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**BULLETIN OF OCTOBER 14, 2007**

**SUNDAY/OCTOBER 14<sup>th</sup>**

**20<sup>th</sup> Sunday After Pentecost (Tone 3)  
Fathers of the 7<sup>th</sup> Ecumenical Council**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School;  
Teen Discussion

**TUESDAY/OCTOBER 16<sup>th</sup>**

7-8:30p.m. Adult Study Class: Part II  
"The Liturgy of the Catechumens"

**WEDNESDAY/OCTOBER 17<sup>th</sup>**

7:00p.m. Vespers  
(**St. Luke the Evangelist &  
St. Peter of Montenegro**)

**THURSDAY/OCTOBER 18<sup>th</sup>**

7:00p.m. Compline & Akathist to  
**St. John of Rila**

**SATURDAY/OCTOBER 20<sup>th</sup>**

**Demetrius Memorial Saturday**

9:30a.m. General Memorial Service; Confession  
5:30p.m. Vigil; Confession

**SUNDAY/OCTOBER 21<sup>st</sup>**

**21<sup>st</sup> Sunday After Pentecost (Tone 4)  
St. Hilarion the Great**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School

**Fasting Days**

Wednesday, October 17<sup>th</sup>  
Friday, October 19<sup>th</sup>



**DEMETRIUS SATURDAY:  
COMMEMORATION OF THE DEPARTED**

In the spiritual life of the Slav Orthodox Churches, veneration of the Great-Martyr Demetrius of Thessalonica (Oct. 26<sup>th</sup>) is closely linked with the memory and defense of the Russian Church and nation by St. Prince Dimitri Donskoy (May 19<sup>th</sup>).

St. Prince Dimitri smashed the might of the Golden Horde at the Battle of Kulikovo Field on Sept. 8, 1380 – the Feast of the Nativity of the Holy Theotokos. This famous battle became the first Russian national deed, rallying the spiritual power of the people around Moscow.

St. Dimitri was greatly devoted to his patron saint, Demetrius of Thessalonica. In 1380 on the eve of the Battle of Kulikovo, the Prince had transferred the holy icon of St. Demetrius of Thessalonica, that had been painted on a piece of wood from the saint's grave in Greece from the city of Vladimir to the city of Moscow.

In remembrance of his great victory over the Tartars on the Battle of Kulikovo, Prince Dimitri made a pilgrimage to the Monastery of Trinity-Sergius at Posad, some 60 miles from Moscow. St. Sergius of Radonezh, the founder of the Monastery (July 5<sup>th</sup> & Sept. 25<sup>th</sup>), performed this first memorial service for the departed warriors. After commemorating all the soldiers that fell in battle, Prince Dimitri later decreed that an annual remembrance be made on the Saturday before Oct. 26<sup>th</sup> (the feast of his patron saint).

In time, Orthodox Christians of Russia and elsewhere began to commemorate on this day, not only Orthodox soldiers fallen for the faith and nation, but also all Orthodox Christians who died in the Faith.

### **An Educational Series**

"Guidelines for Christian Burial," may be picked up on the vestibule stand. This series provides needful information for the Orthodox Christian in regard to death, funeral rites, organ donations, cremation and other matters. Questions you may have may be presented at the Oct. 28<sup>th</sup>, Question & Answer Period. Please save these Guidelines for future reference.

### **Sunday of the Fathers of the 7<sup>th</sup> Ecumenical Council held in Nicea 787**

On the Sunday closest to Oct. 11<sup>th</sup>, this holy council is remembered, as at it, the decree on the veneration of holy icons was proclaimed. On this day, we pray for those in the ministry of holy iconography, especially mindful of the iconographers who have beautified our temple, George Filippakis and Austin Kachek. May the Lord bless them in this sacred art.

### **Annual Prayers for those in the Healing Ministries – Sunday, Nov. 4<sup>th</sup>.**

The first Sunday of the month of November is dedicated to the Synaxis of the Holy Unmercenary Healers. At the Divine Liturgy we will make supplication for those in the field of medicine and the related healing and curative disciplines.

### **Congratulations!**

To Deacon Paul Sokol, on the anniversary of his ordination, Oct. 15<sup>th</sup>;

To Julia Yadlowsky, on her 100<sup>th</sup> birthday, Sept. 19<sup>th</sup>.

### **Offerings for the Week of Oct. 14<sup>th</sup>**

Olive Oil – in memory of Emilia; in memory of Michael; for the health of Vera (birthday); in memory of Joan.

Flowers – for the health of Justine and family.

