

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF JULY 1, 2007**

**SUNDAY/JULY 1st**

**5th Sunday After Pentecost (Tone 4)**

**St. John of Rila**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy; Coffee Hour; Book-for-the-Month of Spiritual Reading from Parish Library; Parish Picnic Planning Meeting  
7:00p.m. Vespers

**MONDAY/JULY 2nd**

**St. John Maximovitch,**

**Archbishop of San Francisco (+1966)**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy

**WEDNESDAY/JULY 4th**

7:00p.m. Compline & Akathist to

**St. Elizabeth of Moscow (July 5th)**

**SATURDAY/JULY 7th**

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

**SUNDAY/JULY 8th**

**6th Sunday After Pentecost (Tone 5)**

**Appearance of the Holy Kazan Icon**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours; 9:30a.m. Divine Liturgy; Coffee Hour

**Fasting Days**

Wednesday, July 4<sup>th</sup> & Friday, July 6<sup>th</sup>

**Discipline on Partaking of the Holy Gifts**

Those of the faithful that partake of the Holy Body and Blood of our Lord God and Savior on a regular Sunday basis, should have been to Holy Confession in the time after Pascha (April 8<sup>th</sup>). If you have not been to Confession, you must do so to continue to receive the Holy Gifts every Sunday.

Confession is also necessary if you miss the Divine Liturgy for more than 3 consecutive Sundays.



**THE COMMANDMENTS OF THE CHURCH**

**By St. Nicholas of Zicha (+1956)**

Every Christian ought:

1. To go to church for public worship every Sunday, and on great holydays, besides the everyday private prayers;
2. To keep the fast periods and fast days as prescribed;
3. To respect the priests as spiritual fathers;
4. To confess sins with repentance before a priest;
5. To avoid associations with unbelievers and to read no atheistic, vulgar books;
6. To pray for the living and the dead;
7. To keep special fasts and prayers when they are ordered by the Church authorities in times of emergency such as war, pestilence, hunger, drought, etc..;
8. To support the maintenance of the church, Church servants and Church institutions;
9. To educate children by the Faith of our Fathers, and to admonish sinners to return to the faith;
10. To help in every respect the Orthodox Church's mission in this world.

### **Orthodox Summer Camp**

**St. Andrew's Camp:** Months of July and August at lake Jewell, NY. Six weeks of regular camping for ages 7-13 and a Teen Week for ages 14-17. See posted information. You may also speak with Pam Oliver who has experienced with the camp.

### **Vacation Time and Church Locations**

Vacation time does not mean we "vacate" ourselves from the Sunday Divine Liturgy. The website: [www.orthodoxinamerica.org](http://www.orthodoxinamerica.org) will give you a listing of church locations in the USA.

### **Sympathy**

Is expressed to Richard Nevitt, on the repose of his brother John (+June 19<sup>th</sup>). May he rest in peace.

### **Offerings for the Week of July 1<sup>st</sup>**

**Olive Oil** – in memory of Emilia; in memory of Michael; for the health of Laurentiu and Liliana and in thanksgiving; in memory of Joan.

**Flowers** – in memory of Kathleen Warcola-Hughes.

### **"I have to work on Sunday Morning"**

Yes, sometimes a person has no choice and must work on a Sunday. If it is in our power, we should not work on the Lord's Day. Those that cannot be at the Divine Liturgy on Sunday, might participate at the Saturday evening service or, if this is not possible the Saturday morning service.

### **Lemonade Nights: 7:45-8:30p.m.**

Wednesday evenings, July 11, 18 & 25, after the evening service, for 45 minutes and a glass of lemonade – informal discussion may take place with the rector on subjects of your choice; or if none, subjects of the rector's choice. There is no requirement to attend the preceding service. An opportunity offered.

### **Bulletin Board**

Has posted news, events taking place and other information. Check it out.

### **The Parish Synodicon**

July 01, 1929 Semeon Romanovsky  
July 01, 1999 John Kulina Sr.  
July 02, 1931 Theodore Yurgel  
July 02, 1973 Mae Wilhousky  
July 03, 1923 Anna Kliaga  
July 03, 1973 Susan Ostapovich  
July 05, 1925 Athanasius Demchuk  
July 05, 1970 Alexis Fedchin  
July 07, 1984 Anna Cohen



### **Parish Picnic – Sunday, Aug. 19<sup>th</sup>**

Reserve the date for a parish picnic at the Village Recreation and Swim Club in East Brunswick. A great day of fun and fellowship is being planned! Please speak with Daniel Torrisi or Terri Filippini for more information.

