

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OCTOBER 16, 2016

SUNDAY/OCTOBER 16

Fathers of the 7th Ecumenical Council

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

Teen Class Meets

MONDAY/OCTOBER 17

7:00p.m. Compline & Akathist to

St. Luke the Evangelist (Oct. 18)

THURSDAY/OCTOBER 20

6:30p.m. Compline

7-8:30p.m. Adult Study : Part Four

Deification: Experiences Of and the Failure to Attain To

SATURDAY/OCTOBER 22

Demetrius Memorial Saturday

9:30a.m. Akathist for the Departed;
Confessions

5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 23

18th Sunday After Pentecost

St. James, Brother of the Lord

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

Church School and Coffee Hour

Question & Answer Period



"The icon is not a representation of events. It is not an idol that has been manufactured; it is Grace incarnate and an offering of life and holiness."

ARCHIMANDRITE
VASILEIOS
OF MT. ATHOS

101st Anniversary Celebration – October 29 & 30th with Archbishop Michael – Vigil on Saturday at 5:30p.m. and supper. On Sunday Liturgy with festal meal in our hall. Join us!

Offerings Week of October 16

Olive Oil: for the health of Luke; in memory of Michael, Justina, Rosalie and Anastasia; in memory of Sarchisian and Bocai families.

The Parish Synodicon: Memory Eternal!

Oct. 17, 1916 Yerzhy Golombus
Oct. 18, 1976 Paul Kuntzevich
Oct. 18, 2009 Mary Holovach
Oct. 19, 1951 Peter Putyrskye
Oct. 19, 2002 Julie Pribish
Oct. 20, 1988 George Huzinec
Oct. 20, 2005 Ann Lopec

Coffee Hour Schedule

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.
- Please allow church school teachers and students to be first in line so they can prepare for classes.

Oct. 16 Inga, Eka, Marina & Nona
Oct. 23 Sokol, Nasledysheva, Staina & Sarchisian

Usher Schedule

Oct. 16 Dennis F.
Oct. 23 Edward S. & Kahka K.

Counters

Oct. 16 Ekaterini M. & Irina S.
Oct. 23 Jill P. & Paulina N.

Sunday Readers Schedule

Oct. 16 Ciprian C. & Oct. 23 Daniel T.

The Calendar

Nov. 1 & 2 Diocesan Assembly in Yonkers
Nov. 6 Prayers for those in Healing Ministries
Nov. 6 Eastern Standard Time Returns
Nov. 6 Church School Class
Nov. 8 St. Michael & All Angels Feast Day
Nov. 13 Youth Group Outing (Movies)
Nov. 15 Beginning of 40 Day Nativity Lent
Nov. 16 Monthly Adult Class 7-8:30p.m.
Nov. 17 Parish Council Meeting
Nov. 20 Church School Class

(The Calendar...continued)

Nov. 20 Teen Class
Nov. 21 Entrance Into Temple Feast of Theotokos
Nov. 24 Thanksgiving Day Akathist 9:30a.m.
Dec 3 Diocesan Workshop at our Parish for those in "Health Care Ministries"
Dec. 17 Archbishop Michael at our Parish and tonsure of Samuel Davis to the rank of Church Reader

Parish Center Hall Roof Donations

Received to Date – October 6

1) \$5,000.00	21) \$3,000.00
2) \$1,000.00	22) \$700.00
3) \$200.00	23) \$500.00
4) \$500.00	24) \$1,000.00
5) \$1,000.00	25) \$200.00
6) \$1,000.00	26) \$100.00
7) \$300.00	27) \$3,000.00
8) \$2,000.00	28) \$1,000.00
9) \$1,000.00	29) \$1,000.00
10) \$4,000.00	30) \$300.00
11) \$500.00	31) \$300.00
12) \$100.00	32) \$100.00
13) \$100.00	33) \$200.00
14) \$1,000.00	34) \$200.00
15) \$500.00	35) \$200.00
16) \$1,500.00	36) \$100.00
17) \$500.00	37) \$100.00
18) 35.00	38) \$200.00
19) \$300.00	39) \$200.00
	40) \$500.00

Parishioner households = 65

Households donated = 40 or 65 %

Parishioners = \$33,845

Donations for Hall Roof from Friends of The Parish (non-parishioners)

1) \$100.00	08) \$60.00
2) \$2,000.00	09) \$2,000.00
3) \$100.00	10) \$10.00
4) \$30.00	11) \$1,000.00
5) \$50.00	12) \$400.00
6) \$100.00	13) \$10.00
7) \$500.00	14) \$5,000.00
	15) \$500.00
	16) \$200.00

Friends of Parish Donations = \$11,250

Total Donations to Date: \$45,095

Funding Needed: \$50,000

Is Your Parish Focused on Mission or Maintenance?

