

SAINTS PETER & PAUL ORTHODOX CHURCH

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

BULLETIN OF OCTOBER 11, 2015

SUNDAY/OCTOBER 11

19th Sunday After Pentecost

*Commemoration of Fathers of the
7th Ecumenical Council in Nicea 787*

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School and Coffee Hour

WEDNESDAY/OCTOBER 14

6:30p.m. Compline

7-8:30p.m. Adult Study Class: "Mental
Prayer"

FRIDAY/OCTOBER 16

7:00p.m. Visitation of the Miraculous
Icon of St. Anna at St. Gregory Palamas
Church in Glen Gardner with Archbishop
Michael and visiting clergy and faithful

SATURDAY/OCTOBER 17

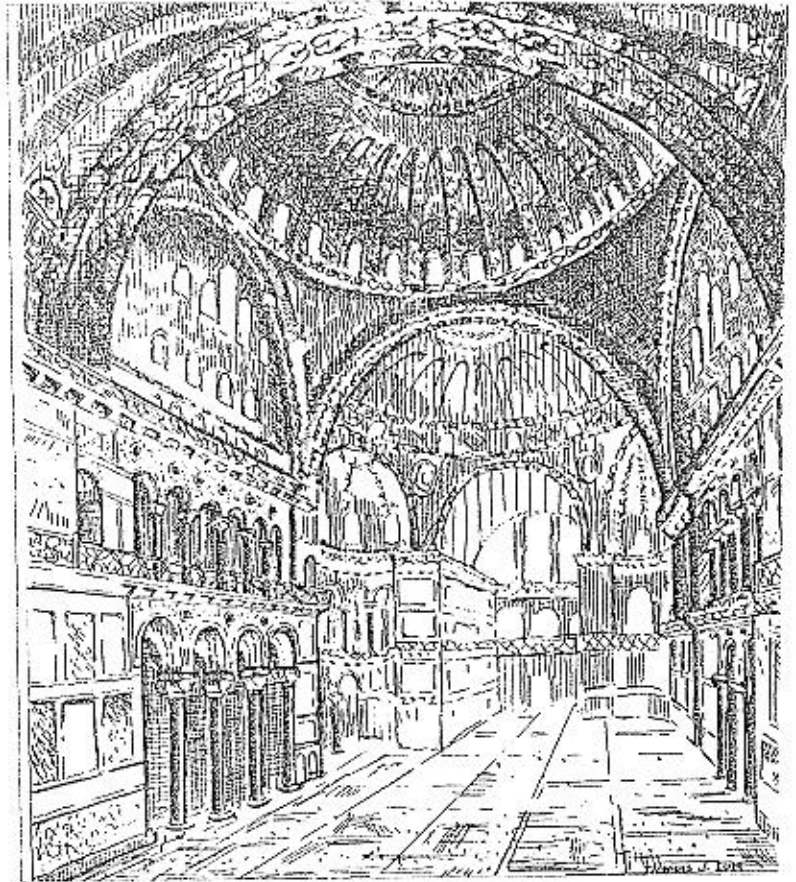
9:30a.m. Akathist to Our Lord; Confession
5:30p.m. Vigil; Confession

SUNDAY/OCTOBER 18

20th Sunday After Pentecost

*S. Luke the Evangelist &
St. Peter of Montenegro*

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School/Teen Class; Coffee Hour



An Artist's Rendering of the Interior of Hagia Sophia.

Offerings Week of October 11

Olive Oil: in memory of Michael, Justina, Rosalia and Anastasia; in memory of Vaschen; for the health of Vera; for health and thanksgiving on 23rd Wedding Anniversary

Wine: on 20th Anniversary of Ordination of Proto-Deacon Paul Sokol; in memory of Floarea, Gheorghe, Gabriela, Elena, Grigore, Elena and Valeria.

Flowers: in memory of Emilia.

Parish Synodicon: Memory Eternal!

