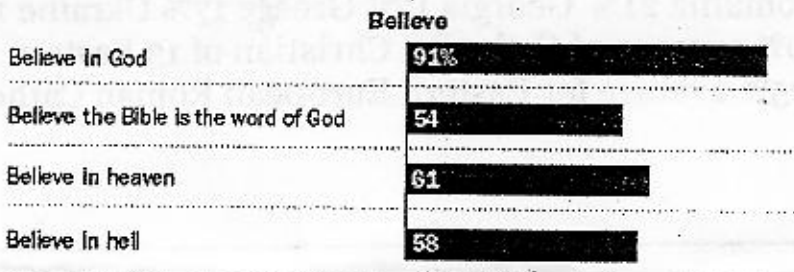
(<http://www.pewforum.org/2017/05/10/religious-belief-and-national-belonging-in-central-and-eastern-europe/>) of 18 countries in the region. This increase in religious identity is accompanied in large part by high levels of religious belief, such as belief in God.

But Orthodox Christians in this region do not display high levels of religious practice, such as regularly attending church. To use terminology popularized by British sociologist Grace Davie (<http://www.pewforum.org/2017/05/10/religious-belief-and-national-belonging-in-central-and-eastern-europe/#around-the-world-different-ways-of-being-religious>), they might be described as religiously “believing and belonging without behaving.”

Orthodox Christians make up an estimated 57% of Central and Eastern Europe’s total population, including large majorities in 10 of the 18 countries surveyed, from Russia to Serbia to

Belief much more common than practice among Orthodox in Central, Eastern Europe

Median % of Orthodox Christians who ...



Note: Medians based on the following 13 countries in the study with large enough sample sizes of Orthodox Christians: Armenia, Belarus, Bosnia, Bulgaria, Estonia, Georgia, Greece, Latvia, Moldova, Romania, Russia, Serbia and Ukraine. Source: Survey conducted June 2015-July 2016 in 18 countries. See Methodology for details.

“Religious Belief and National Belonging in Central and Eastern Europe”

PEW RESEARCH CENTER

Greece. Not only do large shares of Orthodox Christians in these countries say religion is an important part of their identity, they also embrace many of Orthodoxy’s core beliefs. (Indeed, the word “orthodoxy” is derived from the Greek word for “doctrine” or “belief.”)

For example, the vast majority of Orthodox Christians in the region – a median of 91% – say they believe in God. (The median is based on the 13 countries surveyed with a large enough Orthodox population to sample.) Large shares also say they believe in heaven and hell and that the Bible is the word of God.

But their orthodoxy does not necessarily translate into high levels of practice, or “orthopraxy” (derived from the Greek for “action”). For instance, a median of fewer than one-third of Orthodox Christians in the region report praying daily and fasting during holy times such as Lent. And even smaller shares say they attend church at least weekly (median of 10%), read or listen to scripture outside of church at least monthly (17%) and share their faith at least monthly (17%).

By comparison, Catholics in the region, while just as likely to report certain religious beliefs, such as belief in God, are more likely than the Orthodox to engage in religious practices such as attending church weekly, fasting, taking Communion and sharing their faith.

Indeed, a median of one-in-four Catholics attend church weekly, compared with only one-in-ten Orthodox Christians. In addition, 28% of Catholics report sharing their faith monthly, compared with a median of 17% of Orthodox Christians. And Catholics are twice as likely as Orthodox Christians (54% to 27%) to fast during holy times.