### **Prayers for Travelers**

May be offered after the Sunday Divine Liturgy. Let Father know when you venerate the Cross.

### **Parish Council Meeting**

Council members are reminded of the next meeting, July 12<sup>th</sup>, Thursday at 7:00p.m.

### **Candles Burning**

Due to the currents of air caused by the air-conditioning, to preserve wax from dripping all over the candle stands and onto the floor; candles may be extinguished by the ushers. These candles are later cleaned up and re-lit at the next service.

### **Posted Obituaries and Parish Membership**

It is surprising to find at times that a departed one "was a parishioner of Ss. Peter & Paul Church". Parish membership is not based on having been baptized or married in a particular church decades ago. Families will oftentimes confer a parishioner status upon a departed one that in fact did not exist. Unfortunately, the parish church is not consulted by funeral directors, who just take the word of family members.

### **Patronal Feast of St. Elizabeth's in Rocky Hill**

July 17<sup>th</sup>, Tuesday, 6:00p.m. Vigil  
July 18<sup>th</sup>, Wednesday, 9:00a.m. Divine Liturgy.  
You are invited!

# John of Shanghai and San Francisco

From Wikipedia, the free encyclopedia

**Saint John (Maximovitch) of Shanghai and San Francisco** was a noted Eastern Orthodox ascetic and hierarch of the Russian Orthodox Church Outside of Russia (ROCOR) who was active in the mid-20th century. He was a pastor and spiritual father of high reputation, a Fool-for-Christ, and a reputed wonderworker to whom was attributed great powers of prophecy, clairvoyance and healing.

## TROPAR TONE 5

*Like a spiritual daystar in heaven's firmament/  
You did encompass the whole world/  
And did enlighten men's soul./  
Hence, your name is glorified in the East & West/  
For you shone with the grace of The Sun of  
Righteousness, O John our beloved shepherd /  
Wherefore cease not to entreat Christ, that  
He may have mercy on our souls!*

## Life

St. John was born **Michael Maximovitch** in 1896 in the village of Adamovka in Kharkov province in what was then southern Russia to the same family as that of St. John of Tobolsk whom he was said to resemble in several respects. From 1907 to 1914 he attended Poltava Military School, and received a degree in law from Kharkov Imperial University in 1918. He was evacuated to Belgrade with his family in 1921, where in 1925 he graduated from Belgrade University with a degree in theology.

In 1926 he was tonsured a monk and ordained a hierodeacon by Metropolitan Anthony (Khrapovitsky), who gave him the name of John after his saintly relative. Later that same year he was ordained to the priesthood by Bishop Gabriel of Chelyabinsk. For several years afterward he worked as an instructor and tutor, and then in 1934 he was ordained a bishop and assigned to the diocese of Shanghai.

## Shanghai

In Shanghai, Bishop John found an uncompleted cathedral and an Orthodox community deeply divided along ethnic lines. Making contact with all the various groups, he quickly involved himself in the existing charitable institutions and personally founded an orphanage and home for the children of indigents. It was here that he first became known for

## John of Shanghai and San Francisco



St. John on his arrival in Shanghai

### Hierarch, Wonderworker

|                     |   |
|---------------------|---|
| <b>Born</b>         | 4 June 1896, Adamovka, Kharkov, Russia  |
| <b>Died</b>         | 2 July 1966, Seattle, Washington, USA   |
| <b>Venerated in</b> | Eastern Orthodoxy   |
| <b>Canonized</b>    | 2 July 1994, San Francisco, California, USA by the Holy Synod of the Russian Orthodox Church Outside Russia |
| <b>Major shrine</b> | Cathedral of the Theotokos, Joy of All Who Sorrow, San Francisco, California, USA                           |
| <b>Feast</b>        | June 19 or July 2 (nearest Saturday in ROCOR)   |



Saints Portal

miracles attributed to his prayer, and as a public figure it was impossible for him to completely conceal his ascetic way of life. Despite his actions during the Japanese occupation, when he routinely ignored the curfew in pursuit of his pastoral activities, the Japanese authorities never harassed him. As the only Russian hierarch in China who refused to submit to the authority of the Soviet-dominated Russian Orthodox Church, he was elevated to the rank of archbishop by the Holy Synod of ROCOR in 1946.

