

SS. PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF AUGUST 10, 2008

SUNDAY/AUGUST 10th
8th Sunday After Pentecost (Tone 7)
Post-Feast of Transfiguration
St. Lawrence of Rome
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour

MONDAY/AUGUST 11th
St. Spyridon of Tremethius
9:30a.m. Akathist to St. Spyridon;
Confessions

TUESDAY/AUGUST 12th
6:30p.m. 40th Day Memorial for Justina Sokol
7:00p.m. Compline & Akathist to
St. Tikhon of Voronezh (Aug. 13th)
Confessions

THURSDAY/AUGUST 14th
3:00p.m. Confessions
7:00p.m. Vigil with blessing of flowers;
Confessions

FRIDAY/AUGUST 15th
DORMITION OF THE THEOTKOS
(One of "the 12 Great Feasts" of the Year)
9:10a.m. Hours; 9:30a.m. Divine Liturgy with
blessing of flowers

SATURDAY/AUGUST 16th
Icon, "Not-Made-By-Hands"
9:00a.m. Divine Liturgy at Christ the Saviour
Church in Paramus (Patronal Feast)
5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 17th
9th Sunday After Pentecost (Tone 8)
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour



Tropar Tone 1

Thou was transfigured on the Mount, O Christ God, revealing Thy glory to Thy disciples, 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 2

Neither the tomb, not 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!

Dormition Lent: Aug. 1st – 14th

A Fast is observed from meat, dairy, fish, wine and oil products for these two weeks. Note the modifications:

Sunday	Aug. 10	Wine & oil allowed
Monday	Aug. 11	
Tuesday	Aug. 12	
Wednesday	Aug. 13	Fish, wine & oil allowed
Thursday	Aug. 14	
Friday	Aug. 15	Fish, wine & oil allowed

About Receiving Holy Communion

Those of the faithful who regularly receive Holy Communion every Sunday, and wish to continue to do so - must go to Confession before Aug. 15th, if they have not been to Confession anytime since Pascha (April 27th).

Emails of Parishioners Known to Rector

If you wish to have your email listed in the parish directory and your name and does not appear below, please email your address to: frjames@ssppoc.org

P. Bakaletz	H. Hando
P. & D. Bakaletz	J. Fetchko
V. Asaro	K. Mantzafos
S. Combs	K. Motoviloff
T. Combs	L. Mattei
R. Erkman	P. Oliver
G. Economou	P. Parsells
N. Parsells	J. Zahodnick
S. Gorbaturk	J. Peterson
A. Hunchar	M. Redmond
A. Kachek	P. & P. Sokol
R. Kita	M. & D. Torrissi
S. Kita	R. Smith
B. Kuzemchak	R. Weber
M. Vajda	L. Keller



Parish Synodicon – Memory Eternal!

Aug. 11, 1967	Andrew Hriniak
Aug. 11, 1974	Alexander Kozich
Aug. 11, 1987	Joseph Kulina
Aug. 11, 1995	Anna Pozgay
Aug. 11, 2003	Anna Adamchak
Aug. 13, 1983	Paul Sarko
Aug. 14, 1958	George Perun
Aug. 15, 1955	Katherine Nedelka
Aug. 15, 1991	Demetrius Skwarla
Aug. 15, 2000	Olga Gorbaturk
Aug. 16, 1954	Stella Gormack
Aug. 16, 1968	Lazar Padlo
Aug. 16, 1975	Michael Marchuk
Aug. 16, 1989	Barbara Putyrske
Aug. 16, 1992	Julia Specian



Offerings for the Week of August 10th

Olive Oil - in memory of Michael; in memory of Joan; in memory of Emilia; in memory of Jacob; In memory of Justina; for the health of Vaschen.
Flowers – in memory of Pearl Kulwinsky; in memory of Archpriest Peter Karel.
Wine – in memory of David; for the salvation, health and peace for Mariana, Simona-Georgiana and Gabriela-Antoantea.

Prayers for Beginning of Academic Year

Will be offered for teachers and students at the Sunday Divine Liturgy, Aug. 24th.

Prayer Books and Divine Liturgy Books

On sale at vestibule stand.

Some Parish Notes

- 1915 the parish was organized and rented a building in a lumber yard on North Main Street.
- 1916 six lots purchased on what is now called Washington Avenue. Six more lots were later added.
- The first church was built by parishioners themselves, 18 feet by 37 feet.
- 1922 fire destroyed this first church.
- In 1925 a fire again consumed the church building.
- In 1936 the present church building was completed and consecrated by Metropolitan Theophilus.

