

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

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### **BULLETIN OF SEPTEMBER 25, 2011**

#### **SUNDAY/SEPTEMBER 25**

#### **15<sup>TH</sup> SUNDAY AFTER PENTECOST**

**St. Sergius of Radonezh**

**(Tone 6)**

8:00a.m. Church Doors Open

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

Church School; Coffee Hour with  
Question & Answer Period

12-2:00p.m. Church Doors Open

#### **THURSDAY/SEPTEMBER 29**

7-8:30p.m. Adult Study Class:  
"Parish Revitalization"

#### **FRIDAY/SEPTEMBER 30**

7:00p.m. Vespers

#### **SATURDAY/OCTOBER 1**

**Protection of the Theotokos**

9:30a.m. Akathist to the Protection of the  
Theotokos

11:00a.m. Reception of Heather Graver into the  
Church

5:30p.m. Vigil; Confession

#### **SUNDAY/OCTOBER 2**

#### **16<sup>TH</sup> SUNDAY AFTER PENTECOST**

**Ss. Davit and Constantine of Georgia**  
**St. Theodore the Admiral**

**(Tone 7)**

8:00a.m. Church Doors Open

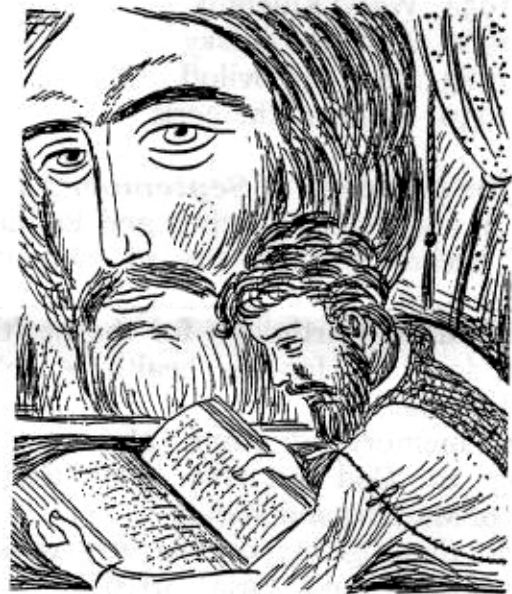
9:10a.m. Hours; 9:30a.m. Divine Liturgy

Choir Recognition Sunday

Penn State OCF Visitation

Coffee Hour

12-2:00p.m. Church Doors Open



Reading helps prayer, and prayer helps reading  
(St. Isaac)

#### **Lessons in Divine & Christian Love (80)**

The great austerity of monastic life in the Orthodox Church is possible only for those who endure, those who have great love for the Lord. Because of it, they have become "the light of the world" and "earthly angels and heavenly men," a model of prayer and fasting, right faith and purity. "Whoever loves to converse with Christ, love solitude," according to the great St. Issac the Syrian. A conversation of love with love in solitude.

**(81)**

In the Lives of the Saints we find extraordinary examples, where a married couple, by mutual agreement, continued to live a chaste life as brother and sister (Galaction and Epistima, Alexis the Man of God, etc.), according to the preaching of the Apostle Paul: "that both they that have wives be as though they had none" (1 Corinthians 7:29). The conquerors of carnal lust were victorious over the serpent which overcame Eve in Paradise.

- Fr. Callistratus of Mileseva (Serbia)

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

Sept. 25, 1937 Kuzma Trushko  
Sept. 25, 1959 Marie Dezko  
Sept. 25, 1997 Olga Semergieff  
Sept. 28, 1953 Thomas Lisowski  
Sept. 29, 1929 Demetrius Berdar  
Sept. 30, 1954 Wasyl Kluchnik  
Sept. 30, 1966 Anna Gnoinsky  
Sept. 30, 1983 Anna Motoviloff  
Sept. ?, 1930 Stephen Chemeris

### **Offerings for the week of September 25**

Olive Oil – in memory of Vaschen and Emilia; in memory of Michael and Justina; in memory of Sandy and Joan; in memory of Lillian Stanton; for the health of Marie (birthday); for the health of Tessie (birthday) and for the health of Jeffery Alexander (birthday).

