



## **Holy Ghost Orthodox Church**

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**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Deacon Joseph Bulkanowa, Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Angela Wesolosky, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 5-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Erin, Jimmy Fennel [7<sup>th</sup> Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Peter Paul & Louise May Sprock, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alberta, Margaret Mueller, Gary Zurasky, Michael Horvath, Tony Notaro, Patti Sinecki, David Genshi, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Betsy Mallison, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Michael, Amy, Luke Brunermer—broken arm, Liz Stumpf, Aubrie—3-month-old with Cystic Fibrosis, Kathy Ciranni, Ester Tylavsky, Ed Jamison, Sarah Wilson, Theodore Nixon [neonatal ICU], and Daria Masur. **ARNOLD:** Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

**COFFEE HOUR COORDINATOR WANTED! Help is needed to coordinate the coffee hour schedule—please see John Paouncic or Sonia Luciw if you are interested or have any questions.**

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex’s Fifth Grade and Matt’s Third Grade collections. THANK YOU ALL FOR YOUR HELP! *Alex and Matt*

**REMEMBER—PRAYERS ARE ALWAYS FREE!**

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

**AT ANY TIME**—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

**Schedule of Services**

**Sunday, July 15** **DIVINE LITURGY** **10:30 AM**  
**7<sup>TH</sup> SUNDAY AFTER PENTECOST—THE PLACING OF THE HONORABLE ROBE OF THE MOST HOLY THEOTOKOS AT BLACHERNAE, SAINT JUVENAL-PATRIARCH OF JERUSALEM, SAINT PHOTIUS-METROPOLITAN OF KIEV**

*Tone 6*  
Romans 15:1-7  
Matthew 9:27-35

*Parastas in Blessed Memory of John Peanoske—Stella Peanoske*

**Sunday, July 22** **Divine Liturgy** **10:30 AM**  
**8<sup>TH</sup> SUNDAY AFTER PENTECOST—HIEROMARTYRS PANCRATIUS-BISHOP OF TAORMINA, CYRIL-BISHOP OF GORTYNA, SAINT THEODORE-BISHOP OF EDESSA, MARTYRS PATERMUTHIUS, COPRIUS, & ALEXANDER THE SOLDIER IN EGYPT, VENERABLE PATERMUTHIUS & COPRIUS—ASCETICS IN EGYPT, SAINT EUTHEMIUS OF KARELIA, BLESSED PETER-HIEROMARTYR OF CHEREVKOV**

*Tone 7*  
I Corinthians 1:10-18  
Matthew 14:14-22

**Sunday, July 29** **Divine Liturgy** **10:30 AM**  
**9<sup>TH</sup> SUNDAY AFTER PENTECOST—FATHERS OF THE SIX ECUMENICAL COUNCILS, HIEROMARTYR ATHEOGENES-BISHOP OF HERACLEOPOLIS & 10 DISCIPLES, MARTYRS PAUL & SISTERS CHIONIA & ALEVTINA AT CAESARAEA IN PALESTINE, MARTYR ANTIOCHUS-PHYSICIAN OF SEBASTE, MARTYR FAUSTUS, VIRGIN-MARTYR JULIA OF CARTHAGE**

*Tone 8*  
I Corinthians 3:9-17  
Matthew 14:22-34

# **BULLETIN INSERT FOR 15 JULY 2007**

7<sup>TH</sup> SUNDAY AFTER PENTECOST—THE PLACING OF THE HONORABLE ROBE OF THE MOST HOLY THEOTOKOS AT BLACHERNAE, SAINT JUVENAL-PATRIARCH OF JERUSALEM, SAINT PHOTIUS-METROPOLITAN OF KIEV

## **TROPARION—TONE 6**

The angelic powers were at Thy tomb; the guards became as dead men.  
Mary stood by Thy grave, Seeking Thy most pure body.  
Thou didst capture hell, not being tempted by it.  
Thou didst come to the Virgin, granting life.  
O Lord who didst rise from the dead: glory to Thee!

**Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.**

## **KONTAKION—TONE 6**

When Christ God, the Giver of Life,  
Raised all of the dead from the valleys of misery with His might hand,  
He bestowed resurrection on the human race.  
He is the Savior of all,  
The Resurrection, the Life, and the God of all!

