

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

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

### **BULLETIN OF SEPTEMBER 27, 2015**

#### **100<sup>th</sup> Anniversary Celebration – October 3 & 4**

#### **SUNDAY/SEPTEMBER 27**

17<sup>th</sup> Sunday After Pentecost

**St. Anthimus of Wallachia**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School & Question/Answer Period  
Coffee Hour

#### **MONDAY/SEPTEMBER 28**

9:30a.m. 40<sup>th</sup> Day Memorial for (+)  
Helen Perry

#### **WEDNESDAY/SEPTEMBER 30**

7:00p.m. Vespers

#### **THURSDAY/OCTOBER 1**

**Protection of the Theotokos**

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

#### **FRIDAY/OCTOBER 2**

7:00p.m. Compline; Confessions

#### **SATURDAY/OCTOBER 3 - 100<sup>TH</sup> ANNIVERSARY CELEBRATION**

10:00a.m. General Memorial Service at Cemetery (if rain, in the church);

Followed by a brunch in the parish hall (all invited – no charge)

4:30p.m. Confessions (no Confession after Vigil)

5:30p.m. Vigil with Archbishop Michael; followed by a supper in the parish hall  
(all invited – no charge)

#### **SUNDAY/OCTOBER 4 – 100<sup>TH</sup> ANNIVERSARY CELEBRATION**

9:00a.m. Hierarchical Divine Liturgy with Archbishop Michael; followed by Coffee Hour

3:00p.m. Banquet at Bridgewater Manor Route 202/206 in Bridgewater (Tickets required)

**T**here is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

Eph. 4.4-6



### **Offerings Week of September 27**

Olive Oil: in memory of Michael, Justina, Rosalia and Anastasia; in memory of Vaschen, Emilia and Valentina; for the health of Marie (birthday); in memory of Mariana Dorina; for the health of Jeffery Alexander (birthday).

Wine: for the health, protection, salvation of Tabitha Gabriela.

Flowers: for the Stone Family (Oliver & Zedocks).

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

Sept. 27 40<sup>th</sup> Day for Helen Perry  
Sept. 28, 1953 Thomas Lisowski  
Sept. 29, 1929 Demetrius Berdar  
Sept. 30, 1954 Wasyl Kluchnik  
Sept. 30, 1966 Anna Gnointsy  
Sept. 30, 1983 Anna Motoviloff  
Sept. ?, 1930 Stephen Chemeris  
Oct. 02, 1990 Stella Labay  
Oct. 03, 1922 John Milanich  
Oct. 03, 1946 Stephen Blisak  
Oct. 03, 1971 Dimitri Pegene  
Oct. 03, 1978 Pauline Andreyko

### **Coffee Hour Hosts**

Sept. 27 Kita, Nevitt, Keller & Turri  
Oct. 04 Special Anniversary Coffee Hour  
Oct. 11 Inga, Eka, Marina & Nona

### **Usher Schedule**

Sept. 27 Edward S. & Khaka K.  
Oct. 04 Tim S. & Peter B.  
Oct. 11 Jerome S. & Adrian M.

### **Counters**

Sept. 27 Ekaterini M. & Ciprian C.  
Oct. 04 Rebecca O. & Edward S.  
Oct. 11 Lisa K. & Daniel T.

### **2015 Equal Sacrifice Model is in Effect**

Each of our 70 parishioners (100%) is asked to make an extra offering over the amount of your usual offering of \$2.87 to \$8.62 per week to cover this year's deficit. This is based on 12 months. The average increase for the last 8 months was a base of only \$1.61. This is far short of the need.

### **Fall Adult Study Classes – 7-8:30p.m.**

October 7, 14, 21, 28, (Wednesdays). November 12 (Thursday) December 10 (Thursday). All invited. Topic announcement forth-coming in the bulletin and on the website.

### **St. George Gazebo**

Enjoy the gazebo but refrain from eating there during Coffee Hour. Our foods, drinks and fellowship are with one another in the hall.

