

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

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

Email: frjames@ssppoc.org Website: www.ssppoc.org

BULLETIN OF JULY 4, 2010



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
10:00a.m. Memorial Service for (+) Justina Sokol

WEDNESDAY/JULY 7

7:00P.M. Compline with Akathist to
Kazan Icon (July 8)

SATURDAY/JULY 10

9:30a.m. Akathist; Confessions
5:30p.m. Compline; Confessions

SUNDAY/JULY 11

7th Sunday After Pentecost (Tone 6)
St. Olga, Equal-to-the-Apostles
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
11:45a.m. Movie: *Acts of the Apostles, Chapters*
20-28

Counsels For Life

By Fr. Epiphanius Theodoropoulos

My children, God does not leave anything half-finished. He never makes crooked curves or semicircles, even if we, due to our short life, see such lines. After a little while or even years later, God will complete His circle. We probably will not see it, but our children or the following generations will. Nevertheless, he will render His justice complete in the end.

God's mathematics are completely different from men's mathematics. For us, two plus two equal four. For God, two plus two may equal five or fifteen or whatever else. God's will is inscrutable.

There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our life.

When people treat us unjustly, God justifies us.

People have many faults and idiosyncrasies. To correct them all is impossible. So, there is no other choice, no other solution than for us to learn to forbear and put up with them all.

Quite a few people are ungrateful. If we wait for repayment, we will get upset. If, though, we don't wait for any, then we are calm.

Don't glue yourself before the tv. The button is not only to open it, but also to close it.

Christ changes our lives, our criteria.

Parish Synodicon: Memory Eternal!

Athanasius Demchuk	July 05, 1925
Alex Fedchin	July 05, 1970
Anna Cohen	July 07, 1984
Kuzma Savich	July 02, 1971
Vassily Fetchina	July 10, 1951

Offerings for the week of July 4

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; in memory of Joan; in memory of Gheorghe, Floarea, Aurelia, Maria, Elena, Petre-Grigore.

Wine – in memory of Justina (2nd anniversary of repose); for the health of Larissa (birthday); for the health of Mark (anniversary).

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. If you need a ride to the picnic, please indicate this on the sign-up sheet or to Maria Torrisi. Deadline is Sunday, July 18th.

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

Namesday Greetings!

St. Elizabeth/July 5: Elizabeth Hansen;
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!

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. If you plan to receive Holy Communion, be sure to notify the priest prior to your visit.

Memorial Service

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

Appreciation Is Expressed

To Lisa Keller for coordinating the very fine luncheon that was held on the parish feast day. Thanks to all that prepared the foods and helped in the setting up and clean-up. We were very happy to have guests from other parishes on our patronal feast and special thanks to Fr. Paul Shafran and Fr. John Udics for celebrating with us.

Photos of Ss. Peter & Paul Day Celebration

May be found on our parish website.

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.

Remember in Prayer

Tatiana Onuschak of Somerset.

Odds and Ends

- It is necessary for me to work on Sunday mornings, hence I miss the divine service. Why not come to the Saturday evening service? If you can't make that, how about the Saturday morning service? There is usually a service or two during the week as well, if we can't make a Saturday or Sunday.
- Candles ought to be lit before a service begins – this means we should be on early and not late to a service. During the Divine Liturgy, please light candles only when the Royal Doors are closed.
- In the Summer time things are slower, it is a good season to have a conversation with your priest about "something or some things." Call or email.

THE ROMANIAN PATRIARCHATE IS SOLIDARY WITH THE ITALIAN PEOPLE | OBL News



In the context of the debate at the European Court for Human Rights, on 30 June 2010, related to the appeal of the Italian state concerning the right to display the crucifix in public places, the Romanian Patriarchate, which has, at present, over one million Romanian Orthodox faithful in Italy, supports the present initiative of the Italian authorities and reiterates its position disapproving the decision of the European Court for Human Rights, a position publicly expressed as far back as 20 November 2009, which we render below in concise form.

The Romanian Patriarchate considers as unjust the decision the European Court for Human Rights adopted in November 2009, by which the Italian state was obligated to remove the crucifixes from the public schools, because they represented an attempt against the religious-spiritual identity of the Italian people, and, implicitly, against the majority of the European citizens.

Such decisions express a tendency to exile religion into the private space and reject the role of Christianity in society, just as it happened in Eastern Europe during the communist regime, when a totalitarian ideological minority obstructed and even persecuted the faith, tradition and culture of the majority of the Christian population.