## **PROKEIMENON—TONE 6**

READER: **O Lord, save Thy people and bless Thine inheritance.**  
PEOPLE: O Lord, save Thy people and bless Thine inheritance.  
READER: **To Thee, O Lord, will I call. O my God, be not silent to me.**  
PEOPLE: O Lord, save Thy people and bless Thine inheritance.  
READER: **O Lord, save Thy people.**  
PEOPLE: And bless Thine inheritance.

## **ALLELUIA VERSES—TONE 6**

**He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.**  
**He will say to the Lord: My Protector and my Refuge; my God, in whom I trust.**

<h1><b>Watch!</b></h1>
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by Archbishop John Maximovitch

**Stand fast on spiritual watch, because you don't know when the Lord will call you to Himself. In your earthly life be ready at any moment to give Him an account. Beware that the enemy does not catch you in his nets, that he not deceive you causing you to fall into temptation. Daily examine your conscience; try the purity of your thoughts, your intentions.**

**There was a king who had a wicked son. Having no hope that he would change for the better, the father condemned the son to death. He gave him a month to prepare.**

**The month went by, and the father summoned the son. To his surprise he saw that the young man was noticeably changed: his face was thin and drawn, and his whole body looked as if it had suffered.**

**"How is it that such a transformation has come over you, my son?" the father asked.**

**"My father and my lord," replied the son, "how could I not change when**

**each passing day brought me closer to death?"**

**"Good, my son," remarked the king. "Since you have evidently come to your senses, I shall pardon you. However, you must maintain this vigilant disposition of soul for the rest of your life."**

**"Father," replied the son, "that's impossible. How can I withstand the countless seductions and temptations?"**

**Then the king ordered that a vessel be brought, full of oil, and he told his son: "Take this vessel and carry it along all the streets of the city. Following you will be two soldiers with sharp swords. If you spill so much as a single drop they will cut off your head."**

**The son obeyed. With light, careful steps, he walked along all the streets, the soldiers accompanying him, and he did not spill a drop.**

**When he returned to the castle, the father asked, "My son, what did you see as you were walking through the city?"**

**"I saw nothing."**

**"What do you mean, 'nothing'?" said the king.**

**"Today is a holiday; you must have seen the booths with all kinds of trinkets, many carriages, people animals..."**

**"I didn't notice any of that," said the son. "All my attention was focused on the oil in the vessel. I was afraid to spill a drop and thereby lose my life."**

**"Quite right, my son," said the king. "Keep this lesson in mind for the rest of you life. Be as vigilant over your soul as you were today over the oil in the vessel. Turn your thoughts away from what will soon pass away, and keep them focused on what is eternal. You will be followed not by armed soldiers but by death to which we are brought closer by every day. Be very careful to guard your soul from all ruinous temptations."**

**The son obeyed his father, and lived happily.**

**Watch, stand fast in the faith, quit you like men, be strong. (ICor. 16:13).**

**The Apostle gives Christians this important counsel to bring their attention to the danger of this world, to summon them to frequent examination of their hearts, because without this one can easily bring to ruin the purity**

**and ardor of one's faith and unnoticeably cross over to the side of evil and faithlessness.**

**Just as a basic concern is to be careful of anything that might be harmful to our physical health, so our spiritual concern should watch out for anything that might harm our spiritual life and the work of faith and salvation.**

**Therefore, carefully and attentively assess your inner impulses: are they from God or from the spirit of evil? Beware of temptations from this world and from worldly people; beware of hidden inner temptations which come from the spirit of indifference and carelessness in prayer, from the waning of Christian love.**

**If we turn our attention to our mind, we notice a torrent of successive thoughts and ideas. This torrent is uninterrupted; it is racing everywhere and at all times: at home, in church, at work, when we read, when we converse. It is usually called thinking, writes Bishop Theophan the Recluse, but in fact it is a disturbance of the mind, a scattering, a lack of concentration and attention. The same happens with the heart. Have you ever observed the life of the heart? Try it even for a short time and see what you find. Something unpleasant happens, and you get irritated; some misfortune occurs, and you pity yourself; you see someone whom you dislike, and animosity wells up within you; you meet one of your equals who has now outdistanced you on the social scale, and you begin to envy him; you think of your talents and capabilities, and you begin to grow proud... All this is rottenness: vainglory, carnal desire, gluttony, laziness, malice-one on top of the other, they destroy the heart. And all of this can pass through the heart in a matter of minutes. For this reason one ascetic, who was extremely attentive to himself, was quite right in saying that "man's heart is filled with poisonous serpents. Only the hearts of saints are free from these serpents, the passions."**

