

IC RC NTKRA SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America
305 Main Road, Herkimer, New York, 13350 • 315-866-3272
Archpriest John Udics, Rector • e-mail: john.udics@gmail.com
Parish Web Page: www.cnyorthodoxchurch.org

Before Thy Cross, we bow down in worship, Master!

March 18	Sunday of the Veneration of the Holy Cross	Divine Liturgy	9:30 am
March 21	Wednesday	Liturgy of Presanctified Gifts	6:00 pm
March 23	Friday	Akathistos Hymn to the Holy Cross	6:00 pm
March 24	Saturday	Soul Saturday	Divine Liturgy 9:30 am
	Saturday	Great Vespers	4:00 pm
March 25	Annunciation of the Lord / Sunday of Saint John of 'the Ladder'	Liturgy	9:30 am

Saints of the Day: Repose of Saint Nikolai of Zhicha. Saint Cyril, Archbishop of Jerusalem (386). New Hieromartyr Priest Demetrius, Virgin-martyr Natalia (1938). Venerable Nun Maria (Skobtsova), who suffered at Ravensbruck (1945). Martyrs Trophimus and Eucarpus of Nicomedia (300). Venerable Presbyter and Monk Ananias, of the Euphrates. Saint Edward the Martyr, King of England (978). The 10,000 Martyrs of Nicomedia. Saint Tetricus, Bishop of Langres in Gaul (572-573). Venerable Daniel, Monk of Egypt (6th c.). Venerable Cyril of Astrakhan (1576). Saint Frigidian, Bishop of Lucca (588), Saint Egbert, Monk, of Ripon (595). Saint Finan of Aberdeen (595).

Please remember in your prayers: Norma, 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, Alexander, Athanasy, Isidore, Nectarios, Pachomy.

God Grant Many Years! Prayers for the health of Priest David Cochran, cousin Pat Medvick, Archpriest Andrew Nelko, cousin Michael Kurap, Anthony Fusco, and Archpriest Vincent Saverino were offered today at Liturgy and Moleben at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Metropolitan IRENEY, Archimandrite Sebastian, cousin Bill Fox, Archpriest Mykola Dovgan, Archpriest Eugene Vansuch, John Higgins were offered at Liturgy and Litiya today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Martha Karpowich and Ann Sokerka were offered at Liturgy and Litiya today at the request of "Memory Eternal Requiem Service Fund."

Why doesn't God answer our prayers? See: <http://www.youtube.com/watch?v=Njr4jYliR20>

Saint Frigidian, Bishop of Lucca, Italy, (also known as Frediano, Frigidianus) was born in Ireland; died 588. In spite of the Italian name Frediano, by which he is usually called, Saint Frigidian was an Irishman, the son of King Ultach of Ulster. He was trained in Irish monasteries and ordained a priest. His learning was imparted by such flowers of the 6th century Irish culture as Saint Enda and Saint Colman.

Saint Frigidian arrived in Italy on a pilgrimage to Rome and decided to settle as a hermit on Mount Pisano. In 566, he was elected Bishop of Lucca and was persuaded by Pope John II him to accept the position. Even thereafter the saint frequently left the city to spend many days in prayer and solitude. As bishop he formed the clergy of the city into a community of canons regular and rebuilt the cathedral after it had been destroyed by fire by the Lombards.

His most famous miracle: the River Serchio frequently bursts its banks, causing great damage to the city of Lucca. The citizens reputedly called on their bishop for aid. He asked for an ordinary rake. Fortified by prayer, Frigidian commanded the Serchio to follow his rake. He charted a new, safer course for the water, avoiding the city walls, as well as the cultivated land outside. Miraculously, the river followed him.

Saint Frigidian is still greatly venerated in Lucca.

A word from the desert. "That God may forgive us, let us forgive men. We are all on this earth as temporary guests. . . Prolonged fasting and prayer is in vain without forgiveness and true mercy. God is the true Physician; sins are leprosy. Whomever God cleanses, God also glorifies. Every merciful act of men, God rewards with mercy. He who returns sin with sin perishes without mercy. Pus is not cleansed by pus from infected wounds, neither is the darkness of the dungeon dispelled by darkness, but pure balm heals the festering wound, and light disperses the darkness of the dungeon.

"To the seriously wounded, mercy is like a balm; as if seeing a torch dispersing the darkness, everyone rejoices in mercy. The madman says, 'I have no need of mercy!' But when he is overcome by misery, he cries out for mercy! Men bathe in the mercy of God, and that mercy of God wakens us to life! That God may forgive us, let us forgive men, we are all on this earth as temporary guests." Saint Nikolai Velimirovich, +1956

A word from the desert. A brother asked Abba Sisois, “I long to guard my heart.” The old man said to him, “And how can we guard the heart if the tongue leaves the door of the fortress open?”

