

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

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### **BULLETIN OF FEBRUARY 5, 2012**

**SUNDAY/FEBRUARY 5 (Tone 1)**  
**Sunday of the Publican & Pharisee**  
**Beginning of the Lenten Triodion**  
**Glorification Day of St. Alexander of**  
**Munich, Germany (+1943)**  
**Scout Recognition Sunday**  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour

**WEDNESDAY/FEBRUARY 8**  
This is a fast-free day

**THURSDAY/FEBRUARY 9**  
7:00p.m. 40 Day Memorial Service for  
(+) Vera Wilhousky

**FRIDAY/FEBRUARY 10**  
This is a fast-free day

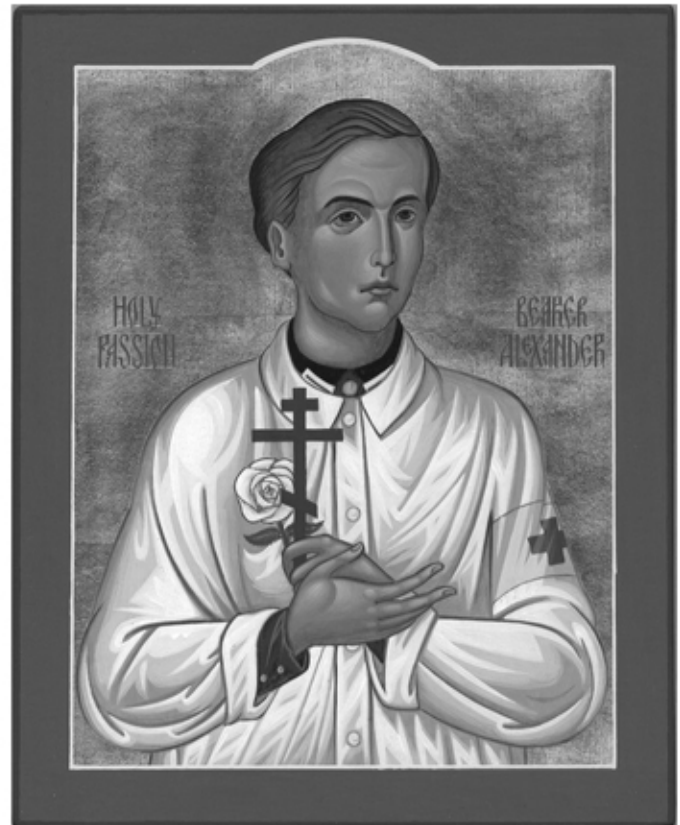
**SATURDAY/FEBRUARY 11**  
9:30a.m. Akathist; Confessions  
5:30p.m. Vigil; Confessions

**SUNDAY/FEBRUARY 12**  
**Sunday of the Prodigal Son (Tone 2)**  
**Iveron Icon of Theotokos**  
**St. Alexis of Moscow**  
9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School  
11:45a.m. Annual Parish Meeting

**Meat-Fare Sunday/February 19th**  
This is the last day we partake of meat products  
until the Holy Pascha, April 15

**Cheese-Fare Week/February 20th-26th**  
In this week we may eat dairy and fish on both  
Wednesday and Friday, but we fast from meat.

**Cheese-Fare Sunday/February 26th**  
This is the last day we partake of dairy products  
until the Holy Pascha, April 15



**St. Alexander of Munich**  
**Glorified as a saint – February 5, 2012**  
**Feast Day of the saint – June 30th**  
**O Holy Martyr Alexander, pray unto God**  
**for us!**



### **Offerings for the week of February 5**

**Olive Oil** – in memory of Michael and Justina, in memory of Vaschen and Emilia.; for the health of Stacey (birthday); for the health and protection of John and Vera.

