

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN JUNE 5, 2016

CHRIST IS RISEN! INDEED HE IS RISEN!

SUNDAY/JUNE 5

6th Sunday of Pascha: The Blind Man

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

TUESDAY/JUNE 7

7:00p.m. Paschal Matins

WEDNESDAY/JUNE 8

Leave-Taking of Pascha

St. John of Kronstadt

9:30a.m. Divine Liturgy
7:00p.m. Vigil

THURSDAY/JUNE 9

**ASCENSION – 40th Day of Pascha
(One of "12 Great Feasts" of the Year)**

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

FRIDAY/JUNE 10

Martyrs of China

9:30a.m. Akathist to Martyrs of China

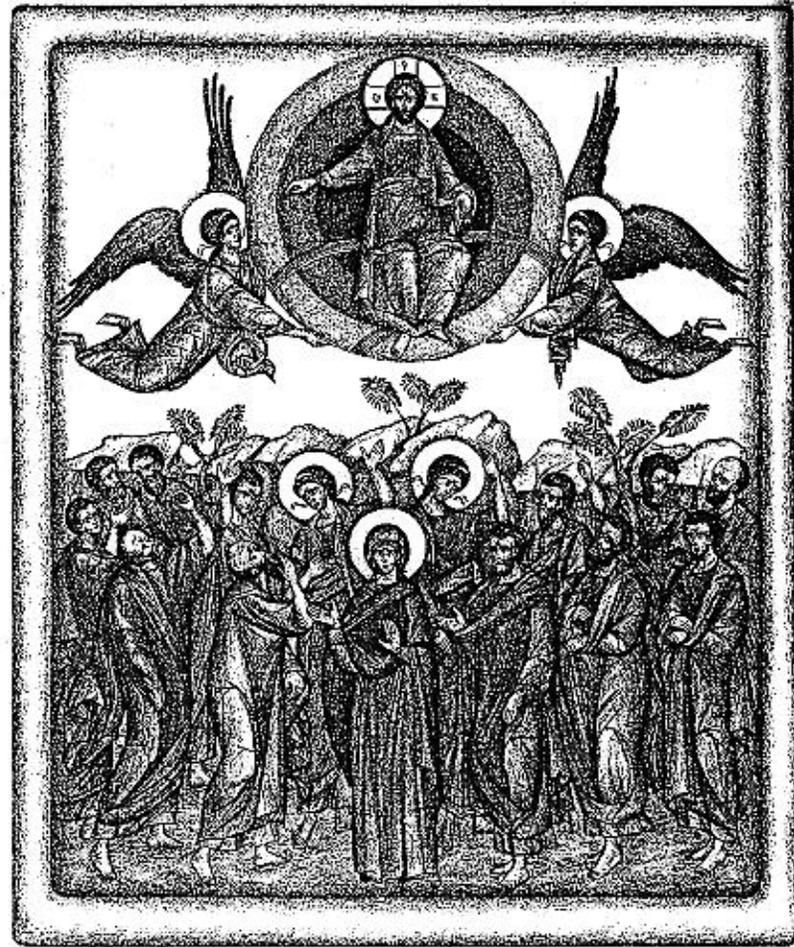
SATURDAY/JUNE 11

9:30a.m. Akathist to Ascension; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/JUNE 12

7th Sunday of Pascha: First Council

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Recognition of 2016 Graduates
Teachers/Parents Church School Meeting



Offerings Week of June 05

Olive Oil: in memory of Michael, Justina, Anastasia, Rosalia and Demetrius; for the health of Nikolai (birthday); for the health of Nikita; for the health of Mark (birthday); in memory of Vaschen and Emilia.

Litya Breads: health of Katherine.

The Parish Synodicon: Memory Eternal!

June 06, 1938 Eutyches Gumenuk

June 06, 1972 Charles Fetchko Jr.

June 07, 2004 Helen Kulina

June 07, 2009 Fannie Huzinec

June 08, 1976 Nadezhda Soroka

June 10, 1953 Nazar Skwarla

June 11, 1953 Chariton Mishalenko

June 12, 1979 Nadezhda Lebedz

Coffee Hour Hosts

June 05 Dunaenko, Wypych, Chirnoaga,
Moldoveanu and Nemes

June 12 Peterson, Bakaletz, Mattei & Erkman

June 19 Kita, Nevitt, Keller & Turri

Usher Schedule

June 05 Timothy S. & Peter B.