Oct. 11, 1961 Mary Lebedz

Oct. 11, 1969 Anna Evaniec

Oct. 11, 1978 Jacob Barnosky

Oct. 12, 1967 Timothy Zeban

Oct. 12, 1967 Matthew Zeban

Oct. 12, 1981 Andrew Mogilevsky

Oct. 14, 1973 Anthony Bolash

Coffee Hour Hosts

Oct. 11 Inga, Eka, Marina & Nona

Oct. 18 Motoviloff, Torrisi, Kachek & Stone

Oct. 25 Mantzafos, Sokol, Staina, Arpastean, Nasledysheva & Sarchisian

Usher Schedule

Oct. 11 Jerome S. & Adrian M.

Oct. 18 Dennis F. & Peter B.

Oct. 25 Edward S. & Kahka K.

Counters

Oct. 11 Lisa K. & Daniel T.

Oct. 18 Inga G. & Peter B.

Oct. 25 Ekaterina M. & Cirpian C.

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.

Words of St. Paisios of Athos (+1993)

The fervent love of Christ nourishes more than any other material food and gives many more calories to the soul and body. Oftentimes, it even cures

incurable diseases without medication and brings rest to souls.

A Sincere Thank You!

To all who partook in the 100th year anniversary this past week. The attendance was the following:

On Saturday: Memorial Service (72); Vigil (63).

Sunday: Divine Liturgy (136) Banquet (183). A very wonderful time was had by all and again, a special thanks to Pam Stone and the 100th anniversary committee working with her and all who contributed in the many ways that made this celebration so memorable.

Wednesdays of October Study Classes

Conference Room – 7-8:30p.m.

On Wednesdays of this month we will hold a four part series of classes on the subject of "The Path of Prayer." Why, when, how we prayer? Types of Prayer? How can we enrich our prayer lives?

Oct.14: Mental Prayer / October 21: Unceasing Prayer / October 28: A Life of Prayer.

The Calendar

- Oct. 18/Sun. – Patronal Feast Day of St. Grigol Georgian Church and Visitation of Bishop Sabba.
- Oct. 22/Thurs. – Reception at Rectory 7:45-9:00p.m. on occasion of Names Day of Fr. James. All invited.
- Oct. 24/Sat. – Demetrius Memorial Saturday, Commemoration of the Departed.
- Nov. 1/Sun. – Synaxis of Unmercenary Healers and Prayers for Those in the Healing Ministries.
- Nov. 10/Tues. – NY-NJ Diocesan Assembly in So. River, NJ
- Nov. 15/Sun. – Beginning of 40 Day Nativity Lent
- Nov. 19/Thurs. – Parish Council Meeting
- Nov. 21/Sat. – Feast of Entrance Into Temple
- Nov. 26/Thurs. – Thanksgiving Day and Akathist to God, Glory For All Things.
- Dec. 06/Sun. – Feast of St. Nicholas with Festal Luncheon and Showing of Film, "100th Anniversary of Ss. Peter & Paul" (Film 1 hour and 20 minutes).



ORTHODOX CHURCH IN AMERICA
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October 5, 2015

SS. Peter and Paul Church School Children
c/o Very Rev. Archpriest James Parsells, Rector
Saints Peter and Paul Orthodox Church
605 Washington Avenue
Manville, New Jersey 08835

Beloved Children of Saints Peter and Paul Church:
Christ is in our midst! – He is and ever shall be!

With deep gratitude I wish to express my sincere appreciation to all of you for your kind generosity in the beautiful flowers, the wonderful thank-you notes, and the great photograph signed by all of you that you gave me this past Sunday when I visited your church for the 100th Anniversary of the Parish.

I cannot thank you enough for your most gracious kindness. Please know that whenever I serve the Divine Liturgy, you are in my thoughts and my prayers. I am truly grateful to God to have you as members of our Diocesan Family.

May Our Lord bless you for your "love in action" with His choicest blessings. Indeed, in the words of the Prophet David, "may you see the good things of Jerusalem all the days of your life."

Please be assured of my daily prayers for you. May God grant you a prosperous and peaceful life, good health and salvation, visitation and good hastening in all things, and may He protect and preserve you in His loving care for many, blessed years. "*Mnogaya Lyeta!*"

I look forward to seeing all of you the next time I come to Manville! Please remember to pray for me!

