



# SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America  
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## O Lord, Save Your People and bless Your Inheritance.

<b>March 4</b>	<b>Sunday of the Triumph of Orthodoxy</b>	Divine Liturgy	9:30 am
March 7	Wednesday	Liturgy of Presanctified Gifts	6:00 pm
March 9	Friday	Akathist for the Departed	6:00 pm
March 10	Saturday	Soul Saturday	Divine Liturgy 9:30 am
	Saturday	Great Vespers	4:00 pm
<b>March 11</b>	<b>Sunday of Saint Gregory Palamas</b>	Divine Liturgy	9:30 am

**Saints of the Day:** Venerable Gerasimus of the Jordan (475). Venerable Monk Gerasimus of Vologda (1178). Saint Daniel, Prince of Moscow (1303). New Hieromartyrs Archpriest Dimitry Ivanov of Kiev (1933) and Priest Vyacheslav (Leontiev) of Nizhegorod (1937). New Hieromartyr Priest Alexander (1938). Blessed Basil (Basilko), Prince of Rostov (1238). Saints of Pskov martyred by the Latins: Venerable Ioasaph of Snetogorsk Monastery and Saint Basil of Mirozh Monastery (1299). Martyrs Paul, his sister Juliana, & Quadratus, Acacius, and Stratonicus, at Ptolemais in Syria (273). Venerable James the Faster of Phoenicia (Syria) (6 c). Martyr Wenceslaus, Prince of the Czechs (935). Saint Gregory, Bishop of Constantia in Cyprus. Saint Gregory, Bishop of Assos near Ephesus (1150). Saint Julian, Patriarch of Alexandria (189). Saint Peter (Michurin), of Tobolsk (Siberia) (1820). Saint Adrian, Bishop of Saint Andrew's, and Saints Stalbrand, Geodianus, Caius, Clodian and companions, Martyred on Isle of May, Scotland (875). Saint Gistilian, Confessor of Menevia, Wales

**Please remember in your prayers:** Connie, Michael, Nettie, Maria, Michael, Mother Raphaela, John, Hilda, James, Ada, Priest Sergius, Louellen, Nancy, Rea, Archpriest Jason, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Jim, Marianna, Mykola, Helen, Isaiah, Archpriest Vincent, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy.

**God Grant Many Years!** Prayers for the health of Connie Tarasar, Archpriest Daniel Skvir and Clifford West were offered today at Liturgy and Moleben at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of newly-departed Vera Keblish were offered at Liturgy and Litiya today at the request of the Keblish Family.

**Memory Eternal.** Prayers for the repose of Metropolitan VLADIMIR (Nagosky) and Protopresbyter Anastasios Bandy were offered at Liturgy and Litiya today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of Tatiana Keblish and Michael Steciak were offered at Liturgy and Litiya today at the request of "Memory Eternal Requiem Service Fund."

**A word from the desert.** He who does not understand God's judgments walks on a ridge like a knife-edge and is easily unbalanced by every puff of wind. When praised, he exults; when criticized, he feels bitter. When he feasts, he makes a pig of himself; and when he suffers hardship, he moans and groans. When he understands, he shows off; and when he does not understand, he pretends that he does. When rich, he is boastful; and when in poverty, he plays the hypocrite. Gorged, he grows brazen; and when he fasts, he becomes arrogant. He quarrels with those who reprove him; and those who forgive him he regards as fools.

Saint Mark the Ascetic, On Those who Think They Are Made Righteous by Works 193 (5th-6th c.)

### On Fasting, by Saint John Chrysostom

Fasting is a medicine. But medicine, as beneficial as it is, becomes useless because of the inexperience of the user. He has to know the appropriate time that the medicine should be taken and the right amount of medicine and the condition of the body which is to take it, the weather conditions and the season of the year and the appropriate diet of the sick and many other things. If any of these things are overlooked, the medicine will do more harm than good. So, if one who is going to heal the body needs so much accuracy, when we care for the soul and are concerned about healing it from bad thoughts, it is necessary to examine and observe everything with every possible detail

Fasting is the change of every part of our life, because the sacrifice of the fast is not the abstinence but the distancing from sins. Therefore, whoever limits the fast to the deprivation of food, he is the one who, in reality, abhors and ridicules the fast. Are you fasting? Show me your fast with your works. Which works? If you see someone who is poor, show him mercy. If you see an enemy, reconcile with him. If you see a friend who is becoming successful, do not be jealous of him! If you see a beautiful woman on the street, pass her by.

In other words, not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights. Let the eyes fast by not fixing themselves on beautiful faces and by not observing the beauty of others. You are not eating meat, are you? You should not eat debauchery with your eyes as well. Let your hearing also fast. The fast of hearing is not to accept bad talk against others and sly defamations.