Parish Rectors

Fr. Andrew Slepecky	08/1916 - 02/1917
Fr. Constantine Suchostovsky	02/1917 - 11/1917
Fr. Stephen Podlusky	11/1917 - 04/1918
Fr. George Chovry	05/1918 - 07/1918
Fr. Daniel Yachmeneff	07/1918 - 11/1918
Fr. Basil Dziama	11/1918 - 12/1920
Fr. Nikita Borisoff	12/1920 - 11/1922
Fr. Michael Tidik	04/1922 - 05/1922
Fr. Peter Shemashko	06/1922 - 05/1925
Fr. Nikifor Besmertnuk	06/1925 - 11/1925
Fr. Elia Lilikovich	12/1925 - 03/1929
Fr. Cornelius Svigoon	05/1929 - 11/1929
Fr. Kosma Gorbacheff	11/1929 - 05/1935
Fr. Michael Lotosky	06/1935 - 07/1946
Fr. Nicholas Kiryluk	11/1946 - 11/1953
Fr. Stephen Adamcio	11/1953 - 10/1962
Fr. Theodore Labowsky	10/1962 - 03/1969
Fr. George Lewis	03/1969 - 09/1971
Fr. Vadim Progrebniak	01/1972 - 03/1973
Fr. Eugene Tarris	03/1973 - 09/1978
Fr. James Parsells	10/1978



OrthodoxyToday.org

Commentary on social and moral issues of the day

The Body Lovers

Fr. Vasile Catalin Tudora

At the dawn of Christianity, when the pagan religions were still dominating the world, the few Christians that were living in the Roman Empire were called sometimes with the pejorative "body lovers". The reason was not a predisposition to indulge in sin, which they were far from, but the simple fact of taking good care for the bodies of the loved ones that have passed away. The cult for the deceased was well developed even from the first centuries and the cemeteries had a great prominence, see the catacombs. The care for the dead was not expressed however just in the funerary rituals but something even more profound was surfacing. For the pagan world, that was already regarding with suspicion and misconception this small "Jewish sect" the most outrageous thing was that the Christian bodies were committed to earth, instead of using the more common means of disposing of the bodies at the times: cremation, the burning of the bodies.

You may ask why I am "digging" this old story after 2000 years? This theme is of our most importance nowadays because cremation gets more and more acceptance even among Christian denominations. For the sake of a quick profit funerary companies openly advertise cremation as a quick and affordable procedure. Highway billboards reading "Total cremation: \$995!" are part of the daily commute. We cannot stop but wonder what a partial cremation would be!

If I have to agree with one thing people say, funerals today are not a cheap endeavor; however money should not be the reason why people should choose cremation over traditional burial. Especially since the Church recommends only proper care and modest funerals, nothing extravagant or out of the ordinary. Keeping the midway as always, the Orthodox Church recommends the burial not just as a caprice but as a true expression of our belief in Christ and Resurrection, with deep theological roots.

Going back to the beginning we recall that Man was shaped in God's image through a special act of creation. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."(Gen 2:7). All the other creatures were brought into existence with a simple "let there be", but God took the time to fashion man with His own hands into what St. Apostle Paul calls "the temple of the Holy Spirit" (1Co 6:19). Man was created at once as a unique being, body and soul, a dual unity: material and spiritual. St. Gregory of Nazianz comments: "God mixed earth with spirit and created a being which is visible and invisible being, ephemeral and everlasting, earthly and heavenly in the same time".

To further emphasize the importance of the body Christ Himself, the Son of God, chose to show Himself to us as a Man, not as a spirit; being born in the world from a woman, like every one of us. Christ also rose from the dead not as a spirit, but again with the same body that was crucified and put into a tomb. His resurrected body was real, although spiritualized, showing all the marks of the wounds to St. Thomas and the Apostles to put to rest any doubt.

From Christ's example we should realize that our bodies are important even after our souls have departed from them. Committing the bodies into the ground is to let God decide what is going to happen to them. Some will be corrupted and will decay returning into the earth from which they came, others, chosen by God, the saints, will go into incorruption. The miracle working relics of the saints are the proof of the link between our bodies and our souls. In the grace of God the bodies of the saints remain in a mystical bond with their souls being able to continue to perform miracles even after they have departed from this life.

If we believe in the second coming of Christ, the bodies are of great importance. The bodies laid in the ground face the East waiting to respond promptly to the calling of Christ, the Sun of righteousness, at His second glorious coming. They wait to be reunited with their souls so, as complete men again, body and

soul, they will enter into the Kingdom of heaven.