The Christian foundation of Europe is not only one of its roots, but also an unmistakable axiological matrix embedded in the European culture as an attitude designed to defend and promote the human dignity and freedom, as receptivity towards the universal values.

We think a society cannot exist without symbols, and if the Christian religious symbols turned into national lay cultural symbols, bearing human universal values, are excluded from the public space, symbols of a different nature (commercial – consuming ones) will replace them, as a result of the loss of the national cultural identity.

Orthodox, Catholic bishops team up to back Crucifix Bid | OBL News

30/6/2010

BELGRADE — The Holy Synod of Bishops of the Serbian Orthodox Church (SPC) and the Catholic Church in Serbia backed efforts in Italy to reinstate the crucifix in schools.

The dignitaries of the two churches said they “defend the right to displaying religious symbols in the states that have majority of Christian citizens and at the same time honor minorities’ freedom of religion”.

The Catholic Church in Serbia stated that all its members, believers, priests and the bishop fully support Italy’s fight for public display of Christian holy symbols in state schools and other educational institutions in future.

By the declaration adopted on June 24, the European Court of Human Rights decided that Christian symbols must not be used in schools and other educational institutions.

“We appreciate and honor the opinion of every citizen in multiethnic and multicultural Europe, but we still believe that Christians have right to their own opinion and public expression of their religious affiliation,” the Catholic Church in Serbia released in a statement.

The Catholic Church in Serbia expressed gratitude to, as they put it, brotherly SPC that has also backed the initiative.

The SPC Holy Synod of Bishops supported the initiative of the Catholic Church in Serbia at a session held on June 24.

“We hope that this important and noble initiative will be affirmed before the European Court of Human Rights,” the SPC stated.



CHRIST THE SAVIOR ORTHODOX CHURCH

A MISSION OF THE ORTHODOX CHURCH IN AMERICA

30838 VINES CREEK ROAD, DAGSBORO, DELAWARE

302-537-6055

ORTHODOXDELMARVA.ORG

June 22, 2009

St Alban the Protomartyr of England

Ss. Peter & Paul Orthodox Church
605 Washington Avenue
Manville, NJ 08835

Dear Archpriest James and Parishioners,

Glory to Jesus Christ!

It was the Eve of Pentecost when your very generous gift for our Mission arrived. I remember very well how I opened the envelope from Ss. Peter & Paul with anticipation of seeing what my father had put into that Sunday's bulletin – he sends the bulletin each week so I can in some small way stay part of the community.

The heading of the bulletin for Pentecost was a large graphic stating, "Let us lift up our hearts!" and inside the folded bulletin was the very substantial offering your Parish had sent to our small Mission. Immediately I felt spiritually uplifted! As both communities were about to celebrate the joy of Pentecost in the renewal of the Spirit, I was reminded of how the first Christians in Jerusalem sacrificially shared what they had with one another, having all things in common, so that no one lacked anything. Their charity was an expression of their love for one another – truly a gift and sign of the indwelling of the Holy Spirit.

On behalf of Christ the Savior Mission, I thank you both for your charitable offering for us, as well as for your example of what it is to be a community filled with self-sacrificial love – the presence of the Holy Spirit.

You have "lifted up our hearts" and we thank you for this!

With love in Christ,

Fr. John Parsells

Fr. John Parsells

On behalf of the Parishioners of Christ the Savior Mission – Dagsboro, Delaware

HOLY TRADITION AND HISTORICAL CUSTOM

Let everything that conflicts with ecclesiastical tradition and teaching, and that has been innovated and done contrary to the examples outlined by the Saints and venerable Fathers, or that shall hereafter at any time be done in such a fashion, be anathema.

- The Holy Fathers of the Seventh Ecumenical Synod

What the Lord gave us, the Holy Apostles preached and the Holy Fathers of the Church preserved. This, as St. Athanasios confirms, is the very foundation of what we call *Orthodoxy* - this is its sacred "Tradition." Orthodox Tradition is the life of the Holy Spirit within the Church. Within the term "Tradition" there is embodied the whole of the Church's doctrines, canons, services, customs, practices, and artifacts. Orthodox Tradition, like a living organism, has grown from the very activity of the Church and has been "handed down to us" with the purpose of transforming our very being into the likeness of our Lord Jesus Christ.

