

# Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231

410-276-6171 [www.HolyTrinityOrthodox.com](http://www.HolyTrinityOrthodox.com)



**1<sup>st</sup> Sunday after Pentecost**

**All Saints Sunday**

**Tone 8**

*Eve of the Apostles' Fast*

**June 10/23, 2019**

Hieromartyr Timothy, Bishop of Prusa (362); Finding of the relics (1609) of the Holy Hierarch Basil, Bishop of Ryazan (1295); Synaxis of All Saints of Ryazan; Holy Hierarch John Maximovitch, Metropolitan of Tobolsk (1715); Synaxis of All Saints of Siberia; Hieromartyr Mitrophanes – priest, and the many martyrs with him (1900); Martyr Alexander and Virgin-martyr Antonina at Constantinople (313); Venerable Theophanes, monk, of Antioch (363); Holy Hierarch Bassian, Bishop of Lodi in Lombardy (409); Venerable Silvanus of the Far Caves in Kiev (14th c.); Venerable Phamara, confessor (1936) (Georgian); Hieromartyr Timothy, priest (1940). Icons of the Mother of God "the Consoler of angry hearts" and "the Unbreakable Wall".

### Today's Scriptural Readings:

Hebrews 11:33 - 12:2

Matthew 10:32-33, 37-38; 19:27-30

### This Week's Liturgical Calendar

*Apostles' Fast begins tomorrow – No meat or dairy: June 24 – July 11*

Friday, June 28 <sup>th</sup> – 6:00 PM	Vespers Service in Church <i>Akathist to St. John, Archbishop of San Fran.</i>
Saturday, June 29 <sup>th</sup> – 10:00 AM <i>25<sup>th</sup> Anniversary of St. John's canonization</i>	Divine Liturgy in Church <i>St. John, Archbishop of San Francisco</i>
Saturday, June 29 <sup>th</sup> – 6:00 PM	Vigil Service in the Chapel
Sunday, June 30 <sup>th</sup> – 10:00 AM <i>Private Confessions start at 9:15 AM</i>	Divine Liturgy in Church <i>Sunday of All Saints of Russia and North America</i>

### Saints Peter & Paul Chapel

**Holy Trinity Orthodox Cemetery at Cathedral Gardens**

**6480 Elibank Drive, Elkridge, MD. 21075**

**Divine Services at Holy Trinity are live-streamed at**

**<https://www.youtube.com/user/HolyTrinitySermons>**

**Please join us for the international luncheon after services**

Coordinated by the St. Catherine Sisterhood

### Panikhida Today

Today we will serve a Panikhida for the souls of the servants of God: +Matushka Tatiana (6<sup>th</sup> Year) and +Vernon-Joseph Hoffman (8<sup>th</sup> Year). A Remembrance Meal coordinated by the Sisterhood will be offered in the hall after the Panikhida. May God grant rest in His Heavenly Kingdom and memory eternal to His servants.

### Today: International Coffee Hour – June 23<sup>rd</sup>

In our parish, we are blessed to have 10 different languages spoken. What a rich culture our many parishioners bring to our church! What interesting histories from their native lands! What delicious and unique cuisine! Our Orthodox faith unites us! Our love for God nourishes our friendships! And, in many ways, such richness is also expressed through food. To celebrate this, a few times during the year, our Sisterhood will conduct International Coffee Hours, when the cuisine of

certain countries will be prepared for us. On Sunday, June 23<sup>rd</sup> our second International Coffee Hour will feature the delectable cuisine of Russia, Belarus and Ukraine.

### **Sunday School Program Today**

Today, the Sunday School will continue the special monthly projects commemorating each decade of our parish's 100 years. The displays are finished for the 1950s and 1960s highlighting the iconography and stained glass of the church. And so, to remember these decades the children will laminate icons and make tissue paper stained glass.

### **Next Sunday, June 30 – “O Jerusalem...!”**

Sunday, June 30, during coffee hour, we will make a presentation of the many photos and videos recorded by our parishioners on the Pilgrimage to the Holy Land this past March. You will hear about our many impressions and moments of inspiration, and you will see so many places connected to Holy Scripture.

