

IC RC NI KA SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America
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Glory to Jesus Christ!

Glory to God for all things!

January 30, 2011	Saints Basil the Great, Gregory Theologian, John Chrysostom	Divine Liturgy	9:30 am
February 2	Wednesday: Meeting of the Lord in the Temple	Divine Liturgy	9:30 am
February 5	Saturday	Great Vespers	4:00 pm
February 6	Sunday of Zacchaeus	Divine Liturgy	9:30 am

Saints of the Day: Synaxis of the Three Hierarchs: Saint Basil the Great, Saint Gregory the Theologian, and Saint John Chrysostom. Hieromartyr Hippolytus, Pope of Rome, and with him Martyrs Censorinus, Sabinus, Ares, the Virgin Chryse, Martyrs Felix, Maximus, Herculanus, Venerius, Styriacus, Mennas, Commodus, Hermes, Maurus, Eusebius, Rusticus, Monagrius, Amandinus, Olympius, Cyprus, Theodore the Tribune, Maximus the Presbyter, Archelaus the Deacon, and Cyriacus the Bishop, at Ostia (269). Righteous Pelagia of Diveyevo (1884). New Hieromartyr Priest Vladimir (1933). Martyr Stephen (1945). Venerable Zeno the Faster of the Kiev Caves (14 c.). Venerable Zeno, Hermit of Antioch and Disciple of Saint Basil the Great (414). Martyr Theophilus the New in Cyprus (784). Saint Peter, king of Bulgaria (969). New Martyr Theodore of Mitylene (Mount Athos) (1784). New Hieromartyrs Grand Duke Paul Alexandrovich and Grand Duke Dmitry Konstantinovich of Russia, Eugene Poselianin (Pogozhev). Saint Adelgonda, foundress of Maubeuge (680). Saint Bathild, Queen of France (680). New Martyr Demetrius of Sliven (1841). Saint Tudy (Tibbe, Tudclyd, Tybie), Virgin (5 c.). Venerable Hermit Amnichad (Anmchadh, Amnuchad) of Fulda (+1043).

God Grant Many Years! Prayers for the health of Archpriest Andrew Nelko, godson Kevin Culp, cousin Michael Baran, Archpriest Jason Kappanadze, Archimandrite Athanasy (Mastalsky), Rick LeRoy and Archpriest Edward Pehanich were offered today at Liturgy and Moleben at the request of Father John Udics.

+ **Memory Eternal.** Prayers for the repose of John Garbera were offered today at Liturgy and Parastas at the request of son Daniel Garbera.

+ **Memory Eternal.** Prayers for the repose of the soul newly-departed Tamara, mother of Natalia Honcharenko were offered today at Liturgy and Parastas at the request of Father John Udics.

+ **Memory Eternal.** Prayers for the repose of Chester Ptaszniak and Tille Leve were offered today at Liturgy and Parastas at the request of family.

+ **Memory Eternal.** Prayers for the repose of Archimandrite Jozef (Strok) and Priest Charles Salkeld were offered today at Liturgy and Parastas at the request of Father John Udics.

Please remember in your prayers: Archpriest Jason, Matushka Patricia, Ada, Don, Rea, Daniel, Aaron, Mark, Jennifer, Nina, Priest Sergius, Nadine, Helen, Anna, Thomas, Archpriest Vincent, Mother Raphaela, John, Catherine, Ron, Albert, Michael, Gregory, Emma, Cathy, John, Mykola, Dan, Wayne, Nina, Dan, Isaiah, Robert, Robert, Kevin, Andrew, David, Warren, Michael, Archimandrite Athanasy, Archimandrite Isidore.

REMINDERS FOR YOUR CALENDARS: • TODAY: SISTERHOOD MEETING after Liturgy

• **First Annual On-line Orthodox Christian Education Conference:** February 11-12, 2011, *Orthodoxy in the Home*. <http://www.orthodoxconference.com/Conference/Home.html>

• **February 13, Sunday.** General Parish Meeting after Liturgy

The Three Hierarchs: Saint Basil the Great, Saint Gregory the Theologian and Saint John Chrysostom. Each of these saints have their own feast day. Saint Basil the Great, January 1; Saint Gregory the Theologian, January 25; and Saint John Chrysostom, January 27. This combined feast day, January 30, was instituted in the eleventh century during the reign of Emperor Alexius Comnenus. At one time a debate arose among the people concerning who of the three is the greatest? Some extolled Basil because of his purity and courage; others extolled Gregory for his unequalled depth and lofty mind in theology; still others extolled Chrysostom because of his eloquence and clarity in expounding the Faith. Thus some were called Basilians, others Gregorgians, and the third were called Johannites. This debate was settled by Divine Providence to the benefit of the Church and to an even greater glory of the three saints. Bishop John of Euchaita (June 14) had a vision in a dream: At first, all three of these saints appeared to him separately in great glory and indescribable beauty, and after that all three appeared together. They said to him, "As you see, we are one in God and there is nothing contradictory in us; neither is there a first or a second among us." The saints also advised Bishop John that he write a common service for them and to order a common feast day of celebration. Following this wonderful vision, the debate was settled in this manner: January 30 would be designated as the common feast of these three hierarchs. The Greeks consider this feast not only an ecclesiastical feast but their greatest national school holiday.

General Parish Meeting: Our by-laws state that in order to vote at a General Parish Meeting, you must be at least 18 years of age, a parishioner for at least six months and 'in good standing.' To be in good standing, you

must have come to confession and communion in the last year and you must have met all your parish financial obligations. Those who are not in good standing may attend and listen, but do not have the right to speak, to vote or hold office. If you haven't been to confession and communion in the last year, now's the time! A significant number of parishioners have not met their minimal financial obligations for 2010 (\$250). Please contact Assistant Treasurer Lesia Roback to regulate that situation. If you are unable to pay, please speak with Father John, President John Ciko, Treasurer Ram Josyula, or Assistant Treasurer Lesia Roback.

