

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF AUGUST 12, 2007**

**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

**MONDAY/AUGUST 13th**

**Leave-Taking of the Transfiguration;  
St. Tikhon of Voronezh, Wonder-worker  
of Zadonsk**

9:30a.m. Akathist to St. Tikhon; Confession

**TUESDAY/AUGUST 14th**

**Pre Feast of the Dormition**

7:00p.m. Vigil with blessing of flowers;  
Confession

**WEDNESDAY/AUGUST 15th**

**Dormition of the Holy Theotokos**

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

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

(Although the Dormition Lent ends today, it  
remains a fast day as it is a Wednesday. Fish,  
wine and oil are permitted.)

**SATURDAY/AUGUST 18th**

**Postfeast of the Dormition**

9:30a.m. Akathist to the Dormition; Confession  
5:30p.m. Vigil; Confession

**SUNDAY/AUGUST 19th**

**12th Sunday After Pentecost (Tone 3)**

**Martyr Andrew the General**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine  
Liturgy; Coffee Hour  
1:30p.m. Parish Picnic

**The Dormition Lent**

Is observed from August 1<sup>st</sup> thru 14<sup>th</sup>.  
A Fast is held from meat, dairy, fish, wine and oil.  
See your wall calendar for modifications.



**Tropar Tone 1**

In giving birth, you preserved your virginity!  
In falling asleep you did not forsake the world, O  
Theotokos!  
You were translated to life, O Mother of Life,  
And by your prayers you deliver our souls from  
death.

**Kontakion Tone 2**

Neither the tomb, nor death could hold the  
Theotokos  
Who is constant in prayer and our firm hope in her  
intercessions.  
For being the Mother of Life,  
She was translated to life  
By the one who dwelt in her virginal womb!

**The Post-Feast of the Dormition**

Is celebrated to the "leave-taking," on August 23<sup>rd</sup>.  
During the time of the post-feast, the tropar and  
kontakion of the Dormition 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.

### **Remember in Prayer**

May Holovach (Arbor Glen).

### **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.

### **College Students: Rutgers, Rider and College of NJ**

A new chapter of Orthodox Christian Fellowship (OCF) is being organized for the students at these schools. Students going to these schools are asked to contact Christiana Cassar (Rocky Hall) via e-mail at [ChristianCassar@msn.com](mailto:ChristianCassar@msn.com).

### **RBO to Visit Parish – Sept. 9<sup>th</sup>**

A representative of the Russian Brotherhood Organization (RBO) will make a 20 minute presentation at the Coffee Hour on Sunday, Sept. 9<sup>th</sup>. There are a variety of insurance products, fraternal benefits and services that the RBO provides.

### **Offerings for the Week of August 12<sup>th</sup>**

Olive Oil - in memory of Michael and Eva; in memory of Emilia; in memory of Jacob; for the health of Vera and John; in memory of Patriarch Teoctist; for the health of Mary.

Wine – for the protection of Theotokos and for the health of Mariana, Gabriela-Antoaneta, and Simona-Georgia; for the health of Cindy Petro (birthday).

### **Seeking Housemate**

Orthodox Reader seeking housemate for his large house in Somerville. Nice private room available. Rent negotiable based on help in house and year. Call Dr. Daniel Lieuwen at 908-541-0476 (house) 908-398-6232 (cell). It will be easiest to make contact on the home phone in month of August.

### **Church School Teachers and Aides**

Are being sought for the Fall. Perhaps you would like to offer your services for our young people? Please speak with Fr. James of Stacey Kita.

### **Parish Synodicon**

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

Aug. 13, 1983	Paul Sarko
Aug. 14, 1958	George Perun
Aug. 15, 1955	Katherine Greunther
Aug. 15, 1972	John Nedelka
Aug. 15, 1991	Demetrius Skwarla
Aug. 15, 2000	Olga Gorbatuk
Aug. 16, 1954	Stella Gromack
Aug. 16, 1968	Lazar Padlo
Aug. 16, 1975	Michael Marchuk
Aug. 16, 1989	Barbara Putyrskye
Aug. 16, 1992	Julia Specian
Aug. 17, 1977	Theodore Kucheruk
Aug. 17, 1985	Anna Tarangul
Aug. 18, 1922	Demetrius Barthusak
Aug. 18, 1968	Peter Patson



### **Sympathy Is Expressed**

To Jerry Cirka, on the repose of his grandmother, Helen Bohonowsky-Day of Manville (+July 28). May she rest in peace.

### **Congratulations**

To Seminarian Joseph McCartney and his wife, Maura, on the birth of their son, Justin, on July 18<sup>th</sup>, at 7 pounds and 2 ounces. (The McCartney's are the St. Tikhon's Seminary Family we help out in rent.)

### **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 call Susan Gorbatuk (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.

### **Prayers for the Beginning of New Academic Year**

Will be offered at the Divine Liturgy for all Teachers and Students – at all levels – on Sunday, Aug. 26<sup>th</sup>.

### **Cell Phones**

Please be sure that they are off before entering the church for services.

