

## **SS. PETER & PAUL ORTHODOX CHURCH**

605 Washington Ave., Manville, NJ 08835

Voice: 908-685-1452 / fax: 908-685-1074

Web: [www.ssppoc.org](http://www.ssppoc.org)

Email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org)

**BULLETIN OF JANUARY 25, 2009**

### **SUNDAY/JANUARY 25th**

**32nd Sunday After Pentecost (Tone 7)**

**New-Martyrs of Russia**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School  
Question & Answer Period

### **THURSDAY/JANUARY 29th**

6:15p.m. Memorial for (+) John Macinko  
7:00p.m. Vespers

### **FRIDAY/JANUARY 30th**

**Synaxis of the Three Hierarchs**

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

### **SATURDAY/JANUARY 31st**

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

### **SUNDAY/FEBRUARY 1st**

**Zacchaeus Sunday (Tone 8)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School  
5:30p.m. Vigil and Blessing of Candles

### **MONDAY/FEBRUARY 2nd**

**MEETING OF THE LORD IN THE TEMPLE  
(One of "the 12 Great Feasts")**

9:10a.m. Hours; 9:30a.m. Divine Liturgy and  
Blessing of Candles

7:00p.m. Compline and Akathist to  
**St. Nicholas of Japan (Feb. 3rd)**

### **Fasting Days**

Wednesday, Jan. 28th

Friday, Jan. 30th



**SUNDAY, FEBRUARY 1, 2009**

## Help Our Parish Become Souper Bowl Champions!

On Super Bowl Sunday, Feb. 1, 2009, team up with our parish's youth to help the needy in our community and around the world. Help our team in the "Souper Bowl of Caring" by bringing one dollar and a canned good with you to Liturgy. Please support this effort and help our parish become Souper Bowl Champions!



International Orthodox Christian Charities  
P.O. Box 630225 • Baltimore, MD 21263-0225  
Toll-Free: (877) 803-4622 • Fax: (410) 243-9824  
Internet: [www.iocc.org](http://www.iocc.org)



### **Annual Parish Meeting**

February 8th, Sunday at 12:00p.m. The make-up date will be February 15th, if necessary. The Meeting is about an hour duration and parishioners are asked to be in attendance.

All Reports for the Annual Meeting are asked to be submitted to the Rector, no later than January 30th, Friday, 6:00p.m. Annual Meeting Reports will be distributed February 1st, Sunday. Please read them prior to the Meeting and bring them back with you for discussion on Feb. 8th.

Two persons are sought for Parish Council positions, please speak with Fr. James or Peter Bakaletz if interested.

### **New Priest and Deacon Vestments**

Four sets of matching priest and deacon vestments – white, dark red, green and white have been made and are now in our possession.

The greater costs of the vestments have been secured but another \$2,500 is sought. If you wish to make any offering in any amount, may it be blessed. Offerings of \$1,000 and \$150 have been received.

### **Green Tips**

One: Install a programmable thermostat in your home. Keep the temperature down when you are not at home and during the night. A savings on energy and your utility bill.

Two: Start paying your bills on line. Save green trees and the green you pay for stamps. Don't be intimidated; its easy to do. Your bank can help you set up in less than an hour's time.

### **The Blessing of Homes**

Is taking place now thru Saturday, Feb. 7th. You are asked to contact Fr. James to schedule a time for you home blessing.

### **Offerings for the Week of January 25th**

Olive Oil – in memory of Michael and Justina;

In memory of Vaschen and Emilia; in memory of Joan.

Wine – in memory of Joseph Wilhousky; for the health and salvation of Maria on her namesday.

Flowers – in memory of Alexander Kulina.

### **Parish Synodicon- Memory Eternal!**

January 25, 1976	Simon Leich
January 26, 1965	Fr. Constantine Suchostovsky
January 26, 1982	Joseph Wilhousky
January 27, 1937	Helen Popko
January 27, 1972	Mary Sandago
January 27, 1987	Alexander Kulina
January 28, 1995	Olga Small
January 29, 1974	Paul Monko
January 29, 1988	John Macinko
January 31, 1952	Jacob Michaelleski

### **Namesday Greetings**

St. Maria/Jan. 26th: Marie Torrisi; Many Blessed Years!

### **Our Prayers and Support**

For our new President and his Administration; to the New Congress and all those in civil authority in the Federal, State and local governments. May the Lord God preserve them and wisely inspire them for the Common Good, in accordance with His Divine Will for all.

