

# SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org) Website: [www.ssppoc.org](http://www.ssppoc.org)

Face Book: Friends of Ss. Peter & Paul Orthodox Church

Diocese of NY-NJ: [www.ocanynj.org](http://www.ocanynj.org)

## BULLETIN NOVEMBER 6, 2016

### SUNDAY/NOVEMBER 6

\*\*\*\**Eastern Standard Time*\*\*\*\*

#### 20<sup>th</sup> Sunday After Pentecost

9:10a.m. Hours; 9:30a.m. Divine Liturgy & Prayers for Those in Healing Ministries; Church School; Coffee Hour

### MONDAY/NOVEMBER 7

7:00p.m. Vespers

### TUESDAY/NOVEMBER 8

#### Archangel Michael and All Angels

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
7:00p.m. Compline & Akathist to  
St. Nectarios (Nov. 9) and anointing

### SATURDAY/NOVEMBER 12

9:30a.m. Akathist to St. Paisios of Athos;  
Confessions  
5:30p.m. Vigil; Confessions

### SUNDAY/NOVEMBER 13

#### 21<sup>st</sup> Sunday After Pentecost

#### St. John Chrysostom

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



Icon of the assembly of the Holy Angels.



#### LIVE IN GRATITUDE

"Live in gratitude, and you will never be disappointed. See that your afflictions are not there to punish you, but to purify you and cleanse you of the delusions of this world. You all are being prepared each day for great things. Be wise, and prepare for the future, but do not be worried about it. Be prudent, but not obsessed. The man who constantly worries achieves nothing but stress and anxiety. Instead, pray and draw close to God. Believe that He will help you, and suddenly, you will see how He has already."

### **Offerings Week of November 6**

**Olive Oil:** in memory of Michael, Justina, Rosalie, Anastasia, Alexandra and John; in memory of Sarchisian and Bocai families; for Michael (Chris); in memory and for salvation of John.

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

Dorothy Macheska 40<sup>th</sup> Day-Nov. 25

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

Nov. 10, 1918 Maria Ishchuk

Nov. 10, 1921 Julia Bushinsky

Nov. 10, 1960 Alexandria Kulina

Nov. 10, 1969 John Buday

Nov. 12, 1916 Peter Kliaga

Nov. 12, 2004 Olga Skopak

### **Coffee Hour Schedule**

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.
- Please allow church school teachers and students to be first in line so they can prepare for classes.

Nov. 06 Wypych, Chirnoaga, Vadja, Moldoveanu & Lily

Nov. 13 Peterson, Bakaletz, Mattei, Erkman & Stone

Nov. 20 (*Fast Foods*) Kita, Keller, Turri, Torrisi & Kachek

### **Usher Schedule**

Nov. 06 Timothy S. & Peter B.

Nov. 13 Jerome S. & Adrian M.

Nov. 20 Dennis F.

### **Counters**

Nov. 06 Rebecca O. & Lisa Keller

Nov. 13 Ciprian C. & Larissa M.

Nov. 20 Ekaterini M. & Irina S.

### **Sunday Readers Schedule**

Nov. 06 Daniel T.

Nov. 13 Austin K.

Nov. 20 Ciprian C.

### **The Calendar**

Nov. 6 Prayers for those in Healing Ministries

Nov. 6 Church School Class

Nov. 8 St. Michael & All Angels Feast Day

Nov. 11-12 Fall Vocations Retreat at St. Tikhon's

Nov. 11-13 Annual Girl's Retreat in Garrison

Nov. 13 Youth Group Outing (Movies)

Nov. 15 Beginning of 40 Day Nativity Lent

Nov. 16 Monthly Adult Class 7-8:30p.m.

Nov. 17 Parish Council Meeting

Nov. 20 Church School Class

Nov. 20 Teen Class

Nov. 21 Entrance Into Temple Feast of Theotokos

Nov. 24 Thanksgiving Day Akathist 9:30a.m.

Dec. 11 Christmas Cookie Walk

Dec. 17 Archbishop Michael at our Parish and tonsure of Samuel Davis to the rank of Church Reader

Dec. 18 First Service in New Brunswick of St. Symon of Cyrene with Archbishop Michael and faithful from area.

### **Names Day Greetings**

St. Michael/Nov. 8: Robert Michael Abodeely  
Many Blessed Years!

### **Memorial Services**

Nov. 10, Thurs. 7:00p.m. for (+) Jan (father of Maria Torrisi).

Nov. 26, Sat. 10:00a.m. for (+) Dorothy Macheski (40<sup>th</sup> day Memorial).

### **Appreciation to All!**

Thanks to all for participating in our 101<sup>st</sup> anniversary celebration this past weekend. The foods were great, as was the fellowship. Fr. James and Proto-Deacon Paul want to thank you all for your kindness, prayers and gifts. Archbishop Michael has placed the Icon from the children in his chapel and was very pleased with his visitation and the spirit of our celebration. Again, thanks to all who helped out in all the various aspects of this celebration!

