

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 25, 2010



SUNDAY/JULY 25

9th Sunday After Pentecost (Tone 8)

St. Anna, Mother of the Theotokos

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

Coffee Hour & Question/Answer Period

2:00p.m. Annual Parish Picnic

MONDAY/JULY 26

St. Jacob of Alaska

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

7:00p.m. Vespers

TUESDAY/JULY 27

Great-Martyr & Healer Panteleimon

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

SATURDAY/JULY 31

9:30a.m. Akathist; Confessions

5:30p.m. Vespers & Lesser Blessing of Waters;

Confessions

SUNDAY/AUGUST 1

10th Sunday After Pentecost (Tone 1)

Procession of the Holy Cross

Beginning of Dormition Lent:

August 1st thru 14th

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

Coffee Hour

THE DORMITION LENT

The Dormition Fast, is "one of the four lents" of the year. Its observance is at least from the 5th century. The Fast is always of a two week duration, from August 1st thru 14th. It is held as a period of repentance and receiving the Holy Mysteries of Confession and Communion; in preparation for the celebration of the Dormition of the Theotokos.

The Dormition of the Theotokos is "one of the twelve great feasts," that commemorates the Falling-Asleep (Death), Burial, Resurrection and Ascension of the Mother of God. This is commonly called "The Summer Pascha."

A fast is held from meat, dairy, fish, wine and oil products. Some days allow for a relaxing of the rules on select feasts day. Your parish wall calendar indicates these modifications.

Those of the faithful that normally receive the Holy Gifts (Communion) every Sunday, must go to Confession before the Dormition Feast (Aug. 15), if they have not been to Confession any time after Pascha (April 4).

Those of the faithful who communicate less frequently should avail themselves of this blessed Lent to receive the Holy Mysteries.

The Holy Mysteries will be brought to the homes of those that are shut-in during this Lent. If you are home-bound and desire a visitation please call Father James to arrange a date and time.

Parish Synodicon: Memory Eternal!

Tatiana Onuschak	40 th Day	August 17
Maria Kuch		July 25, 1941
Joseph Verkon		July 25, 1966
John Pawlik		July 25, 1973
Michael Kohut		July 26, 1917
Michael Evanoff		July 26, 1956
Clara Bartushak		July 26, 1977
Sophia Sufrinko		July 28, 1946
Nicholas Barnosky		July 28, 1999
Helen Monko		July 29, 1980

Offerings for the week of July 25

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emilia; in memory of Joan; in memory of Clara.

Namesday Greetings!

St. Anna/July 25: Lisa Keller, Jill Peterson, Dolly Bakaletz; Anna Kaliashvili;
St. Jacob/July 26: Henry Hando;
Many Blessed Years!

Vacation Planning & Sunday Divine Liturgy

A listing of all Orthodox Churches in the USA may be found on the site Orthodoxy in America www.orthodoxvinamerica.com. If you plan to receive Holy Communion, be sure to notify the priest prior to your visit.

Aug. 29 – Sunday – Fast Day

Be mindful that Sunday, Aug. 29th, the Feast of the Beheading of St. John the Baptist is a strict fast day – no meat, dairy or fish permitted.

St. Tikhon's Seminarian Housing Project

In the past 8 years, our parish has helped three seminarian families at St. Tikhon's Seminary with housing rental monies. This was in the amount of about \$400 to \$500 per month. Our parish participation in this program was made possible by direct funding from individual parishioners and some additional funds by the St. Philaret Society. There are no longer the needed number of individuals to continue this program and the St. Philaret Society is needful of funds for our own local needs. Thanks to all who have contributed over the years. May the Lord bless your offerings!

Advance Planning

The Parish website has scheduled the services, events, educational classes, and various meetings for the rest of-2010. Please make reference to it as you plan your own personal calendar.

Calendar Planning – Mark these dates

Dormition Lent – Aug. 1 - 14

Transfiguration Feast – Aug. 6

Dormition Feast – Aug. 15

Prayers for New Academic Year – Aug. 29

Beginning of Church New Year – Sept. 1

Pilgrimage to St. Tikhon's Monastery - Sept. 18

Visit of Bishop Michael – Nov. 21

St. Tikhon's Monastery Pilgrimage Saturday, Sept. 18

On this day our parish is sponsoring a Bus Trip to St. Tikhon's Monastery in South Canaan, Pa. The bus leaves Manville at 8:00a.m. and returns back in Manville about 7:30p.m. Costs are adult \$30; youth from 12-21 \$20; children under 12, \$10. Lunch is included in the cost above. A sign-up sheet is on the vestibule stand. The deadline is Sunday, Sept. 5th for signing up and payment. For more information speak with Fr. James or Reader Symeon Combs. The Bus Trip is open to non-parishioners as well. Please see Symeon Combs or Inga Gamsakhurdasvili to make payment.

