

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 3, 2010



SUNDAY/OCTOBER 3

19th Sunday After Pentecost (Tone 2)

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

Coffee Hour;

Book-For-The-Month

12:00p.m. to 2:00p.m. Church Doors Open

TUESDAY/OCTOBER 5

7:00p.m. Vespers

WEDNESDAY/OCTOBER 6

St. Innocent of Moscow

Apostle to Alaska and Siberia

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

THURSDAY/OCTOBER 7

7:00p.m. Georgian Service

SATURDAY/OCTOBER 9

St. Tikhon of Moscow

Enlightener of North America

9:30a.m. Akathist to St. Tikhon; Confessions

12:00p.m. Baptism of Constantine Gorbatuk

5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 10

20th Sunday After Pentecost (Tone 3)

Elders of Optina Monastery

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

Coffee Hour; Church School

11:45a.m. Movie: "Father Damien the Leper

Priest of Hawaii"

12:00-2:00p.m. Church Doors Open

Lessons in Divine & Christian Love

(24 & 25)

So "in this was manifested the love of God towards us, because God sent His only-begotten Son into the world, that we might live through Him – not that we loved God, but that he loved us, and sent His Son to be a propitiation for our sins" (1 John 4:9-10). Primarily he thereby shows His love for us, so therefore He looks towards our demonstrating our love for Him. Do we or do we not desire – that depends on us – either the eternal reward of the faithful love or again the eternal torment of forsaken love. Outside of the temporal in eternity, time does not exist – all is eternal, be it joy or to be it torment.

In Jesus Christ the Son, God is revealed as love "which passes all understanding." He, through whom the Holy Trinity has created the world, demonstrates Himself as a man of the flesh, so that the love of the Holy Trinity is manifested to mankind, a love thus far unknown to the world. How did it demonstrate itself? In a manner in which only great love is not shy, as it shows itself for the sake of the salvation of the beloved: by humiliation and self-emptying by service, suffering, and finally by the supreme sacrifice.

- Archimandrite Callistratus of Milesevo (Serbia)

Parish Synodicon: Memory Eternal!

Oct. 06, 1961 Michael Gorobetz
Oct. 06, 1963 Daniel Victorenko
Oct. 07, 1934 Josephine Vasevich
Oct. 07, 1948 Ann Cook
Oct. 07, 1961 Mary Rechetnikoff
Oct. 09, 1923 Nicholas Maykovsky
Oct. 09, 1945 Mary Zydiak

Coffee Hour Hosting Teams

Oct. 03 - Combs, Mantzafos, Sokol, Parsells
Oct. 10 - Hunchar, Erkman, Turri
Oct. 17 - Sarchisian, Dunaenko, Hando

Offerings for the week of October 3

Olive Oil – in memory of Michael and Justina; in memory of Vaschen and Emila; for the health of Lucia (birthday) and safe travel.

Wine - for protection during travel of Marianna and Stefan and for forgiveness of sins and salvation; in honor of St. Innocent and for the health of Fr. John Parsells (namesday).

Adult Education Classes

Oct. 13 & 20

In the Conference Room 7-8:30p.m.

This four week class will focus on a study of a work by St. Justin (Popovich) of Serbia (+1979) entitled “*The Highest Value and Last Criterion in Orthodoxy.*” This essay of St. Justin examines four things: Man, the God-Man, the Church and Religious Humanism.

Namesday Greetings

St. Dionysius/Oct 4: Dennis Fedechko
St. Zinaida/Oct 11: Zinadia Neudachin
Many Blessed Years!

Visitation of Bishop Michael

To our parish will take place on Nov. 20th and 21st Saturday evening and Sunday morning. Please reserve both these periods of time. This will be an opportunity for all of the faithful to meet our new bishop.

The Teen Class – Religious Instruction

Has been changed. The class will meet once a month during the Coffee Hour on **the 3rd Sunday of each month**, beginning in October.

