

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JULY 1, 2018

SUNDAY/JULY 1

Fifth Sunday After Pentecost

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

Coffee Hour – Moving of Items to Hall

6:30p.m. Compline & Akathist to

St. John of San Francisco (July 2)

MONDAY/JULY 2

St. John of San Francisco (+1966)

9:30a.m. Divine Liturgy at St. Elizabeth Church in Rocky Hill

MONDAY/JULY 2

Beginning of work on new church flooring, no services at Ss. Peter & Paul until July 14,

SATURDAY/JULY 7

6:30p.m. Vespers at Holy Ghost Church in Manville

SUNDAY/JULY 8

Sixth Sunday After Pentecost

9:30a.m. Divine Liturgy at Holy Ghost Church in Manville

Be Sure to check our Parish website, our Parish e-Mail Listing, and our Parish Face Book for changes that might take place between July 2nd and 14th in our schedule.

PRAYER BEFORE READING THE SCRIPTURES

Illumine our hearts, O Master who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever unto ages of ages. Amen.

PRAYER BEFORE STARTING ANY WORK

O Lord Jesus Christ, Only-Begotten Son of Thy Eternal Father, Thou hast said with Thy most holy lips: "Without Me, you can do nothing." My Lord and my God, in faith I embrace Thy words with my heart and soul, and bow down before Thy goodness, help me, a sinner, to do in union with Thee this work which I am about to begin, in the Name of the Father, the Son, and the Holy Spirit. Amen.

PRAYER AFTER COMPLETING ANY WORK

Thou, O my Christ, art the sum and fullness of all that is good; fill my soul with joy and gladness, and save me, for Thou alone art all-merciful. Amen.

Father Paisios would say this when parents complained about their children who wouldn't listen to them when they spoke of God. He would tell them to let the children go the way they're going. The parents should do their duty and kneel before God for the children who are not kneeling and produce calluses on their knees for their children who are falling down running to the night clubs. Pray at your dinner table and you will see how many problems will be solved for you.

Offerings Week of July 1

Relics Candle: for parishioners; in honor of St. John of San Francisco; in memory of Barbara, Marian and Timothy.

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Michael, Anastasia, Rosalie, & Ivanna; for the health of Katya Lewis (birthday).

Wine: in memory of Justina (10 year anniversary); for the health of Jerome Sr.

Flowers: in memory of Barbara, Marian and Timothy; in memory of Nina Kalagova.

Synodicon: Memory Eternal!

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

Coffee Hour Schedule

July 01 Kita, Keller, Turri, Torrisi & Kachek
July 08 Church Closed
July 15 Inga, Eka, Marina & Nona

Counters Schedule

July 01 Rebecca O. & Ekaterina M.
July 08 Church Closed
July 15 Irina S. & Lisa K.

Ushers Schedule

July 01 Timothy S. & Peter B.
July 08 Church Closed
July 15 Dennis F. & Robert E.

Readers Schedule

July 01 John Z. / July 15

Foods for July 8th Coffee Hour at Holy Ghost Church

If you would like to bring some Lenten Food item to share at the Coffee Hour please let Rebecca Oliver know (908-672-2732) or rebeccaoliver91@gmail.com

OCMC – Orthodox Christian Mission Center – Health Team to Guatemala – November 9-18, 2018

Our parish is happy to have one of our parishioners participate in this Mission Work, Lisa Keller. If you wish to help defray the cost of travel you may make a donation for this team member by name at www.ocmc.org/donate (Guatemala November Health Team) or directly to Lisa.

The Calendar

Sunday/July 1: Regular Liturgy and Coffee Hour. Moving items to hall after Coffee Hour.

Monday/July 2: Work begins on church flooring.

Monday/July 2: *St. John of San Francisco* – Liturgy at St. Elizabeth Church in Rocky Hill, 9:30a.m.

Saturday/July 7: 6:30p.m. Vespers at Holy Ghost Church, Manville

Sunday/July 8: 9:30a.m. Divine Liturgy at Holy Ghost Church, Manville

Thursday/July 12: 7:00p.m. Parish Council Meeting.

