

## SAINTS PETER & PAUL ORTHODOX CHURCH

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Parish Website: [www.ssppoc.org](http://www.ssppoc.org) Diocese of NY-NJ: [www.nynjoca.org](http://www.nynjoca.org)  
Face book: Friends of Ss. Peter & Paul Orthodox Church

### BULLETIN OF NOVEMBER 3, 2013

#### SUNDAY/NOVEMBER 3

##### 19th Sunday After Pentecost

##### Synaxis of the Holy Healers

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
With Prayers for Those in the Healing  
Ministries; Coffee Hour

#### TUESDAY/NOVEMBER 5

6:30p.m. Compline  
7-8:30p.m. Adult Study Class:  
Part One: *"Guarding the Mind  
And the Heart"*

#### THURSDAY/NOVEMBER 7

7:00p.m. Vespers

#### FRIDAY/NOVEMBER 8

##### Archangel Michael & All Holy Bodiless Powers of Heaven

9:30a.m. Divine Liturgy

#### SATURDAY/NOVEMBER 9

##### St. Nectarios of Aegina

9:30a.m. Akathist to St. Nectarios  
and anointing with oil from his tomb;  
Confessions

5:30p.m. Vigil; Confessions

#### SUNDAY/NOVEMBER 10

##### 20th Sunday After Pentecost

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour; Church School



### **Offerings Week of November 3**

**Olive Oil:** for a safe journey; for the health of Christopher; for the health and safety of Mary; in memory of Vaschen and Emilia.

**Wine:** in memory of Michael, Justina and Rosalie; In memory of Gabriela, Floarea, Gheorghe, Ellena, Petre and Elena.

**Flowers:** for the health of Leona; for a safe journey; for the health of Antoniu,

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

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  
Nov. 08, 1928 Anna Barna  
Nov. 08, 2005 Anna Albanese  
Nov. 09, 1916 Matthew Mukhevich  
Nov. 09, 1977 Philip Bukraba

### **Coffee Hour Hosting**

Nov. 03 Peterson, Bakaletz and Mattei  
Nov. 10 Inga, Eka, Marina and Nona  
Nov. 17 (fast) Motovlioff, Torrisi, Kachek and Stone

### **Ushers Schedule**

Nov. 03 T. Smith & P. Bakaletz  
Nov. 10 T. Gorbatuk & J. Stone  
Nov. 17 D. Fedechko & C. Dunaenko

### **Javier Available – Work Projects**

Javier does part-time work at our cemetery. He is available for landscaping, general clean-ups, painting etc. To make arrangements call Fr. James 908-685-1452.

### **Our Parish Website: [www.ssppoc.org](http://www.ssppoc.org)**

Our appreciation is expressed to Fr. John Parsells for this major make-over of our website. If you have any suggestions about the site, please speak with Fr. James or Jerry Stone.

### **Memorial Service**

For Vaschen & Emilia Sarchisian, Nov. 14<sup>th</sup>, 6:30p.m.

### **Namesday Greeting: Many Years!**

St. Michael/Nov. 8: Michael Tsiwtsiwadze, Gerald Cirka;

St. Nectarios/Mov. 09: Nectarios Parsells

### **To Mark On Your Calendars**

- Diocesan Assembly/Nov. 12 in Yonkers
- Parish Council Meeting/Nov. 14
- Nativity Lent 40 Day Lent Begins/Nov. 15
- Parish Council Workshop/Nov. 16
- Church Cleaning/Nov. 30 & Dec. 7
- Annual Christmas Cookie Walk/Dec. 8

### **Study Classes, Nov. 5, 19, 26 & Dec. 3 (Tuesdays) Conference Room 7-8:30p.m.**

*"Guarding the Mind and the Heart," by Saint Nicodemus of the Holy Mountain*

This will be a four part study of basic Patristic teachings on what is the Mind and Heart and how we care for and cultivate these holy vessels.

### **Nativity 40 Day Lent – Nov. 15-Dec. 24**

In a few weeks the Nativity lent begins. Presently, we ought to be preparing for our discipline of fasting and buying foods accordingly.

### **Congratulations!**

To Timothy and Rebecca Gorbatuk, celebrating their 5<sup>th</sup> wedding anniversary! Many Years!