### **Submit your questions by June 27**

On Sunday, June 30 Fr. John will customize a sermon to answer questions that you submit to him. Questions about church etiquette, lighting candles, preparation for communion, confession, veneration of icons, etc. are welcomed. Please send Fr. John your written questions in person or email by June 27 – [frjohnv@verizon.net](mailto:frjohnv@verizon.net).

### **Cleaning Group – Group #8 / Join a Group – Help your brothers and sisters**

**Group #8** will clean this week June 24-29: Larisa Hidar, Elena Shultieva; Kanatbek-Nikolai Sharsheev; Aleftina Gumeniuk and Angelina Sapojnik. Please join a group. We always need more members. Thank you!

### **Cleaning Groups Need More Volunteers...please help!**

We need more volunteers for our cleaning groups. Only 38 individuals work in eight groups. With a new floor the cleaning responsibilities have changed. Please help you fellow brothers and sisters; join a group. Please contact Larisa Hidar for more information: 443-986-0047

### **Challenge Grant – Matching Donations**

Three families in our parish have pledged to match all donations for the flooring and altar icons on a 1:1 ratio. For every dollar you donate, they will match one dollar, up to \$30,000, towards the Church Restoration Fund. Double the value of your donation: \$20 becomes \$40, \$50 becomes \$100, and \$100 becomes \$200! Special donation forms are on the candle stand in the vestibule of the church.

### **Convocation of the Patriarchal Parishes**

The next Convocation of the Patriarchal Parishes is scheduled for September 30 – October 3, 2019 at Antiochian Village in Western PA. At this conference we will discuss plans for celebrating in 2020 the 50<sup>th</sup> Anniversary of the Patriarchal Parishes in the USA. All parishes are requested to present proposals on how best to mark this milestone. Please discuss your ideas with any member of the parish council. Contact Fr. John for more information.

### **Our Condolences**

We offer our condolences to the Chanat family on the passing from this life of their brother +Michael Chanat. The visitation will be today 3-5 PM at Kirkley-Ruddick Funeral Home in Glen Burnie (410-766-2200). The funeral will be Monday at 11:00 AM in our Sts. Peter & Paul Chapel. Interment in our cemetery. May his memory be eternal.

### **Please join the WhatsApp group!**

As many of you know, the Jerusalem pilgrimage group of 2019 created its WhatsApp group. It was a great decision promoting our Christian unity, human connections, allowing memories and information exchange, and simply bringing us a lot of joy. We stay in touch continuously to this day. During the Centennial celebration of our parish, the incredible feeling of unity of our church family gave birth to the idea- to create our own, independent, church WhatsApp group. We hope that this mode of communication will bring us all even closer together, and the multi-lingual beauty of our unique parish will continue to grow and blossom! Open this link to join the Holy Trinity WhatsApp Group: <https://chat.whatsapp.com/LCMO7XxsMgfBEDIwaHY13L> We sincerely thank Nikolai Shashev and Natalia Gerachenko for creating this for us! O Lord bless!

**Parish Picnics at ‘Cathedral Gardens’ / Ray Zaitin Pavilion**

On the following days, Divine Liturgy will be celebrated at Sts. Peter & Paul Chapel located at Cathedral Gardens, our parish cemetery. Afterwards, we will conduct picnics at the Ray Zaitin Pavilion.

**Sunday, July 14** – Liturgy at the Chapel (10:00 AM) and Mid-Summer Picnic. Menu: Shaslik, hamburgers, hot dogs and picnic fare. We need donations of salads, side dishes and homemade desserts. To help contact Albert Blaszak 410-799-3226 or Vadim Radchenko 410-465-6172

**Sunday, August 18** – Liturgy at the Chapel (10:00 AM) and our Annual ‘Spas’ Fish Fry – An expanded menu of various grilled fish and fish kabobs will be offered. More information to come...

**Birthday / Anniversary Celebrations: June 23-29**

We offer our best wishes and birthday congratulations to Leah Yusubov (6/28), Russell-James Disharoon (6/28) and Irina Kononova (6/29) and we offer Angel Day congratulations to Albert-Augustine Blaszak (6/28) and Monika-Anastasia Handley (6/28). May God bless them with health, prosperity and many years. To include your birthday /anniversary in the bulletin call Fr. John.

**Water Park Trip – For ages 6 - 99**

Again this summer we will conduct a Sunday School trip to Guppy Gulch <http://guppygulchcamp.com> a water park north of Bel Air on a **Saturday in July or August**. Everyone in the parish is invited. We ask for your suggestions on convenient days. Please contact Olga Hansen 410-967-6738.

