

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN NOVEMBER 1, 2009



SUNDAY/NOVEMBER 1

21st Sunday After Pentecost (Tone 4)
Synaxis of Holy Unmercenary Healers
9:10a.m. Hours; 9:30a.m. Divine Liturgy with
Prayers for Those in the Medical Field and
Related Healing Disciplines
Coffee Hour & Bake Sale

WEDNESDAY/NOVEMBER 4

6:30p.m. Compline
7-8:00p.m. Informal Talk & Cider at the rectory

SATURDAY/NOVEMBER 7

9:30a.m. Akathist; Confessions
5:30p.m. Vigil; Confessions

NOVEMBER 8

22nd Sunday After Pentecost (Tone 5)
Archangel Michael and All Bodiless Hosts
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Church School; Teen Class
Coffee Hour
12:00p.m. Movie: *Apostolic Fathers: Handing
On The Faith*

Fasting Days

Wednesday, November 4
Friday, November 6

Three Kinds of Believing

To believe God
To believe that God is
To believe in God

Truly it is not all the same when it comes to the matter of belief. The first kind of belief is to believe that things that God speaks are true. Many, even the wicked, are able to believe that the things God speaks are true; they believe that they are true and do not wish to make them their own because they are too lazy to do anything about them.

The second kind of belief is to believe that God exists. Even the demons are able to believe however, that He is God (James 2:19). The demons even believe that Jesus is the Son of God (Luke 4:41).

The third kind of belief is to rightly believe in God and are Christians not only in name but also in action and way of life. Without love faith is empty; with love it is the faith of a Christian, without love the faith of a demon.

- Venerable Bede of England (+735)

Parish Synodicon: Memory Eternal!

Nov. 26, 40th	Day for Mary Holovach
Nov. 01, 1977	John Rosocha
Nov. 01, 1990	Mary Davidovich
Nov. 01, 1999	Theodore Gorbatuk
Nov. 02, 1967	Fr. Corenlius Svigoon (Rector 1929)
Nov. 04, 1992	Mary Carmon
Nov. 05, 1972	Helen Lopatka
Nov. 05, 1980	Joseph Lazorisak
Nov. 06, 1963	Helen Bogush
Nov. 07, 1971	Katherine Yarik
Nov. 07, 1971	Vera Medford

Good Orthodox News Website

Orthodoxy Beyond Limits (OBL). This site provides news about Orthodoxy throughout the world. www.theorthodoxchurch.info

Community Nativity Greeting (\$10)

This December our parish will send a community Nativity Greeting to our entire mailing list of members and friends. We hope this will become a tradition, and also assist our members by helping them reach out to friends and family in the church community with one mailing. If you would like to participate, please take one of the special envelopes with listing attachment found on the vestibule stand. Print your names(s) on the slip as you would like them listed on the Nativity message. Thanks! The deadline is Dec. 1. All contributions will go to the St. Philaret Charitable Society of our parish that helps parishioners and other needful persons and emergencies.

November Movie Feature

"The Apostolic Fathers: Handing on the Faith,"

This film explores the Early Fathers of the Church that were born into a pagan world and how they blazed a new trail to follow Jesus Christ. Retrace the steps of the Fathers through the Holy Land, Turkey, France and Italy. In one remarkable adventure we will find history, biblical study and apologetics. The lives and teachings of Ss. Ignatius of Antioch, Polycarp of Smyrna, Clement of Rome and Justin Martyr are manifested.

First Showing: Sunday, Nov. 8 12:00p.m.

Second Showing: Tuesday, Nov. 10 7:30p.m.

Bring someone with you!

Offerings for the Week of Oct. 25

Olive Oil – in memory of Vaschen and Emilia; in memory of Michael and Justina; for the health of Leigh and Libby; for June Ann and Gregg.

Wine – in memory of John and Alexandra.

Flowers – in memory of Joan.

Offerings for the Week of Nov. 1

Olive Oil – for health, protection and wisdom of Grabiell; in memory of Michael and Justina; for the health and salvation of John; in memory of Vaschen and Emilia; in memory of John

Wine – in memory of Joan; for Melanie.

Informal Talks & Apple Cider

On Wednesday evenings, Nov. 4, 11 & 18 from 7-8p.m. we will gather at the rectory for an hour of conversation and abiding in apple cider. Want to talk, or just listen or just drink? You are welcome!

The Nativity 40 Day Lent

Begins November 15th, Sunday and is observed to the Nativity Feast, Dec. 25th. A Fast is observed from meat, dairy, fish, wine and oil. Your parish wall calendar indicates fast modifications. Start cleaning the refrigerator.

Parish Council Mtg. - Thursday, Nov. 19

7:00p.m. – Parishioners Invited

This important meeting will review a proposed budget for 2010, capital improvements, council membership, and agenda for 2010 Annual Meeting scheduled for February 7, 2010.

IRA Benefit of Matching Funds for 2009

As per decision of the 2008 Annual parish Meeting, the Parish Council invites matching contributions for the Rector's Retirement Account. The Parish will match up to \$2,500 earmarked monies. Any amount may be contributed. For more information speak with the Treasurer, Daniel Torrisi. If using an offering envelope, please mark it "IRA contribution."