Friday/July 13: 6:00p.m. moving of items back into church (*subject to change*)

Saturday/July 14: 8:00a.m. Moving of items back into church (*subject to change*)

Saturday/July 14th: 5:30p.m. Vespers & Compline; Confessions

Sunday/July 15th: 9:30a.m. Divine Liturgy

Sunday/July 22: Blessing of Autos after Liturgy

Donations for New Church Flooring

As of June 29th, a total of \$26,270 has been offered (86%) of \$30,000. Remainder of \$3,730 to reach goal.

Summer Vacation Check List

- Pack an icon and prayer book.
- Book for spiritual reading.
- Observe Fasting Days.
- For Sundays, locate Orthodox Church.
- Make your parish offerings before you go.
- Ask for a Prayer of Travelers.
- Find and seek Jesus Christ Everywhere.
- Be thankful to God for All Things!

SAINT 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.

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 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 traveled personally to Washington, D.C. to ensure that his people would be allowed to enter the country.



Joy of All Who Sorrow Cathedral
Geary Blvd, San Francisco, CA

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.

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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



Born: June 4, 1896
Kharkov, Russia

Died: July 2, 1966 (O.S.)
Seattle, WA

Canonized: July 2, 1994
San Francisco, CA

Feastday: July 2nd

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 sepulcher 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 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.

Teachings of the Saint

Holiness is not simply righteousness, for which one is accounted worthy to enjoy blessedness in the Kingdom of God. Rather holiness is such a height of righteousness that one is so filled with the grace of God that it overflows to others... Great is their blessedness which proceeds from personal experience of the glory of God. Filled to overflowing with a love for men, which proceeds from a love for God, the Saints are responsive to the needs of men and to their supplications, and become mediators and intercessors for them before God.

What greater benefit can one bring his neighbor than to prepare him for life everlasting... This is not an easy task. One has to do battle with human nature, which has been corrupted by sin. One often encounters misunderstanding, and sometime deliberate opposition.

SAINT SISOES THE GREAT COMMEMORATED ON JULY 6TH

From the Prologue of Ochrid by St. Nikolai Velimirovich

Sisoes was an Egyptian by birth and a disciple of St. Anthony. Following the death of his great teacher, St. Sisoes settled on a mountain in the wilderness called St. Anthony's Mount where Anthony lived a life of asceticism earlier. Imposing difficult labors on himself, he humbled himself so much that he became meek and guileless as a lamb. For this God endowed Sisoes with abundant grace so that he was able to heal the sick, drive out unclean spirits and resurrect the dead. Sisoes lived a life of austere mortification in the wilderness for sixty years and was a source of living wisdom for all monks and laymen who came to him for counsel and advice. Before death, his face shone as the sun. The monks stood around him and were astonished at this manifestation. When this saint gave up his soul, the entire room was filled with a sweet-smelling savor. Sisoes died in extreme old age in the year 429 A.D.

St. Sisoes taught the monks: "Regardless in what way temptation comes to man, a man should give himself to the will of God and to recognize that temptation occurred because of his sins. If something good happens, it should be said that it happened according to God's Providence." One monk asked Sisoes: "How can I please God and be saved?" The saint answered: "If you wish to please God, withdraw from the world, separate yourself from the earth, put aside creation, draw near to the Creator, unite yourself to God with prayers and tears and then you will find rest in this time and in the future." The monk asked Sisoes: "How can I attain humility?" The saint replied: "When a person learns to recognize every man as being better than himself, with that he attains humility." Ammon complained to Sisoes that he could not memorize the wise sayings that he read in order to repeat them in conversation with men. The saint replied to him: "That is not necessary. It is necessary to attain purity of mind and speak from that purity placing your hope in God."





THE JESUS PRAYER AND THE 3 POWERS OF THE SOUL

Adapted from Metropolitan Hierotheos

Man according to Scripture, has been created "after the image of God" (Col. 3:10). God is Trinity, that is, one essence in three Persons (Father, Son, and Holy Spirit). Thus the soul, being created in the image of God, is single as well as manifold.

The soul has three parts that must be united and turned toward God. The three parts or powers of the soul are the power to know, the power to love, and the power to will. According to the Fathers, the soul was created 1) to know God, 2) to love God, and 3) to do the will of God.

In this way the commandment is fulfilled: "and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mt. 12:30). When the mind remains in God through prayer and contemplation, it kindles within the soul a strong desire and love for God, which in turn strengthens man's will to keep the Commandments. In this way the soul is itself united, and is joined to God.