**Brotherhood Crab Fest – Friday, July 19<sup>th</sup> – 6:30 PM**

The St. Alexander Nevsky Brotherhood will sponsor a **Crab Fest on Friday, July 19<sup>th</sup>** beginning at 6:30 PM at Cathedral Gardens Ray Zaitin Pavilion. All-you-can-eat fresh steamed crabs, corn on the cob and soft drinks will be served. **Reservations are strongly recommended.** Prices will be announced soon. For reservations/information, call Albert Blaszak: 410-799-3226

**Thank you!**

I sincerely thank all of you for the beautiful birthday card and very generous gift. I truly appreciate your many warm wishes, kind thoughts and prayers. Everyone’s love and concern are very heartwarming, and your support strengthens me. Thank you very much. With love, Fr. John

**Special Petitions for the Unity of the Orthodox Church**

Again we pray to the Lord and our Savior to preserve the Orthodox Church abiding in the whole world in unity and right belief, and to grant her peace and tranquility, love and consent, let us all say, Lord, hearken and have mercy.

Again we pray to look upon the Holy Orthodox Church with the goodness of heart and with mercy, and to preserve her from divisions and schisms, from hostility and disorder, so her unity will not be diminished or shaken, but Thine Thrice-Holy name be glorified in her, let us all say, Lord, hearken and have mercy.

**Vigil Candles: On the Altar and near St. Barbara**

**June 23-29:** Candles offered by the Griffith Family for the repose of the soul of the servant of God: +Matushka Tatiana Vass. A \$15 donation will keep all three candles lit for one week. Please schedule your candle offering with Elena Loyko 443-537-8978.

**Submit your 2019 Pledge**

The mission of our parish is to spread the Word of God, to grow, to expand, to improve and not just to preserve our traditions. Our parish shouldn’t become stale, but pursue holiness. We strive to fulfill the mission of our parish, through prayer, work and sacrifice. Prayer – because we are called to “pray without ceasing” (1 Thess. 5:17); work – because we are taught to increase the talents given to us (Matt. 25: 14-30); and sacrifice – because "everyone to whom much is given, from him will much be required" (Luke 12:48).

### Please Remember in Your Prayers...

**Archpriest Michael** Hatrak; **Deacon Michael** Bishop; **Mat. Myra** Kovalak; **Mat. Klavdiya** Burbelo; **Kh. Frederica** Mathewes-Green; **Nun Elizabeth**; **Nun Magdalena**; **Mat. Natalia** Kosich; **Priest Gregory** and **Mat. Diane** Winsky; **Mat. Catherine** Kowalchik; **Marie** Vass; **Charles** Snipes; **Arthur-Stephen** Lisowsky; **Yelena** Radchenko; **Lydia** Zorina; **Tatiana**; **Katherine** Plaskowitz; **Philip** Plaskowitz; **Bernadine** Borawick; **Julia** Aymold; **Lilli Ann** Hoffman; **Lara** Marinich; **Oleg** Marinich; **Ioann** and **Galina** Zernetkin; **Monika-Anastasia & Stephanie** Handley; **Blanche-Julia** Stolkovich; **Ekaterina** Koroleva; **Nina** Lewis; **Maryann** Black; **Lyudmila, Anton & Aleksander** Karnup; **John Alexander** Bylen; **Katherine** Garrett; **Stephen** Kaminitzky; **John-Thomas** Planinshek; **Kenneth** Pukita; **William** and **Ann** Ferkile; **Irina** Kononova; **Petr** and **Lyudmila** Borodkin; **Anthony** Bakie; **Svetlana & Aleksey**; **Alla**; **Anna**; **Alla**; **Raisa, Zinaida**; **Joseph** Germano; **Pavel, Vladimir, Valentina, Nina, and Maria**; **Maria** Pappas; **Bonnie** Duke; **Joseph** Lacomy; **Diana** Radchenko; **Aleksey & Lidia** Potapov; **Oleg** and **Andrei**; **Vitaliy, Tatiana, Olena & Nicholas** Berchuk; **David, Selina-Sophia, John, Maryann, David, Joseph, Lisa Ann** Eichelberger; **Cynthia and Bill (Basil)** Popomaronis; **Andrei, Marina, Valentina and Vladimir**; **Archpriest Cezar, Mat. Christina, Cezara-Maria, Darius, Justina, Christian**; **Victoria** Lardiero; **Richard** Wright; **Valentina** Shultieva; **Shanna, Stephen, Trent-Michael, Grant-Alexander, Adalynn** Lisowsky; **Julie** Smith; **Tayisia** Solvieva; **Lubov** Pavuk; **Leonid and Zoya**; **Jayne** Sudol; **Rita** and **Richard** Herber, **Mary** Orzolek, **Shane-Michael** Sierakowski; **George** Matassov; **Janice** DesLauriers; **John** DesLauriers.

