



# 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!

November 4, 2012	22 <sup>nd</sup> Sunday after Pentecost	Divine Liturgy	9:30 am
November 8	Thursday Archangel Michael and other Bodiless Powers	Divine Liturgy	9:30 am
November 10	Saturday	Great Vespers	4:00 pm
November 11	23 <sup>rd</sup> Sunday after Pentecost	Divine Liturgy	9:30 am

**Saints of the Day:** Venerable Ioannicius the Great of Bithynia (846). Hieromartyrs Nicander, Bishop of Myra, and Presbyter Hermas, (1st c.). Martyr Priest Nicholas the Confessor (1931). New Hieromartyr Priest Alexander (1937). New Hieromartyr Priest Ismail (1941). Venerable Mercurius the Faster, of the Kiev Caves (14th c.). Venerable Nicander, Abbot of Gorodensk (Novgorod) (1607). Blessed Simon of Yurievets (1584). Saint Paul, Metropolitan of Tobolsk (1770). Saint Sylvia, mother of Saint Gregory the Dialogist (6th c.). Martyr Porphyrius the Mime of Caesarea (361). Saint John III Doukas Vataxis the Merciful, Emperor of Nicaea (1254). Holy and Righteous Ioane, Stepane, and Isaiah the Georgians. Saint Clether, Hermit of Cornwall. Saint Birnstan, Bishop of Winchester.

**Please remember in your prayers:** Priest Sergius, Archpriest Stephen, Archpriest Vincent, Archpriest Jason, Archpriest John, Mother Raphaela, Nadine, Paul, Zara, Nolan, Emelie, Connie, Stephanie, Maria, Michael, John, Susan, Daniel, Nina, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Archimandrites Alexander, Athanasys, Isidore, Nectarios, Pachomy.

**God Grant Many Years!** Prayers for the health of Hieromonk Luke (Majoros), Peter Witiak, Gregory Wooderson and Pavlos Rigas were offered at Liturgy and Moleben today at the request of Father John Udics.

**God Grant Many Years!** Prayers for the health of Archpriest Steven Siniari were offered at Liturgy and Moleben last Sunday and today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of newly-departed friend Jamie were offered at Liturgy and Litiya October 28 at the request of Barbara Daley.

**Memory Eternal.** Second Anniversary Prayers for the repose of Taisia were offered at Liturgy and Litiya October 21 at the request of Alex Drozdoff.

**Memory Eternal.** Fifth Anniversary Prayers for the repose of mother Vera Prawlocki were offered at Liturgy and Litiya today at the request of Sonia Buttino.

**Memory Eternal.** Prayers for the repose of Rose Sokol were offered at Liturgy and Litiya today at the request of Sonia Buttino.

**Memory Eternal.** Prayers for the repose of Metro and Marion Demcko were offered at Liturgy and Litiya today at the request of son Ronald Demcko.

**Memory Eternal.** Prayers for the repose of Mikhail and Lisa Welle, aunt Anne Morgenthaler, uncle Max Hartong and Archpriest Igor Tkachuk were offered today at Liturgy and Litiya requested by Father John Udics.

**Memory Eternal.** Prayers for the repose of Vera Prawlocki, Mary Behuniak and Anne Kowalsky were offered at Liturgy and Litiya today at the request of "Memory Eternal Requiem Service Fund."

### FOR YOUR CALENDAR:

November 13	Tuesday	XVII All-American Council, Holy Trinity Church, Parma, Ohio.
November 17	Saturday	Fall Bazaar
December 8 and 9	Sat + Sun	Visit of Sister Maria from Saint Elizabeth Convent, Minsk, Belarus
December 9	Sunday	Christmas Pageant
December 28-31	2012 College Conference "Trust in the Power and Love of God" at Antiochian Village.	

For info and forms see [www.ocf.net](http://www.ocf.net) clicking on "Programs" and then on "College Conference."

October 14/15, 2016 Saints Peter and Paul Parish 100<sup>th</sup> Anniversary Celebration

**Saint Brinstan, Bishop and Confessor of Winchester** (Birnstan, Beornstan, Brintan, Brynstan) died November 4, c. 934. According to William of Malmesbury, in 931, Saint Birnstan succeeded Saint Frithestan (f.d. September 10) in the see of Winchester. This disciple of Saint Grimbald (f.d. July 8) was noted for his devotion to the departed for whose repose he nightly repeated the Psalms. He also frequently said prayers for them in the cemetery (and once was answered, "Amen!"). Daily he washed the feet of some of the poor, whom he served at table and performed other works of charity. His cultus was neglected for some time until Saint Ethelwold (f.d. August 1) had a vision of Birnstan which showed that he enjoyed glory in heaven...

**The Hieromartyrs Nicander, Bishop of Myra, and Hermas the Presbyter** were both ordained by Apostle Titus. They were both distinguished by their great zeal for the Faith and their great labors in winning pagans for Christ the Lord. Because of this, they were accused before a certain judge, Libanus, who subjected them to

bitter tortures. They were stoned and dragged over stones; they were imprisoned, suffered hunger and endured many other tortures that no mortal man could endure without God's special help. The Lord appeared to them in various ways, and when they were thrown into a fiery furnace, the Lord sent His angel to cool the flames for them. Finally, they were buried alive by their cruel torturers. But in vain do men kill those whom the Lord gives life, and in vain do men dishonor those whom the Lord glorifies.

