

ГЛАСНИК

HERALD OF THE ST. SAVA CHURCH OF BOSTON

OCTOBER 1995





СРПСКА ПРАВОСЛАВНА ЦРКВЕНА ОПШТИНА "СВ. САВА"

"St. Sava" Serbian Orthodox Church

OF BOSTON

33 W. Water Street, Wakefield, MA 01880
Phone: 617-246-9663

Raspored Bogosluzenja

Subota 4. novembar u 9:00 - Zadusnice
Nedelja 5. novembar u 10:00 - Sveti Apostol Jakov
Sreda 8. novembar u 9:00 - Sveti Dimitrije - Mitrovdan
Nedelja 12. novembar u 10:00 - Sveti Kraj Milutin
Utorak 14. novembar u 9:00 - Sveti Kosma i Damjan - Vraci
Cetvrtak 16. novembar u 9:00 - Obnovjenje Hrama Svetog
Velikomucenika Georgija -
Djurdjic
Nedelja 19. novembar u 10:00 - Sveti Pavle
Utorak 21. novembar u 9:00 - Sabor Svetog Arhangela Mihaila
Arandjelovdan
Petak 24. novembar u 9:00 - Sveti Kraj Stefan Decanski i
Sveta Kneginja Milica -
Mratindan
Nedelja 26. novembar u 10:00 - Sveti Jovan Zlatousti
(Osvecenje Kapele Sv. Save)

Schedule of Services

Saturday, November 4 at 9:00 - Memorial Saturday (parastos)
Sunday, November 5 at 10:00 - St. James
Wednesday, November 8 at 9:00 - St. Dimitrios the
Myrrhflowing
Sunday, November 12 at 10:00 - St. King Milutin
Tuesday, November 14 at 9:00 - Sts. Cosmas and Damian
Thursday, November 16 at 9:00 - Renovation of St. George
the Great Martyr Church
Sunday, November 19 at 10:00 - St. Paul the Confessor
Tuesday, November 21 at 9:00 - Synaxis of St. Archangel
Michael
Friday, November 24 at 9:00 - St. Stevan of Decani and
St. Princess Milica
Sunday, November 26 at 10:00 - St. John Chrysostom
(consecration of our chapel)



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"St. Sava" Serbian Orthodox Church

OF BOSTON

**33 W. Water Street, Wakefield, MA 01880
Phone: 617-246-9663**

Dear parishioners,

With God's help and the blessings of St. Sava, the long awaited dream of the Boston Serbs is realized; we finally have our own place to gather for worship and to be with one another. Congratulations to you on this great achievement! I would like to once again thank you all for your generous support. It really couldn't be done without you. Many thanks to all of those who donated liturgical items which are necessary for church services. Now that we have our own church, I am inviting you to attend services as frequently as possible.

In the past few weeks our parish has been very active. In addition to church services, our Sunday School program began for our children. If you know of any other children who may be interested, please refer them to our parish. There has been a rise in interest for an adult religion class. If you would like more information on this, please see me. We are also always looking for new choir members to join us on Sundays. See Katarina Miljkovic, our choir director, for details.

Our parish started collecting money, clothing, food, and medicine for the refugees from Krajina and Bosna. To date, we have collected and sent 150 boxes of clothing, as well as, \$4,485. We are continuing with these efforts because the need of our suffering people is great.

I would also like to remind you that our annual meeting and the election of officers will be held on Sunday, November 12th after the Divine Liturgy. All members please plan to attend.

Finally, on November 26, 1995, our church will be consecrated during the Divine Liturgy by His Grace Bishop Mitrofan. This is a glorious event for our parish and we should all come together to celebrate this day with our Bishop. A luncheon will be held after the Divine Liturgy at the Knights of Columbus Hall in Wakefield.

Yours in Christ,

Fr. Aleksandar Vljakovic



СРПСКА ПРАВОСЛАВНА ЕПАРХИЈА ИСТОЧНОАМЕРИЧКА
THE SERBIAN ORTHODOX CHURCH - DIOCESE OF EASTERN AMERICA
The Rt. Rev. Mitrofan, Diocesan Bishop

THE CHURCH RELIEF COMMITTEE

2110 Haymaker Road, Monroeville, PA 15146

V. Rev. Dragoljub C. Malich
Chairman, (412) 372-4454

Robert Rade Stone, Esquire
Co-Chairman, (412) 391-5540

FAX (412) 372-4454

St Sava Serbian Orthodox Church

33 West Water Street

Worcester, MA 01880

October 20, 1995

Date:

Dear Members,

Драги

His Grace Bishop Mitrofan and the
Diocesan Church Relief Committee wish to
express sincere gratitude and **THANKS**
for your generous donation of \$ 1000⁰⁰
to the Church Relief Fund for the Serbian
refugees and many thousands of uprooted
and homeless Serbian Orthodox Faithful in
the former and present Yugoslavia.