**Next Council Meeting: Tuesday, July 23<sup>rd</sup> – 7:00 PM in the Church Hall**

<b>Fr. John Vass, Rector</b> 443-527-7067	Fr. Deacon Michael Bishop: 410-563-0472
Victor Marinich, <i>Council President</i> : 443-512-0985	Vadim Radchenko, <i>Vice President</i> : 410-465-6172
Andrei Burbelo, <i>Recording Secretary</i> : 443-567-6031	Albert Blaszak, <i>Treasurer</i> : 410-799-3226
Oxana Chumak-Strianese, <i>Stewardship Chair</i> : 831-673-1937	Anna-Zumrat Shkurba <i>Member-At-Large</i> : 443-857-8541
Natallia Makarava <i>Sisterhood President</i> : 443-625-8470	Michael Mickel, <i>Cemetery Manager</i> : 410-666-2870

### Synaxarion for the Sunday of All Saints

On this day, the Sunday after Pentecost, we celebrate the feast of all the Saints from throughout the inhabited world, in Asia, Libya and Europe, in North and South. Our most godlike Fathers decreed that we should celebrate the present feast after the descent of the All-holy Spirit, as showing in a certain way that the coming of the All-holy Spirit acted through the Apostles like this: sanctifying and making wise human beings taken from our mortal clay and, for the completion of that fallen angelic order, restoring them and through Christ sending them to God, some by the witness of martyrdom and blood, others by their virtuous conduct and way of life; and things beyond nature are achieved. For the Spirit descends in the form of fire, whose natural momentum is upwards; while dust, whose natural momentum is downwards, ascends on high, that dust which forms our mortal clay, the flesh added to and made divine by God the Word, which a short time before, had been exalted and taken its seat at the right hand of the Father's glory. But he now also draws all those who wish, according to the promise, just as God the Word had manifested the works of reconciliation and what was the end, most suitable to its purpose, of his coming to us through flesh and of his dispensation, namely that he brings those who were rejected before to union and friendship with God—human nature offering to God the ungrateful people from the nations like first fruits—those who were outstandingly well-pleasing to him. This is one reason that we celebrate the feast of All Saints.

A second reason is because, though many people have been well-pleasing to God, they were through outstanding virtue unknown to humanity by name, or for some human reason or other, but nevertheless have great glory in God's sight. Or again, because there are many who have lived following Christ in India, Egypt, Arabia, Mesopotamia and Phrygia and in the lands beyond the Black Sea, even as far as the British Isles themselves; in short, in both East and West, but it was not easy to honor them all properly because of their vast numbers, in the way that ecclesiastical custom has been received. And therefore, so that we may attract the help of them all, wherever on earth they were well-pleasing to God, and generally for those who would later become Saints, the most godly Fathers ordained that we should celebrate the feast of All Saints, honoring the earlier and later ones, the unknown and the known — all those in whom the Holy Spirit has dwelt he has made holy.

A third reason is this. It was necessary for the Saints who are celebrated individually day by day to be gathered together on one day, in order to demonstrate that, as they struggled for the one Christ and all ran the race in the same stadium of virtue, so they were all fittingly crowned as servants of one God and sustained the Church, having filled the world on high. They stir us also to accomplish the same struggle in its different and many forms, to the degree of power that each of us has to press onwards with all eagerness.



For all these Saints from every age the revered and wise Emperor Leo erected and vast and very beautiful church. This is very near the church of the holy Apostles, within the city of Constantine. He built it originally, it is said, for his first wife Theophano, who was outstandingly well-pleasing to God, which was indeed a marvel in the midst of turmoil and in royal palaces. When he informed the Church of his idea, he did not succeed in making it agree with his wishes .