June 12 Jerome S. & Adrian M.

June 19 Dennis F. & Peter B.

Counter

June 05 Rebecca O. & Lisa K.

June 12 Ciprian C. & Larrisa M.

June 19 Ekaterini M. & Irina S.

Sunday Readers Schedule

June 05 Zachary S.

June 12 Austin K.

June 19 Ciprian C.

2016 Graduate Sunday, June 12

On this Sunday we want to honor those graduating at various levels in their academic life. Please contact Father James with particulars of the graduates.

The Holy Mysteries of Confession & Communion

Are offered all year, if we missed these in Great Lent, we should avail ourselves of these Holy Mysteries without delay.

Reminder – if you miss Sunday Divine Liturgy for 3 consecutive weeks, and you are a regular communicant, you have broken the primary discipline of preparation for Holy Communion and must go to Confession before receiving the Holy Gifts.

Forth-Coming Calendar

June 18 Sat. Cemetery Memorial Service (9:30)

June 18 Sat. Parish Council Conference in
Paramus (11:00 to 3:00)

June 19 Sun. Pentecost (50th Day of Pascha)

June 27 Mon. 2 Day Apostles Fast

June 29 Wed. Ss. Peter & Paul Feast Day

July 10 Sun. Parish Picnic at Kita's Residence

July 17 Sun. Blessing of Autos & Mobile Things

The 50 Days of Pentecost: Pascha to the Feast of Pentecost

In this festal time of joy we do not kneel or make prostrations either in church or in our homes.

On Being a Good Steward of Offerings to Your Parish:

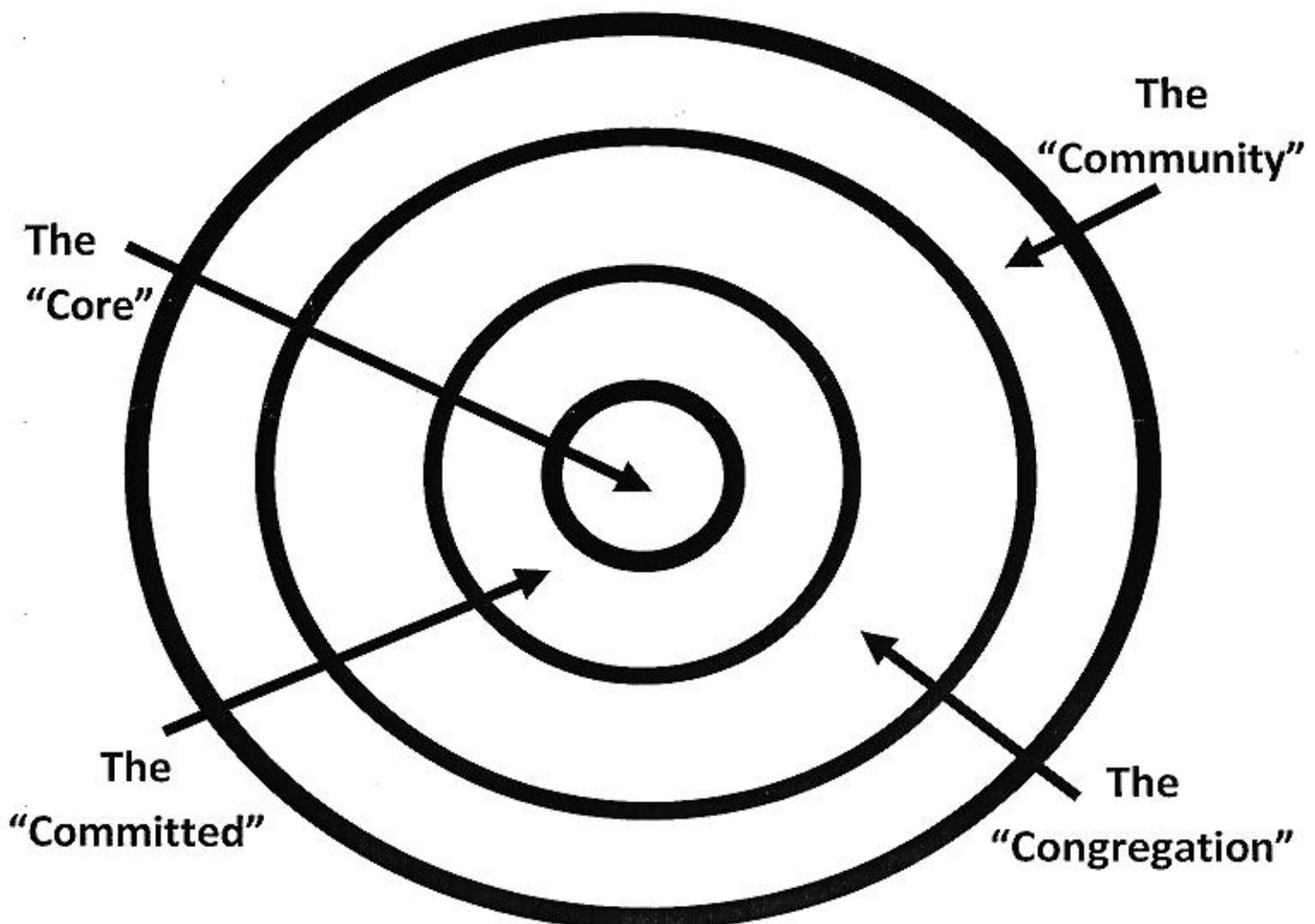
- Always make your offering as an act of thanksgiving for all you have received.
- Let your offerings be regular and offered with prayer.
- Self-determine a % you wish to make as your offering, rather than a dollar amount.
- Before going on vacation, please in advance make up for your offerings.
- In writing checks, please make check to Ss. Peter & Paul Church (not "to cash").
- If absent for a period of time, please mail your offering in.
- Use the envelopes mailed to your home.

