

# IC XC NIKA SAINTS PETER AND PAUL ORTHODOX CHURCH

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## Glory to Jesus Christ! Glory to Him Forever!

October 19, 2014	19 <sup>th</sup> Sunday after Pentecost	Divine Liturgy	9:30 am
October 25	Saturday	Great Vespers	4:00 pm
October 26	20 <sup>th</sup> Sunday after Pentecost	Divine Liturgy	9:30 am

**Saints of the Day:** Prophet Joel (800 B.C.). Martyr Varus and seven monk-martyrs in Egypt (307). Translation of the relics (1195) of Venerable John, Abbot of Rila in Bulgaria (946). Saint Gabriel, Abbot of Saint Elias Skete, Mount Athos (1901). Righteous John, Wonderworker of Kronstadt (1908). New Martyr Priest Alexis (Stavrovsky) of Petrograd (1918). New Hieromartyr Priest Sergius (1937). Blessed Cleopatra (327) and her son John, in Egypt. Hieromartyr Sadoc, Bishop of Persia, and 128 Martyrs with him (342). Crown Prince Demetrius of Moscow (1582). Venerable Leontius the Philosopher of Saint Sabbas Monastery (624). Saint Prochorus, Miracle-worker of Pchinja (Serbia) (10 c.). Venerable Frideswide of Oxford, Abbess (ca. 735). Saint Mnason, Bishop of Cyprus (1 c.). New Monk-martyr Nicholas Dvali of Jerusalem (1314). Hieromartyr Felix and Deacon Eusebius. Saint Ethbin of Kildare, Abbot (c. 600).

**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 Alvian, Eugene, Leonid, 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, 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, Vincent, Diane, Abigail.

**God Grant Many Years!** Prayers for the health of Nina Kappanadze Dudek were offered today at Liturgy and Moleben at the request of Father John Udics.

**Memory Eternal.** Fortieth Day Prayers for the repose of the soul of Father John David Bohush were offered at Liturgy and Panikhida today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of the souls of newly-departed Matushka Daria Mason, Protopresbyter George Dimopoulos and Hieromonk Sergei (Udics) were offered at Liturgy and Litiya today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of the souls of Anna Tymoczko, Sava Chlus, Walter Jovorosky and Helen Nanoski were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

### FOR YOUR INFORMATION

**Saint Ann Altar Society** will meet next Sunday, October 26 after liturgy to discuss Bake Sale Russian Cafe.

### SAINT JOHN OF KRONSTADT (1908 AD)

Father John of Kronstadt, one of the most well known saints of recent history, possessed an evangelical fervour, and, above all, was 'flesh of the flesh' of the Orthodox tradition and of the faith and life of the Orthodox Church. Father John was an expressive and impressive preacher, an promoter of frequent communion, a man who moved the hearts of hardened sinners to repentance, a man with a great depth of love, and a spiritual healer. Huge crowds flocked to him from all parts of Orthodox Russia to hear him and to be healed by him (in body and soul).

Father John believed in indulging people with love. To indulgent people with love means not to judge, not to take revenge, and to endure and forgive. "Do not confuse man -this image of God - with the evil which is in him, because evil is only his accidental misfortune, a sickness, a devil's dream; but man's essence - the image of God - is always there". This recognition of God in others is the rule he used in relating to others. He also said, "As far as is it possible, be gentle, humble and simple to all, considering yourself, without hypocrisy, to be spiritually below everyone. Pride is the reason for a cold, pompous and insincere manner towards those whom are considered to be below us, or those from whom we hope to derive some benefit. When people speak ill of you and you feel resentment, it means that you are proud, and pride must be eliminated from your heart by worldly dishonour. Therefore, do not resent and hate those who speak ill of you, but try to love them as you would love people who benefit you, and pray for them. Maintain a peaceful and loving disposition towards your brother even if he deprives you of your last shilling; show him that, above all, you love God's image in him. However most people are angry when they are deprived even of a very small part of their property!"

One of the basic aims of love is to see everyone saved, transformed and united to true, divine love. This is

impeded by what he called "malicious joy" when he said, "Oh, how disgusted I am by this devilish malicious joy over the sins of one neighbour! People cast a slur on someone's whole life because of one sin that he has committed. They forget that love extenuates everything. A Christian must truly wish for himself and others, that God's name should be constantly glorified in both himself and others, that all should become Temples of God".

However, sobriety from evil is not enough. We should also seek to obtain inner peace, since "without inner peace and harmonious coexistence with others, one cannot have peace and harmony within oneself. In acquiring inner peace, let us also be peacemakers in relation to our fellowmen".

To attain peace and love, and to preserve them, "Do not be put out of countenance when you are angry and when this anger prepares to manifest itself in words, command it to be silent. When you allow anger to express itself, it will pour out with great force and may overwhelm your defence". He continued, "Do not expose all your impurities, not to contaminate others with the breath of evil concealed in you. It is better to speak of your illness to your spiritual father or your friend in order that they may direct and restrain you".

