



## Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

[www.holyghostorthodoxchurch.org](http://www.holyghostorthodoxchurch.org)

Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home

[412] 956-6626 cell

**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Metropolitan Theodosius, Bishop Robert, 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 Michael Mihalick [MS], Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, 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, Cameron [a boy in Matt's class], Faith—a 6-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jimmy Fennel [7<sup>th</sup> Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Cliff Dow, Marjorie Pershing, Robert Paouncic, Tim Monta, Amy Kemerer, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Adam, Helen Pytlak, Timothy Sams, and Daria Masur. **ARNOLD:** Stefania Lucci, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

**Please remember especially in your prayers: Walter Burlack & Liz Obradovich.**



# **BULLETIN INSERT FOR 13 JULY 2008**

**FOURTH SUNDAY AFTER PENTECOST, SYNAXIS OF THE HOLY APOSTLES: PETER, ANDREW, JAMES, JOHN, PHILIP, BARTHOLOMEW, THOMAS, MATTHEW, JAMES THE SON OF ALPHAEUS, JUDE, SIMON THE ZEALOT, & MATTHIAS, VENERABLE PETER-PRINCE OF ROSTOV, SAINT SOPHRONIUS-BISHOP OF IRKUTSK, NEW-MARTYR MICHAEL OF ATHENS, SAINT ANDREW-PRINCE OF BOGOLIUBSK**

## **TROPARION—TONE 3**

Let the Heavens rejoice! Let the earth be glad!  
For the Lord has shown strength with His arm!  
He has trampled down death by death!

He has delivered us from the depths of hell,  
And has granted the world great mercy!

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

## **KONTAKION—TONE 3**

On this day Thou didst rise from the tomb, O Merciful One!  
Leading us from the gates of death.  
On this day Adam exults as Eve rejoices;  
With the prophets and patriarchs  
They unceasingly praise the divine majesty of Thy power!

## **PROKEIMENON—TONE 3**

**READER:** Sing praises to our God, sing praises! Sing praises to our King, sing praises!

**PEOPLE:** Sing praises to our God, sing praises! Sing praises to our King, sing praises!

**READER:** Clap your hands, all peoples! Shout to God with loud songs of joy!

**PEOPLE:** Sing praises to our God, sing praises! Sing praises to our King, sing praises!

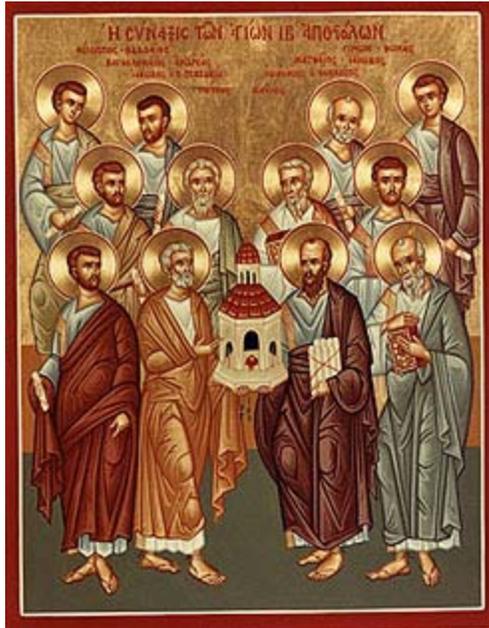
**READER:** Sing praises to our God, sing praises!

**PEOPLE:** Sing praises to our King, sing praises!

## **ALLELUIA VERSES—TONE 3**

In Thee, O Lord, have I hoped; let me never be put to shame!

Be Thou a God of protection for me, a house of refuge, in order to save me!



### **The Synaxis [Assemblage] of the Glorious and All-Praiseworthy 12**

**Apostles of Christ** appears an ancient feast. Holy Church, honoring each of the 12 Apostles at a separate time of the year, from ancient times established a general commemoration of them on the day following after the commemoration of the Glorious and First-Ranked among the Apostles Peter and Paul (+c.67).

