

# SAINTS PETER & PAUL ORTHODOX CHURCH

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

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## BULLETIN OF OCTOBER 14, 2018

### SUNDAY/OCTOBER 14

Fathers of the 7<sup>th</sup> Ecumenical Council

St. Parasceva of Serbia

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

### WEDNESDAY/OCTOBER 17

7:00p.m. Vespers

### THURSDAY/OCTOBER 18

St. Luke the Evangelist

St. Peter of Montenegro

7:40a.m. Hours; 8:00a.m. Divine Liturgy  
6:30p.m. Compline

7-8:30p.m. Study Class: "*Scripture: the  
Historical, Typological & Transformational*"

### SATURDAY/OCTOBER 20

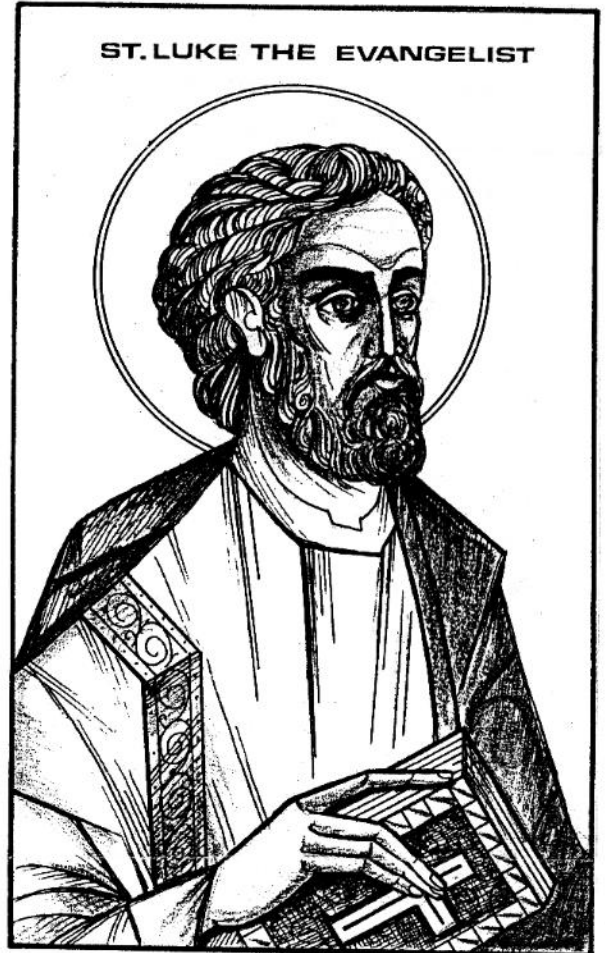
St. Demetrios Memorial Saturday

9:30a.m. Akathist for Departed  
5:30p.m. Vigil; Confessions

### SUNDAY/OCTOBER 21

21<sup>st</sup> Sunday After Pentecost

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



### *About the Souls of the Departed by St. Dorotheus of Gaza (7<sup>th</sup> c.)*

The Fathers of the Church tell us, the souls of the dead remember everything that happened here – thoughts, words, desires – and nothing can be forgotten. In fact the soul loses nothing that it did in this world but remembers everything at its exit from the body. Whatever is in a man here is going to leave the earth with him, and is going to be with him there.

### **Offerings Week of October 14**

Relics Candle: for parishioners; in memory of Ivanna; in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; for safe travel.

Olive Oil: in memory of Sarchisian & Bocai families.

Wine: for the health, salvation, illumination and forgiveness of sins Simona and Kurt (anniversary), Gabriel, Tabitha, Mariana and Stefan.

Flowers: in honor of the Theotokos, our great Protectress.

