

# SAINTS PETER & PAUL ORTHODOX CHURCH

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Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org

## BULLETIN OF SEPTEMBER 22, 2013

### SUNDAY/SEPTEMBER 22

13th Sunday After Pentecost  
Martyrs of Zographou Monastery  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour

### WEDNESDAY/SEPTEMBER 25

Fast Day

### THURSDAY/SEPTEMBER 26

7:30p.m. 98th Anniversary Committee Meeting

### FRIDAY/SEPTEMBER 27

Fast Day

### SATURDAY/SEPTEMBER 28

8:30a.m. Akathist; Confessions  
9:30a.m. Parish Council Workshop  
5:30p.m. Vigil; Confessions

### SUNDAY/SEPTEMBER 29

14th Sunday After Pentecost  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour with Q. & A. Period

### MONDAY/SEPTEMBER 30

St. Michael of Kiev  
Namesday of Bishop Michael



*The Ship of the Church*

<i>The Ship</i>	- the Church
<i>The Owner of the Ship</i>	- God the Father
<i>The Captain of the Ship</i>	- God the Son, Jesus Christ
<i>The Gentle Breeze</i>	- God the Holy Spirit
<i>Moving the Ship</i>	- Our Present Life
<i>The Sea</i>	- Temptations
<i>The Storms at Sea</i>	- The Holy Cross
<i>The Mast</i>	- Sacred Beliefs
<i>The Beams &amp; Planks</i>	- Faith
<i>The Sail</i>	- Hope
<i>The Anchor</i>	- The Old and New Testaments
<i>The Double Rudder</i>	- Our Works and Conduct
<i>The Rigging</i>	- Clergy (Officers)
<i>The Crew</i>	- Laity (Stewards)
<i>Voyage Destination</i>	- Paradise

### **Offerings Week of September 22**

**Olive Oil** – in memory of Michael, Justina, and Rosalie; in memory of Joan and Sandy; for protection and safe journey of June and Mike, Bob and Marie; for the health of Tessie on her significant (birthday).

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

Sept. 23, 1985 Mary Koles  
Sept. 24, 1917 Evdokia Philmiuchuk  
Sept. 25, 1937 Kuzma Trushko  
Sept. 25, 1959 Marie Dezko  
Sept. 25, 1997 Olga Semergieff  
Sept. 28, 1953 Thomas Lisowski

### **Coffee Hour Hosting**

Sept. 22 Kita, Nevitt & Keller  
Sept. 29 Inga, Eka, Mariana & Nonna  
Oct. 06 Motoviloff, Torrisi, Kachek & Stone

### **Ushers Schedule**

Sept. 22 E. Sarchisian & D. Fedechko  
Sept. 29 P. Parsells & C. Dunaenko  
Oct. 06 T. Smith, P. Bakaletz, A. Moldoveanu

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

St. Peter/Sept. 24: Peter Parsells

### **Javier Available – Work Projects**

Javier does part-time work at our cemetery. He is available for landscaping, general clean-ups, painting etc. To make arrangements call Fr. James 908-685-1452.

### **Pantagis Somerville Dinner**

At 79 Route 206 North, opened 3 week ago. It has many Greek dishes, a great menu, fabulous cakes and is open 24/7. An excellent buffet for \$9.99.

### **A Gift from the Diocese of NY-NJ**

Our parish has received a gift of \$5,300 from the Diocese as part of a diocesan collection that was taken up in the Diocese to help churches and parishioners who were victims of Super-Storm Sandy last October.

### **For Timely up-Dates**

Check the Parish Website.

## **Ss. Peter and Paul Orthodox Church 98th Anniversary Open House and International Food Festival Sunday, October 13, 2013**

2:00pm—Akathist Church Service Open to All and  
Anointing with Holy Oil (for well-being, peace,  
healing and all other needs)  
2:30pm—Children's Choir and Celebratory Hymns  
3:00pm—6:00pm—International Foods and Silent Auction  
Tours of Church and Iconography

\$15.00 for Adults

\$8.00 for Children (5—12)

Free for Children under 5

**\*\* No ticket required for church service and tours\*\***

Reserve your ticket today by calling (908) 231-9201 or  
via email at [roblisa91@msn.com](mailto:roblisa91@msn.com).

