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October 1, 2006



**SUNDAY/OCT. 1st**  
**16<sup>th</sup> Sunday After Pentecost (Tone 7);**  
**Protection of the Holy Theotokos**

9:10a.m. 3<sup>rd</sup> and 6<sup>th</sup> Hours  
9:30a.m. Divine Liturgy; Coffee Hour; Book-  
for-the-Mont Reading from Parish  
Library  
2:00p.m. Marriage of Pam Oliver and  
Jerome Stone

**WEDNESDAY/OCT. 4<sup>th</sup>**  
7-8:30p.m. Adult Study Class: Part III:  
"Christ the Image of the New Man"

**THURSDAY/OCT. 5<sup>th</sup>**  
7:00p.m. Vespers

**FRIDAY/OCT. 6<sup>th</sup>**  
**St. Innocent of Moscow; Enlightener of**  
**Alaska and Siberia**

9:10a.m. 3<sup>rd</sup> and 6<sup>th</sup> Hours  
9:30a.m. Divine Liturgy

**SATURDAY/Oct. 7<sup>th</sup>**  
9:30a.m. Akathist to St. John Maximovitch;  
Confession  
5:30p.m. Vigil; Confession

**SUNDAY/OCT. 8<sup>th</sup>**  
**17<sup>th</sup> Sunday After Pentecost (Tone 8);**  
**Fathers of the 7<sup>th</sup> Ecumenical Council**  
9:10a.m. 3<sup>rd</sup> and 6<sup>th</sup> Hours  
9:30a.m. Divine Liturgy; Coffee Hour;  
Church School & Teen Discussion

**Fasting Days**  
Wednesday, October 4<sup>th</sup>  
Friday, October 6<sup>th</sup> (Fish, wine & oil permitted)

**Called to the New World by the grace of  
God  
As a skilled helmsman of the ship of  
Christ  
You endured dangers on the sea  
To lead to the calm harbor of salvation  
Those adrift in darkness  
Those bemired in delusions  
Those bestormed in passions  
Now holy Father Innocent,  
Intercede for us before the Holy Trinity.**

**With what songs of virtue  
Shall we exalt our Father Innocent  
Who by his word brought heathen  
Worship to an end  
In the distant reaches of Alaska and  
Siberia,  
And then like the holy Apostle Paul  
Before him,  
Bound in chains of obedience to the will  
Of God,  
Brought comfort to believers in the  
Capital of Moscow  
Which through his prayers and teaching  
Receives from Christ our God great  
mercy.**



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

Oct. 29, 40<sup>th</sup> Day – Eugenia Fetchko  
Oct. 02, 1990 Stella Labay  
Oct. 03, 1922 John Milanich  
Oct. 03, 1946 Stephen Blisak  
Oct. 03, 1971 Dimitri Pegene  
Oct. 03, 1978 Pauline Andreyeko  
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

### **Remember in prayer those afflicted**

Lydia Seman (former parishioner); Jovanka Nestojko (former parishioner). Mother Christophora (of Ellwood City Monastery).

### **Orthodox Education Day – October 7<sup>th</sup>**

St. Vladimir's Seminary, Crestwood, New York.

### **Fall 2006 Cheesecake Fund Raiser**

Is under way. Please make your selections and return your order with payment no later than Sunday, Oct. 22<sup>nd</sup>. For more order forms or questions, speak with Lisa Keller 908-580-1791.

### **The Parish Bulletin Board**

Has posted flyers, news releases and other information that does not make it into the Sunday Bulletin. Check it out during the Sunday Coffee Hour.

### **Stewardship Months – Sept. & Oct.**

"The Theology of Stewardship" booklet has been in your hands for three weeks. Hopefully, you have taken the time to read and reflect upon it.

### **Namesday Greetings**

Protection of Theotokos/Oct. 1<sup>st</sup>: Mary Rosocha, Marie Turri; St. Justina.Oct. 2<sup>nd</sup>: Justina Dao, Justina Sokol; Many Blessed Years!

### **Parish Library Books**

Please be sure that your books you have out are returned. Books should be taken out for a one month period of time. A good number of books are out for many months. Please check what is in your possession. Thanks.

### **Offerings for the Week of October 1<sup>st</sup>**

**Olive Oil** in memory of Emilia; in memory of Michael; in memory of Joseph and Loretta; for health and thanksgiving by Popa family; in memory of Joan.