Today's society however, has a different agenda. Corrupted by atheism and pagan beliefs, a significant part of the population has stopped believing in a personal God. A recent national survey published in Dallas Morning News (June 24th 2008) reveals that 30 percent of the interviewed population, including many Christians, believe in an impersonal God, an energy, a force, anything but a person. Many people today also don't believe in afterlife, so for them death is the end of the line, a point of no return. Bodies are therefore just a useless reminiscence of what once man was, nothing more. Cremation therefore comes just as a practical way of disposing of dead and useless organic matter.

For us, Orthodox Christians however, death is not the end but is a new beginning. In all funeral Orthodox services we never use the term dead, but rather passed unto the Lord. The saints are commemorated not on their birth date, but on the date of their death, the moment when their earthly endeavors were accepted into the kingdom of heaven. If we die with Christ, we believe we will be resurrected with Him, so death does not frighten us.

Our bodies are decomposing by the natural process of decaying, but this is only to destroy the corrupted nature of our bodies, so they can rise again into incorruptibility. "So also the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (1Co 15:42-44).

Cremation is nothing else but a willful desecration of God's creation, a falling from grace, a rejection of a personal God that Himself took the same human body we are so quick to destroy. This is why the Church refuses a proper burial and memorial services to the people that have chosen to be cremated. It is not a punishment, but a sad recognition of a person cutting his or her ties with the Body of Christ.

Committing the bodies to the ground according to our tradition is in itself a declaration of faith. It is a belief in an incarnate God, it is belief in the Resurrection and in the Kingdom to come. Amen.

Fr. Vasile Tudora pastors St. John the Baptist Greek Orthodox Church in Euless, Texas.



Solzhenitsyn initiated many good undertakings and faced trials with dignity - Alexy II

Moscow, August 4, Interfax - Patriarch Alexy II of Moscow and All Russia condoles with the widow of the late Alexander Solzhenitsyn who died late on Sunday.

"I offer my sincere condolences to you, his children, relatives and close ones. Please, accept the words of sympathy and support on the day of severe loss," Alexy II statement reads.

The Church primate reminds, "Alexander Isayevich was a talented, original and active person, but he had a difficult way of life and work."

"He faced many trials with humility and Christian dignity. He experienced all hardships of World War II, unrighteous tribunals and camps and exile from Motherland," the Patriarch writes.

Though Solzhenitsyn lived in involuntary emigration, "he continued to witness to truth and Russia's difficult destiny in the 20th century" and his "outstanding, bright works won deserved affection and deep respect of many people in Russia and abroad," Alexy II noted.

According to the Patriarch, Solzhenitsyn spared no effort to preserve Russian literature, to secure the succession of traditions. He actively participated in the public life, was an active citizen and reacted to the development of social, cultural and spiritual life in new, renovated Russia.

"He initiated many good doings and undertakings. Alexander Isayevich was inspired with renewal of our original national traditions and preservation of its rich cultural heritage. The deceased has many plans, but this year has become the last in his life," the Patriarch writes and promises to pray for "the rest of the late God's servant Alexander in the dwellings of the righteous "where there is no pain, sorrow, and suffering, but life everlasting."

"Memory eternal to him!" Patriarch Alexy said in conclusion.

Moscow Patriarchate laments over Anglican decision to install women bishops

Moscow, August 1, Interfax - The Russian Orthodox Church laments over decision of the General Synod of the Church of England to consecrate women bishops taken on July 7, 2008.

"The Russian Orthodox Church has to state with regret that the decision to install women bishops impedes the dialogue between Orthodox Christians and Anglicans developed for some decades," Communication service of the Moscow Patriarchate Department for External Church Relations' Communication Service says in its special statement spread in Moscow on Friday.

According to the document, this decision "alienates Anglicans from the Orthodox Church and contributes in further division of the Christian world."

The Moscow Patriarchate reminds the Orthodox Church has always been negative about women priests since some Protestant and Anglican Churches started to ordain them late in the 20th century.

"Such practice contradicts centuries-old Church tradition dating back to the first Christian community. Orthodox Christians consider women bishops even more unacceptable," the statement further says.

Christian tradition, the authors stress, has always considered bishops as "direct spiritual successors of apostles, who grant them a special blessing to lead God's people and a special responsibility to keep the purity of faith and be symbols and guarantors of Church unity."

Thus, the Moscow Patriarchate believes installing women-bishops contradicts "the course of Savior, holy apostles and ancient undivided Church."

