

# **SAINTS PETER & PAUL ORTHODOX CHURCH**

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## **BULLETIN OF JUNE 27, 2010**



### **SUNDAY/JUNE 27**

#### **5th Sunday After Pentecost (Tone 4)**

#### **Uncovering of Relics of Optina Fathers**

9:10a.m. Hours; 9:30a.m. Divine Liturgy; Coffee  
Hour and Question/Answer Period  
12-2:00p.m. Church Doors Open

### **MONDAY/JUNE 28**

7:00p.m. Vigil; Confessions

### **TUESDAY/JUNE 29**

#### **Ss. Peter & Paul Feast Day**

#### **End of Ss. Peter & Paul Lent**

9:10a.m. Hours; 9:30a.m. Divine Liturgy and  
Procession; Festal Meal

### **THURSDAY/JULY 1**

7:00p.m. Vespers

### **FRIDAY/JULY 2**

#### **St. John of San Francisco**

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

### **SATURDAY/JULY 3**

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

### **SUNDAY/JULY 4**

#### **6th Sunday After Pentecost (Tone 5)**

#### **St. Andrew of Crete**

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

### **MONDAY/JULY 5**

#### **St. Elizabeth of Moscow**

9:30a.m. Akathist to St. Elizabeth

**Rejoice**, with Peter, O Paul, for you both shone forth like two great beacons!

**Rejoice**, you who like a pair of steeds were harnessed by God to His chariot of noetic light!

**Rejoice**, with Paul, O Peter, for you over-shadow the holy church as the two cherubim did the ark!

**Rejoice**, O our instructors, who keep watch over the souls of Christians!

**Rejoice**, with Peter, O Paul, for you are two noetic mountains like Tabor and Hermon!

**Rejoice**, with Paul, O Peter, for you are like two wings furnished unto the Church by Christ, the great Eagle!

**Rejoice**, teachers of love of God and neighbor!

**Rejoice**, with Peter, O Paul, for you are like two olive trees which pour forth mercy!

**Rejoice**, with Paul, O Peter, for you are like two silver trumpets of Moses!

**Rejoice**, O holy apostles, who have suffered cruelly as valiant warriors of Christ!

**Rejoice**, with Paul, O Peter, for you are like two pillars which uphold the Church of the heavenly Solomon!

**Rejoice**, with Peter, O Paul, for you are like two breasts of the Church, the Bride of Christ, our Mother!

**Rejoice**, O holy apostles, like torrents of rivers, which gladden the city of the Church of God!

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

|                         |               |
|-------------------------|---------------|
| Metropolitan Theophilus | June 27, 1950 |
| Joachim Seminuk         | June 28, 1935 |
| Trophim Lachtuk         | June 28, 1953 |
| Alex Lasik              | June 28, 1968 |
| Nicholas Dzurich        | June 28, 1973 |
| Peter Zeban             | June 28, 2003 |
| Steven Sidorkovitz      | June 30, 1955 |
| Christine Senko         | June 30, 1967 |
| Sophie Karwat           | June 30, 1994 |
| Paul Federoff           | June ?, 1948  |
| Semeon Romanofsky       | July 01, 1929 |
| John Kulina Sr.         | July 01, 1999 |
| Theodore Yurgel         | July 02, 1931 |
| Mae Wilhousky           | July 02, 1973 |
| Anna Kliaga             | July 03, 1923 |
| Susan Ostapovich        | July 03, 1973 |

### **Offerings for the week of June 27**

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

Wine – for the health of Mariana (birthday) and thanksgiving to God, for the protection of the Theotokos and salvation; for the health of Protodeacon Paul (namesday).

Flowers – for the health of Nicholas Torrisi (graduation).

### **Annual Parish Picnic – Sunday, July 25**

A sign-up sheet may be found on the vestibule stand. Flyers (green colored) with full information about the event are also on the vestibule stand.