Bake Sale – Sunday, Oct. 17

Bakers are sought for this bake Sale to be held during Coffee Hour. Please speak with Maria Torrisi (732-545-5642) or Mdtorrisi@aol.com

To Arrange a Particular Service with the Priest

Please make the necessary contact well in advance. Last minute requests may not be honored either due to previous engagements by the rector, the schedule of services, or the need for spiritual preparation for the requested service. It is best to schedule Memorial Services a few weeks ahead; Baptisms at least a month ahead; and Marriages at least two months ahead. Be mindful that the Particular Services requested need to be in conformity with the church calendar. Not all services may be done on any day or in any season. The exact day and time ought to be secured with the Church before any plans are made in regard to foods, invitations and hall rentals for the given occasion.

Memorial Services

For (+) Vaschen and (+) Emilia Sarchisian, Oct. 12th, Tues. at 7:00p.m.

For (+) Mary Holovach, 1 year anniversary, and for (+) Katusha Gulordava (mother of Ekaterina Margiani and Marine Khuzaurashvili) Oct. 18th, Mon. at 6:30p.m.

For (+) Joan Filippini, Oct. 29th, Fri. 6:30p.m.

A Time-Line of the Christian Church

This is a new banner posted on the wall of the Lower Hall. Easy to read and in large print, you will be able to see at a glance when “churches” broke off from the One Holy Catholic and Apostolic Church.

Parish Website

Has posted pictures of “Blessing of Things Mobile” and “Pilgrimage to St. Tikhon’s Monastery”

Thank You!

To all our Coffee Hour Teams and to Daniel Torrisi and Edward Sarchisian for the cook-out last Sunday.

MOLOKAI – THE STORY OF FR. DAMIEN

THE LEPER PRIEST (+1889)



**A FILM PRESENTATION AT SS. PETER & PAUL ORTHODOX CHURCH
605 WASHINGTON AVE., MANVILLE, NJ 908-685-1452/ www.ssppoc.org**

**Conference Room in the Lower Hall
Sunday, Oct. 10th at 11:45a.m. and Tuesday, Oct. 12th at 7:30p.m.**

This film received the 2002 Crown Award Winner for Best Drama (Bronze) and the 2002 Crown Award Winner for Best Picture (Bronze)

This is the story of Father Damien, A Catholic priest who lived and died in the Hawaiian Islands. In October of 2009, Father Damien was canonized as a saint by Pope Benedict XV.

To deal with the leprosy problem in the Hawaiian Islands in 1872, sufferers were relentlessly exiled to Molokai, a barren isle off the coast. There they lived in miserable surroundings, abandoned by the outside world. To alleviate their fate, Father Damien was the first priest to go to Molokai. His bishops' last words were that "he must not touch anyone."

Little by little, Fr. Damien earned the trust of the lepers, and eventually, his appeals for nuns and supplies resonated throughout the world, much to the displeasure of his superiors.

Even when Fr. Damien got sick himself, his energy did not abate, and he carried on working for the well-being of his "fellow lepers" to the end. When he crumbled during Mass, he was taken to his own hospital to die. All the residents gathered at the entrance to pray for their Father....

Starring David Wenham, Sam Neill, Kris Kristofferson and Peter O'Toole. 112 Minutes.

**A FREE FILM PRESENTATION
ALL ARE WELCOME!**

ISLAM AND ORTHODOXY

IN THE BALKANS

The Balkan Countries are home to adherents of our Holy Orthodox Faith. Their history and culture has been defined for centuries by this Faith. Today, there is a proliferation of Islam taking place in many parts of the Balkans. The following article posted in the *Washington Post*: "Radical Islam on Rise In Balkans" examines this hostile activity.