An account about each of the Apostles is on the day of his individual commemoration: the Apostle Peter (+c.67; commemorated 29 June); the Apostle Andrew the First-Called (+62, commemorated 30 November); the Apostle James son of Zebedee (+44, commemorated 30 April); the Apostle and Evangelist John the Theologian (+ early II Century, commemorated 26 September); Apostle Philip (commemorated 14 November); Apostle Bartholomew (commemorated 11 June); Apostle Thomas (commemorated 6 October); Apostle and Evangelist Matthew (+60, commemorated 16 November); Apostle James Alphaeus (commemorated 9 October); Apostle Jude, brother of the Lord (+c.80, commemorated 19 June); Apostle Simon Zelotes (commemorated 10 May); Apostle Matthias (+c.63, commemorated 9 August).

The holy nobleborn emperor Constantine the Great (306-337) built at Tsar'grada temple in the name of the holy Twelve Apostles. Directions for the celebrating of this feast are encountered from the IV Century.

[Translators note: *Vide* for varying-name Apostle lists: Mt 10:2, Mk 3:14, Lk 6:12, Acts 1:13, 26].



### **Icon of the Mother of God of "the Three Hands" June 28/July 11**

The Icon of the Mother of God, "Of the Three Hands": In the ninth century during the time of the Iconoclasts, St. John of Damascus (December 4) was zealous in his veneration of holy icons. Because of this, he was slandered by the emperor and iconoclast Leo III the Isaurian (717-740), who informed the Damascus caliph that St. John was committing treasonous acts against him. The caliph gave orders to cut off the hand of the monk and take it to the marketplace. Towards evening St. John, having asked the caliph for the cut-off hand, put it to its joint and fell to the ground before the icon of the Mother of God. The monk begged Our Lady to heal the hand, which had written in defense of Orthodoxy. After long prayer he fell asleep and saw in a dream that the All-Pure Mother of God had turned to him promising him quick healing.

Before this the Mother of God bid him toil without fail with this hand. Having awakened from sleep, St. John saw that his hand was unharmed. In thankfulness for this healing St. John placed on the icon a hand fashioned of silver, from which the icon received its name "Of Three Hands." (Some iconographers, in their ignorance, have mistakenly depicted the Most Holy Theotokos with three arms and three hands.) According to Tradition, St. John wrote a hymn of thanksgiving to the Mother of God: "All of creation rejoices in You, O Full of Grace," which appears in place of the hymn "It is Truly Meet" in the Liturgy of St. Basil the Great.

St. John Damascene accepted monasticism at the monastery of St. Sava the Sanctified and there bestowed his wonderworking icon. The Lavra presented the icon "Of Three Hands" in blessing to St. Sava, Archbishop of Serbia (+1237, January 12). During the time of an invasion of Serbia by the Turks, some Christians who wanted to protect the icon, entrusted it to the safekeeping of the Mother of God Herself. They placed it upon a donkey, which without a driver proceeded to Athos and stopped in front of the Hilandar monastery. The monks put the icon in the monastery's cathedral church (katholikon). During a time of discord over the choice of Igumen, the Mother of God deigned to head the monastery Herself, and from that time Her holy icon has occupied the Igumen's place in the temple. At the Hilandar monastery there is chosen only a vicar, and from the holy icon the monks take a blessing for every obedience

### **On Trials and Temptations**

Sometimes a person seeks the will of God or to be delivered from some passion, and God allows some predicament to befall us which will bring the desired result. But at first sight the thing seems arduous, and he thinks that it is a temptation due to his carelessness. Yet when the benefit ensuing from the predicament or the temptation is revealed, it is seen clearly that hidden within it was God's will or the deliverance from the passion for which he had begged God.

Thus we learn that in each temptation we need patience and forbearance in order to ascertain what is hidden within it once it passes. Many times a temptation happens which, at first glance, does not seem to contain anything salvific within it. Yet afterwards, we see that within it is eternal life!