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

Oct. 14, 1973 Anthony Bolash  
Oct. 17, 1916 Yerzhy Golombus  
Oct. 17, 2016 Dorothy Macheska  
Oct. 18, 1976 Paul Kuntzevich  
Oct. 18, 2009 Mary Holovach  
Oct. 19, 1951 Peter Putyrske  
Oct. 19, 2002 Julie Pribish  
Oct. 20, 1988 George Huzinec  
Oct. 20, 2005 Ann Lopec

### **Coffee Hour Schedule**

Oct. 14 Chironaga, Molodoveanu, Vajda & Sue  
Oct. 21 Peterson, Bakaletz, Mattei, Erkman & Stone

### **Counters Schedule**

Oct. 14 Ciprian C. & Jill P.  
Oct. 21 Irina S. & Lisa K.

### **Ushers Schedule**

Oct. 14 Jerome S. & Adrian M.  
Oct. 21 Dennis F. & Robert E.

### **Readers Schedule**

Oct. 14 Peter G. / Oct. 21 Austin K.

### **Adult Study Classes: The Thursdays of October – “The Orthodox Study Bible”**

Oct. 18<sup>th</sup>: Historical, Typological & Transformation  
Oct. 25<sup>th</sup>: Expanding sources of Scripture Study  
In Conference Room 7-8:30p.m. Join us! Bring your Orthodox Study Bible.

### **Reminder to Those Approaching for Holy Communion on a Regular Basis**

If, you are absent from the Sunday Divine Liturgy for 3 weeks or more in a row, you must go to Holy Confession in order to continue receiving the Holy Eucharist. This applies to both adults and children of Confession age (8 and up).

### **St. John Chrysostom Writes on How Jesus Christ Loves Us, the words our Lord addresses to each one of us personally (from Commentary on Gospel of Matthew)**

I am a father, for you, a brother, a bridegroom, and a home, a nurse, and a dress, a root, and a cornerstone. Whatever you want I am for you. I don't want you to be in any need. I will serve you, because I came not to be served but to serve.

I am a friend, and a member, and a head, and a brother, and a sister, and a mother. I am everything for you.

Only be in contact with me. I have been poor for you and a wanderer for you. I have been on the cross and in the tomb for you. High above with the Father I mediate for you. Down here I arrived as an ambassador, sent by the Father to you. You are everything to me, a brother and a co-heir, a friend and a member of My Body. What more do you desire?

### **Scrip Fund-Raising Program**

This is a new endeavor for our parish. It is a no-selling program that allows families to raise \$ for Ss. Peter & Paul Church. Scrip is just another way to pay for everyday purchases using gift cards in place of cash, checks and credit cards. Check out the information on the vestibule stand.

### **The Calendar**

Oct. 23 St. James: Vesper 7:00p.m.; 7:30 Desserts in Rectory on Names Day of Fr. James

Oct. 30/31: Diocesan Assembly in Brick, Jerome Stone & Rebecca Oliver attending

Nov. 1/2: 20<sup>th</sup> Anniversary of St. Elizabeth Church in Rocky Hill (vigil 6:00p.m. Wed & Liturgy 9:30a.m. on Thurs.)

Nov 4: Prayers for Those In Healing Ministries & Fall Celebration Dinner in Upper Hall after Liturgy.

## ***A PASTORAL REFLECTION OF 40 YEARS AS RECTOR OF SS. PETER & PAUL CHURCH, MANVILLE, NEW JERSEY***

***On*** the Feast of the Holy Protection of the Theotokos, October 1, 1978, I served the Divine Liturgy in Manville as a substitute priest. It was on a Sunday. On October 14<sup>th</sup>, I was officially assigned to the parish by Metropolitan Theodosius.

***For*** 40 my life, I have been rector of this parish. In this period of time much has happened in the life of our parish and in my own personal life. This 40th year is a suitable time for reflection on my part. I have been blessed to be your parish priest! In these 40 years, I and my family have been loved and found ourselves as being wedded to this parish. The Parish Family and my Personal Family have been as one. I am deeply appreciative of your kindness, respect and support in so many ways and at many times.