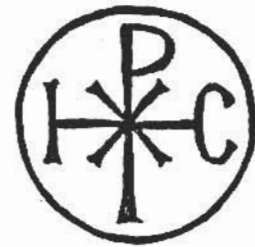
In conviction that revision of the original church norms contradicts the Lord's idea on priestly ministry, the Moscow Patriarchate states "it is not a theological or practical church need that dictated this decision to the Anglican General Synod, but rather its strive to keep step with secular idea of sexual equality in all spheres of life."

The Russian Church reminds, "Secularization of Christianity makes many believers to abandon it as they strive to find spiritual support in secure Gospels and apostolic traditions introduced by Eternal and Unchangeable God."



Lines between faith, ethnicity often blurred in the Balkans

By **TERRY MATTINGLY**
Scripps Howard News Service
2008-07-30 00:00:00



Monogram of Jesus Christ

For a dozen years, they hunted Europe's most notorious war criminal.

Investigators knew exactly where they thought they would find former Bosnian Serb leader Radovan Karadzic, the man accused of masterminding the 1995 massacre of 8,000 Muslim men and boys in Srebrenica.

After his July 21 arrest, most media reports echoed vague statements in The New York Times in which unidentified voices said Karadzic "eluded arrest so long by shaving his swoopy gray hair and disguising himself as a Serbian Orthodox priest. He reportedly hid out in caves in the mountains of eastern Bosnia and in monasteries."

"Of course they were wrong," said Metropolitan Christopher, leader of the Serbian Orthodox Church in North and South America. "It was not true, to say that the Serbian church was hiding him. It appears that he was living right there in clear view, practicing alternative forms of medicine in front of everybody."

The Times updated its first report, adding that for "some of those years" the fugitive lived under an assumed name in Belgrade. A second-day report conceded that Karadzic "was not in a distant monastery or a dark cave when caught at last, but living in Serbia's capital."

Instead of shaving his photogenic silver hair and pretending to be a priest, the former president of the Bosnian Serb mini-state had built a new identity based on his career as a psychologist – becoming Dr. Dragan David Dabic, expert on meditation, unorthodox therapy techniques and herbal treatments from the East. He was, observers said, a self-made guru with dashes of Freud, a Bohemian poet who resembled Santa Claus, complete with a bushy white beard and long hair, including a ponytail. He published journal articles, gave public lectures and lived with a young mistress.

Blend all that together and, according to ABC News, what you get is an "Orthodox mystic."

"It's like that old saying that you can't fight city hall," said Metropolitan Christopher, in frustration. Journalists and outsiders "want to link all of this to the Serbian Orthodox Church. And they want to say that all Serbs, everywhere, are guilty of the actions of these violent men and that, most of all, the Serbs are the only people who have ever done these terrible things to their neighbors. ...

"They forget that men like Karadzic and Slobodan Milosevic were enemies of the church and used violence against the Orthodox, too. Our bishops were jailed and beaten for opposing the regime behind this violence."

As the Serbian Orthodox bishops proclaimed, at one of the worst moments in the fighting, the "way of non-violence and cooperation is the only way blessed by God in agreement with human and divine moral law and experience."

There was also an interfaith appeal for peace in 1999, signed by Orthodox Patriarch Pavle, Catholic Archbishop Franc Perko, Mufti Hamdija Jusufspahic and Rabbi Isak Asiel. It called for a total cease-fire and the return of all refugees – Serbs, Albanians and Croats – to their homes.

"Even as evil cannot be overcome by evil, so peace and harmony cannot be attained by war," said that statement from Belgrade. "To be a peacemaker is the greatest duty and most noble obligation of every man. That is why we are not afraid to be the first to extend the hand of peace to one another."

Hardly anyone was listening.

Truth is, Orthodox Christianity does play a major role in defining the history and identity of the Serbs. It is also true that Orthodox leaders have opposed the breakup of their homeland and, in particular, the loss of Kosovo – a state containing more than 1,000 historic churches and monasteries. Serbs have pleaded with Western officials to intervene and stop the destruction of many priceless sanctuaries.

The lines between faith and ethnicity are often blurred in the Balkans.

In this violent, splintered and ravaged region, Karadzic – who remains a hero to Serb radicals – may have found refuge for some period of time with the help of some priests or monks, acting on their own.

"We hear accusations against Orthodox people, but we never seem to hear who, what, when and where," said Metropolitan Christopher. "If it's true, we need to know facts. But it is wrong for the media to keep making vague accusations against our whole church in this way, which only makes things worse for those who have endured so much."

(Terry Mattingly directs the Washington Journalism Center at the Council for Christian Colleges & Universities. Contact him at [tmattlingly\(at\)cccu.org](mailto:tmattlingly(at)cccu.org) or www.tmatter.net.)