However, when the mind comes to ignore God, then the soul begins to desire and love created things instead of the Creator, and the will of man becomes subject to the tyranny of the passions. In this way the soul becomes first disunited and then eventually separated from God.

Through sin, the three powers of the soul go away from God and lose unity with one another. One part of the soul, usually the mind, may want to return to God, but the other parts may not wish to. This is the state of most Christians.

Nevertheless, the unity of the soul can still be restored through the Jesus Prayer. The return to God starts with the concentration of the mind. Our aim is to detach the mind from its attraction to the surrounding objects and bring it back to God.

Since the mind has the property of increasing love and desire for that which it is concentrated on, concentration on the Name of God leads to love from Him. However, in the same way, concentration on the things of the flesh or the world lead to love from them.

Therefore, let each man attend to his thoughts, for they will lead either to his unification with God or to his spiritual fragmentation – to eternal life or to eternal torment.



GUARDING THE MIND AND THE HEART

Saint Nicodemus of the Holy Mountain

Everyone finds calm and rest at their center. As snails find rest within their crusty shell, as octopus in their chambers, as four-footed land animals in their dens, and as birds in their nests, so also with man, whose mind has the natural attribute to be calm, to find rest and to be in peace when it enters the heart and the inner man. Man too has the body as a region and dwelling, and the heart as its own center and room for resting. St. Isaac called the heart "the house of understanding." And as the animals when troubled and frightened run to their dens to be protected, so also the mind of man, when troubled by some assault of evil thoughts or some other internal or external circumstance, runs to the heart and shouts, "My Jesus help me! My Jesus save me!" and is thus liberated. St. John Climacus said: "The name of Jesus chastises enemies" and "Let the memory of Jesus be united with your breathing and then you will know the benefit of silence." The Apostle Peter preached: "And there is salvation in no one else [except Jesus], for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). This is why St. Macarios also noted: "For as it is not possible for the eye to see without light and for speech to be made without a tongue, or for hearing to take place without an ear, so also it is not possible without Christ to be saved and to enter the kingdom of heaven."

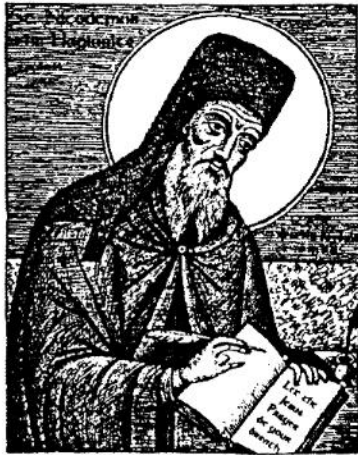




ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION
from "Gifts of the Desert" by Kyriacos C. Markides

The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy upon me a sinner", is the most powerful way of contacting God. It fills one with grace as he or she keeps this prayer in his or her heart and mind. Ideally one should reserve a certain amount of time every day and engage in this form of prayer. Furthermore, as one engages in routine activities such as washing dishes, taking a walk, or waiting at a bus stop one can recite the prayer. Then the person will reach a point when the Prayer will be an ongoing activity within his or her consciousness even while asleep or even while one engages in intellectually challenging activities like solving mathematical equations. Prayer becomes a form of breathing, an ongoing activity within the person that sanctifies his or her entire being.

THE CHURCH FATHERS ON SAINT PAUL'S ADMONITION TO "PRAY WITHOUT CEASING" (1 THESS 5:17)



St. Nicodemus the Athonite

Let no one think, my fellow Christians, that only priests and monks need to pray without ceasing, and not laypeople.

When the Apostle commanded us, "Pray without ceasing," he meant that we must pray inwardly with our intellect: and this is something that we can always do. For when we are engaged in manual labor and when we walk, sit down, eat and drink, we can always pray with our intellect and practice inner prayer, true prayer, which is pleasing to God.



St. Isaac the Syrian

When the Holy Spirit makes His dwelling place in someone, he does not cease to pray, because the Spirit will constantly pray in Him. Then, neither when he sleeps nor when he is awake, will prayer be cut off from his soul; but when he eats and drinks, when he lies down or works, even when he is immersed in sleep, the perfumes of prayer will breathe in his heart spontaneously. From this point on he will not possess prayer only at limited times, but always.



St. Basil the Great

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.

