

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JULY 2, 2017

SUNDAY/JULY 2

4th Sunday After Pentecost

St. John of Shanghai &

San Francisco (+1966)

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

Coffee Hour

WEDNESDAY/JULY 5

St. Elizabeth of Moscow (+1918)

8:00a.m. Akathist to St. Elizabeth &

anointing with oil from her tomb

THURSDAY/JULY 6

7- 8:00p.m. Lemonade & Conversations

in St. George Gazebo

SATURDAY/JULY 8

Kazan Icon of Theotokos

9:30a.m. Akathist to Kazan Icon;

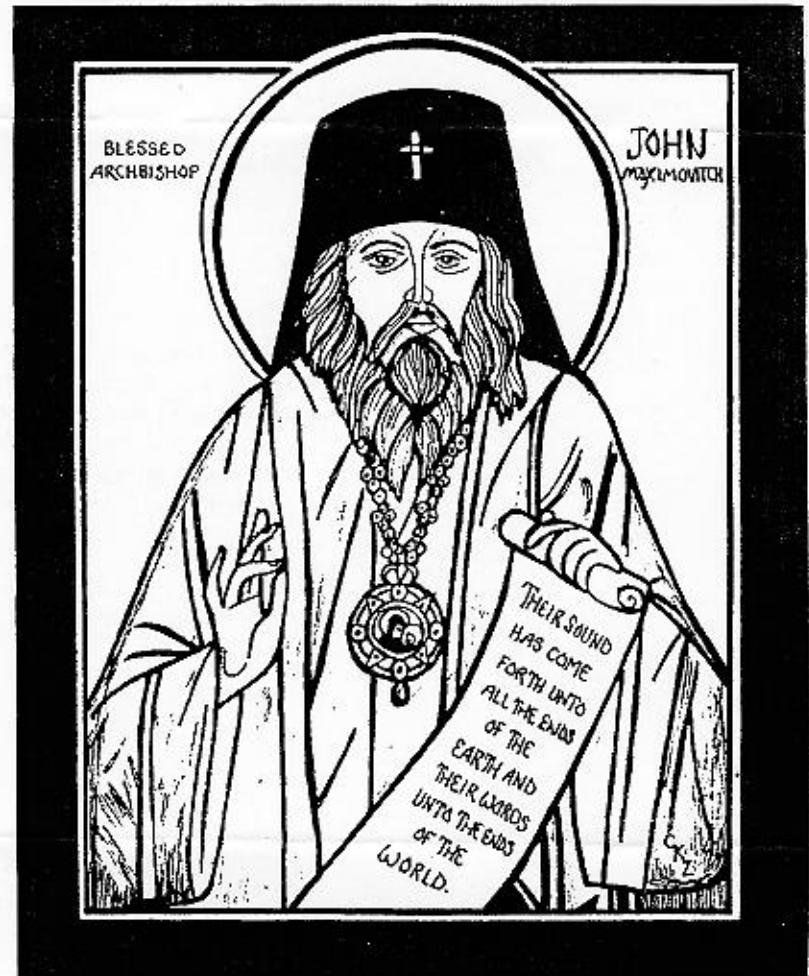
Confessions' 5:30p.m. Vigil; Confessions

SUNDAY/JULY 9

5th Sunday After Pentecost

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

Coffee Hour



TROPAR TONE 5

Like a spiritual daystar in heaven's firmament /
You did encompass the whole world /
And did enlighten men's souls /
Hence your name is glorified in the East and 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 save our souls!

Offerings Week of July 2

Olive Oil: in memory of Michael, Justina, Rosalia, Anastasia and Ivanna; for the health of Rebecca, Nicholas, Sarah and Rachael.

Wine: in memory of Ivanna.

Flowers: for the health of George; for the health and protection of Maria (birthday).

Synodicon: Memory Eternal!

July 11 (40th day) Xenia Bodenchuk

July 30 (40th day) Ivanna Parsells

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

July 09, 1971 Kuzma Savich

July 09, 2010 Tatiana Onuschak

July 09, 2011 Atopere Filippini

Coffee Hour Schedule

July 02 Kita, Nevitt, Keller, Turri, Torrisi,
& Kachek

July 09 Inga, Eka, Marina & Nona

July 16 Sokol, Nasledysheva, Staina
& Sarchisian

Counters Schedule

July 02 Rebecca O. & Ekaterini M.

July 09 Ciprian C. & Jill P.

July 16 Irina S. & Lisa K.

Ushers Schedule

July 02 Timothy S. & Peter B.

July 09 Jerome S. & Adrian M.

July 16 Dennis F. & Robert E.

Sunday Readers Schedule

July 2 – Ciprian C. / July 9 Austin K.

Parish Council Meeting

Thursday, July 20th at 7:00p.m.

Blessing of Autos/Bikes/Skateboards

And things That Move Us

Sunday, July 16th after the Divine Liturgy.