# Spiritual Healing: The Saints

Somewhere between a total reliance on rational medicine and an understanding of illness as the direct consequence of demonic influences lies the main realm of the Orthodox church's involvement with the curing of illness. A good name for it is "spiritual healing." In this realm the saints and the liturgical life of the church play important roles. For most people, it is precisely in these two areas that the domain of the church and the need for healing and curing meet.

## THE UNMERCENARY SAINT-PHYSICIANS

Among the "nine orders of saints," such as the apostles, martyrs, confessors, and Fathers of the Church, is found the class of the "unmercenary saint-physicians" (the holy *anargyroi*, literally, the "silverless" saints). *The Priest's Service Book* mentions several of these "wonder-working Unmercenaries": Kosmas and Damian, Kyros and Ioannes, Sampson and Diomedes, Mokius and Akinatus, Thalalaius, Hermolaus, and Panteleimon. All these saints seem to have had some kind of medical training. One of the most popular was St. Panteleimon, martyred under Emperor Maximian about the year 305, according to tradition. It is believed that he was born in Nicomedeia, a city in the northern part of Asia Minor, near the Black Sea. As a youth he bore the name Pantoleon. His father, Eustorgius, was a pagan, while his mother, Euboula, was born into a Christian family. It was she who encouraged him to become a Christian, which he did under the tutelage of the priest Hermolaus.

Panteleimon had studied medicine under the well-known physician Euphrosynus and was well-known for the healing art when he was baptized. He quickly obtained the reputation of an "unmercenary healer," a man of philanthropy toward the poor. The traditional story of the saint's martyrdom incorporates the healing dimension of his ministry. The saint is credited with healing a blind man, but when the healing comes to the attention of the emperor, he first kills the man who has been healed and then brings martyrdom to the saint by torturing him and finally having his head cut off. One of the hymns of his feast, held annually on July 27, characteristically expresses the pious expectations of the faithful: "Streams of grace and healing freely flow forth as from a great fountain upon all that seek for the aid of Panteleimon, the godly-wise physician. Come, therefore, ye that thirst for strength and health, be ye filled." As a healer, he is "an imitator of the Merciful One," but his powers are not his own, for he is "one who received from Him [Christ] the grace of healing."

The physician-saints are readily available to heal those who suffer from illnesses. As with many classes of saints, their hymns have become formalized and repeat similar phrases; they give evidence of a coherent attitude. Those of Sts. Kosmas and Damian, who are commemorated on November 1 each year, serve as an example:



Ss. Kosmas & Damian

Living humbly on earth, . . . you were granted great gifts! Going everywhere to heal the sick . . . heal now our sufferings.

You kept the purity of your souls stainless, opposing material desires . . . you require no gold when healing the sick . . .

With Christ always working within you . . . you work miracles in the world by healing the sick . . . receiving gifts from Christ our Savior, who grants us great mercy.

. . . freely you have received, freely give to us.

We see here an undercurrent of opposition to the practitioners of rational medicine who refused to treat those unable to pay. In such situations the poor found that their only recourse was the unmercenary physician-saint. Many honored such saints, as witnessed by not only the many churches of St. Panteleimon, but most significantly, the richly endowed Russian monastery of St. Panteleimon on the Holy Mountain Athos.

Nevertheless, Christ was seen as the source of their healing powers, whether through medicine or prayers. One of the hymns from the services of the physician-saints Cyrus and John, commemorated on January 31, keeps the divine dimension vividly present: "Having received the gift of miracles from divine grace, O Saints, you work wonders unceasingly, cutting out all our diseases and passions by invisible surgery, O divinely wise Cyrus with glorious John. For you are divine healers."

The mention of "passions," a code-word for sinful attitudes and living, indicates that the healing of the physician-saints was not only of the body. So it is that in the dismissal hymn of the service of St. Panteleimon, no mention is made of bodily healing; the petition is that the saint "intercede with the merciful God that He grant unto our souls forgiveness of sins." In another major hymn of the morning service of St. Panteleimon (the Kontakion), he is implored "by thy prayers heal the diseases of our souls." The spiritual and the physical are always in close proximity, even in the case of the physician-saints, who are repeatedly described as pointing to the interrelatedness of the health of body, soul, and spirit, much as does Lederer's fictional bishop-physician.

### HEALING THROUGH LIVING SAINTS

A saint does not necessarily require a medical pedigree in order to have healing powers and to gain fame in the church as a healer. On the contrary, the physician-saints are a minority. Many more healings are claimed as a result of the intercessions of other kinds of saints in the life of the church. In fact, one historian of saints indicates that healing is the chief mark of a saint. But even nonmedically trained saints availed themselves of practices from rational medicine in healing those who came to them.