**But such freedom is attained only through a long and difficult process of self-knowledge, working on oneself and being vigilant towards one's inner life, i.e., the soul.**

**Be careful. Watch out for your soul! Turn your thoughts away from what will soon pass away and turn them towards what is eternal. Here you will find the happiness that your soul seeks, that your heart thirsts for.**

*(Translated from Pravoslavnyaya Rus) and taken from  
ORTHODOX AMERICA, Vol. XIV, No. 2-3, September-October, 1993*

The Life Of St. John (Maximovitch) The Wonderworker,  
Of Shanghai and San Francisco  
Compiled by Father Demetrios Serfes

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TROPARION, TONE 6

"Glorious apostle to an age of coldness and unbelief, invested with the grace-filled power of the saints of old, divinely-illuminated seer of heavenly mysteries, , feeder of orphans, hope of the hopeless, thou didst enkindle on earth the fire of love for Christ upon the dark eve of the day of judgment; pray now that this sacred flame may also rise from our hearts."

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May I be so humble to present to you, "A Brief Life Of St. John (Maximovitch), The Wonderworker of San Francisco, California." St. John (1896-1966), considered a saint in his own lifetime, icons already appeared on the walls of many Orthodox Church's not long after St. John's repose in the Lord. Holy Icons appeared in several Serbian Orthodox Church's in Serbia, and over Greece, especially on Mt. Athos, as St. John was loved for his sanctity, which soon spread to all of Europe, the holy Land, and to North and South America. St. John was loved by and respected by even the civil authorities of many countries, as this holy man of God, was a well known theologian, and by many as a Fool-for-Christ. A zealous missionary hierarch of the Eastern Orthodox Church, St. John is still well remembered with great spiritual love in China, in the Philippines, and in North and South America. Just ask anyone about St. John in Europe, the remark will mostly be "truly a holy man of God."

Now let us not forget the faithful of his diocese of San Francisco, in which he was the Archbishop. St. John was also a great Archpastor, when ever you where ill he was at your door way, and at your bed side, no matter what time of the day, even in the middle of the night. Still today, St. John appears in the hospitals among those who are ill, and in many cases he just appears! The holy oil that can be obtained at his tomb has cured many faithful (note the photo below), and has helped many to become well once again. St. John is also known to love children, and the children would flock around him with affection and with love. Any young altar boy who had served in the holy altar remembers well Vladika John. All of his fellow hierarchs had a sincere respect for Vladika John, and his priest, his deacons, sub-deacons, and readers loved to serve with him and have been spiritually enriched until this day. Any child that was poor or a orphan remembers well Vladika John. Even the homeless from the streets of San Francisco, remembers Vladika John. The title that the faithful called Archbishop John was "Vladika," a title that was expressed with affection, which also carries a sense of endearment, respect and with love for a Bishop. Truly we should give thanks to our God, for sending us poor sinners, a man named Vladika John.

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Archbishop John Maximovitch, Bishop of Shanghai and San Francisco, is known throughout the world for his holiness and the many miracles worked by God through his intercessions.

The Synod of Bishops of the Russian Orthodox Church Outside of Russia plans to canonize (glorify) Archbishop John on the 28th anniversary of his death, 2 July 1994. In preparation for this glorification, the tomb containing his relics was recently opened. When the sepulcher cover was removed, the metal coffin was found to be in a poor state of preservation due to moisture. Rust has eaten through the coffin and the cover was rusted tightly shut.

Inside, the Gospel Book (Editors Notes: a bishop or priest is always buried with the holy Gospel), over the remains had virtually disintegrated, the blessing cross (editors notes: a cross is also placed with the body of a bishop or priest, and even monastics) in the Archbishop hand was corroded, an

icon was heavily deteriorated, and the hierarchical vestments (editors notes: a bishop, and a priest are usually vested) were mildewed and falling apart.

The relics (the body) of Archbishop John, however, were found to be totally incorrupt. His skin was white and soft, and upon lifting out his body it was found to be very light due to dehydration but was totally intact. Those who came forward to venerate the relic discovered that they exuded a sweet fragrance.