Selected from *Counsels from the Holy Mountain from the Letters and Homilies of Elder Ephraim*

---

### **From Lorenzo Scupoli (Unseen Warfare; SVS Press pg. 203):**

"You should always say your prayers with tireless diligence, as the Apostle directs, saying: 'Continue in prayer and watch in the same' (Col. 4:2). For humble patience, tirelessness and persistence in prayer conquer the unconquerable God and incline Him to mercy."

---

They said of **Abba Pambo** that as he was dying, at the very hour of his death, he said to the holy men who were standing near him, "Since I came to this place of the desert and built my cell and dwelt here, I do not remember having eaten bread which was not the fruit of my own hands and I have not said anything for which I was sorry later, even to this present hour; and yet I am going to God as one who has not even made a beginning in His service."

---

"Like the sun which shines on all alike, vainglory beams on every occupation. What I mean is this. I fast, and turn vainglorious. I stop fasting so that I will draw no attention to myself, and I become vainglorious over my prudence. I dress well or badly, and am vainglorious in either case. I talk or I hold my peace, and each time I am defeated. No matter how I shed this prickly thing, a spike remains to stand up against me."—**St. John Climacus**

---

### **From St. Ambrose (On the death of his brother, Satyrus - The Nicene and Post-Nicene Fathers: Second Series Vol. X; Eerdmans pgs. 165-166):**

"Not without a purpose is the crowd in the Gospel moved by the widow's tears while accompanying the funeral of the young man who was to be raised again (cf. Lk. 7:12). There is no doubt that by your tears Christ is moved to mercy, seeing you weeping.

Though He has not now touched the bier, yet He has received the spirit commended to Him, and if He has not called the dead by the bodily voice, yet He has by the authority of His divine power delivered my brother's soul from the pains of death and from the attacks of wicked spirits.

And though he that was dead has not sat up on the bier, yet he has found rest in Christ; and if he has not spoken to us, yet he sees those things which are above us, and rejoices in that he now sees higher things than we do."



## **The Holy Glorious and All-Praised Leaders of the Apostles Saints Peter & Paul**

Sermon of Saint Augustine, Bishop of Hippo

Today the Holy Church piously remembers the sufferings of the Holy Glorious and All-Praised Apostles Peter and Paul.

St. Peter, the fervent follower of Jesus Christ, for the profound confession of His Divinity: "Thou art the Christ, the Son of the Living God," was deemed worthy by the Savior to hear in answer, "Blessed art thou, Simon ... I tell thee, that thou art Peter [Petrus], and on this stone [petra] I build My Church" (Mt.16:16-18). On "this stone" [petra], is on that which thou sayest: "Thou art the Christ, the Son of the Living God" it is on this thy confession I build My Church. Wherefore the "thou art Peter": it is from the "stone" [petra] that Peter [Petrus] is, and not from Peter [Petrus] that the "stone" [petra] is, just as the Christian is from Christ, and not Christ from the Christian. Do you want to know, from what sort of "rock" [petra] the Apostle Peter [Petrus] was named? Hear the Apostle Paul: "Brethren, I do not want ye to be ignorant," says the Apostle of Christ, "how all our fathers were all under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor.10: 1-4). Here is the from whence the "Rock" is Peter.

