

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
605 Washington Avenue, Manville, New Jersey 08835-1856  
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Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org  
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**BULLETIN OF MARCH 3, 2013**

**SUNDAY/MARCH 3 – THE PRODIGAL SON**

9:10a.m. Hours; 9:30a.m. Divine Liturgy; Coffee Hour; Ushers Meeting  
11:45a.m. Movie (17 Minutes): *“A Journey of Faith: Orthodox Mission Work  
In Northern Kenya”*

**TUESDAY/MARCH 5**

6:40p.m. Movie: *“A Journey of Faith: Orthodox Mission  
Work in Northern Kenya”* (17 minutes)  
7:00p.m. Movie: *“The Rancho Sordo Mudo Story”*  
(67 minutes)

Films are shown in the Conference Room. Bring a friend.

**THURSDAY/MARCH 7**

6:30p.m. One Year Memorial Service for Mary Rosocha  
7:00p.m. Vespers

**FRIDAY/MARCH 8**

***Feast of the Holy Forty Martyrs of Sebaste  
(transferred from March 9<sup>th</sup> because of Memorial Saturday)***

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

**SATURDAY/MARCH 9**

***Memorial Saturday: Commemoration of the Departed***

9:30a.m. General Memorial Service; Confessions

5:30p.m. Vigil; Confessions

**SUNDAY/MARCH 10 – MEAT-FARE SUNDAY**

**DAYLIGHT SAVINGS TIME BEGINS AT 2:00A.M.**

9:10a.m. Hours; 9:30a.m. Divine Liturgy; Coffee Hour; Church School;  
Installation of Parish Council Members

This Day – March 10<sup>th</sup>, is the last day we partake of meat products  
Until the Holy Pascha, May 5<sup>th</sup>

### **Offerings Week of March 3**

**Olive Oil** – in memory of Michael, Justina, and Rosalia; in memory of Vaschen and Emilia; in memory of Mary Rosocha; for the health of Kyra Lewis (birthday).

**Wine** - for the health of Robert Turri (birthday); in memory of Joan and Sandy.

**Flowers** – for Jerome Sr.; in memory of Henry Olszyk.

### **Parish Synodicon – Memory Eternal!**

Mar. 03, 1953 Xenia Kozich  
Mar. 03, 1961 Pauline Leich  
Mar. 03, 1962 Joseph Legedza  
Mar. 03, 1969 Fr. Theodore Labowky  
(rector 1962-1969)  
Mar. 03, 1970 Samuel Savastinuk  
Mar. 04, 1935 Ann Klimovich  
Mar. 04, 1959 Sedor Dezko  
Mar. 05, 1961 Gregory Grenther  
Mar. 05, 1989 Joan Balogh  
Mar. 06, 1972 Joseph Lebedz  
Mar. 08, 1974 John Wigodinski  
Mar. 08, 1976 Sophie Rose  
Mar. 08, 1990 Henry Olszyk  
Mar. 08, 2012 Mary Rosocha  
Mar. 09, 1919 Elizabeth Demstor  
Mar. 09, 1956 Michael Hnatuk  
Mar. 09, 1956 Anna Makowski  
Mar. 09, 1959 John Makowski  
Mar. 09, 1976 Daria Karanevich  
Mar. 09, 2010 Charles Kachek

### **Coffee Hour Hosting**

Mar. 03 Motoviloff, Torrisi, Kachek and Stone  
Mar. 10 Combs, Mantzafos, Parsells and Sokol  
Mar. 17 (meat fast) Sarchisian and Dunaenko

### **Ushers Schedule**

Mar. 03 - T. Smith and P. Bakaletz  
Mar. 10 - T. Gorbatuk and J. Stone  
Mar. 17 - P. Parsells and C. Dunaenko

### **Meat-Fare Sunday – March 10**

This is the last day we partake of meat products until Holy Pascha, May 5<sup>th</sup>. Now is the time to be mindful of what foods we purchase and clean out the refrigerator and freezer.

### **Synopsis of “The Rancho Sordo Mudo Story” – Mar. 5<sup>th</sup>, Tues. 7:00p.m.**

A neon sign builder and a father of 7, Ed Everett was an average man in search of his purpose. During a short term mission trip to Mexico his life would change forever. Little did he know, his son was preparing him for this very moment. A family willing to trust God and enter the silent world of the deaf.