May God reward you richly for
your participation in our mutual effort to
ease their pain and suffering.

**THANKYOU and GOD
BLESS YOU**

Његово Преосвештенство, Епископ
господин Митрофан и Одбор Епархије за
Помоћ Избеглица желе да Вам
нјтоплије захвале на Вашем племенитом
дару од \$ 1000⁰⁰
фонду за помоћ избеглица и целог нашег
страдалног Српског Народа на територији
бивше и данашње Југославије, посебно
Босне и Херцеговине и Српске Крајине.

Молимо се Господу да Вас богато
награди за Ваше племенито учешће у овом
важном и заједничком подухвату да
ублажимо бол и патње наше страдалне
браће и сестара.

**ХВАЛА ВАМ И БОГ НЕКА ВАС
БЛАГОСЛОВИ.**

For the Church Relief Committee:

Total to date =
\$ 4,485.00

V. Rev. Fr. Dragoljub C. Malich, Chairman
Robert Rade Stone, Co-Chairman
Nell Kozlina, Treasurer

SEND ALL CHECK TO: Diocesan Church Relief Committee
Attention: Nell Kozlina, 1608 Main Street, Aliquippa, PA 15001



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SPISAK PRILOZNIKA ZA DOBROTVORNI FOND EPARHIJE ISTOCNOAMERICKE
OD 26 AVGUSTA DO 24 SEPTEMBRA

1. Milutin Matin	\$ 100
2. Vera & Paul Hess	25
3. Dmitar & Petra Brujic	50
4. Srdjan Nickovic	100
5. Milan & Dushanka Bjelotomic	100
6. Ivanka Cvijanovic	70
7. Jasmina Spector	50
8. Mirjana Kondic	100
9. Vera & Aleksandar Velickovic	100
10. Zoran Zvonar	100
11. Kiyoshi Igusa & Gordana Todorov	100
12. David & Nada Sizemore	100
13. Peter & Mimi Gregory	100
14. David & Slavojka Sheehan	100
15. Gregory & Mirjana Bishop	50
16. Bette Denich	20
17. Igor Najfeld	40
18. Milan & Linda Obradovich	20
19. Alexander Pancic	100
20. Brian Milos	100
21. Olga Rakich	100
22. Serbian American Alliance (SANE)	1000
23. Dusan & Violeta Stanojevic	200
24. Rev. Aleksandar & Vera Vlackovic	100
25. Predrag G. Kovijanic	100
26. Alexander Trbovich	100
27. Mladen Spajic	100
28. Zoran Coric	50
29. Predrag Savic	100
30. Costas & Olympia Stasis	100
31. Sinisa i Svetlana Mesarovic	100
32. Sally Radovick	100
33. Alex & Ljilja Grkovic	200
34. Rasko Ojdrovic & Miljana Bovan	100
35. SANE	500
36. Anonymous	10

Total \$4485

ЈЕДНОМ ПАТРИОТИ КОЈИ КАЖЕ: "ДОВОЉНО ЈЕ БИТИ ДОБАР СРБИН, А ВЕРА ЈЕ СПОРЕДНО"!

И ја кажем: довољно је бити добар Србин, али по угледу на најбоље и најславније Србе, који су се јавили на изложби људи у овоме свету за минулих хиљаду година. Но не смем да кажем као ти: вера је споредно! Јер би ме сви Срби утерали у лаж.

Добар си Србин, ако имаш слатку душу краља Владимира, издржљивост Немањину, христољубље Савино, ревновање Милутиново, кротост Дечанскога, смерност Урошеву, пожртвовање Лазарево, витештво Страхињино, правдољубље Марково, срце Југовића Мајке, поуздање Миличино, благост Јевросимину, милост Косовке девојке, трпељивост поробљенога робља, видовитост слепих гуслара, мудрост српских попова и калуђера, стидљивост народних девојака, надахнуће народних певача, даровитост народних занатлија, отменост народних ткаља и везиља, јасноћу народних пословичара, умереност и одмереност српских сељака, сјај крсне славе свих крштених Срба.

Но, није ли све ово од вере? Ваистину, и основа и потка свему набројаном јесте вера Христова. Ако ли ти немаш у себи ни једну од побројаних врлина славних ти предака, а ипак се називаш Србином, онда си само једна чувена фирма по празном дућану. А то, мислим, не желимо ни ја теби, ни ти себи.

Рећи некоме: буди добар Србин а вера је споредно, исто је што и рећи једној овци: буди ти само утојена а паша је споредно!

Не може нико бити добар Србин а да пре свега није добар човек.