When the Communists took power in China, the Russian colony was forced to flee, first to a refugee camp on the island of Tubabao in the Philippines and then mainly to the United States and Australia. Archbishop John travelled personally to Washington, D.C. to ensure that his people would be allowed to enter the country.

## Western Europe

In 1951 he was assigned to the archdiocese of Western Europe with his see first in Paris then in Brussels. Thanks to his work in collecting lives of saints, a great many pre-Schism Western saints became known in Orthodoxy and continue to be venerated to this day. His charitable and pastoral work continued here as it had in Shanghai, even among a much more widely scattered flock.

## San Francisco

In 1962 he was once again reassigned by the Holy Synod to the see of San Francisco. Here too he found a divided community and a cathedral in an unfinished state. Although he completed the building and brought some measure of peace to the community he became the target of slander from those who became his political enemies, who went so far as to file a lawsuit against him for alleged mishandling of finances related to construction of the cathedral. He was exonerated, but this was a great cause of sorrow to him in his later life.

## Death and veneration

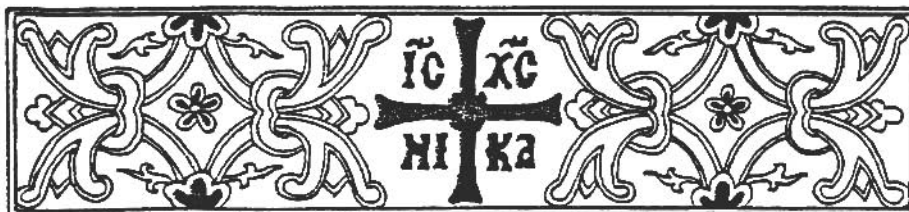
On July 2, 1966 (June 19 on the Julian calendar) St. John died while visiting Seattle at a time and place he was said to have foretold. He was entombed in a sepulchre beneath the altar of the cathedral he had built in San Francisco dedicated to the Theotokos, Joy of All Who Sorrow on Geary Boulevard in the Richmond district. In 1994 he was solemnly glorified on the twenty-eighth anniversary of his death. His unembalmed but incorrupt relics now occupy a shrine in the cathedral's nave. His feast day is celebrated on the Saturday nearest to the 2nd of July. He is beloved and celebrated worldwide, with portions of his relics located in Serbia, Russia, Mount Athos, Bulgaria, and other countries of the world.



The Relics of St. John

### Honorable Sacred Vestments

It has been a distinct honor for our parish in Manville to have in it's custody for a number of years the holy relic of green hierarchal vestments that belonged to St. John Maximovitch. Many of our pious faithful venerate the chest holding these grace-filled vestments, richly adorned by the prayers of the holy bishop. Let us not take this blessed relic for granted, but avail ourselves of the graces granted to those who approach Vladika John in faith and love.





# HOLY TRADITION AND HISTORICAL CUSTOM

*Let everything that conflicts with ecclesiastical tradition and teaching, and that has been innovated and done contrary to the examples outlined by the Saints and venerable Fathers, or that shall hereafter at any time be done in such a fashion, be anathema.*

- The Holy Fathers of the Seventh Ecumenical Synod

What the Lord gave us, the Holy Apostles preached and the Holy Fathers of the Church preserved. This, as St. Athanasios confirms, is the very foundation of what we call *Orthodoxy* - this is its sacred "Tradition." Orthodox Tradition is the life of the Holy Spirit within the Church. Within the term "Tradition" there is embodied the whole of the Church's doctrines, canons, services, customs, practices, and artifacts. Orthodox Tradition, like a living organism, has grown from the very activity of the Church and has been "handed down to us" with the purpose of transforming our very being into the likeness of our Lord Jesus Christ.

The Holy Fathers and Teachers of the Church, before the canon of the New Testament had been formed, defined this Tradition as the written<sup>11</sup> and the unwritten divine Apostolic word. The Apostle Paul defines Tradition in this way when he writes to the Thessalonians: "Brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." After the canon of the New Testament had been formed, the term "Tradition" came to be used in the narrower sense, to designate the unwritten divine word of the Apostolic preaching.

