

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

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**BULLETIN NOVEMBER 15, 2009**

### **SUNDAY/NOVEMBER 15**

**23rd Sunday After Pentecost (Tone 6)**

**St. Paisius of Moldovia**

**Beginning of 40 Day Nativity Fast**

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

### **MONDAY/NOVEMBER 16**

**St. Matthew the Evangelist**

9:30a.m. Akathist to St. Matthew  
7:00p.m. Memorial Service for (+) Vaschen  
Sarchisian

### **WEDNESDAY/NOVEMBER 18**

6:30p.m. Compline

7:00-8:00p.m. Informal Conversations with  
Apple Cider at Rectory

### **THURSDAY/NOVEMBER 19**

7:00p.m. Parish Council Meeting

### **FRIDAY/NOVEMBER 20**

7:00p.m. Vigil; Confessions

### **SATURDAY/NOVEMBER 21**

**ENTRANCE OF THE THEOTOKOS INTO  
THE TEMPLE**

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

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
5:30p.m. Vigil; Confessions

### **SUNDAY/NOVEMBER 22**

**24th Sunday After Pentecost (Tone 7)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Question & Answer Period  
6:30p.m. Compline and Akathist to  
**St. Alexander Nevsky – Nov. 23**



**Entrance of the Theotokos Into the Temple**

#### **Tropar Tone 4**

Today is the preview of the good will of God, and the proclamation of the salvation of mankind. The Virgin appears in the temple of God, and Christ is foretold to all. To her, therefore, let us cry with mighty voices: Rejoice, O fulfillment of the Creator's Providence!

#### **Kontakion Tone 4**

The most pure Temple of the Saviour; the Precious Bridal Chamber and Virgin; the Sacred Treasure of the glory of God, is led today into the house of the Lord. With her she brings the Grace of the Divine Spirit, of her the angels of God sing in praise, Truly, she is the tabernacle of Heaven!

#### **The Feast of the Entrance**

Is celebrated thru "the leave-taking," on Nov. 25th. The tropar and kontakion are said or sung with our evening and morning prayers. The tropar is used before meals and the kontakion after meals, replacing the usual prayers at meals.

### **Parish Synodicon: Memory Eternal!**

Nov. 26,	40th	Day for Mary Holovach
Nov. 15,	1929	Fr. Nikita Borisoff (Rector 1920-1922)
Nov. 16,	1950	Francis Romanofsky
Nov. 16,	1965	Anastasia Kuzmiak
Nov. 16,	1977	Michael Putyrsk
Nov. 17,	1951	Vladimir Pasechnik
Nov. 17,	1977	Stanley Bozinta
Nov. 19,	1941	Mary Skwarla
Nov. 19,	1959	Andrew Panacek
Nov. 19,	1978	Mary Suseck
Nov. 19,	2007	Vera Somoluk
Nov. 19,	2007	Archbishop Peter
Nov. 20,	1977	Mary Kachorsky
Nov. 20,	2002	Raymond Bolash
Nov. 21,	1997	George Zvonchenko
Nov. 21,	2004	Ann Zeban

### **Community Nativity Greeting (\$10)**

This December our parish will send a community Nativity Greeting to our entire mailing list of members and friends. Please return your name list by Dec. 1st. Extra envelopes & list attachments may be found on the vestibule stand. Funds will be earmarked for St. Philaret Society Charities.

### **Informal Conversation & Apple Cider**

On Wednesday evening, Nov.18 from 7-8p.m. we will gather at the rectory for an hour of conversation and abiding in apple cider. Want to talk, or just listen or just drink? You are welcome!

### **The Nativity 40 Day Lent**

Begins November 15th, Sunday and is observed to the Nativity Feast, Dec. 25th. A Fast is observed from meat, dairy, fish, wine and oil. Your parish wall calendar indicates fast modifications. Start cleaning the refrigerator.

### **Parish Council Mtg. - Thursday, Nov. 19 7:00p.m. - Parishioners Invited**

This important meeting will review a proposed budget for 2010, capital improvements, council membership, and agenda for 2010 Annual Meeting scheduled for February 7, 2010.



### **Namesday Greetings**

St. Matthew/Nov. 16: Matthew Kita, Matthew Todd Peterson; Many Blessed Years!

### **Mary Holovach House For Sale**

504 Washington Ave, Manville.

### **Offerings for the week of November 15**

Olive Oil – in memory of Emilia; in memory of Michael and Justina; in memory of Joan; for the health of Derek (birthday).

Wine – for the health of Mark and Libbye (anniversary).

Flowers – in memory of Vaschen; in memory of Richard and Ralph.

