

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF AUGUST 21, 2011

SUNDAY/AUGUST 21

10TH SUNDAY AFTER PENTECOST

(Tone 1)

8:00a.m. Church Open

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

Coffee Hour

2:00p.m. Parish Picnic

TUESDAY/AUGUST 23

9:00a.m. 9th Day Memorial Service for

Archpriest Michael Lewis

7:00p.m. Finance Meeting

THURSDAY/AUGUST 25

7:00p.m. Lemonade and Informal

Conversations at rectory

SATURDAY/AUGUST 27

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/AUGUST 28

11TH SUNDAY AFTER PENTECOST

(Tone 2)

8:00a.m. Church Open

9:10a.m. Hours; 9:30a.m. Divine Liturgy with
Prayers for the Beginning of the Academic Year

Coffee Hour

Question & Answer Period

6:30p.m. Vespers

MONDAY/AUGUST 29

Beheading of St. John the Baptist
(Strict Fast Day – no meat, dairy or fish)

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



Lessons in Divine & Christian Love (75)

Man cannot have true and constant love towards God without first acquiring love for Christ. Neither can he have love for his neighbor without first having love for Christ. This we repeat and will repeat. As it has been said: "In the light we become light." For only through love of God, incarnated in Christ, can we truly love both God and ourselves and our neighbor, and even our enemies. Because Christ died also for our enemies. Exclusively through this great price, by which Christ redeemed our enemies, to love them has been made possible for us, and to bless and pray for them. All this is through Christ, and not through our enemies. St. Maximus the Confessor writes: "Whoever loves God will inevitably love his neighbor." We add: Whoever is unable to love God, does not love Christ the incarnate Son of God. In the New Testament two basic dogmas are revealed to the world: the Holy Trinity and the Incarnate Son of God. Love rest son those two dogmas.

Fr. Callistratus of Mileseva (Serbia)



Parish Synodicon: Memory Eternal!

Aug. 21, 1980 Mary Pegene
Aug. 21, 2001 Anna Cherniak
Aug. 22, 1978 Anna Recketz
Aug. 23, 1926 John Mlinets
Aug. 23, 1938 Semeon Dutko
Aug. 24, 1954 John Wasevich
Aug. 24, 1958 John Galida
Aug. 24, 1990 Michael Sudia
Aug. 25, 1977 Tekla Barna
Aug. 26, 1962 Anna Persurance
Aug. 26, 1965 John Harchin
Aug. 26, 2001 John Wassel
Aug. 27, 1934 John Poklitar
Aug. 27, 1970 Luke Vozny



Offerings for the week of August 21

Olive Oil – in memory of Michael and Justina; in memory of Joan and Sandy Filippini; in memory of Vaschen and Emilia; for the health and salvation of John and Vera.

Wine – in memory of Gabriela, Floarea, Gheorghe and Elena; in memory of Archpriest Michael Lewis.

On the Receiving of Holy Communion

Those of the faithful – including children of Confession age – who have not been to Confession anytime after Pascha (April 24th) and are regular communicants every Sunday, must go to Confession this month of August to continue to receive Holy Communion.

The regular reception of the Holy Eucharist at every Sunday Divine Liturgy – in addition to the other disciplinary requirements, as fasting, pre-communication prayers, etc. – also means that there is “no break” in receiving Holy Communion. According to the canons of the Church, those of the faithful that miss the Sunday Divine Liturgy for more than 3 consecutive Sundays must again go to Confession before approaching for Communion.

Remember in Prayer

Vera Wilhousky



Coffee Hour Hosting

Aug. 21 - Kita, Nevitt, Keller
Aug. 28 - Inga, Eka, Marina
Sept. 04 - Nana, Nona and Nino

Memory Eternal!

Archpriest Michael Lewis, rector of St. Gabriel Church in LA, reposed on August 15th, after a battle with cancer. He was 48 years old. Our deepest sympathy to his wife, Kyra (Kulick) and their daughters, Anastasia and Catherine. Father Michael and Kyra were married here in Manville 25 years ago on August 17th. Kyra is a native of our parish. May the Lord give her every blessing and sweet consolation. Our sympathy is also expressed to Kyra's parents, Basil and Barbara Kulick and her sister, Larissa Mattei. A 9th Day Memorial will be served in our church on Tuesday, August 23rd at 9:00a.m.