Motivating and Moving Members to Greater Degrees of Parish Life Involvement

The “80/20” Rule. Most people have heard of it, and most people think they know what it means: 20% of the people in any organization do 80% of the work. If that happens to be an accurate reflection of life in a particular parish, then the clergy and lay leaders have to prayerfully reflect together on how people are engaged and why they are engaged where they are – so that we can understand how to bring them to deeper levels of parish life and involvement. One way to describe, quantify, and qualify these differing levels of involvement can be illustrated below.

Let’s start with the “**Core**” – this is, for all intents and purposes, the center of parishioner involvement. Simply put, these are the people who can usually be described by all of the following characteristics:

1. They attend all or most services
2. They freely volunteer for at least one parish ministry
3. They are generous and faithful in their financial support and stewardship of the parish



Next comes the “**Committed**” – a group very much like the Core that only varies by degrees:

1. They come to **most** services
2. They **may** be involved in some ministries (especially when specifically asked)
3. They **usually** give, and certainly will, again, give when specifically asked (especially if it’s for what they agree is a good cause).

Following the Committed is the “**Congregation**” – those:

1. Who identify as Orthodox Christians and who usually attend for (at least) Pascha
2. Who may have been baptized or chrismated into the Church, but have fallen away from regular participation in liturgical, sacramental, and relational parish life.

Finally, we come to the “**Community.**” These are the people who fall into two categories:

1. Those who know and are known by those members of the parish who are in the inner three groups
2. Those who live in the immediate surrounding geographic area of the parish

As you can see, as we move from the inner to the outer rings, we find “membership” and “involvement” decreasing. Further, the boundaries of each ring are not as solid and clear as shown: they are fluid and overlapping. A person might be “Committed” then transition into the “Congregation” because of health, family, or job pressures – or a crisis of faith.

It is helpful to be able to understand these differing levels and explanations of “membership” and “involvement”, because they profoundly affect and are affected by parish character and ethos, priestly and lay leadership, parish health and growth, outreach, and many other factors. Building up the quality of parish life and health (and therefore prospects for growth) is going to depend in great part on moving people from the outer rings to the inner rings: Community to Congregation to Committed to Core, in ever-increasing degrees of spiritual maturity and giving of one’s life to Christ and His holy Church.

But in order to do that, we need to also understand what appeals to these different groups, what motivates and encourages them, as well as what discourages and drives them away:

1. What needs, desires, hopes, and dreams in the parish’s vision are understood by the Core, that are not shared by the Committed and the Congregation? Why? And, looking from the outer ring in: what needs, desires, hopes, and dreams do the Congregation value, that are not considered, or appreciated, by the Committed and the Core?
2. What are the parish’s core values that may not clearly be understood by the entire parish? How about vision and mission (admittedly controversial terms)?
3. What features of parish life do the parish’s less engaged, or even “lapsed” members value, that the parish could provide now, which it may not have been able to provide in years past? Can these features of parish life be revived and publicized?

