

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JUNE 23, 2019

SUNDAY/JUNE 23

Sunday of All Saints

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

Coffee Hour; Open Church Doors 12-2

6:30p.m. Vespers

MONDAY/JUNE 24

Nativity of St. John the Baptist

Beginning of Apostles Lent (June 24-28)

7:40a.m. Hours; 8:00a.m. Divine Liturgy

WEDNESDAY/JUNE 26

6:30p.m. Compline

7-8:30p.m. Study Class: *"The Holy Spirit in The Person and the Holy Spirit in the World"*

FRIDAY/JUNE 28

7:00p.m. Vigil; Confessions

SATURDAY/JUNE 29

Feast of Ss. Peter & Paul

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

& Procession; Festal Meal

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

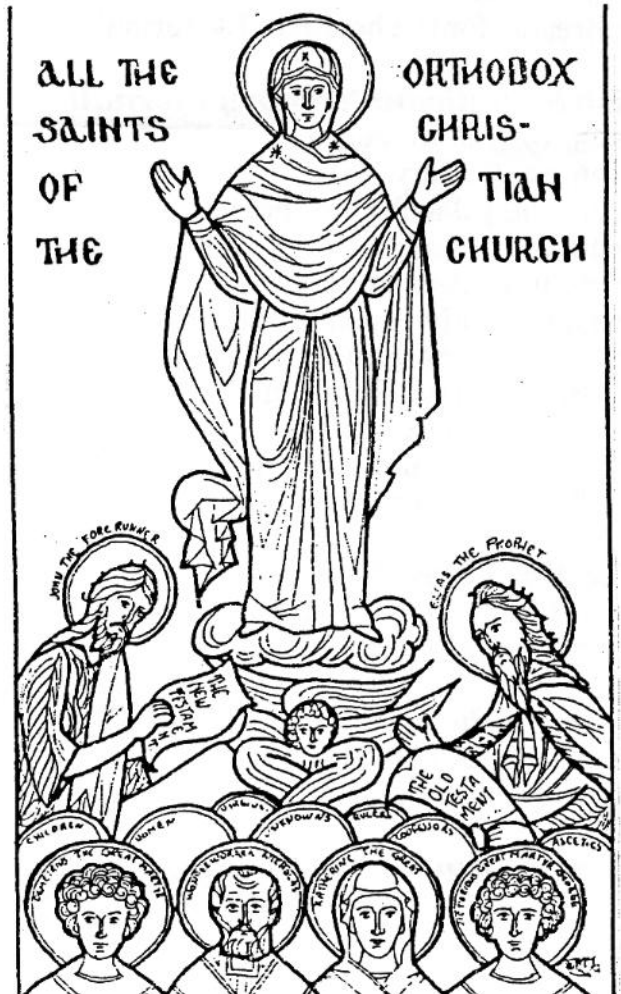
SUNDAY/JUNE 20

All Saints of America & 12 Apostles

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

Coffee Hour; Q. & A. Period

Open Church Doors 12-2



50 Signs You Are Falling Away from the Church - Check out the 50 "signs" in today's bulletin and give yourself an evaluation. Circle the numbers that apply to you. Hopefully the numbers will be very few. Make a resolution to change things, before – the Lord forbid – you no longer enter or belong to His Body, the Church.

Offerings Week of June 23

Relics candle: in honor of St. John of San Francisco; in memory of Michael, Justina, Rosalie, Anastasia and Ivanna; in memory of Nicholas, Eleanore, AnnMarie, John and Jerome.

Olive Oil: in memory of Kathleen

Wine: for remission of sins, healing and in thanksgiving for Mariana, Gabriel, Tabitha, Simona, Kurt, Maria, David, Ir-Crista & Cristina

Flowers: _ in honor of the Holy Theotokos, our Great Protectress; for the health and well-being of Andrey Goncharenko

Litya Breads: for the health of Ekaterina.

Parish Synodicon: Memory Eternal!

June 25, 1975 John Felice

June 26, 1966 Mary Max

June 26, 1984 Jacob Grenther

June 26, 1997 Pauline Zorella

June 26, 1999 Alex Putyrsk

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

Coffee Hour Schedule

June 30 Kita, Keller, Turri, Torrisi, Kachek

July 07 Inga, Eka, Marina & Nona

Counters Schedule

June 30 Peter B. & Ekaterina M.

July 07 Katerina G. & Ekaterina M.

Ushers Schedule

June 30 Jerome S. & Adrian M.

July 07 Timothy S. & Peter B.

Reader's Schedule

June 30 Peter G. / July 07 John Z.

