

**SS. PETER & PAUL ORTHODOX CHURCH**  
605 Washington Avenue, Manville, New Jersey 08835-1856  
Voice: 908-685-1452 / fax: 908-685-1074  
Email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org) / Website: [www.ssppoc.org](http://www.ssppoc.org)

*Bulletin of May 4, 2008*

## **CHRIST IS RISEN! INDEED HE IS RISEN!**

### **NEW SUNDAY/MAY 4th**

#### **Anti-Pascha or Thomas Sunday (Tone 2)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School  
Book-for-the-Month of Spiritual Reading from  
Parish Library

### **MONDAY/MAY 5th**

#### **Eve of "Radonitsa" or "The Day of Joy"**

6:30p.m. Paschal Memorial at Cemetery  
(Rain date: Tuesday, 6:30p.m. at the cemetery or  
if need be in the church)

### **WEDNESDAY/MAY 7th**

#### **St. Alexis of Wilkes-Barre**

9:30a.m. Akathist to St. Alexis  
7:00p.m. Compline & Akathist to  
**St. John the Theologian (May 8th)**  
7:45p.m. – 8:30p.m. Lemonade & Informal  
Conversation at Rectory

### **THURSDAY/MAY 8th**

7:00p.m. Vespers

### **FRIDAY/MAY 9th**

#### **Translation of the Relics of St. Nicholas from Myra to Bari, Italy**

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

### **SATURDAY/MAY 10th**

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

### **SUNDAY/MAY 11th**

#### **3rd Sunday of Pascha: The Myrrhbearers and Righteous Joseph & Nicomedus; Ss. Cyril & Methodius**

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

### **"Radonitsa" or "The Day of Joy"**

On Tuesday of this week we call to remembrance all those who have died from the very beginning of the ages in faith and in the hope of the Resurrection and eternal life.

Having previously celebrated the radiant feast of Christ's Resurrection, the faithful now commemorate the dead today with the pious intent to share the great joy of this Paschal feast with those who have departed this life in the hope of their own resurrection. This is the same blessed joy with which the dead heard our Lord announce His victory over death when He descended into Hades, thus leading forth by hand the righteous souls of the Old Covenant into Paradise.

This is the same un-hoped for joy the Myrrh-bearing Women experienced when discovering the empty tomb and the undisturbed grave clothes. In addition, this is the same bright joy the Holy Apostles encountered in the Upper Room where Christ appeared though the doors were closed.

In short, this feast of "The Day of Joy," is a continuation of the gladdening feast of Pascha, enabling us, in kindred joy, to celebrate the luminous Resurrection with those who have already fallen-asleep.

O Christ our God, set the souls of Thy departed servants in the radiant tabernacles of Thy righteous and have mercy upon us and save us, as Thou art the Only Immortal One!



### **Open Door Ministry Begins in May**

On Sundays after the Coffee Hour when the weather is nice, we wish to keep the doors of our church "Open," so those passing by may see and come in. This opens out our beautiful church and Orthodox Faith. Greeters are sought to stay in the church and greet any visitors that may drop in. Please speak with Reader Symeon Combs.

### **An "Informance" by the Renowned Baritone, Anton Belov**

Will be held at our Parish Center, May 16<sup>th</sup>, Friday at 7:30p.m. Reserve the date. A Free concert by one of the greatest Russian Singers. See separate flyer. Invite your friends!

### **Offerings for the Week of May 4<sup>th</sup>**

Olive Oil – for the health of Richard & Tessie (wedding anniversary); in memory of Emilia; in memory of Michael; in thanksgiving; in memory of Joan; for the health of Stephanie (birthday).

Wine for the health of Justina; in memory of Basil William Davidovich.

Flowers – in memory of Mary; in memory of Rose Lorenick.

### **Appreciation and Blessings Upon**

All of our faithful that have helped in the various tasks, ministries and donations of time and products during the Great and Holy Week and Pascha. It was wonderful to see the common good work of our parishioners. The Lord Bless!

### **Namesday Greetings**

St. Christopher/may 9<sup>th</sup>: Christopher Holmes; Many Blessed Years!

### **Newly-Departed Genevieve Tindall**

BRIDGEWATER — Genevieve Tindall, age 90, died Tuesday (April 29, 2008) at Muhlenberg Regional Medical Center in Plainfield. Daughter of the late John and Helen Lopatka, Genevieve was born in Jerome, Pa. She had lived in Somerville, Manville and Bridgewater.