The Holy Fathers and Teachers of the Church, before the canon of the New Testament had been formed, defined this Tradition as the written³¹ and the unwritten divine Apostolic word. The Apostle Paul defines Tradition in this way when he writes to the Thessalonians: "Brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." After the canon of the New Testament had been formed, the term "Tradition" came to be used in the narrower sense, to designate the unwritten divine word of the Apostolic preaching.

The two parts of Tradition, the written and the unwritten word, are considered by the Ecumenical Synods and the Holy Fathers to be of equal authority. "The sacred Synods," writes St. Nektarios of Pentapolis, "in their deliberations, draw not only from the sacred Scriptures, but also from sacred Tradition as from a pure spring." He makes a similar observation about the Fathers: "The Holy Fathers," he says, "regard this sacred Tradition as a pure spring, as also they regard the spring of the Holy Scriptures, from which we draw the life-begetting and salvific streams that provide eternal life, and that is why they ascribe the same authority to both written and unwritten Tradition." Therefore both the written and the unwritten together form the Holy Tradition of the Orthodox Church.

Those of Protestant persuasion, however, do not ascribe the same authority to both written and unwritten Tradition. They correctly state that Scripture is the final court of arbitration by which all traditions are judged.

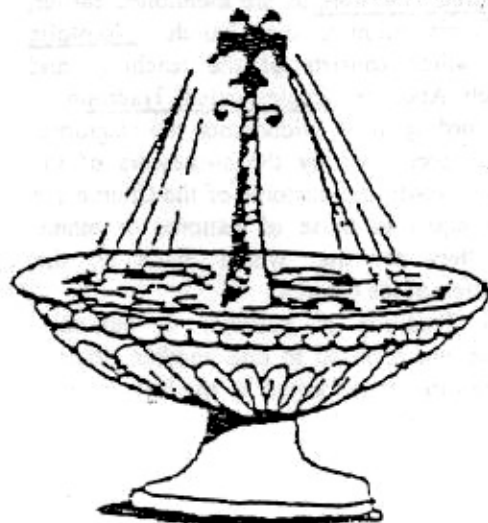
However, they reference no tradition to guide how they interpret Scripture, thus leaving the Scriptures to that most dangerous technique of exegesis - self-interpretation. Being deprived of the living oral Tradition, they cannot properly interpret the written Tradition. "Sola Scriptura" or "Scripture Alone" is their motto.

Roman Catholicism, on the other hand, has added to the unwritten Tradition things that are neither in Scripture nor in the teachings of the Holy Fathers. Examples of such innovations are the filioque, papal supremacy, purgatory, the doctrine of inherited guilt, created grace, and the immaculate conception of the Virgin Mary.

Holy Tradition, also known as Apostolic Tradition, does not always necessarily have to date back to Apostolic times, but it does always remain within the spirit of the Apostolic teaching. The Holy Spirit continuously works within the Church through Holy Tradition, laying brick upon brick over the foundation which our Lord Jesus Christ established through His teaching to the apostles. Thus, for example, the Sacred Canons have become a part of Orthodox Tradition. This part of Tradition is commonly known as Ecclesiastical Tradition.

There are those within the Church who seek to go back to what the apostles did and taught so that our Church today may reflect altogether what the early Church did and taught nearly two thousand years ago. In many aspects this would be very good. However, in other cases it would be a serious mistake. The apostolic Church was an infant Church and many of its practices and traditions, like a living organism, naturally developed over the centuries in order to further express the Church's liturgical life and spirituality. It would be a mistake to ignore or disregard what the Holy Spirit has taught the Church over time.

Sacred Tradition originates from God, from Divine Revelation. There are also human traditions which originate from mankind. Some of these human innovations contradict Sacred Tradition. Our Lord Jesus Christ Himself explicitly distinguishes these two kinds of traditions, the Divine and the human, when He disapproves of the Scribes and Pharisees, because they disregard the divine Tradition, the divine Teaching, while carefully observing human traditions and customs. He said: "You reject the commandment of God, and hold fast the tradition of men." This was said because the Scribes and Pharisees



were known for causing children to dishonor their parents while God says in His commandments that children are to honor their parents. The Apostle Paul also clearly distinguishes between these two kinds of traditions when he advises the Colossians, saying: "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ." Again, he says to the Thessalonians: "Now we command you, brethren, ... that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us." From these passages, as also from others, the distinction between Sacred Tradition and human tradition is clear, as is the placing of Sacred Tradition on an incomparably higher level than human tradition. The Holy Scriptures and the Church Fathers put forward Sacred Tradition as a divine and sure guide to our life, while they demote human tradition. They teach that we should always observe Sacred Tradition, whereas we should break human teachings and customs which are opposed to Sacred Tradition.