**The Venerable Ioannicius the Great** was born in the village of Marycata in the province of Bithynia, of his father Myritricius and his mother Anastasia. As a youth, he was a shepherd. While tending his sheep, he would often retreat into solitude and remain in prayer the whole day, encircling his flock with the sign of the Cross so that the flock would not stray and scatter. Later, he was taken into the army and displayed marvelous courage, particularly in the wars with the Bulgarians. Following his military service, Ioannicius withdrew to Mount Olympus in Asia Minor, where he was tonsured a monk and dedicated himself completely to asceticism until his repose in great old age. He lived in asceticism for over fifty years in various places, and received from God a truly abundant gift of wonderworking. He healed all sicknesses and pains, drove out demons, and tamed wild beasts. He especially had power over snakes, could cross over water as on dry land, could be invisible to men when he so desired, and could foretell future events. He was distinguished by overwhelming humility and meekness. His outward appearance was that of a giant-massive and powerful. He took an active part in the destiny of God's Church. During the iconoclast controversy, he was deceived at first, but later tore himself away from the iconoclast viewpoint and became an ardent champion of the veneration of icons. He had a great friendship with Patriarch Methodius of Constantinople. Ioannicius lived for ninety-four years and entered peacefully into rest in the Lord in the year 846. He was a great miracle-worker both during his life and after his death.

#### **REFLECTION** by Saint Nikolai of Zhicha

Mercy is the fruit of faith. Where there is true faith, there also is true mercy. Saint Ioannicius was walking past a monastery one day. Among the many nuns, there were a mother and daughter. Evil spirits continually assaulted the young daughter with bodily temptations, and inflamed the passion of lust in her to such a degree that she wanted to leave the convent to marry. In vain did her mother counsel her to stay. Her daughter would not even hear of it. When the mother saw Saint Ioannicius, she begged him to counsel her daughter to remain in the monastery and not expose her soul to perdition in the world. Ioannicius summoned the maiden and said: "Daughter, place your hand on my shoulder!" She did so. Then the compassionate saint prayed to God with a fervent heart that He deliver her from temptation, and that her bodily lust be transferred to him. Thus, it happened. The maiden was completely calmed and remained in the monastery, and the saint of God went on his way. But as he went, the passion of lust was inflamed in him, and his blood began to boil as though on fire. He desired to die rather than to give the passion its way and, seeing a large poisonous snake, ran to it so as to be bitten and to die. But the snake would not bite him. He provoked it to make it bite him, but as soon as he touched it the snake died. At that moment the flame of lust disappeared from Ioannicius.

#### **In about 10 days...**

In little more than a week from now (November 15) the second long lenten period begins. It has various names: Saint Philip's Fast, Nativity Fast and Advent are all names for this period of preparation before the Great Feast of Our Lord's Nativity in the Flesh. This fast is a joyous fast, as it doesn't look toward the fasting for the death of Our Lord, but a joyous preparation for the joy and glory of the Lord's birth.

We will adjust our lives to fasting again, just as we do during the Great Lent, to pray and fast, to attend the church services, to do good deeds for others (almsgiving) and to seek forgiveness for our many sins. We'll avoid eating meat and eggs and cheese and simplify our diets with vegetarian meals. The money we save on these meals we'll donate to the poor and hungry. The things that we will normally buy or make as gifts for our family members and friends, we'll add to so that we can give to the homeless and hungry, naked and hopeless.

We'll come to Church and think about our sins – things we've done to hurt others by talking behind their backs, by hurting them with our snooty attitudes, by inventing things they've done in a smear campaign. We'll confess our little sins, remembering the words from Saint John's First Epistle where he insists that "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8,10)

So the person is self-deceived. WHY? Perhaps because that person is confused as to the nature of sin. If you think of "sin" as murder, rape, bank robbing, and other "biggies," and you say you've not committed anything like that, you figure they have nothing to confess.

It's most difficult to see our own lives and to condemn our own sinfulness. That's why we have forty days to think things over. Any sin, no matter how grave or how minor we think it is, is something that separates us from God. Think about what you think sin actually is, as a good place to start when you examine your conscience.

And having seen our sins and having come to Holy Confession, we may begin to do good for others where we've not done much good in the past.

And in these forty days, we can also attempt to keep silence. In Great Lent it is not so difficult to keep silence when we think about the angels flying near the throne of God. In Nativity Lent it is a little more difficult to keep silence when the world around us is beginning to cloak itself in snow and cold. But thinking about the Christ child in the manger surrounded by the animals there, and the rich and wonderful gifts of the Magi, our hearts are warmed and filled with joy. Even though it's lent, we can listen to Christmas carols and songs as we make gifts and wrap them.

Let the Nativity Fast enable us to prepare a place for the newborn Christ Child in our hearts and homes, cleaned of sin and messiness, which can be filled with joy and gladness and light.