

## **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](mailto:frjames@ssppoc.org)

Parish Website: [www.ssppoc.org](http://www.ssppoc.org) Diocese of NY-NJ: [www.nynjoca.org](http://www.nynjoca.org)

**BULLETIN OF SEPTEMBER 4, 2011**

### **SUNDAY/SEPTEMBER 4**

#### **12<sup>TH</sup> SUNDAY AFTER PENTECOST**

**(Tone 3)**

#### **Burning Bush Icon & Prophet Moses**

#### **Sunday of the Environment**

8:00a.m. Church Doors Open

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

Coffee Hour

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

### **WEDNESDAY/SEPTEMBER 7**

7:00p.m. Vigil

### **THURSDAY/SEPTEMBER 8**

#### **NATIVITY OF THE THEOTOKOS**

**(One of "the 12 Great Feasts")**

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

7:00p.m. Compline & Akathist to

**Ss. Joachim & Anna (Sept. 9)**

### **SATURDAY/SEPTEMBER 10**

9:30a.m. Akathist; Confession

5:30p.m. Vigil; Confession

### **SUNDAY/SEPTEMBER 11**

#### **13<sup>TH</sup> SUNDAY AFTER PENTECOST**

#### **St. Silouan of Mt. Athos**

**(Tone 4)**

8:00a.m. Church Doors Open

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

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

#### **Join Our Mailing List!**

Hurricane Irene was an example of how things change in a hurry to our parish schedule. For the latest news, important notices or changes to the parish calendar be sure you are subscribed. You may do this on our website: [www.ssppoc.org](http://www.ssppoc.org)



#### **Lessons in Divine & Christian Love (76)**

God has blessed marriage: first in Paradise, afterwards also in Cana. In marriage, two bodies become one flesh, two souls "inseparable and without confusion," two temples of the Holy Spirit under one roof. Why does God unite two bodies in one? Because, "it is easier for a pair on the road than one." For in marriage, impure lusts of the body are bridled: the irrational by purpose. For it enables multiplication of the human species and multiplies those who preserve the sacrifice of Christ. Moreover, bodily nuptials of man and women, linked in love, and blessed by the Church, are the most expressive symbol of Christ's spiritual union with the Church and with each Christian spirit. And among the first followers of the Lord, the apostles and the myrrh-bearers were also both the married and the unmarried.

Fr. Callistratus of Mileseva (Serbia)

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

Aug. 28, 1958	Daniel Zydiak
Aug. 30, 1952	Terry Beth Koles
Aug. 31, 1927	Jacob Kava
Aug. 31, 1972	Julia Marchuk
Aug. 31, 1976	John Kluchnik
Aug. 31, 1988	Fr. Nicholas Kiryluk (parish rector 1946-1953)
Sept. 01, 1922	Constantine Maykovsky
Sept. 01, 1977	Edward Wasitowski
Sept. 01, 1988	Peter Lorenick
Sept. 01, 2007	Fr. John (George) Lewis (parish rector 1969-1971)
Sept. 03, 1956	Maria Schander
Sept. 04, 2000	Marina Audrey Haitch
Sept. 05, 1917	Peter Darensky
Sept. 07, 1966	Fr. Stephen Adamcio (parish rector 1953-1962)
Sept. 07, 1967	Anthony Cherniak
Sept. 07, 1970	George Rech
Sept. 08, 1925	Paul Petsur
Sept. 08, 1977	Mary Mahalick
Sept. 08, 1985	Adam Rzeszowski
Sept. 09, 1978	Xenia Seminuk



### **Offerings for the week of August 28**

**Olive Oil** - in memory of Joan and Sandy Filippini; in memory of Vaschen and Emilia; for the health and salvation of John and Vera; for the health of Julia (birthday).

**Wine** - for the health of Julia (birthday); for the health of Protodeacon Paul and Diaconissa Patricia (wedding anniversary); in honor of St. Edward and for the health of Edward.

### **Offerings for the week of September 4**

**Olive Oil** - in memory of Vaschen and Emilia; in memory of Joan and Sandy; in memory of Julia.

**Wine** - for the health of Zachary (namesday); for the salvation, health and protection of Simona-Georgiana (birthday).