Clergy and parishioners in parishes that are beginning to decline will tend to notice something happening. At first, what begins to happen is very subtle, hardly noticed. It comes up during warm conversation, perhaps during Coffee Hour, and may even be, at the beginning of this period, something that is undertaken with joy and laughter as parishioners engage in it during their conversations with one another. It is nostalgia.

And it always begins with the words, “Remember when...?”

Nostalgia is a killer. Many people in our churches sometimes speak rhapsodically about those “good old days” in the forties, fifties, sixties, or whatever decade is in vogue. We reminisce about and yearn for full churches and full Sunday Schools, but what we don’t realize is that society itself has changed. We no longer live in the “churched culture” of many of our childhoods. A “churched culture” is not so much characterized by the numbers of those actively participating in the life of the Church, but rather by a very noticeable feeling throughout society that the Church is important, that it matters. To an awful lot of people today, the Church not only does not matter, it matters less and less as the years go by. It’s not that they see the Church as harmful or hurtful; they see the Church as not really relevant or helpful.

3 Signs Of An Unchurched Culture:

1. The value of “church” is not among the values of the culture.
2. A substantial number of people are not seeking out the Church on their own initiative.
3. People do not live their lives as though the Church substantially matters.

Yet, many of us in the Church, at various levels of involvement and ministry, act as if nothing has changed. We continue to act as if the general population is seeking **us** out (churched culture, maintenance mindset) rather than acting like the Church we find in Acts, and seeking the world out (mission mindset). It is for this reason that we have as many declining and dying churches as we do.

And why do we prefer to see one way over the other? Because the parish of a churched culture is calm, peaceful, organized. Think “Ozzie and Harriet.” (Anybody under 50 immediately is asking, “Who are they?” And that, in part, proves the point.) The parish of the mission mindset, however, is going to be none of these things. It is going to be hectic, challenging, disturbing even. Not exactly everybody’s cup of tea, which is why many people don’t want it and why we have trouble seriously imagining what it would be like.

What the “maintenance” mindset leads to is a preoccupation with whether our churches are growing rather than whether our mission to the world is flourishing; whether our churches are able to manage their accounts rather than whether we can fulfill our God-given directives. We have been preoccupied with maintenance when we **must** be preoccupied with mission. But church growth is not about growth alone. As one church growth author has noted: “Our current problems cannot be conveniently reduced to whether the church membership statistics are growing or declining. Our current problems have more to do with mission than membership, more with service than survival,

more with the planet than the church plant (i.e., facilities), more with the human hurts and hopes of the world than the hemorrhaging of a denomination...We are called to share the Kingdom, not to grow churches." We don't grow churches, only God can do that. When we confuse the two, we get the problems we are now struggling with.

***5 Marks Of A
Mission-Minded
Church:***

1. Focused on people
2. Lives at the edge of all its resources
3. The world is their parish
4. People find fulfillment in their foundational life searches
5. Leadership focus is external and missionary

So, maintenance, or mission? Which is it?

It can't be both; this preoccupation with maintenance, with census numbers, is self-defeating. The more we are concerned with maintenance, the less we focus on mission; the weaker our mission, the more we decline; the more we decline, the higher our preoccupation with maintenance. This downward spiral ends when the remaining remnant can no longer afford to keep the enterprise together.

***5 Marks Of A
Maintenance-Minded
Church:***

1. Focused on facilities and structures
2. Conserves and guards its resources
3. The parish is their world
4. Programs and activities, keeping the calendar full
5. Leadership focus is internal and institutional

Focusing on maintenance can be depressing, tedious, dreary, and discouraging. Focusing on mission can be uplifting, visionary, joyous, and inspiring.

And, it's not difficult to change the parish's focus from one to the other: what's needed is a little trust (in God; this is what changes mere "belief" to active and powerful "faith"), cooperation (between priest and parish leadership; one or the other alone cannot do this effectively, let alone powerfully), education (on what can be done, as well as what shouldn't be done), and training and equipping (with some help from our Diocese's Commission on Mission and Evangelism).

The good news is that turnaround ministry is possible and can happen, but only if a declining parish's priest **and** parishioners are willing to commit themselves to the effort of turnaround ministry. Such an effort that will require the entire parish working together as a team to turn the tide and make a full comeback to healthy witness and ministry. While moving forward often requires reflective moments of looking back, pure nostalgia for times gone by can slowly grind to a halt any efforts to move a declining church forward. Those wishing to move their churches to full health and growth must remember that memory of the past must be coupled with vision of the future and real mission in order to achieve a holistic approach to real church growth.

