



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!

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| November 11, 2012 | 23 rd Sunday after Pentecost | Divine Liturgy | 9:30 am |
| November 15 | First Day of Nativity Fast (Advent) | | |
| November 17 | Saturday | Great Vespers | 4:00 pm |
| November 18 | 24 th Sunday after Pentecost | Divine Liturgy | 9:30 am |

Saints of the Day: Martyr Menas of Egypt (304). Martyrs Victor at Damascus (160) and Stephanida (Stephanis) of Spain (161). Martyr Vincent of Spain (304). Venerable Theodore the Confessor, Abbot of the Studion (826). Repose of Blessed Maximus of Moscow Fool-for-Christ (1434). New Hieromartyr Priest Eugene (1937). Venerable Martyrius, Abbot of Zelenets (1603). Great-martyr Stephen-Urosh III of Dechani, Serbia (1331). Saint Martin the Merciful, Bishop of Tours (397). Saint Militsa, Princess of Serbia (1405). Blessed Euthymius and Nestor of Dechani (14th c.). Saint Neophytus and Saint Uroshitsa of Serbia (14th c.). Martyrs of Zelenets: Igumen Victor with the Brotherhood (1927). Martyr Drakonas of Arauraka in Armenia (4th c.). Saint Nicodemus the Younger of Beroea in Macedonia (1305). Synaxis of the Saints of Dechani. Saint Bartholomew the Younger, of Rossano, Calabria (1054). Saint Cynfran of Wales. Saint Rhedius of Llanllyfni, Wales.

Please remember in your prayers: Priest Sergius, Zara, Nolan, Emelie, Connie, Michael, Ed, Maria, Michael, Mother Raphaela, Rea, John, James, Nancy, Archpriest Jason, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, 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 Stephanie Litwen were offered at Liturgy and Moleben today at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Christine Kurap and James Williams were offered at Liturgy and Moleben today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of newly-departed +Patriarch MAXIM of Bulgaria (98) were offered today at Liturgy and Litiya at the request of Father John Udics.

Memory Eternal. Prayers for the repose of +Archimandrite Alexander (Doumouras) were offered today at Liturgy and Litiya at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Mary Rinko Sokolowski, Katherine Chanas, Alexandria and Egneta Jovorosky, Walter Jovorosky Jr. Max Spytko and Kathryn Chllus were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

The Holy Synod of Bishops' Pastoral Letter on the Emancipation Proclamation: 150 Years Later

I. January 1, 2013 marks the 150th anniversary of President Abraham Lincoln's signing of the Emancipation Proclamation. Within the context of United States history, this document signified a major ideological turning point in the course of the Civil War. Even with its inherent flaws (i.e., the Proclamation freed only those slaves within the Confederacy) the moral high ground was being set for the eventual abolition of slavery nationwide. Thus, by January of 1865 Congress had passed the 13th Amendment. By December of the same year all the States had ratified the Amendment.

As Orthodox Christians we are aware that documents and laws, in and of themselves, cannot eradicate evil. They may be able to change outward behavior but cannot change a hardened heart and closed mind. In the case of slaves in America, our history, subsequent to 1865, clearly shows that neither the Emancipation Proclamation nor the 13th Amendment put an end to the de-personalization, and consequently the de-humanization, brought upon one human being by another. In the United States and abroad, racist and ultra-nationalist groups are thriving. Globally, the tyranny of slavery continues to manifest itself in various ways including poverty, the unavailability of education especially to girls and women, horrific working conditions accompanied by unjust wages, the abduction and/or manipulation of children recruited for local gangs and militias, and the exploitation of men, women and children in the industries of prostitution and pornography.

Because Orthodox theology is grounded in the person, it has, over the course of 2000 years, sought to articulate and uphold the equal glory, honor and dignity of every person as being created in the image and likeness of God. Indeed, each person is a reflection of the Tri-Personal God – Father, Son and Holy Spirit.

II. The pernicious and sinister manifestations of slavery continue into our time. As a global phenomenon, human trafficking often targets young women and children, both boys and girls, who are exploited and dehumanized by those who are ultimately driven by the insatiable lust for power and profit.