Our Lord Jesus Christ, in the final days of His earthly life, in the days of His mission to the race of man, chose from among the disciples His twelve Apostles to preach the Word of God. Among them, the Apostle Peter for his fiery ardor was vouchsafed to occupy the first place (Mt.10:2) and to be as it were the representative person for all the Church. Therefore it is said to him,

preferentially, after the confession: "I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in the heaven: and whatsoever thou shalt loose on earth: shall be loosed in heaven" (Mt.16: 19). Therefore it was not one man, but rather the One Universal Church, that received these "keys" and the right "to bind and loosen." And that it was actually the Church that received this right, and not exclusively a single person, turn your attention to another place of the Scriptures, where the same Lord says to all His Apostles, "Receive ye the Holy Spirit" and further after this, "Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, are retained" (John 20: 22-23); or: "whatsoever ye bind upon the earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosened in heaven" (Mt.18:18). Thus, it is the Church that binds, the Church that loosens; the Church, built upon the foundational cornerstone, Jesus Christ Himself (Eph 2:20), doth bind and loosen. Let both the binding and the loosening be feared: the loosening, in order not to fall under this again; the binding, in order not to remain forever in this condition. Therefore "Iniquities ensnare a man, and everyone is bound in the chains of his own sins," says Wisdom (Prov 5:22); and except for Holy Church nowhere is it possible to receive the loosening.

After His Resurrection the Lord entrusted the Apostle Peter to shepherd His spiritual flock not because, that among the disciples only Peter alone was pre-deserved to shepherd the flock of Christ, but Christ addresses Himself chiefly to Peter because, that Peter was first among the Apostles and as such the representative of the Church; besides which, having turned in this instance to Peter alone, as to the top Apostle, Christ by this confirms the unity of the Church. "Simon of John" -- says the Lord to Peter -- "lovest thou Me?" -- and the Apostle answered: "Yea, Lord, Thou knowest that I love Thee"; and a second time it was thus asked, and a second time he thus answered; being asked a third time, seeing that as it were not believed, he was saddened. But how is it possible for him not to believe That One, Who knew his heart? And wherefore then Peter answered: "Lord, Thou knowest all; Thou knowest that I love Thee." "And sayeth Jesus to him" all three times "Feed My sheep" (John 20:15-17).

Besides this, the triple appealing of the Savior to Peter and the triple confession of Peter before the Lord had a particular beneficial purpose for the Apostle. That one, to whom was given "the keys of the kingdom" and the right "to bind and to loose," bound himself thrice by fear and cowardice (Mt.26:69-75), and the Lord thrice loosens him by His appeal and in turn by his confession of strong love. And to shepherd literally the flock of Christ was acquired by all the Apostles and their successors. "Take heed, therefore unto yourselves, and to all the flock," the Apostle Paul urges church presbyters,

"over which the Holy Spirit hath made you overseers, to feed the Church of the God, which He hath purchased with His own blood" (Acts 20:28); and the Apostle Peter to the elders: "Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly: not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock. And when is appeared the Prince of pastors, ye will receive unfading crowns of glory" (1 Pet. 5:2-4).

It is remarkable that Christ, having said to Peter: "Feed My sheep," did not say: "Feed thy sheep," but rather to feed, good servant, the sheep of the Lord. "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor.1:13). "Feed My sheep". Wherefore "wolfish robbers, wolfish oppressors, deceitful teachers and mercenaries, not being concerned about the flock" (Mt.7:15; Acts 20:29; 2 Pet 2:1; John 10:12), having plundered a strange flock and making of the spoils as though it be of their own particular gain, they think that they feed their flock. Such are not good pastors, as pastors of the Lord. "The good shepherd giveth his life for the sheep" (John 10:11), entrusted to Him by the chief Shepherd Himself (1 Pet 5:4). And the Apostle Peter, true to his calling, gave his soul for the very flock of Christ, having sealed his apostleship by a martyr's death, is now glorified throughout all the world.