**Litya Breads** – for the health of Ekaterina.

**Flowers** – in honor of St. Nicholas of Japan and for the health of Nicholas (namesday)

### **Parish Synodicon**

Feb. 10 40<sup>th</sup> Day Vera Wilhousky  
Feb. 05, 1958 Theodora Andreosky  
Feb. 07, 1931 Basil Andreosky  
Feb. 07, 1970 Tatiana Gumenuk  
Feb. 08, 1953 John Andreosky  
Feb. 09, 1972 Fr. Nikifor Besmertnuk  
(rector 1925)  
Feb. 09, 1988 Anna Karel  
Feb. 09, 2009 Vioncent Chwat  
Feb. 10, 1962 Fr. Michael Tidik  
(rector 1922)  
Feb. 10, 1988 Ruth Michaelovsky  
Feb. 10, 2001 Mary Spotts  
Feb. 11, 1993 Josephine Hriniaik  
Feb. 11, 2007 John Jackowlew

### **The Blessing of Homes – Jan. 7<sup>th</sup> -Feb. 17<sup>th</sup>**

It is the custom with the Feast of the Holy Theophany, January 6<sup>th</sup>, to bless homes. If you wish to have your home blessed, please arrange a time with Father James.

#### **Open Days and Times**

Sun./Feb. 5 (1:00p.m. -4:00p.m.)  
Mon./Feb. 6 (10:00a.m. -3:00p.m.)  
Tues./Feb. 7 (10:00a.m.-9:00p.m.)  
Wed./Feb. 8 (3:00p.m.-9:00p.m.)  
Fri./Feb. 10 (6:00p.m.-9:00p.m.)  
Sat./Feb. 11 (11:00a.m.-3:00p.m.)

### **Coffee Hour Hosting**

Feb. 05 - Kita, Nevitt, Keller  
Feb. 12 - Inga, Eka and Marina  
Feb. 19 - Nana, Nona and Nina

### **Ushers**

Feb. 05 - T. Smith & P. Bakaletz  
Feb. 12 - T. Gorbtauk & J. Stone  
Feb. 19 - P. Parsells & C. Dunaenko

### **Namesday Greetings**

St. Charalampus/Feb. 10: Charles Dunaenko  
St. Vlaentina/Feb. 10: Valentina Gorbunova  
St. Theodora/Feb. 11: Theodora Combs and  
Theodora (Jennifer) Fetchko  
Many Blessed Years!

### **Jacob's Well – Diocesan Publication**

Copies of the latest issue may be picked-up at the vestibule stand. Every household is asked to secure a copy.

### **Appeal for Mission Trip by Parishioner**

You have received in the mail an appeal for support for helping in the travel expense of a parishioner and college student to an Orthodox Orphanage in Guatemala. May the Lord bless your offering!

### **“Getting Ready for the Great Lent”**

Will be the topic of our adult study evening, Thursday, February 16<sup>th</sup> from 7-8:30p.m. How can we make the most of the Great Lent? What has been our positive and negative experiences of the past? Why it is necessary to navigate in a very careful way – as not be shipwrecked – the course of the 40 Days.

### **Beginning of the Great & Holy Lent**

“Pure Monday,” February 27<sup>th</sup> is the first day of the 40 great and Holy Fast. We enter into the Lenten Season with the very important and first service of Vespers and the Rite of Forgiveness, on Sunday evening, February 26<sup>th</sup> at 6:30p.m. All of the faithful are encouraged to participate in this special service.

### **The Blessing of Homes – “Protection Afforded”**

Last week, a priest in Alabama sent an email about having a collection for tornado relief in his area. He wrote the following: “I was finally able to get out into the tornado areas. The Preston’s neighborhood was ripped apart. It looks like a logging operation there now. The tornado missed them by maybe 50 yards, the next block over. Yes, their house was blessed 2 weeks ago...just saying...”

