

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 16, 2012

SUNDAY/SEPTEMBER 16

15th Sunday After Pentecost (Tone 6)

Queen-Martyr Ludmilla

"College Student Sunday"

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

Coffee Hour; Church School; Teen Class

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

TUESDAY/SEPTEMBER 18

6:30p.m. Compline

7-8:30p.m. Lemonade and Conversations
in the rectory

THURSDAY/SEPTEMBER 20

7:00p.m. Parish Council Meeting

SATURDAY/SEPTEMBER 22

9:30a.m. Akathist; Confessions

12:00p.m. Baptism of Marie Watson

5:30p.m. Vigil; Confessions

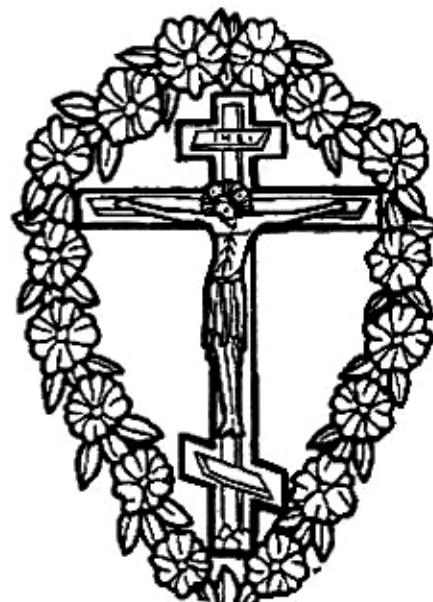
SUNDAY/SEPTEMBER 23

16th Sunday After Pentecost (Tone 7)

Conception of St. John the Baptist

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

Coffee Hour; Question & Answer Period



The Postfeast of the Elevation of the Cross
Is celebrated from Sept. 15th thru Sept. 21st, the "leave-taking" of the feast. Throughout this time the troparion and kontakion for the feast are sung or said with our evening and morning prayers and at meal times; the troparion before the meal and the kontakion after the meal.

Troparion (Tone 1)

O Lord, save Thy people, and bless Thine inheritance / grant victories to the Orthodox Christians / over their adversaries; / and by virtue of Thy Cross/ preserve Thy habitation.

Kontakion (Tone 4)

As Thou wast voluntarily crucified for our sake / Grant mercy to those who are called by Thy name / make all Orthodox Christians glad by Thy power / granting them victories over their adversaries / by bestowing on them the invincible trophy / Thy weapon of peace.



Offerings for the week of September 16

Olive Oil– in memory of Michael and Justina; in memory of Vaschen and Emilia; in memory of Joan and Sandy; in memory of Joseph, Loretta and John.

Litya Breads–for the health of Ekaterina.

Parish Synodicon – Memory Eternal!

Sept. 17, 1960 Katherine Sedorkewicz
Sept. 17, 1988 Raymond Koslosky
Sept. 17, 2003 Mila Seidal
Sept. 18, 1974 Stephen Zydiak
Sept. 18, 1993 Johana Godleski
Sept. 19, 1964 Olga Dutka
Sept. 20, 1940 Peter Chapan
Sept. 20, 1976 Sophie Demjanow
Sept. 20, 2006 Eugenia Fetchko
Sept. 21, 1977 Steven Trehubets



Coffee Hour Hosting

Sept. 16 - Kita, Nevitt, Keller
Sept. 23 - Inga, Eka and Marina
Sept. 30 - Nana, Nona and Nino

Ushers Schedule

Sept. 16 - P. Parsells and C. Dunaenko
Sept. 23 - E. Sarchisian and L. Khuzaurashvili
Sept. 30 - E. Sarchisian and L. Khuzaurashvili

Incense Fragrances In Usage

Week of Sept. 16 "Violet"
Week of Sept. 23 "Hyssop"
Week of Sept. 30 "Byzantium"

Need to Work on Sunday Morning and Cannot be at the Divine Liturgy?

Be sure to attend the "first" Sunday service which is held Saturday evening (Vespers and/or Matins).

If you cannot make the Saturday evening service, make the effort to attend the Saturday morning service (the Akathist).

Offering doxology to our God on His Day (the Lord's Day) Sunday–is foundational to our Faith.

Names day Greetings

Many Blessed Years!

St. Sophia/Sept. 17: Sophie Olszyk, Sophie Barna, Sophia Bakaletz, Vasilia Sophie Avelar.

Visitation of Bishop Michael

His Grace will be with us Saturday evening, Sept. 29th and Sunday morning, Sept. 30th. We hope everyone will plan to be here for this event. We will also be celebrating the names day of Bishop Michael, Sept. 30th– St. Michael, Metropolitan of Kiev (+992).

The Dedication and Blessing of the St. George Gazebo

Will be done by Bishop Michael after the Divine Liturgy on Sunday, September 30th.

Gazebo – Not For Coffee Hour

On Sunday, we all want to be together. So let us all "break bread" (including all children) together in the lower hall.