Contact person is Maria Torrisi (732-545-5642) or [mdtorrisi@gmail.com](mailto:mdtorrisi@gmail.com)

### **Namesday Greetings**

St. Peter/June 29: Peter Bakaletz, Peter Gorbatuk, Robert (Peter) Keller;

St. Paul/June 29: Protodeacon Paul Sokol, Paul Kulina;

St. John/July 2: Richard (John) Webber;

Many Blessed Years!

### **The Ss. Peter & Paul Feast Day Envelope**

This envelope was mailed to you recently. As the cover letter stated, the offering is earmarked for our parish charities (St. Philaret Society). The Lord bless your offering!

### **Ss. Peter & Paul Lent or the Apostles Fast: May 31st to June 29th**

This is one of the “four Lenten seasons of the year.” Unlike the other 3 Lents, the duration of this fast is dictated by the Feast of Pascha. The earlier Pascha is, the longer the Lent. The Lent always begins on Monday after the Sunday of All Saints and ends on the feast of the Apostles Peter & Paul. The length of the fast this year of 2010 is 29 days (for those on the old calendar the fast is 42 days – since the feast of Ss. Peter & Paul is July 12).

As always, a fast is observed from meat, dairy, fish, wine and oil products. Your parish wall calendar indicates days when the fast is mitigated and allows for fish, wine or oil.

Those of the faithful that are regular communicants and receive the Holy Gifts every Sunday are reminded to approach Holy Confession in this month of June so as to continue to receive Holy Communion after the time of the Fast (June 29).

### **Vacation Planning & Sunday Divine Liturgy**

A listing of all Orthodox Churches in the USA may be found on the site Orthodoxy in America [www.orthodoxyinamerica.com](http://www.orthodoxyinamerica.com). If you plan to receive Holy Communion, be sure to notify the priest prior to your visit.

### **Memorial Services**

For (+) Justina Sokol, Monday, July 5th at 10:00a.m.

For (+) Mary Holovach, Thursday, July 22nd at 6:30p.m.

### **July Month**

Movie: Acts of the Apostles, Chapters 20-28 on Sunday July 11th 11:45a.m. and Tuesday, July 13th at 7:30p.m.

Blessing of Autos: Sunday, July 18th, after the Divine Liturgy.

Outreach Meeting: Tuesday, July 20th at 7:00p.m.

Parish Council Meeting: Thursday, July 22nd at 7:00p.m.

ROME – Twenty-first century laser technology has opened a window into the early days of the Catholic Church, guiding researchers through the dank, musty catacombs beneath Rome to a startling find: the first known icons of the apostles Peter and Paul.

Vatican officials unveiled the paintings Tuesday, discovered along with the earliest known images of the apostles John and Andrew in an underground burial chamber beneath an office building on a busy street in a working-class Rome neighborhood.

The images, which date from the second half of the 4th century, were uncovered using a new laser technique that allows restorers to burn off centuries of thick white calcium carbonate deposits without damaging the brilliant dark colors of the paintings underneath.

The technique could revolutionize the way restoration work is carried out in the miles (kilometers) of catacombs that burrow under the Eternal City where early Christians buried their dead.

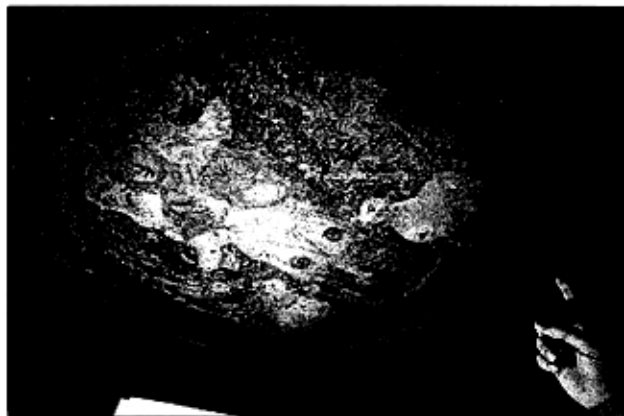
The icons were discovered on the ceiling of a tomb of an aristocratic Roman woman at the Santa Tecla catacomb, near where the remains of the apostle Paul are said to be buried.