***I*** thank you for these 40 years. I am ever mindful of our parishioners who have gone before us in the hope of eternal life. Every Sunday, I read their names at the Divine Liturgy and I recall their labors and ministry to our parish. I owe a debt to them and remember lovingly their service to our parish and myself. The names, faces and lives of many I have given Christian burial to, have strengthened me in my own personal life. Even now, years later, I still picture where they “stood” in church. May their memory be eternal! After church, it is in our cemetery that I feel bonded to our parish family.

***I*** also thank you present members of our parish for your ministry and stewardship. I thank for your gathering to celebrate my anniversary as your rector, last Sunday as well as your kind prayers, salutations and kind gift.

***The*** course of my priestly ministry here in Manville, is also built upon the labors of the rectors that have served before me. May the Lord be mindful of their service to our parish. Certainly, I owe an unaccountable debt to the Holy Apostles Peter and Paul. I am convinced that every good accomplishment that you and I have accomplished – and can accomplish in the future – is through their love and heavenly service for us. May we always love and honor our Patron Saints.

***It*** is not the time to examine what has been accomplished in the past 40 years. It is the time for ever-increased labor, prayers and sacrifice on my part. Forty years does not entitle one to “coast” or “cruise.” There are many new challenges and opportunities for you and me together, as “co-workers with Christ” (1 Cor. 3:9) to make manifest our parish as a spiritual treasury of heavenly blessings and safe harbor on the voyage of life.

***Let*** me take this occasion to ask for forgiveness from you for my failures and offences. I know that I have not served all or you in ways to be expected. Yes, I am a priest, but alas, a sinner. Forgive me! Pray for me.

***I*** assure you of my love and re-dedicate myself to an honorable priestly ministry in serving our Lord Jesus Christ and you the parishioners of Ss. Peter and Paul in Manville.

## 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:

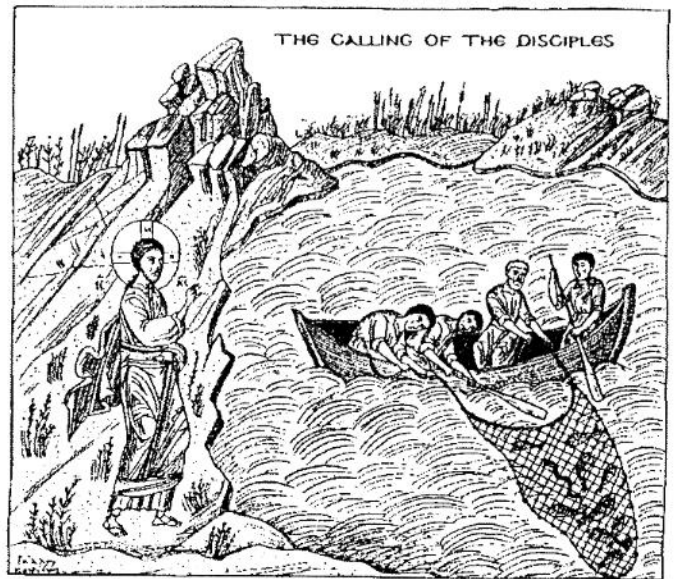
- ❖ Jesus told Andrew, "Come and see," and they did.
- ❖ Because it was important, Andrew went and found his brother Simon Peter and brought him to Jesus.
- ❖ Jesus told Philip, "Follow me," and he did.
- ❖ Because it was important, Philip went and found his friend Nathanael and told him, and Nathanael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

