



# SAINTS PETER AND PAUL ORTHODOX CHURCH

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## GLORY TO JESUS CHRIST! GOD BLESS AMERICA!



July 6, 2014      4<sup>th</sup> Sunday after Pentecost  
July 12      Saturday  
July 13      5<sup>th</sup> Sunday after Pentecost

Divine Liturgy      9:30 am  
Great Vespers      4:00 pm  
Divine Liturgy      9:30 am

**Saints of the Day:** Venerable Sisoës the Great of Egypt (429). New Hieromartyr Simon, Bishop of Ufa (1921). New Martyr Euthymius (1931). New Martyr Theodore (1943). Venerable Sisoës of the Kiev Caves (13th c.). Uncovering of the relics of Holy Princess Juliana Olshanskaya (1540). Martyrs Marinus and Martha, their children Audifax and Abbacum (Habakkuk), and those with them at Rome: Cyrinus, Valentine the Presbyter, and Asterius (269). Martyrs Isaurus the Deacon, Innocent, Felix, Hermias, Basil, Peregrinus, Rufus, and Rufinus of Apollonia in Macedonia (283-284). Saint Cointus (Quintus) of Phrygia, Confessor and Wonderworker (283). Virgin-martyr Lucy, Martyr Rixius, and those with them at Rome (301): Martyrs Anthony, Lucian, Isidore, Dion, Diodorus, Cutonius, Arnosus, Capicus, Satyrus, and others. Saint Gleb Vsevolodovich of Kiev (12th c.). Venerable Monenna, foundress of Killeevy Monastery (Ireland) (518). Synaxis of the Apostles Archippus, Philemon, and Onesimus. Martyrs Apollonius, Alexander and Epimachus. New Monk-martyr Cyril of Hilandar, Mount Athos, who suffered at Thessalonica (1566). Saint Barnabas, Elder of the Gethsemane Skete of Saint Sergius' Lavra (1906). Saint Goar, Hieromonk, Hermit and Missionary along the Rhine (Germany) (649). Saint Palladius of Ireland and Scotland, Bishop (432) Saint Modwenna of Polesworth, Virgin (900). Saint Moninna of Killeavy, Abbess (518). Saint Moninne of Sliabh Cuillin, Virgin (518). Saint Noyala of Brittany, Virgin Martyr (n.d.). Saint Sexburga of Ely, Widow, Abbess (c. 699).

**Please remember in your prayers:** Suffering Christians of Egypt, Syria, the Middle East and Ukraine. Bishop BOULOS Yazigi, Bishop YOHANNA Ibrahim, of Aleppo. Archimandrites Athanasy, Nectarios, Pachomy. Archpriests Leonid, Basil, Alvian, Eugene, John, Jason, John, Vincent. Priests Sergius, Jacobus, Leonid, Vasil, Vasil. Deacons Mark, Demetrios, Philip. Mother Raphaela, Meriam, Dimitri, Nina, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Kevin, Richard, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, Nettie, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Jamie, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Patricia, Diane, Abigail.

**God Grant Many Years!** Prayers for the health of cousins Margaret Hartong Thompson, Erin Thompson, Mary Ann Hartong Williams were offered today at Liturgy and Moleben at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of mother Julianne Carrol, father Michael Carrol and sister Elaine Carrol were offered today at Liturgy and Litiya at the request of Denise Wolfsheimer.

**Memory Eternal.** Prayers for the repose of grandmother Catherine Udics, Metropolitan LEONTY, uncle Joe Kushner, and Archpriest Macarius Targonsky were offered today at Liturgy and Litiya at the request of Father John Udics.

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**Saint Silouan the Athonite** (1866–1938) is one of the most beloved recent saints, having been canonized in 1987. A simple monk who nonetheless attracted pilgrims from all over the world, his teaching emphasized the absolute necessity of love and humility for authentic Christian life.

As is evident from the story below, the saint believed these virtues should guide all aspects of Christian witness, including how we interact with and preach the truth to those in error or heresy.

Father Silouan's attitude towards those who differed from him was characterised by a sincere desire to see what was good in them, and not to offend them in anything they held sacred. He always remained himself, he was utterly convinced that "salvation lies in Christ-like humility," and by virtue of this humility he strove with his whole soul to interpret every man at his best. He found his way to the heart of everyone to his capacity for loving Christ.

I remember a conversation he had with a certain Archimandrite who was engaged in missionary work. This Archimandrite thought highly of the Staretz and many a time went to see him during his visits to the Holy Mountain. The Staretz asked him what sort of sermons he preached to people.

The Archimandrite, who was still young and inexperienced, gesticulated with his hands and swayed his whole body, and replied excitedly, "I tell them, 'Your faith is all wrong, perverted. There is nothing right, and if you don't repent, there will be no salvation for you.'"

The Staretz heard him out, then asked, "But please tell me, holy archmandrite, do they believe in the Lord Jesus Christ – that He is the true God?"

"Yes, they do believe that."

"And do they honour the Holy Mother?"