### **The Calendar**

Mar. 09 Sat. Memorial Saturday  
Mar. 09 Sat. Choir Workshop in Wayne, NJ  
“Making Music with Kids”  
Mar. 10 Sun. Installation of New Parish Council  
Mar. 10 Sun. Last Day for Meats Until Pascha  
Mar. 14 Thurs. Parish Council Meeting  
Mar. 16 Sat. Parish Blood Drive  
Mar. 17 Sun. Last Day for Dairy Until Pascha  
Mar. 17 Sun. Rite of Forgiveness at 6:30p.m.  
Mar. 18 Mon. Beginning of 40 Day Great Lent  
Mar. 25 Mon. Annunciation to Theotokos Feast  
Mar. 31 Sun. Deanery Vespers in Paramus with Bishop Michael 4:00p.m.  
Apr. 14 Sun. Deanery Vespers in Manville 4:00  
June 15-16 Sat/Sun. Visitation of Bishop Michael

### **Offerings of Boiled Wheat Are Sought:**

Mar. 09 Memorial Saturday 9:30a.m.  
Mar. 22 Friday of the First Week of Lent 6:30p.m.  
Mar. 30 Memorial Saturday 9:30a.m.  
Apr. 06 Memorial Saturday 9:30a.m.  
Apr. 13 Memorial Saturday 9:30a.m.  
Please let Father James know if you wish to subscribe to a particular date.

### **Namesday Greetings: Many Years!**

St. Daniel/Mar. 4: Daniel Torrisi

### **Pre-Lent Preparations**

The Great and Holy Fast (Great lent) begins on “Pure Monday,” March 18. In these weeks before we prepare for Lent by being mindful that our goals are:

- 1) Renewal through repentance;
- 2) Reordering of our priorities according to the teachings of Christ;
- 3) Developing a stable, growing life in union with Christ.

# Missionary trip to Mexico

**How are They to Hear Without a Preacher? (Rom 10:14)**

***A reflection on a recent Mission Exploratory Trip to Mexico By Fr Ted Pisarchuk and Fr Antonio Perdomo***

On behalf of the Department of Evangelism at the invitation of his Eminence Archbishop Alejo, Frs. Antonio Perdomo and Ted Pisarchuk made a mission exploratory trip to the Diocese of Mexico to visit the remote Orthodox village San Esteban, Vera Cruz, Mexico in mid-January 2013.

San Esteban is a village of approximately 1000 native Aztec Orthodox Christians northwest of Mexico City. Surrounding San Esteban are 10 other Orthodox villages some of which are only accessible by foot or burro. The total number of Orthodox Christians in the surrounding area is estimated at 5000. Because the villages are so remote and there is no rectory the village is visited by a priest only two or three times per year.

We traveled to San Esteban with the priest-in-charge, Hieromonk Serafin Mendoza Segundo and Novice Fidencio Ulises Barragan, who is a student at the Cathedral seminary and from the nearby community Pisaflores.

When we arrived we were greeted warmly by over 150 members of the church community on the outskirts of the village. Together we processed to the church and celebrated the service of Thanksgiving. The church was full. The people were enthusiastic in their worship. The church was full for all services. These people are hungry for the Word of God. They strongly



desire to have a priest in their presence. They were very thankful for a visit which was manifest by their tremendous hospitality.

Because of the economic realities of Mexico, resources are hard to come by. San Esteban is a subsistence village and for the most part the people live off the land. They grow their own corn, black beans, and fruit. Everyone has chickens for eggs and poultry. The homes are of simple concrete block construction with corrugated metal roofs and do not have running water or indoor bathroom facilities. Because very few people have cars, horses and burros are used for transportation. The people dress modestly maintaining local traditions and often have very callused hands. No one smoked and a cell phone was a rare commodity. Not all homes have refrigerators. They definitely do not struggle with the material temptations that we do. They are being proselytized by evangelical Protestants who have set up churches in town.

What struck us is how similar the Mexican church is to the Alaskan church. Both are native people, both speak a national language and local dialect, both share a beautiful simplicity and beauty of life, both live by subsistence, and most importantly both lack clergy for similar reasons. Even though a great distance exists between them, the similarities are astounding.

Archbishop Alejo, being a true missionary bishop cut from the same fabric of His Eminence Archbishop Dmitri of blessed memory, is raising up mission minded native clergy. Even still, the process is long and arduous. As a result, the villagers of San Esteban have not had a priest in residence since accepting Orthodox Christianity decades ago. His Eminence has chosen Hieromonk Serafin to serve the community and the surrounding villages. There is no rectory in the village for priest but there is a big beautiful church. The surrounding villages also have churches but there are no clergy homes.