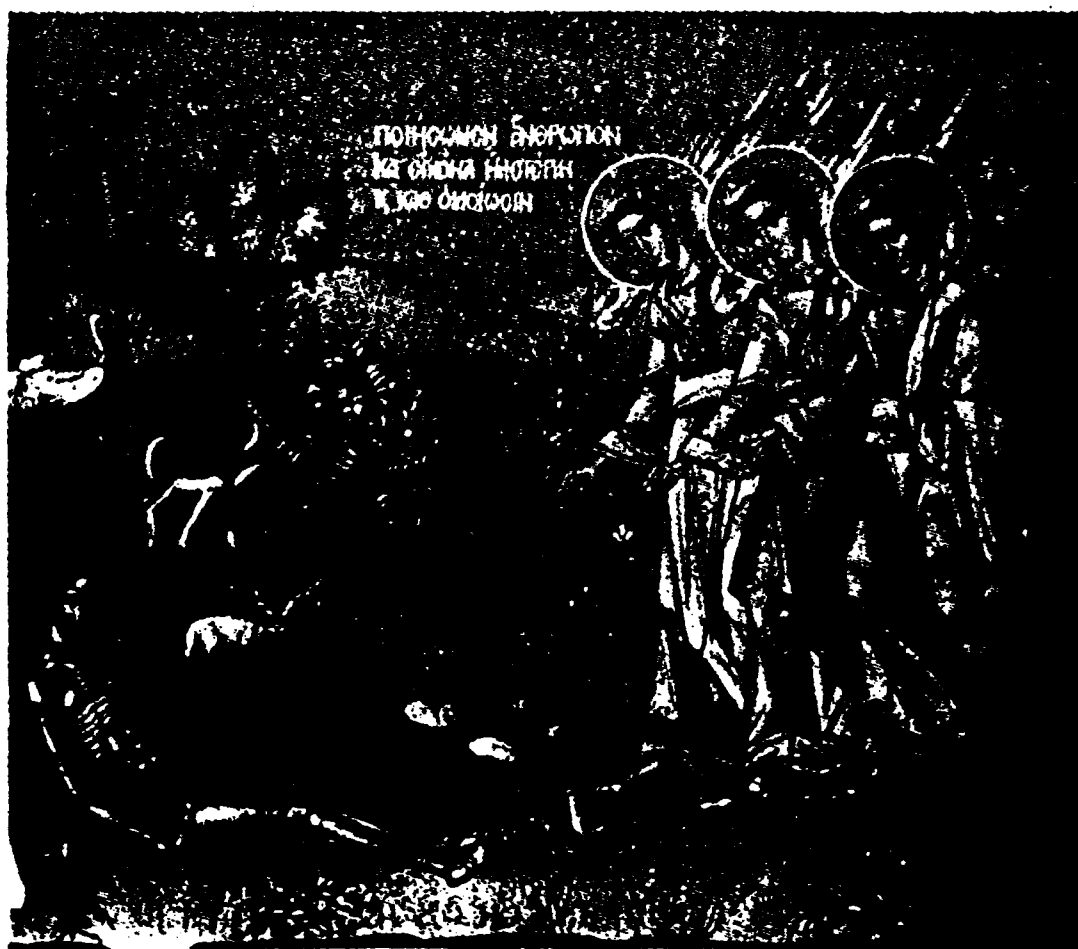
У свету нити је било нити пак има икакве силе, која може човека учинити савршено добрим, осим силе вере Христове!

НЕМОЈ, ДАКЛЕ, ЖЕЛЕТИ СРПСТВО БЕЗ САДР-
ЖИНЕ!

НЕ БИО ТИ ЧОВЕК БЕЗ ПАМЕТИ ПУТОВОЋА,
НИ СРБИН БЕЗ ВЕРЕ ОРТАК!

То ти желим и поздрављам.

Ејиској Николај, жички



miracles, but by something that moved their hearts about him. . . If you ask anyone who knew Archbishop John what it was that drew people to him—and still draws people who never knew him—the answer is always the same: he was overflowing with love; he sacrificed himself for his fellow men out of absolutely unselfish love for God and for them. This is why things were revealed to him which could not get through to other people and which he could never have known by natural means.”

FROM KHARKOV TO SHANGHAI

Archbishop John was born Michael Maximovitch on June 4, 1896, in the province of Kharkov in southern Russia. In his family's ancestry was a saint: Saint John Maximovitch of Tobolsk, who reposed in 1715 and was canonized in 1916.

While growing up, Michael immersed himself in the lives of saints, not only studying them with a passion but also striving to emulate them. At Kharkov University he spent more time reading these lives than attending classes; nonetheless he was an excellent student.

In 1921, during the Russian Civil War, Michael and his family were evacuated to Belgrade, Yugoslavia, where he attended the University of Belgrade and graduated in 1925 in the faculty of theology. In 1926 he was tonsured a monk with the name John, after Saint John Maximovitch of Tobolsk. At the same time he was made a hierodeacon, and the following year a hieromonk (priest-monk). From 1929 to 1934 he was a teacher and tutor at the Serbian Seminary of Saint John the Theologian in Bitol. There he served the Divine Liturgy in Greek for the local Greek and Macedonian communities, who had the greatest esteem for him.