On reproaching others of their evil he said, "It is better not to pass on reproachful words, but to keep silent about them or, even if it is not true, convey words of love and goodwill; then our spirits will be at peace" and, "if you wish to correct somebody's faults of your own accord, restrain yourself, because, usually, through our pride and irritability, we do more harm than good... Pray to God that He Himself will enlighten the mind and the hearts of men; if God sees that your prayer is full of love, He most certainly will grant your wish. An embittered person is ill; to cure him we must apply to his heart a plaster of Love", and finally, "Look at every human being as if he were unique in God's world, a great miracle of God's wisdom and grace, and do not let the fact that you are accustomed to him serve as a ground for neglect".

"Our Saviour bids us to love our enemies which is extremely difficult; but for a heart which is reborn through grace, it is easy to do so because God helps the believer in everything".

The reader is referred to The Life of Father John of Kronstadt by Bishop Alexander, published by Saint Vladimir's Seminary Press, as a good introduction to his life and as an outline of his spiritual message.

### **Holy Righteous John of Kronstadt on Prayer**

We print below an excerpt from the sermon on the fortieth day after the decease of Father John of Kronstadt by the New-martyr of Russia, Metropolitan Seraphim Chichagov, who, in the course of thirty years, was a spiritual son of the All-Russian pastor.

"Father John had the greatest gift of prayer. This was his distinctive characteristic. He profoundly believed with all his heart in the grace, given to him as a priest by God, to pray for God's people, and that the Lord is as close to the believing Christian as his own body and heart, for our body is the temple of the Holy Spirit Who lives within us, Whom we have from God (I Corinthians 6:19). He believed in prayer, that as the shadow follows the body, the deed also follows the word, inasmuch as with the Lord, word and deed are not separated, and, not allowing the smallest doubt in the fulfilling of his petitions by God, he asked completely simply, sincerely, as a child, with living, clear-sighted faith in the Lord, representing Him not only standing before him, but as though being himself in Him, in such closeness. He regarded doubt as blasphemy against God, as an impertinent lie of the heart and said: "Is it not enough for us to see impotence in men, that we want to see impotence in God Himself as well, and we secretly think that God will not fulfill our petition?!"

"When Father John prayed, he tried in general to pray more for all the faithful than for himself alone, not separating himself from the believers and being in spiritual unity with them. If he saw shortcomings in a man or any passions, he always prayed secretly for him, no matter where: while serving the Liturgy, whether en route somewhere or in conversation. When driving along the street and seeing wanton people, he would at once raise up his heartfelt prayer to the Lord and cry: "O Lord, enlighten the mind and heart of this Thy servant; cleanse him from defilement!" - or with other words from the psalms more appropriate to the given person. He would not let an occasion pass to pray for a man at someone's request; he rejoiced at such a request, considering that prayer for others is good also for him himself, because it cleanses the heart, confirms faith and hope in God, kindles love for Christ and one's neighbor. Father John prayed according to the faith of the petitioners in his prayer and never ascribed anything to himself. If he had to instruct the erring or comfort those that had fallen into despair, at the end of the conversation he unfailingly invited those present to pray together for that man, sincerely realizing that one cannot correct the shortcomings of others by words alone, but one must obtain God's help and power by prayer.

"A characteristic of Father John's prayer feat lay as well in the fact that he, with unusual attentiveness, watched the heartiness of his prayer and would at once stop it for a time if he realized that the prayer was becoming only external, mechanical, so to say. He would exercise himself in the movements of his heart at prayer and thereby confirm that characteristic of his spirit of which I spoke at the beginning. Considering prayer that is only mental or superficial to be an affront to God, Who calls mankind to Himself by the words: "My son, give me thine heart" (Proverbs 23:26), Father John taught that it is good to render obedience in all things to Mother Church, to read the long prayers appointed by the Typicon and Akathists; but one should do this with good sense, and whoever can accommodate lengthy prayer - let him accommodate it; but if this lengthiness is incompatible with fervor of spirit, then it is better to make a short prayer, for as the Holy Apostle says: "The Kingdom of God is not in word, but in power" (I Corinthians 4:20). "While praying, we ought without fail to take possession of the heart and turn it to the Lord, but never allow even one exclamation to God which does not proceed from the depth of the heart. When we shall learn during prayer to speak from the heart only the truth - that which we actually realize and feel then sincere or true prayer will cleanse our heart from falsehood and we shall not permit ourselves to lie in life either" (...)

"Dear Batiushka Father John struck and sometimes shook everyone by the profundity of his prayer. On the basis of my conversations with him, I can only thus depict his prayerful state. He stood before the Lord, as before the sun, and, feeling the inexpressible brilliance of the divine light, closed his eyes and manifestly perceived his being in the rays of this light, and from them - warmth, joy and closeness to Christ the Saviour."