Human trafficking is a global commodity in which the harvesting of human victims has never been lacking, neither in the past nor in the present. In spite of national and international agencies dedicated to exposing and eradicating human trafficking, the buying and selling of human beings remains a multi billion dollar industry whereby the poor, the weak and the abandoned are the exploited victims. For many vulnerable persons around the world, unstable economies, together with political and religious repression, are also factors that have eroded

the hope of being clothed with the dignity and freedom we Orthodox Christians associate with a person's new life in Christ.

III. As the one hundred and fiftieth anniversary of the Emancipation Proclamation draws near, Orthodox Christians in the United States understand that our freedom in Christ compels us to come closer to the world that we are to serve, protect, heal and transfigure. The Church cannot ignore God's world - God's creation. She cannot ignore God's people, especially those deprived of their freedom.

At the same time the Church must not delude herself into thinking that human trafficking and all forms of slavery can vanish solely through the passage of legislation or through the establishment of institutions and agencies. Ultimately, slavery can be stopped and erased from existence only through authentic repentance, i.e., a changing of the mind and heart.

In the desert of human despair in the wilderness of human trafficking - it is Christ our Lord and Savior who calls us all to repentance. The historical record shows that Christians and Christian churches supported institutions of slavery and were implicated in these institutions. Christ's call to repentance requires radical social and economic changes. Through her own life and by her example the Church is to show the way of repentance that ultimately leads to life with the Triune and Tri-personal God. In this way the words of the Prophet Isaiah quoted by our Lord at the beginning of His public ministry will ring true: "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Isaiah 61:1-2; Luke 4:18-19)

THE HOLY SYNOD of the ORTHODOX CHURCH IN AMERICA

The Most Reverend **NATHANIEL**

Archbishop of Detroit and the Romanian Episcopate

Locum Tenens of the Metropolitan See

The Most Reverend **NIKON**

Archbishop of Boston, New England and the Albanian Archdiocese

Locum Tenens of the Diocese of the South

The Most Reverend **TIKHON**

Archbishop of Philadelphia and the Diocese of Eastern Pennsylvania

The Most Reverend **BENJAMIN**

Archbishop of San Francisco and the Diocese of the West

Locum Tenens of the Diocese of Alaska

The Most Reverend **ALEJO**

Archbishop of Mexico City and the Diocese of Mexico

The Right Reverend **MELCHISEDEK**

Bishop of Pittsburgh and the Diocese of Western Pennsylvania

The Right Reverend **MICHAEL**

Bishop of New York and the Diocese of New York and New Jersey

Administrator of the Orthodox Church in America

The Right Reverend **IRÉNÉE**

Bishop of Quebec City

Administrator of the Archdiocese of Canada

The Right Reverend **ALEXANDER**

Bishop of Toledo and the Bulgarian Diocese

Locum Tenens of the Archdiocese of Washington, DC

October 23, 2012

Feast of the Apostle James, Brother of Our Lord, 2012

<http://oca.org/cdn/PDFs/synod/2012-1023-emancipation.pdf>

The Holy Great-martyr Menas was an Egyptian by birth and a soldier by profession. As a true Christian, he was not able to witness the abominable sacrificial offerings to the idols and left the army, the town, the people and everything else, and went to a deserted mountain, for it was easier for him to live among the wild beasts than with pagans. One day Menas clairvoyantly discerned a pagan celebration in the town of Cotyaeus. He descended into the town and openly declared his faith in Christ the Living God. He denounced idolatry and paganism as falsehood and darkness. Pyrrhus, eparch of that town, asked Menas who he was and where he was from. The saint replied: "My fatherland is Egypt, my name is Menas. I was an officer, but witnessing the worship of idols, I renounced your honors. I now come before you all to proclaim my Christ as the true God, that He may proclaim me as His servant in the Heavenly Kingdom." Hearing this, Pyrrhus subjected Saint Menas to severe tortures. They flogged him, scraped him with iron claws, burned him with torches, and tortured him by various other means, and finally beheaded him with the sword. They threw his body into a fire so that Christians would not be able to retrieve it, but Christians recovered several parts of his body from the fire nevertheless. They reverently buried those remains, which were later transferred to Alexandria and buried there, where a church was built over them. Saint Menas suffered in about the year 304 and went to the Kingdom of Christ. He was and remains a great miracle-worker, both on earth and in heaven. Whoever glorifies Saint Menas and invokes his help with faith, receives his help. The saint has often appeared as a warrior on horseback, arriving to help the faithful or punish the unfaithful.

FOR YOUR CALENDAR:

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| 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 |