Names Day Greetings

June 24/St. John the Baptist: John Zahodnick and Adrian Ioan Chirnoaga

June 29/Ss. Peter & Paul: Proto-Deacon Paul Sokol, Peter Bakaletz, Peter Gorbatur, Pauline Nasledysheva – Many Blessed Years!

Vacation Planning – Making A List

- Location of Orthodox Church to attend on the Sunday(s) I will be away.
- Give some thought to visiting Orthodox Churches or Monasteries on your vacation, they may be on the way to where you are vacationing.
- If you are prepared to receive Holy Communion in a church you are visiting, you must communicate with the priest of that church before the Sunday you will be there. It is improper to just come up to the chalice, without the priest knowing in advance, who you are, what parish you belong to and when did you last go to Confession.
- On vacations, God is still with us; we should be sure we are still with Him; as exemplified in our conduct, speech and sense of purpose.
- Pack an icon, prayer book, bible.
- Fasting days and Ss. Peter & Paul Lent (June 24-28) and Dormition Lent (Aug. 1-14) are observed, even on vacation. Plan accordingly.
- Have your parish offering envelope given in advance for the Sunday(s) you will not be here.
- If you have a particular parish ministry – ushers, counter, coffee hour etc., please arrange to have someone cover for you.
- Ask for a Prayer for Travelers at the end of Sunday Divine Liturgy.

The Uganda Relief Donations

Sunday, June 30th, we will end this special appeal. The Lord bless your offerings!

The 2019 Lenten OCMC Mission Boxes

A total of 15 boxes were turned in with offerings totaling \$1,214. May the Lord bless your support for Orthodox Mission work throughout the world.

Father Paisios would say this when parents complained about their children who wouldn't listen to them when they spoke of God. He would tell them to let the children go the way they're going. The parents should do their duty and kneel before God for the children who are not kneeling and produce calluses on their knees for their children who are falling down running to the night clubs. Pray at your dinner table and you will see how many problems will be solved for you.

50 Signs You Are Falling Away From the Church

Source: Orthodox Canada <<http://asna.ca/articles/201905-01.html>>

ARCHPRIEST GEOFFREY KORZ <http://www.pravmir.com/author/user_1289841153/> | 18 JUNE 2019

"Nevertheless I have this against you, that you have left your first love..." (Revelation 2:4)

Those of you old enough to recall it might remember the Paul Simon song, *50 Ways to Leave Your Lover*. In it, an adulterer contemplates a long list of ways in which one affair can be terminated – presumably with the goal of concentrating on a different one.

Like that song, living an Orthodox Christian life presents a plethora of ways to leave our first love: *to leave Christ and His Church*, whether we are planning to do so or not. Usually, most people do not set out to leave their faith – yet of those who join the Orthodox Church in adulthood, a full 50% fall away, sometimes through complete apostasy, but more usually through "Sundays-only Christianity", or the accompanying dying in the heart of the love of God.

Unlike the song, there are signs – lots and lots of them. Over the years, many priests have accumulated a list (either mental or written) of the habits which inevitably lead people to falling away from the Church. Usually, priests can see it coming, and can only pray for a person who is setting themselves up for departure. Such a person is rarely open to advice or admonition, since they do not see a problem, or if they do see it, they lack the will to do anything about it.

At the heart of the matter, we find that the **"50 Ways to Leave Your First Love" are entirely a matter of the personal will**. *Just how much is a person willing to force him or herself, in the face of lack of motivation, a bad attitude, or many distractions?* More importantly, in the early stages when only a few of the "50 Ways" begin to appear, will an individual take the steps to act before the first few Ways grow into a grocery list of many more Ways, which inevitably engulf the human soul, carrying it almost imperceptibly away from God?

Here then is the full list, in no particular order, of the 50 ways to Leave Your First Love – Jesus Christ and His Holy Orthodox Church. If a few of them sound familiar, take note, and work on them. There is much profit in putting forward a consistent effort, every day, with which God will provide His grace and help, which will certainly bring success.

If more than a few sound familiar, however, do not underestimate the seriousness of the situation. These are the very habits that have accumulated for thousands of people, and which have stolen previously faithful, observant, active Orthodox Christians far away from Christ and His Church, leaving them with a hollow shell of a faith with which to face the impossible challenges of life, alone and without God.

If you do recognize these characteristics in yourself, do not despair: claim the ones that apply as your own crosses, and know that God can heal everything – and will in fact use everything for your salvation.

As an old wood shop teacher of mine used to say, we must learn from the mistakes of others: if we wait to make them ourselves, they might be permanent, and lethal.

