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**BULLETIN OF AUGUST 5, 2007**

**SUNDAY/AUGUST 5th**

**10th Sunday After Pentecost (Tone 1)**

**Pre Feast of the Transfiguration**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy; Coffee Hour; Book-for-the-Month of Spiritual Reading from Parish Library  
5:30p.m. Vigil with blessing of fruits

**MONDAY/AUGUST 6th**

**Transfiguration of our Lord**

**(One of "the 12 Great Feasts of the Year")**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy with blessing of fruits

**WEDNESDAY/AUGUST 8th**

7:00p.m. Vespers; Confessions

**THURSDAY/AUGUST 9th**

**St. Herman of Alaska**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy

**SATURDAY/AUGUST 11th**

**Miracle of St. Spyridon**

9:30a.m. Akathist to St. Spyridon; Confessions

5:30p.m. Vigil; Confessions

**SUNDAY/AUGUST 12th**

**11th Sunday After Pentecost (Tone 2)**

**St. Maximus the Confessor**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy

**The Dormition Lent**

Is observed from August 1<sup>st</sup> thru 14<sup>th</sup>. This two week Lent is in honor of the Repose, Burial, Resurrection and Ascension of the Mother of God into Heaven celebrated on August 15<sup>th</sup>. A Fast is held from meat, dairy, fish, wine and oil. See your wall calendar for modifications.

**Tropar Tone 7**

Thou wast transfigured on the mount, O Christ God,  
Revealing Thy glory to Thy disciples as far  
As far as they could bear it.  
Let Thine everlasting Light shine upon us sinners!  
Through the prayers of the Theotokos, O Giver of  
Light, glory to Thee!

**Kontakion Tone 7**

On the mountain wast Thou transfigured O Christ God,  
And Thy disciples beheld Thy glory as far as they could see it;  
So that when they would behold Thee crucified,  
They would understand that Thy suffering was voluntary,  
And would proclaim to the world  
That Thou art truly the Radiance of the Father!

**The Post-Feast of the Transfiguration**

Is celebrated to the "leave-taking," on August 13<sup>th</sup>. During the time of the post-feast, the tropar and kontakion of Transfiguration is sung or said with evening and morning prayers and at meals. The tropar before a meal and the kontakion after a meal. This replaces the usual meal prayers for this period of time.



### ***Being Sought – How Can You Help in Building-Up the Body of Christ?***

**Official Greeters** – persons that on a particular Sunday look out for new faces and welcome them on behalf of the parish. They make sure that the visitor fills out a visitor card, if they so desire and invite them to the Coffee Hour, escorting them over and introducing them to some parishioners.

- please see Deacon Paul Sokol.

**Parish Web Team** – a newly-to-be formed group of individuals that seek to improve our parish website. Technical expertise is sought, but also individuals while not having programming abilities, have creative ideas.

- please see Fr. James or Michael Redmond.

**Church School Teachers & Aides** - this Fall a restructuring of the church school will take place. Presently, we are trying to identify persons who would be willing to teach and/or help out in the younger and middle classes.

- please see Fr. James or Stacey Kita.

**Liturgical Ministries** - new choir members, altar servers, prosphora bakers, readers, ushers, are always welcome.

- please see Fr. James, Deacon Paul or Diaconissa Patricia Sokol.

**Parishioner Talent Survey** - to identify areas in which parishioners excel and can be of service to the parish community.

- please see Michael Redmond.

### ***Remember in Prayer***

May Holovach (Arbor Glen).

### ***Offerings for the Week of August 5<sup>th</sup>***

**Olive Oil** – in memory of Michael and Panteleimon; in memory of Emilia; for the health of Mary (birthday).

### ***Those That Are Home Bound***

Are encouraged to receive the Mysteries of Confession & Communion in this Dormition Lent. If you wish the Mysteries brought to your home, please call Fr. James.