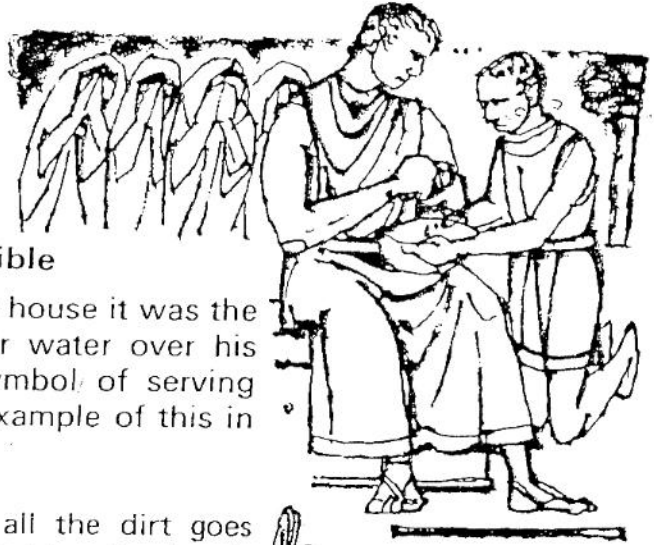
Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism. Sometimes individuals from native Orthodox cultures lose sight of this reality because of their native situation. There are only three means whereby people become members of parishes: birth, transfer, and 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.



### Hand Symbols in the Bible

When a guest came to the house it was the duty of a servant to pour water over his hands. This became a symbol of serving another person. Find an example of this in 2 Kings 3. verse 11.



When we wash our hands all the dirt goes away and we are clean. Washing the hands became a symbol of innocence. It meant—"I am not guilty." Read what Pilate did in Matthew 27. verse 24.



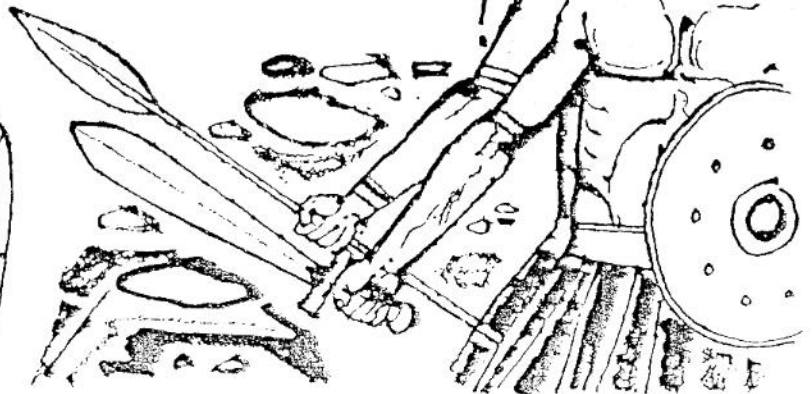
To kiss the hand of someone was a way of showing very deep respect for him. We still use the saying "to kiss hands." Can you remember when this is done and to whom? Look back to page 4 and see what you found out, if you need to.

When a Jew took an oath or made a solemn promise he "lifted up his hand" (read this in Genesis 14. verses 22-24). Find out what a man does today in a law court when he takes the oath.



To "give one's hand to another" was a symbol of making a binding friendship. Kings used this symbol, too, when they made an alliance with each other. Read an example of this in 2 Kings 10. verse 15.

The right hand was the symbol of strength—can you think why? You can read about this in Psalm 17. verse 7, and 20. verse 6, and 44. verse 3.



# What is a mystery?

One day, walking on the sandy shores of the sea, St. Augustine was absorbed in thinking about the mystery of the Holy Trinity.

"What does it mean? How can it be explained? How can my mind take it in?"

Suddenly he saw a small child making a hole in the sand and trying to fill it with water.

"What are you trying to do?" asked St. Augustine.

"I want to put all the water of the sea into this hole," answered the child.

"But that is impossible!" cried out the saint.

The child looked up at him and answered gravely: "It is no more impossible than your trying to grasp the mystery of the Holy Trinity in your small human mind."

The child disappeared, for he was really an angel.

St. Augustine thanked God for showing him that some things cannot be comprehended with the human mind, but simply must be believed.

We cannot really understand the Mystery of God. No human mind or words can express it. God makes Himself known to us through the wisdom and beauty of the world He created. He reveals Himself through the Church and the Holy Bible. Finally we come to know Him through Jesus Christ, God's Son who lived with us and died for us.

