

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 Email: frjames@ssppoc.org Website: www.ssppoc.org

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

Diocese of NY-NJ: www.ocanynj.org

BULLETIN OF NOVEMBER 5, 2017

SUNDAY/NOVEMBER 5

Synaxis of Unmercenary Healers

Day Light Savings Time Ends

9:10a.m. Hours; 9:30a.m. Divine Liturgy with Prayers for Those in Healing Ministries & Related Disciplines

TUESDAY/NOVEMBER 7

6:30p.m. Memorial for Vaschen & Emilia Sarchisian

7:00p.m. Vespers

WEDNESDAY/NOVEMBER 8

St. Michael & Holy Angels

8:00a.m. Divine Liturgy

6:00p.m. Compline & Akathist to **St. Nectarios** and anointing with oil from his tomb

7-8:30p.m. Study Class: *"The 12 Steps – Addiction and Spiritual Transformation"*

FRIDAY-SUNDAY

Annual Diocesan Girls Retreat in Garrison, NY

SATURDAY/NOVEMBER 11

9:30a.m. Akathist to our Lord; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/NOVEMBER 12

23rd Sunday after Pentecost

St. John the Merciful

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

Coffee Hour; Church School



LEARNING TO LOVE

By Jordan Bajis

The call of the Church is to continually realize what it is: the Body of Christ. We need to agree with God's perspective concerning what He has done with humankind through Christ, and then rediscover what it means to be a people who live in the communion of His love. The Church is a family, an organism, a community, and unless the world is able to see this reality by the way we love one another, our own message of Life will mock us... The Church is first and last a manifestation of God's love. If we are to manifest this Church, we must love in divine measure (John 13:35).

The first step in meeting this challenge to love demands that we come against our own apathy. In our society, we have redefined "love" to mean "warmly tolerate." As long as someone does not ask too much of us in our relationships, and as long as the exit from intimacy remains accessible, we can be "loving." In other words, as long as we do not "hate" our brethren, we "love" them. This is not the love of communion. Christian love is not indifferent. It commits itself to others tangibly, practically, and daily. It requires interpersonal risk, it takes the initiative to heal, and it desires to meet the genuine needs of others. If we long to love with this kind of integrity and sincerity, we will love the way God does: in Community and communion.

Offerings Week of November 5

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia, Alexandra, John & Ivanna; in memory of Sarchisian and Bocai families; for the health of Christopher; in memory of Gabriella, Floarea, Gheorghe, Valeria, Mihail, Anicuta, Elena, Petre, Ilie, Aurelia, Maria, Elena, Alexandru, Father Roman, Father Teofil and Alexandru.

Wine:

Synodicon: Memory Eternal!

Nov. 05, 1972 Helen Lopatka
Nov. 05, 1980 Joseph Lazorisak
Nov. 05, 2014 Vladimir Gorbunov
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

Coffee Hour Schedule

Coffee Hour Hosts please prepare foods that are simple enough, so you are not absent from the Divine Liturgy. It is only after Communion, that we should leave the church and attend to food preparations.

Nov. 05 Sokol, Nasledysheva, Staina & Sarchisian
Nov. 12 Chirnoaga, Moldoveanu, Vajda & Sue
Nov. 19 (Lenten Coffee Hour – no meat or dairy)
Nov. 19 Peterson, Bakaletz, Mattei, Erkman & Stone

Counters Schedule

Nov. 05 Rebecca O. & Ekaterini M.
Nov. 12 Ciprian C. & Jill P.
Nov. 19 Irina S. & Lisa K.

Ushers Schedule

Nov. 05 Timothy S. & Peter B.
Nov. 12 Jerome S & Adrian M.
Nov. 19 Dennis F. & Robert E.

Sunday Readers Schedule

Nov. 05 John Z. / Nov. 12 Austin K.

Names Day Greetings

St. Michael/Nov. 8th: Robert Michael Abodeely
Many Blessed Year

The 40 Day Nativity Lent

On November 15, we enter into the Nativity Lent in preparation for the Nativity of our Lord (Dec. 25th). A fast is observed from meat, dairy, fish, wine and oil. On most weekends, fish, wine and oil are permitted, and on other festal days. Your parish wall calendar, the printed monthly bulletin and the parish website bulletin indicate modifications to the Fast.

Parish Council Meeting

Thursday, November 16th at 7:00p.m.

Confessions May Be Made

A times scheduled on the Monthly Calendar, usually Saturday mornings after the Akathist Saturday evenings, after the Vigil. For other time arrangements, please speak with Fr. James.