### **Orthodoxy in America – Directory**

A new feature has been added to this on line site. It is now possible to locate churches throughout the USA by jurisdiction and enhanced Google map location. Check it out: [www.orthodoxyinamerica.org](http://www.orthodoxyinamerica.org)

### **Parish Synodicon**

Oct. 14, 1973 Anthony Bolash  
Oct. 17, 1916 Yerzhy Golombus  
Oct. 18, 1976 Paul Kuntzevich  
Oct. 19, 1951 Peter Putyrske  
Oct. 19, 2002 Julie Pribish  
Oct. 20, 1988 George Huzinec  
Oct. 20, 2005 Anna Lpoac



### **Parish Educational Classes**

- 1) Teen Discussion Group (high school students) a brief 20 minute informal discussion to be held on the 2<sup>nd</sup> Sunday during the Coffee Hour.
- 2) A Five Week Adult Study "On the Meaning of the Divine Liturgy," will be held on Tuesday evenings, Oct. 9<sup>th</sup>-Nov. 6<sup>th</sup>, 7-8:30p.m.
- 3) Class A (K thru 3<sup>rd</sup> grade) on the 1<sup>st</sup> and 3<sup>rd</sup> Sundays during Coffee Hour.
- 4) Class B (4 thru 8 grade) on the 1<sup>st</sup>, 2<sup>nd</sup> & 3<sup>rd</sup> Sundays during Coffee Hour.
- 5) General Question & Answer Period on the 4<sup>th</sup> Sunday during Coffee Hour.

### **Aluminum Cans for Holy Trinity Church**

Don't forget to bring your rinsed cans to the bucket in our church hall.

### **Fall Cheesecake Fundraiser**

Is underway. Please return your order forms by Oct. 22<sup>nd</sup>. Extra forms may be found on the vestibule stand.

### **The Parish Bulletin Board**

Has posted various items, events, news, and other information. Check it out at Coffee Hour.

### **Parish Website**

Has posted any changes that would take place to the monthly or weekly calendar. It is continually updated as need be. Check, "Schedule of Services."

### **The Washington & New York Diocese**

Annual Assembly will be held on Nov. 5<sup>th</sup>, Monday at Ss. Peter & Paul Church in South River. Father James and Michael Redmond will represent our parish.

### **To Keep Off**

Cell phones in church and lipstick on icons. Thanks!



## ON THE CHURCH AS A SPIRITUAL HOSPITAL

By Metropolitan Hierotheos Vlachos

If a person does not follow the "right way" he cannot ever reach his destination. If he does not take the proper "remedies," he cannot ever acquire health; in other words, he will experience no therapeutic benefits. If we compare Orthodox spirituality with other Christian traditions, the difference in approach and method of therapy is evident.

A fundamental teaching of the Holy Fathers is that the Church is a "Hospital" which cures the wounds of man. In many passages of Holy Scripture such

•THE GOOD SAMARITAN•



language is used. One such passage is that of the parable of the Good Samaritan: "But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, and brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, and gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you'" (Luke 10:33-35).

In this parable, the Samaritan represents Christ who cured the wounded man and led him to the Inn, that is to the "Hospital" which is the Church. It is evident here that Christ is presented as the Healer, the physician who cures man's maladies; and the Church as the true Hospital. It is very characteristic that Saint John Chrysostom, analyzing this parable, presents these truths emphasized above.

Man's life "in Paradise" was reduced to a life governed by the devil and his wiles. "And fell among

thieves," that is in the hands of the devil and of all the hostile powers. The wounds man suffered are the various sins, as the prophet David says: "my wounds grow foul and fester because of my foolishness" (Psalm 37). For "every sin causes a bruise and a wound." The Samaritan is Christ Himself who descended to earth from Heaven in order to cure the wounded man. He used oil and wine to "treat" the wounds; in other words, by "mingling His blood with the Holy Spirit, he brought man to life." According to another interpretation, oil corresponds to the comforting word and wine to the harsh word. Mingled together they have the power to unify the scattered mind. "He set him on His own beast," that is He assumed human flesh on "the shoulders" of His divinity and ascended incarnate to His Father in Heaven.

Then the Good Samaritan, i.e. Christ, took man to the grand, wondrous and spacious inn - to the Church. And He handed man over to the innkeeper, who is the Apostle Paul, and through the Apostle Paul to all bishops and priests, saying: "Take care of the Gentile people, whom I have handed over to you in the Church. They suffer illness wounded by sin, so cure them, using as remedies the words of the Prophets and the teaching of the Gospel; make them healthy through the admonitions and comforting word of the Old and New Testaments." Thus, according to Saint Chrysostom, Paul is he who maintains the Churches of God, "curing all people by his spiritual admonitions and offering to each one of them what they really need."