With love and prayers,

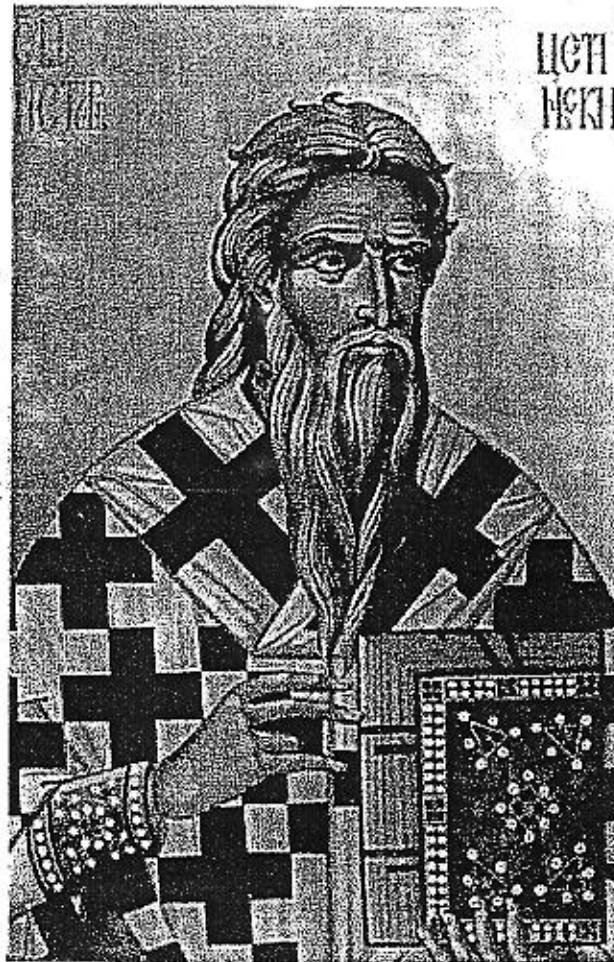
+ MICHAEL
Archbishop of New York and the
Diocese of New York and New Jersey

St. Peter of Montenegro

Commemorated October 18

In the Montenegrin village of Njegusi was born a saint in the year 1747. The young Peter was tonsured a monk and ordained a deacon when only seventeen. The next year he traveled to Russia with his uncle, Bishop Vasilije, for studies. But after only one year the death of the Bishop motivated his return to Montenegro, where he was ordained to the priesthood and, as Archimandrite, assisted Metropolitan Sava in administering the diocese until the latter's repose in 1781. Now began the life-work of the Saint, as he was chosen to succeed Metropolitan Sava, a position that included secular sovereignty over the Montenegrin Serbs.