Let us keep in mind the religious population of the Balkan lands:

Greece	98% Orthodox	1% Moslem
Bulgaria	83% Orthodox	12% Moslem
Macedonia	64% Orthodox	33% Moslem
Serbia	84% Orthodox	5% Moslem (In Kosovo, Serbia 9% Orthodox 87% Moslem)
Albania	20% Orthodox	70% Moslem

In an article, entitled "Theological Education in the 21st Century," the author, Metropolitan Hilarion (Alfeyev), Chairman of the Department of External Affairs of the Russian Orthodox Church writes the following:

"Islamic fundamentalism is one more challenge for traditional Christianity. The rules of political correctness imposed upon the majority of Westerners do not allow one to speak of the 'Islamic threat.' More frequently we hear that Islam is a peaceful religion, and that only separate extremists and terrorists attempt to use it for their inhumane aims. But while such talk is going on, in Afghanistan the death penalty is being imposed for conversion to Christianity, in Indonesia Muslims burn churches, and in Kosovo, before the very eyes of the entire world community and in the presence of so-called 'peacekeeping forces', the systematic and barbaric destruction of ancient Christian holy places is taking place. Liberal politicians are calling Muslims to integrate into Western society, but many Muslims are not making any attempts to do so, and the most militant imams are calling for a jihad against the entire Western civilization"

The Washington Post

Radical Islam on rise in Balkans

By KONSTANTIN TESTORIDES
The Associated Press
Sunday, September 19, 2010; 1:23 AM

SKOPJE, Macedonia -- An online music video praising Osama bin Laden has driven home a troubling new reality: A radical brand of Islam embraced by al-Qaida and the Taliban is gaining a foothold in the Balkans.

"Oh Osama, annihilate the American army. Oh Osama, raise the Muslims' honor," a group of Macedonian men sing in Albanian, in video posted on YouTube last year and picked up by Macedonian media this August. "In September 2001 you conquered a power. We all pray for you."



Although most of Macedonia's ethnic Albanian minority are Muslims, they have generally been secular. But experts are now seeing an increasing radicalization in pockets of the country's Islamic community, particularly after armed groups from the ethnic Albanian minority, which forms a quarter of the population of 2.1 million, fought a brief war against Macedonian government forces in 2001.

It's a trend seen across the Balkans and has raised concerns that the region, which includes new European Union member Bulgaria, could become a breeding ground for terrorists with easy access to Western Europe. Many fear that radicalized European Muslims with EU passports could slip across borders and blend into society.

At the center of the issue is the Wahhabi sect, an austere brand of Islam most prevalent in Saudi Arabia and practiced by bin Laden and the Taliban.

"Wahhabism in Macedonia, the Balkans and in Europe has become more aggressive in the last 10 years," said Jakub Selimovski, head of religious education in Macedonia's Islamic community. He said Wahhabis were establishing a permanent presence in Macedonia where none existed before, and that "they are in Bosnia, here, Kosovo, Serbia, Croatia and lately they have appeared in Bulgaria."

It is the first time a high-ranking official in the former Yugoslav republic's Islamic community has agreed to speak openly about the presence and threat of radical Islam.

In Bulgaria, nearly one-sixth of the population of 7.6 million are Muslims who adhere to conventional Sunni beliefs. Ethnic peace has been maintained in the last 20 years. As elsewhere in the Balkans, however, Wahhabi incursions have led to a struggle for control of religion and Islamic community-owned property.

Large amounts of money, allegedly from Muslim organizations abroad, have been spent in Bulgaria since the mid-1990s for more than 150 new mosques and so called "teaching centers" to spread Wahhabism.

According to Bulgaria's former chief mufti, Nedim Gendzhev, some Muslim organizations were aiming to create a "fundamentalist triangle" formed by Bosnia, Macedonia and Bulgaria's Western Rhodope mountains. Local newspaper reports say radical Islam is being preached in different cities and villages in southern and northeastern Bulgaria.

In 2003, Bulgarian authorities shut down a number of Islamic centers on the grounds they allegedly belonged to Islamic groups financed mainly by Saudi Arabians that possibly also had links to "radical organizations" such as the Muslim Brotherhood in Egypt. Official statements said that the centers were shut down "to prevent terrorists getting a foothold in Bulgaria."

However, centers where radical brands of Islam are preached continue to crop up in the country, said political analyst Dimitar Avramov.

"Along with the three official Muslim schools, there are at least seven other which are not registered and not controlled by the state," he said, adding that in the last 20 years some 3,000 young Muslims have graduated from these schools.

