

# ANNOUNCEMENTS



*Remember, we are still in the Apostle's Fast until Wednesday's liturgy!*

*We will start our post-Coffee Hour classes today!*

*Stick around and join in !*

## SCHEDULE OF SERVICES

Sat. July 8	5 pm	Great Vespers
Sun. July 9	8am	Divine Liturgy
Wed. July 12	9 am	Liturgy Ss Peter & Paul
Sat. July 15	5 pm	Great Vespers
Sun. July 16	8 am	Divine Liturgy
Sat. July 22	5 pm	Great Vespers
Sun. July 23	8 am	Divine Liturgy

## ASONA Movie Night

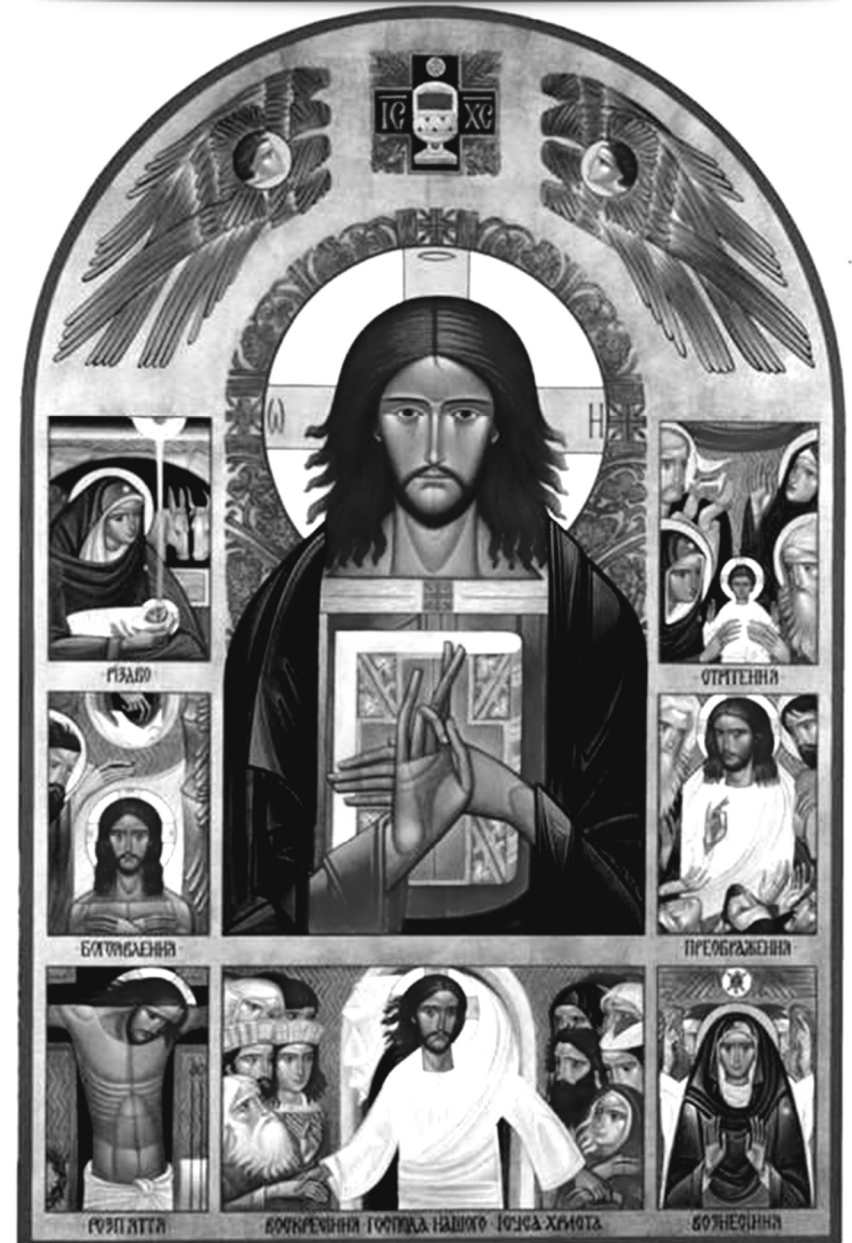
Coming this August



## ASONA TEXT ALERTS

*Sign up easily!* **Text ASONA to 84576**

And get on our parish text alerts list, and stay up to date via email or text alerts. Text STOP to 84576 to stop text notifications at any time. There is no charge for this service, but carrier message and data rates may apply.





