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BULLETIN OF OCTOBER 5, 2008



SUNDAY/OCTOBER 5th
16th Sunday After Pentecost (Tone 7)
Synaxis of the Hierarchs of Moscow
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School Classes

MONDAY/OCTOBER 6th
St. Innocent of Alaska
9:30a.m. Akathist to St. Innocent

TUESDAY/OCTOBER 7th
6:30p.m. Compline
7-8:30p.m. Scripture Study on Ephesus 4:25-32
Part One: *Trouble in Ephesus*

THURSDAY/OCTOBER 9th
9:30a.m. Akathist to St. Tikhon
7:00p.m. Compline and Akathist to
Elders of Optina (Oct. 10th)

SATURDAY/OCTOBER 11th
9:30a.m. Akathist; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 12th
17th Sunday After Pentecost (Tone 8)
Fathers of the Seventh Ecumenical
Council held in Nicea 787
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School
Teen Discussion
Youth Bake Sale at Coffee Hour

Fasting Days
Wednesday, October 8th
Friday, October 10th

SOME INSTRUCTIONS OF ST.
TIKHON OF VORONEZH

Seek a blessing from God on eating and drinking

When you wish to eat or drink, call on the name of the lord and ask for a blessing of Him for your food and drink, saying: "Lord bless!"

And think here that you will taste and enjoy the good things of your Lord. For everything that is God's is good, *The earth is the lord's and the fullness thereof* (Psalm 23:1).

On Clothing

Do not adorn your body with stylish clothes, as some are accustomed to do, but let your clothing be appropriate to your station. A Christian's clothing is clothing of the spirit. It should adorn the soul and not the body. The beauty of the soul is the image of God in which we were created. Seek this beauty and it shall suffice you.

On the conduct of a pure heart

Treat every man not with flattery, but simply, just as you do yourself. As you appear outwardly, be so inwardly as well; and what you say to him and what you have on your lips must be in your heart also.

Scripture Study Classes – Tuesdays in October 7-8:30p.m.

On the four Tuesday evenings in the Conference Room a Study on part of St. Paul's Letter to the Ephesians 4:25-32 will be held. This section of the Epistle speaks about members of the Faith relating to one another. All are invited!

- Tues. Oct. 7th *Trouble in Ephesus*
Tues. Oct. 14th *Baptism, Truth, Members of One Another*
Tues. Oct. 21st *Conflict – Be angry but do not Sin*
Tues. Oct. 28th *Honor the Spirit – Honor the New Life in Christ.*

Youth Group Bake Sale – Oct. 12th

Re-scheduled from Oct. 5th. Bakers are sought. The Bake Sale will be held during Coffee Hour. If you plan to bake, please let Maria Torrisi know (732-454-5642).

Parishioners That Are Home Bound

Are asked to arrange with Father James a schedule for visitations. It is suggested, that all parishioners that cannot come to the church services and are home bound be visited at least once a month.

Outreach Committee Meeting

Monday, October 13th at 7:00p.m.

Offerings for the week of October 5th

Olive Oil – in memory of Michael and Justina; in memory of Joan; in memory of Emilia; for the health of Vaschen; for the health of Lucia.

Wine - for the health of Robert and Marie Turri (anniversary); for the health of Basil Kulick.

Parish Council Positions for 2009

The Council is seeking two people for the positions of Financial Recording Secretary and Treasurer. Both positions would be temporary – for up to six months (unless you have a long-term interest!). A good opportunity to "try out" either of these positions for a short-term and serve your parish. Interested parties must have their own home computers. Please speak with Fr. James or Robert Smith for more information.

Parish Synodicon – Memory Eternal!