The Apostle Paul, formerly Saul, was changed from a robbing wolf into a meek lamb. Formerly he was an enemy of the Church, then is manifest as an Apostle. Formerly he stalked it, then preached it. Having received from the high priests the authority at large to throw all Christians in chains for execution, he was already on the way, he breathed out "threatenings and slaughter against the disciples of the Lord" (Acts 9:1), he thirsted for blood, but "He that dwells in the Heavens shall laugh him to scorn" (Ps 2:4). When he, "having persecuted and vexed" in such manner "the Church of God" (1Cor.15:9; Acts 8:5), he came near Damascus, and the Lord from Heaven called to him: "Saul, Saul, why persecutest thou Me?" and I am here, and I am there, I am everywhere: here is My head; there is My body. There becomes nothing of a surprise in this; we ourselves are members of the Body of Christ. "Saul, Saul, why persecutest thou Me; it is hard for thee to kick against the goad" (Acts 9:4-5). Saul, however, "trembling and frightened", cried out: "Who art Thou, Lord?" The Lord answered him, "I am Jesus Whom thou persecutest."

And Saul suddenly undergoes a change: "What wantest Thou me to do?" -- he cries out. And suddenly for him there is the Voice: "Arise, and go to the city, and it shall be told thee what thou must do" (Acts 9:6). Here the Lord sends Ananias: "Arise and go into the street" to a man, "by the name of Saul," and

baptize him, "for this one is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9: 11, 15, 18). This vessel must be filled with My Grace. "Ananias, however, answered: Lord, I have heard from many about this man, how much evil he hath done to Thy saints in Jerusalem: and here he hath authority from the chief priests to bind all who call on Thy Name" (Acts 9:13-14). But the Lord urgently commands Ananias: "Search for and fetch him, for this vessel is chosen by Me: for I shall show him what great things he must suffer for My name's sake" (Acts 9:11, 15-16).

And actually the Lord did show the Apostle Paul what things he had to suffer for His Name. He instructed him the deeds; He did not stop at the chains, the fetters, the prisons and shipwrecks; He Himself felt for him in his sufferings, He Himself guided him towards this day. On a single day the memory of the sufferings of both these Apostles is celebrated, though they suffered on separate days, but by the spirit and the closeness of their suffering they constitute one. Peter went first, and Paul followed soon after him. Formerly called Saul, and then Paul, having transformed his pride into humility. His very name (Paulus), meaning "small, little, less," demonstrates this. What is the Apostle Paul after this? Ask him, and he himself gives answer to this: "I am," says he, "the least of the Apostles... but I have labored more abundantly than all of them: yet not I, but the grace of God, which was with me" (1 Cor.15:9-10).

And so, brethren, celebrating now the memory of the holy Apostles Peter and Paul, remembering their venerable sufferings, we esteem their true faith and holy life, we esteem the innocence of their sufferings and pure confession. Loving in them the sublime quality and imitating them by great exploits, "in which to be likened to them" (2 Thess 3: 5-9), and we shall attain to that eternal bliss which is prepared for all the saints. The path of our life before was more grievous, thornier, harder, but "we also are compassed about with so great a cloud of witnesses" (Heb 12: 1), having passed by along it, made now for us easier, and lighter, and more readily passable. First there passed along it "the author and finisher of our faith," our Lord Jesus Christ Himself (Heb 12: 2); His daring Apostles followed after Him; then the martyrs, children, women, virgins and a great multitude of witnesses. Who acted in them and helped them on this path? He Who said, "Without Me ye can do nothing" (John 15: 5).



**St. John Maximovitch of Shanghai and San Francisco**

**Saint John (Maximovich) Orthodox Christian Church**

**4939 Durant Avenue**

**North Charleston, SC 29405**

**843.494.4467**

**[frjoshua@orthodoxcarolina.org](mailto:frjoshua@orthodoxcarolina.org)**

**[www.orthodoxcarolina.org](http://www.orthodoxcarolina.org)**

*"Holiness is not simply righteousness, for which the righteous merit the enjoyment of blessedness in the Kingdom of God, but rather such a height of righteousness that men are filled with the grace of God to the extent that it flows from them upon those who associate with them. Great is their blessedness; it proceeds from personal experience of the Glory of God. Being filled also with love for men, which proceeds from love of God, they are responsive to men's needs, and upon their supplication they appear also as intercessors and defenders for them before God."*

—St. John Maximovitch

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 St. 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.