### **On Patriotism – From the Social Concept of the Orthodox Church**

The Orthodox Christian is called to love his fatherland, which has a territorial dimension, and his brothers who live everywhere in the world. This love is one of the ways of fulfilling God's commandment of love for one's neighbor, which includes love of one's family, fellow-tribesman and fellow-citizens.

The Patriotism of the Orthodox Christian should be active. It is manifested when he defends his fatherland against an enemy, works for the good of the country, cares for the good order of people's life through, among other things, participation in the affairs of government. The Christian is called to preserve and develop national culture and people's self-awareness.

It is contrary to Orthodox ethics to divide nations into the best and the worst and to belittle any ethnic or civic nation. Even more contrary to Orthodoxy are the teachings which put the nation in the place of God or reduce faith to one of the aspects of national self-awareness.

# OCA to be represented at Presidential Inauguration

Posted 01/19

WASHINGTON, DC [OCA Communications] -- The Orthodox Church in America will be represented at the inauguration of President Barak Obama on Tuesday, January 20, 2009, by His Beatitude, Metropolitan Jonah, accompanied by OCA secretary, Archpriest Eric G. Tosi.

On the morning of Wednesday, January 21, Metropolitan Jonah will be present at the Inaugural Prayer Service at the National Cathedral. On Wednesday evening, he will celebrate Vespers at St. Nicholas Cathedral in Washington, DC, in conjunction with the annual March for Life.

On January 22, Metropolitan will take part in the March and will be one of the first religious leaders to address the marchers at the rally on Capitol Hill. That evening, he will give the invocation at the March for Life's annual Rose Dinner at the Hyatt Regency Washington.

Later in the week, Metropolitan Jonah will meet with members of the US Congress involved in the Pro-life movement.

The week's events will begin on Monday evening, January 19, with Metropolitan Jonah attending the "Let Freedom Ring" concert in honor of Dr. Martin Luther King Jr. at the Kennedy Center in Washington.



## PECANS AT THE CEMETERY

On the outskirts of a small town, there was a big, old pecan tree just inside the cemetery fence. One day, two boys filled up a bucketful of nuts and sat down by the tree, out of sight, and began dividing the nuts.

"One for you, one for me. One for you, one for me," said one boy. Several dropped and rolled down toward the fence.

Another boy came riding along the road on his bicycle. As he passed, he thought he heard voices from inside the cemetery. He slowed down to investigate. Sure enough, he heard, "One for you, one for me. One for you, one for me." He just knew what it was. "Oh my", he shuddered, "it's Satan and the Lord dividing the souls at the cemetery."

He jumped back on his bike and rode off. Just around the bend he met an old man with a cane, hobbling along. Come here quick," said the boy, "you won't believe what I heard! Satan and the Lord are down at the cemetery dividing up the souls."

The man said, "Beat it kid, can't you see it's hard for me to walk." When the boy insisted though, the man hobbled to the cemetery. Standing by the fence they heard, "One for you, one for me.

One for you, one for me..."

The old man whispered, "Boy, you've been tellin' the truth. Let's see if we can see the Lord himself." Shaking with fear, they peered through the fence, yet were still unable to see anything. The old man and the boy gripped the wrought iron bars of the fence tighter and tighter as they tried to get a glimpse of the Lord.



At last they heard, "One for you, one for me." And one last "One for you, one for me. That's all. Now let's go get those nuts by the fence, and we'll be done."

They say the old man made it back to town a full 5 minutes ahead of the boy on the bike..

## Choose Life

Written by the Very Rev. Vladimir Berzonsky



**ORTHODOX  
CHURCH in  
AMERICA**

Reflections in Christ

"Thoughts In  
Christ"  
by Fr. Vladimir  
Berzonsky.

**Address:**  
PO Box 675  
Syosset, NY  
11791-0675

**Office:**  
516-922-0550

**Fax:**  
516-922-0954

**Email:**  
info@oca.org

**Web:**  
www.oca.org

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*"This day I call heaven and earth's witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to Him and hold fast to Him, for the Lord is your life" (Deuteronomy 30:19)*

Traditions develop rapidly, and the protest against Roe vs. Wade right to abortions has become an annual tradition in the nation's capitol where Orthodox Christian leaders and people join with like-minded opponents of that ignoble Congressional decision to rally and to protest against legal abortions, praying that it be overturned but, alas, so far to no avail. The current President Bush, previously addressing the Right to Life advocates, will not be in office to welcome the champions of life; and certainly Mr. Obama, scoring the most liberal record of all senators, will support the "Women's Rights" advocates. Any hope of overturning Roe vs. Wade is fast fading, given the present complexion of Congress. Even Roman Catholic members waffle on the issue.