Exposure of a body to amount of moisture that deteriorated metal and other objects would surely caused rapid decomposition. There is thus no basis to argue that Archbishop John's body had undergone some sort of mummification.

The incorruptibility of a saint's relics is a sign of God's special favor and grace. It is also a testimony of the eternal blessedness that awaits the elect of God. It is clear from Holy Scripture (read in the Old Testament the 2nd book of Kings chapter 2 verse 14., and chapter 13 verse 21, and in the New Testament read Acts chapter 19 verse 12) that God has manifested miracles through His saints, from ancient times even to our own age.

"In the saints that are in His earth hath the Lord been wondrous, He hath wrought all His desires in them." Psalms chapter 15 verse 3.

Source: The DIOCESAN NEWS of the Greek Orthodox Denver Diocese in January, 1994.

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The following information about St. John (Maximovitch), the Wonderworker, Archbishop of San Francisco, is from a leaflet in Redding, California. Also from sources of remembrance of stories told to me.

What better description could be found to portray the essence of a man whose love for Christ drew him to such heights of spiritual perfection that he enkindled the faith of thousands from East to West? The life of Archbishop John Maximovitch demonstrates more vividly than any words that true Christianity far exceeds the bounds of human "goodness". Here is a shining reflection of the supernatural love of God which works miracles, a living proof that the burning faith of the early Christian saints still warms the earth at a time when the love of many has grown cold.

Archbishop John did not isolate himself from the world, but he was not of this world. First and foremost he was man of prayer. He completely surrendered himself to God, presenting himself as a "living sacrifice" and he became a true vessel of the Holy Spirit. His work continues even now today.

This holy man of God was born 4 June, 1896 in the province of Kharkov in southern Russia. At baptism he was given the name Michael. As a child he was serious for his years and he later wrote: "From the first days when I began to become aware of myself, I wished to serve righteousness and truth. My parents kindled in me a striving to stand unwaveringly for the truth, and my soul was captivated by the example of those who had given their lives for it."

### **Shanghai, 1934**

Following the desire of his parents, he entered law school in Kharkov. He was naturally gifted student but spent more time reading Lives of Saints than attending academic lectures. "While studying the worldly sciences," he wrote, "I went all the more deeply into the study of the science of sciences, into the study of the spiritual life."

After the Revolution in Russia, he was evacuated together with his family to Belgrade where entered the faculty of theology at the University. In 1926, a year after his graduation, he was tonsured a monk and given the name John, after his own distant relative who was a canonized saint in Russia and he was known as St. John of Tobolsk (Archbishop John was buried with an icon of his saintly relative). In November of that same year, he was ordained Hieromonk (a priestmonk).



Soon he became a teacher at the Serbian Seminary of St. John the Theologian at Bitol. More than once the bishop of that diocese would say, "If you wish to see a living saint, go to Father John."

### **Ascetic**

It was his own students who first became aware of Vladika's great feat of asceticism. At night they noticed that Vladika would stay up, making the rounds of the dormitories and praying over the sleeping students. "Finally, it was discovered that he scarcely slept at all, and never in a bed, allowing himself only an hour or two each night of uncomfortable rest in a sitting position, or bend over on the floor, praying before icons." This ascetic feat he continued for the rest of his life, bringing his body "into subjection" according to the holy Apostle Paul, "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified" (I Corinthians 9:27).

At the age of 38 he was elevated to the episcopate and sent to Shanghai. There he restored Church unity, took an active interest in the religious education of youth, encouraged and participated in various charitable organizations, founded an orphanage, and himself gathered sick and starving children off the streets. He always wore clothing of the cheapest Chinese fabric and often went barefoot, sometimes having given his sandals away to some poor man. Vladika celebrated Holy Divine Liturgy and received Holy Communion daily, as he did for the rest of his life.

### **Wonderworker**

In Shanghai it became evident that Vladika John was not only a righteous man, but a true ascetic, a man of prayer and a wonderworker. "Once in Shanghai Vladika John asked to the bed of a dying child, whose case had been called hopeless by the physicians. Entering the apartment, Vladika John went straight to the room in which the sick boy lay, although no one managed yet to show him where this was. Without examining the child, Vladika immediately 'fell down' in front of the icon in the corner, which was very characteristic of him, and prayed for a long time. Then, assuring the relatives that the child would recover, he quickly left. And in fact the child became better towards morning and he soon recovered, so that a physician was no longer needed."