### **Concerning the Antidorn (Blessed Bread)**

Those receiving Holy Communion partake of the blessed bread and cup of wine immediately after communion. Those who have received the Holy Gifts ought to receive the blessed bread only after they venerate the Holy Cross. The "custom" of sharing the blessed bread with others after communion is not in good order – however well meant.

### **The Prayer of St. Ioannicius the Great (+846) Feast Day is November 4 Suitable for all times and places**

The Father is my hope.

The Son is my refuge.

The Holy Spirit is my protection.

O All-Holy Trinity, glory to Thee!

**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 Unmercenarries, 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 unmercenarries 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.

# **THE GUARDING OF THE MIND AND HEART**

***A Four Part Class on Prayer with Mind and Heart***

***Teachings of St. Nicodemus of Mt. Athos (+1794)  
From Chapter 10 of "A Handbook of Spiritual Counsel"***



***Part One: Tuesday, November 5<sup>th</sup>, 7-8:30p.m.***

***One Must Guard His Heart from Evil Thoughts More Than His  
Senses from Harmful Objects***

***The Heart Is a Natural Center, and the Essence of the Soul Is to Be Found in the Heart  
The Heart is a Supernatural Center and a Para-natural Center***

***Part Two: Tuesday, November 19<sup>th</sup>, 7-8:30p.m.***

***In What Way Does the Mind Return to the Heart and That This Return is Not a  
Deception***

***When the Mind is in the Heart It Must Be Praying  
Why One Needs To Control His Breath in Prayer***

***Part Three: November 26<sup>th</sup>, 7-8:30p.m.***

***The Fruits of Spiritual Prayer  
Why We Must Guard Our Heart***

***Through Spiritual Prayer We Find the Hidden Grace in the Heart***

***Part Four: Tuesday, December 3<sup>rd</sup>, 7-8:30p.m.***

***The Mind has the Natural Attribute to Find Rest in the Heart  
The Perpetual Memory of Jesus Cultivates Our Love for Him***

***It Is Very Appropriate to Teach Those Who Are in the World About Spiritual Prayer***

***Open To All! We Meet in the Conference Room in the Lower Hall***

***Ss. Peter & Paul Orthodox Church  
605 Washington Ave., Manville, NJ 08835***

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## ICON LAMPS AND INCENSE

### Some Points about their Significance in the Holy Church

The lamps which hang in Orthodox Churches have a very long and venerable tradition. In the Book of Exodus it says:



And do thou command the sons of Israel, and let them bring to thee refined pure olive oil beaten to burn for light, that a lamp may burn continually in the tabernacle of the testimony, outside the veil that is before the ark of the covenant. Aaron and his sons shall burn it from evening until morning before the Lord; it is a perpetual ordinance throughout your generations of the sons of Israel.

(Ex. 27: 20 --Septuag.)

In his commentary on Psalm 17, Saint Athanasius the Great points out that the lamps used in our worship represent the mind that is illumined with repentance; for without repentance, our lamps -- that is, our minds -- are darkened by sin.

The incense, too, has a long history in the rites of both the Old and the New Israel. At every vespers service in the Church, we chant the verse from Psalm 140:

Let my prayer be set forth as incense before Thee; the lifting up of my hands as an evening sacrifice.

Thus, it is a symbol of our prayers and teaches us how our prayers must rise unto God, free of the earthly passions; but filled with warmth and fragrance.

Furthermore, the incense typifies the life of virtue, as opposed to the stench of sin. It reminds us of the fragrance of the holy relics of the saints, who are graced with incorruption -- which stands in contrast to the foul stench of corruption and decomposition that comes from sin.

In his ninth sermon on the *Song of Songs*, this is what Saint Gregory of Nyssa says concerning the true meaning of the aromatic incense, as it is used in sacred rites of the Church of New Israel:

The soul that breathes a sweet spiritual fragrance, in the manner of Paul who was *the fragrance of Christ* (II Cor. 2: 15), surpasses all the aromatic spices of the old Law. She becomes fragrant throughout her entire life, breathing the myrrh of holiness and an incense variously mixed and compounded of all the virtues; and thus she comes to delight the nostrils of [Christ] her Spouse *in a fragrance of sweetness*.

(PG 44, 956-7)

Thus, the incense is meant to teach us that we must strive to become "the fragrance of Christ," so that both our souls and bodies may escape the bonds and the bitter stench of sin and corruption, even as Christ triumphed over sin and death.