In the interpretation of this parable by Saint John Chrysostom, it is clearly shown that the Church is a Hospital which cures people wounded by sin; and the bishops and priests are the therapists of the people of God.





**MOVING IN THE RIGHT DIRECTION**  
by Metropolitan Anthony

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and

Hebrew means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, we should follow one direction only. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values: God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, it does not consist in feeling terribly sorry that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and we should never lure ourselves into imagining that to lament one's past is an act of repentance. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.

*Metropolitan Anthony, a highly respected bishop in the Russian Orthodox Church, was one of the last direct heirs to Russia's spiritual revival of the early 20th century. While living in London, he was known for his religious broadcasts into the Soviet Union. Metropolitan Anthony died in London after a long illness at age 89 on August 4, 2003.*

**WORDS EVERY CHRISTIAN SHOULD KNOW**

**Holiness** consists not only in the absence of evil or sin: holiness is the presence of higher spiritual values, joined to purity from sin. God is the only one holy by nature. He is the Source of holiness for angels and men. Men can attain holiness only in God, "not by nature, but by participation, by struggle and prayer" (St. Cyril of Jerusalem).

**Asceticism** is man's struggle to keep the commandments of Christ. It encompasses not only his bodily and spiritual effort, but also the method by which he passes through the three stages of the spiritual life, namely: purification, illumination, and deification (union with God).

**Purification** refers to the process by which one is cleansed from the passions through: 1) the rejection of all evil thoughts and desires from the mind and heart, 2) the turning of the soul's three powers (reason, desire, and will) towards God, and 3) the overcoming of self-love by love for God and neighbor.

**Illumination** refers to the process by which the grace of the Holy Spirit, received in Baptism, enlightens the person purified (or at least being purified) of the passions to the true knowledge of God and creation. Illumination is seen primarily in the gift of discernment by which one distinguishes between 1) what is from God or above nature, 2) what is according to nature or good, and 3) what is unnatural or evil.

**Deification** is union with God, the goal of Christian life; experienced in part during this life, but more fully and unendingly in the next. Scripture says that God is a consuming fire. When man is united with God in the state of pure prayer, he becomes entirely engulfed in the flame of divine love and sees the Uncreated Light of Divinity. This state cannot be described in words but is known only through experience. Union with God imparts immeasurable love, humility, and thankfulness. Deification is what man was created for from the beginning; it is what makes man truly man.



2007-10-02 16:27:00

## **The Address of Patriarch Alexy II of Moscow and All Russia to the PACE**

Dear Mr. President,  
Dear Members of the Parliamentary Assembly,

Thank you for the opportunity to speak to this high assembly as I have been invited by the President of the Parliamentary Assembly of the Council of Europe René van der Linden on behalf of you all. I am glad to communicate our vision of the past, present and future of our common home, the European Continent, to the members of parliaments of the Council of Europe constituent countries.

Recently, the Council of Europe has made some new, unprecedented steps towards bridging with religious communities. In our sight it is the long-awaited response to many calls of religious leaders.

Understanding of human person could become an important theme for such a dialogue since it is around anthropology that many problems and sometimes even conflicts arise between faith traditions and secular humanism.

The European Continent has been influenced by many cultures that are present here until now. Yet it was within Christian system that the vision of human person's high dignity and of the conditions necessary for its realization were shaped. The Christian faith taught all nations that human beings are created in the image and likeness of God. Christianity has always stressed that if human being lives a moral live he or she may become God's friend (cf. John 15.15) and achieve freedom (cf. John 8.32).

Every honest specialist in European history may witness that the Christian attitude to human person destroyed and condemned slavery, formed means of fair judgment, created high social and political standards of life, shaped ethical relations between persons, and developed science and culture. The very conception of human rights, Europe's main political idea, has developed not without some influence of Christian teaching of dignity, freedom, and moral character of human being. From the very beginning human rights developed in the context of Christian morality forming with it a kind of tandem.

Yet today there occurs a break between human rights and morality, and this break threatens the European civilization. We can see it in a new generation of rights that contradict morality, and in how human rights are used to justify immoral behavior. In this connection, I may note that morality, with which any human right advocacy has to count, is mentioned in the European Convention for the Protection of Human Rights and Fundamental Freedoms. I am convinced that the makers of the European Convention on Human Rights included therein morality not as something ambiguous but rather as an integral element of the whole human rights system.