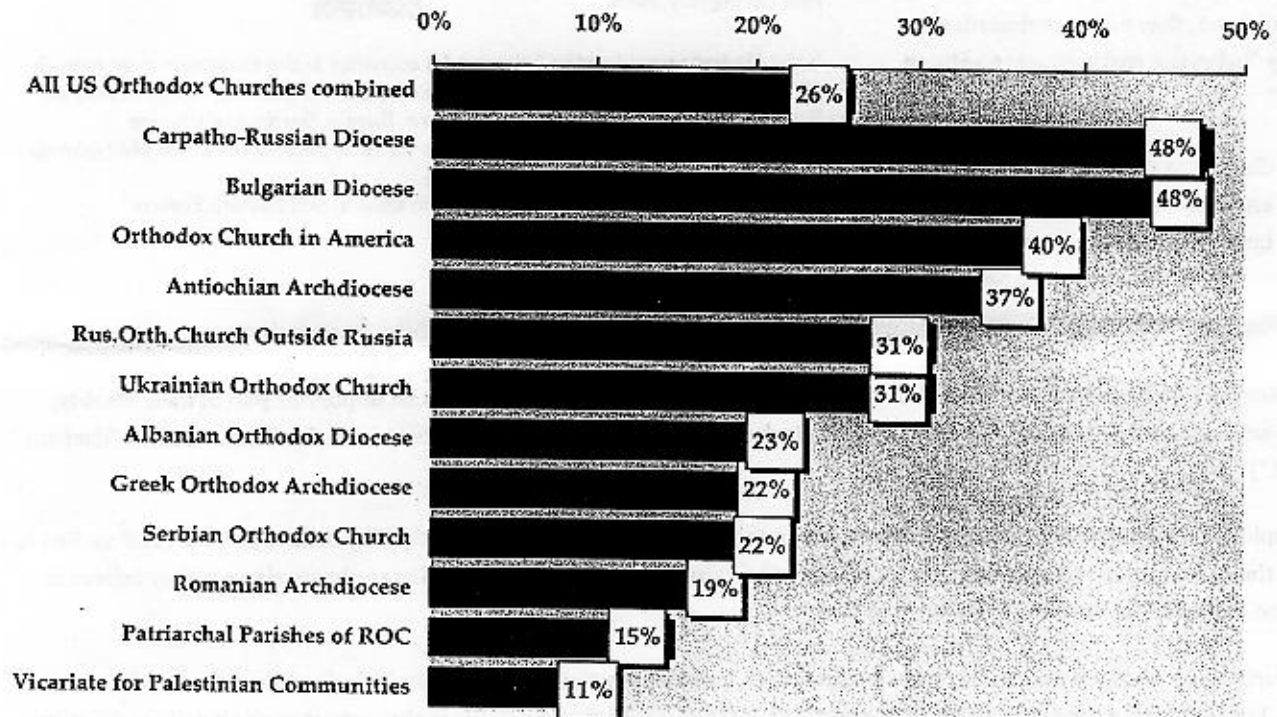
Some of these differences are even larger in countries with substantial shares of both Orthodox Christians and Catholics. For example, while Catholics throughout the region are only slightly more likely than Orthodox Christians to pray daily and read scripture monthly, in Bosnia, 58% of Catholics pray daily, compared with 28% of Orthodox Christians. And in Ukraine, 40% of Catholics read or listen to scripture monthly, compared with just 23% of the country's Orthodox Christians.

Attend church services weekly

Romania 21% Georgia 17% Greece 17% Ukraine 12% Russia 6% Serbia 6%
 10% average of Orthodox Christian of 13 Eastern European Countries
 (25% average for Eastern European Roman Catholic Countries)

Meanwhile in another Survey in the USA about weekly attendance of Orthodox Christians

Church Attendance in Various American Orthodox Jurisdictions:
 % of parishioners who attend on a regular weekly basis



These Surveys Show How Weak We Are in the Practice of Our Faith!

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.

Prayers of St. John Chrysostom for every hour of the day

1:00 a.m. O Lord, deprive me not of Thy heavenly blessings;

2:00 a.m. O Lord, deliver me from eternal torment;

3:00 a.m. O Lord, if I have sinned in my mind or thought, in word deed, forgive me.

4:00 a.m. O Lord, deliver me from every ignorance and heedlessness, from pettiness of the soul and stony hardness of heart;

5:00 a.m. O Lord, deliver me from every temptation;

6:00 a.m. O Lord, enlighten my heart darkened by evil desires;

7:00 a.m. O Lord, I, being a human being, have sinned; do Thou, being God, forgive me in Thy lovingkindness, for Thou knowest the weakness of my soul.

8:00 a.m. O Lord, send down Thy grace to help me, that I may glorify Thy holy Name;

9:00 a.m. O Lord Jesus Christ, inscribe me, Thy servant, in the Book of Life, and grant me a blessed end;

10:00 a.m. O Lord my God, even if I have done nothing good in Thy sight, yet grant me, according to Thy grace, that may make a start in doing good.

11:00 a.m. O Lord, sprinkle on my heart the dew of Thy grace;

12:00 p.m. O Lord of heaven and earth, remember me, Thy sinful servant, cold of heart and impure, in Thy Kingdom.

1:00 p.m. O Lord, receive me in repentance;

2:00 p.m. O Lord, leave me not;

3:00 p.m. O Lord, save me from temptation;

4:00 p.m. O Lord, grant me pure thoughts;

5:00 p.m. O Lord, grant me tears of repentance, remembrance of death, and the sense of peace;

6:00 p.m. O Lord, grant me mindfulness to confess my sins;

7:00 p.m. O Lord, grant me humility, charity, and obedience;

8:00 p.m. O Lord, grant me tolerance, magnanimity, and gentleness;

9:00 p.m. O Lord, implant in me the root of all blessings: the fear of Thee in my heart;

10:00 p.m. O Lord, vouchsafe that I may love Thee with all my heart and soul, and that I may obey in all things Thy will;

11:00 p.m. O Lord, shield me from evil persons and devils and passions and all other lawless matters;

12:00 a.m. O Lord, Who knowest Thy creation and that which Thou hast willed for it; may Thy will also be fulfilled in me a sinner, for Thou art blessed forevermore.

Amen.