Participate in the Life of Your Faith Community in a Particular Ministry

Be Part of a Coffee Hour Team / Be an Altar Server / Be a Reader / Join the Choir / Be an Usher / Participate in the Parish Council Meetings / Come to the Adult Study Classes / Learn the name and speak to a Parishioner you do not presently know / Say hello to a new face at Coffee Hour / Use the Parish Library and check out a book / Speak with your children to see what they have learned in Church School/Volunteer for special projects / Offer your particular talent and giftedness in service to the church / etc.

A House built on a rock is a symbol of the Christian Church, which is built upon faith in the Son of God. It signifies also the right and healthy education of youth grounded upon His teachings. **A House built upon the sand**, on the other hand, signifies every other spiritual or moral education built upon any foundation contrary to Christ. It must fail and fall. – *St. Nicholas of Zicha*

**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, 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 unmercenaries 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 vanities 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 HOLY ARCHANGEL MICHAEL AND ALL THE BODILESS POWERS OF HEAVEN

Commemorated on November 8th – From the Prologue of St. Nikolai Velimirovich

The angels of God were celebrated by men from earliest times but this celebration was often turned into the divinization of angels (II Kings 23:5). The heretics wove all sorts of fables concerning the angels. Some of them looked upon angels as gods; others, although they did not consider them gods, called them the creators of the whole visible world. The local Council of Laodicea (four or five years before the First Ecumenical Council) rejected the worship of angels as gods and established the proper veneration of angels in its Thirty-fifth Canon. In the fourth century, during the time of Sylvester, Pope of Rome, and Alexander, Patriarch of Alexandria, the present Feast of Archangel Michael and all the other heavenly powers was instituted for celebration in the month of November. Why precisely in November? Because November is the ninth month after March, and March is considered to be the month in which the world was created. Also, as the ninth month after March, November was chosen for the nine orders of angels who were created first. St. Dionysius the Areopagite, a disciple of the Apostle Paul (who was taken up into the third heaven), described these nine orders of angels in his book, *On the Celestial Hierarchies*, as follows: six-winged Seraphim, many-eyed Cherubim, God-bearing Thrones, Dominions, Powers, Virtues, Principalities, Archangels, and Angels. The leader of all the angelic hosts is the Archangel Michael. When Satan, Lucifer, fell away from God and drew a part of the angels with him to destruction, then Michael stood up and cried out before the faithful angels: "Let us attend! Let us stand aright! Let us stand with fear!" and all of the faithful angelic heavenly hosts cried out: "Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory!" Concerning the Archangel Michael, see Joshua 5:13-15 and Jude 1:9. Among the angels there reign perfect oneness of mind, oneness of soul, and love. The lower orders also show complete obedience to the higher orders, and all of them together to the holy will of God. Every nation has its guardian angel, as does every Christian. We must always remember that whatever we do, in open or in secret, we do in the presence of our guardian angel. On the day of the Dread Judgment, the multitude of the hosts of the holy angels of heaven will gather around the throne of Christ, and the deeds, words, and thoughts of every man will be revealed before all. May God have mercy on us and save us by the prayers of the Archangel Michael and all the bodiless heavenly powers. Amen.

ST. NECTARIOS OF AEGINA

Commemorated on November 9th

St. Nectarios, earthly name was Anastasios, as he was called, was from a very poor family in nineteenth century Selybria, in Thrace. He attempted to board a ship to Constantinople to find work, but he had no money for a ticket. The engines of the ship roared, yet it would not move until young Anastasios was permitted aboard. En route, the sea once raged, but Anastasios dipped his cross, which contained a piece of the True Cross, into the water three times, praying "Silence! Be still." The waters became still, but he lost his cross. As the ship continued, a loud continuous knocking was heard from beneath the ship.



When they arrived at their destination, the sailors found the cross stuck to the bottom of the ship, as if the holy Cross of our Lord led the ship... When he was 29 years of age, he became a monk on the island of Chios. The patriarch sent him to study theology in Athens, and he was ordained Priest Nektarios (when you become a monk your name is changed), and later the Bishop of Pentapolis.

However, owing to jealousy and alleged improprieties, he was removed from office, only to be rejected again in Athens and island of Euboiea. He suffered as a pauper, but he persevered, and his integrity and his wisdom shone through. The people of Euboiea embraced him. He became the Dean of the School of Theology in Athens in 1910 and helped begin a convent and became a spiritual father with healing powers for many throughout Greece. Ten years later, he was taken from Aegina to a hospital ward in Athens for the poor and incurable. He gave up his spirit there, and they prepared him for burial. His sweater was placed on the nearby bed of a paralytic, who suddenly regained his strength and walked. The room, which has since become a chapel, was filled with a beautiful fragrance for many days after his repose in the Lord our God. Healings are seen throughout the world to this day by the saint's holy prayers. He is considered the patron saint of those with cancer, heart trouble, arthritis, for those who are seeking a job, and epilepsy. St. Nectarios lived from 1846 until 1920. On Nov. 9th, he reposed in the Lord.