If we ignore moral norms, we ultimately ignore freedom too. Morality is freedom in action. It is a freedom brought into reality as a result of responsible choice, in which human person restricts his or her self for the good of that very person and broader society. Moral principles secure societal vitality and growth, as well as unity of society, which is one of primary objectives of the European Convention on Human Rights. And whenever moral norms are trespassed and declared to be relative, it may undermine the whole worldview of the Europeans. They may draw nigh to a disastrous moment when European nations risk losing their spiritual and cultural identity and ultimately their own place in history.

However I believe that no state power may interfere into human being's personal life. After all, being moral or immoral is a matter of free personal choice. But in public sphere, both state and society should encourage and support moral principles acceptable for the majority of citizens. Therefore they should use mass media, social institutions, and education system to pursue the moral ideals that are linked with spiritual and cultural tradition of the European nations.

I believe that it is very important to preserve the moral dimension that inspires and ennobles the European people's lives in order to safeguard the European cultural identity, especially in the context of its contacts with other cultural and civilizational standards. At least, no state power should be used to propagate or encourage things that may weaken or

destroy the society's moral pillars.

Many societal problems have no solution unless human person, state power, and nation as a whole are subject to moral evaluation. For example, in Russia and many other European countries - both Eastern and Western - the gap between the rich and the poor is growing while any idea of social justice is blurring. In Russia, our church has many times called to discuss the miserable condition of millions of honest workers whose very few compatriots are extremely rich and glaringly extravagant. We are glad to see this initiative supported by many societal and political forces today. We can see that preconditions for proper economical and political decisions are already there.

However, even the most efficient legal and social system is unable to completely restrict some people's lust to gain wealth at expense of many others. Charity never arises whenever people do not feel responsible for their fellow citizens. Charity is a result of upbringing in the spirit of traditional moral principles, including Christian ones.

Traditional moral principles are also a basis for integration within a multicultural society, which today's Europe actually is. It was well demonstrated, for example, by the World Religious Summit held in Moscow in June last year. The forum participants were Christian, Muslim, Jewish, Buddhist, Shinto, and Hindu. They came from forty-nine countries to express their common concern for the humanity's moral degradation.

It was upon this basis of traditional morality and respect for each other's social models and lifestyle that various religious traditions coexisted in Russia, where no wars of religion were ever known. Now too, our church keeps strengthening peace between the faiths through developing an efficient dialogue and cooperation with other traditional religious communities in Russian and other CIS countries.

As we all know, Europe and the whole world are today threatened with the extremists and terrorists many of whom wear religious disguises. These destructive forces grow on the soil of religious ignorance and moral scarcity. Therefore I strongly believe that younger generations should have access, if they will, to in-depth study their religious tradition in school. They also need basic knowledge of other faiths since it lays foundation for living together peacefully.

Technological progress calls us to look at human rights anew. The believers have their say in the issues of bioethics, electronic IDs, and other technologies that concern Christians. Human being should remain what he or she is without becoming a commodity or a fully controlled element in an electronic network or a subject for laboratory experiments or a cyborg. That is why science and technology cannot be estranged from the moral evaluation of their goals and fruits.

The Russian Orthodox Church is fully aware that there are a range of religious world outlooks in Europe and world-widely. We are open for dialogue with them as well as with those who adhere to secularism. Yet we are convinced that no worldview, including secular one, must not claim monopoly in Europe or elsewhere. Therefore we think that casting religion out from public sphere is unacceptable. It is time to acknowledge that religious motivation has its right to exist everywhere including public sphere.

In order to avoid clashes between different worldviews we need a serious dialogue between the cultures, in which representatives of both traditional religions and the secular tradition should be most actively involved. I believe that the Council of Europe, which has potential and experience as a place of dialogue about European values, may become a good forum for such a dialogue.

*Strasbourg  
October 2, 2007*

## **Catholicos-Patriarch Elijah II says Georgia needs new Bagrationi monarch**

Tbilisi, October 8, Interfax - Catholicos-Patriarch of All Georgia Elijah II has said that introduction of constitutional monarchy in Georgia is quite possible.

At a Sunday sermon at the Holy Trinity Cathedral in Tbilisi he said that the system of constitutional monarchy is possible in Georgia.

"Currently, Georgia is in a situation where Georgians' centuries-long dream about restoring the monarchy can become a reality and a constitutional monarchy can be discussed," Elijah II said.

In order for this to happen, Georgian people must be ready for it, and secondly, they need to raise a new monarch from the Bagrationi dynasty, he said.