In neighboring Serbia last year, 12 Muslims - allegedly Wahhabis - from the tense southern Sandzak region were sentenced to up to 13 years in prison for planning terrorist attacks, including on the U.S. Embassy in Belgrade. The presence of radical Muslims in Sandzak, the poorest region of Serbia, is linked to the advent of mujahedeen foreign fighters who joined Bosnian Muslims in their battle against the Serbs in Bosnia's 1992-95 independence war.

In Bosnia, the issue of Wahhabi influence is one of the most politically charged debates, with Bosnian Serbs maintaining there is a huge presence of Wahhabis in the country and Muslim Bosniaks downplaying the issue and at times claiming it does not exist.

Juan Carlos Antunez, a Spanish military specialist in religious extremism with years of experience in Bosnia, estimates there are about 3,000 people in Bosnia who have embraced this interpretation of Islam and only a small fraction of them are a potential security threat.

In a study prepared for the Sarajevo-based Center for Advanced Studies in May, Antunec argued that Bosnia's official Islamic Community has been successful in curbing Wahhabi influence. Although it did not aggressively ostracize the Wahhabis, it strictly controls the appointments of imams in mosques and lecturers in Islamic educational institutions in the country.

Ahmet Alibasic, a lecturer at the Faculty of Islamic Studies in Sarajevo, said most Wahhabis in Bosnia refrain from criticizing the Islamic Community and were even calling for unity among Muslims.

"Their influence reached its peak in 2000, but it has since started falling and it continues to fall," Alibasic said, adding that measures taken by Bosnian authorities after 9/11 had a significant effect as the movement began to lose power after the closure and banning of several Islamic, mostly Saudi-backed, charities which funded the movement.

In Albania, the issue is also charged. Ilir Kulla, former head of the government's department on religious issues, insisted the Wahhabis had not caused any problems in Albania.

Kulla said hundreds of young Albanian men had been educated in universities in the Middle East, including in Saudi Arabia, and were now mosque leaders, but that there had been no attempt by Wahhabis to challenge the leadership of the country's Muslim Community, which he insisted was still moderate.

But in Macedonia, the increasing clout of radical Islam is causing a rift in the country's Muslim community, with a power struggle developing within the country's official Islamic Religious Community between the moderate mainstream and the emerging Wahhabi wing.

"A destructive, radical and extremist current has appeared with an intention of taking over the lead of the Islamic religious community," Selimovski said.

Authorities in Macedonia are reluctant to confirm any threat of radical Islam in the country. But a government official, speaking on condition of anonymity due to the sensitivity of the topic, did acknowledge that "radical groups and their followers are being closely observed."

Last year, three ethnic Albanian brothers originally from Macedonia were implicated - along with a Jordanian, a Turk and a Kosovo Albanian living in the U.S. - in an alleged plot to attack the U.S. Army's Fort Dix military base in New Jersey. No attack was ever staged on the base, which is used largely to train U.S. reservists bound for Iraq.

"Macedonia is part of the international coalition in the fight against terrorism and it cannot be excluded from the responsibility to observe and respond to any possible activity or emerging of terrorists," Interior Ministry spokesman Ivo Kotevski told the AP.

Moderate Muslims say the Wahhabi sect now controls five mosques in Skopje even though the Islamic Religious Community has suspended the man they claim is the sect's leader, Ramadan Ramadani, as imam of the Isa Beg mosque in Skopje, and prohibited him from organizing prayers.

But Ramadani, who has launched a petition seeking supporters to overturn the current Community leadership, rejects any accusation of radicalism, saying his opponents are scaremongering.

"They need my name to have somebody to frighten people," Ramadani said. "I do not know any individuals or structures here that could be defined as Wahhabi. It is the attempt of political labeling and stigmatizing people who want reforms."

Ramadani insisted that Macedonia's Islamic community had nothing to do with the online song supporting bin Laden, and denied Macedonian media reports that it had been played in mosques there.

"Bin Laden is nothing for the Muslims in Macedonia," Ramadani said. "He is not our hero."