### **January-August 2015 Financial Notations**

- At the end of 8 months year to date loss of \$13,147.
- The year to date loss translates to \$175.00 per contributor.
- The Rental Hall from the Coptic Church, \$1,700 per month ended in May when they moved out, which has added to the financial loss of income.
- If you have fallen behind in your offerings, please make up.
- For those able, a contribution of \$175.00 to off-set the current liability would be very much appreciated.

### **Names Day Greetings**

Protection of Theotokos/Oct 1: Marie Turri and Pamela Marie Stone;  
St. Justina/Oct. 2: Justina Dao;  
St. Dionysius/Oct. 4: Dennis Fedechko  
Many Blessed Years!

### **Please Note That the Divine Liturgy Begins at 9:00a.m. – Next Sunday**

Archbishop Michael will enter the Church next Sunday at 9:00a.m. Please be in the Church before he enters.

### **Wisdom of St. Porphyrios (+1991)**

Christ is revealed in that unity between His love and ourselves: the Church. I am not the Church but together with you. All together we are the Church. All are incorporated in the Church. We are all one and Christ is the head. One body, one body of Christ: *You are the Body of Christ and individually members of it.* (1 Cor. 12:27).

# When the Bishop Comes to Celebrate Liturgy

**L**ong ago, when the Church was young, she had many bishops. In fact, every city and town had its own bishop.

On the great Feast days of Orthodoxy, such as Pascha, all the priests and congregations would gather in the cathedral of their Bishop, and they would all celebrate the liturgy of the feast together.

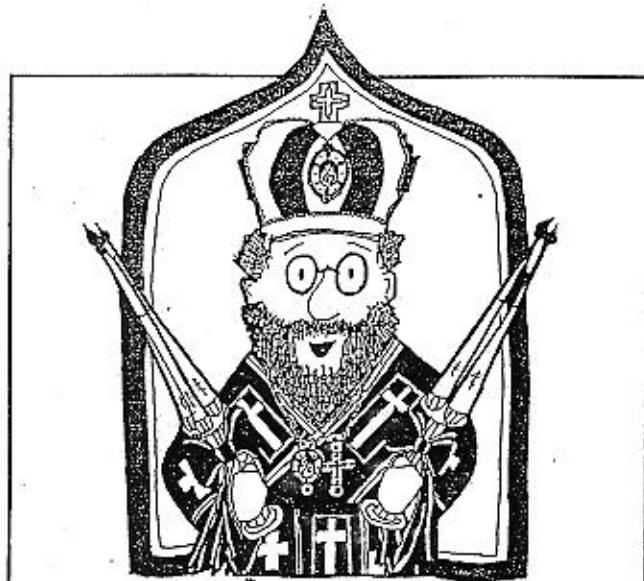
Today the Church has fewer bishops, but it is still a special time when a bishop comes to celebrate the liturgy.

During Jesus' time on earth, He chose twelve men to be his friends and disciples. He taught these men about God and his Kingdom, and after He rose from the dead and ascended to heaven, He gave these men the job of caring for the new church.

These were the Apostles, and they were also the first bishops. The men who took care of the Church after the Apostles were also called bishops, and so this job has been passed down from bishop to bishop until today. This is Apostolic succession.

The bishop's job is to preserve the purity of the Orthodox faith. Sometimes people make mistakes about the doctrine of the Church. Sometimes people teach the wrong things about the faith on purpose. The bishop guards the Church from this false teaching. He passes on to us what God in Trinity has shown us about Himself through Christ and the Apostles.

The things that God has shown us are contained in the Scriptures, the writings of the Church Fathers, the Incarnation and teachings of Christ, the canons, and the rest of Holy Tradition. The bishop makes sure that the Church remembers and practices these things that God has shown us.