Rome has dozens of such burial chambers and they are a major tourist attraction, giving visitors a peek into the traditions of the early church when Christians were often persecuted for their beliefs. Early Christians dug the catacombs outside Rome's walls as underground cemeteries, since burial was forbidden inside the city walls and pagan Romans were usually cremated.

The art that decorated Rome's catacombs was often simplistic and symbolic in nature. The Santa Tecla catacombs, however, represent some of the

earliest evidence of devotion to the apostles in early Christianity, Vatican officials said.

"The Christian catacombs, while giving us value with a religious and cultural patrimony, represent an eloquent and significant testimony of Christianity at its origin," said Monsignor Giovanni Carru, the No. 2 in the Vatican's Pontifical Commission of Sacred Archaeology, which maintains the catacombs.



Last June, the Vatican announced the discovery of the icon of Paul at Santa Tecla, timing the news to coincide with the end of the Vatican's year of St. Paul. Pope Benedict XVI also said tests on bone fragments long attributed to Paul "seemed to confirm" that they did indeed belong to the Roman Catholic saint.

On Tuesday, Vatican archaeologists announced the image of Paul was not found in isolation, but was part of a square ceiling painting that also included icons of three other apostles - Peter, John and Andrew - surrounding an image of Christ as the Good Shepherd.

"They are the first icons. These are absolutely the first representations of the apostles," said Fabrizio Bisconti, the superintendent of archaeology for the catacombs.

Bisconti spoke from inside the intimate burial chamber, its walls and ceilings covered with paintings of scenes from the Old Testament, including Daniel in the lion's den and Abraham and the sacrifice of Isaac. Once inside, visitors see the loculi, or burial chambers, on three sides.

But the gem is on the ceiling, where the four apostles are painted inside gold-rimmed circles against a red-ochre backdrop. The ceiling is also decorated with geometric designs, and the cornices feature images of naked youths.

Chief restorer Barbara Mazzei noted there were earlier known images of Peter and Paul, but these were depicted in narratives. The images in the catacomb - with their faces in isolation, encircled with gold and affixed to the four corners of the ceiling painting - are devotional in nature and as such represent the first known icons.

"The fact of isolating them in a corner tells us it's a form of devotion," she said. "In this case, saints Peter and Paul, and John and Andrew are the most antique testimonies we have."

In addition, the images of Andrew and John show much younger faces than are normally depicted in the Byzantine-inspired imagery most often associated with the apostles, she said.

The Vatican's Sacred Archaeology office oversaw the two-year \$73,650 (euro60,000) project, which for the first time used lasers to restore frescoes in catacombs, where the damp air makes the procedure particularly difficult.

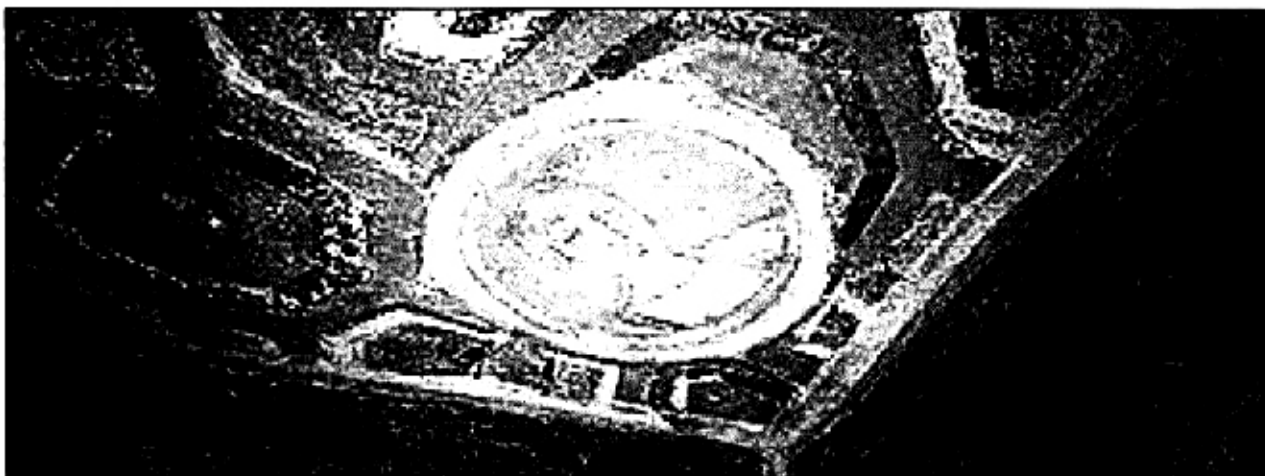
In this case, the small burial chamber at the end of the catacomb was encased in up to two inches