In 1934 it was decided to raise Hieromonk John to the rank of bishop. As for Father John himself, nothing was farther from his mind. A lady who knew him relates how she met him at this time on a streetcar in Belgrade. He told her that he was in town by mistake, having been sent for in place of some other Hieromonk John who was to be consecrated bishop! When she saw him the next day he informed her that the situation was worse than he had thought: it was *him* they wished to make bishop! When he had protested that this was out of the question,

since he had a speech defect and could not enunciate clearly, he had only been told that the Prophet Moses had had the same difficulty.

Father John was consecrated bishop on May 28, 1934, and assigned to the diocese of Shanghai. He arrived in Shanghai in late November, on the Feast of the Entrance of the Mother of God into the Temple, and found a large cathedral uncompleted and a jurisdictional conflict to resolve. The first thing he did was to restore church unity. He established contact with Serbs, Greeks, and Ukrainians. He paid special attention to religious education and made it a rule to be present at the oral examinations of the catechism classes in all the Orthodox schools in Shanghai. He at once became a protector of various charitable and philanthropic societies and actively participated in their work, especially after seeing the needy circumstances in which the majority of his flock, refugees from the Soviet Union, were placed. He never went visiting for tea to the rich, but he was to be seen wherever there was need, regardless of times and weather.

Bishop John officiated in the Shanghai cathedral every morning and evening, even when sick. He celebrated the Divine Liturgy daily, as he was to do for the rest of his life, and if for some reason he could not serve, he would still receive Holy Communion. No matter where he was, he would not miss a service.

He wore clothing of the cheapest Chinese fabric, and soft slippers or sandals, always without socks no matter what the weather. He often went barefoot, sometimes after having given his sandals away to some poor man. He even served the Liturgy barefoot, for which he was severely criticized.

Driven by divine love, he visited the sick every single day, hearing confessions and giving Holy Communion. If the condition of a patient should become critical, he would go to him at any hour of the day or night to pray at his bedside. Countless miracles of healing were performed through his prayers. During the Japanese occupation of Shanghai, it was extremely dangerous to walk on the streets at night, and most people took care to be home by dark. Bishop John, however, paying no heed to the danger, continued to visit the sick and needy at any hour of the night, and he was never touched.

With the coming of the communists, the Russians in China were forced once again to flee, most of them through the Philippine Islands. In 1949 approximately 5,000 refugees from the Chinese mainland were living in an International Refugee Organization camp on the island of Tubabao in the Philippines. Bishop John himself went to Washington, D.C., to get his people to America. He stayed for many days in succession in the waiting room of the ministry of external affairs until he extracted the permit for his thousands of refugees to come to the New World, including the sick, which no one had managed to do previously.

APOSTLE TO WESTERN EUROPE

The exodus of his flock from China accomplished, Blessed John (by now raised to the rank of Archbishop) was given in 1951 a new field for his pastoral endeavor: he was sent to the Archdiocese of Western Europe, with his see first in Paris, and later in Brussels. In Western Europe, he took a deep interest not only in the Russians of the Diaspora, for whom he exerted himself tirelessly in labors similar to those for which he had been known in Shanghai, but also in the local inhabitants. His reputation for holiness 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 Jean Nus Pieds* (Saint John the Barefoot).”

As bishop of Western Europe, Archbishop John demonstrated a far-seeing apostolic vision of the spread of Orthodoxy in non-Orthodox lands. While in France, he once said: “God allowed the Russian Revolution to take place, in order that the Russian Church might become purged and purified and that the Orthodox Faith might be disseminated across the whole world. . . The Church is One, but each nation has its own calling within that Oneness.”

Once he was asked: “Nearly all the peoples of the earth have had the Gospel preached to them. Does this mean that it's the end of the world, as the Scriptures say?” “No,” he replied, “The Gospel of Christ

must be preached throughout the world *in an Orthodox context*. Only then will the end come."

This vision was reflected in Archbishop John's pastoral approach to individuals, brotherhoods, and young churches which were struggling to bring Orthodoxy to new lands. His approach is especially instructive to us as Orthodox Christians in the New World, and therefore we will attempt to describe it at some length.

In 1952, a year after coming to Western Europe, Archbishop John paid an unexpected visit to the Dutch Orthodox Monastery of Saint John the Baptist, on his own initiative. This monastery, composed of Dutch converts to Orthodoxy, had as its purpose the Orthodox mission to the Dutch people, translating the Divine Service books into Dutch, and celebrating the entire daily cycle of services in the Dutch language according to the Typicon. Archbishop John inspected the monastery's whole church, the altar and all that was on it, the service books, the icons. He stayed for an hour or more and seemed very pleased with the missionary labors of the Fathers there. Then he said to them, "If you are ever in difficulties, you can come to me," and he left.