The most wise Emperor, with the approval of the whole Church, dedicated to all the Saints everywhere in the world the building that had been erected, observing that ‘Since Theophano is a Saint, let her be numbered with the rest. ‘ Note that we are celebrating everything that the Holy Spirit, in giving good things, has made holy. I mean the highest and sanctifying Minds, that is to say the Nine Orders; the Ancestors and Patriarchs; the Prophets and sacred Apostles; the Martyrs and Hierarchs; the Priest Martyrs and Ascetic Martyrs; the Ascetics and the Just and all the choirs of holy women and all the other anonymous Saints, with them let there be all who will come afterwards. But before all, in all and with all, the Saint of Saints, the most holy and quite incomparably mightier than the angelic Orders, our Lady and Sovereign, Mary, Ever-Virgin.

At the prayers of your all-pure Mother, Christ God, and of all your Saints from every age, have mercy and save us, for you alone are good and love mankind. Amen.

### **Sermon for the Feast of All Saints Hermitage of the Holy Cross**

Today, on the First Sunday after Pentecost, we come to the end of a long journey, a long liturgical cycle lasting around 120 days or one third of the year, which began with the Sunday of the Publican and the Pharisee and ends with this Sunday of All Saints. This is a journey of sanctification, meant to sanctify us and teach us about the meaning of our life on earth – which is to be sanctified. On the Sunday of the Publican and the Pharisee we contemplated the beginning of the path to holiness in Christ – the humility of the Publican. After asking the Lord to “open unto us the gates of repentance” we proceeded to fast and mourn over our sins throughout the holy 40-day fast, finally turning our attention to the saving Passion of our Lord Jesus Christ, and whether we were ready or not, purified completely or only a little, we rejoiced in His Glorious Resurrection. After lingering a little on the events surrounding the Resurrection and the days thereafter (the Sundays of Thomas and the Myrrh-Bearing Women), we eventually came to His Glorious Ascension, where we are reminded that Christ ascended only after giving his disciples the promise of the coming of the Divine Comforter, the Most-holy Spirit. Last Sunday we celebrated the much-awaited Descent of the Holy Spirit, the life-giving Spirit Who sanctifies and enlivens all things, all creation, most of all that created in the image of God, mankind.

Today is the day of the harvest, the final day after all the preparation, the sowing, the weeding, and cultivation which has gone before. Today we walk into the garden of Divine Grace and behold the wondrous fruit of this long journey, the fruit of the life of the Church, enlightened and enlivened by the Holy Spirit. This fruit is the assembly of wondrous saints, known and unknown, recognized and not yet fully glorified by the Church on earth: Apostles, Martyrs & Confessors, Prophets, Hierarchs, Monastics, and Righteous Ones. Behold the fruit of the Holy Spirit, behold the fruit of the life of the Church, behold the fruit of the fasts, of the feasts, of the Divine Revelation. Behold the fruit of the full immersion of the Apostles in the Spirit through tongues of fire, the fruit of the Martyrs who, while living on earth, considered the Heavenly Kingdom their Homeland and eagerly awaited death in the flesh while hoping in the life beyond the grave, the fruit of the Prophets such as Moses who spoke to God “face to face, as a man converses with a friend”, the fruit of the Hierarchs who illumined the whole world with their flaming prayer and Divine doctrine, who gave us the Divine Liturgies and destroyed the machinations of the heretics, behold the fruit of the Monastics who were also martyrs in their bloodless martyrdom, who returned completely to the Garden of Eden and dwelt together with nature in a Paradisical state, who were seen in the uncreated light and lived without normal physical nourishment, fed by grace alone. And finally, behold the fruit of the Righteous, those who, without receiving monastic tonsure, entered fully into the grace-filled state while living in the world, such as the miracle-working St. John of Kronstadt and the Righteous Matrona, to whose relics thousands of people flock every day, standing in line for hours in the middle of modern sinful Moscow. This is the fruit of the grace of the Holy Spirit, which descends on the faithful not by the will of man alone, but by the will of God, after the long journey, after the purification of humility, fasting, rejoicing, and patience, after the awaiting of the coming of the Holy Spirit, “which blows where it wills”.