## **IS THE ORTHODOX UNDERSTANDING OF THE DORMITION OF THE THEOTOKOS ANY DIFFERENT THAN THE ROMAN CATHOLIC DOGMA OF THE ASSUMPTION?**



On August 15<sup>th</sup>, Orthodox Christians and Roman Catholics celebrate the Feast of the Dormition (Orthodox) or the Assumption (Roman Catholic) of the Mother of God.

Some Orthodox Christians believe that the bodily ascent of the Mother of God is actually a dogma in Roman Catholicism and nothing more than a theological opinion in Orthodoxy. On the other hand, there are many who believe that the dogma is one and the same in both Orthodoxy and Roman Catholicism. If we were to subscribe to either of these views, however, we would be in disagreement with the Church and the consensus of the Fathers.

The Orthodox teaching was plainly stated in the acts of a Local Council: "Even though her immaculate body was entombed, in three days, she was translated to the heavens with her body, the same way Christ ascended." (Council of Jerusalem 1672). The Orthodox doctrine of the Theotokos' bodily ascent from the tomb to Heaven and the Roman Catholic dogma of the Assumption are not interchangeable. They differ in fundamental ways. For example, the Roman Catholic dogma does not acknowledge that she died and was entombed, which is an essential part of the Orthodox teaching.

### ***The Roman Catholic "Assumption"***

In 1950, in his "apostolic constitution," *Munificentissimus Deus*, Pope Pius XII decreed as a dogma the ancient belief in the bodily assumption of Mary into Heaven. On the face of it, Rome was taking a step in the right direction by formally accepting a dogma that the Orthodox, Catholic and Apostolic faith has always held. But in reality, the step was a Papal retrenchment.

At that time, the ancient belief that the Mother of God truly died and then was taken bodily to Heaven was still held by many Roman Catholic clergy and laity, despite the dogma of the Immaculate Conception which, a century earlier, had exempted Mary from the consequences of the fall of Adam. But there were also many who, in anticipation of the forthcoming Papal decree, argued that Mary did not die. They were willing to allow the possibility only that she could have fallen into a light slumber, but her soul never left her body and she never died.

The latter party was not abandoning Latin theology but was simply observing it in its breach, as does the Immaculate Conception dogma. They reasoned that Mary could not die. After all, the dogma of the Immaculate Conception declared that Mary was conceived and born without inheriting guilt of original sin. And, as Augustine taught, God created death as a deliberate punishment of Adam and of all who are born guilty. It was inconceivable that the just God would unjustly punish Mary with death if she was not among the inheritors of guilt. On the other hand, Augustine clearly allowed for no "singular grace and privilege" and exceptions to the divine condemnation. The irony is that both parties were able to defend their mutually

exclusive positions while adhering to Augustine. Thus, the Assumption dogma was becoming a critical and divisive issue, as the theologians and hierarchy well understood. Key Roman Catholic doctrines were hanging in the balance. There was a danger that errors and internal contradictions of Roman Catholicism would be exposed, not the least of which was the dogma of Papal Infallibility itself. A Papal decree either way was expected to have dramatic and far reaching consequences.

In the end, however, the Pope avoided the problem and did not address the matter of the Virgin's death. He used the vaguest language to define the dogma of the Assumption: "Having completed the course of her earthly life (*expleto terrestis vitae cursu*), Mary was assumed body and soul into heavenly glory." The question of her repose was left to be answered within the system of Latin theology and the dogma of the Immaculate Conception. In other words, as certain Roman Catholic theologians said at the time, Pope Pius XII left the situation exactly as it was before by tacitly confirming that Mary, being free of inherited guilt of original sin, could not have been punished with death.

The Pope cited the consensus of the ancient fathers but only with regard to her bodily ascent to Heaven and not to her death. He omitted the following teachings of the fathers: God did not create death. The Theotokos truly died and Christ received her soul. The Apostles were assembled to conduct her burial. Her deceased body was incorrupt when, on the third day, He raised her up to Heaven. Pius XII regarded as fables the ancient Church's teachings about her repose and about her burial by the Apostles. These teachings, of course, contradict the Papal dogmas of the Immaculate Conception and Assumption. The ancient Church's teachings refute not only the Papal dogmas under discussion here but Augustine's views of original sin as well. The doctrine that God imposes preexisting indictments and inherited guilt, corruptibility, and death as penalties on every man before he is conceived and comes into the world is irreconcilable with Orthodoxy.

The Roman Catholic dogma of the Assumption is not an Orthodox doctrine since it does not confess the death of the Theotokos. And Rome cannot confess the death of the Theotokos unequivocally without also seriously undermining Augustinian theology and contradicting the dogmas of the Immaculate Conception, Papal Infallibility, and the dogma of the Council of Trent which decreed that God created death in a wrathful, judicial decision to punish mankind.

### *Orthodox perspective*

The Church's ancient and unanimous tradition teaches that neither corruptibility nor death had power to conquer and hold the Theotokos. After a genuine death, her body experienced no corruption in the grave, and she was raised to Heaven.

- *From Mary: The Untrodden Portal of God*  
*By George S. Gabriel*