*Enjoy tastings of food from the countries of our heritage!*

*Russian Polish Georgian Middle Eastern  
Greek Italian Romanian*

*Tastings and non-alcoholic beverages included in ticket price!*

*Event will be held rain or shine.*

## THE NETWORKS OF COMMUNICATION

*From the OCA Mission Resource Kit*

The single most comprehensive, contemporary lesson in Church growth (specifically, how to evangelize effectively in your parish) can be learned by standing in any Orthodox church on the first Sunday of Great Lent (Great Lent being a traditional time for the catechumenate) and listening to the Gospel reading (John 1:35ff.). A paraphrase of the events in this passage is as follows:

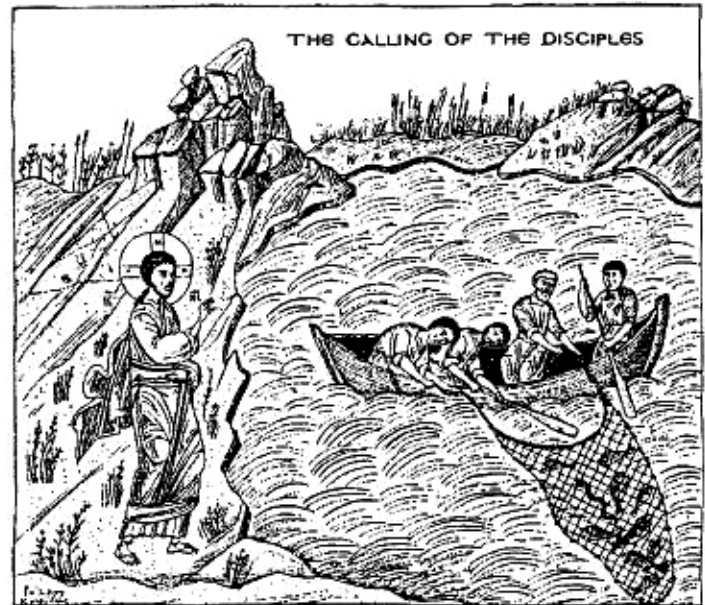
- ❖ Jesus told Andrew, "Come and see," and they did.
- ❖ Because it was important, Andrew went and found his brother Simon Peter and brought him to Jesus.
- ❖ Jesus told Philip, "Follow me," and he did.
- ❖ Because it was important, Philip went and found his friend Nathanael and told him, and Nathanael came to Jesus.

Anyone who can fully grasp the implications of points 2 and 4, and is willing to apply them actively, is on the way to successful evangelism in their local parish. The following statistics on recruited membership are generally accepted by Church analysts in North America. Typically, members of any parish have joined their church because of:

- ❖ Visitations (by priest or parishioner) 1-2 %
- ❖ Walked in off the street 2-3 %
- ❖ Special need met by parish 2-3 %
- ❖ Program offered by parish 3-4 %
- ❖ Sunday School 3-5 %
- ❖ Clergy 3-5 %
- ❖ "Crusade" .001 %
- ❖ A relative or friend 70-90 %

Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by relatives, then the parish is more static; if they were brought by friends, then the parish is more dynamic.

A principle related to the family-friends phenomenon illustrated above is found in the New Testament emphasis on evangelism through house-



holds. The calling of Zacchaeus and the bringing of salvation to him and to all his house is (not coincidentally) the Gospel reading that alerts us to preparation for Great Lent, the time of the catechumenate, as mentioned above. Similarly, we note the same paradigm in Acts when Paul evangelizes Lydia and her house, the jailer and his house, and the leader of the synagogue and his house, to mention a few. Our Church normally appoints the Zacchaeus passage for the prayer and blessing of a new house, recognizing the principle of the natural growth of the Church through the family and the associations of the household.

Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism. Sometimes individuals from native Orthodox cultures lose sight of this reality because of their native situation. There are only three means whereby people become members of parishes: birth, transfer, and evangelism. Christian parenting cannot be expected to be the process by which the entire world becomes Christian. Likewise, transfer of membership to a "new" parish means that an "old" parish has lost a member, so the process is a "wash."

The icon or image that we are given to imitate is that of evangelism, the draught of fishes, the making of disciples. Individuals who hear the Gospel are expected to proclaim the Gospel.

# 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 a 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.