Special Visitation From Russia on the Feast of St. Catherine the Great-Martyr

On November 24th, Saturday, we will have a visiting sister from the Convent of St. Elizabeth, Belarus. She will give a presentation (half-hour video) on the history and service of their community that helps children without parental support and patients of the psychiatric hospital and suffers from drug and alcohol abuse. A table will be arranged to offer products made at the convent: vestments, embroideries, icons, crosses, prayer beads, religious articles and cds. Religious items make great Christmas gifts!

9:30a.m. Akathist to St. Catherine and anointing with oil from her tomb.

10:15a.m. Coffee and Refreshments

10:15a.m. Half-Hour Film Presentation

10:45a.m. Convent Products for Sale

Mark the date on your calendar.

Churchly and Personal Prayer:

by St. Alexander of Moscow & New York

The power of churchly prayer is more than in the intensity of the feelings we experience, and it must be analyzed and assessed differently. A prayerful presence in Christ's Church through participation in the liturgical services created by the Church, which is guided by the Holy Spirit, is the source of "living water" which can be fulfilled in a personal prayer rule, but cannot replace it.

BEFORE THE NEW TESTAMENT WAS THE DIVINE LITURGY

By Elder Sophrony of Essex

We Orthodox live Christ within the Divine Liturgy, or rather Christ lives within us during the Divine Liturgy. The Divine Liturgy is a work of God. We say: "Time is a creation of the Lord". Among other things it means now is the time for God to act. Christ liturgizes, we live with Christ.

The Divine Liturgy is the way we know God and the way God becomes known to us.

Christ celebrated the Divine Liturgy once and this passed into eternity. His divinized human nature came to the Divine Liturgy. We know Christ specifically in the Divine Liturgy. The Divine Liturgy we celebrate is the same Divine Liturgy which was done by Christ on Great Thursday in the Mystical Supper.

The 14th through the 16th chapters of the Gospel according to John is one Divine Liturgy. So in the Divine Liturgy we understand Holy Scripture.

The early Church lived without a New Testament, but not without the Divine Liturgy. The first records, the written hymns, exist in the Divine Liturgy.

In the Divine Liturgy we live Christ and understand His word.

As Christ cleansed His Disciples with his word and said to them: "You are already clean because of the word which I have spoken to you" (John 15:3) and He washed the feet of His Disciples with water, during the Sacred Washing, so also in the first section of the Divine Liturgy He cleanses us that we might attend later His Table of love. The purpose of the Divine Liturgy is to convey Christ to us.

The Divine Liturgy teaches us an ethos, the ethos of humility. As Christ sacrificed Himself, so also should we sacrifice ourselves. The type of the Divine Liturgy is the type of impoverishment for us. In the Divine Liturgy we try to be humbled, because we have the sense that there is the humble God.

Every Divine Liturgy is a Theophany. The Body of Christ appears. Every member of the Church is an icon of the Kingdom of God.

After the Divine Liturgy we must continue to iconify the Kingdom of God, keeping His commandments. The glory of Christ is to bear fruit in every member His fruit. This explains His word: "Herein is my Father glorified, that ye bear much fruit" (John 15:8).



The Good Grandmother of Good King Wenceslas

Department of
CHRISTIAN & EDUCATION
ORTHODOX CHURCH in AMERICA

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



September 16 is the feast day of a princess of Bohemia, part of what is now the Czech Republic. She is the Holy Martyr Ludmilla.

She and her husband, a Czech prince, were both baptized in about 871 by Saint Methodius, one of the two great evangelists—the other is Saint Cyril—who together are known as the Enlighteners of the Slavic Peoples. As new Christians instructed and inspired by those two great men, Ludmilla and her husband enthusiastically built the first Christian church in Bohemia, near Prague. They built other churches as well, provided for clergy to serve in them, and supported the spread of the faith among their people in every way they could. Pagan opposition was so strong that for a while the couple had to leave the country, but when they returned they continued their work.

Ludmilla was widowed quite early in life; her husband was in his thirties when he died. After this, their son married a woman named Dragomira who was happy to have a royal husband, but whose Christianity was only a façade; she secretly kept her pagan beliefs and customs.

Ludmilla took most of the responsibility for raising the young couple's child, her grandson, whose name in Czech was Vyacheslav but who is better known as Wenceslas. She brought him up as a devout Christian, and strongly influenced his attitudes. He is the one so admirably

described in the Christmas carol as caring for the poor by taking food to them on a bitterly cold night, and being concerned for the young page who accompanied him.

Dragomira was not pleased with Ludmilla's authority over her son. When her husband died, she became regent for the young and inexperienced Wenceslas, who took the throne in 921. That was her chance, and she took it, encouraging pagan customs in the court and among the people. Her hatred of Ludmilla became so overwhelming that, even though the older woman had moved to a distant town, she wanted to destroy every vestige of her influence. She sent seasoned assassins to murder Ludmilla, and they did their deadly work.