St. John did not isolate himself from the world, but he was not of this world. First and foremost he was a 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 as an apostle, missionary, and miracle worker continues even now.

This saint of the latter times was born June 4, 1896 in the province of Kharkov. 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."

Following the desire of his parents, he entered law school in Kharkov. He was a naturally gifted student but spent more time reading the 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, he was evacuated together with his family to Belgrade where he 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, St. John of Tobolsk. In November of that same year, he was ordained hieromonk. Soon he became a teacher at the Serbian Seminary of St. John the Theologian at Bitol. More than once the bishop there, St. Nikolai Velimirovich, would say, "If you wish to see a living saint, go to Fr. John."

### Ascetic

It was his own students who first became aware of Vladyka's great feat of asceticism. At night they noticed that Vladyka 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 bent over on the floor, praying before icons. This ascetic feat he continued for the rest of his life.

At the age of 38 he was elevated to the episcopate of the Russian Orthodox Church Abroad, and was sent to Shanghai, China. 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. Vladyka celebrated Divine Liturgy and received Holy Communion daily, as he did for the rest of his life.

### Wonderworker

In Shanghai it became evident that Vladyka was not only a righteous man, but a true ascetic, a man of prayer and a wonderworker. Once in Shanghai Vladyka John was asked to the bed of a dying child, whose case had been called hopeless by the physicians. Entering the apartment, Vladyka John went straight to the room in which the sick boy lay, although no one had managed yet to show him where this was. Without examining the child, Vladyka 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 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 Vladyka in the middle of the night from their hospital beds, and from the other end of the city Vladyka would come.

### Man of Prayer

With 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 the seasonal 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 Vladyka John, for no typhoon struck the island while he was there.

In trying to resettle his flock, Vladyka went to Washington, and through his intervention, almost the whole camp was miraculously able to come to America - including his orphanage.

In 1951 Vladyka was sent to Western Europe. 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 - Saint Jean Nu-Pieds (St. John the Barefoot)”.

Finally, in 1962, Vladyka was sent to San Francisco in response to the urgent request of thousands of Russians who had known him in Shanghai. The Russian community was bitterly divided over the building of a new cathedral. Vladyka became embroiled in this dispute and this eventually led to his persecution. But the Truth finally won out and a measure of peace was restored, the paralysis of the community ended, and the cathedral was finished.

### **Alive after Death**

On June 19/July 2, 1966, during a visit to Seattle with the wonderworking Kursk Icon of the Mother of God, Vladyka peacefully gave his soul to the Lord Whom he had served so faithfully during his earthly life. His unembalmed body was flown to San Francisco where for six days it lay in the cathedral in an open coffin, while thousands of the faithful came to say their last farewell to the beloved archpastor. Even after the sixth day it was noticed that there was no sign of decay.

Archbishop John was laid to rest in a small basement chapel under the altar of the cathedral after the San Francisco Board of Supervisors amended the City law to permit the burial of prelates in their cathedrals. His sepulcher became a place of pilgrimage for hundreds of people in need of his strong intercession before the throne of God. The many cases of answered prayer only confirm Vladyka's words to one of his devoted servants when, after his death, he appeared to her in a dream and said: "Tell the people: although I have died, I am alive!"

On June 19/July 2, 1994 St. John Maximovitch was canonized in San Francisco and his relics rest today in the Joy of All Who Sorrow Cathedral for all the faithful to venerate.

From: <http://www.stherman.com/presshistory/stjohnmaximovitch.htm>

**We ask for your prayers for all those on our parish prayer list, especially for Walt Burlack and Liz Obradovich. The power of prayer has proven many times to surpass known medical science. Holy Father John of Shanghai and San Francisco, intercede for our parishioners before the Throne of Glory! Most Holy Mother of God and Theotokos intercede before thy Most Glorious Son for the sake of our souls! O Holy Apostles Peter and Paul pray for us!**