In 1953 the monastery and the whole Dutch Orthodox Church was in trouble. The other Eastern Orthodox Churches failed to appreciate the need for the existence of a Dutch Orthodox Church for converts. The Dutch Church asked Archbishop John to become their bishop, which he did in January, 1954. This meant real protection for the Dutch Orthodox Church for as long as he was alive. He defended the use of the Dutch language for Orthodox services and other adaptations to the Dutch situation, and he fought for the young and vulnerable Dutch Orthodox community against all kinds of attacks.

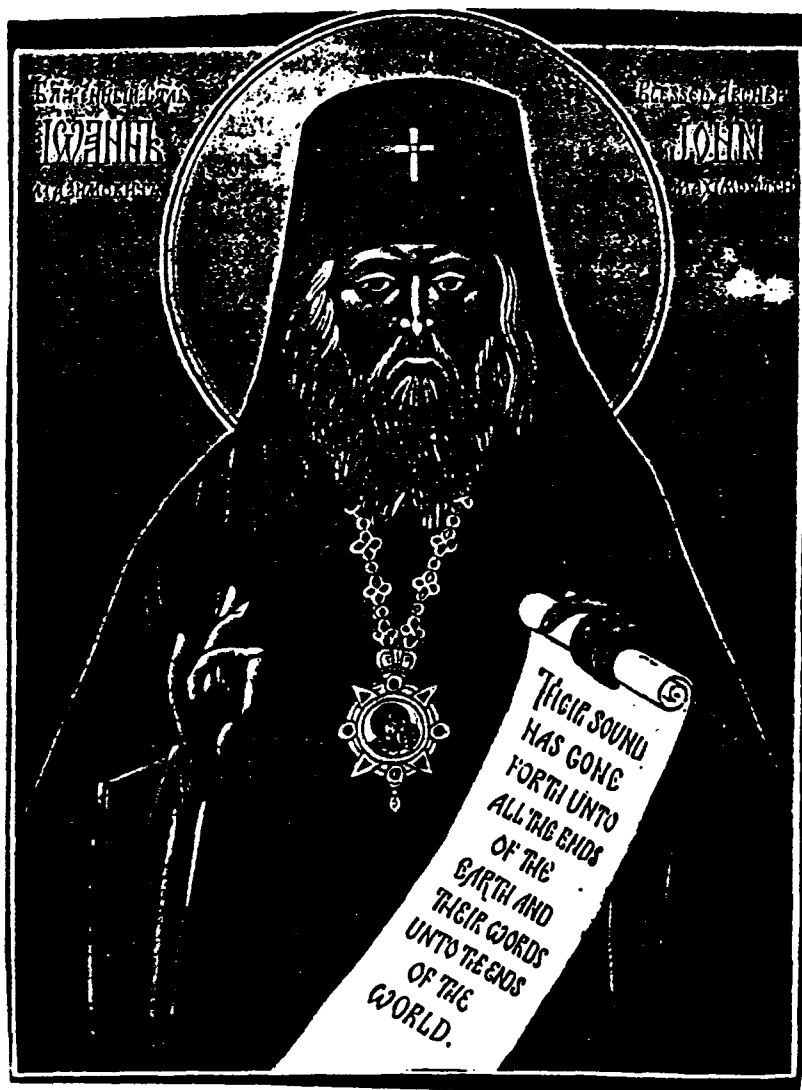
He did the same for the Orthodox Church of France, composed of converts from among the French people. In 1957 he met this Church's founder, the talented and creative Father Eugraph Kovalevsky; and two years later, at its request, he took the French Church under his archpastoral protection and care. He became very active in helping the budding Church, visiting its parishes, blessing chapels, ordaining priests, and teaching at the Church's theological

school of Saint-Denis. Being fluent in French, he celebrated the Divine Liturgy that Father Eugraph had researched and revived: the ancient Gallic Rite of Saint Germain of Paris, used in France before the Church was subjected to the See of Rome.

Interestingly, although Archbishop John had been appointed as the local ruling bishop of the French Church, he did not at all try to place it under his control or under some foreign bureaucracy. The French Church, Archbishop John believed, had to have a bishop from among its own people, and the obvious choice lay in Father Eugraph. Unfortunately, with the exception of Metropolitan Anastassy, who soon retired, all the hierarchs of Archbishop John's Church were

unwilling to participate in Father Eugraph's consecration. As one Frenchman noted, however: "Nothing made Archbishop John abandon an action when he decided it was the will of God." Having been by this time stationed in San Francisco, he meant to consecrate Father Eugraph in that city's cathedral; and, against outspoken opposition, he made Father Eugraph a bishop with the help of a Romanian hierarch whom he himself had consecrated (Bishop Theophil Ionescu). At the consecration in the San Francisco Cathedral, he performed the ancient Gallic Liturgy. It was nothing less than revolutionary to have—in this immigrant Russian church—such a strange yet splendid service in the French language.

icon made in preparation for the canonization of Blessed John (scheduled for summer, 1994)



Why had Archbishop John been so adamant in helping the French Church against all opposition? He knew he had to nurture and care for every small attempt to restore Western Europe to her buried Orthodox heritage. Universal Orthodoxy had returned to the West, and it had to find and cherish its spiritual roots there if it was to thrive and grow. In 1960, while serving the Liturgy of Saint Germain for the first time, Archbishop John preached to the faithful of France: "We sincerely and warmly wish that the Orthodox Faith, firmly restored in France, will once again become the Faith of the French people as it is of the Russians, the Serbians, and the Greeks. May Orthodox France be reborn, and may the Divine benediction be upon this Orthodox France!"