### **Appreciation**

Is expressed to our Junior Warden, Austin Kachek for his very fine job of securing the church properties before Hurricane Irene hit. All the church properties - including the cemetery - were spared any damage.

### **On the Receiving of Holy Communion**

The regular reception of the Holy Eucharist at every Sunday Divine Liturgy - in addition to the other disciplinary requirements, as fasting, pre-Communion 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

### **Namesday Greetings - Many Years!**

St. Symeon/Sept. 1: Reader Symeon Combs  
St. Edward/Sept. 3: Edward Sarchisian  
St. Zachariah/Sept. 5: Zachary Sokol

### **Coffee Hour Hosting**

Sept. 04 - Nana, Nona and Nino  
Sept. 11 - Motoviloff, Torrisi and Kachek  
Sept. 18 - Combs, Mantzafos, Parsells and Sokol

### **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.

### **On the Calendar**

Sept. 14 Wed. - Feast of the Holy Cross  
Sept. 15 Thurs. - 7:00p.m. Parish Council  
Sept. 18 & 20 Sun. & Tues. - Movie Presentation  
Sept. 17 Sat. - 4:00p.m. Reception of Heather Graver into church  
Sept. 22 Thurs. - 7:00p.m. Talk by Bishop Michael  
Sept. 24 Sat. - 9:00a.m. Side of Church Stone Project



**Archpastoral Visit of Bishop Michael  
September 22, Thursday at  
Ss. Peter & Paul Orthodox Church  
605 Washington Avenue  
Manville, NJ 08835**

6:15p.m. Compline and Akathist to Holy Cross  
7:00p.m. Talk: *"On Preserving and Proclaiming Orthodox  
Christianity in a Secular Society"*

Refreshments

Open to the Public

Conference Room in Lower Hall

For more information contact:

Fr. James Parsells

908-685-1452

[frjames@ssppoc.org](mailto:frjames@ssppoc.org)

**Ss. Peter and Paul Orthodox Church**  
**Manville, New Jersey**  
**Church School Calendar 2011 – 2012**

*As a general rule, children like to be in church, and this instinctive attraction to an interest in church services is the foundation on which we must build our religious education. When parents worry that the children will get tired because services are long, they usually subconsciously express their concern, not for their children, but for themselves. Children penetrate more easily than adults into the world of ritual, into liturgical symbolism. They feel and appreciate the "atmosphere of worship".*

*The first duty of parents and educators is to "let the children come...and do not hinder them" (Mat. 19:14) from attending church. It is in church that children must hear the word "God" for the first time. In a classroom it is difficult to understand, it remains abstract; but in church it is "in its own element". In our childhood we have the capacity to understand, not intellectually, but with our whole being, that there is no greater joy on earth than to be in church, to participate in church services, to breathe the fragrance of the Kingdom of Heaven, which is "joy and peace in the Holy Spirit". (Rom. 14:17)*

- Father Alexander Schmemmann

**Primary Class – 2<sup>nd</sup> and 3<sup>rd</sup> Sundays during Coffee Hour in the Classroom**  
**4<sup>th</sup> Sunday during Coffee Hour – In Church Instruction**

**Jill Peterson, Teacher (908) 541-9586**

**Students:** Justine Dao, Amelia Fedechkno, Sophia Bakaletz, Andrea Aprastean, Todd Peterson, David Peterson, Joseph Janiashvili

**Mid-Class – 2<sup>nd</sup> and 3<sup>rd</sup> Sundays during Coffee Hour in the Classroom**  
**4<sup>th</sup> Sunday during Coffee Hour –In Church Instruction**

**Peter Bakaletz, Teacher (908) 431-1979**

**Students:** Nicholas Mattei, Alexandra Erkman, Anna Kaliashvili, George Janiashvili, Natalie Garcia, Sarah Fedechko, Michael Tsiwtsiwadze

**Teens - 3<sup>rd</sup> Sunday of the Month during Coffee Hour**

**Peter Parsells, Teacher (908) 872-5657**

**Students:** Zachary Sokol, Rachael Oliver, Nicholas Torrasi, Andrew Keller, Sarah Oliver, Laura Ann Hansen, Nicholas Kita, Alexandra Long, Alexander Torrasi, Nicholas Oliver

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Classes Begin Sept. 18<sup>th</sup>