**Wine** - for the health of Lucia (birthday); for the health of Justina (namesday).

**Flowers** - for the health of Archimandrite Roman (namesday); in memory of Eugenia Fetchko.

### **Memorial Services**

For Emilia Sarchisian, Oct. 12<sup>th</sup>, Thursday, 6:30p.m.

For All the Departed, Oct. 21<sup>st</sup>, Demetrius Memorial Saturday, 9:30a.m.

For Joan Filippini, Oct. 30<sup>th</sup>, Monday, 6:30p.m.

For Helen Chabra, Oct. 31<sup>st</sup>, Tuesday, 7:00p.m.

### **Stewardship & Contribution Envelopes**

As mentioned in last Sunday's Bulletin, starting with the month of November, the envelopes will be mailed out bi-monthly. They will also have a new format and 27 envelopes will be eliminated. All parishioners of the parish receive envelopes – except those in assisted living homes. If you are not receiving envelopes, you are not registered as a parishioner. To remedy this, please speak with Fr. James.

### **In Regard to Being Hospitalized**

A timely reminder, that the Federal Privacy Act does not allow access to the hospital census for the clergy. It is no longer possible for the clergy to scan the admittance list in any given hospital. The only way a clergy man knows you are in the hospital is if you or your family members communicate this to him. Be sure to let your priest know what particular hospital you are in.

### **Congratulations & many Years!**

To Pam Oliver and Jerome Stone, on their Marriage today.



## SIXTH CATECHISM

1. *St. Gregory Palamas says that the prodigal son is the nous of the man that leaves God and the heart? How do you understand that?*

The natural life of the nous is for it to dwell in God and in the heart. When it is dispersed towards created things and creatures through the senses, when it departs from God, it is a prodigal, a wastrel.

2. *What are the three powers or faculties of the soul?*

Nous, word (logos) and spirit.

3. *What is the nous?*

The most refined attention, the eye of the soul, the centre of man's being.

4. *What is the movement of the nous according to nature and what is its movement contrary to nature?*

The movement according to nature, and beyond nature, is when the nous is turned towards God and keeps all the soul's powers turned towards that direction. The movement contrary to nature is when it leaves God and destroys all the other powers of the soul.

5. *What is sin?*

The darkening of the nous, separation from God, the movement of the soul's powers contrary to nature.

6. *How does sin progress?*

Provocation - impassioned thoughts (logismoi), coupling, desire, the act, and passion.



7. *What is true freedom?*

Inner, existential freedom. Freedom from passions and from death.

8. *What are demons?*

Evil spirits that hate man.

9. *What are passions?*

The movement of the soul's energies contrary to nature. Passion is when love does not turn towards God, but towards creatures. The same thing is true with all the other powers of the soul.

10. *What are the basic passions?*

Self-love, which gives rise to ambition, love of money and self-indulgence.

11. *What do we mean when we say Orthodox ascetic practice?*

Following Christ's commandments, by which the heart is purified and we attain illumination of the nous.

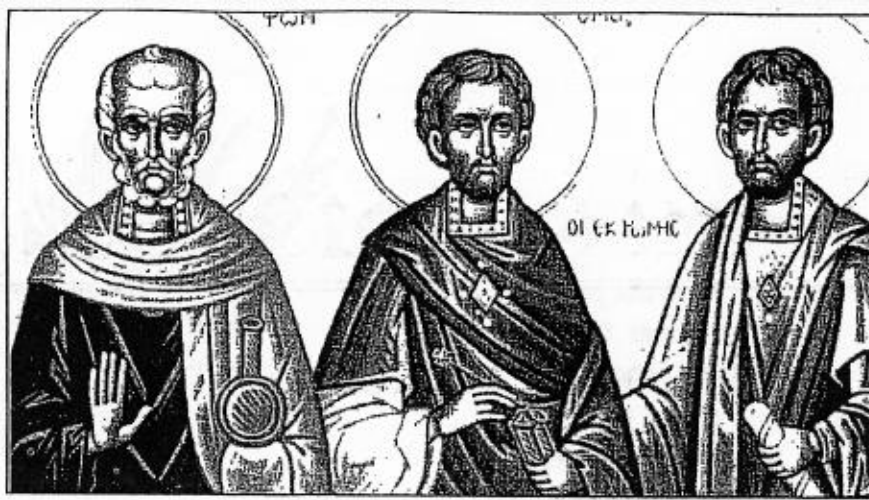
12. *What is repentance?*

The movement of the soul's energies according to nature. The return to God. The illumination of the nous.

