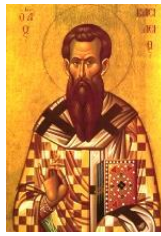


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## LIFE OF SAINTS

**Catherine de Hueck Doherty:** Throughout history, extending hospitality was considered a way for ordinary Christians to encounter Christ. The late foundress of Madonna House in Ontario described how this impacted her childhood in pre-Revolutionary Russia: “My father was in the diplomatic service, so he entertained all the diplomatic corps at our home in Petrograd one evening. Big deal: tea and wonderful trays of cakes, and 250 people. Suddenly the butler opened the door and said, ‘Christ at the door, sir.’ Well, the French ambassador’s wife dropped her cup; she had never heard anything like that.

“My father and mother excused themselves from the 250 VIPs and walked into the next room. There they found a wino at the door. My father bowed low to him and opened the door. My mother set the table with the best linen and served him herself with my father’s help.”

Catherine was about nine at the time and recalls asking, ‘Mommy, can I serve the gentleman?’ Her mother replied, ‘No, you were disobedient last week; you can’t serve Christ when you are disobedient.’” “Now that’s my background,” Catherine wrote in her autobiography. “That’s how we were taught.”

Catherine was to make hospitality a way of life. Fleeing the Communist takeover of Russia, Catherine and her husband, Basil, emigrated to the West where they would prosper. By the time Catherine was in her thirties, she had re-discovered Christ in the poor. During the Great Depression, she spearheaded the founding of several houses of hospitality in Toronto, New York and Chicago. In 1947 she established Madonna House in Combermere, Ontario, which grew to be a community of clergy and laity numbering about 200. They receive guests from all over the world and help them make the Madonna House spirit their own. Over the years, twenty “field houses” – mini Madonna Houses – have been opened in North America, Europe, and Asia. The spirit of hospitality Catherine learned as a child had touched the world. Catherine expressed her spirituality in a document called “The Little Mandate,” a distillation of the Gospel which she believed that she had received from the Lord Himself. It reads: “Arise – go! Sell all you possess. Give it directly, personally to the poor. Take up My cross (their cross) and follow Me: going to the poor, being poor, being one with them, one with Me.”

**Asceticism of the Open Door:** A similar spirit of hospitality characterized the life of another Russian émigré of the same period, Maria Skobtsova, sometimes known as St Maria of Paris. Maria was born into an upper middle-class family in Riga, Latvia and grew up on the family estate on the shores of the Black Sea. The first woman admitted to theological studies in the Russian Orthodox Church, she had fled the Bolshevik revolution along with other members of her family, and settled in Paris, one of the many destitute Russian émigrés in that city. In 1932, after the death of a daughter and the collapse of her marriage, Maria was encouraged by her bishop to develop a “monasticism in the world,” centered on diaconal service within the city, rather than on withdrawal from it. Funded by her bishop, Maria rented the first of several houses where she would house, feed and clothe other émigrés like herself. A small community of co-workers began to form, and the first house was exchanged for a larger property. Within five years Maria had acquired other dwellings to house families, men and the sick. Maria’s lifestyle did not fit the traditional pattern of monasticism in the Russian Orthodox Church. “For many in church circles we are too far to the left,” she once noted, “while for the left we are too church-minded.” Maria explained her work, not in sociological or political terms, but in the light of the Gospel. “Everyone is always faced,” she wrote, “with the necessity of choosing between the comfort and warmth of an earthly home, well protected from winds and storms, and the limitless expanse of eternity, which contains only one sure and certain item ... the Cross.” Maria continued her work in Nazi-occupied Paris, ministering to some of the many Jews outlawed by the Nazis. “If we were true Christians,” Mother Maria wrote, “we would all wear the star. The age of confessors has arrived.” Maria was eventually arrested along with her son Yuri, a co-worker, and the community’s chaplain, Fr Dimitri Klepinin. They would all die in Nazi concentration camps. Appropriately enough, Maria breathed her last on Good Friday, 1945. (*JulyLeaflets*2020)

## WEEKLY SERVICES

**Daily Liturgy:** Monday-Friday at 8:30AM      **Holy Confession:** Every Monday at 4-6PM  
**Holy Liturgy:** Saturday at 4:30PM, Sunday at 11:00AM      **Vespers:** Every Saturday at 3:00PM  
**Matins/Orthos:** Every Sunday at 9:00AM      **Holy Rosary:** Every Sunday at 10:30AM

## SPEEDY RECOVERY

Please continue to pray for our convalescing friends, including Archdeacon George Yany, Maggy Atallah, Jean Benoit, Nancy Gazzal, Daniel Klockowski, Julia Nassimos, Rose Pawlinga, Brian Sagrestano. Please notify Fr. Shofany in case of illness.

## WEEKLY OFFERINGS: THANK YOU!

**Weekly Collection June 27/28: \$ 374.00**      **Syrian Cheese Sale: \$ 20.00**  
**Memorial Offerings: \$ 30.00**

## † MEMORIAL MASSES †

### THIS SATURDAY, JULY 4

† **Eugene Hutchinson**, By Tom Moran  
† **Camille Tebsherany**, By Anthony & Sandra Showa  
† **Samuel Ghariba, 67<sup>th</sup> Memorial Anniversary**, By Doris Hutchinson

### THIS SUNDAY, JULY 5

† **Eugene Hutchinson**, By Tom Moran  
† **Jannah Jbarah**, By Seham Campbell

### NEXT SATURDAY, JULY 11

† **Eugene Hutchinson**, By Tom Moran  
† **Kathleen Zelesnikar**, By Robert Lalli

### NEXT SUNDAY, JULY 12

† **Eugene Hutchinson**, By Tom Moran

## \* ANNOUNCEMENT \*

The next Parish Advisory Council meeting will be held on Mon July 7, 6:30 PM, Rectory Meeting Room.