(five centimeters) of calcium carbonate. Restoration using previous techniques would have meant scraping away the buildup by hand, leaving a filmy layer on top so as not to damage the painting underneath.

Using the laser technique, restorers were able to sear off all the deposits by setting the laser to burn only on the white of the calcium carbonate; the laser's heat stopped when it reached a different color. Researchers then easily chipped off the seared material, revealing the brilliant ochre, black, green and yellow underneath, Mazzei said.

Similar technology has been used on statues, particularly metallic ones damaged by years of outdoor pollution, she said. However, the Santa Tecla restoration marked the first time lasers had been adapted for use in the dank interiors of catacombs.

Many of Rome's catacombs are open regularly to the public. However, the Santa Tecla catacombs will be open only on request to limited groups to preserve the paintings, she said.





### WHAT IS TRADITIONAL ORTHODOX CHRISTIANITY?

Adapted from a talk, "Living the Traditional Orthodox Life"

Consider the words of St. Macarius:

"The inhabitants of this world, the children of this age, are like wheat in a sieve. They are being sifted by restless thoughts of this world. They are constantly tossed to and fro by earthly care, desire and absorption in a variety of material concerns. Satan tosses such souls as a sifter sifts wheat.... By these concerns he disturbs men, keeps them anxious and in a state of nervous motion."

St. Macarius lived in the 4th century, but he clearly describes our situation today. The Church is a spiritual hospital. It is exactly the place where the tired and fearful and sifted need to be. Each Sunday when I enter the Sanctuary, pictures of former patients who were cured [i.e., icons of the saints] surround me. This hospital has a record of almost 2000 years of successfully curing the sick in heart.

Metropolitan Laurus, in his lecture, "The Ascetic Podvig of Living in the World," writes,

"Christianity is an ascetic religion. Christianity is a teaching about the gradual extirpation of

the passions, about the means and conditions of the gradual acquisition of virtues. And this Podvig, this struggle, comes as we begin to separate ourselves from the world."

This is traditional Orthodoxy and the true Orthodox mindset. We practice these disciplines not because we are required to do them, or because God will hate us if we don't. God calls us to practice them because they are good for us, they work, and without them we will never get well. Without them, we will not acquire the Holy Spirit. Without them, there will never be true joy.

Traditional Orthodoxy is the pursuit of holiness. A heart aflame with the Holy Spirit is possible for us all, even in this sinful and adulterous generation. To gain it, we must check in to our grace-filled hospital and do our therapies. This requires an Orthodox mindset that challenges the fast and strenuous lifestyle of this generation. May God help us to recover from the vain dream of the pursuit of happiness, a fantasy that grinds us with stress and toil and robs us of our Orthodox birthright: righteousness, peace and joy in the Holy Spirit!



### SENSE OF HUMOR NEEDED: JUST A TAP ON THE SHOULDER

A passenger in a taxi leaned over to ask the driver a question and tapped him on the shoulder. The driver screamed, lost control of the cab, nearly hit a bus, drove up over the curb, and stopped just inches from a large plate glass window.

For a few moments everything was silent in the cab, and then the still shaking driver said, 'I'm sorry, but you scared the daylights out of me.' The frightened passenger apologized to the driver and said he didn't realize a mere tap on the shoulder could frighten him so much. The driver replied, 'No, no, I'm sorry, it's entirely my fault. Today is my first day driving a cab.. I've been driving a hearse for the last 25 years.'