## ECOLOGICAL ASCETICISM: A CULTURAL REVOLUTION

By Metropolitan John (Zizioulas) of Pergamon

### Calls for a new concept of quality of life

The ecological problem is, at root, a spiritual issue. Many people dealing with it tend to overlook its spiritual aspects. And yet both historically and from the practical point of view it is impossible to address it without reference to religion and ethics. The American historian Lynn White was right to attribute the causes of the problem to Christian theology, particularly of the Western Church, which exploited the verses of Genesis containing God's order to the first human beings to 'dominate the earth' in order to encourage them, as Descartes bluntly put it, to be 'masters and possessors of nature'. This attitude drew further support and inspiration from a theology that stressed the superiority of humans because of their 'rationality', which it regarded as 'God's image' in Man. Such a rationalistic approach detached human beings from the rest of creation and encouraged them to look down with contempt on whatever is not rational, not human.

Along with this, an understanding arose of the human person as a thinking individual whose happiness and prosperity acquired the status of the highest good in ethics. Sin became limited to whatever contradicts or prevents these. A Christian could, therefore, destroy nature with a clear and good conscience, as long as this contributed to the fulfillment of human happiness. Now, human beings are beginning to realize that such an attitude towards nature actually threatens human happiness, even human existence itself. In doing so, they are not departing from the principle of promoting human happiness. Indeed, they are deeply and almost exclusively motivated by it. The ecological crisis is thus still viewed and approached from the angle of human self-interest and not from those of love for the rest of God's creation or of a feeling of responsibility for the survival and welfare of whatever is not human on our planet.

This complicates matters, for it is difficult to arrive at a common mind on the sacrifices that ought to be demanded of us in order to face the ecological

problem in our consumerist society. Politicians find it extremely difficult to establish a scale of values that would satisfy humanity's self-interests. If, for example, a government decides to close down a certain factory on account of its pollution, unemployment will almost inevitably emerge as the main problem in the area, replacing damage to the environment. Even the most competent politicians or technocrats will find it extremely difficult, if not impossible, to cope with such a situation as long as peoples' motivation remains governed by self-interest. So motivation plays a decisive role in how the ecological problem is faced, and it is clear that

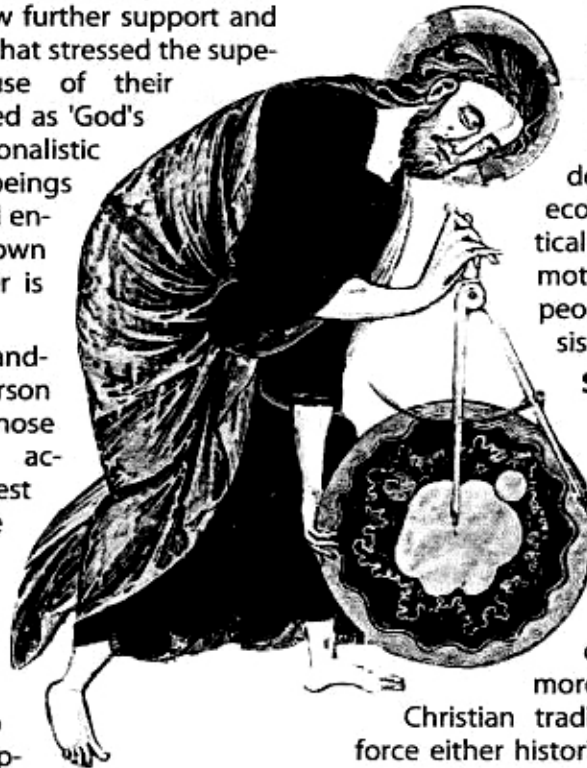
human self-interest must give way to other motives, or be strongly conditioned by them. This gives the spiritual and religious dimension decisive importance for the ecological issue, from the practical point of view. What kind of motivation can religion offer people facing the ecological crisis? Here are some suggestions:

### Stressing and promoting the idea of the sacredness of creation

in all its aspects, spiritual as well as material. This may be easier in cultures and societies where oriental religions are predominant, but could prove to be much more difficult where the Judeo-

Christian tradition is the main religious force either historically or actually. The fear of paganism and a strong tradition of rationalism will make it difficult to promote the idea of the sacredness of nature - or even of sacredness in general - in Western culture.