Vladika John loved to visit the sick and if the condition of a patient would become critical, he would go to him at any hour of the day or night to pray at his bedside. There were cases when patients would cry out to Vladika in the middle of the night from the hospital beds, and the end of the city Vladika John would come without even calling him by phone.

### **Man of Prayer**

When the coming of the communists, the Russians in China were forced once again to flee, most through the Philippines. At one time 5,000 of the refugees were living in an International Refugee Organization camp on the island of Tubabao, located in the path of typhoons.

When the fear of typhoons was mentioned by one Russian to the Filipinos, they replied that there was no reason to worry, because "‘your holy man blesses your camp from four directions every night.' They referred to Vladika John, for no typhoon struck the island while he was there."

In trying to resettle his flock in Christ our Lord, Vladika John went to Washington D.C. (he visited with Father Constantine at the Russian Orthodox Cathedral of St. John the Baptist, who later became Bishop Constantine, who recently reposed in the Lord), knowing Bishop Constantine myself, he told me this story about Vladika John's presence in Washington at the Cathedral: Vladika John had a meeting before the house senate, to appeal for the Russian refugees, and he had to be at that meeting at a certain hour, Bishop Constantine told me, however the pious Vladika John said he would go to the meeting after he celebrated the Divine Liturgy, once the Liturgy was over, he went to the Senate on behalf of the Russian refugees, and he was late! Once the little of stature holy man Vladika John entered the Senate they had already moved on to another agenda, being

Vladika John did not arrive on time. Everyone in the Senate stood up out of respect for they had noticed a holy man of God had entered the room, and then wanted to hear his appeal on behalf of the Russian refugees in the Philippines. After Vladika John gave his report before the Senate Committee, the refugees were able to come to America and live in San Francisco, California, under the supervision and direction of Vladika John. All of the Russian refugees through the intervention of Vladika John miraculously able to come to America - including his orphanage, in which he later established in San Francisco, and became known as St. Tikhon Orphanage.

In 1951 Vladika John was sent to Western Europe as a Bishop. Here too his reputation for holiness spread - and not only among the Orthodox. In one of the Catholic churches of Paris, a priest strove to inspire his young people with these words: 'You demand proofs; you say that now there are neither miracles nor saints. Why should I give you theoretical proofs, when today there walks in the streets of Paris a saint - St. Jean Nus Pieds ( St. Jon the Barefoot ).'

### **Alive after Death - repose in the Lord**

On 19 June (2 July new style), 1966, during a Archpastoral visit to Seattle, Washington with the wonder-working Kursk icon of the Mother of God, Vladika John peacefully gave his soul to the Lord to whom he had served so faithfully during his earthly life. I learned this account of the blessed repose of Vladika John: after Vladika John served Holy Divine Liturgy, a parish member asked Vladika to serve a 'Memorial Service', in which he did, then after a light meal in the Church hall, he went to rest in a private room provided for him, (but it's really not known if he actually rested), suddenly someone heard a noise from his room, and Vladika John was found on the floor before the holy icon of the Mother of God of Kursk. Without any doubt Vladika John gave his sweet soul to the Lord to whom he served so faithfully during his earthly life.

His unembalmed body was flown to San Francisco, California where for six days it lay in the cathedral in an open coffin, it was said that His Eminence Metropolitan Philaret (reposed in the Lord, 21 November 1985), wanted to attend the funeral service in San Francisco, and Vladika Philaret was at the time in New York, due to the fact that Vladika Philaret had at the time heart problems, it was not suggested that he fly to San Francisco by plane, and so instead took a train, this of course delayed the funeral for the newly - reposed Vladika John. However this did not matter because even when Vladika Philaret arrived at the Joy of All Who Sorrow Russian Orthodox Cathedral in San Francisco, for the funeral, Vladika John had no sign of decay, and it was said that Vladika John looked pure, and that a sense of spiritual beauty was felt when anyone approached his coffin during his funeral at the Church.

From the first day of the vigil it was apparent that this was to be no ordinary farewell to the newly departed in the Lord Vladika John, not even for a Hierarch (a bishop of the Orthodox Church).