- October 06, 1961 Michael Gorobetz
October 06, 1963 Daniel Victorenko
October 07, 1934 Josephine Vasevich
October 07, 1948 Ann Cook
October 07, 1961 Mary Rechetnikoff
October 09, 1923 Nicholas Makovsky
October 09, 1945 Mary Zydiak
October 10, 1917 Elizabeth Tkach
October 10, 1926 Francis Bongrost
October 10, 1947 Fr. Michael Lototsky
(Rector 1935-1946)
October 11, 1961 Mary Lebedz
October 11, 1969 Anna Evaniec
October 11, 1978 Jacob Barnosky

Wednesday Parish E-Mail

This past Wednesday and ever Wednesday from here on in, a mid-week e-mail is being sent to parishioners and friends of the parish. The purpose is to "keep in touch," and offer some news, information, spiritual counsel and other considerations. If you wish to be on the mailing list, please e-mail Fr. James at frjames@ssppoc.org

Remember in Prayer

Theodora Combs (surgery this week); Basil Kulick (recuperating); Anastasia Barna, Alexandra Tereby and Richard Nevitt (health concerns).

IRA Benefit of Matching Funds for 2008

As per decision of the 2008 Annual Parish Meeting, the Parish Council are inviting parishioners to respond to the matching contribution for the Rector's Retirement Account. The Parish will match up to \$2,500, monies so earmarked. Any amount may be offered. For more information, speak with the Treasurer, Robert Smith. If using an offering envelope, please mark it "IRA contribution."

Collection for Relief Work in Georgia and South Ossetia

A check for \$1,150 has been sent to the IOCC (International Orthodox Christian Charities) to help those affected by the August hostilities. May the Lord bless your offering.





October 3, 2008



Religion

Church Leaders Counter Economic Crisis With Faith

by Linton Weeks

"Their investments and retirement funds are shrinking rapidly. Some are worried that the bottom is going to fall out of the system and people are going to lose their homes."

The Rev. Ted Bobosh of St. Paul the Apostle Orthodox Church in Dayton, Ohio

NPR.org, October 2, 2008 · There's financial tumult all around and people are thirsty for answers. Across America, religious leaders prophesy and preach about ways to deal with the roller-coaster crisis. And they counsel congregants who have deep questions, unquenchable anxieties.

Trinity Church on Wall Street sits smack dab at the epicenter of the financial cosmos. Brokers, traders and "masters of the universe" fill its pews. The Rev. Anne Mallonee says the Episcopal church — with a 900-household membership — is seeing a definite increase in attendance. Especially on weekdays, when people from the financial district drift in for services, for solace and for solitude.

The church is offering a number of different programs — including extra prayer sessions and career counseling — to help people cope with the great unease. The first wave included support staff, such as secretaries and administrative staffers. "This week we are seeing more executives," she says.

"Someone who was here for 9/11 says this is the closest thing she has seen to that time," Mallonee says.

Feelings Of 'Fear And Distrust'

Across the country at the Parkrose Community United Church of Christ in Portland, Ore., the Rev. Chuck Currie has noticed that his congregation is rife with "fear and distrust of leaders."

He tries to calm the flock by saying: "Ultimately, our hope rests with God."

But, he adds, "economic problems are moral problems and how we respond speaks about our relationship with God and to the world."

Parkrose is no megachurch. With 114 members, it's a small house of worship in a modest neighborhood of low-income and elderly people. "We have a responsibility," Currie says, "to care first for those Jesus called the 'least of these' in society: the poor, homeless, sick, children and the elderly."

Responding To 'Doom And Gloom'

The Rev. Ted Bobosh of St. Paul the Apostle Orthodox Church in Dayton, Ohio, says members of his congregation are fretful about their future. "Their investments and retirement funds are shrinking rapidly. Some are worried that the bottom is going to fall out of the system and people are going to lose their homes," he says.

St. Paul is part of the Orthodox Church in America, a sister group of the Russian Orthodox Church. "I think the situation is exacerbated by the constant doomsday negativity of the presidential campaign," Bobosh says. The message "is doom and gloom — 'be afraid' if the other guy is elected."

Such relentless Chicken Little rhetoric is unsettling, Bobosh says, "because doing something or doing nothing has equal chances of real failure and either candidate might lead us into disaster."