Vacation Planning – Be Mindful Of

- Finding the location of an Orthodox Church of Sunday Liturgy;
- If you are prepared to receive Holy Communion, you must make contact with the priest by phone, e-mail, in person in a reasonable amount of time before the Liturgy, if possible before the day of Liturgy. It is bad manners to approach the Chalice and the priest has to question who you are.
- Request a Prayer for Travelers before you make your journey;
- Bring a small icon and prayer book;
- Observe Lenten days;
- Make your offerings to your parish church before you go.

Change of Times for Minor Feast Days

Please note that the time of the morning services of Minor Feast Days has been changed to **8:00a.m.** The 12 Great Feast Days, Saturdays and Sundays remain at 9:30a.m. This change begins in July on a trial basis. (See July Monthly Calendar)

Thank You Parishioners for your Kindness!

On behalf of Peter & Heather Parsells and myself, please accept our sincere thanks for your prayers, expressions of kindness, foods, and wonderful divine services on the occasion of the repose of Ivanna (+June 21). Our thanks as well, to Archbishop Michael, visiting clergy and friends. Peter & Heather's address is: 1326 Webster St. Philadelphia, PA. 19147 (parsellsp@yahoo.com) The 40th day Memorial Service for Ivanna, will be held, July 31st, Monday at 7:00p.m.

Lemonade & Informal Conversations in St. George Gazebo

7-8p.m. Thursdays, July 6,13,27 & Aug.3. Join us!

Axios! Axios! Axios! ("He Is Worthy!")

Many Blessed Years to the newly-ordained Deacon Samuel Davis of St. Simeon of Cyrene in New Brunswick.

ST. JOHN OF SAN FRANCISCO

Michael Maximovitch was born June 4, 1896, into a noble family in the Ukraine. He entered law school at the age of 18 and then began theological studies at 25. Due to the anti-religious conditions imposed by the communists, Michael left Russia and was tonsured a monk in a Serbian monastery, taking the name John. The same year, 1926, he was ordained priest. He kept an austere ascetic discipline all his life.

In 1934, Father John was consecrated a bishop of the Russian Church Outside Russia and was assigned to Shanghai, China, where he immediately set out building churches, an almshouse, an orphanage and a hospital. He became Archbishop of Paris and Brussels in 1951. He came to America in 1962, as Archbishop of San Francisco. Blessed John had great compassion for all men, regardless of their faith, and his devotion to God consumed him 24 hours a day. He literally "prayed in the air," for many times people would come to visit and find him standing deep in prayer, aglow in light, and six inches off the floor. He would be seen in several distant locations at the same period of time without there being any possibility that he could have traveled so quickly by earthly transport.

Late one night, during a severe storm, one of Blessed John's parishioners was near death in a hospital. She asked the nurse to call Fr. John, but was told that the phones and electricity had been knocked out by the storm. The nurse also said that since Fr. John lived across town they could not send a messenger to summon him. The patient decided that the best she could do was to pray. While she was in prayers, Fr. John entered the room, attended to her needs, healed her immediate crisis, and departed. The next morning,

the woman asked the nurse how she had reached Fr. John. The nurse replied that she had not and that no one had come through the entrance, because it was bolted due to the storm. The nurse did say that she saw an Orthodox priest in the hallway that night, but added that it could not have been Fr. John, for the man she saw was not the least bit wet from the storm.

Blessed John held strong to the belief that the Orthodox Church was not a social institution, but a place of true worship and spiritual growth towards God. He refused to pander to the groups in San Francisco who wanted the church to be primarily an ethno-social gathering place. As a result, many inflammatory letters, filled with fraudulent accusations, were sent to the Metropolitan; and Archbishop John was even sued by parishioners for alleged misappropriation of building funds. At the end of several years of



courtroom legal defense, he was physically exhausted. He died soon after his acquittal, on July 2, 1966, but not before formally declaring that the disgruntled parishioners were to be forgiven, for Satan had blinded them.

Archbishop John was canonized a saint of the Orthodox Church in 1994. He is entombed at his Cathedral in San Francisco, where visiting pilgrims can view his body that has not decayed despite its not being embalmed. Reports of miracles connected to his intercession (similar to those in his lifetime) continue to be reported from many sources – both Orthodox and non-Orthodox, Christian and non-Christian. On July 2, 1994, Archbishop John was glorified as "Wonderworker of Shanghai and San Francisco," and his feast day is commemorated every July 2.