### Prokeimenon in Tone 3 (Ps 47)

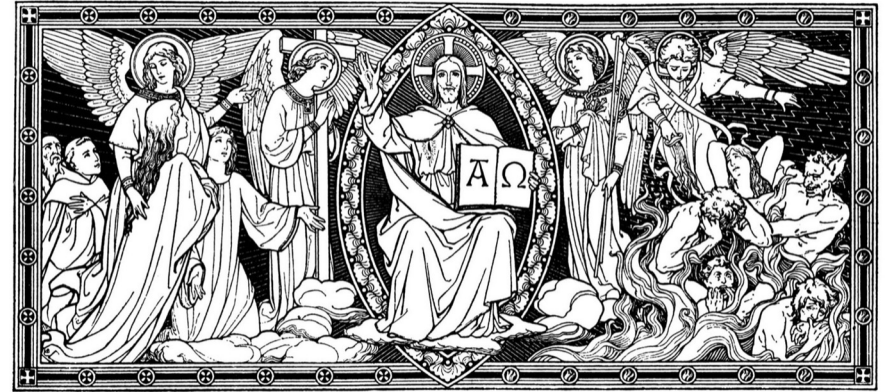
Sing praises to our God, sing praises! Sing praises to our King,  
sing praises!  
Clap your hands, all peoples! Shout to God with loud songs of joy!

### EPISTLE: ROMANS 6:18-23

**B**rethren, having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.+

### Alleluia in Tone 3 (Ps 31)

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!



### GOSPEL: MATTHEW 8:5-13

**A**T THAT TIME, when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it. When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth. Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.+



Vladika is not best remembered by his flock for his sternness, but rather for his gentleness, his joyfulness, even for what is known as “foolishness for Christ’s sake.” The most popular photograph of him captures something of this aspect of his character. It was especially noticeable in his conduct with children. After services he would smile and joke with the boys who served with him, playfully knocking the refractory on the head with his staff. Occasionally the Cathedral clergy would be disconcerted to see Vladika, in the middle of a service (though never in the altar), bend over to play with a small child! And on feast days when blessing with holy water was called for, he would sprinkle the faithful, not on the top of the head as is usual, but right in the face, with a noticeable glint in his eye and total unconcern at the discomfiture of some of the more dignified. Children were absolutely devoted to him, despite his usual strictness with them.

Anna Hodyriva recounts: “My sister Xenia Yarovoy, who lived in Los Angeles, suffered for a long time with a painful hand. She sought physicians, tried home remedies, yet nothing helped. She finally decided to turn to Vladika John and wrote to him in San Francisco. Some time went by and the hand was healed. Xenia began to forget about the previous pain in her hand. On one occasion, when she visited San Francisco, she went to the Cathedral for services. At the end of the service Vladika John held the cross to be kissed. On seeing my sister he asked: ‘How is your hand?’ Vladika saw my sister for the first time! How then did he recognize her and know that it was she who had a painful hand?”

Several people have asserted that Vladika John know of the time and place of his death. On July 2, 1966, Vladika accompanied the Kursk-Root Icon to Seattle, there celebrated the Divine Liturgy, and then spent 3 hours alone in the altar with the Icon. With the Icon, he visited his spiritual children who lived near the cathedral, and, then, proceeded to the room in the parish house where he was staying. Acolytes sat Vladika down in the chair, and saw that he was already dying. Thus did Vladika give up his soul to God before the Miraculous Icon of the Mother of God of the Sign. He was laid to rest in a crypt chapel under the main altar of the new cathedral.

By prayers before his incorrupt relics, people are strengthened in faith, receive healing, consolation, and spiritual powers. After the many struggles, cares, sorrows which he endured for the sake of Christ and His Truth, Holy Hierarch John has arrived at the peaceful heavenly harbor, where rejoicing together with the angels, he glorifies the Father and the Son and the Holy Spirit, God One in Trinity, now and ever and unto ages of ages. Amen.

More about St. John’s life is on our website: [ArizonaOrthodox.com](http://ArizonaOrthodox.com)

**GLORY TO GOD FOR ALL THINGS!**

# SAINTS ALIVE

*The Lives and Deeds of the Heroes of our Faith*

## St. John Maximovitch, the Wonderworker of Shanghai and San Francisco

Our Father among the Saints John (Maximovitch), Archbishop of Shanghai and San Francisco (1896-1966), was a diocesan bishop of the Russian Orthodox Church Outside Russia (ROCOR) who served widely from China to France to the United States. He is widely regarded as a prolific miracleworker in the Orthodox Church.

Saint John departed this life on June 19 (O.S.) / July 2 (N.S.), 1966, and was officially glorified by the Russian Orthodox Church Abroad on July 2, 1994. His glorification was later recognized for universal veneration by the Patriarchate of Moscow on July 2, 2008.