Wine – in memory of Anna Motoviloff; in thanksgiving to God on the 23<sup>rd</sup> wedding anniversary of Mariana and Stefan.

Flowers – in thanksgiving on the 20<sup>th</sup> wedding anniversary of Daniel and Maria Torrisi.

### **On the Receiving of Holy Communion**

According to the canons of the Church, those of the faithful that miss the Sunday Divine Liturgy for more than 3 consecutive Sundays must again go to Confession before approaching for Communion.

### **Namesday Greetings – Many Years!**

Holy Theotokos/Oct. 1: Mary Rosocha, Marie Turri and Pamela Stone

St. Justine/Oct. 2: Justine Dao

Many Blessed Years!

### **Coffee Hour Hosting**

Sept. 25 - Hunchar, Erkman and Turri

Oct. 02 - Sarchisian, Dunaenko and Hando

Oct. 09 - Peterson, Bakaletz and Mattei

### **Latest Issue of "The Orthodox Church"**

**Vol. 46 Spring/Summer 2011**

Has been posted on the OCA website: [www.oca.org](http://www.oca.org)

This 28 page edition has all the latest news, a limited number of printed issues will be forthcoming and available in the vestibule.

### **Holy Baptism**

For Elizabeth Myra Dao, Oct. 8<sup>th</sup>, Sat. at 11:00a.m.

### **The Liturgy of St. James – Sun. Oct. 23<sup>rd</sup>**

With the blessing of Bishop Michael, the most ancient Divine Liturgy used – but rarely – in the Orthodox Church, will be celebrated. This Liturgy was the basis for the Liturgy later developed by St. Basil the Great. Future bulletins will have more preparatory information.

### **The 3<sup>rd</sup> Quarter Offering Statements**

Will be available with the closing of this quarter on September 30<sup>th</sup>. The Sunday envelopes – the main source of parish support is down some \$6,500 compared to the same period last year. We know that these are difficult economic times, but you are asked to be attentive and responsible in your offerings. Please examine your forth-coming statement and do what you can if you have fallen behind.

### **Adult Study Class – Thurs., Sept. 29<sup>th</sup>**

The focus of the class will be a study of a working paper for the 16<sup>th</sup> All-American Council to be held at the end of October. The theme of the paper is "The Imperative of Evangelization: Parish Revitalization."

- The Quantitative and Qualitative Evidence of Parish and OCA Decline.
- Past and Current efforts to Change Things.
- Models for Growth.
- Root Causes of Decline.
- Opportunities for Revitalization.

All are invited for this reading and discussion, in the Conference Room in the Lower Hall, 7-8:30p.m.

### **Congratulations!**

To Daniel and Maria Torrisi, who are celebrating their 20<sup>th</sup> wedding anniversary this month. Many Blessed Years!

### **Young People/Teens/Older Children**

Are sought to read the Post-Communion Prayers after the Divine Liturgy. Also we are beginning the training of new altar servers. Parents should encourage their offspring in these ministries.

# ***PENN STATE OCF***

## ***COMING TO MANVILLE***

### ***SUNDAY, OCTOBER 2***

#### **Penn State OCF is coming to Town**

On October 2nd, Penn State's Orthodox Christian Fellowship will be visiting due to their canning fundraising trip for THON. THON is Penn State's 46 hour no sleep, no standing dance marathon to raise money for Pediatric cancer. The money goes to everything that the insurance does not cover for the families. On Sunday, October 2nd Penn State OCF will have a THON information board with one of the cans for any donations. If you have any questions, please contact Rebecca Oliver at 908-672-2732. As always, For The Kids!