ON ORTHODOX CHRISTIAN ETHICS

By Fr. John Parsells



The basis of Orthodox Christian Ethics can be found in the Church's teaching on the relationship between God and the man whom He made in His Image and Likeness. The Fathers teaches that God, in His infinite Goodness, created man in His own image and likeness so that man might share in His Life; man was the perfect vessel made to be filled with the perfect God. The command of God, which summarizes all the commandments, "be ye holy for I the Lord your God am holy", was a call for man to fulfill his destiny by sharing in God's holiness by being filled with His divine life, love, light, goodness, wisdom, patience, honor, joy, self-control, humility, and all the other virtues.

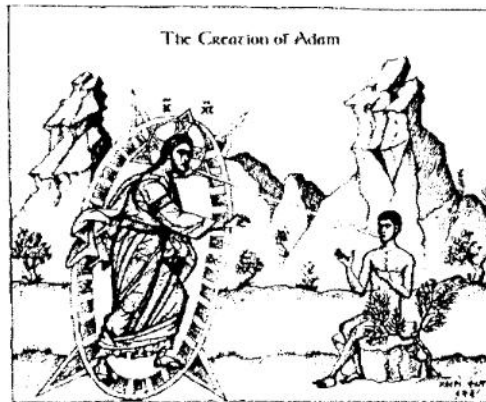
According to the Sacred Scriptures, man is to unite himself to the loving God, Who requires moral and ethical uprightness, by 1) pursuing good rather than evil, 2) doing right instead of wrong, and 3) desiring only what is appropriate to his good nature. All three of these components are necessary and must occur within man at the same time in order for him to reach his potential.

As the Holy Trinity is the perfect model of a Community of Persons united in Love, so too man must be unite himself to God and neighbor in Divine Love. This is the Son's prayer to the Father, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us ... that they may be perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved Me." Therefore, the full revelation of the goodness of God and the potential of man is found in the God-man, Jesus Christ, "Who is the brightness of the Father's glory, the express Image of the His Person," and Who, according to St. Maximos the Confessor, is the Prototype for the creation of all mankind. Consequently, Orthodox Ethics and Orthodox Dogmatics both teach that man can only reach his destiny, or the fulfillment of his God-given potential, by becoming Christ-like.

Some non-revelatory and therefore non-Orthodox ethical systems are based on the following: 1) Utilitarianism – right is the greatest good for the greatest number, 2) Hedonism – right is what brings

pleasure, 3) Egoism – right is dependant upon the will of an individual, 4) Tyrannism – might is right, 5) Aristotelianism – right is moderation, 6) Cultural Relativism – right is dependant upon the views of a cultural group, 7) Eudemonism – right is what makes man happy, 8) Legalism – right is what is determined by the law currently in use, 9) Emotivism – right is entirely dependant upon emotionally feeling, 10) Secular humanism – right is determined entirely by human needs, values, and interest on a level entirely free from the influence of God. All of these ethical systems leave man falling short of his destiny to share in God's goodness and eternal life.

Therefore man must learn to reject the above mentioned faulty ethical systems, which are based upon his own idea of what is right and wrong, and learn to discern the will of God.



The Creation of Adam

There are number of ways in which man may seek out the will of God: 1) following the Lord's teaching in His Church, Scripture, Tradition, etc., 2) examination of conscience, 3) thorough assessment of possibilities, 4) consideration of consequences for everyone involved, 5)

scrutiny of the goal in mind, 6) assessment of motives (passion or love), 7) appropriateness of the means, not just the end, 8) consideration of alternatives, 9) awareness of spiritual factors in those involved, 10) readiness for the situation – experience, 11) existence of promises or obligations, 12) the affect on relationships involved, 13) counsel of the wise – spiritual father, 14) humble prayer, 15) guidance of the Holy Spirit, and 16) the presence of peace in the heart – one should not act in doubt but in faith. If there are no red flags and the majority of the aforementioned factors are favorable, then one should place one's trust in God and take the action believed to be His will. Should a mistake be made, one should repent and try again.

The practice of Orthodox Christian ethics is an ascetical endeavor of submitting our will to God's will, so that we might share in His divine life. Learning to live ethically is learning to become Christ-like, learning to live as God lives. The bottom line: Ethics come from God and lead us to Him.