The Church Open Door Ministry

This ministry consist in keeping the doors of the church open on Sundays between 12:00p.m. and 2:00p.m. This allows for the opportunity for those passing by to “visit” our church. Our past experience is that there is always someone who drops in to look, say a prayer and even light a candle. Door-Keepers are sought for the Sundays of September and October. A sign-up sheet is on the vestibule stand. Please speak with Reader Symeon Combs with any questions.

The Church School

Will begin of Sunday, September 18th. Parents will receive a listing of classes and teachers in the mail.

Reserve the Date – Thursday, Sept. 22nd

Bishop Michael will be at our parish this evening for Compline and Akathist to the Holy Cross (6:15p.m.) and a Talk 7:00p.m. The title of the Talk is “On Preserving and Proclaiming Orthodox Christianity in a Secular Society” Plan to come and please bring someone with you.

The Coffee Hour

Our Sunday Coffee Hours have been excellent this year due to the new format. Our sincere thanks to all our “hosts.” Join us on Sundays at the Coffee Hour for fine fellowship and foods!

New Martyr Archpriest Vasily Martysz

St. Basil Martysz (Feast Day - May 4)

By Jaroslaw Charkiewicz

The holy New Martyr Archpriest Vasily [Basil] Martysz was born on February 20, 1874 in Tertyn, in the Hrubieszow region of southeastern Poland. His father Alexander was a judge in Molczyce near Pinsk. After his retirement, he was ordained a priest and became rector of a local parish.

EDUCATION

In 1884, at the age of ten, Vasily made a brief trip to New York with his father. His beautiful singing during a church service attracted the attention of Bishop Vladimir. The hierarch prophesied that young Vasily would become a priest, and promised that he would invite him to his diocese in America once he was ordained. After returning to his country, he remembered the bishop's words, and decided to follow in his father's footsteps and become a priest. He began his theological education at the seminary in Chelm, where the rector was Bishop Tikhon (Belavin), the future Patriarch of Moscow.

Immediately after graduating in July 1899, Vasily married Olga Nowik, and was ordained a deacon. On December 10, 1900 he was ordained a priest. That same month he left Brest for America. The young couple expected to be assigned to a parish in New York, but instead he was appointed to a parish in Alaska. Together with the newly-appointed Bishop Tikhon, he began his missionary service in the land of St Herman.

AMERICA

Orthodoxy had arrived in Alaska with the coming of the monastic mission from Valaam in 1794. At the

start of the twentieth century, climatic and social conditions in this vast territory remained difficult. In his pastoral work, Fr Vasily met Russian settlers and indigenous inhabitants of the region, Eskimos and Aleuts. He also encountered gold rush pioneers quite often.

Fr Vasily's first parish was extensive. He was headquartered on Afognak, but he was also responsible for the people on Spruce and Woody Islands near Kodiak. There were several small wooden chapels scattered on these islands. In 1901, as a result of his efforts, the church of the Nativity of the Most Holy Virgin was built at Afognak (Although the village was completely destroyed in the earthquake and tidal wave of 1964, the church building survives to this day).

Because of the long distances and severe climate, Fr Vasily's priestly work was extremely difficult and required many sacrifices. Often he would leave home for several weeks, in order to celebrate the services, to confess, baptize, marry the living, and to bury the dead,

while traveling in a specially constructed kayak.

Even when he was at home, Fr Vasily had very little time to devote to his dear family. Besides celebrating the services in church and serving the needs of his parishioners, he taught in the parish school and worked in two church homes for the poor. His family bore the arduous conditions, especially the climate, with difficulty. His wife Olga, who had given birth to two daughters, stayed home. The older daughter, Vera, was born at Afognak in 1902. Their second daughter



ter was born two years later, after they had moved to Kodiak.

During his missionary service in Alaska, Fr Vasily kept a diary. It has survived to this day as one of the few records of his personal life. Fragments have been translated from Russian and published in Polish.

Because of the severe Alaskan climate, which especially affected Matushka Olga, and out of concern for the education of their children, the Martysz family transferred to the continental United States in 1906. As a farewell statement from Alaska that year, Fr Vasily wrote an article for the Russian Orthodox American Messenger, "The Voice from Alaska," in which he appealed to Orthodox faithful across the USA to support the building of Orthodox churches in Alaska.