Thank you,  
Rebecca

#### **About OCF**



The Orthodox Christian Fellowship (OCF) is the official collegiate campus ministry program under SCOBA (the Standing Conference of Canonical Orthodox Bishops in the Americas). Our mission is to support fellowships on college campuses, whose members experience and witness to the Orthodox Christian Church through community life, prayer, service to others and study of the Faith.

Our headquarters is located in Brookline, Mass and supports over 300 local university chapter across the U.S. and Canada. In addition, we provide a variety of thoughtful and innovative programming, including regional training, annual conferences, and domestic and international service learning projects.

#### **Brief History:**

OCF is not a new phenomenon. Orthodox Christian Fellowship (OCF) has a rich history in North America that spans over 50 years. Following WWII, an Orthodox college student movement began to emerge. Individual campus groups were formed at various universities, including Columbia, McGill, and Penn State.

Despite the momentum of this growing movement, there was virtually no interaction between the groups. Then, in the spring of 1965, the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) created its first national ministry, the Campus Commission. The purpose of this ministry was to oversee and coordinate these developing local fellowships.

James Couchell (now Bishop DIMITRIOS of the Greek Orthodox Archdiocese) was appointed as the first Executive Director of the Campus Commission. He visited hundreds of campuses, helping to establish and grow local campus chapters. Over 100 chapters developed coast-to-coast during this time. The national programs included a quarterly magazine entitled *Concern* as well as annual retreats, which gathered at St. Vladimir's and Holy Cross seminaries. These nationwide retreats were the predecessors of our present day College Conferences.

In 1971, the exciting growth of campus ministry came to a virtual halt with the reassignment of James Couchell. Shortly after a new director was appointed, funding from the archdioceses discontinued, and in 1973, the Campus Commission was forced to close its ministry. It's estimated that campus groups dwindled to less than 50 nationwide. Without any coordinated effort, successful campus ministry was inconsistent and sporadic at best.

Although, the national organization of OCF ceased to exist, the spirit and mission of OCF was kept alive by individual chapters across the country.

In 1997, three former seminarian classmates responsible for their respective jurisdictional campus ministry programs, pledged to work together towards the resurgence of a pan-Orthodox Campus ministry. In 2000, Fr. Michael Nasser of the Antiochian Orthodox Archdiocese, Fr. Mark Leondis of the Greek Orthodox Archdiocese and Fr. Michael Andersen of the Orthodox Church in America went before SCOBA and asked for the formal reestablishment of a North American campus ministry. Each jurisdiction was petitioned for appointments. The three initiating members were joined by Natalie Kapeluck, appointed by the Ukrainian Orthodox Church of the USA.



The first official meeting of the new Campus Commission of SCOBA was held in South Bound Brook, NJ at the Archdiocesan Center of the Ukrainian Orthodox Church of the USA. OCF began a partnership with The Patriarch Athenagoras Orthodox Institute based at the University of Berkeley. The PAOI provided OCF with space for its first office, as well as aiding in providing a part-time employee.

Over the next two years, the members of the Board worked diligently to establish the framework of what is now called Orthodox Christian Fellowship (OCF), shedding its name of Campus Commission. They created a website, an online directory, the Real Break, short-term missions program, a student newsletter, expanding the College Conference to two sites and a variety of other local resources for campus chapters.



Looking to take the ministry to the next step, the Board hired a full-time administrator during the summer of 2002 and moved the North American office to the campus of Hellenic College/Holy Cross in Brookline, MA. At the same time, OCF received a portion of a Lilly Endowment grant awarded to Hellenic College for the Theological Exploration of Vocation. This five-year scaling grant enabled OCF to build an infrastructure, hire staff, and expand its programs. In 2008, OCF moved its headquarters to Indianapolis, IN, and hired additional staff to oversee the three-year sustainability grant awarded by Lilly to explore Christian vocation in the context of service to the poor.