### **Parish Website: [www.ssppoc.org](http://www.ssppoc.org)**

On the site you will find:

- A link to Ancient Faith Radio
- Find An Orthodox Parish Near You
- Subscription for Mid-Week Parish e-mail up-date
- Guidelines for Christian Burial (under cemetery page)
- Schedule of Services and Parish Events, Education Classes thru July 2010.

### **Parish Council for Year 2010**

Is seeking 3 new members. Suggested names may be submitted to either Protodeacon Paul Sokol or Peter Bakaletz.

### **Good Church Order**

- Be on time for the Sunday Divine Liturgy, that is 9:30a.m.
- Make sure cell phones are off
- Lipstick should not smear icons
- Candles ought to be lighted only when the Royal Doors to the Altar are closed
- Conversation should be brief and what is necessary.
- Secure a copy from the vestibule stand of "How you should act in church – church etiquette."

### **40th Day Memorial**

For (+) Mary Holovach, Wed., Nov. 25th at 7:00p.m.

# Advent

by Rev. Vladimir Berzonsky  
Holy Trinity Church, Parma, Ohio

*"The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase;"*  
(ISAIAH 9:1)

I understand the significance of the pre-Easter lent, but why do we keep a Lenten season for Christmas, since it's such a joyous occasion?" The woman who made the comment spoke sincerely and her reasoning was correct. What she misunderstood was the purpose of Lenten fasting and spiritual preparation.

To so many of our people, fasting and prayers are expressions of sorrow for a rupture in Divine-human relationships, such as was the murder of Jesus Christ.

Primarily, lent is a time for our concentrated preparing for the Kingdom of God's manifestation within us. By freeing ourselves from the things of this world we can better live and experience the Spirit of God dwelling in our souls. It is a time of pilgrimage—a spiritual journey to our true native land which the Lord has prepared for us.

Now it is advent, the time of His coming. Christ is on the way to my world, my city, my house and to me. How will He find it: what will He think of us; will He be pleased?

Ostensibly we are preparing for Christmas. External trappings, translucent, illuminated neon and plastic bubbles pronounce greetings to anybody, and receive about as much notice as the recently discarded cardboard announcements of political candidates. Reluctant consumers dutifully divest the glutted department stores of what everybody knows nobody needs or wants, because it's XMAS. Liquor store registers and corner Santas' hand bells jingle in cacophony. Does this please Him? Is all this a worthy greeting for Him? Nobody thinks so, and nobody planned it this way; yet it appears we're locked in a social mechanism we hadn't chosen to enter.

We ought to become serious about freeing ourselves of all the material objects that are idols for so many, promising a happiness they are incapable of fulfilling; if we know that advent is just a time for learning to do without, then capitalist Xmas is a travesty of Christ's coming. It is in fact the very opposite of self-denial and spiritual preparation for communion with God in Christ. We sense His displeasure. Underneath the tinsel peeks out a sad, selfish and troubled world.

Can it be He'll find even a few who await His coming with hope and longing? Are there those who, while knowing themselves responsible for the world as it is, yet trust in His promise of another life and prepare themselves for it, while at the same time doing all in their capability to give content and a dimension of true values to this present world?

There were such in every age of the past, and God sought them out from their society: Abraham in Chaldea, Lot in Sodom, Moses in Midian, Elijah at the Cherith wadi and young Mary in Nazareth. While there are such remaining in the world, God's covenant with mankind is not abrogated. To fulfill advent, then, would be to make ourselves like them; a difficult task, but not impossible, for "With God, all things are possible."



*"Having been baptized into Christ and having put on Christ, you have become like the Son of God. Because God foreordained us for adoptive sonship, He has made us like the glorious body of Christ. Rightly, then, do people call you 'christs' since you share in Christ ... Yes, you have become christs by receiving the mark of the Holy Spirit.*

*"When Christ bathed Himself in the River Jordan ... the Holy Spirit really rested on Him. ... He was chrismated with a spiritual oil of gladness: the Holy Spirit, who is called the oil of spiritual gladness. You too have been chrismated, and that makes you sharers and associates of Christ."*

*(St Cyril of Jerusalem, Third Mystagogical Catechesis 21:2-3)*

## ***NOT EATING MEAT – MULTIPLE BENEFITS***

- ***The 40 Day Nativity Fast from meat, is an act of obedience that makes firm our will and purifies the soul.***
- ***A Fast from meat reduces cholesterol build-up in the body.***
- ***A Fast from meat can contribute to a healthier environment.***

### **The methane makers**

By Dan Bell  
BBC News

**The man behind one of the most influential reports on climate change, Lord Stern, has highlighted the impact meat production has on greenhouse gas emissions. Part of it comes through methane made by the animals as they digest food. So which farm animals expel the most methane?**

A diet that relies heavily on meat production results in higher emissions than a typical vegetarian diet, says Lord Stern.