The family settled in Osceola Mills in central Pennsylvania. Their first son, Vasily, was born that same year, and their youngest child Helen was born in 1908, soon after they moved to Old Forge, PA. Fr Vasily's work took him to Waterbury, CT, to West Troy, NY, and finally to Canada. He was assigned to Edmonton and then to Vostok, where he became Dean of the provinces of Alberta and Manitoba. In 1910, he celebrated his tenth anniversary in the priesthood. His prolific and loving pastoral activity endeared him to his flock. Church authorities considered him a very effective, devoted and talented priest, while the faithful loved him sincerely, valuing his modesty and kindness.

Despite their comfortable lifestyle and the relatively large Orthodox community they served in western Canada, the couple longed for their homeland. They feared the loss of their ancestral identity and requested permission to return to Poland. After serving

nearly twelve years in America, Fr Martysz left the New World and returned to Europe in 1912.

RETURN

Initially, Fr Vasily and his family lived with relatives in Sosnowiec, where he eventually became rector of the parish and instructor in Religious Education at the local girls' high school. The peaceful life they enjoyed there lasted barely one year, since the outbreak of the First World war disrupted the lives of thousands. Clergy were considered civil servants who were ordered to evacuate their homes, and move to safety inside Russia. At this critical time, Bishop Vladimir,

their Archpastor and friend from Alaska, offered the Martysz family refuge in a small apartment within the St Andronicus Monastery in Moscow. From here, Fr Vasily commuted daily to the distant parish at Valdai, where he taught religious education classes. When the Bolsheviks seized power, he lost this job and was forced to earn a living unloading railroad cars. His own life was endangered because Red Army soldiers often treated clergy with distinct brutality.

In 1919, at the end of the war, Polish refugees were granted permission to return to their former residences. Fr Vasily and his family took this opportunity to return to Sosnowiec.

They moved back into their

former apartment, which had survived the devastation of the war. They did not remain long, however, for that September Fr Vasily was assigned to a position in the newly organized Polish Army, in charge of Orthodox Affairs in the Religious Ministry of the War Department. The whole family relocated to Warsaw. Fr Vasily started the wearisome but important work of forming an Orthodox military chaplaincy. In 1921, he was promoted to the rank of colonel, and assumed responsibility as the head of the Orthodox mil-



Narodowe Archiwum Cyfrowe, sygn. 1-W-788-1

itary chaplaincy. At this time, the church elevated him to the rank of Archpriest. Fr Vasily served as chief of Orthodox chaplains for the next twenty-five years. Within the Ministry of the Interior, he had his own cabinet, and was directly responsible to the Minister himself.

AUTOCEPHALY

Fr Vasily was also a chief advisor and close colleague of Metropolitan George (Jaroszewski) of Warsaw and all Poland. He participated in preparing all the meetings of the Holy Synod, and assisted Metropolitan George in his effort to obtain autocephaly for the Polish Orthodox Church. He accompanied the Metropolitan on the tragic day of February 8, 1923, when he was assassinated. The assassin had also planned to kill Fr Vasily as well, but he was captured before he could succeed. Fr Vasily remained under police protection for some time, but attended to all the details of the Metropolitan's funeral, in which the First Regiment of the Szwoleżers Regiment participated under orders from Marshal Jozef Pilsudski.

Fr Vasily zealously participated in the subsequent process of obtaining autocephaly for the Orthodox Church in Poland, which was granted during the tenure of Metropolitan Dionysius (Walednski) in 1925. Fr Vasily became the Metropolitan's closest advisor and confidant. He often accompanied the Metropolitan and acted as liaison with the Polish Head of State, Marshal Pilsudski. He was often invited to attend cabinet meetings at Belvedere, the Royal Castle, where he regularly signed the guest book on holidays.