There was a sense of being present at the unfolding of a mystery: the mystery of holiness, that still exists until this day. "Those present were devoutly convinced that they had come to bury a saint." Since the reposed of Vladika John many of the faithful called him Blessed John, and for these many years his tomb or sepulcher (Blessed Vladika John was buried under the Church of the Cathedral of the Joy of All Who Sorrow, in San Francisco, California, on Geary, Blvd.), had been a place for pilgrimage for thousands and thousands of Orthodox Christians throughout the world, before his holy Canonization on 2 July, 1994.

Let us all humbly ask St. John to pray for us poor sinners.

Amen.

## Three Strings

On Nov. 18, 1995, Itzhak Perlman, the violinist, came on stage to give a concert at Avery Fisher Hall at Lincoln Center in New York City. If you have ever been to a Perlman concert, you know that getting on stage is no small achievement for him. He was stricken with polio as a child, and so he has braces on both legs and walks with the aid of two crutches. To see him walk across the stage one step at a time, painfully and slowly, is an awesome sight.

He walks painfully, yet majestically, until he reaches his chair. Then he sits down, slowly, puts his crutches on the floor, undoes the clasps on his legs, tucks one foot back and extends the other foot forward. Then he bends down and picks up the violin, puts it under his chin, nods to the conductor and proceeds to play.

By now, the audience is used to this ritual. They sit quietly while he makes his way across the stage to his chair. They remain reverently silent while he undoes the clasps on his legs. They wait until he is ready to play.

But this time, something went wrong. Just as he finished the first few bars, one of the strings on his violin broke. You could hear it snap - it went off like gunfire across the room. There was no mistaking what that sound meant. There was no mistaking what he had to do. We figured that he would have to get up, put on the clasps again, pick up the crutches and limp his way off stage - to either find another violin or else find another string for this one. But he didn't. Instead, he waited a moment, closed his eyes and then signaled the conductor to begin again.

The orchestra began, and he played from where he had left off. And he played with such passion and such power and such purity as they had never heard before.

Of course, anyone knows that it is impossible to play a symphonic work with just three strings. I know that, and you know that, but that night Itzhak Perlman refused to know that.

You could see him modulating, changing, re-composing the piece in his head. At one point, it sounded like he was de-tuning the strings to get new sounds from them that they had never made before.

When he finished, there was an awesome silence in the room. And then people rose and cheered. There was an extraordinary outburst of applause from every corner of the auditorium. We were all on our feet, screaming and cheering, doing everything we could to show how much we appreciated what he had done.

He smiled, wiped the sweat from his brow, raised his bow to quiet us, and then he said - not boastfully, but in a quiet, pensive, reverent tone - "You know, sometimes it is the artist's task to find out how much music you can still make with what you have left."

What a powerful line that is. It has stayed in my mind ever since I heard it. And who knows? Perhaps that is the definition of life-not just for artists but for all of us.

Here is a man who has prepared all his life to make music on a violin of four strings, who, all of a sudden, in the middle of a concert, finds himself with only three strings; so he makes music with three strings, and the music he made that night with just three strings was more beautiful, more sacred, more memorable, than any that he had ever made before, when he had four strings.

So, perhaps our task in this shaky, fast-changing, bewildering world in which we live is to make music, at first with all that we have, and then, when that is no longer possible, to make music with what we have left.

~Author Unknown~

A certain Abramius, of Egyptian descent, lived a most harsh and rough life in the desert. He was smitten in his mind with troublesome self-conceit; he went to church and argued with the priests, and he said, "I was ordained priest just this past night by Christ; now allow me to perform the functions of a priest."

The fathers took him away from the desert and brought him to a less ascetic and less exacting way of life, and they cured this man of his arrogance by bringing him, who had been the sport of demons, to acknowledge of his own weakness.