A word from Saint Macarius. These (Christians), having been anointed with the ointment from the tree of life, Jesus Christ, the heavenly plant, are considered worthy to reach the degree of perfection of the Kingdom, and of the adoption. Indeed, they are participators of the secrets of the heavenly King and enjoy the confidence of the Almighty. They enter into his palace, where the angels and spirits of the saints are, even while they are still in this world. Even though they have not yet entered into the full inheritance prepared for them in that age, nevertheless, they are most certain because of the pledge which they have already received (the anointing), as if already crowned and reigning. Nor are they surprised, as though it were a strange and new thing, that they are about to reign with Christ, because of the abundance of grace and their childlike abandonment to the Spirit. Why? Because while still in the flesh, they enjoyed that relish of sweetness and that effective working of power.

Saint Bathildis, Queen of France (Bathild, Baldechilde, Baldhild, Baudour) [*Bealdhild*, "bold battle"] [Died January 30, 680], like Saint Patrick, had been a slave. An Anglo-Saxon by birth, in 641 she was captured by Danish raiders and sold to Erchinoald, the chief officer of the palace of Clovis II, King of the Franks. She quickly gained favour, for she had charm, beauty, and a graceful and gentle nature. She also won the affection of her fellow-servants, for she would do them many kindnesses such as cleaning their shoes and mending their clothes, and her bright and attractive disposition endeared her to them all.

The officer, impressed by her fine qualities, wished to make her his wife, but Bathild, alarmed at the prospect, both by reason of her modesty and of her humble status, disguised herself in old and ragged clothes, and hid herself away among the lower servants of the palace; and he, not finding her in her usual place, and thinking she had fled, married another woman.

Her next suitor, however, was none other than the king himself, for when she had discarded her old clothes and appeared again in her place, he noticed her grace and beauty, and declared his love for her. Thus in 649, the 19-year-old slave girl Bathild became Queen of France, amidst the applause of the court and the kingdom. She bore Clovis three sons: Clotaire III, Childeric II, and Thierry III--all of whom became kings. On the death of Clovis (c. 655-657), she was appointed regent in the name of her eldest son, who was only five, and ruled capably for eight years with Saint Eligius (feast day December 1) as her adviser.

She made a good queen and ruled wisely. Unlike many who rise suddenly to high place and fortune, she never forgot that she had been a slave, and did all within her power to relieve those in captivity. We are told that "Queen Bathild was the holiest and most devout of women; her pious munificence knew no bounds; remembering her own bondage, she set apart vast sums for the redemption of captives." Bathild helped promote Christianity by seconding the zeal of Saint Ouen, Saint Leodegarius, and many other bishops.

At that time the poorer inhabitants of France were often obliged to sell their children as slaves to meet the crushing taxes imposed upon them. Bathild reduced this taxation, forbade the purchase of Christian slaves and the sale of French subjects, and declared that any slave who set foot in France would from that moment be free. Thus, this enlightened woman earned the love of her people and was a pioneer in the abolition of slavery.

She founded many abbeys, such as Corbie, Saint-Denis, and Chelles, which became civilised settlements in wild and remote areas inhabited only by wild beasts. Under her guidance forests and waste land were reclaimed, cornland and pasture took their place, and agriculture flourished. She built hospitals and sold her jewellery to supply the needy. Finally, when Clotaire came of age, she retired to her own royal abbey of Chelles, near Paris, where she served the other nuns with humility and obeyed the abbess like the least of the sisters.

She died at Chelles before she had reached her 50th birthday. Death touched her with a gentle hand; as she died, she said she saw a ladder reaching from the altar to heaven, and up this she climbed in the company of angels. Her life was written by a contemporary. Chelles convent had many contacts with Anglo-Saxon England, which led to the spread of her cultus to the British Isles.

Saint Bathildis is pictured as a crowned queen or nun before the altar of the Virgin, two angels support a child on a ladder (ladder is 'échelle' in French, and makes a pun 'échelle-Chelles') and also the vision she had at her death. She might also be shown: (1) holding a broom; (2) giving alms or bread; (3) seeing a vision of the crucified Christ before her; or (4) holding Chelles Abbey, which she founded. She is the patroness of children.

Chickpea soup – a hearty simple and easy winter soup

- 1 diced onion
- olive oil (or other oil)
- 1 ½ cans of soup stock (empty chickpea can)
- garlic to taste
- salt, black pepper, cayenne pepper
- 1 large can (1lb 13 oz) chickpeas

Sauté chopped onion and garlic in olive oil, salt lightly and add black and cayenne pepper. After onion is translucent (7 minutes or so), add (drained) chickpeas and stock (or water and bullion). Bring to a boil and reduce heat – simmer covered for an hour or until the chickpeas are really tender. If desired, purée the soup with a blender, food processor or immersion blender until fairly smooth. Add more cayenne and olive oil to taste. Serve with Italian bread, if desired.

Variant: Add finely chopped fresh – or dried - rosemary when sautéing onion.
Variant 2: Together with the chickpeas, add sliced or diced mushrooms (10 oz Crimini or other) to the soup.
Note: I find Goya brand (ethnic foods aisle) chickpeas are the most tender of the canned chickpeas. Of course, you could make the soup from dried chickpeas – just follow the info on the package. The reason for cooking the canned chickpeas is to make them even more tender and to add flavor to the broth.
If you like, grate parmesan cheese over soup at serving.