In 2010, OCF celebrates its tenth anniversary of being reinstated. In ten short years, the number of OCF chapters has exploded from 50 to over 300, eight of the ten SCOBA jurisdictions are represented on the Board of Directors, Real Break travels to ten locations domestic and international, College Conference has expanded to include four sites, a National Chaplain was developed and consequently a regional chaplains network has

been instituted. These are only a few of the many achievements OCF has been blessed to realize in such a short time.

Most importantly, through OCF a haven for Orthodoxy is available to any student who resides on each of those campuses housing an OCF chapter- upholding the vision of Bishop Dimitrios and the mission established in 2000. With more chapters developing, the future of OCF is bright in its continued journey to Glorify God by supporting His students.



ST. SPIRIDON AND THE BRICK

St. Spiridon who was present at the first Ecumenical Council in 325 is often pictured holding a brick. This is because he used this argument with the Arians when they denied that the Three Persons of the Holy Trinity could be One. He said, "You deny that three can be one. Look at this brick. It is made of earth and water and fire, yet it is one."

He died in 348 and is remembered on December 12.



— ❁ — SEPTEMBER 25 — ❁ —

*Holy Catholicos Arsen the Great*

(†887)



SAINT Arsen the Great, a pupil and spiritual son of Grigol of Khandzta, was the youngest son of a certain aristocrat, Mirian, from Meskheta in southern Georgia.

On their way to Abkhazeti, St. Grigol's companions Tevdore and Kristepore stopped in Meskheta at the home of Arsen's family. Mirian and his wife, Kravaia, asked the monks to bless their children and, astonished at the fathers' virtue, they entrusted their youngest son to their care.

Grigol of Khandzta later traveled to Abkhazeti to visit Tevdore and Kristepore, and on his way back to the monastery he brought with him the young Arsen, the future catholicos of Georgia, and the youth Eprem, the future wonderworker and bishop of Atsquri. The monks Tevdore and Kristepore journeyed with them as well.

The monks of Khandzta met the young men with grave displeasure, since the rules of the monastery forbade the presence of youths, but St. Grigol assured the brothers that this was an exceptional circumstance in which God's holy will would soon be revealed. St. Grigol entrusted the young men's upbringing to his companions and disciples, the hermits Tevdore and Kristepore.

When Arsen had reached the appropriate age, his father Mirian bypassed the Church Council and had his son enthroned as catholicos of all Georgia by his own initiative (he was helped by a small group of bishops and laymen). Mirian's interference in the affairs of the hierarchy was a blatant offense to the Church and the faithful.

A Church council assembled in Javakheti to decide on a way to address Mirian's behavior. The circumstances were particularly difficult, since the leader of the council, Bishop Eprem of Atsquri, had grown up with St. Arsen. But Church law upheld the judgment of the Church and the faithful, and it was decided to ask Arsen to resign as catholicos. At that very moment, however, St. Grigol arrived at the meeting and assured the holy fathers that Arsen's enthronement was a fulfillment of God's holy will.

The disturbance was soon calmed and the love between Eprem and Arsen restored, and the catholicos blessed the old church at Khandzta. With his God-pleasing example and divine love St. Arsen enlightened the Georgian Church and the faithful until his final day on earth.

St. Arsen is also commemorated as a great historian and philologist. He is credited with the remarkable historical work *On the Division of the Georgian and Armenian Churches*. In this exposition St. Arsen logically proved that the Georgian Church had followed the path of true Christianity steadfastly throughout history, while the Armenian Church had strayed from the true path when it accepted the Monophysite heresy. To his pen also belong many remarkable hymns and Lives of Saints. His work *The Life and Martyrdom of Abibos of Nekresi* is particularly worthy of note.

Catholicos Arsen the Great is known also as an active builder of churches. He constructed the Cathedral of Tkobi-Erda in the region of Ingushetia (near present-day Chechnya), in the Assa River Valley.

St. Arsen led the flock of the Georgian faithful for twenty-seven years and joyfully appeared before Christ in the year 887.

*O Holy Hierarch Catholicos Arsen, pray to the All-merciful God to have mercy on our souls!*