# **ST. ALEXANDER, PASSION-BEARER OF MUNICH, GERMANY**

*(newly-glorified saint)*

'Towards a New, Spiritual Europe':

The White Rose and the Orthodox Martyr  
Alexander Schmorell

## **Introduction: The White Rose**

Alexander Schmorell was one of five Munich University students who in 1942 formed an idealistic anti-Nazi resistance group known as the 'White Rose'. In the early summer of 1942, a group of young men, including Alexander Schmorell, Willi Graf, Christoph Probst and Hans Scholl, wrote six anti-Nazi resistance leaflets. Calling themselves the White Rose, they instructed Germans to show passive resistance to the Nazis. They had all been horrified by the behaviour of the Germans on the Eastern Front, where they had witnessed a group of naked Jews being shot in a pit.

## **Alexander Schmorell**

There is an Orthodox connection to the White Rose movement in the figure of Alexander Schmorell. His father, a doctor, was German but born and brought up in Russia, where Alexander was also born on 16 September 1917 in Orenburg. His mother was Russian, the daughter of an Orthodox priest and Alexander was baptised in the Russian Church. His mother died of typhus during the Civil War in Russia, when he was only two. In 1920 his widowed father married a German woman who had also grown up in Russia. Fleeing from the Bolsheviks, they left Russia and moved to Munich in

1921. Alexander's Russian nanny came with them and she took his late mother's place in his upbringing. Alexander Schmorell grew up speaking German and Russian. He was Russian Orthodox, but considered himself both German and Russian.

After passing his Abitur (the German High School diploma), he was called up to do his National Service and then into the German Army. In 1938 he took part in the annexation of Austria and then in the Nazi invasion of Czechoslovakia. In 1939 the artistically gifted Alexander Schmorell began studying medicine in Hamburg. In autumn 1940 he went back with his student corps to Munich where he got to know Hans Scholl. Together with him, Alexander put together the White Rose's first four anti-Nazi leaflets. In the second leaflet Alexander wrote a passage protesting against the persecution of the Jews.

In June 1942, Alexander took part as a medic in the Russian campaign, together with Hans Scholl, Willi Graf and Juergen Wittenstein. He came to oppose the Nazis' outrageous and brutal treatment of enemy soldiers and civilians in Russia, including the mass rape of Russian women. As Hitler had said, the Slavs were subhuman and were to be treated in the same revolting and genocidal ways that other Western European nations had treated and enslaved the native peoples of the Americas and Africa.

Back from Russia, Alexander continued his studies in Munich. In December 1942, together with Hans Scholl, Alexander contacted Professor Karl Huber. Together in 1943 they wrote the fifth White Rose leaflet 'Aufruf an alle Deutschen!' ('Appeal to all Germans!'), which Alexander gave out in Austrian towns. Together with Hans Scholl and Willi Graf, he also wrote words such as 'Nieder mit Hitler' ('Down with Hitler') and 'Freiheit' ('Freedom') on walls in Munich.

After the arrests of Christoph Probst and Hans and Sophia Scholl, Alexander attempted to escape to Switzerland, but was eventually arrested on 24 February 1943. He was sentenced to death on 19 April 1943 in the second trial against the White Rose. In the letters he wrote from prison he tried to console his family and assured them that he was at peace with his destiny and did not fear death. On 13 July 1943, at the age of 25, Alexander was beheaded by guillotine in a prison in Munich.

Extracts from some of the six leaflets that the White Rose published in Nazi Germany.

Who of us can imagine the extent of the shame that will descend on us and our children, when finally the veil falls from our eyes and the awful crimes which are beyond human measure become visible to the whole world?

For it is (the average citizen's) apathy which has given these sinister men the chance to act as they have; ... indeed, (each citizen) is himself guilty, for the fact that they could have come to power in the first place! Everyone wishes to exonerate himself from this complicity, and everyone

then does so and then can sleep again with a clear conscience. But he cannot exonerate himself, everyone is guilty, guilty, guilty!

Many of you, perhaps even most of you, reading this leaflet are not sure how to resist. You cannot see any ways. We would like to show you that everyone can help bring the system down. Individual opposition, like that of a bitter recluse, is not going to help prepare the ground for the fall of this 'government', or bring about the revolution as soon as possible; rather, what is required is the co-ordinated and vigorous activity of many dedicated people, people who agree on the means to achieve their goal...