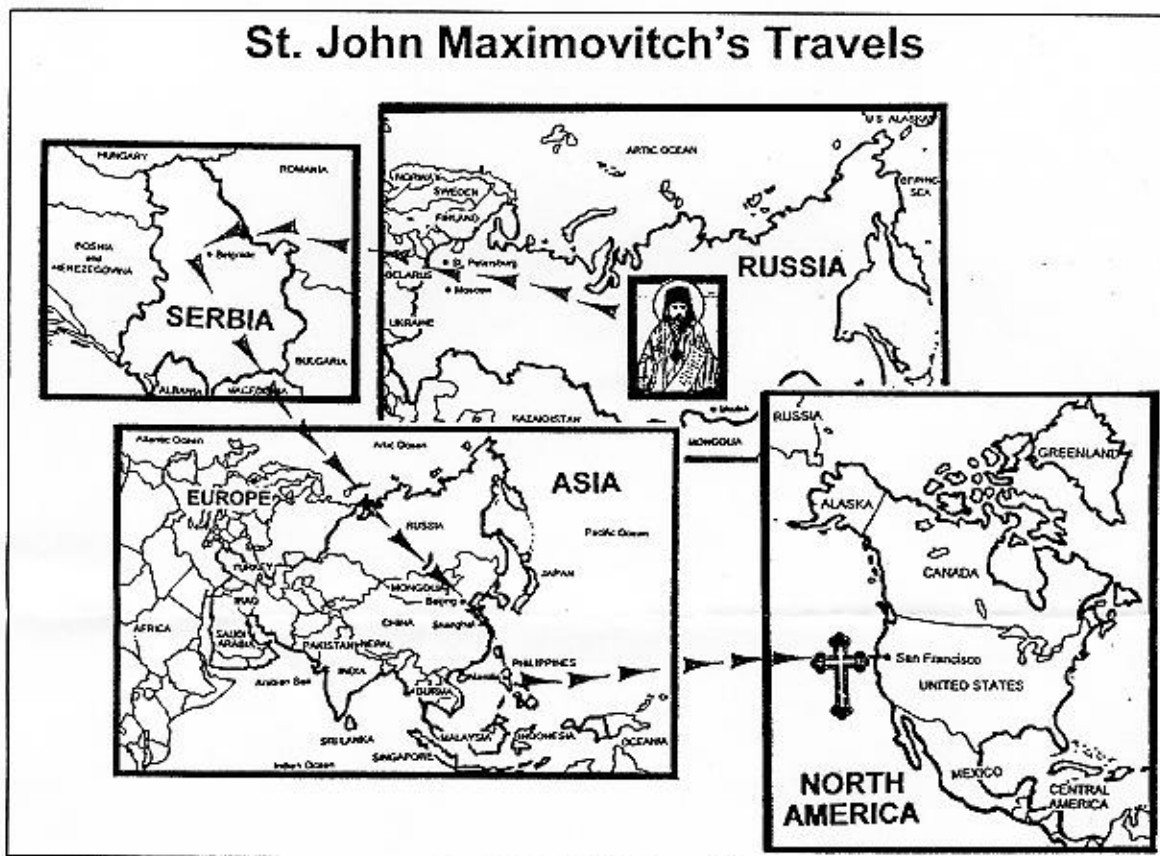


HOW TO PRAY WHEN YOU ARE NOT IN A GOOD MOOD

"When our soul's not in a good mood and we can't make prostrations, we should just say the Jesus prayer standing, or read or pray or do whatever we find appealing. When a child's got no appetite, you can't force him to eat. You give him whatever he wants. But afterwards, when he's feeling better, you can feed him broccoli. That's how it is with the soul. The whole heart has to participate in prayer. Spiritual labors need to come from the heart."

- Elder Paisios the Athonite

St. John Maximovitch's Travels



WHAT IS THE SIGNIFICANCE OF THE LITURGICAL COLORS?

Anyone who has at least once attended an Orthodox service, has most likely noticed the beauty and festivity of the vestments. The diversity of colors is an inalienable part of the liturgical-church symbolism, a way of affecting those praying. Bright and radiant vestments convey the joy and exultation of God's beauty and greatness, while dark vestments instill within us a sense of repentance and the need to return to God.

Since ancient times, the liturgical books have offered flexibility in liturgical color, only specifying whether the vestments worn for a particular feast or season should be light or dark. This has led to various local practices over the years. In the contemporary practice common to many parishes of the Orthodox Church in America, there are six basic color groups.

1. **WHITE** is used for Pascha, Nativity, Theophany, Ascension, and Transfiguration.
2. **PURPLE** is used for Great Lent (in some places black is used for Clean Week and Holy Week).
3. **GREEN** for Palm Sunday, Pentecost, and monastic saints.
4. **BLUE** for feasts of the Mother of God.
5. **RED** for feasts of the Holy Cross, St. John the Baptist, martyrs, and for every day of the Nativity Fast, Apostles' Fast and Dormition Fast (except during one of the Great Feasts of the Lord or Theotokos).
6. **GOLD** is used when no other color is called for as it conveys the riches and glory of God's Kingdom.

The color of the feast is worn from the vigil the night before the feastday until the leave-taking of the feast, the final day of the festal season. The length of these post-feasts vary, and are given in the liturgical calendar and rubrics. Generally speaking, there is a post-feast of about a week for each of the twelve major feasts.

Finally, special services like funerals, marriages, and baptisms are usually served either in white, gold, or the color of the lenten or festal season.