### ***Parish Synodicon***

Ronald Kavchok (Aug. 28<sup>th</sup> – 40<sup>th</sup> day)

Aug. 05, 1966 Jacob Hosko  
Aug. 05, 1977 Joseph Pituch  
Aug. 05, 1988 Lepasava Ratzkovich  
Aug. 06, 1943 Sarafina Spak  
Aug. 06, 1946 Javob Russaway  
Aug. 06, 1974 Artem Kuchner  
Aug. 06, 1989 Andrew Gavlick  
Aug. 07, 1916 Anna Wislosky  
Aug. 07, 1931 Michael Gargol  
Aug. 07, 1932 Maria Vozny  
Aug. 07, 1941 Helen Marchisin  
Aug. 08, 1945 Mary Lebedz  
Aug. 08, 1949 Shelia McCloskey  
Aug. 09, 1916 George Siplak  
Aug. 09, 1939 Michael Sapochuk  
Aug. 09, 1979 Parasceva Kulwinsky  
Aug. 11, 1967 Andrew Hriniaik  
Aug. 11, 1974 Alexander Kozich  
Aug. 11, 1987 Joseph Kulina  
Aug. 11, 1995 Anna Pozgay  
Aug. 11, 2003 Anna Adamchak



### ***Parish Picnic – Sunday, Aug. 19<sup>th</sup>***

Reserve the date for a parish picnic at the Village Recreation and Swim Club in East Brunswick. A great day of fun and fellowship is being planned! Please speak with Daniel Torrisi or Terri Filippini for more information. Please sign-up for the picnic at the vestibule stand (pink sheet) or call Susan Gorbaturk (908-722-7849). Need a ride to the picnic? Let Father James know.

### ***Prayers for Travelers***

May be offered after the Sunday Divine Liturgy. Let Father know when you venerate the Cross

### ***Two of “the 12 Great Feasts” of the Year***

Are celebrated in the month of August. On these days we should strive to participate in the divine services.

**The Transfiguration of our Lord** – Aug. 6<sup>th</sup>, Mon.

5:30p.m., Sun. Vigil & blessing of fruits; Confession

9:30a.m. Mon. Divine Liturgy & blessing of fruits

**The Dormition of the Theotokos** - Aug. 15<sup>th</sup>, Wed.

7:00p.m., Tues.. Vigil & blessing of flowers;

Confession

9:30a.m. Wed. Divine Liturgy & blessing of flowers

**REFLECTIONS OF THE FEAST OF THE TRANSFIGURATION**  
**By Metropolitan Hierotheos of Nafpaktos**

The Transfiguration of Christ on Mt. Tabor took place a little before His Passion, forty days before the passion and crucifixion, to be exact. Moreover, the purpose of the Transfiguration was to confirm the Disciples in the faith that this was the Son of God, so that they would not be weakened by the things that they would see in those days. This truth is seen in the troparia of the Church. In one we sing: "Before Thy precious Cross and Thy Passion, taking with Thee those among Thy holy disciples that Thou hadst specially chosen, Thou hast gone up, O Master, into Mount Tabor". And in the Kontakion of the feast it says: "...that when they saw Thee crucified, they might know that Thy suffering was voluntary, and might proclaim unto the world that Thou art truly the Brightness of the Father".

So, canonically Christ's Transfiguration should be celebrated in the month of March, corresponding to the time of the year when Easter is celebrated. But since this time coincides with the period of Lent and could not be celebrated festively, the feast was transferred to the sixth of August. This date is not chosen at random, as it is forty days before the feast of the Exaltation of the Holy Cross (14 September), which is similar to Good Friday.

The events of the feast are preserved in all three synoptic Gospels, for the Transfiguration is a central event in the life of Christ and contains many theological messages. (Matt. 17, 1-8, Mark 9, 2-8, Lk. 9, 28-36).

The Transfiguration of Christ is a crowning event in the life of the Disciples which relates to Pentecost, for it is a great experience of God. To be sure, there is a difference between the Transfiguration and Pentecost, in that at the Transfiguration the Disciples were not yet members of the deified Body of Christ, as they became on the day of Pentecost.

However, there are also other events in the life of Christ which constitute a transfiguration, when the Disciples were granted to see some rays of Christ's divinity. I shall cite two of these events.

One was the calling of the two Disciples to whom St. John the Baptist pointed out Christ. The Disciples had no sooner heard the Worthy Forerunner saying: "behold the lamb of God", than they followed him. And then "Jesus turned, and seeing them following, asked them what they were looking for. To their question about where he was staying, He invited them to come there with Him. And the Evangelist notes: "So they went



and saw where he was staying, and remained with him that day" (Jn. 1, 35-39). The fact that Christ turned His face and saw them means that He revealed the glory of His face to a small degree, which prompted them to want to stay with Him. Christ's home is the light, for He is God "dwelling in unapproachable light", and the fact that they stayed in his home that day means that the Disciples stayed a whole day in the vision of the uncreated Light.