When the bishop blesses us during the service he uses a special set of candelabra—one with three candles bound together, and one with two candles bound together. The candles represent the Holy Trinity and the perfect union of God and man in Christ. (When we make the sign of the cross on ourselves, our three fingers held together represent the Holy Trinity, and our other two fingers represent Christ as fully God and fully man—just in the same way as the bishop's candles.)

Before speaking to the bishop, we ask for his blessing by bowing at the waist, with our right hand lowered to, but not touching the ground. We straighten up and cup our hands. The bishop blesses us with the sign of the cross and places his hand in ours. As he does so, we kiss his hand.

We kiss the bishop's hand (as we may also kiss the hand of a priest), recognizing that his hands touch the holy things—the Eucharist and the Chrism—when he breaks and distributes the Holy Eucharist at Communion, and at the laying on of hands at Ordination.

If the bishop should enter a room where we are seated, we should rise and stand quietly until he sits, or tells us to sit. When he rises to leave (or for whatever reason), we should rise, too. And, when the bishop leaves, or if we leave before the bishop, we should ask for his blessing.

## The bishop

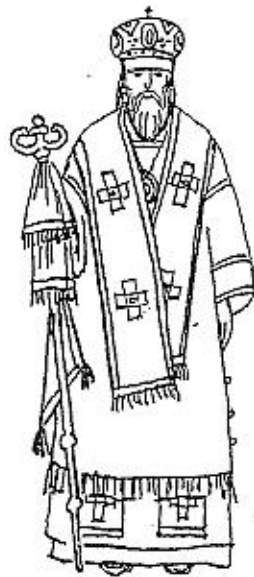
To be a bishop is the highest degree of the priesthood. He oversees the affairs of the diocese and is the shepherd of its priests and people. A bishop is ordained by at least two bishops, sometimes three or more.

### Vestments of a bishop

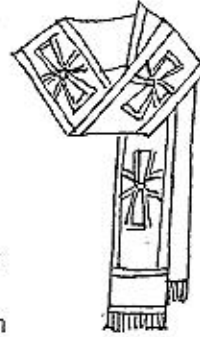
As well as the alb, stole, girdle, *epigonation* and cuffs of priest, a bishop wears:



A *sakkas*—a robe with wide sleeves whose symbolic meaning is the same as that of a chasuble



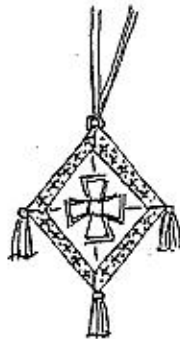
An *amaphorion*—a long flat scarf worn round the shoulders, and without which he cannot perform the offices of a bishop. It used to be made of wool as a symbol of the lost sheep being carried by the shepherd



He also carries a staff as a sign of his duty to lead and shepherd his flock



A *palitsa*, 'sword of the spirit'—a diamond shaped piece of brocade which hangs on the bishop's hip



A mitre—a kind of crown as an emblem of his authority



Dikiri



Trikiri

At various times during the Divine services, the Bishop blesses the faithful with two candlesticks—one with two candles (*dikiri*) and the other with three (*trikiri*). The one symbolizes the two natures of Christ, while the other symbolizes the three Persons of the Holy Trinity.

A *panagia* (Greek for 'all-holy')—an image of the Mother of God and Christ worn round the neck as a reminder that he must always carry love in his heart



During Divine services, the Bishop stands on a small round or oval rug, upon which is represented an eagle hovering over a city. The view of the city symbolizes his rule over a city and the eagle (for which reason this rug is called an Orlets (*eaglet*)) reminds the Bishop that by his teaching and life he must rise above his flock and be to them an example of one aspiring to the things of heaven.



Orlets



## It's Never Too Late to Make a Good First Impression! Improving First Impressions for First-time Guest Visits

*"We put no stumbling block in anyone's path, so that our ministry will not be discredited. Rather, as servants of God, we commend ourselves in every way."*

- 2 Corinthians 6:3-4a

When the Lord brings people to our church – and the Lord **does** bring people to us, as well as keep them away! – we'd better be ready to receive them lovingly and openly, but also *preparedly*.