Perhaps the commonest manifestation of holiness is the healing power of the saint. He deals with every physical and mental affliction from constipation to leprosy, cancer and gangrene. Usually he works by touch, often accompanied by prayer. Sometimes prayer alone suffices. Sometimes the holy man works his cure at a distance by sending to the patient something which has been in contact with his person. . . . Often the

healing offered by the saint is contrasted with that of orthodox doctors. It is instantancous, while theirs is slow, it is painless while theirs involves much discomfort or the agony of surgery without an anesthetic, and so on. But sometimes there seems to be a tacit demarcation agreement between the holy man and the doctor, who send one another suitable patients.

Thus the holy man and the doctor often treated the same patient and even made referrals to one another. According to another historian of saints and medicine in early Byzantine society, "the holy man becomes one healer among many, prominent in the medical landscape of his area, but not, as a source of medicine or medical advice, wholly different from local physicians."

Many stories from the lives of the saints show the wide range of their relationships with rational medicine. In these sources the saints can be depicted as very antagonistic toward rational medicine, as totally independent of it, and sometimes as quite cooperative. The seventh-century *Life of St. Theodore of Sykeon* describes the practice of a popular saint totally untrained in rational medicine.

Again, if any required medical treatment for certain illnesses, or surgery or purging draught or hot springs, this God-inspired man would prescribe the appropriate remedy to each like an experienced doctor trained in the art. He might recommend one to have recourse to surgery and would always state clearly which doctor he should employ. In other cases he would dissuade those who wished to have an operation or to undergo some other medical treatment, and would recommend rather that they should visit hot springs, and would name the springs they should go to.

But often the "medicine" consisted of such actions as touching the sick person, praying over him or her, sprinkling dust from around the domicile of the saint, or placing on the sick part a cloth that had been in contact with the saint's body. Faith, prayer, rational medicine, magical practices, intuition, and suggestion all seemed to have been mixed together.

Even in their use of dust and touching and instructions to do certain actions, however, the saints took their model from Christ and the early apostolic tradition as recorded in the Gospels and the Book of Acts. For example, in healing a blind man Jesus "spat on the ground and made clay of the spittle and anointed the man's eyes with clay, saying to him, 'Go wash in the pool of Siloam.' . . . So he went and washed and came back seeing" (John 9:6-7). Also, in the New Testament the faithful are described as approaching the apostles for healing: "they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed" (Acts 5:15-16). The use of articles of clothing for healing purposes is not unknown in the New Testament, either: "God did extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were carried away from his body to the sick, and diseases left them and the evil spirits came out of them" (Acts 18:11-12). Yet the same passage sharply distinguishes this practice from "magic arts," which are strongly rejected (Acts 18:18-19). In consequence,



St. Spyridon

the saint's intercessory activity on the part of the sick was perceived as a continuation of dominical and apostolic traditions.

The most common practice in the stories of the living saints, however, is direct prayer. A sick person is brought to the saint, he prays, and a healing takes place. This procedure clearly continues the tradition of the majority of healings of Christ and the apostles as described in the New Testament. Let one example suffice. According to the editors of his *vita*, St. Nicholas of Sion "flourished in the first half of the sixth century, and like Nicholas of Myra, was active in Lycia; he was abbot of the Monastery of Holy Sion near Myra and was subsequently ordained bishop of Pinara in western Lycia." Among the many healings described in the *Life* is this one:

One day, [there came] a certain woman from the hamlet of Nikapo who was withered from the unclean spirit, and her husband carried her and brought her to the monastery, and he cast her down at the feet of the holy man. The servant of God prayed to God, and the evil spirit withdrew from her, and she was made whole. And from that very hour she went home on her own feet giving thanks to God and to Holy Sion.

---

#### A SELECTION OF PRAYERS TO VARIOUS HEALING SAINTS

##### St. Panteleimon Tone 3

O holy 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

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

##### St. John of Kronstadt Tone 4

O wonderworker living in Christ forever, with love have mercy on those who are in danger. Hear your children who call upon you with faith. Be you compassionate to those who hope for aid from you, O Father John of Kronstadt, our beloved shepherd.

##### A Prayer for the Healing of A Sick Person

O powerful God, Who orders all things in mercy for the salvation of the Christian race, visit this Thy servant (handmaid) N., who calls upon the name of Thy Christ. Heal him (her) of every illness of flesh and spirit; forgive his (her) sins, and remove far from Thy servant (handmaid) temptations to sin, every trial and every incursion of the enemy. And raise him (her) up from the bed of sinfulness, and establish him (her) in Thy Holy Church in health of soul and body to glorify the name of Thy Christ by good works, together with all the people. For unto Thee do we send up glory, together with Thine unoriginate Son and the Holy Spirit, now and ever and unto the ages of ages. Amen.

##### Another Prayer for a Sick Person

O Christ, Who alone art our Defender: Visit and heal Thy suffering servant (handmaid) N., delivering him (her) from sickness and grievous pains. Raise him (her) up that he (she) may sing to Thee and praise Thee without ceasing; through the prayers of the Theotokos, O Thou Who alone lovest mankind.