The author of the 2006 Stern Review into the cost of climate change attacked the "enormous pressure" meat production puts on the world's resources and said people were becoming increasingly aware about "low carbon consumption".

He told the BBC that cutting greenhouse gas emissions was important across the board, in areas such as electricity, transport and food.

In a 2006 report, the UN Food and Agriculture Organization (FAO) concluded that worldwide livestock farming generates 18% of the planet's greenhouse gas emissions. By comparison, it said, all the world's cars, trains, planes and boats accounted for a combined 13% of greenhouse gas emissions.

#### **Belching**

The greenhouse gas emissions associated with meat consumption has many components, the largest of which is land use change - the clearing of forests for pasture or for the production of soya for animal feed. Other elements that have an impact on emissions include the rearing and slaughter of livestock, and the transport, refrigeration and cooking of meat.

There is also the nitrous oxide, a greenhouse gas, in the manure of animals reared for meat and the methane, another greenhouse gas, in their flatulence. Molecule for molecule, methane has a much larger warming effect than carbon dioxide.

As the diagram above shows, methane emission is dramatically higher in cows (primarily from belching) than other animals. But cutting back on eating meat is not the simple answer, say scientists.

For a start, many of the cows responsible for producing methane are not reared to be eaten, according to Elaine Matthews, a methane expert at Nasa's Goddard Institute for Space Studies.

The breeds favoured in non-western countries are often bred for other uses, such as work, and these non-western cows are far more numerous than the larger dairy varieties reared in North America and Europe.

The larger western cows actually produce more methane per cow than their smaller non-western breeds, but because there are fewer of them, they only account for about 15% of all the methane produced by cows in general.

#### **Meat output 'doubling'**

Ms Matthews also says the quantity of methane they produce depends on the quality of food they are given. Cows that eat grain, she says, produce less methane than cows grazing on wild grass.

According to the environmental pressure group, methane from livestock accounts for about 6% of greenhouse gas emissions, with 6% from CO<sub>2</sub> released when forests are cleared for pasture and to produce soy for feeds.

What is clear is that people are eating more meat and dairy products every year.

Global meat production is projected to more than double from 229 million tonnes in 1999/2001 to 465 million tonnes in 2050, while milk output is set to climb from 580 to 1043 million tonnes.

## **Greek Church acts on crucifix ban**

By Malcolm Brabant  
BBC News, Athens

**The Greek Orthodox Church is urging Christians across Europe to unite in an appeal against a ban on crucifixes in classrooms in Italy.**

The European Court of Human Rights in Strasbourg ruled last week that the presence of crucifixes violated a child's right to freedom of religion.

Greece's Orthodox Church fears the Italian case will set a precedent.

It has called an emergency Holy Synod meeting for next week to devise an action plan.

Although the Greek Orthodox Church has been at odds with Roman Catholicism for 1,000 years, the judicial threat to Christian symbols has acted as a unifying force.

The European Court of Human Rights found that the compulsory display of crucifixes violated parents' rights to educate their children as they saw fit and restricted the right of children to believe or not to believe.

### **'Worthy symbols'**

The head of the Greek Church, Archbishop Ieronymos, shares Catholic complaints that the court is ignoring the role of Christianity in forming Europe's identity.

It is not only minorities that have rights but majorities as well, said the archbishop.

One of his subordinates, Bishop Nicholas from central Greece, lamented that at this rate youngsters will not have any worthy symbols at all to inspire and protect them.

Football and pop idols are very poor substitutes, he said.

The Greek Church has ostensibly intervened in this case in response to an appeal by a Greek mother whose son is studying in Italy.

But without doubt it is concerned that its omnipotence in Greece is under threat.

A human rights group called Helsinki Monitor is seeking to use the Italian case as a precedent.

It has demanded that Greek courts remove icons of Jesus Christ from above the judge's bench and that the gospel no longer be used for swearing oaths in the witness box.

Helsinki Monitor is urging trade unions to challenge the presence of religious symbols in Greek schools.

The socialist government here is also considering imposing new taxes on the Church's vast fortune, but at the same time is urging it to do more to help immigrants and poor Greeks.

# **Metropolitan Jonah continues dialogue on "Unity in Our Time"**

*Posted 11/04*

LIGONIER, PA [OCA Communications] – His Beatitude, Metropolitan Jonah took part in the "Road to Unity" conference sponsored by Orthodox Christian Laity [OCL] at Antiochian Village here Thursday, October 29 through Saturday, October 31.