One of Archbishop John's first acts as bishop of Western Europe was to establish the proper foundation for the veneration of Western saints in the Orthodox Church. In 1952 he compiled a list of Western saints who until then had not been venerated by the Eastern Church. This he presented to his fellow hierarchs, saying that these saints should be glorified equally with other saints; and the list was approved.

Archbishop John believed that, in whatever land an Orthodox Christian found himself, it was his responsibility to venerate and pray to its national and local saints. Wherever Archbishop John had been—China, France, Belgium, the Netherlands, Italy, Serbia, Tunisia—he had researched the lives of the local Orthodox saints. He had gone to the churches housing their relics, performed services in their honor, and asked the Orthodox priests there to do likewise. By the end of his life, his knowledge of saints, both Western and Eastern, was seemingly limitless. As an apostle, he called upon each local saint he learned about, each new brother or sister in the Body of Christ, to provide heavenly help in evangelizing new lands.

A SAINT IN AMERICA

Blessed John was appointed to the diocese of San Francisco and Western America in November, 1962. Suddenly the Russian Orthodox community in San Francisco, partly composed of people whom he had rescued from Communist China, became alive. Donations poured in for the building of the new "Joy of All Who Sorrow" Cathe-

dral. Fellowships and charities were established, and church activity in general increased in a wave of enthusiasm. Now in old age, Archbishop John did not slacken his pace at all, but continued visiting and praying for people in need throughout the day and night. One bishop who was close to him said that, if he himself were to try to follow Archbishop John's schedule, he would be dead within two weeks.

As bishop of San Francisco, Archbishop John put great emphasis on the veneration of all the saints of America, including the most local of all saints, the Native American Peter the Aleut, who suffered martyrdom in San Francisco. Archbishop John had an especially great devotion to Blessed Father Herman of Alaska as a patron of the American Orthodox mission. In 1962, when presented with an icon of Blessed Herman depicted in a halo, the Archbishop did not hesitate to venerate and pray before it, despite the fact that Father Herman was not yet canonized. On the anniversary of Blessed Herman's repose in 1965, he made this veneration public by bringing the icon into the cathedral and having the choir sing the troparion hymn to the saint. At the same service he expressed his hopes for America through the heavenly intercession of Blessed Herman. He tried to get other hierarchs to take part in a joint canonization of Father Herman, which finally occurred in 1970, four years after Archbishop John's death.

Although hampered by a limited knowledge of English, Archbishop John was determined that the fullness of Orthodoxy be made available to Americans in their native tongue. When he came to San Francisco, the local church publication *Pravoslavny Blagovestnik* (Orthodox Messenger) had been solely in Russian. He said he wanted at least one article in English to be included in each issue. He was so adamant that not a single issue be without an English article that he would call late at night or early in the morning to make sure the article had been submitted to the press. The main writer of these articles was an American convert to Orthodoxy, the future Father Seraphim Rose.

At the beginning of 1966 Archbishop John decreed that an English Liturgy be served in the San Francisco cathedral on the first Sunday of every month; and he himself celebrated the first service. He was very sup-

portive of the efforts of the newly formed Father Herman Brotherhood to introduce Orthodoxy to Americans, first through a city-storefront Orthodox book and icon center (the first of its kind in America), and then through Orthodox publications in English.

These attempts of Archbishop John to make Orthodoxy available to the English-speaking world may not seem impressive to the reader of the present day, now that so much Orthodox material has come out in English. But one must remember that, until Archbishop John came to the cathedral in San Francisco, everything there was in Russian or Slavonic, and no one had the vision to see that anything else was needed. At that time, very few Americans were converting to Orthodoxy, and those who did were usually intellectuals who learned Russian or Greek and took their place as foster children in ethnic Orthodox communities. Archbishop John was truly a pioneer in his effort to turn this situation around, and it is certain that he would have done much, much more had he been granted to live longer here in America.

Another point about Archbishop John that has relevance to the American Orthodox mission is that he said there was "no such thing" as separated Church "jurisdictions." Although in an old-calendar, anti-Soviet Church, he concelebrated with clergy from new-calendar Churches and from the official Church in Russia, which was at that time under Soviet domination. He even commemorated the Patriarch of Moscow, Alexis I, along with his own chief hierarch, Metropolitan Anastassy. All these actions were considered absolutely taboo by many of his fellow bishops, but Archbishop John followed his conscience, not the party line.