There are certain modern and contemporary Orthodox theologians, however, who make an untraditional distinction between capital "T" Tradition and lower case "t" tradition, that is, between the doctrines of the Church and the historical customs of the Church. When this distinction is made it usually does not regard the customs of the Church too highly, but rather it opposes the customs of the Church as if they are human traditions opposed to Sacred Tradition. This however is not always the case. Though sometimes there does need to be a distinction made between them, most of the time there does not if the human traditions and customs support and embellish Sacred Tradition. Everything must be judged by the criteria of Tradition. Prof. George Bebis argues: "Tradition and traditions lead to each other and none can survive without each other." When one does away with customs which proceed from, express, and support Sacred Tradition, as many have done throughout worldwide Orthodoxy, then these people run the risk of accomodating themselves to customs which oppose the essence and spirit of our Holy and Sacred Tradition.

Opposed to the modern distinction between "Tradition" and "traditions" stands the threefold Patristic distinction of Tradition: Divine (or Sacred), Apostolic, and Ecclesiastical. Sacred Tradition, as we mentioned earlier, is based on God's revelation to the Church. Apostolic Tradition is that which consists of the teachings and practices of the Holy Apostles. Ecclesiastical Tradition on the other hand, according to St. Nicodemos the Hagiorite, "is that which was prescribed by the successors of the Apostles." In other words, the customs of the Church are not mere customs equal to those of national or ethnic customs, (*) rather they are that which make up the Ecclesiastical Tradition of the Church.

Ecclesiastical Tradition is superior to cultural tradition, yet they are not opposed to one another either. Cultural traditions are often transformed by the Holy Spirit into Ecclesiastical Tradition.

Ecclesiastical Tradition is appropriate for all times, all peoples, and all places. It is above all cultures, not limited to any particular culture. This is because Ecclesiastical Tradition helps lead us to our heavenly homeland. At the same time, it is not by chance that the dogma and piety of Orthodox Christianity was incarnated primarily in Jewish and Greek cultures. To this we should give serious thought.

Orthodox Christians living in our postmodern, postchristian, syncretistic and desacralized age are faced with many challenges and obstacles both within and outside the Church in loving, appreciating, defending and upholding a spiritual way of life. When we remove customs which support and embellish Sacred Tradition, it is like taking pedals from a flower. These customs should be kept. If they are changed, especially for the wrong purposes, then we will fall into the error of the Western churches which, from the time of the Schism, have introduced one novelty after the other. As Dr. Constantine Cavarnos writes:

Strict perseverance in Tradition does not entail the deadening and stagnation of the Church, as many people say, but, on the contrary, is absolutely necessary for the preservation and fruitfulness of the life of the Church. On the other hand, disregard for and even partial abandonment of Tradition entails the slackening of her life and her gradual decomposition.

To conclude, Holy Tradition and historical customs should not be divorced from one another. Rather, they should compliment one another and remain united for the preservation of the Orthodox faith and mindset amongst the faithful. Ecclesiastical Tradition is the more Patristic term for historical custom.



(*) Ethnic customs are commonly confused with Ecclesiastical customs in the Orthodox Church. This is because the Church has a very intertwined relationship with the nation in which it is practiced. Such ethnic customs are not necessarily bad, but a clear distinction ought to be made between the two.

For example, in the Greek Church, both Greek Independence Day (March 25) and Ohi Day (October 28) are celebrated with a Doxology in the Church, each coinciding with major feasts to the Theotokos. However, the ethnic feasts of Greece are merely ethnic traditions, not ecclesiastical, used within the life of the Church as a glorification and remembrance of Gods presence amongst His faithful nation. The feasts of the Theotokos are Ecclesiastical Tradition.

One could also bring up such feasts as Pascha in which many ethnic customs have arisen. The roasting of a lamb on Pascha, for example, has little if nothing to do with Ecclesiastical Tradition; it is an ethnic custom dating back to ancient Greek times. However, it is possible that the painting of the red eggs, with its rich symbolism, can be observed to be an Ecclesiastical Tradition.