Genevieve was an assembly worker for Ethicon in Bridgewater for 21 years where she retired in 1983. Previously she had worked for RCA in Bridgewater for five years.

Genevieve was a member of Saints Peter and Paul Orthodox Church in Manville; a volunteer at the VFW Ladies Auxiliary Post 2290 in Manville; and a member of Bridgewater Senior Citizens.

Genevieve is survived by her sons, Charles Tindall Jr. of Richland, Wash., John R. Tindall of Redlands, Calif., Ronald J. Tindall of Raritan; a daughter, Heien C. Tindall of San Jose, Calif.; a brother, Leo Lopatka of Ladylake, Fla.; a sister, Stella Snyder of Lone, Calif.; 10 grandchildren and four great-grandchildren.

Funeral services will begin 8:30 a.m. Saturday at the Bridgewater Funeral Home, 707 E. Main St., Bridgewater, followed by a 9:30 a.m. funeral service at Saints Peter and Paul Orthodox Church in Manville. Burial will take place at Saints Peter and Paul Orthodox Cemetery in Hillsborough. Visiting hours will be from 2 to 4 p.m. and 7 to 9 p.m., with a Parastas service held at 7:30 p.m. Friday at the funeral home.

### **Parish Synodicon – Memory Eternal!**

William Basil Davidovich (40<sup>th</sup> Day/ May 23<sup>rd</sup>)  
Archbishop Gregory Afonsky (40<sup>th</sup> Day/May 24<sup>th</sup>)  
Genevieve Tindall (40<sup>th</sup> Day/June 7<sup>th</sup>)  
May 04, 1973 John Holovach  
May 05, 1961 John Ivaniec  
May 05, 1970 Katherine Nebozinsky  
May 06, 1971 Basil Pawlik  
May 06, 1982 Philip Recetz  
May 08, 1917 Demetrius Polegonsky  
May 09, 1972 Pauline Iasin  
May 10, 1984 Ignaty Chwat

### **Paschal Memorial at Cemetery – May 5<sup>th</sup>**

On the eve of Radonitsa ("Day of Joy") we greet our departed loved ones with the joy of the Resurrection. At 6:30p.m. a memorial will be held at our cemetery (rain date: Tuesday, May 6<sup>th</sup> at 6:30p.m. at the cemetery or if need be, in the church.)

### **The 50 Day Celebration: Pascha to Pentecost (April 27<sup>th</sup> – June 15<sup>th</sup>)**

During this festal period we are forbidden to kneel or make prostrations either in church or in our homes, as we joyfully celebrate the Resurrection of Christ.

### **Wednesday Lemonade Evenings in May**

On Wednesday evenings a 45 minute or so of informal conversations with a beverage will take place in the rectory. This is an opportunity to share thoughts, ideas, experiences and discuss about things of a spiritual and practical nature. All are invited! See the weekly bulletin for time.





## HOMILY

### Christ Will Change Our Lowly Body

St. Anastasius the Sinaite, Patriarch of Antioch (†599 A.D.)

“To this end Christ died and rose to life that He might be Lord both of the dead and of the living.” But “God is not God of the dead, but of the living.” That is why the dead, now under the dominion of One who has risen to life, are no longer dead but alive. Therefore life has dominion over them and, just as “Christ, having been raised from the dead, will never die again,” so too they will live and never fear death again. When they have been thus raised from the dead and freed from decay, they shall never again see death, for they will share in Christ’s Resurrection just as He Himself shared in their death.

This is why Christ descended into the underworld, with its imperishable prison-bars, “to shatter the doors of bronze and break the bars of iron” and, from decay, to raise our life to Himself by giving us freedom in place of servitude.

But if this plan does not yet appear to be perfectly realized — for men still die and bodies still decay in death — this should not occasion any loss of faith. For, in receiving the firstfruits, we have already received the pledge of all the blessings we have mentioned; with them we have reached the heights of Heaven, and we have taken our place beside Him who has raised us up with Himself, as St. Paul says, “In Christ, God has raised us up with Him, and has made us sit with Him in the Heavenly places.”

And the fulfillment will be ours on the day predetermined by the Father, when we shall put off our childish ways and come to “perfect manhood.” For this is the decree of the Father of the ages: the gift, once given, is to be secure and no more to be rejected by a return to childish attitudes.

There is no need to recall that the Lord rose from the dead with a spiritual body, since St. Paul in speaking of our bodies bears witness that they are “sown as animal bodies and raised as spiritual bodies”; that is, they are transformed in accordance with the glorious transfiguration of Christ who goes before us as our Leader.

