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BULLETIN OF NOVEMBER 2, 2008

SUNDAY/NOVEMBER 2nd
20th Sunday After Pentecost (Tone 3)
Synaxis of the Unmercenary Healers
9:10a.m. Hours; 9:30a.m. Divine Liturgy &
Prayers for Those in Healing Ministries
Church School; Coffee Hour
2:00p.m. Marriage of Timothy Gorbaturk and
Rebecca Boyce

MONDAY/NOVEMBER 3rd
6:30p.m. Memorial Service for
(+) Michael and (+) Justina Sokol
7:00p.m. Outreach Committee Meeting

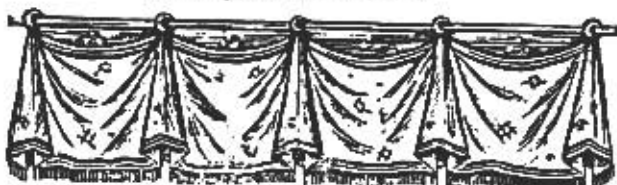
THURSDAY/NOVEMBER 6th
7:00p.m. Parish Council Meeting
(Open to All Parishioners)

FRIDAY/NOVEMBER 7th
6:30p.m. Memorial Service for (+) Peter Chabra
7:00p.m. Vespers; Confessions

SATURDAY/NOVEMBER 8th
Archangel Michael and All Holy Angels
9:10a.m. Hours; 9:30a.m. Divine Liturgy
5:30p.m. Vigil; Confessions

SUNDAY/NOVEMBER 9th
21st Sunday After Pentecost (Tone 4)
St. Nectarios of Aegina
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour and Bake Sale
Church School; Teen Discussion

Fasting Days
Wednesday, November 5th
Friday, November 7th



A HYMN OF PRAISE TO THE ANGELS

Heavenly Commanders, who watch over us with great care, cover us with your wings, and shield us with your power.

Armed with the power of God, crowned with His glory, you wield flaming swords, to cut the demons down.

Swift, swift as light you soar on the clouds – the clouds of the air – where you do battle for God.

Without fatigue and without sleep you hover ceaselessly over men and created things, and over countless worlds.

Behold, yours are mighty armies, legions virtuous, and gentle battalions of angels: and according to our Creator; our brothers.

Commanders of the might of heaven, lead us where we need to go – to the Throne of the Most High Who created us from nothing.

Memorial Service

For (+) Archbishop Peter, 1st year anniversary –
Nov. 18th, Tuesday at 6:30p.m.

Namesday Greetings

Archangel Michael/Nov. 8th: Michael Warin,
Michael Redmond, Jerry Michael Cirka; Many
Blessed Years!

All-American Council: Nov. 10th-13th

Every third year, the entire OCA gathers in
Council to review, discuss and plan. The Council
this year is especially important in light of the
Crisis of our National Church. An election of a
new Metropolitan will also take place.
Representing our parish will be Fr. James and
Theodora Combs.

The Council Website has posted Reports and
information that you may view.
www.oca.org/15acc

The Holy Nativity 40 Day Fast

Begins on November 15th and ends after the
Divine Liturgy on December 25th, the Feast of the
Nativity of our Lord. We should plan accordingly.

Offerings for the week of November 2nd

Olive Oil – in memory of Michael and Justina;

In memory of Joan; in memory of Emilia; for the
health of Vaschen; for a safe journey.

Wine – for Simona-Georgiana, health, blessing
and easy childbirth; for the protection of Nicholas
on his journey.

Parish Synodicon – Memory Eternal!

November 04, 1992	Mary Carmon
November 05, 1972	Helen Lopataka
November 05, 1980	Joseph Lazorisak
November 06, 1963	Helen Bogush
November 07, 1971	Katherine Yarik
November 07, 1971	Vera Medford
November 08, 1928	Anna Barna
November 08, 2005	Anna Albanese

November Month Food Drive for Local Food Pantry

For the entire month of November, baskets will
be in the vestibule of the church for food items.

You are asked to focus on canned meat, canned
corn, canned peas, macaroni and cheese and
peanut butter. Yes, other basic food staples may
also be brought.

Specialized Bake Sale – November 9th

The bake sale on this Sunday will feature
breakfast muffins, cup cakes, and Lenten cakes
and cookies. Please speak with Maria Torrisi.

Spirit of Orthodoxy Concert – Nov. 2nd

A Concert will be held at St. Elizabeth the New
Martyr Church, 38 Princeton Ave., in Rocky Hill
at 5:00p.m. It will feature liturgical music of the
Eastern Church. Tickets are \$10 an adult (\$8 for
seniors) and children under 13 are free. This is
also an opportunity to see the re-furnished
church.