– FrG+

The 50 Ways to Leave Your First Love

PRAYER & ASCETICISM

1. Daily prayer is fit in, when it can be done. Maybe. (At least, it used to be.)
2. Don't bless the food each time you eat.
3. Your icons are dusty (from disuse).
4. Your prayer books are dusty (from disuse).
5. Be aware of your declining observance of the fasts – but do nothing to stem the slide.
6. Give your kids an example of prayer and fasting which will not really prepare them to do anything as adults – or even now.
7. Don't pray about your actual problems, like family who are sick, conflicts in your marriage, or problems your kids are having. Keep your faith distant and abstract. Soon, you will crave "reality", and the devil will be able to lead you to it – outside the Church.

HOLY MYSTERIES

8. Do not confess monthly... or quarterly... or even annually.
9. Do not attend Liturgy every Sunday, for various reasons.
10. Arrive late and leave early from services as a regular rule.

11. Generally, believe that making the effort to simply attend Sunday Liturgy is enough.
12. Stay away from Holy Confession. Imagine the priest has never heard any real sins before, or he won't "like" you if you confess.
13. Stay away from Holy Communion. This can be done by making excuses about not being able to fast, or pray, or be "holy enough to receive". Whatever you do, do not discuss the matter with the priest: asking questions might dispel the foolish ideas, and lead to a return to receiving the Holy Mysteries.
14. Convince yourself you can lead a successful spiritual life without dealing with your addictions, bad temper, and issues from childhood. Eventually, hypocrisy will make Orthodox Christian life unbearable for you, and you'll flee from the Church.
15. Jump from one confessor to another, either to avoid embarrassment, or to arrange for the lightest possible spiritual consequences from a priest who does not know the whole story about your life.

VIRTUES

16. When making financial or education plans for the future of yourself or your family, faith does not enter into the equation (or if it does, it seems to give exactly the same answers as everyone else in my life).
17. In general, do not read or listen to any Orthodox spiritual material in a given day.
18. When planning trips, don't let it enter your mind whether you will be near an Orthodox parish on Sundays or feast days.
19. Do not let it be relevant to travel plans whether you travel on a Sunday or a feast day, and thus have to miss holy services.
20. When you travel, don't worry about keeping the fast on an airplane or in a train station (despite the fact that the Muslims and Jews sitting beside you seem to do so just fine).
21. Don't connect real life problems – like addictions, marital problems, sexuality, or raising kids – to life in the Church. If the two areas of your life get too close, they might come into contact.

OTHER PEOPLE

22. Make little distinction or priority between socializing with faithful Christians, or surrounding yourself with anyone you find entertaining.
23. Stay isolated from your family.
24. Have little or no contact with godchildren or godparents, as far as it is up to you.
25. Have no social or personal relationship with people at your parish, or people in the Church in general.
26. Have relationships that interfere with church attendance and/or daily prayers.
27. Maintain relationships – or better still, plan holidays, business partnerships, or a marriage – with a person whose influence undermines the practice of your faith.
28. Remain angry with some people at your parish, and avoid them.
29. Don't go to Orthodox events or retreats, either because you don't think you learn anything new, or because you don't like the people.
30. Watch other people. Keep track of their whereabouts, their attendance, their clothing, how often they commune and confess. God might ask.

YOUR PARISH

31. Donate money to the Church, if you happen to think of it – but certainly, do not tithe.
32. Contribute no time to work at your parish (since everything is surely done by the priest and the caretaker).
33. Stay in a situation where you must drive an hour or more to church.
34. Enjoy the idea of regularly visiting other parishes, just for a "change", since you know other people are there to take care of things at your "home" parish.
35. In general, be too tired to go to church.
36. Retain a feeling of guilt about something you have/haven't done, and stay away from your parish in order to avoid talking about it.
37. Avoid confrontations with your parish priest, but still remain upset with him about things you have never expressed out loud.
38. Make avoiding "offending the family" your excuse for not attending Vespers, or even Sunday Liturgy (it's the perfect excuse, since it makes you seem like a good Christian, while allowing the devil to keep you away from the holy services).

39. Correct others in church. Yell, fix their posture, criticize their children, shush their insufferable singing. This will help their humility (if not yours).

40. Make church singing a concert – and if anyone ruins it with their lousy or untrained voice, get mad. The madder you are, the less likely the situation will happen again.

LIFESTYLE

41. Choose to take a job in a place where there is no Orthodox parish nearby.

42. Have sporting events on Sundays and feast days that keep you from attending church services.

43. As a rule, work on Sundays and/or feast days, and don't try repeatedly to arrange things differently because of worry about what people might say or do. (And don't ask the priest to write a letter asking your employer to accommodate you – that's for religious fanatics).