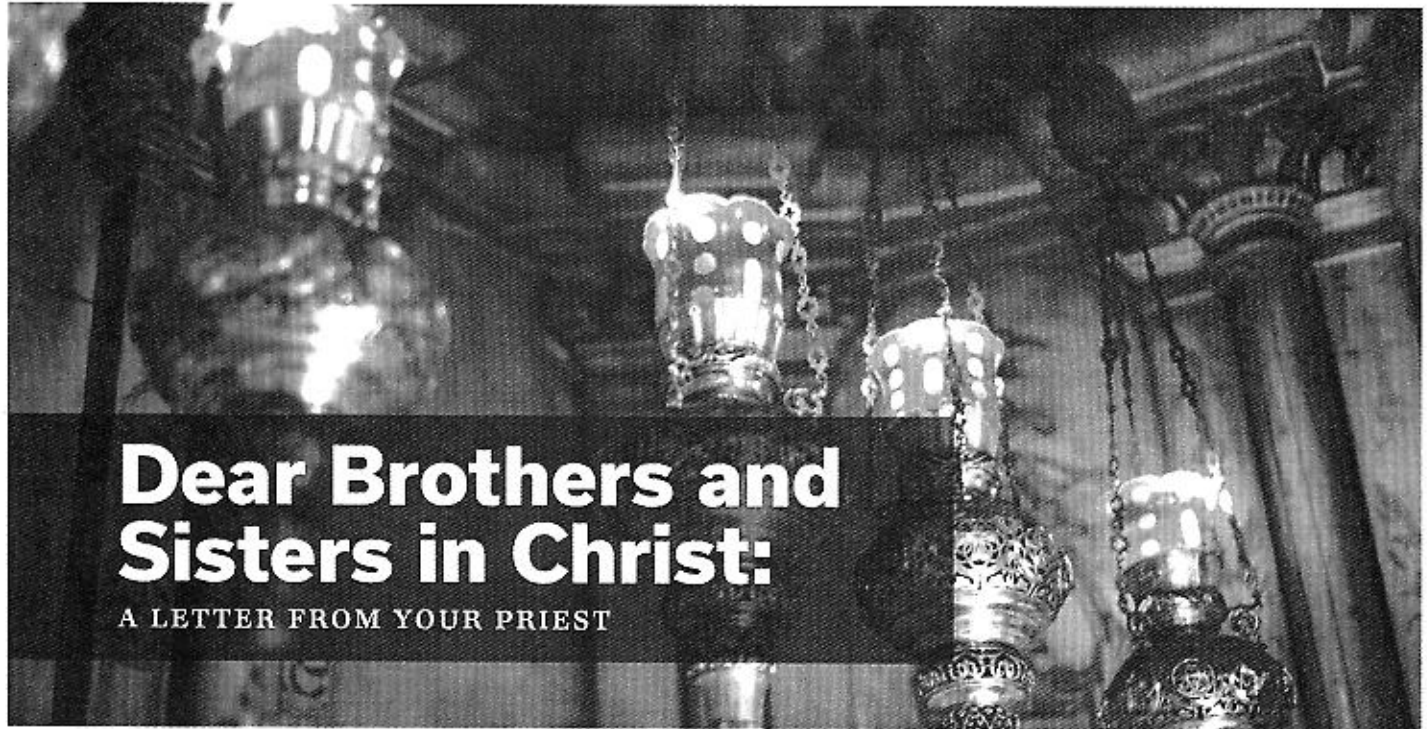
For fifty years he labored to fulfill his secular and spiritual rule with a single ideal: to bring the quarreling clans and tribes to peace and to help them, find their unity as a people. Through discipline and work for the common good, rather than private gain - standards new to these Serbs - St. Peter helped his people rise above their feuds at a critical time in their history. He courageously waged war



against Napoleon and, with daring far sightedness, charted the course of Serbian unification in their first uprising against the Turks.

During these times St. Peter continued his interrupted studies, reading in French, Italian and Russian to increase his knowledge of Orthodoxy and the world, its culture and sciences. And still this Metropolitan and Sovereign lived as a simple monk, shut up in a little cell and given over to fasting, prayer, and ascetic struggles. By his active good works, one can sense how he must have passed the hours of his monastic seclusion: only inspired faith and love, purity and meekness can give birth to such peace as St. Peter's life contributed to his entire nation. He ruled like an apostle, constantly seeking love and peace, and never troubling his conscience by sentencing a miscreant to death. He pacified a stubborn, primitive and unruly people who had
On October 18 (o.s.), 1830, the Metropolitan and ruler of Cetinje and all Montenegro, Peter, died quietly in old age. Having succeeded his uncle, he was now succeeded by his nephew, the bishop-poet Peter II (Njegos), who continued local devotion to the Saint, uncovering his intact and myrrh streaming relics in 1834. Having once suffered with his people, St. Peter now consoled them, for from his relics flowed that same paternal love which he carried within him during his life.

In a fitting testimony to the efficacy of St. Peter's tireless efforts to retain and strengthen the common spiritual essence of the Serbs, they now honor him with one accord as their protector, giving to the whole Orthodox Church a strong and fatherly intercessor.



Dear Brothers and Sisters in Christ:

A LETTER FROM YOUR PRIEST

IN RECENT YEARS, the term "stewardship" has finally become a part of our Orthodox Christian terminology. The word "steward" is derived from the Greek word *oikonomos*, which simply means "manager." Stewardship describes how we use our time, talents and possessions to further the cause of assisting the Church in her efforts to effectively spread the Gospel. Most of us would rather not speak of money and the Church in the same conversation. We are aware of the Old Testament directive to give a portion of our earnings back to God. Sadly, we find ourselves looking for loopholes in that command as we seek to justify our falling short of giving a percentage of what we possess, forgetting that "every good gift and every perfect gift comes from above." (James 1:17)

God has given so much to us. Aside from our material possessions, He has blessed us with health, abilities and life itself. He has also offered intangible blessings to all of us — forgiveness, strength, courage and, ultimately, eternal life just to name a few. Therefore, it is certainly a *given* that we should give back to God in return.