The two parts of Tradition, the written and the unwritten word, are considered by the Ecumenical Synods and the Holy Fathers to be of equal authority. "The sacred Synods," writes St. Nektarios of Pentapolis, "in their deliberations, draw not only from the sacred Scriptures, but also from sacred Tradition as from a pure spring." He makes a similar observation about the Fathers: "The Holy Fathers," he says, "regard this sacred Tradition as a pure spring, as also they regard the spring of the Holy Scriptures, from which we draw the life-begetting and salvific streams that provide eternal life, and that is why they ascribe the same authority to both written and unwritten Tradition." Therefore both the written and the unwritten together form the Holy Tradition of the Orthodox Church.

Those of Protestant persuasion, however, do not ascribe the same authority to both written and unwritten Tradition. They correctly state that Scripture is the final court of arbitration by which all traditions are judged.

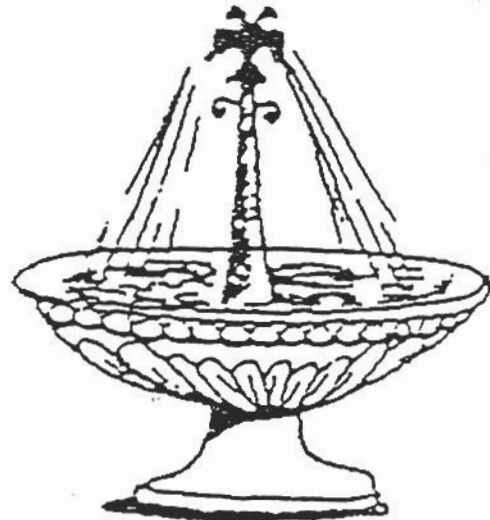
However, they reference no tradition to guide how they interpret Scripture, thus leaving the Scriptures to that most dangerous technique of exegesis - self-interpretation. Being deprived of the living oral Tradition, they cannot properly interpret the written Tradition. "Sola Scriptura" or "Scripture Alone" is their motto.

Roman Catholicism, on the other hand, has added to the unwritten Tradition things that are neither in Scripture nor in the teachings of the Holy Fathers. Examples of such innovations are the filioque, papal supremacy, purgatory, the doctrine of inherited guilt, created grace, and the immaculate conception of the Virgin Mary.

Holy Tradition, also known as Apostolic Tradition, does not always necessarily have to date back to Apostolic times, but it does always remain within the spirit of the Apostolic teaching. The Holy Spirit continuously works within the Church through Holy Tradition, laying brick upon brick over the foundation which our Lord Jesus Christ established through His teaching to the apostles. Thus, for example, the Sacred Canons have become a part of Orthodox Tradition. This part of Tradition is commonly known as Ecclesiastical Tradition.

There are those within the Church who seek to go back to what the apostles did and taught so that our Church today may reflect altogether what the early Church did and taught nearly two thousand years ago. In many aspects this would be very good. However, in other cases it would be a serious mistake. The apostolic Church was an infant Church and many of its practices and traditions, like a living organism, naturally developed over the centuries in order to further express the Church's liturgical life and spirituality. It would be a mistake to ignore or disregard what the Holy Spirit has taught the Church over time.

Sacred Tradition originates from God, from Divine Revelation. There are also human traditions which originate from mankind. Some of these human innovations contradict Sacred Tradition. Our Lord Jesus Christ Himself explicitly distinguishes these two kinds of traditions, the Divine and the human, when He disapproves of the Scribes and Pharisees, because they disregard the divine Tradition, the divine Teaching, while carefully observing human traditions and customs. He said: "You reject the commandment of God, and hold fast the tradition of men." This was said because the Scribes and Pharisees



were known for causing children to dishonor their parents while God says in His commandments that children are to honor their parents. The Apostle Paul also clearly distinguishes between these two kinds of traditions when he advises the Colossians, saying: "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ." Again, he says to the Thessalonians: "Now we command you, brethren, ... that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us." From these passages, as also from others, the distinction between Sacred Tradition and human tradition is clear, as is the placing of Sacred Tradition on an incomparably higher level than human tradition. The Holy Scriptures and the Church Fathers put forward Sacred Tradition as a divine and sure guide to our life, while they demote human tradition. They teach that we should always observe Sacred Tradition, whereas we should break human teachings and customs which are opposed to Sacred Tradition.