In the Orthodox Church - behind whose tradition lie long battles against ancient Greco-Roman paganism - a spirituality involving a deep respect for nature is strongly conditioned by the view that nature acquires sacredness only in and through the human person. This gives humanity decisive importance and responsibility. A human is the Priest of creation as he or she freely turns it into a vehicle of communion with God and fellow human beings. This means that material creation is not treated as a means of obtaining pleasure and happiness for



the individual, but as a sacred gift from God which is meant to foster and promote communion with God and with others. Such a 'liturgical' use of nature by human beings leads to forms of culture which are deeply respectful of the material world while keeping the human person at the centre.

**A drastic revision of the concept of sin.** Sin has been normally understood, by Christian ethics at least, in anthropological and sociological terms alone, because nature came to be understood as a 'servant' of humanity's self-interest and happiness. Sin became only what caused harm to oneself or to other human beings. Obviously, damage to nature does not fall within this category of 'sin'.

This changes if nature ceases to be the slave of human interests and becomes an indispensable link of communion between human beings and with God. Since humans cannot operate as agents of relationship and communion without nature (our bodies are both indispensable to our identity and inconceivable without the rest of creation), any harm inflicted upon nature would render it incapable of performing its function as a vehicle of communion between us and with God. Sin against nature, therefore, is serious not only because it involves disrespect towards a divine gift, but also - and mainly - because it renders the human being incapable of fulfilling its relational nature. Human individualism goes hand-in-hand with sin against nature: the ecological crisis bears eloquent witness to that.

**A spirit of asceticism.** Asceticism has been associated in our minds with a devaluation of matter for the sake of 'higher' and more 'spiritual' things. This implies a Platonic view of matter and the body, which is not compatible with the Judeo-Christian tradition where the material world is an indispensable part of the human identity itself. True, a Platonic influence can be easily observed in the history of Christian tradition, and perhaps in other religions too. But this does not concern us here. Such types of asceticism, involving as they do a devaluation or contempt of the material world, aggravate instead of solving the ecological crisis. An 'ecological asceticism' - if we may coin such a term - always begins with deep respect for the material creation, including the human body, and builds upon the view that we are not masters and possessors of this creation, but are called to turn it into a vehicle of communion, always taking into account and respecting its possibilities as well as its limitations.

This last point is of paramount importance. Human beings must realize that natural resources are not

unlimited. Creation as a whole is finite and so are the resources that nature can provide for our needs. The consumerist philosophy of life, which prevails in our time, seems to ignore this truth. We encourage growth and consumption by making 'necessary' things which previous generations could easily live without. We need to reconsider our concept of quality of life. Quality does not need quantity in order to exist. A restriction in our use of natural resources can lead to a life that is happier than the endless competition of spending and acquiring more and more. Qualitative growth must replace the prevailing conception of economic development which is dominated by quantitative statistics. Asceticism must cease to be a notion referring to a class of religious eccentrics and become synonymous with qualitative - instead of quantitative - progress in human societies.

All this would inevitably involve major shifts of emphasis and basic revisions and redefinitions in political, economic and scientific and social institutions of all kinds. It would probably amount to no less than a cultural revolution. Such a reorientation of our culture would require the involvement and cooperation of all the factors responsible for forming it. It could not be simply a matter of technocratic planning; it would require a change in people's deeper convictions and motivations, since no human being can sacrifice anything without a reason or motive.

Such reasons and motives can be characterized by either fear or love. Religions have employed both of these. The ecological crisis we are facing seems to suggest fear - the fear of the destruction of our planet - as the prevailing motive for a change of direction. We must insist, however, on more positive motives. Love of God's creation and our fellow human beings would lead us naturally to restrict the consumption of natural resources and share them more justly with other people. This can be done through education from the primary to the higher level, but perhaps nothing can be more effective for such a purpose than religion and the spirituality that stems from it. Every effort must be made to involve the religious communities in the environmental challenges of our time. The ecological problem is to a great extent a spiritual one.

*Metropolitan John of Pergamon is a senior bishop of the Patriarchate of Constantinople and is Co-Chairman of the Anglican-Orthodox Dialogue. He is Professor of Theology at the University of Thessaloniki and Visiting Professor of Theology at King's College, London, United Kingdom.*