The future Saint John was born on June 4, 1896, in the village of Adamovka in Kharkiv province to pious aristocrats, Boris and Glafira Maximovitch. He was given the baptismal name of Michael, after the Holy Archangel Michael. In his youth, Michael was sickly and had a poor appetite, but he displayed an intense religious interest. He was educated at the Poltava Military School (1907-14); Kharkiv Imperial University, from which he received a law degree (in 1918); and the University of Belgrade (where he completed his theological education in 1925).

He and his family fled their country as the Bolshevik revolutionaries descended on the country, emigrating to Yugoslavia. There, he enrolled in the Department of Theology of the University of Belgrade. He was tonsured a monk in

1926 by Metropolitan Anthony (Khrapovitsky) of Kharkov (later the first primate of the Russian Orthodox Church Outside of Russia). Metropolitan Anthony later in 1926 ordained him hierodeacon. Bishop Gabriel of Chelyabinsk ordained him hieromonk on November 21, 1926. Subsequent to his ordination he began an active life of teaching in a Serbian high school and serving, at the request of local Greeks and Macedonians, in the Greek language. With the growth of his popularity, the bishops of the Russian Church Aboard resolved to elevate him to the episcopate.



Hieromonk John was consecrated bishop on May 28, 1934, with Metropolitan Anthony serving as principal consecrator, after which he was assigned to the Diocese of Shanghai. Twelve years later he was named Archbishop of China. Upon his arrival in Shanghai, Bishop John began working to restore unity among the various Orthodox nationalities.

In time, he worked to build a large cathedral church that was dedicated to Surety of Sinners Icon to the Mother of God, with a bell tower and large parish house. Additionally, he inspired many activities: building of churches, hospitals, and orphanages among the Orthodox and Russians of Shanghai. He was intensely active, constantly praying and serving the daily cycle of services, while also visiting the sick with the Holy Gifts. He often would walk barefooted even in the coldest days. Yet to avoid the appearance of secular glory, he would pretend to act the fool.

With the end of World War II and the coming to power of the communists in China, Bishop John led the exodus of his community from Shanghai in 1949. Initially, he helped some 5,000 refugees to a camp on the island of Tubabao in the Philippines, while he travelled successfully to Washington, D.C., to lobby to amend the law to allow these refugees to enter the United States. It was while on this trip that Bishop John took time to establish a parish in Washington dedicated to Saint John the Forerunner.

In 1951, Archbishop John was assigned to the Archdiocese of Western Europe with his cathedra in Paris. During his time there, he also served as archpastor of the Orthodox Church of France, whose restored Gallican liturgy he studied and then celebrated. He was the principal consecrator of the Orthodox

Church of France's first modern bishop, Jean-Nectaire (Kovalevsky) of Saint-Denis, and ordained to the priesthood the man who would become its second bishop, Germain (Bertrand-Hardy) of Saint-Denis.

In 1962, Archbishop John was assigned to the Diocese of San Francisco, succeeding his long time friend Archbishop Tikhon. Archbishop John's days in San Francisco were to prove sorrowful as he attempted to heal the great disunity in his community. He was able to bring peace such that the new cathedral, dedicated to the Joy of all Who Sorrow Icon of the Mother of God, was completed.

Deeply revering Saint John of Kronstadt, Archbishop John played an active role in preparation of his canonization.

Vladika's life was governed by the standards of the spiritual life, and if this upset the routine order of things it was in order to jolt people out of their spiritual inertia and remind them that there is a higher judgment than the world's.

Vladika visited prisons and celebrated the Divine Liturgy for the convicts. On one occasion in Shanghai, Vladika John was asked to give communion to a dying man in a Russian hospital. This time he took another priest with him. On his arrival he spotted a gregarious young man in his twenties, playing a harmonica. This lad was to be discharged the next day. Vladika John called to him and said: "I want to give you communion right now." The young man immediately confessed his sins and received communion. The astonished priest asked Vladika why he did not go to the one dying, but tarried instead with an obviously healthy young man. Vladika answered: "He will die tonight, and the other, who is seriously ill, will live many years." It happened just as he foretold.

Vladika loved to visit the sick and did it every single day, hearing confessions and giving Holy Communion. If the condition of a patient should become critical, Vladika would go to him at any hour of the day or night to pray at his bedside. Here is one undoubted miracle among the many worked by Vladika's prayers; it was recorded and placed in the archives of the County Hospital in Shanghai.

Vladika's reputation for holiness, too, spread among the non-Orthodox as well as the Orthodox population. 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 John the Barefoot!"*

Many people testify to the miracles worked by the prayers of Archbishop John in Western Europe.