Using the labor of local people, Archbishop Alejo plans to build a rectory in San Esteban. Because of economic realities of Mexico help is needed in this missionary endeavor. The OCA Department of Evangelism has awarded a one-year \$15,000 church planting grant to the diocese of Mexico to purchase land and material to build a rectory.

The work in the area is fantastic and the potential is even greater. The people need to be fed spiritually. After visiting in these villages one can only have love and compassion for them.

Compassion is a feeling of deep sympathy and sorrow for someone who is stricken by misfortune, accompanied by strong desire to alleviate suffering. The suffering here is due to the lack of a shepherd and all that comes with not being nurtured by having that kind of ongoing support.

The word compassion in Latin is a compounding of two words, *com* meaning with, and *passion* which means *suffering*. To be compassionate in a sense is to suffer with the other. To have compassion is a virtue. We North American Orthodox must engender a compassion for our brother Aztec Orthodox.

"How are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? **And how are they to hear without a preacher?**" (Rom 10:14)

A problem we have in the States is that we expect someone else to do it or we write a check. To have compassion to suffer with the other, we are to share in their suffering somehow also.

My prayer today is that we have compassion upon the Aztec people who are thirsting for the Word of God, who hunger for the Body and Blood of Christ, who because of poverty are sheep without a shepherd. They are innocent sufferers.

Presently we are making plans to better serve and undergird our Orthodox brothers and sisters in San Esteban and the surrounding communities in Mexico. More news to come.



# Homosexual Marriage at the Dusk of Liberty

<http://www.aolusa.org/blog/homosexual-marriage-at-the-dusk-of-liberty/>

February 26, 2013

- By Fr. Johannes L. Jacobse

To define homosexual coupling as marriage violates natural law. It takes one male and one female to create a child and constitute a family. A male-to-male or female-to-female coupling is naturally sterile; biologically closed to the creation of new life (which is not the same thing as saying that either partner is infertile). A homosexual "family" then, is necessarily an artificial creation.

Heterosexual marriage is not a creation of the State nor is the State the final judge or arbiter of the moral legitimacy of heterosexual marriage since it exists in nature and predates the rise of the State. The State merely affirms what already exists in nature when it codifies heterosexual marriage into law. However, when the State decrees homosexual couplings as a morally licit marriage, it violates natural law. It arrogates unto itself an authority to define human relationships that do not exist in nature.

Moral relativism is being crafted into law but this creates a new conflict. A society cannot live with the tension between nature and the State and thus is left with two available choices: 1) return to the norm of heterosexual marriage found within nature, or 2) destroy the definition of morally licit marriage altogether. The first is the choice of the Christian and anyone else who believes the moral tradition references an authority higher than the State. The second is favored by those who believe that the State is both the source and judge of rights.

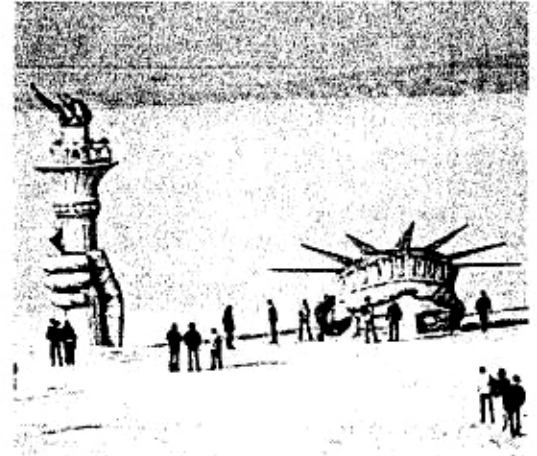
President Obama has declared that "gay rights" is a centerpiece of his second term agenda. This is a dangerous development. The arrogation of authority by the State to define what kind of relationship is morally licit, as well as the employment of the machinery of the State to enforce it allows for an encroachment of the State into personal life that will lead to tyranny if not reversed (see my essay: *The Artist as Vandal: Culture and the Desecration of Religious Symbols*).

The ground is being tilled for the persecution of Christianity because Christians, by the mere fact that they are believers in God, testify allegiance to a higher law to which even the State must be subject. The State, in elevating relationships not in accord with natural law, will necessarily refuse that reasoning because it strikes at the heart of its arrogation of moral authority and what will eventually become the rationale for its legitimacy to rule.

If homosexual marriage becomes the law of the land, exemptions for believers concerning homosexual marriage will be abandoned in short order. The moral relativism codified into law stands against the assertion of a higher law and the tension this creates — particularly the assertion that the State is acting in morally illegitimate ways — will be resolved by prosecuting those who disobey the State.