In addition to his work as chief military chaplain, Fr Vasily devoted much time to organizing pastoral min-



Narodowe Archiwum Cyfrowe, sygn. 1-W-787-3

istry in the Ukrainian internment camps. In February 1921, Fr Vasily appointed Fr Peter Biton as chaplain for the camp in Aleksandrow Kujawski. He visited the Ukrainian internees himself and helped arrange camp churches. On July 8, 1921, he celebrated the Divine Liturgy in the Ukrainian language for over 5,000 prisoners, while visiting this camp. His sermon, delivered in Ukrainian, greatly improved their morale. He also assisted in organizing chaplains' training courses in other Ukrainian army camps.

The Polish Secretary of the Army, Lucjan Zeligowski sent a congratulatory letter to Father Vasily on the occasion of the twenty-fifth anniversary of his ordination, December 7, 1925, stating "The virtues of this remarkably talented, conscientious and diligent servant, completely devoted to the Polish nation, expressed in his receiving a high distinction, the Order of Polonia Restituta, which is conferred upon him for his efforts in securing the Autocephaly of the Orthodox Church in Poland."

Father Vasily retired from his government position in 1936. The couple decided to leave Warsaw and return to their home region, Hrubieszowska. They built two houses in Teratyn, one for themselves and another for their widowed mothers. They did not enjoy this peaceful life for very long, because in 1939 the German Army invaded Poland. The village gradually declined. Both of their mothers died. Matushka herself did not live to see the end of the war, but died in 1943. Then Father Vasily's youngest daughter, Helen, moved into his house with her husband and daughter in order to support him.



Narodowe Archiwum Cyfrowe, sygn. 1-W-787-1

Father Martysz spent the difficult war years in Teratyn. On May 4, 1945 (Great and Holy Friday), a few days before the surrender of Nazi Germany, his house was attacked. A female acquaintance warned him of the danger, but he replied, "I have done no harm to anyone and I will not run away from anyone. Christ did not run away." Father Vasily did not fear and did not flee from his tormentors. He faced them bravely, in a Christ-like way, accepting the crown of martyrdom. The villains, seeking gold and money, had no respect for his uniform as a colonel in the Polish Army, nor for his priestly vestments.

MARTYRDOM

The bandits broke into the house by breaking a window. With callous cruelty they tortured Father Vasily though his only crime was that he was an Orthodox priest. They beat his pregnant daughter Helen, causing her to miscarry. They beat Father Vasily for four hours, reviving him by throwing water on him when he lost consciousness. Horribly tortured, he was finally murdered by a gun shot. The criminals threatened to shoot Helen as well. When she knelt before the icon of Christ and began to pray, the executioner's

aim and resolve weakened. They left, threatening to return and kill her as well.

On Great and Holy Saturday, Father John Lewczuk celebrated the burial rites for Father Vasily in Chelm. He was buried at the local cemetery in Teratyn.

In October 1963, the earthly remains of Father Vasily Martysz were brought to Warsaw and solemnly reinterred in the Orthodox cemetery in the Wola district, next to his wife and mother-in-law. At the beginning of 2003, his holy relics were uncovered and placed in the church of St John Climacus in Warsaw. The Holy Synod of the Autocephalous Orthodox Church of Poland promulgated the official Act of Canonization on March 20, 2003, and the rites glorifying St Vasily Martysz were celebrated in Chelm on June 7-8.

Orthodox Christians in the Polish Army have taken St Vasily Martysz as their heavenly patron. They martyrdom of St Vasily was the crowning accomplishment of his pious and dedicated life, a testimony to his amazing courage. He carried his cross to the end without complaint, accepting the crown of martyrdom as he had dedicated his life to Christ and the Holy Orthodox Faith.

TROPARION – Tone 4

O Righteous Hieromartyr Basil,
Missionary teacher in Alaska
and North America;
Pastor and Guide of Orthodox Christians
in the Old World and the New;
Soldier of Christ and Heroic Champion
of the Orthodox Faith;
Having offered your life in service
to God and His Holy Church;
and suffered torture and death for the
Lord who willingly suffered for us;
intercede before Him to grant peace
to the world;
and to our souls great mercy.



KONTAKION – Tone 5

O Holy Martyr Basil,
instructor of children
and intercessor for armies
of Orthodox Christians;
minister to those wounded
and dying on the battlefields of life;
pastor of pastors and shepherd
of the flock entrusted
to you by the Lord.
Pray to Him to grant peace
to the world,
and to our souls great mercy.