August Films

"Gifted Hands" Sun. Aug. 8 at 11:45a.m. and again on Tues. Aug. 10 at 7:30p.m.

As a Special Summer Classic Film Presentation:

"Quo Vadis" Part I, Tues. Aug. 24 at 7:00p.m.

"Quo Vadis" Part II, Wed. Aug. 25 at 7:00p.m.

"National Velvet" Thurs. Aug. 26 at 7:00p.m.

The Aug. 26 viewing will feature Ice Cream and Fruits. All are invited! Bring a friend. The Conference Room will be cooled by new air-conditioning!

Newly-Illumined Maria!

A long live, health, strengthen and salvation to the newly-baptized Maria Heather Finnegan (Kanchaveli). May the Lord keep her in Holy Orthodoxy and grant to her and her parents, John and Nino, Many Blessed Years.

**EXCERPTS FROM AN INTERVIEW OF
PATRIARCH KYRILL OF RUSSIA WITH UKRAINIAN MEDIA**

JULY 15, 2010

- Inter TV channel: You have recently called upon the clergy to make a more active use of new technical means in dealing with the faithful, such as the Internet and social networks. But it cannot replace direct human contacts...

- Quite right. But what are, say, social networks today, or the Internet or e-mail? After all it is about an envelope, be it a conventional envelope in which we put our hand-written letters or an electronic form. All these are technical media which are not the point.

I have to say that I see in the development of these social networks and live journals one very positive thing – the revival of the epistolary genre. If we look at the second half of the 20th century, we see that it was an era of the dying epistolary genre. People stopped to write letter – all spoke with each other by telephone. But a letter disciplines the thought. Of course, if you write to a close friend and this letter is read by nobody but this friend, you can afford making mistakes in it. But any thought if committed to paper to become open for a wide range of people to read, especially if there is a feedback, when others can immediately react to this text and critically at that, would discipline one and develop the culture of setting forth one's thoughts in writing. And the ability to set forth one's thoughts in writing is one of the most significant indicators of one's culture. Therefore the development of epistolary genre to reach a new stage is culturally a very important positive step.

And now concerning the participation of the clergy. Indeed, we do not reproach St. Paul for developing doctrine through correspondence. All that St. Paul created are letters. We do not reproach holy fathers and ascetics whose heritage we admire today for the fact that many of their works were also set forth in letters. Similarly, today clergy and theologians have an opportunity to convey their thoughts in writing, to share their spiritual experience, to answer to the bewilderments of other people and to join polemics. It is certainly a great challenge because when a priest signs his full name for all the rest to know that it is a priest who speaks, then the responsibility is very high. Therefore I call upon the clergy to participate in all this modern life, in this exchange of information, but only with a strong feeling of responsibility. One cannot just chat in the Internet. One cannot present one's thoughts in the way that people take them as those of the Church. Therefore, on the one hand, I call upon the clergy to be more active in the use of these new envelopes for correspondence, but on the other, considering thus growing responsibility, I suggest that one should prepare oneself both spiritually and intellectually for this kind of work.

- Inter TV channel: Your Holiness, it is no secret that both in Ukraine and Russia there are so-called social diseases. What is the role of the Church today? Can this role be much stronger to combat pride, money-grabbing and greed?

- This is precisely what the social role of the Church lies in. Today we do not limit ourselves to work with individuals, and we do not reduce the Church's preaching only to the preaching of individual morals. Why? – Because history has shown: if we work only with the individual and neglect the social dimension, we overlook pastorally the most important thing, which is how the inner world of the individual is self-fulfilled in a socium. Certainly, evil intentions come from the heart, as Scripture says (see, Mk. 7:19). Greed, pride, anger, impatience, jealousy, envy – a great deal of spiritual problems – arise inside, in the heart, but spill out. We can see them on the scale of the country and society, like, say, in the economy when crime begins to destroy like a cancer the healthy fabric of economic life, to destroy the very society. We also see them in politics when politicians are engaged in dividing people for their narrow political purposes instead of uniting and serving

them. And what is the result? The result is a blown-up national life, broken destinies, ruined families. Indeed, when an acute political crisis comes it goes through human destinies.