**First impressions** are exactly that, and there may be no opportunity for **second impressions!** People make up their minds after meeting other people within 5 to 8 seconds; 80+% of all people who visit a church (any church) will often make up their mind about coming back **before** the liturgy even begins. So what are some of the things that will influence that decision? Let's take a look...

### First Things First...

The first things your guests will hear and see may take place before they've ever pulled into your parking lot. Some will call the church seeking information; others will check your website. Are you ready?

#### Is the church answering machine message:

- Warm, friendly, yet professional?
- Clear, up-to-date event information and service times?

#### Website – Does the site:

- Have up-to-date info (e.g., it's August and the website is still advertising Lent)?
- Provide clear service times and directions?
- Have plenty of current pictures of parish life?

### They pull into the parking lot...

So what's next? What else will they see, notice?

- Are signs clearly marking where to park...and where not to?
- Are there spaces reserved for newcomers close to the front door?
- Are the facilities clean, especially the bathrooms?
- Are literature racks stocked? Is it clear that the literature is free?
- Are the bulletin boards clear and uncluttered, with calendars for the month and beyond, in addition to well-designed event flyers?
- Are copies of the OCA and diocesan magazines available?

### → FOUR (4!) SECONDS!

Since the average driver has less than *four seconds* to read your street sign, here's what it probably **should not** look like:

The Orthodox Church of  
St. Nicholas the Wonderworker,  
Archbishop of Myra in Lycia  
A parish of the Diocese of X  
Orthodox Church in America  
Sunday Divine Liturgy, 9:00 am  
Saturday Vespers, 6:00 pm  
Church School and Coffee Hour  
afterwards, All welcome!  
The V. Rev. Haralambos Jones, Rector



## Your Guests Will Then Encounter...Greeters! (or they should!)

→ Greeters are at the front line of parish ministry and evangelism! They will be the first people guests and newcomers will most likely speak to and engage with. Have your Greeters been trained? Are they friendly, and welcoming? Do they know what to do?

Greeters should also be delicately aware of the sense of *fear*, *excitement*, *anticipation*, and *awe* with which new guests, especially non-Orthodox ones, approach the idea of visiting our parishes.

### Greeters should be trained to do the following:

1. Be ready with a smile and a handshake
2. Offer a copy of Sunday's bulletin
3. Offer a copy of the liturgy book
4. Invite them to sign a guestbook
5. Point out where the bathrooms are to mothers with children
6. Invite them to Coffee Hour



### The *one* thing Greeters should *not* do:

Leave them alone *after* the service is over – make sure they get connected with parishioners and make it to Coffee Hour.

### Once Inside...

- Are the candle stands polished, and excess wax buildup removed?
- Are lipstick smudges cleaned off the icons? Have walls and corners been dusted?
- Has all wax on the rugs been removed? When was the last time the rugs were cleaned?
- What about the floors? Cleaned, de-waxed and polished?
- Are vestments clean and pressed? Missing buttons replaced and sewn back on?
- When was the last time the chandeliers were dusted and cleaned?
- If the choir area is up front, is it neat, orderly and arranged?

## A word about announcements at the end of Divine Liturgy

### Do...

Make sure your guests and newcomers are welcomed *as a group* and specifically invited to Coffee Hour.

### Do NOT...

Single them out! Don't have them wear name tags, and don't call them out by name, as this has the potential to embarrass them.

## ULTIMATELY: Does Christ Make a Difference?

The unchurched want substance: an authentic, tangible and significant encounter with God.

Guests and Newcomers that are looking for authentic faith, ancient teaching and wisdom from the "Early Church" will be wondering if we take "church" seriously. They'll be wondering this as they reflect on everything we do, from the way we greet to the way we sing to the way we serve to how clean we keep those things entrusted to us by God – *essentially, how we "do" church!*