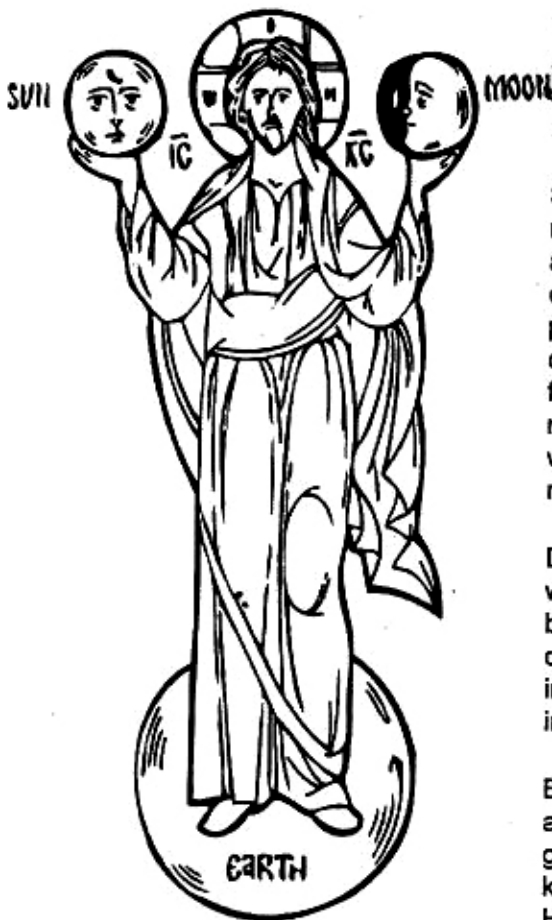
In the long run, Christians won't be prosecuted for objecting to homosexual marriage as such. They will be prosecuted for denying that the State has the power to define what is morally licit. That is why we are on a path to tyranny. The drafters of the Manhattan Declaration understand this.

We are one step closer to the catacombs.



# A Book Review

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



The recent book, "Religion for Atheists" by Alain de Botton is subtitled "A Non-Believer's Guide to the Uses of Religion." The author sees value in the forms and practices of various religions, but not in their content, which is faith and worship.

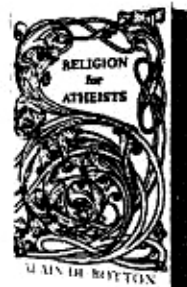
So he proposes that many of those forms and practices should be retained, because they offer comfort and give structure to life. But, as an atheist, he says that their content should no longer be praise and worship of God. One example he offers is to create restaurants with tables at which people would sit with strangers and share a meal. Then they would discuss deep questions such as, "What do you fear?" and "Whom can you forgive?" This experience would retain two admirable forms: the shared meal of the Eucharist, and the cleansing ritual of confession of sins. But it would replace their religious content with secular content acceptable to non-believers.

De Botton writes that "the starting point of all religions is that humans are weak and vulnerable and needing direction." This statement reflects a basic premise of atheism: that religion is invented by human beings to comfort each other, to give moral guidance, and to explain things that are impossible to explain or justify. Atheism sees no divine presence working in the world; standards and ideals are created by people.

But one of the readings for January 22 reveals the Church's teaching about the source of these standards and ideals: "His divine power has granted us all things that pertain to life and godliness, through the knowledge of Him who called us to His own glory and excellence, by which He has granted to us His very great promises, that through these...you

may become partakers of the divine nature" (II Peter 1: 3-4).

As these words from Scripture tell us, the starting point of Christianity is not that we are "weak and vulnerable." The starting point is that God wants to give us "glory and excellence." He offers us the chance to become "partakers of the divine nature." Free and forgetful creatures that we are, we need the rituals and practices of the Church as encouraging reminders of our high calling. Christians would be adamant in saying that to empty the Church's practices of their religious content, and insert human-made ideas instead, would be to rob all of us of the greatest gift we have been given.



De Botton says this about human freedom: "Real freedom does not mean being wholly left to one's own devices; it should be compatible with being harnessed and guided." This sounds suspiciously—for an atheist—like Saint Paul's statement that we should be "slaves of God" (Romans 6: 22). Paul believes that this slavery is the greatest freedom, in fact the only freedom, because nothing else can lead us to "eternal life in Christ Jesus our Lord." Whatever de Botton believes his "real freedom" will lead us to, he seems to have more in common with Saint Paul, whom many atheists abhor, than he realizes.