The Apostle, affirming something he clearly knew, also said that this would happen to all mankind through Christ, “who will change our lowly body to make it like His glorious body.”

If this transformation is a change into a spiritual body and one, furthermore, like the glorious body of Christ, then Christ rose with a spiritual body, a body that “was sown in dishonor,” but the very body that was transformed in glory.

Having brought this body to the Father as the firstfruits of our nature, He will also bring the whole body to fulfillment. For He promised this when He said, “I, when I am lifted up, will draw all men to Myself.”



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# The Moscow Times . com

## Nothing Weird About Orthodox Tradition

29 April 2008 By Vladimir Berezansky Jr. Together with the rest of the Eastern Christian world, the Russian Orthodox Church celebrated Easter on Sunday. In English, Orthodox Christians refer to Easter as "Pascha," a word related to the English adjective "paschal" and to the French Paque or Italian Pasqua.

Going by any of these names, Orthodox Easter this year came almost exactly a month later than the same Western Christian holy day commemorating events immortalized most recently and multilingually by Mel Gibson. Why did the Russian Orthodox Church celebrate Easter a month "late" and why, in general, are Orthodox Christian traditions so "weird"?

I submit the following observations not as a defense of our traditions but as an offering toward a deeper understanding of their significance to modern-day Russia. As strange as it might seem, the current disconnect between Russian and Western worldviews traces back — more than 1,000 years — to the geographical, linguistic and theological differences between the Eastern and Western branches of Christianity.

As a third-generation descendant of Russian emigres, I was raised in New York in a slightly Americanized version of the Russian Orthodox Church — the main difference being that the liturgical language in use is English rather than Church Slavonic. And although I had an essentially standard American childhood, I still managed to imbibe enough Russian cultural idiosyncrasies to enable me to view the Kremlin's position on many issues as not only understandable but in many instances defensible.

First, why did Easter come so late in Russia this year? Well, as anyone familiar with Judaism should know, Passover was celebrated this year from April 19 to April 26. With another genuflection to Mel Gibson, the event known to Christians as the Last Supper was a Seder service that Jesus Christ officiated. In Eastern Orthodox Europe, Easter must come during or just after the Jewish Passover. For the first millennium of Christian history, the undivided universal church followed this practice until Rome instituted changes to the secular calendar for Western Christendom — for example, adding leap years. Although Rome got the astronomy right, this made a mess of the Paschal cycle (meaning the procedure for calculating the Feast of Feasts) vis-a-vis Easter's Jewish roots as well as in the interests of ensuring a unified, universal Christian festal calendar.

As students of Russian history know, the precursor to the modern Russian state was founded by the Kievan Prince Vladimir, who in 988 — give or take a year — accepted conversion to the Byzantine (Greek-speaking) branch of Christianity. At the time, this appeared to be a solid move geopolitically. Byzantium — technically, Eastern Rome — was a mighty empire situated relatively near to the Russian lands. Forging a dynastic and cultural alliance with the Byzantine emperors served to establish a strong North-South political and military axis between Constantinople and Kiev.

Roll the clock forward five centuries, however, and it might be argued that St. Prince Vladimir guessed wrong. The Byzantine Empire fell to the Turks, and one-half of the twin-star alliance that stood between the new, post-schism Roman Catholic West and Islam further to the east and south had crumbled. This, combined with Russia's constant struggle for political and military parity with the Germans and Scandinavians to the west and freedom from the occupying Mongol-Tatar hordes from the east, resulted in an indelible stamp of paranoia — a fear of encirclement — in the Russian collective psyche.

These two factors — having unexpectedly adopted a now essentially unique religion and struggling to maintain the medieval Russian polity free from foreign invaders — resulted in what has been described as a messianic mentality. A formulation that received popularity with the Russian people and especially among the nation's fighting forces was: "The first and second Romes have fallen. Moscow is the Third Rome, and a fourth there shall never be."

During the Soviet era, one thing that many Russian emigres knew in their bones was that Western analysts — a predominantly secular if not agnostic lot — inaccurately discounted the significance of Russia's Orthodox Christian heritage. The Soviet Union's propagandists rapidly and obviously replaced Christian symbolisms and rites with parallel Communist equivalents. This alone constituted grudging acknowledgement of the significance of Orthodox Christianity to the Russian collective psyche.