Remember in Prayer

Theodora Combs, Mary Rosocha, Charles Kachek and other needful of communal prayers.

**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 Unmercenarics, 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 unmercenarics 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 variety 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.

News and Events

Alaskan Diocesan Assembly passes resolution on the environment

Posted 10/23

ANCHORAGE, AK [Diocese of Alaska/ October 21, 2009] -- The Orthodox Diocese of Alaska, meeting at its annual Assembly at Saint Innocent Cathedral here, passed a unanimous resolution today, calling on state and federal agencies to deny permits to any "commercial or economic project" that threatens to damage or pollute the natural environment. The basis for the Church's opposition to any "development" derives from a spiritual and theological concern, rather than political considerations.

The resolution first cites the traditional reverential attitude Alaska Native peoples have always had toward their environment, and then lists the Biblical sources for the belief that God blessed the world at the time of creation and that, despite human greed, waste and sin, He now is renewing it, restoring it, blessing and sanctifying it.

Central to the Church's declaration is its affirmation that for over 200 years, parishes along the lakes and rivers have been performing the Great Blessing of Water, in commemoration of the Baptism of Jesus Christ in the Jordan. During this annual ceremony, conducted along the shores of lakes and streams as well as at the coasts of the oceans, the Holy Spirit is invoked to bless the water, so that it becomes "holy water" used for the sanctifications of churches, homes and vehicles for the coming year.

Once a river or lake has been blessed, it becomes permanently sacred to Orthodox Christians. Any threat to destroy, contaminate or pollute it is seen as a form of desecration.

Claiming that a river or lake is sacred may also qualify it for protection under the terms of the Native American Freedom of Religions Act.

The Orthodox Diocese of Alaska is comprised of about 20,000 Alaska Natives in 95 Aleut, Yup'ik Eskimo, Athabaskan and Tlingit communities.

The full text of the resolution reads as follows.

Resolution of the Assembly of the Orthodox Diocese of Sitka, Anchorage and Alaska Concerning the Sanctity of the Earth and the Responsibility all Alaskan Native People to serve as its Guardians and Protectors

Whereas, according to the traditions and teachings of Alaska Native peoples, the Earth and the whole creation have always been perceived and experienced as filled with the sacred presence of Life, and

Whereas, historically Alaska Native peoples have approached all living and life-sustaining elements with reverence and respect, and

Whereas, in the Sacred Scriptures our Orthodox Christian Tradition, the creation of the world began with the Spirit of God moving on the face of the Deep, and

Whereas, God so loved the KOSMOS, meaning the whole creation, that He sent His Son into the world to bless, renew and sanctify it, and

Whereas, at the beginning of His earthly ministry, Our Lord Jesus Christ came first to the waters of the Jordan and

Whereas, at the time of His baptism, the Holy Trinity was revealed as the Voice of the Father spoke from heaven and the Holy Spirit descended upon the waters in the form of a Dove to renew the creation, and

Whereas, in commemoration of the Baptism of Our Lord each year the Church celebrates the Great Blessing of Water at lakes, streams and on the coasts of the seas and oceans, and

Whereas, in the sacramental and liturgical life of the Church, the Great Blessing of Waters is a normal and regular feature of every baptism and

Whereas, the parishes of the Orthodox Diocese, founded at Kodiak in 1794 have been conducting this rite of blessing and sanctification for more than two hundred years in Alaska, and

Whereas, it is therefore the belief and sacred tradition of Alaskan Orthodox people that the lakes, rivers, streams and ocean are sacred to us, and

Whereas, that which is sacred must be treated with utmost respect, care and reverence and guarded from any danger of defilement, desecration or pollution,

Be it resolved that the Orthodox Church in Alaska calls upon all appropriate state and federal agencies to reject any so-called commercial or economic "development" that in any way threatens the viability, purity and sanctity of the natural world, especially the rivers and lakes which we hold sacred by both God's original blessing and the continued invocation of the Holy Spirit to bless and sanctify the rivers and lakes along which our communities have been established for thousands of years, and

Be it further Resolved that the Orthodox Church in Alaska welcomes and invokes God's Blessing upon all those who would bring economic development to our communities **provided** they can prove by successful and continuing operation **elsewhere on earth**, (and not hypothetically or theoretically), that they can conduct such activities without potential or significant harm to the natural environment or polluting the waters which we hold blessed and sacred.

Pastoral Notations

At the recent funeral of Mary Holovach (Oct. 20/21) there were 9 visiting priests. It was a fine testimony to Mary that they came. On my part, I did not invite any other clergy. They came because they knew her and respected her fervent devotion to her parish as well as the church at large.

The longer we put off doing the right things we ought to do in relation to God and His Church; the harder it becomes for us to get back on the right track. Instead of being disgusted, depressed, or clinging to whatever other negative thoughts and experiences we might have; it would be wiser to be humble and make the right steps – presently – since our Lord Jesus is anxious to restore us to friendship.

How exceedingly different our lives would be if we cultivated the saints as dear friends and talked to them about ourselves.