What is the reason of all this? – The inner state of a person. A person educated for responsibility before God will not project his inner evil into the public, political and economic life and the legislature, so closely bound up with ethics.

That is why the Church says today that she walks around the world holding the cross of the Lord. And what is a cross? It is an intersection of the vertical and horizontal dimensions. The vertical dimension is the inner dimension of man: man and God, while horizontal dimension is the participation of man societal life.

Therefore one should by no means start individualistic moralism and say: All that concerns society is of no interest to us since we deal only with man. Just as one should not say otherwise, a thing which is often present in the world Christianity: We are engaged in social problems, whereas private life is one's private life with the freedom for one to decide everything on one's own. The Orthodox Church is by no means against the freedom of the personality but it calls upon man to develop in such a way as to realize his freedom within the framework of moral responsibility of man before God.

- *The First National TV channel: Our today's society is called a society of consumers. What does the Church do to make spiritual values prevail over material ones in man?*

- You have rightly formulated the question, so that I have almost nothing to answer. Because on the one hand, material consumption is a natural desire of man: if man does not take care of the material consumption he will die. This need is laid in our instincts, as we have to eat, drink, clothe ourselves and see to it that the human race is reproduced. It is linked with human survival, and the Church by no means can adopt a detached and moralistic attitude: You see, you should not think about all that. It is inadmissible especially today when there are so many poor people in our societies, when people are sometimes even starving, when they have no money for the necessities, let alone good education, medical care, healthy rest, cultural life... For this reason the Church cannot say today: You know, all this is bad. And what are the things the Church opposed, oppose and will oppose? It opposes what holy fathers called 'the lust of flesh'. It is when consumption comes to dominate one's life. Then lust (and lust is a disease, a disorder of the inner balance) comes to govern one's life. Such a person concerns himself only with things material while the spiritual dimension is gone. It is very important that man, especially, the modern man, should remember the wonderful words of the Saviour: 'What good will it be for a man if he gains the whole world, yet forfeits his soul?' (Mt. 16:26). These words should be written in golden letters and hung in every room, especially in cloakrooms of some rich men. Indeed, what is the use for one in acquiring the world but ruining one's soul?

For this reason the Church should put everything to its proper place in people's conscience, doing it very naturally, with love, without coming down from the height of its position to teach people who sometimes live in poverty, but proclaiming spiritual values in solidarity with poor people. Then nobody will accuse the Church of hypocrisy and sanctimony but people will listen to the preaching of the Church with attention.

The preaching we have just spoken about is of enormous significance for the survival of the whole human civilization because the psychology of consumption, 'the lust of flesh', is unviable. It will destroy the spiritual dimension of human life and turn the human being into an animal.

- *The First National TV Channel: Is the mass culture, pop-culture, in your view, threatening our today's society? What is to be done to cultivate in the youth morality and spirituality which is so shaky and so easily lost today?*

- We use the words 'mass culture' without thinking about its meaning. It seems to us that mass culture is a culture of the masses. It is not quite so. A culture of masses is called 'people's culture'. The term 'mass culture' appeared at the same time as the term 'the mass media'. Why? – Because the mass culture is a culture which is reproduced through the mass media and lives mostly at their expense. Take any area of the mass culture. If you remove the mass media, it vanishes.

Therefore it is very important to remember that for the mass media not every manifestation of what is called

cultural life is worthy of attracting hundreds of millions of people. Culture – and I have repeatedly stated it – is called to cultivate people, to cultivate the human personality. The word ‘culture’, just as religious culture, originates from what cultivates, what links man to God, hence the word ‘cult’. So, what is very important to understand? If a culture destroys the human personality, it is not a culture but an anti-culture; it is devilry. And if the mass media turn this into a mass phenomenon, it is a disaster. Therefore, great attention is needed here from those who have an influence on the mass media and those who support them, but first of all, the responsible mass media workers themselves. They should know how to discern spirits to avoid taking sin on their souls.

Certainly, we live an informationally-united world today. If you do not take sin on your soul in Ukraine, some will in another European country but in an instant it will become known both in Ukraine and Russia. It is impossible to put any obstacles here and not necessary, but I believe we should educate people through the mass media for them to understand what is dangerous and what is beneficial for their spiritual life.