For our purposes, however, the key distinguishing feature of the traditional Russian social construct was its reliance on the Byzantine model of governance. In the Latin West, the Roman patriarchs, or popes, were forced to adopt secular, administrative functions as a result of the total collapse of the Roman Empire. In this context, such accretions as universal papal jurisdiction and the infallible right to define church doctrine might seem almost inevitable. But for an additional 1,000 years — until 1453 — the Greek-speaking Eastern Church functioned exclusively within an intact secular empire.

To the Byzantines, the emperor's civic reign dovetailed seamlessly with the Orthodox Church's jurisdiction over the souls of Eastern Rome's citizens. This concept was referred to as *symphonia*, but it had little if anything to do with music.

Thus, when Patriarch Alexy II congratulated both President Vladimir Putin and President-elect Dmitry Medvedev and their spouses during Sunday's midnight Paschal vigil in Christ the Savior Cathedral, he was reinvigorating the Byzantine tradition of *symphonia* between church and state. The Western — primarily Protestant — paradigm of a "wall" between these two institutions has no bearing in this context. This observation is not intended as a critique or defense of either construct, but rather to highlight this contrast in traditions.

To criticize Russian society, including the resurgence of the Orthodox Church, by using post-Enlightenment Western European arguments is not only out of context, but also likely to reinforce Russia's paranoia reflex. Even the harshest critic of the new Russian state ought to be sympathetic to the collective sentiment that they received little if any tangible credit from the West in exchange for quietly giving up and walking away from 50 years of Cold War confrontation.

In this context, Russians feel free to reach back into their Russian-Byzantine heritage in search of the building blocks for a 21st-century state. Western criticisms of this experiment should be offered in the context of an informed dialogue that includes familiarity with and sensitivity to Russia's distinct and — to Russians, at least — honored traditions.

Vladimir Berezansky Jr., a U.S. lawyer, has worked in Russia for 15 years.



# The Orthodox View of the Pope's visit to U.S.

Posted on Thu Apr 17 2008:

*Newsweek Web Exclusive*

***'In this church, the pope's visit is just a reminder of an ancient schism.'***

Eve Conant

Newsweek Web Exclusive

This past Sunday was my 4-year-old son's first communion at our local Russian Orthodox Cathedral of St. John the Baptist in Washington, D.C. I spent so many Sundays in my childhood doing the same: surrounded by burning candles, icons and incense, my arms crossed against my chest as I sipped the bread and wine of the communion chalice.

But here in D.C., like the Orthodox church my family attended in California decades ago, it is in the cafeteria after the service where the real truths come out. In that room this past Sunday two such truths were readily apparent: Easter hadn't yet happened by the Orthodox calendar (painted eggs had just gone on sale; I bought the one my son accidentally broke) and the last thing on anyone's mind was that the pope, who in the centuries leading up to 1054 was considered a fellow leader of this flock, was about to touch down in Washington.

"I'm glad a Christian leader is getting the paparazzi treatment, but it's not spiritually significant for us," says churchgoer Maria Sund. "We're obviously not Catholic—you know about the Schism of 1054. The papacy is a well-established machine at this point, I don't think it's going to reunite with us, like some people believe." For her the Catholic Church is too liberal and too historically divided from the Orthodox. "There are just too many issues, and I don't think Pope Benedict can solve them. He'd have to reduce the power of Rome, among other things, and that's not going to happen." A fellow church member, Nicholas Troyan, says that while the Orthodox could never consider a fellow man—pope or not—to be infallible, that he practically viewed Pope John Paul II as holy. He came from Eastern Europe and fought repression. "He did so much to bring down communism, and the Russian Orthodox Church was one of the great beneficiaries of that. When he died I suggested to our deacon that we mention it in the service, and I got a such a diatribe for that!"

That animosity is hardly new; in fact, it's had almost 10 centuries to fester. The Eastern Orthodox Church refers to the second largest Christian congregation in the world (after the Roman Catholic Church), and includes churches originating in Eastern Europe, the Balkans, the Mediterranean and the Middle East. It hews more closely than most faiths to its ancient theological roots, which stem from the beginnings of Christianity. But the Orthodox do not consider themselves Catholic, as in Roman Catholic, but rather catholic (as an adjective)—in the sense that the church is the "one, holy, catholic and apostolic church."