If we are serious, we must move beyond the ceremonial. Pro-life advocates are manifold. They include not only Orthodox Christians and Roman Catholics, but other large and active bodies such as Evangelicals, and beyond Christianity, Orthodox Jews and members of other faiths. At the recent All-American Council in November, the call again was raised for withdrawal from the National Council of Churches of the United States of America. This perennial issue is a sensitive subject. While the vote to withdraw was defeated, the subject will not disappear. That body does in fact tend to support liberal causes, which is generally against our Orthodox doctrines and interests. But we cannot withdraw from concerns that are affected by political decisions motivated by public outcry. The argument for retaining membership in the NCCC is that even though we may disagree with much of what other members advocate, nevertheless, it provides us a public national forum for expressing our points of view, albeit they are contrary to liberal, even downright humanist understandings of the gospel of Christ.

Given our own church history, it is ironic that here in the epitome of democracy we have a reluctance to utilize the system in order to proclaim the gospel of Jesus Christ as we know and witness to it ourselves. Under monarchies of the past, there were times when the prayer that the Holy Spirit *"whisper good things in the ear"* of the king was all that could be expected. Consider times when the monks would leave their monasteries, to put their lives in jeopardy by advocating icon veneration or other truths.

Other causes under the general heading of family values are of concern to us. We are not alone in opposing so-called Gay Rights, child abuse, opposition to prayer in schools, religious displays in public places, promiscuity in the name of freedom and other such flagrant violations of Biblical and religious standards. Is it not time to seek out and affiliate with like-minded citizens to form coalitions of concern? Should we not take the initiative in finding ways to return this country to God?

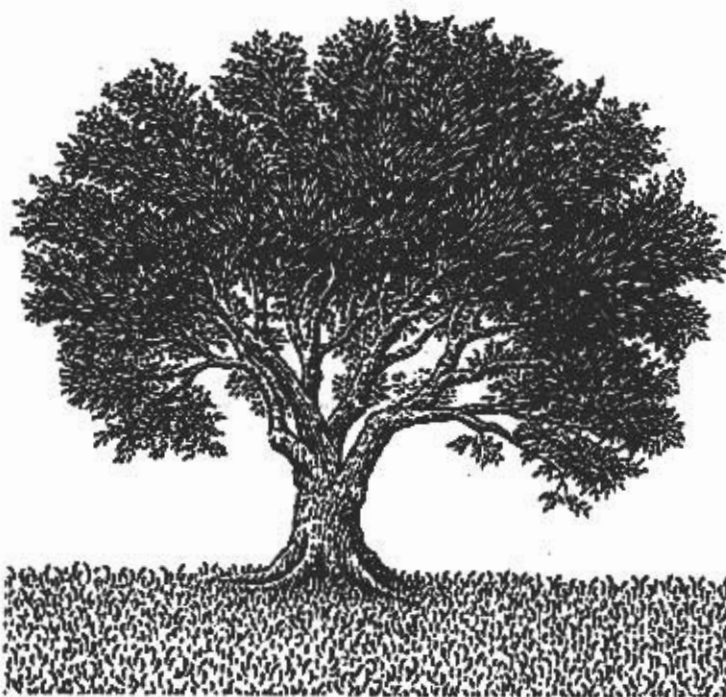
The Ecumenical movement begun following World War I envisioned the unity of all bodies who call upon Jesus Christ as Lord, God and Savior. Most if not all serious theologians would acknowledge that the light of that vision has eclipsed. However, we have a mandate from our Lord to proclaim the truth of the gospel to all humanity. That truth involves commitment to the ethical principles stated above and proclamation of a morality for pure, wholesome, innocent ways of living in order that God's children can become temples of the Holy Spirit in this nation that still trusts in the Lord. And we ought to search out those who agree with those principles, joining with them to promote our common interests.

## THE OLIVE TREE: TREE OF MERCY

The olive tree is a hardy ever-green tree which grows in warm climates. The olive tree has a long life and can live through long dry periods because of its wide spreading roots. The olive tree has been growing in the Holy Land for thousands of years.

The Garden of Gethsemane, in the Mt. of Olives where Jesus went to pray, has many olive trees. In fact, the word Gethsemane means "oil press," reminding us of how olives were pressed for their oil.