This is the role of the Church in the first place of course. But if the Church relies on the mass media then its word will also become a mass culture.

- Ukraine TV and Radio Company: Your Holiness, you have just taken a question from my lips, as we say in Ukraine. Figures show that the number of Christians in the world in proportion to the world population is steadily declining. It is understandable why. How you think Christian Churches can be encouraged to replace rivalry, which has sometimes taken terrible forms as you are aware, with joint efforts for enhancing Christian influence in the world, if it is necessary, of course?

- It is very necessary. In order to avoid rivalry among Christians who are kin in the spirit, it is important that the influence made by the political factor on religious life should be excluded. In history it has always happened so that politics would invade church life with terrible consequences. After all, the historic schism between East and West in the 11th century dividing Christianity into the Orthodox East and the Catholic West was a result of political motives brought into church life. It is a classic example of what happens to a Church when it begins to be motivated by political considerations.

There is another important point. It is the desire of power if it is not linked with the spiritual life of a man. Spiritual power can have a very positive aspect. It is first of all the spiritual authority. The growth of spiritual authority is very important. But the growth of bureaucratic powers can be dangerous but more often than not, struggle in the past and perhaps also in the present is waged precisely around these bureaucratic powers.

Concerning Christian kinship in the spirit. There is another problem if we speak of the whole Christendom, namely, a part of this Christendom lives today according to a different law, the law of secular society. Not in the sense that citizens who belong to these religious groups are good and law-abiding citizens. The point is different. Christians let in their inner world the sinful elements of the world and justify these elements if they are offered by a secular society. We see such developments in modern Protestantism. It is very dangerous when under the influence of secular liberal views of life, these secular philosophical liberal clichés are repeated in Protestant Churches and take root in religious consciousness.

This is precisely how the theme of female priesthood emerged. It was not dictated by missionary considerations. When I asked a Protestant leader, ‘Tell me, the number of parishioners has increased with the coming of women priests?’ He smiled and answered, ‘No’. – ‘It was not a missionary project?’ – ‘No, it was just respect for the rights of the personality’. That is to say, the secular notion of human rights was incorporated in theology and church practice contrary to the entire church Christian tradition. The apostolic tradition excludes this practice, but to please a secular liberal standard, this practice is incorporated in church life.

Another similar problem is the attitude to homosexuality. Here to please the secular liberal standard the very Word of God is distorted. It is written in black and white that it is a sin. And what do you think? Our brothers say, ‘No, no, it is wrong to understand it in this way. It is not at all a sin; it is, you know, simply a cultural

context of the time when St. Paul wrote it'. It turns out that to please a liberal standard one can even deny the source of one's faith.

Recently I have met with a very important ecumenical leader. I began saying to him about the fact that the developments in Protestantism take Protestants further and further away from the Orthodox and the Catholics, thus increasing the internal gap in the Christian world. And if it increases it will be difficult for us to defend Christian values. And what he told me stuck me and at the same time helped me to understand how profound this crisis of Christianity is. He said to me quietly, 'Well, what is special about these developments? We have different attitudes to the problems of the Middle East; we have different attitudes to the economic crisis, and to homosexuality we have different attitudes as well'.

If we do not manage to change the situation through the internal dialogue between the Orthodox and Protestant worlds, then I see a very sad prospect – an even greater alienation of the Protestant world from Orthodoxy and hence a weakening of common Christian witness. Therefore the Orthodox Church faces an enormous task to bear witness to the purity of the apostolic tradition, to the purity of faith before, among others, non-Orthodox Christians.

- Ukraine TV and Radio Company: Your Holiness, just a couple of words about cooperation. As I understand it there is no such a great gap between Catholicism and Orthodoxy as between Protestantism and Orthodoxy?

- In the Catholic world there are also liberal tendencies. They gathered momentum in the second part of the 20th century, and we in the Orthodox East watched these tendencies with concern. But I should say that the position of the present Pope Benedict XVI inspires us with optimism. Perhaps, he is criticized so strongly for it by liberal theologians and the liberal mass media in the West, but his attitude to many public and ethical issues coincides fully with that of the Orthodox Church. It offers us an opportunity to defend Christian values together with the Catholic Church on the level of international organizations and in the international space.