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Orthodox America

Lives of the Saints

St. Peter of Montenegro

Commemorated October 18

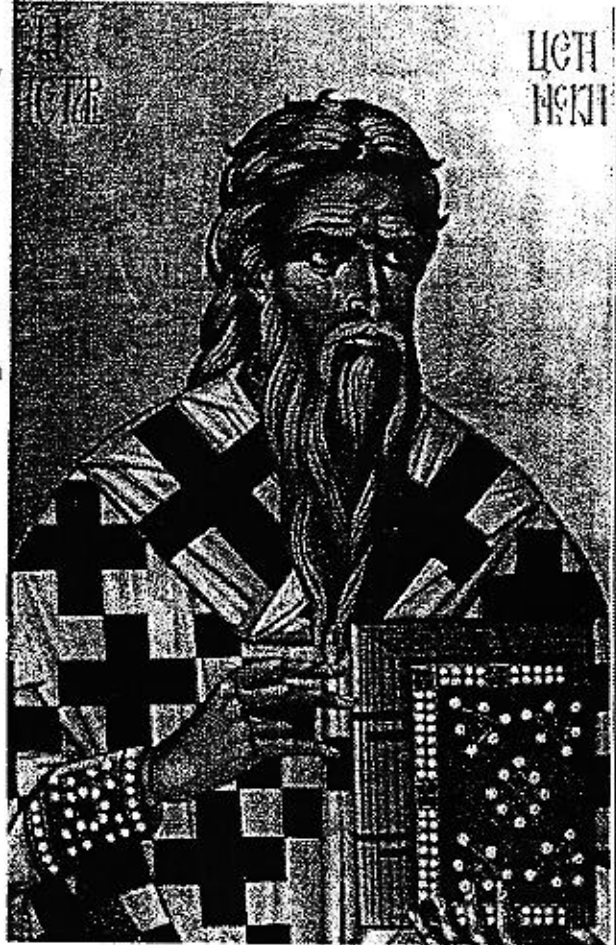
In the Montenegrin village of Njegusi was born a saint in the year 1747. The young Peter was tonsured a monk and ordained a deacon when only seventeen. The next year he traveled to Russia with his uncle, Bishop Vasilije, for studies. But after only one year the death of the Bishop motivated his return 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 refused to bow to the mightiest powers on earth.

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.



CONCERNING LITURGICAL PRAYER FOR THOSE THAT ARE NOT ORTHODOX CHRISTIANS

The pious that know well our divine services, understand that when the Church gathers, She prays first for those of the household of Faith, and then for "all mankind." In the prayers of the Liturgy of St. Basil the Great, we pray:

".....raise the infants, guide the young; support the aged; encourage the faint-hearted, reunite the separated; lead back those who are in error and join them to Thy holy, catholic, and apostolic Church; free those held captive by unclean spirits; sail with those who sail; travel with those who travel by land and by air; defend the widows; protect the orphans; free the captives; heal the sick....And remember Thyself, O God, all those whom we have not remembered through ignorance, forgetfulness or the multitude of names; since Thou knowest the name of each even from his mother's womb."

At the liturgical services of our Orthodox Church and more particularly during the Divine Liturgy we do pray for non-Orthodox people - be they Christians or non-Christians. We pray for all mankind.

However, we do not pray by name at the Divine Liturgy or other liturgical services by name for any non-Orthodox. In private prayers in our homes we may, do and should pray by name for non-Orthodox people, but not in the assembly of the church by name. Why?

St. Philaret of Moscow (+1867) provides us with an understanding, He writes:

"It is one thing to pray that non-Orthodox churches be united to the Orthodox Church in a broad structure of prayers, which embrace the whole world, and it is another to commemorate non-Orthodox in the diptych (The Commemoration Books of the Living and Departed), during the Mystery of the Eucharist. The heterodox, by their very heterodoxy, have separated themselves from the communion of the Mysteries of the Orthodox Church. In consequence of this, they are not commemorated during the Mystery of the Eucharist and are excluded from the diptychs."

Again, while we pray in general for all mankind, we do not at the public services pray particularly by name for the non-Orthodox. If the Church allowed for this kind for prayer, harm would be done. How and in what manner?

The Elder St. Joseph of Optina (+1911) says the following:

"Are many Orthodox Christians firm in the Faith they confess? Do not the greater portion of them have something of a weak faith, like a spark which might be extinguished at any given moment? And if such people were to hear in Orthodox churches the commemoration for the health or repose of Roman Catholic or Protestants, would they not quickly come to the conclusion that it must be that it is all the same no matter what you believe? And by this there would be even more frequent apostasy from the Orthodox Church, if not formally, then at least in spirit. And this would be the greatest woe. The person thus led astray would not even notice that he is Orthodox in name only, while in fact he does not believe correctly, or even does not believe at all."