“They honour Her, but they teach erroneous things about Her.”

“And what about the saints – do they acknowledge their existence?”

“Yes, they do, but ever since they have severed themselves from the Church, what kind of saints could they have?”

“Do they perform services in Churches? Do they read the word of God?”

“Yes, and they also have temples and services, but if you could only see how inferior their services are to ours – how cold, how soul-less they are!”

“Holy archmandrite, their souls obviously feel that they are acting correctly in believing in Christ, in honouring the Holy Mother and the saints – whom they invoke in their prayers. That is why, when you tell them that their faith is illegitimate, they will not listen to you... But if you told the people that they are right in believing in God, that they are right in honouring the Holy Mother and the saints, and in going to church for services and praying at home, that they are right in reading the Word of God and all the rest, except that here and there they have a few incorrect theories which should be corrected, then everything will be just fine and pleasing to God, and by the Grace of God, everyone will be saved.... “God is Love”, and that is why a sermon needs to always spring from love. Only then will the preacher and the listener both benefit. But if you censure them, then the souls of the people will not listen to you and no benefit will be achieved.”

As the saint reveals in this passage from Saint Silouan the Athonite, in today’s context a polemical approach to those in theological error is not only bound to fail, it is incongruous with the precepts of Christian love and humility — and a determinant to spiritual growth. <http://myocn.net/st-silouan-athonite-talk-heterodox/>

### **Mosul Christians Out of the City for Good** By Judit Neurink

BARDARASH, Kurdistan Region – There is no place for them in an Islamic state, say Christians who fled Iraq’s second city of Mosul for safer areas controlled by the autonomous Kurdistan Region.

Eman and Sabah, two nurses who left the city for the Syrian Orthodox monastery of Mar Mattai, some 40 kilometers from Mosul, said they did so because they could no longer live there.

“Their rules are different from ours and anyone who disobeys them will be killed,” one of them said.

Fear of the extremist Islamic State of Iraq and Syria (ISIS), which captured Mosul last week together with bands of other rebels, has seen about a half-million people flee the city.

Amongst them were thousands of Christians, who sought refuge in areas under control of the Kurds. Many of them have fled violence in the city multiple times before.

“This time is decisive,” stresses Zaid, whose family shares a room in the monastery with another. “Any time there were elections, we left to return a couple of weeks later. This time is different. Now we really have to forget the option of returning back to our homes.”

Many of the Christians occupying the monastery’s 35 guest rooms think this way: More than 50 families have found refuge in the safety of the monastery. Of the estimated 5,000 Christians who were remaining in Mosul, only hundreds have stayed behind. Most left for the villages of the Nineveh Valley, which is under Kurdish control, or to the Christian neighborhoods of the Kurdistan capital, Erbil.

Last week their patriarch came from Syria to wish them strength, visiting the Mar Mattai monastery as well, signaling the safety of the area where his flock has sought refuge.

The way the radical Muslims were welcomed by some in Mosul -- while thousands of other Muslims fled because of their presence – raised Christian fears of what might happen.

The nurses, Eman and Sabah, were ordered to report back to work, because the present authorities want to normalize the situation and get the hospitals up and running. But the pair is too afraid to obey the order.

Although they left with only the clothes they were wearing, leaving their homes unguarded, the fear of the radical Muslims in their city keeps them from returning. This fear is clear when they echo the words of other women in the monastery: “How can we keep our daughters safe there?”

In the room where the two families are gathered, the noisy air conditioning adds to the clamor; mattresses for the night are piled high; a little boy begs his father for change to buy ice cream.

Stories about the changes in Mosul volley across the room, about the Sharia laws that have been imposed and the new rules that have been published, including a punishment of 20 lashes for any man not at mosques at prayer times, and an order for women to cover up.

One of the families that returned was told that Christians have to adapt: They have to get rid of all Christian symbols, and women must wear the face cover, or niqaab. The family left the city again. Zaid recounts finding a flyer in the street before he left that was delivered to some homes of Christians, too, calling on residents to adapt, or leave. Christians in Iraq normally proudly display their faith, wearing crosses as jewelry and adorning their homes with Christian portraits. The women generally dress in a more Western manner than other Iraqi women, not wearing a headscarf and never a niqaab. To change this would mean to change their way of life.

The Christians wonder what will happen to their city. Most expect fighting between the different groups, with Saddam Hussein’s former military and different Islamic groups struggling for power. “Those armed groups know no mercy,” someone says. “I am afraid of my own neighbors. Will they not sell me to some kidnapper?”

And they are worried about the future: What will happen to their properties? Will they be confiscated, in a repeat of what happened in parts of Baghdad some years ago after many Christians fled their homes?

One worry is about how they will live. Iraqi Kurdistan is expensive, and their jobs from Mosul cannot be transferred elsewhere. Some have families abroad that pressure them to emigrate.

“We are so few now, we have become very vulnerable,” someone says. The number of Christians in Iraq went from 1.5 million in 2003 to around 35,000 at present, mainly because of massive emigration after Saddam’s fall.