Her loving grandson Wenceslas placed her body in the Church of Saint George in Prague. Ludmilla and Wenceslas, who was later killed by his own brother, are both martyred saints of the Church.

On this day we read 2 Corinthians 4: 6-15. Here Saint Paul describes the many kinds of suffering he has undergone without ever having been undone by them. He writes of being "afflicted but not crushed, perplexed but not despairing, persecuted but not forsaken, struck down but not destroyed." Paul adds, "For while we live we are always being given up to death for Jesus' sake."

Saint Ludmilla was one who was "always being given up to death for Jesus' sake" because the forces of paganism constantly stalked her and her family, ready to kill them. But she never wavered, and she would say with Paul, "We do not lose heart" (4:1).



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF NORTH AND CENTRAL AMERICA

Office of the Secretariat

COLLEGE STUDENT SUNDAY

September 16th/30th, 2012

The light of your countenance has been impressed on us, O Lord. Alleluia!

(The Communion Hymn of the Feast of the Elevation of the Precious Cross)

Beloved Clergy, Godly Monastics and Blessed Faithful:

On behalf of the members of the Assembly of Canonical Orthodox Bishops of North and Central America, we greet you during this great and solemn Feast of the Elevation of the Holy, Precious and Life-giving Cross. In these days we reflect on the salvation wrought by our Lord, Jesus Christ, when He was lifted up thereon, calling all people to Himself (John 12:32). The Communion Hymn quoted above tells us that while enduring the horrific experience of His Crucifixion, our Lord shown forth Light and Life from His Divine Face. We rejoice in that light, and we also pause to give our attention to the more than 40,000 Orthodox students who have recently returned to their college campuses for another year of study. On this annual **College Student Sunday**, we are thankful for the opportunities they are given to further their education. Far too many of them, however, will be unaware of the Light of Christ as they face a challenging spiritual environment which far too often values freedom over responsibility, excess over moderation and pure reason over humility.

For over half a century, our united campus ministry, Orthodox Christian Fellowship, has been bringing the illumination of the True Faith to our students living away from home, some for the first time. We are particularly grateful that OCF has instituted a new initiative, "The First 40 Days," in which every effort will be made by our Orthodox chaplains and student leaders to contact every incoming freshman in their first 40 days on campus. We strongly encourage your support of this effort by ensuring that the contact information for your parish's students be sent each year to the North American office of OCF for dissemination to the local OCF.

We also encourage your financial support of this ministry which functions completely on the contributions of caring Orthodox faithful like yourselves. We ask that a special collection be taken on this day in support of the good work of OCF, and encourage you — the priests, parents, grandparents, Godparents, aunts and uncles and friends of our college students — to be generous in your offering of support to this ministry to them.

May the Immortal King who offered Himself for us and our salvation, guide and strengthen you, and all of our Orthodox students across this vast continent.

Metropolitan ISAAH (Episcopal Overseer of OCF) metropolis@denver.goarch.org

Jennifer Nahass (Executive Director of OCF) jennifer@ocf.net

OCF (Orthodox Christian Fellowship):

*Featuring Information From An Orthodox Christian Fellowship Conference
By Rebecca Oliver (SS. Peter & Paul, Manville, NJ)*

On Saturday, August 18-2012, I attended "The Fields are White for Harvest: Welcome to College Ministry" conference, which was presented by the OCA Diocese of NY and NJ Department of College Ministry and the OCA Department of Youth, Young Adult, and Campus Ministry. Clergy, students, and volunteers gathered to learn more about how we can play a role in the vital stage of a college student's life. We heard from a current student from The University of Connecticut, Mr. Andrew Boyd, Director of the OCA Department of Youth, Young Adult, and Campus Ministry, and Dn. John Diamantis, Director of Campus Ministry for the Diocese of NY and NJ. Topics included OCF experiences, how to start an OCF, and strategies for parishes and chapters. Participants were given many useful materials to strengthen or start an OCF chapter. It was a wonderful day of learning and fellowship as everyone joined to grow in this ministry.

I am entering my senior year of college at Pennsylvania State University and am very active in my OCF chapter. Over the years, I have come to love Orthodox Christian Fellowship and have realized it has played a very important role in my life. College brings happiness and adventures but it also brings struggles. When those struggles happened, my church, OCF chapter, and faith are what got me through them. I value my experiences with my chapter and genuinely enjoy being with others who understand what it means to be a college student in the Orthodox faith. I have participated in College Conference, OCF Real Spring Break, and several events. I would not trade it for anything.

It is critical that college students are cared for as they approach this time of their lives. College campuses bring temptation, confusion, and distractions. Therefore, it is important that there is something to keep them connected to the church. After all, if there is not, the church will lose them. With dedicated clergy members, willing volunteers, and supporting faithful, Orthodox Christian Fellowship can be phenomenal and make a huge difference in many college students' lives. With the grace of God, I pray for this wonderful ministry and all who participate in it.