Included in its communion are the ancient patriarchates of Constantinople, Alexandria, Antioch and Jerusalem (and now Moscow). Rome used to be on that list, but that was before 1054, when longstanding disputes between East and West were finally made concrete in what is known as the Great Schism. There were doctrinal issues (Roman Catholics accept an amended version of the Nicene Creed which reads "We believe in the Holy Spirit, who proceeds from the father and the son" whereas the Orthodox vehemently reject that addition), as well as power issues. Because Rome was the capital of the Roman Empire, the bishop of Rome was considered "First among equals" compared with the other four bishops of Constantinople, Alexandria, Antioch and Jerusalem. Yet as power shifted to Constantinople, that honorific fell under dispute. "Eventually the Church of Rome insisted that their bishop had not only 'primacy of honor' but also 'primacy of authority'," explains Father Andrew Jarmus, a spokesman for the Orthodox Church in America. As a result, the pope in Rome and the Patriarch of Constantinople mutually excommunicated each other.

"The real question was that of the authority of Rome, especially in matters of doctrine and governance," Jarmus says.

That question—the primacy and legitimacy of the pope—has yet to be satisfactorily answered as far as the Orthodox are concerned. After the split of 1054, says Jarmus, "East and West had little official dialogue until the 1960s, when the pope and the Patriarch of Constantinople met for the first time in centuries." In the Orthodox retelling of that event, it was a watershed moment, leading to some first real steps towards reconciliation. "In 2001, Pope John Paul II apologized for the Crusaders sacking Constantinople," says Jarmus. "Personally, I felt vindicated. If there is going to be any reconciliation, both sides will have to take ownership of the hurt they have caused."

The Vatican, however, seems more prone to play down those differences. As Donald Wuerl, the archbishop of Washington, D.C., told NEWSWEEK: "One of my favorite quotes, and this was from the ecumenical patriarch years ago, was his answer to the question: 'What separates the Orthodox Church from the Catholic Church?' He said 'Nothing more than nine centuries'." Wuerl thought it was an excellent answer. "What he was saying was, when you get through all the history and politics and overlay and get down to what's at the heart of our faith, there's very little that separate us. And I think John Paul II made valiant efforts to build those bridges, and I think Pope Benedict XVI is profoundly committed to continuing to build and cross those bridges."

Chester Gillis, head of the theology department at Georgetown University, says Pope Benedict is following up with Pope John Paul's dream of uniting the churches. "It pained him greatly that the churches were not united. He always dreamed that the gap would be bridged and that dream is carried on by Benedict." Yet while there has been an effort to reach out, says Gillis, the differences run deep. For example, John Paul II was never able to visit Russia as he had hoped. (As a reporter based in Moscow for much of the '90s, I can remember countless times the Russian wire services reported he was coming, then he wasn't coming, then maybe he was coming again.) Gillis says that's because the Russians wanted him to come on an official state visit, whereas he wished for it to be a church-to-church visit. "He didn't want to come as a head of state. But the Orthodox Church didn't want him to come as a church-to-church exchange because it would mean that they were recognizing his leadership, it would have given him a certain religious cache they couldn't accept."

George Weigel, a senior fellow at the Ethics and Public Policy Center in Washington and a Vatican analyst, maintains that the Orthodox say they don't want to talk about the primacy of the pope, yet their actions tell a different story. "The Vatican has been approached by the Patriarch of Moscow and the ecumenical patriarchate of Constantinople asking if he could help them resolve their longstanding issues. If that is not an example of primacy, what is?" Although relations may not be strong with Moscow, Weigel adds that ties are close with the church in Ukraine, which—like the Catholic Church—voiced support for the democratic "Orange Revolution" of 2004-2005. Also in 2005, meeting with a committee designed to open dialogue between East and West, Benedict called the openness for discussion "a new phase of dialogue" after 15 years of renewed difficulty—this time in part because of the rise of Catholic churches in formerly Soviet territory, which—according to a Vatican statement—"re-opened wounds in Catholic-Orthodox relations that had never healed."

In November 2006, Pope Benedict also visited Constantinople, walking alongside Ecumenical Patriarch Bartholomew in what press releases described as a day of "worship, ecumenical dialogue and fraternal embrace" with the two leaders committed toward "the restoration of Full Communion between the two Churches." The trip's "hope-filled conclusion" was heralded, but the union has yet to happen.

Because he is a theologian who has emphasized ancient Christian writings, there is some sense among Orthodox leaders that Benedict might bring new emphasis to reconciliation. But visit a Russian Orthodox Church, and that merely feels like idle speculation. After all, it's been nearly 10 centuries and the churches are still separate. As Russian Orthodox churchgoer Troyan says, "I don't know much about Benedict. To me he doesn't have the fame John Paul did, or maybe he just hasn't been 'propagandized'—to use that infamous word—as much as John Paul II had been. The most I've been hearing about the trip is how many traffic jams it will cause."