Palladius, *Historia Lausiaca* 53

#### Christians Protest in London over Eritrea—by Dan Wooding

LONDON -- A service was held recently in London, UK, to protest against the treatment of the head of the Eritrean Orthodox Church. According to a story written by Martin Plaut, BBC Africa analyst, Patriarch Antonios is the head of two million Orthodox believers and is a high-profile prisoner of conscience. "He was removed from his position earlier this year, after criticizing the Eritrean government for interference in church activities," said Plaut in his story. "Amnesty International says Eritrea displays one of the most extreme forms of religious persecution in the world. "The meeting heard that this was only the latest example of religious repression." Plaut said that in 2002 a crackdown began against the Eritrean evangelical churches. Health fears "And now," continued Plaut, "the patriarch of the Orthodox Church, to which most Eritrean Christians belong, has been removed from his post and imprisoned after objecting to

Eritrean government attempts to stop a bible-reading group." The head of the British Orthodox Church, Metropolitan Seraphim, told the BBC he was very worried about his health. "He's 79. He is known to have diabetes. And he's been kept in a darkened room in his residence and he complained on one occasion he was unable to even read his Bible." His story concluded, "Eritrea has a history of considerable religious tolerance between its Muslim and Christian communities, but the government comes from a Marxist-Leninist tradition. "The church says it believes quiet pressure has failed, and it will now take the issue of Patriarch Antonios to the British government."

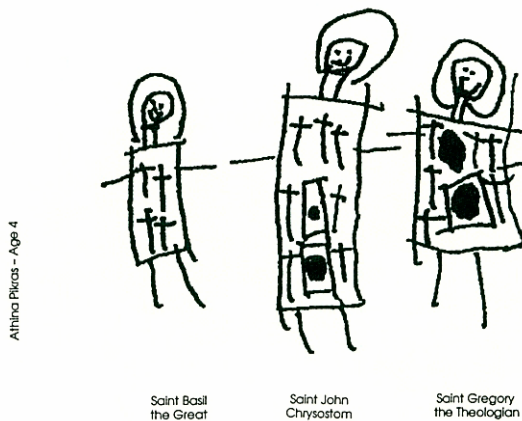
**Never confuse the person, formed in the image of God, with the evil that is in him: because evil is but a chance misfortune, an illness, a devilish reverie. But the very essence of the person is the image of God, and this remains in him despite every disfigurement.**

**St. John of Kronstadt**

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### **BASIL: LIGHT OF THE CHURCH AND WITNESS OF GOD'S LOVE**

VATICAN CITY, JUL 4, 2007 (VIS) - St. Basil, defined in Byzantine liturgical texts as a "light of the Church," was the subject of the Holy Father's catechesis during today's general audience. The audience, attended by 12,000 people, was held in the Vatican Basilica then continued in the Paul VI Hall.

St. Basil, the Pope explained, was born in the 4th century. "Dissatisfied with his worldly successes and ... attracted by Christ, ... he dedicated himself to a monastic life in prayer ... and in the practice of charity." The Church in both East and West, he added, "looks to him admiringly for the sanctity of his life, the excellence of his doctrine and the harmonic blend of his intellectual and practical gifts."

"Through his preaching and writing," this saint, who became bishop Caesarea in 370, "undertook an intense pastoral, theological and literary activity" and "supported the foundation of many 'fraternities' or communities of Christians consecrated to God, whom he visited frequently."

St. Basil "is one of the fathers of monasticism. ... He created a special form of monasticism, not closed to the local church community but open to it. ... His monks formed part of the particular Church, the driving nucleus that preceded the faithful in discipleship of Christ, and not only in faith ... and love, ... but also through works of charity. The monks ran schools and hospitals and served the poor, thus demonstrating the integrity of their Christian life."

"As bishop and pastor of his vast diocese, Basil was constantly concerned by the difficult conditions in which his faithful lived, firmly denouncing all evils. ... And he would intervene with government leaders to alleviate the sufferings of the people. ... He safeguarded the freedom of the Church, opposing even the powerful in order to defend the right to profess the true faith." St. Basil, who bore witness to the fact that "God is love and charity," also founded various institutions for the most needy, which became a model for modern hospitals.

While maintaining his concern with charity as a sign of faith, Basil "considered the liturgy as the focus of his life," and "was also a wise liturgical reformer. ... At his encouragement, the people came to know and love the Psalms. ... He was able to oppose heretics ... and dedicated his energies to healing divisions within the Church."

"Following a plan he himself had devised, he became apostle and minister of Christ, ... herald of the Kingdom of God, model and rule of piety, ... pastor of Christ's flock, pious doctor, father and nurse, God's helper and laborer, builder of the Lord's temple.

"This," the Pope concluded, "is the plan that the holy bishop passes on to us, especially to those who announce the Word. He was a man ... who showed us how to be truly Christian."

AG/ST. BASIL/...

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