44. Have hobbies that interfere with church attendance.

45. Don't feel you need ongoing catechism or spiritual education – you've learned it already.

46. If your club or your ethnic tribe does something that comes into conflict with the doctrines of the Church, always defend your tribe. Better still, get angry at the Church, and seek some "brand" of "Christianity" that puts your tribe first.

47. Keep moving from one residence to another (ideally, a "better" one). Never putting down roots in a place or a parish will ensure you never have to spiritually mature.

48. Regularly ask why someone else doesn't solve the problems at your church, school, work, or home. This state of mind will keep you infantile, and ensure you will be unable to bear the challenges of the Christian life.

49. When something about the Church – practice, belief, moral life, etc. – offends or contradicts something you believe or do, become deeply offended, and demand that the Church (or the priest) apologize, and take away your hurt feelings.

50. Whatever happens, remember: the Holy Tradition that is the experience of all the holy people of the Orthodox Church over two thousand years can't hold a candle to what you do, what you feel, and what you want. If the Church insists otherwise, it's just a matter of time before you will have to part ways.

And of course, that's just how the devil planned it all along.

ON THE FAST AND FEAST OF THE HOLY APOSTLES PETER & PAUL

From "These Truths We Hold"

From the 4th Century on, the Church of Rome has celebrated the Feast of the Holy Apostles on June 29. This became the usage of the Universal Church. Spiritually the Feast is linked with Holy Pentecost, as the witness of the Apostles is the immediate fruit of the descent of the Holy Spirit which came upon them. The Feast is preceded by the Fast of the Holy Apostles which begins on the Monday following All-Saints' Sunday (1st after Pentecost). The two most important Apostles of the early Church were Peter and Paul and, according to Church Tradition, they were both martyred in Rome, Paul by beheading and Peter by crucifixion. Thus this Feast became especially prominent in Rome.



Although St. Peter had a special zeal concerning Christ and is considered the chief of the Apostles, he did not have any special authority over the other Apostles, but was only first in honor. When there were important questions in the Church, it was a Church council that decided them, and St. Peter himself was sent by a council to preach the Word of God.

According to St. John Chrysostom, St. Paul sought dishonor more than we seek honor, death more than we seek life, poverty more than we seek wealth, sorrows more than we seek joy, and that he prayed for his enemies more than others pray against their enemies. For him there was only one thing to be feared: that he might offend God! He desired nothing more in life than to please God and the whole meaning of his life was his love for Christ.

Praising God through our Church Worship

Our Church has made every part of the day holy by its prayer. The plan of the daily services is based upon the words of David, the psalm writer: "Seven times a day do I praise thee because of Thy righteous judgements." In monasteries there are daily services, where monks and nuns gather in church several times every day to praise God. Though we cannot attend as often as they do, the Church prays for us, too. Bells always announce each service.

The church services follow the order of certain events in the life of Jesus Christ and the Apostles. We remember these events because they are part of the history of our salvation. In the time of Jesus Christ, the day was divided into eight parts which corresponded to the guard duties, or watches, of the Roman soldiers.

Praising God night and day helps build in us an inner attention. Our Lord cautioned us, "Be wakeful and pray, that you may not enter into temptation." (Matt. 26:41) In this way we can keep vigil, watch, awaiting our Lord's Second Coming.

Our day of worship begins in the evening. This follows the tradition of the Old Testament which says in the story of creation: "And the evening and the morning were the first day..." (Genesis 1:5) Following is the chart on the watches, times, the services, and their meanings.

Liturgical Service	Time of Service	Theme of Service	Ancient Roman Time Roman Watch	Modern Time
Vespers	7 P.M.	Creation of the World	Evening Watch	6-9 P.M.
Compline	8 P.M.		Midnight Watch	9-12 P.M.
Midnight Service	12 P.M.	Resurrection	Rooster-crowing Watch	12 P.M. to 3 A.M.
Matins	6 A.M.	Preparation for Christ	Morning Watch	3-6 A.M.
1st Hour	7 A.M.	Creation of the Light of Day	1st Hour	6-9 A.M.
3rd Hour	9 A.M.	Descent of Holy Spirit	3rd Hour	9-12 Noon
6th Hour	9:30 A.M.	Crucifixion of Christ	6th Hour	12 Noon to 3 P.M.
Divine Liturgy	10:00 A.M.	The Mystical Supper		
9th Hour	5:30 P.M.	Death of Christ on Cross	9th Hour	3-6 P.M.

What do the soldier watches and church services have in common?