Thus we understand that the calling of the Disciples was not a simple invitation to which they responded because they had great ardour, but it was a fruit of the vision and revelation. And it shows, as St. Theophylaktos says, that it is to those who follow Christ that He shows His face, the glory of His face, since if one does not actively follow Christ, one cannot attain the vision of God, for "how can he who has not purified himself and followed in purity be illuminated with knowledge?"

The second case is the calling of the Disciples, among whom was the Apostle Peter. Christ met them after the unsuccessful fishing and told them to cast their nets into the lake again. When against all expectation they caught many fish, Simon Peter threw himself at the feet of Christ and said: "Depart from me, Lord, for I am a sinful man". And Luke the Evangelist justifies him: "For he and all who were with him were astonished at the catch of fish which they had taken" (Lk. 5, 1-11). The Apostle Peter's sense that he was a sinful man was a fruit and result of the amazement, and of the ecstasy in which he was left by the miracle. It was an experience of the glory of God, the sense of the presence of the Son and Word of God, but also of his own impurity, his sinfulness. If this event is compared with parallel apocalyptic events in the Old and New Testaments it shows that it is an amazement coming not from external events, but from a revelation of the glory of God.

## 2.

The word 'transfiguration' means change of form. In other words, at a certain moment Christ revealed what He had been concealing, He manifested the glory of the divinity with which His human nature was united from the moment of His conception in the womb of the Theotokos. Through His great love for mankind Christ concealed what He always had, in order that the Disciples should not "be burned" by reason of their unfitness, because they had not yet been prepared.

At that moment Christ was transfigured, "not assuming something that he was not, nor changing into something which he was not, but manifesting what he was to his own disciples" (St. John of Damaskos). Essentially, when we speak of the Transfiguration we mean that He manifested the glory of His divinity, which He kept unseen in the visible body, because men were not able to face it.



# The Kenya Orthodox Experience: where tribal dances meet Byzantine chants

Cyprus Mail - Nicosia, Cyprus

Posted on Sun Jul 29 2007:

By Constantine Markides in Kenya

THE Orthodox Church is renowned for its unshakeable adherence to ancient Byzantine traditions, as is reflected in its regal vestments and lengthy liturgical ritual. But adhering to Byzantine tradition does not necessarily mean that the customs of other cultures must be discarded, at least not according to the Limassol-born Archbishop of Kenya Makarios Tyllirides, whose efforts over the past three decades have led to a flourishing of Orthodoxy throughout Kenya.

In one week this month, he consecrated three churches, one in the Nairobi periphery shantytown of Kangemi, another in the southern hillside community of Karinde, and another in the jungle village of Ivola near Lake Victoria in Western Kenya. But although the ceremonies did not diverge in substance from those performed in Cyprus and Greece, there was an additional dimension to them: the rituals of the tribal community were also included.

The Kenya Archbishop does not merely grudgingly allow these tribal traditions. In fact, he insists that they be incorporated into the Orthodox services.

“Actually, we as a church are the ones who are encouraging and keeping alive the culture of these people,” Archbishop Makarios said. “For some of these tribes, this is the first time that written texts [the translated texts of the Orthodox services] are circulating in their dialects. In fact, the services you heard today in Swahili were published in Cyprus.”

Archbishop Makarios noted that technological advances and the Kenyan government’s adoption of English as its official pedagogical language had only served to sever the 42 tribes of Kenya from their native dialect.

“We also insist that every tribe demonstrates [in the church] its traditional dances and songs,” the Archbishop said. “That way we maintain the tradition.”

The 62-year-old Archbishop is so supportive of their traditions that he joins in on the dances with them, wearing his bishopric regalia, scepter in hand.

“Many cannot imagine a bishop dancing,” he said. “[They find] it unthinkable in our tradition. But here we do it. It does no harm to anybody.”

The Archbishop has also learned the chants in the language spoken in the particular region, so the liturgies are conducted in both Greek as well as the local dialect.

All of this, along with his commitment to building schools and clinics in remote regions, has helped to draw in crowds. The churches overflow during the consecrations, with attendees one moment bowing down and crossing themselves silently, and the next ululating and clapping their hands over their heads. Last Wednesday during the funeral service of a 38-year-old Presbyteria who died from post-natal anemia after giving birth to her 11th child, hundreds of Kenyans, possibly even a thousand, gathered from the neighbouring villages to hear him speak.

But despite the innumerable churches constructed under his guidance and the thousands of Kenyans who have joined the Orthodox Church in Kenya, Archbishop Makarios insists that proselytising does not take place.

“We don’t go out knocking on doors to bring people in. We merely say come and see. If they like what we are doing, then they will join us.

“We are not forcing anybody.”