Congratulations to Timothy and Rebecca on their Holy Marriage Today

God Grant You Many Blessed Years!

O God, our God,
who did come to Cana of Galilee,
and did bless there the marriage feast:
bless also these Your servants,
who through Your good providence
are now united together in wedlock . . .
Receive their crowns into Your Kingdom,
preserving them spotless, blameless,
and without reproach.



**THE FEAST OF THE SYNAXIS OF THE UNMERCENARY HEALERS AND PHYSICIANS
CELEBRATED ON THE FIRST SUNDAY OF THE MONTH OF NOVEMBER**

On the First Sunday of the month of November, the Church celebrates the memory of the Unmercenary Healers and Physicians. These are the saints that are especially known for being in the medical field and for been gifted with the power of healing. The saints healed always in the Name of our Lord Jesus Christ. They also used the medical procedures and medications of their day.

The hymnology of the day mentions these saints by name:

Today we praise the blessed choir of the holy unmercenary physicians: the Apostle and Evangelist Luke, the excellent healer of the infirm; Antipas, Charalampus and Blaise, the most honored hieromartyrs; Spyridon and Modestus, the all-splendid luminaries of the Church; the three pairs of divinely wise saints, Cosmas and Damian, who shared the same names and the same ways; Cyrus and the glorious John; the divine Panteleimon and Hermolaus; Diomedes and Sampson; together with Mocius, Photius and Anicetas, Artemius, Thalaleus and Tryphon.

Eighteen of the Unmercenaries were professional physicians and three were bishops. One of the bishops was also a physician. Like all saints, these holy men dedicated themselves to God, becoming the first missionary physicians of the Christian Church. They preached the Christian faith and treated the sick without accepting any payments or rewards for their services. They also gave to the poor whatever earthly possessions they had. Living in terrible poverty for God's love, all were renamed "Unmercenaries" which means "penniless."



The saints' love for God was so great that they gave up friends, family, and all comforts of life to follow Him. None every married, but each chose to remain a virgin, keeping his body and soul pure for God. They followed the narrow and difficult path which leads to eternal life, and they gladly gave up all pleasures of life to inherit it.

Seeing their humility, sacrifices and dedication, God blessed them with the special gift of working miracles. The saints used God's gift to cure all kinds of diseases through the holy names of Jesus. They cured lepers, made the paralyzed to walk, drove off evil spirits, healed the blind, and even raised the dead. All these wonders were performed by the power of God, through the prayers of these saints.

Hundreds of years after their death, Orthodox Christians still turn to these saints for healing of their illnesses and for comfort for their souls. The saints continue to perform miracles by interceding to our Lord Jesus Christ for those who pray with faith.

Let us draw near to the holy saints seeking their aid for ourselves and for all those afflicted, weary, suffering and afflicted with diseases and illnesses of body, soul and mind, singing:

Rejoice, O glorious assembly of unmercenary physicians, who watch over all the world after death even as you did while alive, O most blessed ones who burn with love and sympathy for all, universal saviors and fervent helpers for those who have recourse to your temple, salubrious wellsprings from whence we draw forth cures! With love do we honor you who pray to Christ, that He send down great mercy upon us.



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, interceed 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 unmercenariles and wonderworkers Cosmas and Damlan, visit our infirmities; freely you have received, freely give to us.

St. Elizabeth (tone 4) Reposed In 1917

You did reject worldly vanlety 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

Hearld 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.



The passing of the U.S. Orthodox Church as an 'ethnic club' is under way

These were the sad, sobering conversations that priests have when no one else is listening.
Thursday, October 23, 2008

Father John Peck kept hearing other priests pour out their frustrations on the telephone. Some, like Peck, were part of the Orthodox Church in America, a church with Russian roots that has been rocked by years of high-level scandals. But others were active in churches with "old country" ties back to other Eastern Orthodox lands.

"These men really felt that their churches weren't getting anywhere," he said. "They kept saying, 'What am I giving my life for? What have I accomplished?' I kept trying to cheer them up, telling them to look 20 years down the road. ... I told them to try to see the bigger picture."

Eventually, the 46-year-old priest wrote an article about the positive Orthodox trends in America, as well as offering candid talk about the problems faced by some of his friends. He finished "The Orthodox Church of Tomorrow" soon after arriving at the Greek Orthodox mission in Prescott, Ariz., and sent it to the American Orthodox Institute -- which published the article in late September on its Web site.