### **Conclusion: A New Europe**

Today, not surprisingly, Alexander is venerated by many Orthodox in Germany as a martyr. His cause, as a refugee from both the genocide of Soviet Communism and as a victim of the racism of Nazi Paganism, reminds us how all Orthodox in the last century suffered from the post-Christian extremes of Western European ideologies. Only when Europe returns to its Christian roots, of being a 'Spiritual Europe', will the White Rose's vision of genuine 'freedom and honour' and a New Europe be realised.



## Is Mormonism Christian?:

### A Comparison of Mormonism and Historic Christianity

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Is Mormonism Christian? This may seem like a puzzling question to many Mormons as well as to some Christians. Mormons will note that they include the Bible among the four books which they recognize as Scripture, and that belief in Jesus Christ is central to their faith, as evidenced by their official name, the Church of Jesus Christ of Latter-day Saints. Furthermore, many Christians have heard the Mormon Tabernacle Choir sing Christian hymns and are favorably impressed with the Mormon commitment to high moral standards and strong families. Doesn't it follow that Mormonism is Christian?



To fairly and accurately resolve this question we need to carefully compare the basic doctrines of the Mormon religion with the basic doctrines of historic, biblical Christianity. To represent the Mormon position we have relied on the following well-known Mormon doctrinal books, the first three of which are published by the Mormon Church: *Gospel Principles* (1997), *Achieving a Celestial Marriage* (1976), and *A Study of the Articles of Faith* (1979) by Mormon Apostle James E. Talmage, as well as *Doctrines of Salvation* (3 vols.) by the tenth Mormon President and prophet Joseph Fielding Smith, *Mormon Doctrine* (2nd ed., 1979) by Mormon apostle Bruce R. McConkie and *Teachings of the Prophet Joseph Smith*.

***"To fairly and accurately resolve this question we need to carefully compare the basic doctrines of the Mormon religion with the basic doctrines of historic, biblical Christianity."***

#### 1. Is There More Than One True God?

*The Bible teaches and orthodox Christians through the ages have believed that there is only one True and Living God and apart from Him there are no other Gods (Deuteronomy 6:4; Isaiah 43:10,11; 44:6,8; 45:21,22; 46:9; Mark 12:29-34).*

By contrast, the Mormon Church teaches that there are many Gods (Book of Abraham 4:3ff), and that we can become gods and goddesses in the celestial kingdom (*Doctrine and Covenants* 132:19-20; *Gospel Principles*, p. 245; *Achieving a Celestial Marriage*, p. 130). It also teaches that those who achieve godhood will have spirit children who will worship and pray to them, just as we worship and pray to God the Father (*Gospel Principles*, p. 302).

#### 2. Was God Once a Man Like Us?

*The Bible teaches and orthodox Christians through the ages have believed that God is Spirit (John 4:24; 1 Timothy 6:15,16), He is not a man (Numbers 23:19; Hosea 11:9; Romans 1:22, 23), and has always (eternally) existed as God — all powerful, all knowing, and everywhere present (Psalm 90:2; 139:7-10; Isaiah 40:28; Luke 1:37).*

By contrast, the Mormon Church teaches that God the Father was once a man like us who progressed to become a God and has a body of flesh and bone (*Doctrine and Covenants* 130:22; "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!" from *Teachings of the Prophet Joseph Smith*, pp. 345-347; *Gospel Principles*, p. 9; *Articles of Faith*, p. 430; *Mormon Doctrine*, p. 321). Indeed, the Mormon Church teaches that God himself has a father, and a grandfather, ad infinitum (*Teachings of the Prophet Joseph Smith*, p. 373; *Mormon Doctrine*, p. 577).