A Sermon for the Sunday of the Cross by + Metropolitan Anthony of Sourozh

In the Name of the Father, the Son and the Holy Ghost.

Together with the Holy Scriptures we proclaim that our Lord Jesus Christ is King, Prophet and High Priest of all Creation. And the Lord has told us that in the Christian Church and in the Kingdom, a King is not one who overpowers others to exact from them unconditional and slavish obedience, but He is the one who serves and gives His life for others. Saint John Chrysostom teaches us that anyone can rule, but that no one but a king gives his life for his people, because he so identifies with his people that he has no existence, no life, no purpose but to serve them with all his life and if necessary with his death.

When we keep the Feast of the Cross we can realise with new strength, perceive with new depth what the Kingship of our Lord Jesus Christ means. It means a love for us so complete, so total that He can forget Himself ultimately, without any reservation, forget Himself to the point of existing, of living and of dying for us and together with us; forgetting Himself to such an extent, and identifying Himself with us in such a way that in His humanity He accepts the loss of the perception of His oneness with God, with the source of life eternal - indeed, with life eternal within Himself, and become one with our deadness, with our mortality. This is the love that makes our Lord Jesus Christ our worthy King; this is a Kingship which makes every knee to bow before Him.

And it is because He is such that He can also be the High Priest of all Creation. The high priests of the pagan world as well as the High Priests of Israel brought forth as a sacrifice victims with which they identified only metaphorically, symbolically, ritually. The Lord Jesus Christ brought as a victim His own Self, although there was nothing in Him that condemned Him to the death He has taken upon Himself. Doesn't He say in His High-priestly prayer, talking to His disciples that the adversary is coming near, but there is nothing in Him - in Christ - that belongs to him. There is nothing in Christ which belongs in the realm of death and of sin. And to His Father He says: I sanctify Myself for them, I bring Myself as a holy offering for My people. The High Priest who brings Himself frees thereby all other creatures from the horror of blood-offering, but confronts us with an immensity, a depth of love divine which otherwise we could not even fathom: life accepting to be quenched, light accepting to go out, eternity accepting to die the mortality of a fallen world.

And that is why the Word of God can speak to us as a Prophet. A prophet is not one who foretells the future; a prophet is one who speaks for God. One of the prophets of old says that a prophet is one with whom God shares His thoughts. Christ, the Word of God, Christ, the perfect image of Love divine, Christ who not only speaks for God, but who acts, enacts in His life and in His death the Love of God, sacrificial, total, perfect, given ...

And this is why the Feast of the Cross is such a wonder in the experience of the Church. We will never be able to experience what it meant for Him to die upon the Cross, even our own death cannot disclose to us what His death was: how can Immortality die? But what we can learn, what we can discover by communing ever more deeply, ever more perfectly through a daring, wholehearted endeavour with the life, and the teaching, and the ways of Christ - what we can learn is to love in a way that approximates more and more to that love divine, and discover in this love the quality which unites death as forgetfulness of self, ultimate and perfect, with the victory of love, Resurrection and eternal life. Amen.

23 March 1984

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Colonel Philip Ludwell III. March 14, 2012 will mark the two hundred and forty-fifth anniversary of the repose of the first documented Orthodox Christian believer in the Americas, Colonel Philip Ludwell III of Williamsburg, VA. He converted to the Orthodox Christian faith in London on December 31, 1738, several days after his twenty-second birthday. He was blessed by the Holy Synod of the Russian Church to return to Virginia with the Holy Gifts and increasing evidence now points to the existence of a lay Orthodox community headed by him in mid-eighteenth century Williamsburg.

There is no doubt that he brought his three daughters up in the faith, and they were formally received into the Church in London in 1762. Some of their descendants also appear to have remained in the Church for several generations following Ludwell's repose. He died in 1767 while resident in London. His funeral was served at the Russian Church in London on Monday, March 19, 1767.

While still in Virginia, Ludwell translated The Liturgy of Saint John Chrysostom as it is celebrated without a deacon and The Liturgy of Saint Basil the Great as it is celebrated without a deacon. He also translated The Orthodox Confession of the Catholic and Apostolic Eastern Church, published in 1762, and penned a short work of his own, entitled How to behave before, at, and after the Divine Service in the Church.

In all of these labors, he demonstrated an evident love for God and the Orthodox Christian faith. He was known for his cheerful and vivacious disposition, given to hospitality and to contributing to the needs of the poor. He also played a vital role in strengthening the defense of the Commonwealth of Virginia through tireless intercession with the British military authorities in his capacity as a member of the Royal Governing Council.

A number of articles with further information and links about the life of Philip Ludwell may be found at: <http://orthodoxhistory.org/tag/philip-ludwell-iii/>

FOR YOUR CALENDARS:

March 24	Great and Grand Pre-Pascha Church Cleaning 11 am
March 25	After Liturgy, Lenten breakfast
March 29-30	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