Bishops, priests and laypeople -- some pleased, some furious -- immediately began forwarding Peck's article from one end of Orthodox cyberspace to the other. I received some of these urgent e-mails, since I am an Orthodox convert whose name is on several public Web sites.

While his article addressed several hot-button topics -- from fundraising to sexual ethics -- Peck said it was clear which theme caused the firestorm.

"The notion that traditionally Orthodox ethnic groups (the group of 'our people' we hear so much about from our primates and hierarchs) are going to populate the ranks of the clergy, and therefore, the Church in the future is, frankly, a pipe dream," he wrote. The reality is that many American clergy and laity -- some converts, but many ethnic leaders as well -- refuse to "accept the Church as a club of any kind, or closed circle kaffeeklatsch. No old world embassies will be tolerated for much longer.

"The passing away of the Orthodox Church as ethnic club is already taking place. It will come to fruition in a short 10 years, 15 years in larger parishes."

Church statistics are, as a rule, almost impossible to verify. However, experts think there are 250 million Orthodox

believers worldwide -- the second largest Christian flock -- and somewhere between 1.2 million and 5 million worshipping in the 22 ethnic jurisdictions in North America. That huge statistical gap is crucial.

The problem is that Orthodoxy is experiencing two conflicting trends in America. Some parishes and missions are growing, primarily due to an influx of converts -- especially evangelicals -- from other churches. Meanwhile, many larger congregations are getting older, while watching the children and grandchildren of their ethnic founders assimilate.

Thus, many Orthodox leaders are excited about the future. Others are just as frustrated about their problems in the here and now.

Thriving American parishes, said Peck, are finding ways to blend some of the traditions of the old world with strong efforts to build churches that welcome newcomers, whether they are converts or the so-called ethnic "reverts" who rediscover the church traditions of earlier generations.

The best place to see the big picture, he said, is in America's Orthodox seminaries. One study found that nearly half of the future priests are converts and that percentage is sure to be higher in the evangelistic churches that emphasize worship and education in English.

"When I talk about the churches of the future, I'm not talking about churches without ethnic roots," said Peck. "What I'm talking about are churches in which there are no barriers to prevent people from working and living and worshipping together. It doesn't matter whether the people inside are Greek or Hispanic or Arab or Asian or Russian or Polynesian or anything else.

"All of these people are supposed to be in our churches, together, if we are going to get serious about building Orthodoxy in America. It's no longer enough to have folk dancing and big ethnic festivals. Those days are over."

Study finds more U.S. Orthodox Christian converts

By Nicole Neroulias, Religion News Service

A new study of Orthodox Christians in America has found a larger-than-expected number of converts, mostly from Roman Catholic and evangelical Protestant backgrounds.

The report, released by the Patriarch Athenagoras Orthodox Institute in Berkeley, Calif., surveyed 1,000 members of Greek Orthodox or Orthodox Church in America congregations, which represent about 60% of America's estimated 1.2 million Orthodox Christians.

Although Orthodox churches were historically immigrant communities, the study found that nine out of 10 parishioners are now American-born. Thousands of members had converted to the faith as adults: 29% of Greek Orthodox are converts, as are 51% of the OCA.

"I would not have expected this many," said Alexei Krindatch, the Orthodox Institute's research director. "My sense was that in Greek Orthodox, it would be around 15%, and OCA maybe one-third."

The study also found unexpectedly high numbers of converts among clergy -- 56% in the OCA, 14% in the Greek Orthodox church. In both cases, the higher OCA numbers reflect that group's use of English in its worship services, he added.

These findings could mean that Orthodox churches are growing in America, assuming there aren't equal or greater numbers of Orthodox Christians leaving for other faiths; researchers won't know until they conduct a 2010 membership census. The findings, however, indicate that other Christians are increasingly seeking a more traditional worship experience, Krindatch said.

"In the case of Roman Catholics, those are mainly people who are not quite happy with the reforms of the Second Vatican Council; they are looking for the Catholic Church as it used to be in the past," he said. "In the case of evangelical Christians, those are people who have very strong personal beliefs, they know the Bible very well, they are frequent churchgoers, and eventually they want to join an established church with deep, historical roots."

Compared to a 2005 study of American Catholics, the survey found more Orthodox Christians responding that they could not imagine belonging to another faith group, and fewer agreeing that how a person lives is more important than his or her religious affiliation.

"In all possible measures, belonging to a church is more important to Orthodox than Catholics," Krindatch said.

The study's other findings showed a majority of Orthodox Christians would support allowing married bishops, but not female priests. They also want their clergy to work with their Catholic and Protestant counterparts to coordinate a common date for Easter, which typically falls several weeks later for the Orthodox due to their use of an older liturgical calendar.