Looking upon all this glorious fruit in God's vineyard, we turn to ourselves and to today's Gospel, asking the question: How can I, a great sinner, in some way remain in this Divine Garden, together with the Mother of God and all the saints, together with everything which is beautiful and pure in Heaven and on Earth. The answer we receive is difficult, but not impossible to receive and act upon. The Lord tells us that we must confess Him before men, confess Him by our way of life, by the way we dress, by the way we speak, by the way we treat others, and by our words, not remaining silent regarding the Good News of the Cross and Resurrection of Christ, which is a stumbling block to many but life and the hope of salvation to us.

The Lord tells us that if our close family and their demands upon us are more important to us than the Lord's call, we are not worthy of Him. The Lord tells us that our true family is a spiritual family, the family of the true followers of Christ, and if our earthly family should ask us to deny Christ or compromise our faithfulness to Him, we must refuse and choose the Lord's commandments over their demands and desires for us.

Some might conclude that running from the world, from family and those who would put us in a difficult spot and try to force us to deny Christ, is the easy solution to fulfilling these commandments. Every person finds himself in a different situation with regard to family and other worldly ties and pressures, nevertheless though one can separate himself from family and the world which hates the Truth of Christ, no one can run from himself and his Providential lot in life. Thus the Lord gives us a final qualification for true discipleship: the bearing of one's cross. Each person's cross is different. It can be an intense internal suffering, with despondency or depression, or a difficult illness, or the burden of labor and responsibility. Whatever that cross is, if we take it up and bear it, and follow after Christ, the grace of the Holy Spirit will help us, just as the Divine Comforter helped the saints to carry their cross all the way to the end, until they received their final reward. We say we are followers of Christ. When we look at the life-giving Cross we know exactly where the path of Christ leads – to the Cross. Where else, as followers of Christ, should we expect to end up?

Yes, together with all these saints we must follow Christ all the way to the Cross, to our personal cross, and bear that cross valiantly, with the grace of the Holy Spirit. Behind and beyond this Cross, as we see today in the Feast of All Saints, is a beautiful garden, a Divine vineyard, nothing less than Paradise itself, the Paradise of the Saints, for which may we all be made worthy, through our Lord Jesus Christ, worshipped together with His Heavenly Father and the Most-Holy, good and Life-giving Spirit, unto the ages of ages, Amen.

### **Life of St. John (Maximovitch) Archbishop of Shanghai and San Francisco 25<sup>th</sup> Anniversary of his Canonization**

Saint John was born on the 4<sup>th</sup> of June 1896 on the country estate of his parents, descendants of nobility, Boris Ivanovich and Glaphira Mikhailovna Maximovitch in the little town of Adamovka in the Province of Kharkov (Russia). At Baptism he received his name in honor of Saint Michael the Archangel. His paternal ancestors were of Serbian extraction. One of his ancestors, Saint John, Metropolitan of Tobolsk, was an ascetic of holy life, a missionary, and a spiritual writer. Saint John of Tobolsk lived in the first half of the 18<sup>th</sup> C. and was glorified in 1916.

Saint John was an obedient child; his sister recalls that it was very easy for his parents to raise him. He commenced his education at the Poltava Military Academy. He was an exemplary student...and he was well liked at the academy, but nevertheless felt he should choose a different path. In Kharkov Michael entered Law School, which he completed in 1918, and served for a while in the Kharkov court during the days when the Ukraine was ruled by the Cossack leader, (Hetman) Skoropatsky. But the heart of the future hierarch was far from this world. When not studying, he spent all of his free time at the university reading spiritual literature, especially favoring the lives of saints. The soul of the young saint was pierced by a thirst to obtain the true goal and path of life in Christ.

The Russian Revolution forced the Maximovitch family to flee their homeland and evacuate to Yugoslavia, where Michael was able to begin his theological studies at the University of Saint Sava which he completed in 1925. During his last year, Michael was tonsured a reader in Belgrade by Metropolitan Anthony, who also, in 1926, tonsured him a monk in the Milkovo Monastery giving him the name John in honor of his distant relative, the recently glorified Saint

John of Tobolsk. Shortly thereafter he was ordained hierodeacon. On the Feast of the Entry of the Most Holy Theotokos into the Temple, the young monastic became a hieromonk. During these years he was a religious instructor at the Serbian State High School, and in 1929 he became an instructor in the Serbian Seminary of the Holy Apostle John the Theologian in the city of Bitol - part of the Ochrid Diocese.