# Six million African Muslims leave Islam per year

This [translation](#) of a televised conversation reveals a rare glimpse into the outlook of Muslim scholars who are concerned about Christianity's growth. The invited guest is Sheikh Ahmad Al Katani; the president of The Companions Lighthouse for the Science of Islamic Law in Libya, which is an institution specializing in graduating imams and Islamic preachers.

Katani starts off describing the overall problem:

Islam used to represent, as you previously mentioned, Africa's main religion and there were 30 African languages that used to be written in Arabic script. The number of Muslims in Africa has diminished to 316 million, half of whom are Arabs in North Africa. So in the section of Africa that we are talking about, the non Arab section, the number of Muslims does not exceed 150 million people. When we realize that the entire population of Africa is one billion people, we see that the number of Muslims has diminished greatly from what it was in the beginning of the last century. On the other hand, the number of Catholics has increased from one million in 1902 to 329 million 882 thousand (329,882,000). Let us round off that number to 330 million in the year 2000.

As to how that happened, well there are now 1.5 million churches whose congregations account for 46 million people. In every hour, 667 Muslims convert to Christianity. Everyday, 16,000 Muslims convert to Christianity. Every year, 6 million Muslims convert to Christianity. These numbers are very large indeed .....

From what I have heard from reliable sources, six million may be too low. Reliable accounts say that one hundred thousand Africans convert to Christianity per day, though not all of them come from Islam.

Then Katani says Muslims should build schools before mosques, in order to build the worshipper (Muslim) before the building. Why? To stop the the dangerous "Christian missionary octopus"

This happens often! The wealthy Arab builds a mosque for himself or one of his parents or his friend, but my dear sir, building a mosque comes as a second stage. In America, the price of building an Islamic school is 5 million dollars. In Africa, 50 thousand dollars are enough to build a very reasonably sized school. I say this and I take full responsibility for it; building a school comes before building a mosque. Build the worshiper before you build the mosque. Take for example yourself; you go to the mosque five times a day and if you added all that time it would equal an hour or maybe two hours if you include the Friday prayer. However, if I ask you how long you stayed at school, you will reply that you spent years in middle school and years in high school. Likewise the African goes to the mosque, but if we built him a school where he could spend most of his time, and provided specialized educators we could at least stop this dangerous Christian missionary octopus.

Katani states the purpose of his school:

The truth is, the institution that I administer is considered pre—college. As for the subject of attracting and preparing specialized missionaries to bring them from their countries to Libya in order to train them and return them back to their countries, that is done through the Islamic Propagation Organization. This organization has graduated a number of classes, some of whose students had masters and doctorate degrees. These efforts were fruitful in that these graduates were able to attract people from their lands and countries because they spoke the language and understood the customs of the people they were proselytizing. This way, the missionary is not a foreigner to the community he is working with, contrast that to what would happen if I went to the Philippines for example. I can't speak a single Philippino word; much less invite people to the faith.

By now other Muslim leaders have joined in. Abbas Hamid lives in Holland, and he deplors the un—Islamic way of life:

My brother may Allah reward you. We muslims in Holland suffer a lot when we see issues like this and we really suffer when we see a muslim, as the sheikh said, who spends millions in bars and entertainment while other muslims are lost and cannot find a translation of the Koran. Even their children who are able to learn cannot memorize the Koran, they can't find a translated Koran or even any translated book. The first thing we must do is mend our selves; the Islamic countries must fix themselves first and then they can look at Africa. May Allah reward you and this issue is interesting.

Later, an Arabic—speaking Christian discusses how Islam must preach peace and love. No one denies, as none of the Muslim scholars do, that a religion has the right to spread his faith (except in hard line Islamic countries), but these leaders seem panicky. They express frustration at Islam's disorganized efforts to maintain Africa. But this one idea eludes them: Islam itself is the problem because it is a burdensome and harsh religion. This is apparent when one Muslim scholar talks about implementing Shari'ah as if it is self—evident that it benefits society.

The whole conversation is fascinating. Though the scroll bar indicates that it is a long dialogue, much of the file includes threads or comments at the bottom. So read the whole thing, please. We must educate ourselves about Islam, and with the worldwide web, we have unprecedented opportunities.

James M. Arlandson 5 03 06