There are certain modern and contemporary Orthodox theologians, however, who make an untraditional distinction between capital "T" Tradition and lower case "t" tradition, that is, between the doctrines of the Church and the historical customs of the Church. When this distinction is made it usually does not regard the customs of the Church too highly, but rather it opposes the customs of the Church as if they are human traditions opposed to Sacred Tradition. This however is not always the case. Though sometimes there does need to be a distinction made between them, most of the time there does not if the human traditions and customs support and embellish Sacred Tradition. Everything must be judged by the criteria of Tradition. Prof. George Bebis argues: "Tradition and traditions lead to each other and none can survive without each other." When one does away with customs which proceed from, express, and support Sacred Tradition, as many have done throughout worldwide Orthodoxy, then these people run the risk of accomodating themselves to customs which oppose the essence and spirit of our Holy and Sacred Tradition.

Opposed to the modern distinction between "Tradition" and "traditions" stands the threefold Patristic distinction of Tradition: Divine (or Sacred), Apostolic, and Ecclesiastical. Sacred Tradition, as we mentioned earlier, is based on God's revelation to the Church. Apostolic Tradition is that which consists of the teachings and practices of the Holy Apostles. Ecclesiastical Tradition on the other hand, according to St. Nicodemos the Hagiorite, "is that which was prescribed by the successors of the Apostles." In other words, the customs of the Church are not mere customs equal to those of national or ethnic customs, (\*) rather they are that which make up the Ecclesiastical Tradition of the Church.

Ecclesiastical Tradition is superior to cultural tradition, yet they are not opposed to one another either. Cultural traditions are often transformed by the Holy Spirit into Ecclesiastical Tradition.

Ecclesiastical Tradition is appropriate for all times, all peoples, and all places. It is above all cultures, not limited to any particular culture. This is because Ecclesiastical Tradition helps lead us to our heavenly homeland. At the same time, it is not by chance that the dogma and piety of Orthodox Christianity was incarnated primarily in Jewish and Greek cultures. To this we should give serious thought.

Orthodox Christians living in our postmodern, postchristian, syncretistic and desacralized age are faced with many challenges and obstacles both within and outside the Church in loving, appreciating, defending and upholding a spiritual way of life. When we remove customs which support and embellish Sacred Tradition, it is like taking pedals from a flower. These customs should be kept. If they are changed, especially for the wrong purposes, then we will fall into the error of the Western churches which, from the time of the Schism, have introduced one novelty after the other. As Dr. Constantine Cavarnos writes:

Strict perseverance in Tradition does not entail the deadening and stagnation of the Church, as many people say, but, on the contrary, is absolutely necessary for the preservation and fruitfulness of the life of the Church. On the other hand, disregard for and even partial abandonment of Tradition entails the slackening of her life and her gradual decomposition.

To conclude, Holy Tradition and historical customs should not be divorced from one another. Rather, they should compliment one another and remain united for the preservation of the Orthodox faith and mindset amongst the faithful. Ecclesiastical Tradition is the more Patristic term for historical custom.



(\*) Ethnic customs are commonly confused with Ecclesiastical customs in the Orthodox Church. This is because the Church has a very intertwined relationship with the nation in which it is practiced. Such ethnic customs are not necessarily bad, but a clear distinction ought to be made between the two.

For example, in the Greek Church, both Greek Independence Day (March 25) and Ohi Day (October 28) are celebrated with a Doxology in the Church, each coinciding with major feasts to the Theotokos. However, the ethnic feasts of Greece are merely ethnic traditions, not ecclesiastical, used within the life of the Church as a glorification and remembrance of Gods presence amongst His faithful nation. The feasts of the Theotokos are Ecclesiastical Tradition.

One could also bring up such feasts as Pascha in which many ethnic customs have arisen. The roasting of a lamb on Pascha, for example, has little if nothing to do with Ecclesiastical Tradition; it is an ethnic custom dating back to ancient Greek times. However, it is possible that the painting of the red eggs, with its rich symbolism, can be observed to be an Ecclesiastical Tradition.