In what spirit should our gifts be offered? First, we should give proportionately.

Perhaps the greatest example of stewardship can be found in the story of the poor widow, who came into the Temple one day and gave all that she had. It amounted to next to nothing, but as Christ was quick to point out, she did not give out of her abundance, but rather out of her poverty, making her sacrifice that much greater.

We must give gladly. In reality, a gift given grudgingly, or out of a sense of obligation to do so is not a gift at all. The Apostle Paul certainly says as much when he writes: "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity: for God loves a cheerful giver" (2 Corinthians 9:6-7).

Finally, we must give humbly. Our Lord Himself told us that "when you do a charitable deed, do not let your left hand know what your right hand is doing" (Matthew 6:3). We must not seek glory for our giving. God knows our good deeds and will reward us accordingly.

May we all be the faithful stewards that Christ expects us to be! —*signe*—

SCRIPTURE & STEWARDSHIP

1 Chronicles And now we thank Thee, our God, and praise Thy glorious Name. But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from Thee, and of Thine own have we given Thee. (29:13-14)

Deuteronomy Beware lest you say in your heart, "My power and the light of my hand have gotten me this wealth." You shall remember the Lord your God, for it is He who gives you power to get wealth; that He may confirm His covenant which He swore to your fathers, as at this day. (8:17-18)

1 Peter As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. (4:10-11)

ON PROPORTIONAL GIVING

by His Eminence, Archbishop Michael

WHAT DOES A PROPORTIONAL GIFT of sacrificial love look like? Let's not use the standards of the world, but the example of the Scripture. Let's examine the very first gift of sacrificial love that God accepted in the Bible.

In Genesis 4, we read that God received the offering of Adam's younger son Abel — which was the first born of his flock of sheep. God rejected the offering of Cain — what was left over from the harvest of fruits from his farm.

Like Abel and so many others in the Scripture after him, we too need to give our first and our best as our offering to the Lord. Let me suggest that those of us who work offer the first hour worth of wage each week (something known only

between us and God) in thanksgiving to the Lord for all His blessings — cheerfully, lovingly, and regularly each week. The first of the harvest of our labors, every week — that is our pledge — whether we come to church that week or are on vacation — in gratitude to God Who blesses us every week, and for the benefit of His Church in our parish community. And if you are already doing this — then consider if you can do even more — if your blessing from Him has been greater.

(Excerpted from "Time, Talents, and Treasure" in the Lessons in our Faith video series on nynjoca.org)



STEWARDSHIP FACTS

In a typical congregation, **20 percent of the members give 80 percent of the money** (the 20/80 rule). "Recent large-scale studies have borne out this pattern. What they have also shown is that 20 percent of members give virtually nothing. The easy explanations all fail to account for these facts. The top 20 percent of givers are not necessarily the most wealthy. The bottom 20 percent are not predictably the least involved or the poorest." (James Hudnut-Beumler, *Generous Saints*)

In 1996, Americans spent **\$2.5 billion on chewing gum**. Americans also spent \$6 billion on pet food.

In a survey, 85 percent of the pastors interviewed said that they are **untrained in the theology of stewardship** and have no books on Christian stewardship, money, or giving.

Ninety percent of the parishes interviewed had no stewardship plan.

Seventeen of the thirty-eight parables told by Jesus are about money.

The Bible has **2,350 verses** on possessions and money.

Parishes with growing incomes and effective ministries and outreach do **talk about money and stewardship**.

(From the OCA Stewardship Resource Kit, found on goodnews.oca.org)

Two Mites

The relationship of a person and his money is fundamentally a spiritual matter: it reveals as much about his relationship with God as does his discipline of prayer or any other "religious" activity. Jesus said in Matthew 6:21, "Where your treasure is there shall your heart be also." Somehow, in some way, what a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it, are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart... The places where we make our most serious investments are the places where our real self, our inner self, is going to be most interested, most teachable, most responsive, and most open. To deal with a person in terms of what he does with his money is to deal with most people where they really live.