And, he adds, "the campaign makes it out as if you — the voter — are personally responsible if the other guy gets elected for the doom we face. I just think it weighs heavy on everyone's heart."

To lighten those hearts, Bobosh counsels his members to pray, "to put their trust in God. I do not promise them that prayer guarantees success. It only grounds us in God, which is our only defense for whatever happens — disaster or prosperity."

The Financial Impact

The current meltdown comes at an especially inopportune time — stewardship season.

Many churches calculate their finances according to the calendar year, and the first of October traditionally marks the time when preachers are talking about money anyway. On any given Sunday, you are liable to hear the pastor refer to the Apostle Paul, who quotes Jesus as saying: "It is more blessed to give than to receive."

This year there may be some blowback.

"Funny enough, our 'Pledge Sunday' is this week," says Chuck Currie. Pledge Sunday is when people tell the church how much they plan to give in the coming year. The church then plans its budget according to the pledges.

What people feel like they can pledge in the middle of this monetary mess, says Currie, "will sure be an indicator of how people are feeling and where we are headed."

The church has faced financial problems for years, he says. "A downturn in pledges could be a disaster."

ИНТЕРФАКС
INTERFAX

2008-10-01 14:30:00



Naples Archbishop handed over St. Januarius's relics to Alexy II

Moscow, October 1, Interfax — Archbishop of Naples Crescenzo Cardinal Sepe, who is visiting Russia, has handed over to Patriarch Alexy II of Moscow and All Russia a reliquary with a particle of St. Januarius's relics on Wednesday.

Cardinal Sepe visits Russia as a guest of the Russian Orthodox Church. On the eve, he met with Metropolitan Kirill of Smolensk and Kaliningrad who approved of the cardinal's active participation in giving a church construction in downtown Naples to the Russian community in October 2007.

Cardinal Sepe and representatives of the Roman Catholic Church accompanying him stressed they hoped for cooperation with the Russian Church as it had great spiritual and intellectual potential in promoting traditional Christian values in Europe, the Moscow Patriarchate official website has reported.

Holy Martyr Januarius Bishop of Benevento, whose relics will be handed over to the Patriarch today, was tortured and died as a martyr in sulfuric mines near Solfatara volcano in 305 where he came to visit Christians imprisoned under Emperor Diocletian. His relics were preserved in catacombs and then transferred to Benevento and Montevergine Abbey. They were placed in the Naples Cathedral named after him in 1497.

His head and two vessels with his blood collected by a pious widow when the bishop was martyred are kept in the luxurious cathedral chapel. Dried blood of the Naples patron becomes liquid thrice a year on September 19 when the saint is commemorated, on December 16, when Naples residents celebrate anniversary of their miraculous deliverance from Mt. Vesuvius eruption in 1631, and on Saturday before May 1 on the day when relics of the saint were transferred to Naples.

Residents of Naples believe that when the saint's blood liquefies, it is a good sign and the city will live another peaceful year. When the miracle doesn't happen, residents wait for the trials to come. Thus, when the blood did not become liquid in 1631, epidemic of plague affected Naples. The miracle did not happen before the earthquake in South Italy in 1976.





The Orthodox Church of Tomorrow

By Fr. John A. Peck



There is an interesting phenomenon occurring in Orthodox Christianity in America today, and reflected powerfully in our seminaries. Seminaries are loaded almost exclusively with converts, reverts (cradle Orthodox who left the faith, and were re-converted to it again), and the sons and grandsons of clergy.

I believe we are looking at the future of the American Orthodox Church -- today.

The notion that traditionally Orthodox ethnic groups (the group of 'our people' we hear so much about from our primates and hierarchs) are going to populate the ranks of the clergy, and therefore, the Church in the future is, frankly, a pipe dream. Orthodoxy, despite the failings of its leadership, has actually lived up to its own press. The truth of the Orthodox faith, as presented on paper, is actually being believed - by those who have no familial or historical connection with the Orthodox. These poor deluded souls (of which I count myself) actually *believe* what they are reading about the Orthodox faith, and expect the Church to act like, well, the Church. They refuse to accept the Church

as a club of any kind, or closed circle *kaffeeklatsch*. No old world embassies will be tolerated for much longer - they will go the way of the dodo. No one will have to work against them; they will simply die from atrophy and neglect. The passing away of the Orthodox Church as ethnic club is already taking place. It will come to fruition in a short 10 years, 15 years in larger parishes.