Let the mouth fast from disgraceful and abusive words, because, what gain is there when, on the one hand we avoid eating chicken and fish and, on the other, we chew-up and consume our brothers? He who condemns and blasphemes is as if he has eaten brotherly meat, as if he has bitten into the flesh of his fellow man. It is because of this that Paul frightened us, saying: "If you chew up and consume one another be careful that you do not annihilate yourselves."

You did not thrust your teeth into the flesh (of your neighbor) but you thrust bad talk in his soul; you wounded it by spreading dis fame, causing inestimable damage both to yourself, to him, and to many others.

If you cannot go without eating all day because of an ailment of the body, beloved one, no logical man will be able to criticize you for that. Besides, we have a Lord who is meek and loving (philanthropic) and who does not ask for anything beyond our power. Because he neither requires the abstinence from foods, neither that the fast take place for the simple sake of fasting, neither is its aim that we remain with empty stomachs, but that we fast to offer our entire selves to the dedication of spiritual things, having distanced ourselves from secular things. If we regulated our life with a sober mind and directed all of our interest toward spiritual things, and if we ate as much as we needed to satisfy our necessary needs and offered our entire lives to good works, we would not have any need of the help rendered by the fast. But because human nature is indifferent and gives itself over mostly to comforts and gratifications, for this reason the philanthropic Lord, like a loving and caring father, devised the therapy of the fast for us, so that our gratifications would be completely stopped and that our worldly cares be transferred to spiritual works. So, if there are some who have gathered here and who are hindered by somatic ailments and cannot remain without food, I advise them to nullify the somatic ailment and not to deprive themselves from this spiritual teaching, but to care for it even more.

For there exist, there really exist, ways which are even more important than abstinence from food which can open the gates which lead to God with boldness. He, therefore, who eats and cannot fast, let him display richer almsgiving, let him pray more, let him have a more intense desire to hear divine words. In this, our somatic illness is not a hindrance. Let him become reconciled with his enemies, let him distance from his soul every resentment. If he wants to accomplish these things, then he has done the true fast, which is what the Lord asks of us more than anything else. It is for this reason that he asks us to abstain from food, in order to place the flesh in subjection to the fulfillment of his commandments, whereby curbing its impetuosity. But if we are not about to offer to ourselves the help rendered by the fast because of bodily illness and at the same time display greater indifference, we will see ourselves in an unusual exaggerated way. For if the fast does not help us when all the aforementioned accomplishments are missing so much is the case when we display greater indifference because we cannot even use the medicine of fasting. Since you have learned these things from us, I pardon you, those who can, fast and you yourselves increase your acuteness and praiseworthy desire as much as possible.

To the brothers, though, who cannot fast because of bodily illness, encourage them not to abandon this spiritual word, teaching them and passing on to them all the things we say here, showing them that he who eats and drinks with moderation is not unworthy to hear these things but he who is indifferent and slack. You should tell them the bold and daring saying that "he who eats for the glory of the Lord eats and he who does not eat for the glory of the Lord does not eat and pleases God." For he who fasts pleases God because he has the strength to endure the fatigue of the fast and he that eats also pleases God because nothing of this sort can harm the salvation of his soul, as long as he does not want it to. Because our philanthropic God showed us so many ways by which we can, if we desire, take part in God's power that it is impossible to mention them all.

We have said enough about those who are missing, being that we want to eliminate them from the excuse of shame. For they should not be ashamed because food does not bring on shame but the act of some wrongdoing. Sin is a great shame. If we commit it not only should we feel ashamed but we should cover ourselves exactly the same way those who are wounded do. Even then we should not forsake ourselves but rush to confession and thanksgiving. We have such a Lord who asks nothing of us but to confess our sins, after the commitment of a sin which was due to our indifference, and to stop at that point and not to fall into the same one again. If we eat with moderation we should never be ashamed, because the Creator gave us such a body which cannot be supported in any other way except by receiving food. Let us only stop excessive food because that attributes a great deal to the health and well-being of the body.

Let us therefore in every way cast off every destructive madness so that we may gain the goods which have been promised to us in the name of our Lord Jesus Christ and the Father and the Holy Spirit. Amen.

*Abridged from Saint John Chrysostom, Homilies "On Fasting"*

**A word from the desert.** Not only should we observe moderation with food, but we must also abstain from every other sin so that just as we fast with our stomach, we should fast with our tongue. Likewise, we should fast with our eyes; i.e. not look at agitating things, not allow your eyes freedom to roam, not to look shamelessly and without fear. Similarly, arms and legs should be restrained from doing any evil acts.

Abba Dorotheus of Gaza, 6th century

#### **FOR YOUR CALENDARS:**

March 9	Perohi filling making, 9 am
March 10	Pinching perohi, after Liturgy (10:30)
March 24	Great and Grand Pre-Pascha Church Cleaning 11 am
March 25	After Liturgy, Lenten breakfast
week of March 25	Bread baking – schedule to be determined
March 29	deliver baked goods for Bazaar by 6 pm
March 30	assemble cookie trays 10 am
March 31	Spring Bazaar