13. *What are the characteristics of true repentance?*

The return of the nous into the heart, self-accusation, the inspiration for change, the activation of the soul's incensive part, entrance into the Church and participation in the Eucharist Supper.





### Prayers to the Unmercenary Saints

Physicians of the ailing, treasures of healing, saviors of the faithful, most glorious Unmercenaries, heal those who cry out in need and in pain, beseeching our merciful God that he deliver us from the snares of the enemy.

You Who alone are a speedy succour, O Christ, manifest Your speedy visitation from on high upon Your sick servants; deliver them from their infirmities, and cruel pain; and raise them up again to sing praises unto you, and, without ceasing, to glorify You: through the prayers of the Most Holy Theotokos and Your Unmercenary Saints, O You Who alone love mankind have mercy on us and save us.

Through the prayers of the holy Unmercenary healers and the Most Holy Theotokos, may the Lord, our God, have mercy on us and forgive our sins, and heal our bodies and souls from all manner of sickness and diseases, that we may praise and glorify His Holy Name forever and ever. Amen.

Troparia that may be said for the sick, the suffering and before taking medical treatments, examinations, surgery and medicines:

**St. Panteleimon (tone 3) Reposed in 305**

O holy and great-martyr and healer Panteleimon, intercede with our Merciful God, that He will grant unto our souls, remission of our transgressions.

**Ss. Cosmas and Damian (tone 8) Reposed in 3rd century**

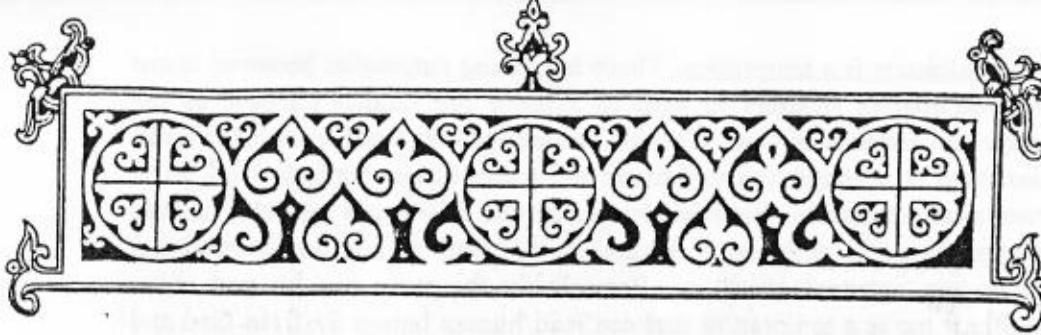
O holy unmercenaries and wonderworkers Cosmas and Damian, visit our infirmities; freely you have received, freely give to us.

**St. Elizabeth (tone 4) Reposed in 1917**

You did reject worldly vanity and glories, having chosen the way of the ascetics. You were guided by Mary and Martha, the sisters of Lazarus, how to unite the teachings of Christ with good deeds. Together with Barbara, your fellow-struggler, you did also receive a martyr's crown. Wherefore Christ has crowned you with a two-fold crown, O humbly-wise Princess Elizabeth

**St. Luke the Archbishop and Surgeon (tone 1) Reposed in 1961**

Herald of the way of salvation, confessor and bishop of the Crimean land; true guardian of the traditions of the Fathers, invincible pillar, instructor of Orthodoxy, Godly-wise doctor, holy hierarch Luke, unceasingly pray to Christ the Saviour, to grant unwavering faith to Orthodox Christians salvation and great mercy.



## APPROACHING SICKNESS

This perspective can be briefly stated in eleven propositions.

1. Evil is a condition. Ultimate reality, God, is good and the source of all good. God is the Uncreated and is the only pure good. All creation is good only inasmuch as it participates and communes with God. Evil comes into being with the deliberate renunciation of communion with God; it is therefore understood in Orthodox Christianity as "the absence of the good." The fallen condition of the created world therefore, by definition, means that much of existence is evil. This does not mean that the creation itself is evil. Because of its broken relationship with God, nature is in fact "unnatural," and human beings are in fact "less than human." We are born into this fallen, unnatural, and less than fully human condition.