#### 3. Are Jesus and Satan Spirit Brothers?

*The Bible teaches and orthodox Christians through the ages have believed that Jesus is the unique Son of God; he has always existed as God, and is co-eternal and co-equal with the Father (John 1:1, 14; 10:30; 14:9; Colossians 2:9). While never less than God, at the appointed time He laid aside the glory He shared with the Father (John 17:4, 5; Philippians 2:6-11) and was made flesh for our salvation; His incarnation was accomplished through being conceived supernaturally by the Holy Spirit and born of a virgin (Matthew 1:18-23; Luke 1:34-35).*

By contrast, the Mormon Church teaches that Jesus Christ is our elder brother who progressed to godhood, having first been procreated as a spirit child by Heavenly Father and a heavenly mother; He was later conceived physically through intercourse between Heavenly Father and the virgin Mary (D&C 93:21; *Journal of Discourses*, 1:50-51; *Gospel Principles*, p. 11-13; *Achieving a Celestial Marriage*, p. 129; Bruce R. McConkie, *Mormon Doctrine*, pp. 546-547; 742; Ezra Taft Benson, *Come unto Christ*, p. 4; Robert L. Millet, *The Mormon Faith: Understanding Restored Christianity*, p. 31). Mormon doctrine affirms that Jesus, all angels, Lucifer, all demons, and all human beings are originally spirit brothers and sisters (Abraham 3:22-27; Moses 4:1-2; *Gospel Principles*, pp. 17-18; *Mormon Doctrine*, p. 192).

#### 4. Is God a Trinity?

*The Bible teaches and orthodox Christians through the ages have believed that Father, Son, and Holy Spirit or Holy Ghost are not separate Gods or separate beings, but are distinct Persons within the one Triune Godhead. Throughout the New Testament the Son and the Holy Spirit, as well as the Father are separately identified as and act as God (Son: Mark 2:5-12; John 20:28; Philippians 2:10,11; Holy Spirit: Acts 5:3,4; 2 Corinthians 3:17,18; 13:14); yet at the same time the Bible teaches that these three are only one God (see point 1).*

By contrast, the Mormon Church teaches that Father, Son, and Holy Ghost are three separate Gods (*Teachings of the Prophet Joseph Smith*, p. 370; *Mormon Doctrine*, pp. 576-577), and that the Son and Holy Ghost are the literal offspring of Heavenly Father and a celestial wife (Joseph Fielding McConkie, *Encyclopedia of Mormonism*, vol. 2, p. 649).

#### 5. Was The Sin Of Adam and Eve a Great Evil Or a Great Blessing?

*The Bible teaches and orthodox Christians through the ages have believed that the disobedience of our first parents Adam and Eve was a great evil. Through their fall sin entered the world, bringing all human beings under condemnation and death. Thus we are born with a sinful nature, and will be judged for the sins we commit as individuals. (Ezekiel 18:1-20; Romans 5:12-21).*

By contrast, the Mormon Church teaches that Adam's sin was "a necessary step in the plan of life and a great blessing to all of us" (*Gospel Principles*, p. 33; *Book of Mormon — 2 Nephi 2:25; Doctrines of Salvation*, vol. 1, pp. 114-115).

#### 6. Can We Make Ourselves Worthy Before God?

*The Bible teaches and orthodox Christians through the ages have believed that apart from the saving work of Jesus Christ on the cross we are spiritually "dead in trespasses and sins" (Ephesians 2:1,5) and are powerless to save ourselves. By grace alone, apart from self-righteous works, God forgives our sins and makes us worthy to live in His presence (Ephesians 2:8-9; Titus 3:5-6). Our part is only to cling to Christ in heartfelt faith. (However, it is certainly true that without the evidence of changed conduct, a person's testimony of faith in Christ must be questioned; salvation by grace alone through faith, does not mean we can live as we please — Romans 6:1-4).*

By contrast, the Mormon Church teaches that eternal life in the presence of God (which it terms "exaltation in the celestial kingdom") must be earned through obedience to all the commands of the Mormon Church, including exclusive Mormon temple rituals. Works are a requirement for salvation (entrance into the "celestial kingdom") — *Gospel Principles*, p. 303-304; *Pearl of Great Price — Third Article of Faith; Mormon Doctrine*, pp. 339, 671; *Book of Mormon — 2 Nephi 25:23*).