Throughout history, the olive trees have been symbols. One contemporary Holy Father said that olive trees are the symbol of people elected to do God's work. The olive branch is probably best known as a symbol of peace.



Olive Tree.

One Serbian legend recounts of how peace was made under an olive tree.

*Prince Voyislav, the commander of the armies of Zeta, was separated from his son, Goyislav, during a battle with the stronger Byzantine army. In the heat of the battle, Goyislav unseated a horseman and threw him to the ground beneath an olive tree. Goyislav was about to kill the horseman when the man on the ground softly called out: 'Lord, have mercy!'*

*Goyislav instantly recognized his father's voice. 'Is that you, father?' 'Oh, my son!' Goyislav fell to the ground and helped his father up begging his forgiveness. Even today, the site around this olive tree in Montenegro is called Mirovica. Mir is the word for peace in Russian, Serbian, Buglarian and Ukrainian.*

The olive tree was not only a symbol of peace. It produces a fruit we call the olive. In ancient times, the olives were harvested and eaten as food or used to produce olive oil. Olives and olive oil were also important to the local economy because they were used for trading purposes, in place of money. The ancient Egyptians used olive oil as a lubricant to aid in the moving of heavy building materials. While olives are grown in a number of countries, Spain and Italy produce half of the world's supply.



# Olive Tree Imagery

## Olive Tree Imagery

The **olive tree** is one of the plants most frequently mentioned in the Bible. Scripture writers used olive tree imagery to describe Jesus' Jewish roots and the relationship of Jews and Gentiles.

When an olive tree gets very old (often hundreds of years old) and has reached its maximum production, farmers usually cut it down to improve its future growth. Soon, new shoots grow from the old stump, and the tree begins producing olives again.

This aspect of the olive tree provides an image of Isaiah's prophecy, "A shoot will come up from the stump of Jesse; from His roots a Branch will bear fruit" (**Isa. 11:1**). As a descendant of David, Jesus was the shoot from the stump of Jesse (David's father).

As the Old Testament frequently notes, the olive tree is beautiful (**Jer. 11:16, Hosea 14:6**). The faithful followers of God are compared to vigorous olive trees, and their children are said to be like the shoots that appear at the tree's roots, guaranteeing its survival.

The New Testament uses olive trees to help illustrate God's plan of salvation. In **Rom. 11:11-24**, Paul describes Christians as either natural olive branches (those of Jewish background), or olive branches that have been grafted onto Jesus (Gentiles). As branches grafted into Jesus, Christians will only bear fruit if we are attached to (and have a personal relationship with) him.

The olive tree provides an excellent lesson for Christians who are not Jewish. Though God cut many Jewish branches down because they rejected Jesus as Messiah, he did not uproot the tree. The shoot of Jesus and the branches of his Gentile followers grew from a Jewish stump. As Christians, we are branches growing from Jewish roots.

The olive tree can be a constant reminder that Jesus is our source of life; our branch springing from Jewish roots. The beautiful olive tree reminds us of God's amazing plan of salvation and his expectation that all his branches will bear fruit in abundance.



## The Olive Tree in Psalm 128

Blessed is every one who fears the LORD,  
Who walks in His ways.  
When you eat the labor of your hands,  
You shall be happy, and it shall be well with you.  
Your wife shall be like a fruitful vine  
In the very heart of your house,  
Your children like olive plants  
All around your table.  
Behold, thus shall the man be blessed  
Who fears the LORD.  
The LORD bless you out of Zion,  
And may you see the good of Jerusalem  
All the days of your life.  
Yes, may you see your children's children.  
Peace be upon Israel!  
(Psalm 128)

## The Olive Tree in Hosea 14

I will be like the dew to Israel;  
He shall grow like the lily,  
And lengthen his roots like Lebanon.  
His branches shall spread;  
His beauty shall be like an olive tree,  
And his fragrance like Lebanon.  
(Hosea 14:5-6)



## The Olive Tree in Isaiah 24

The earth is also defiled under its inhabitants,  
Because they have transgressed the laws,  
Changed the ordinance,  
**Broken the everlasting covenant. . . .**  
When it shall be thus in the midst of the land among the people,  
It shall be like the **shaking of an olive tree. . . .**  
Therefore glorify the LORD in the dawning light,  
The name of the LORD God of Israel in the coastlands of the sea.  
(Isaiah 24:5-15)