2. Sickness is an evil. Because of the fallen condition in which humanity finds itself, everything is subject to corruption. This does not mean that everything is totally corrupt or that there cannot be in the fallen condition a significant proportion of the human experience which is good. Nevertheless, only the fully natural is good. Since evil is a privation of the good, evil is by definition unnatural. An aspect of this reality is illness. Sickness, as a result, is fundamentally seen as part of a global disharmony, disorientation, and disorder; it is perceived as a fundamental evil integral to the fallen experience of humanity and therefore unavoidable.

3. The goal of life as God-likeness transforms illness. Yet evil, and illness as a particular evil, are within the parameters of the work of salvation of Jesus Christ. The saving work of Christ in Eastern Orthodoxy is seen as victory over the enemies of true human existence. Sickness, a discontinuity with the presence and energies of God, can be transformed into an instrument for the fulfillment of human purpose, which is to realize as fully as possible the image and likeness of God in human life.

4. Sickness is a testing. When the Christian suffers an illness, he or she is being tested. Illness is seen not as an absolute evil but as an evil capable of redemption, if it enhances communion with God and growth in full God-like personhood. Its proper use is the issue. In the same manner, health is not an absolute good but a test. It, too, provides opportunities either for good or for evil.

5. Sickness is a gift. If the test of sickness is met properly, it can force us to face up to our selves, our values, our vices and virtues. It can teach us what is truly important about our lives. It can mold our character into a more God-like pattern, and as a result it can make us more fully and more completely human. Unhealed sickness or illness under therapy can be a gift that transforms human life in the direction of fulfillment.

6. Sickness is a temptation. There is nothing automatic, however, about the potential of sickness to help us achieve full human purpose as the image and likeness of God. If we do not accept it as a gift from God, it can also stand as a temptation to despair, to further distancing from God, to an even sharper division between our empirical selves and our true human nature. As such, sickness is dangerous, not only to our bodily condition but to our spiritual condition. Remarkably the same can be said about health: it too is a temptation that can lead human beings far from God and from their own humanity.

7. Illness is an occasion for witness. Propositions 4, 5, and 6 refer to the inner disposition and inner potentialities given the Christian when he or she faces illness. The bearing of illness can also serve as a witness to others. Like a new form of martyrdom, it provides a way of giving witness to others of the faith that we hold.

8. Illness affects other responsibilities. As a trial, as a gift, as a temptation, as an occasion for witness, sickness becomes in itself a "calling." It is valued as a potential instrument of God's will, and as such, it morally frees the sick person from responsibility for some other duties he or she normally has. These, of course, are not abandoned, but they may recede in importance as the Christian seeks to transform the evil of sickness into growth in God-likeness.

9. Health maintenance is a responsibility. One ought not deliberately harm one's own health. Just as early Christians were prohibited from provoking the occasions for martyrdom, so no Christian should deliberately and without proper cause put life and health to risk. Rather, because health is a good and illness an evil, one has a basic responsibility to preserve and maintain life and health. Reckless risking of health and life, abusing the body, ignoring the basic necessities of life—all constitute inappropriate behavior for the Christian.

10. It is appropriate for a Christian to seek healing when sick. Although sickness is not an absolute evil and can in fact become the occasion for growth toward fullness of life, Eastern Christianity does not teach passivity in the face of illness. We have a responsibility to seek healing, using means ranging from the purely spiritual to the purely scientific. Traditionally, both means are used without a sense of conflict. Spiritual healing methods, including prayer and sacraments, are applied in conjunction with "rational medicine" to effect healing. For the church, the true source of the good of healing is God. Christ is the "physician of our souls and bodies." In this sense, the physician is also perceived as a servant of God's will and purposes, allowing the good of health to emerge wherever possible.

11. Christians have a responsibility for the health of others. An essential dimension of Christian love, itself a chief dimension of God-likeness, is concern for the well-being of the neighbor. No one, even the most remote desert ascetic, can grow in God-likeness without caring for another who suffers affliction. Because everyone eventually suffers the affliction of illness, the care of the sick is an expression of fulfilling the image and likeness of God in relationship toward others. Christians thus have a universally acknowledged responsibility to aid others in reducing the evil of sickness in this life.