This was one of the reasons why, at the end of his life, Archbishop John endured a fierce persecution, directed against him by a faction within his own parish and instigated and encouraged by some of his own brother bishops. It is a sad indictment against us Orthodox Americans that this true Apostle and Saint had to undergo the worst tribulation of his life during the relatively brief time (only three and a half years) he lived here in America—and not at the hands of American secularism or liberal politics or the mass media, but at the hands of Orthodox Christians like ourselves, who did nothing worse than listen

to public "church" opinion.

Blessed John's persecution began when a document began to be circulated worldwide by people in the Church, accusing him of having communist sympathies. When this failed to oust him from his episcopal position, he was forced to appear in public court to answer charges of concealing financial dishonesty by the parish council. The trial lasted three days and made front-page headlines. All of the accused were completely exonerated, but the accusers continued to invent new charges, making appeals to the court almost until the time of Archbishop John's death.

It broke Archbishop John's heart to see such a thing perpetrated by his own brothers in the faith and in the episcopacy. To one close parishioner he was known to have said, "I am alone in all this." He was following his Master Christ to Golgotha, and like Him he forgave his tormentors. When asked who was to blame for all the church discord that had occurred, he replied simply, "The devil."

A SEED PLANTED IN AMERICAN SOIL

On July 2 (June 19 by the Julian Calendar), 1966, at the conclusion of a Liturgy that he celebrated in Seattle, Archbishop John spent three hours praying in the altar. He then went to his room in the parish building near the church. After a few minutes had passed, he was heard to fall. Having been placed in a chair by those who ran to help him, he breathed his last peacefully and with little evident pain.

Evidently Archbishop John had foreseen his end some months in advance. In May he had told a woman whom he had known for many years, "I will die soon, at the end of June . . . not in San Francisco, but in Seattle." Again, on the evening before he left for Seattle, he astonished a man for whom he had just done a church service with the words, "You will not kiss my hand again."

The day after his death, Archbishop John's body arrived at the San Francisco cathedral, and there began a vigil that was to last for over four days. In all these days there was an extraordinary outpouring of love. Everyone suddenly discovered himself an orphan, for to each the Archbishop had been the one person most near, most understanding, most loving. Hardened enemies came to beg forgiveness in death of a man who had held no ill-will for them while living.

The vigil culminated in the funeral, during which nearly two thousand people overflowed the large cathedral, their number not diminishing for over six hours. There was a feeling of quiet joy, even though the whole congregation, as with one voice, was literally heaving with waves of loud sobs. When the body was carried three times around the cathedral after the funeral, it was a veritable triumphal procession. In the words of Father Seraphim Rose, who was present, "It was as if one were attending, no longer the funeral of a deceased hierarch, but the uncovering of the relics of a newly proclaimed saint."

The next morning, people were already at Archbishop John's sepulcher underneath

the cathedral, praying to him for his intercession. In a pleading voice they spoke to the blessed one just as they had when he was alive. Thus began Archbishop John's posthumous veneration. Miracles began happening at his sepulcher, many of which have been recorded and published; and up to this day they continue to occur in the lives of those who call on his heavenly help.

Archbishop John—a wonder-worker and apostle of the same stature as the ancient saints—has walked the same American streets that we walk. In laying his holy, incorrupt relics to rest on our own soil, he has planted a seed for the future blossoming of American sanctity. But it is a seed that we must water with our blood and tears, for to follow in his footsteps means to follow Jesus Christ Himself on the path to Golgotha, crucifying ourselves out of love for God and neighbor, and, when being crucified by others, to endure it all in the spirit of undying devotion.

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The main source for this article has been the *Prima Vita* (First Life) of Archbishop John by Father Seraphim Rose. For the complete text of this Vita, together with numerous source materials on Archbishop John's life, see *Blessed John the Wonderworker* (Saint Herman Brotherhood, 1987).

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Just as, therefore, it is a vice of the stomach to retain and not distribute food, and thus cause injury to the whole body; so likewise it is a vice to the rich when they retain among themselves those things which they possess for this injures them and others.

St. John Chrysostom

There are necessities without which life is impossible, for example, the fruits of the earth are necessary, and if the earth does not produce, life is impossible. Clothing to cover us, a roof and walls, shoes—these belong to the necessities, but all other possessions are superfluous.

St. John Chrysostom

Behold how only a few things suffice for you; nor does God ask much of you. Seek as much as he has given you, and from that take as much as is necessary; the superfluous things which remain are the necessities of others. The superfluities of the rich are the necessities of the poor. They who possess superfluities, possess the goods of others.

St. John Chrysostom

I know that God has given us the use of goods, but only as far as is necessary; and He has determined that the use be common. It is absurd and disgraceful for one to live magnificently and luxuriously when so many are hungry.