## Threatened, Christians Flee the Mideast

The world's most ancient Christian communities are fleeing their birthplace.

By Rod Nordland  
Newsweek

July 23, 2007 issue - He refused to leave Baghdad, even after the day last year when masked Sunni gunmen forced him and eight co-workers to line up against a wall and said, "Say your prayers." An Assyrian Christian, Rayid Albert closed his eyes and prayed to Jesus as the killers opened fire. He alone survived, shot seven times. But a month ago a note was left at his front door, warning, "You have three choices: change your religion, leave or pay the *jeziya*"—a tax on Christians levied by ancient Islamic rulers. It was signed "The Islamic Emirate of Iraq," a Qaeda pseudonym. That was the day Albert decided to get out immediately. He and the other 10 members of his household are now living as refugees in Kurdistan.

Across the lands of the Bible, Christians like Albert and his family are abandoning their homes. According to the World Council of Churches, the region's Christian population has plunged from 12 million to 2 million in the past 10 years. Lebanon, until recently a majority Christian country—the only one in the Mideast—has become two-thirds Muslim. The Greek Orthodox archbishop in Jerusalem, where only 12,000 Christians remain, is pleading with his followers not to leave. "We have to persevere," says Theodosios Atallah Hanna. "How can the land of Jesus Christ stay without Christians?" The proportion of Christians in Bethlehem, once 85 percent, is now 20 percent. Egypt's Coptic Christians, who trace the roots of their faith back to Saint Mark's preaching in the first century, used to account for 10 percent of their country's population. Now they've dwindled to an estimated 6 percent. "The flight of Christians out of these areas is similar to the hunt for Jews," says Magdi Allam, an Egyptian-Italian author and expert on Islam, himself a Muslim. "There is no better example of what will happen if this human tragedy in the Arab-Muslim world is allowed to continue."

Nowhere is the exodus more extreme than in Iraq. Before the war, members of the Assyrian and Chaldean rites, along with smaller numbers of Armenians and others, constituted roughly 1.2 million of the country's 25 million people. Most sources agree that well over half of those Christians have fled the country now, and many or most of the rest have been internally displaced, but some estimates are far more drastic. According to the Roman Catholic relief organization Caritas, the number of Christians in Iraq had plummeted to 25,000 by last year. Of the 1.7 million Iraqi refugees in Jordan and Syria, half are Christians, says Father Raymond Moussalli, a Chaldean vicar who now says mass every night in a basement in Amman. "The government of Saddam used to protect us," he says. "Mr. Bush doesn't protect us. The Shia don't protect us. No Christian was persecuted under Saddam for being Christian."

Over the centuries, the region's Christians have frequently made common cause with their Muslim neighbors. Leaders of some Christian factions even backed Hizbullah during last summer's Lebanon war, and Arabic-speaking Christians in the Palestinian territories have regularly sided with the Muslim majority against the Israeli occupation. Five years ago Palestinian militants found sanctuary from Israel's tanks inside Bethlehem's Church of the Nativity. Nevertheless, old relationships are crumbling now. When Pope Benedict XVI quoted a medieval scholar's critical comments on the Prophet Muhammad, last September, furious Palestinians reacted by torching at least half a dozen churches on the West Bank. About 3,000 Christians remain in Gaza—many of them seeking new homes somewhere else. "We're living in a state of anxiety," says Hanady Missak, deputy principal of the Rosary Sisters School in Gaza City. Militants ransacked the school's chapel during the battle between Hamas and Fatah last month. Crosses were broken and prayer books burned.

At least a few moderate imams are speaking out against attacks on Christians. "I ask the culprits to return to the Holy Qur'an and reread it," said Sheik Muhammed Faieq in a recent sermon at the Mussab Mosque in the Baghdad suburb of Dora, where jihadists have waged a cleansing campaign against Christians. "Forcing people to leave their religion or properties is contradicting Islam's traditions and instructions." For many in the Middle East, the admonition comes too late. "There is no future for Christians in Iraq for the next thousand years," says Rayid Paulus Tuma, a Chaldean Christian who fled his home in Mosul after two of his brothers were gunned down gangland style. His pessimism is shared by Srood Mattei, an Assyrian Christian now in Kurdistan: "We can see the end of the tunnel—and it is dark."

*With Kevin Peraino in Jerusalem, Salih Mehdi in Baghdad, Barbie Nadeau in Rome and Mandi Fahmy in Alexandria*

URL: <http://www.msnbc.msn.com/id/19762050/site/newsweek/>