#### 7. Does Christ's Atoning Death Benefit Those Who Reject Him?

*The Bible teaches and orthodox Christians through the ages have believed that the purpose of the atoning work of Christ on the cross was to provide the complete solution for humankind's sin problem. However, those who reject God's grace in this life will have no part in this salvation but are under the judgment of God for eternity (John 3:36; Hebrews 9:27; 1 John 5:11-12).*

By contrast, the Mormon Church teaches that the purpose of the atonement was to bring resurrection and immortality to all people, regardless of whether they receive Christ by faith. Christ's atonement is only a partial basis for worthiness and eternal life, which also requires obedience to all the commands of the Mormon church, including exclusive Mormon temple rituals (*Gospel Principles*, pp. 74-75; *Mormon Doctrine*, p. 669).

#### 8. Is The Bible The Unique and Final Word of God?

*The Bible teaches and orthodox Christians through the ages have believed that the Bible is the unique, final and infallible Word of God (2 Timothy 3:16; Hebrews 1:1,2; 2 Peter 1:21) and that it will stand forever (1 Peter 1:23-25). God's providential preservation of the text of the Bible was marvelously illustrated in the discovery of the Dead Sea Scrolls.*

By contrast, the Mormon Church teaches that the Bible has been corrupted, is missing many "plain and precious parts" and does not contain the fullness of the Gospel (*Book of Mormon — 1 Nephi 13:26-29; Doctrines of Salvation*, vol. 3, pp. 190-191).

#### 9. Did The Early Church Fall Into Total Apostasy?

*The Bible teaches and orthodox Christians through the ages have believed that the true Church was divinely established by Jesus and could never and will never disappear from the earth (Matthew 16:18; John 15:16; 17:11). Christians acknowledge that there have been times of corruption and apostasy within the Church, but believe there has always been a remnant that held fast to the biblical essentials.*

By contrast, the Mormon Church teaches that there was a great and total apostasy of the Church as established by Jesus Christ; this state of apostasy "still prevails except among those who have come to a knowledge of the restored gospel" of the Mormon Church (*Gospel Principles*, pp. 105-106; *Mormon Doctrine*, p. 44).

**Conclusion:** The above points *in italics* constitute the common gospel believed by all orthodox Christians through the ages regardless of denominational labels. On the other hand, some new religions such as Mormonism claim to be Christian, but accept as Scripture writings outside of the Bible, teach doctrines that contradict the Bible, and hold to beliefs completely foreign to the teachings of Jesus and His apostles.

Mormons share with orthodox Christians some important moral precepts from the Bible. However, the above points are examples of the many fundamental and irreconcilable differences between historic, biblical Christianity and Mormonism. While these differences do not keep us from being friendly with Mormons, we cannot consider them brothers and sisters in Christ. The Bible specifically warns of false prophets who will teach "another gospel" centered around "another Jesus," and witnessed to by "another spirit" (2 Corinthians 11:4,13-15; Galatians 1:6-9). Based on the evidence presented above, we believe Mormonism represents just such a counterfeit gospel.

It has been pointed out that if one claimed to be a Mormon but denied all the basic tenets of Mormonism — that Joseph Smith was a prophet of God, that the Book of Mormon is true and divinely inspired, that god was once a man who progressed to godhood through keeping the laws and ordinances of the Mormon Church, and that the Mormon Church was divinely established — the Mormon Church would reject such a person's claim to being a Latter-day Saint. One cannot fairly call oneself a Mormon if one does not believe the fundamental doctrines taught by the Mormon Church. By the same token, if the Mormon Church does not hold to even the basic biblical truths believed by the greater Christian community down through the ages, how can Christians reasonably be expected to accept Mormonism as authentic Christianity?