In his address to conference participants, titled "Unity in Our Time," Metropolitan Jonah spoke of Orthodox Christian unity in North America, envisioning the creation of "a united territorial autocephalous Orthodox Church in North America, embracing all Orthodox Christians, with a single Synod and single hierarchy.

"This new American Orthodox Church would have its own primate, and entirely govern its own affairs," Metropolitan Jonah continued, adding that it "must respect the great diversity of languages and traditions, and the different historical origins and processes that have produced each community."

- ✓ Central to the fabric of a united Church, Metropolitan Jonah added, is the need to "be missionary in every aspect of its existence, reaching out to bring the Gospel of Jesus Christ in all its patristic and Orthodox integrity to the peoples of North America, incarnating the Orthodox Church in North America, and enculturating North Americans into Orthodoxy.

"Each [North American] church, jurisdiction, and community has done this to its own degree, individually," Metropolitan Jonah observed. "Now we must put it all together, keeping in mind the essential goal of the sanctification of our people, our communities, our nations. Each community has something of utmost value to offer to the whole. Each community has come into existence in America through tremendous struggle, hardship and

sacrifice. All this has to be taken into account, valued, sanctified."

Metropolitan Jonah opined that Church unity is rooted in the bonds of personal relationships.

"The challenge is simply to be together: to work together, to pray together, and for our children to grow up together, our seminarians to study and pray together, and our people to marry one another," Metropolitan Jonah stated. "There is a gradual process of integration that will take generations, and will eventually result in a completely unique American Orthodoxy. But what is necessary now is to discern how to come together so that these other processes can take root."

Metropolitan Jonah observed that a "new phase in the development of this American Church" is underway.

"This transitional period will be characterized, not by SCOBA, but by Episcopal Assemblies and their executive council, as charted out by the Chambesy Preconciliar Conference," Metropolitan Jonah said. "But, it is a transition that will lead us, as quickly as possible, to our goal of a united autocephalous American Church."

"SCOBA was unable to realize such a church on its own," Metropolitan Jonah said, "as SCOBA is not itself a canonical entity... Thus, a transitional phase in which the various churches retain their ties, and their identities, and yet, can begin the process of integration, was necessary. The Chambesy accords make this possible."

Regarding the Orthodox Church in America, Metropolitan Jonah stated that, "The OCA is the forerunner of the new autocephalous American Church. We have an important role to play as the one ecclesial body in this land that has become fully indigenous and has tried to incarnate unity in diversity in a catholic vision."

He also shared his belief that the OCA needs, "to cooperate with [the Chambesy] process. It is an opportunity to realize that, which is the core vision of the OCA in the first place, and to go beyond it."

"The creation of canonical unity in America can be accomplished quickly, if we are all of good will, and determined to do it," Metropolitan Jonah said. "The great challenge will be how to respect the diversity of traditions, and nurture it, while at the same time creating a flexible structure that will also nurture missions and outreach to the various populations of North America."

Other key points raised by Metropolitan Jonah were the following.

- "Perhaps the most pressing issue in the resolution of how to come to unity is the question of conciliarity... What is obvious to me is that we will need to provide institutions for the clergy and laity to have a voice in the life of the Church, to contribute meaningfully to decisions, and to participate in leadership."
- "While the Exarch of the Ecumenical See may have chairmanship over the Episcopal Assembly, it will be extremely important to transition to a freely elected chairman perhaps even before full autocephaly... For Americans, it is the election that gives legitimacy to the office holder."
- "While we might argue that [the Orthodox jurisdictions of North America] were not included in [the Chambesy] discussions, the papers themselves contain an acceptable process that we can use during this transition. This is simply a process, and we can make the best out of it. It will take us to our goal. But we have to make sure that we stay on course."
- "We might also argue that the presidency of this Episcopal Assembly, and its executive committee, was given as a kind of right pertaining to the Exarch of the See of Constantinople. To argue against this, however, misses the point that only the Ecumenical Patriarchate has the responsibility and authority in the Orthodox world to call together the other Churches, and in such meetings he presides, or his representative."
- "While some would argue this is an imposed solution by the Phanar, I think we can see this as an opportunity. Someone has to chair these meetings. Once we accept the challenge in the Chambesy documents themselves, that a canonical order be worked out, and that this is to be done as quickly as possible, another order could be decided upon."

Since the announcement of the decision at the Fourth Preconciliar meeting in Chambesy, the issue of Orthodox Christian unity in North America has been the topic of much discussion among hierarchs, clergy and faithful here.