This is a well known problem. Statistical studies taken a mere seven years ago predicted that within 10 years the Orthodox Church in the United States would for all practical purposes, no longer be viable. If nothing was done within five years (that's two years ago) the decline would be irreversible. Demographics determine destiny, as they say. As you may have imagined, not only was "nothing done," such reports were surreptitiously filed away, while the calls for a solution from clergy and laity alike only increased. Larger jurisdictions will, of course, have a little more time, but not a different result.

What we are looking at, of course, is of the highest concern to the hierarchy. They know, in their heart of hearts, that they cannot reverse this trend. Yet they fight a rearguard action, hoping against hope to forestall the historically inevitable movement toward an American Orthodox Church.

Statistical studies taken a mere seven years ago predicted that within 10 years the Orthodox Church in the United States would for all practical purposes, no longer be viable.

The laity has already moved on. Americans, generally, don't fall for very much strong arm intimidation or brow beating, don't go for bullying by insecure leaders, and certainly don't see the value of taking on and promoting someone else's ethnic culture. They care about the Gospel, and the Gospel does not require Slavonic or Koine Greek, or even English for that matter. The Gospel requires *context*, which is why it cannot be transmitted in any language unknown to the listener.

When we look at our seminaries, we are looking at the Church of Tomorrow, the Church twenty years from now. Indeed, this is the Church we are building today.

Twenty years from now, I anticipate we will see the following:

- **Vastly diminished parishes, both in size and number.** There will be a few exceptions, (and they will be exceptional!) but for the most part, most current Orthodox parishioners will age and die, and have no one to replace them. Why? Because as they have taught the context of their culture, instead teaching the context of their faith. Some parishes will simply be merged with others. Many will close outright. A few will change how they do ministry, with a new vision of parochial ecclesiology. These newer parishes will be lighthouses of genuine Orthodox piety and experience. Some parishes, I believe, will actually be formed specifically, in the old fashion, by purchasing land, building a chapel or Temple in the midst of it, and parishioners building or buying homes around it. The Church will be the center of their lives, and many will come from far and wide to experience their way of life.
- **Publicly renowned Orthodox media and apologetic ministries.** These ministries are the ones providing a living and powerful apologetic for the Orthodox faith in our culture (that is, our 21st Century life in the United States), and actually providing the Gospel in its proper context - engaged in society and the public arena. These will succeed in

visibility and public awareness more than all the speeches before the U.N. and odd newspaper stories about Orthodox Easter or Folk Dance Festivals could ever do. In other words, the Orthodox Christian faith will become that most dangerous of all things - relevant to the lives of Americans, and known to all Americans as a genuinely American Christian entity.