In Bitol, Saint John won the love of his students and it was here that his spiritual struggles became known to those around him. Saint John prayed continually, served the Divine Liturgy daily, or attended Liturgy and partook of Christ's Holy Mysteries, fasted strictly and usually ate once a day late in the evening. With fatherly love the Saint instilled in the seminary students high spiritual ideals. They were the first to discover his great ascetic podvig noticing that the Saint never lay down to sleep, and when he did doze off, it was only from utter exhaustion and often during a prostration in the corner under the icons.

In 1934 the Synod of Bishops of the Russian Orthodox Church Abroad decided to elevate Saint John to the rank of bishop and assign him to Shanghai as vicar bishop of the Diocese of China. ...When he objected, pointing out his stammer, he was told that the Prophet Moses had the same difficulty. The consecration took place on the 28th of May 1934.

The young bishop arrived in Shanghai from Serbia on November 21, 1935, the Feast of the Entry of the Most Holy Theotokos into the Temple. Many people had gathered on the dock to meet their new archpastor who wholeheartedly undertook his responsibilities and soon became an established figure in the city of Shanghai. The completion of a large cathedral as well as the resolution of an existing jurisdictional conflict awaited him. Saint John quickly quelled this conflict and, in time, established relations with the Serbs, Greeks, and Ukrainians in his diocese. The Saint completed the construction of the huge cathedral in honor of the Icon of the Mother of God "Surety of Sinners" and a three-story house with a bell tower. He dedicated special attention to the spiritual education of the children. He was the inspirer and leader in the construction of churches, a hospital, a hospital for the mentally ill, an orphanage, a home for the elderly, a community dining hall - in short, all of the social undertakings of Russian Shanghai.

At the end of the 1940's as the communists came to power, Russians in China were forced to flee again, most via the Philippine Islands. In 1949 almost 5000 refugees from China were located in a camp of the International Refugee Organization on the island of Tubabao. They lived there in tents under the most primitive circumstances. All of the children of the orphanage were brought there, as were the elderly and infirm.

In 1951 Saint John was assigned to oversee the Western European Diocese. At first he administered the diocese from Paris and later from Brussels. He traveled throughout Europe serving Divine Liturgy in French, Dutch, and, as before, in Greek, Chinese, and later in English.

In the fall of 1962 Saint John arrived in his last Diocesan See, and again, just as many years ago in his first Diocese, on the Feast of the Entry of the Most Holy Theotokos into the Temple. Saint John's first priority was to resume and complete the construction of the new Diocesan Cathedral of the Most Holy Theotokos "Joy of All Who Sorrow", which had been entirely halted due to a lack of funds and sharp disputes as to the solution of the financial dilemma paralyzing the church community. The Lord mercifully helped His Saint in this, who was suffering greatly as a result of this discord yet continued both by prayer and by tirelessly overseeing the construction, to inspire everyone to sacrifice and work.

While accompanying the Wonder-Working Kursk-Root Icon of the Most Holy Theotokos to Seattle, Saint John, having served Divine Liturgy there in the Saint Nicholas Cathedral, fell asleep in the Lord on June 19 / July 2, 1966.

After his blessed repose, just as during his life, Saint John continues to perform various miracles and healings for those who turn to him with faith. People, during difficult moments in their lives, when no earthly power is capable of helping, have beseeched his intercession before the Lord. Standing before the throne of God is a courageous defender of the Church of Christ; a struggler and ascetic according to the tradition of the stylites who took upon themselves the strictest form of self-mortification and, at times, taking upon themselves "foolishness for Christ's sake," which exceeds the wisdom of this world; a good and loving pastor who laid down his life for his sheep; a teacher and nurturer of Orthodox youth; a miracle-worker and unmercenary healer;

an apostle and missionary; a deep theologian; a beholder of mysteries and a hierarch of universal significance, who unwaveringly followed that which he had promised before God and men in his testimony read during his election to the episcopacy: "What greater benefit can one bring to one's neighbor, other than to prepare him for eternal life..."

Courtesy of <http://www.rocor.org.au/lives/stjohnsanfranciscoshanghai/>