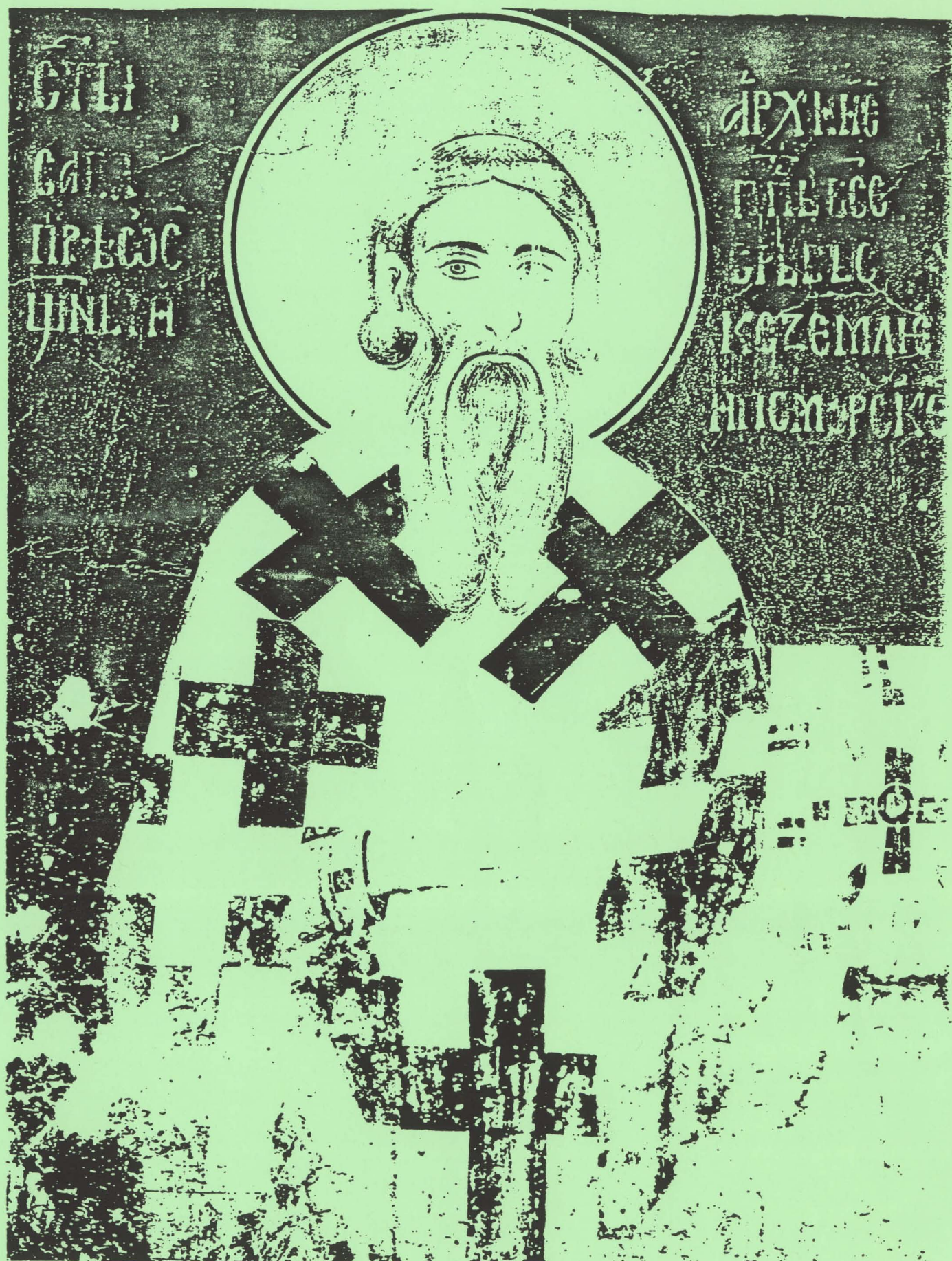
Clement of Alexandria

Instead of giving to the poor man out of what is yours, you are but restoring something of that which belongs to him. For you have appropriated to be yours alone the things that were given as a common possession for the use of all. The earth belongs to all, not merely to the rich; yet those that enjoy their heritage are fewer than those that do not enjoy it. Consequently you do but pay a debt, instead of bestowing an alms.

St. Ambrose

Then they (the philosophers) regarded it as the office (requisite) of justice that one should hold what is common, that is, what is public, as public property, and what is private as one's own. The latter institution, indeed, is not according to nature; for nature has poured forth all things as a common gift for all. Thus God decreed all things to be produced in such a way that there would be a common substance for all, and that the earth might be a kind of common possession for all. Nature, therefore, is the mother of common right, appropriation (usurpation) (the mother) of private right.

St. Ambrose



Св. Сава, царице, дејаша фреске, Краљева црква, манастир Студеница, НМБ
 St. Sava, bust, a detail from a fresco, the King's Church, the Studenica Monastery, NMB