- **More (and younger) bishops.** If our current slate of bishops has been mostly a disappointment, reducing their number will only tighten this closed circle, making the hierarchy less and less accessible, and more and more immune to things like, oh, the needs and concerns of their flock. The process of selection for the episcopacy will contain a far more thorough investigation, and men with active homosexual tendencies, psychological problems, insecurities, or addictions will simply not make the cut. We aren't far from open persecution of Christians by secularists in this country, and we need bishops who know the score. With better bishops, no one will be able to 'buy' a priest out of a parish with a gift of cash. Conversely, parish councils will no longer be able to bully priests into staying out of their affairs, and will be required to get out of the restaurant/festival business and get into the soul saving business.
- **A very different demographic of clergy.** Our priests will be composed of converts, reverts, and the sons and grandsons of venerable, long-suffering clergy. These men all know the score. They won't tolerate nonsense like homosexual clergy (especially bishops), women's ordination, or financial corruption. They will not tolerate the Church being regularly and unapologetically dishonored by her own clergy. Twenty years from now, these convert and revert priests will be sending life-long Orthodox men, a new cradle generation, en masse to our seminaries. They will be white, black, Asian, Polynesian, Hispanic, and everything in between. Fewer will be Russian, Greek, or any other traditionally Orthodox background.
- **Orthodox Biblical Studies.** Orthodox Biblical scholarship will flourish, and will actually advance Biblical Studies, rather than tag along for the latest trends, staying a minimum safe distance back in case the latest theory tanks unexpectedly. Septuagint studies are already on the rise and Orthodox scholars will usurp the lead in this arena, establishing a powerful and lasting influence in Biblical Studies for decades to come. Orthodox higher education -- specifically in Biblical Studies in the Orthodox tradition -- will finally have a place at the doctoral level in the Western hemisphere, and it will become a thriving academic entity. The whole Church will feed on the gleanings of this new scholarship and Scriptural knowledge, preaching, and Biblical morality will invigorate the Church for generations.
- **A much higher moral standard from all clergy.** The next twenty years will see a revival of practical ethics. Instead of trailing military or business ethics, the Church will, once again, require the highest standard of ethical and professional behavior from her clergy -- and they will respond! The clergy will not tolerate lying, cheating, or stealing and hold to account those who practice these vices. They will vigorously defend the honor of Christ's priesthood, and Christ's Church. I dare say, even the clergy will finally respect their own priesthood.
- **Vocations will explode.** As a result of the elevated ethical standard publicly expected from the clergy, candidates in far greater numbers will flock to the priesthood. There will be very full classes, distance education, self-study and continuing education going on in every location. Education at a basal level will disappear, except in introductory parish classes. Clergy will powerfully articulate Orthodoxy to the faithful and to the culture around them. Personal opinion will no longer be the standard for clergy when articulating Orthodox ethics and morality. Our seminaries must become beacons for this teaching, and give up "training culture" once and for all. We will finally begin to penetrate our society, rather than go along for the ride like a tick on a dog's back.
- **Philanthropy will flow like the floodgates of heaven.** Finally, the many Orthodox Christian philanthropists who annually give millions of dollars to secular institutions will finally find their own Church completely transparent, completely accountable, and worthy of their faith-building support. Let's face it, there is more than enough money in Orthodoxy *right now* to build hospitals, clinics, schools, colleges, universities, and a new *Hagia Sophia* right here in the United States. The reason this is not being done is because these philanthropists are intelligent men and women who do not trust the hierarchy to do the right thing with their millions. This will change in short order once it is shown that transparency doesn't destroy the Church, but strengthens it immeasurably. Frankly, I don't anticipate every jurisdiction to do this in the next twenty years, but those that are practicing transparency will emerge as the leaders in every arena of Church existence.

Hope

This all may seem unlikely today, but it is coming.

How do I know this? For one thing, the last holdouts of corruption, Byzantine intrigue and phyletism (a fancy theological term for ethnic preference) are clinging desperately to a vision of the Church that is, quite frankly, dying fast. Oh, they are doing everything to shore up their power and influence, and busy serving their own needs, but their vision is dying. And where there is no vision, the people perish (Proverbs 29:18).

As frightening and disconcerting as it may seem to our leaders, they will learn that emerging from a cocoon, even a Byzantine cocoon, is not a bad thing. Orthodoxy is about to take flight on new beautiful wings. These are the birth pangs of a new era for Orthodoxy. God is giving us a time of freedom and light.

This new Orthodox Church will have a different face, will be ready for contemporary challenges, and will have begun to penetrate American society at every stage and on every level. This Church is the one that will be ready for the challenges of open persecution, fighting for the soul of every American, regardless of their genetic affiliation. This Church will be the one our grandchildren and great grandchildren will grow up in, looking back on the late 20th-early 21st century as a time of sentimental darkness from which burst forth the light of the Gospel. Let it begin.

Fr. John A. Peck is pastor of Prescott Orthodox Church in Prescott, Ariz.

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