We will explore responses to these questions in the next issue.

SELECT NOTES OF THE CHURCH FATHERS “ON VIRTUE”

From the Catechism of St. Nikolai of Zicha (+1956)

- The spiritual and moral character of every Christian is formed by three factors:
 - 1) Obedience to Christ and His Church;
 - 2) The individual effort of exercising all the virtues;
 - 3) God’s grace through the Holy Mysteries or special inspirations.
- The greatest Christian virtues are Faith, Hope and Love, this is expressed in this manner:
 - 1) Right thinking through Faith in Christ;
 - 2) Right feeling through Hope in Christ;
 - 3) Right doing through love of Christ.
- There are many virtues, both individual and social, but the following 7 are considered above the others: Humility, Generosity, Chastity, Kindness, Temperance, Patience and Diligence.
- Virtues are acquired through constant repetition, until they become as natural as breathing.
- ***The Practice of Virtue is the Natural Tendency of the Soul***

St. Basil the Great (+397) writes: *We have received from God the natural tendency to do what He commands...By using...these strengths appropriately, we live healthy in virtue...Consequently, such is the definition of virtue which God demands of us: the conscientious use of these faculties according to the Lord’s command.* In other words, leading a virtuous life consists only of living in accordance with one’s nature, that is, using one’s faculties in the way for which they were made: to direct oneself towards God and to realize His likeness.

The identification of the natural state with the virtuous one – Adam’s original state and that of the man restored in Christ – is constantly affirmed by the Fathers. *However many be the virtues which we put into practice, we put them into practice in accordance with nature,* writes Evagrius. *Where we abide in nature, there we are in virtue,* notes St. John of Damascus. And St. Issac the Syrian says just as explicitly that virtue is the soul’s natural state. St. Dorotheus of Gaza also show that the virtues *allow us to pull ourselves together and come back to the natural state by practicing Christ’s holy commandments,* and John the Solitary say that when man turns to his soul through the virtues, *he remains in the order of his whole nature.*

The Source of All Virtue is the God-Man, Jesus Christ

In the practice of virtue, man acquires Christ's likeness. Man possesses from his creation (*in the image of God*) and within his very nature all the virtues constituting God's image in him. But these are only given as a seed, and it behoves him to tend them until they reach full bloom – herein we find the realization (*the likeness of God*). The very archetype, beginning, and end of every virtue are revealed in Christ. The virtues given to human nature at man's creation and developed by his free participation in God's deifying grace appear to exist, then, only by participating in Christ's virtues, as St. Maximos the Confessor teaches:

If the essence of virtue with each man is unquestionably the Word of God, then every man who partakes of virtue in steadfast manner partakes of God, the Essence of the virtues, beyond any shadow and doubt, inasmuch as he has of a sincere will cultivated the natural seed of good and made the end identical to the beginning and the beginning to the end, or rather, has shown the real identity of the beginning to the end, in perfect accord with God. For the beginning and the end of everything is God's aim: it is the beginning insofar as he joins the natural good to his being by participation; it is the end insofar as according to the participation by a free-willed decision, he finishes the praiseworthy race thither, thanks to which he becomes god as God grants him to become god – because he has joined the likeness constituted by the virtues to the natural good according to the image by his free will, bringing about the return to his beginning and intimacy with God, according to the vow of his nature.

What Health is to the Body, Virtue is to the Soul

The Fathers of the Church affirm that for human beings, true health corresponds to being in a state of virtue. Virtue is the soul's natural health, writes St. Dorotheus of Gaza, as do St. Basil the Great, Evagrius and St. Maximus the Confessor, who writes: *What health is to the living body, virtue is with respect to the soul.* St. Issac the Syrian notes similarly: *Virtue is naturally the soul's health.* One can even say that virtue is EVEN MORE IMPORTANT FOR THE SOUL THAN IS HEALTH FOR THE BODY, SINCE AS ST. BASIL THE GREAT says, *the virtues have much more affinity with the soul than does health with the body.*