

ICHC NTKA 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 18, 2012	24 th Sunday after Pentecost	Divine Liturgy	9:30 am
November 21	Wednesday	Entrance of the Holy Virgin into the Temple Liturgy	9:30 am
November 24	Saturday	Great Vespers	4:00 pm
November 25	24 th Sunday after Pentecost	Divine Liturgy	9:30 am

This Bulletin is offered in memory of the Prawlocki Family by Sonia Buttino.

Saints of the Day: Martyr Platon of Ancyra (266). Martyr Romanus the Deacon of Caesarea and Child-martyr Barulas of Antioch (303). Saint Nicholas Confessor, Priest (1948). Martyrs Zacchaeus the Deacon and Alphaeus, of Caesarea in Palestine (303). Synaxis of All Saints of Estonia. Saint Mawes, Bishop in Cornwall and Brittany (5th c.). Saint Mabyn, Nun of Cornwall. New Martyrs Anastasius of Epirus and Daniel (1750). Martyr Romanus, who suffered under Maximian (305). Saint Odo of Cluny (942).

Please remember in your prayers: Priest Sergius, Paul, Nadine, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, Maria, Michael, Mother Raphaela, Rea, John, Hilda, James, Ada, Archpriest Jason, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Archpriest Vincent, Albert, Kevin, Robert, Robert, Andrew, Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy.

Memory Eternal. Prayers for the repose of Rose Sokol were offered at Liturgy and Litiya today at the request of Helen Ciko.

Memory Eternal. Prayers for the repose of Sera Klisch (Nov. 15, 2001), Harry Klisch (Oct. 14, 1966), Andrew Klisch (June 18, 2010) and Klisch Family departed were offered at Liturgy and Litiya today at the request of Mabel Klisch Deal.

The Holy Martyr Platon was from the town of Ancyra in Galatia. He was a Christian by birth and upbringing. While in his youth, he showed great perfection in every virtue. Platon did not conceal his faith in Christ the Lord, but preached it openly, denouncing idolaters because of their worshiping lifeless objects in place of the Living Creator. For this, he was brought to trial before Governor Agrippinus, and was interrogated and harshly tortured by him. When the governor counseled him to avoid death and save his life by worshiping the idols, Platon said: "There are two deaths, the one temporal and the other eternal; so also are there two lives, one of short duration and the other without end." Then Agrippinus subjected him to even harsher tortures. Among other tortures, red-hot cannon balls were set on the saint's naked body; then they cut strips from his skin. "Torture me more harshly," the martyr cried out to the torturers, "so that your inhumanity and my endurance may be seen more clearly." When the torturer reminded the martyr that his namesake, Plato the philosopher, was a pagan, the martyr replied: "I am not like Plato, nor is Plato like me except in name. I learn and teach the wisdom of Christ, but Plato was a teacher of wisdom that is foolishness to God." After that, Platon was thrown into prison, where he remained for eighteen days without food and water. When the guards were amazed that Platon was able to live in hunger for so long, he told them: "You are satisfied by meat, but I, by holy prayers. Wine gladdens you, but Christ the True Vine gladdens me." Platon was beheaded in about the year 266 and received his wreath of eternal glory.

The Holy Martyrs Romanus and Barulas, Saint Romanus was a deacon of the church in Caesarea and zealously preached the Gospel in Antioch. One day, there was an idolatrous feast. The Eparch of Antioch, Asclypiades, went to enter a pagan temple to offer sacrifices, but Romanus stood in the way and said: "You sin, O Governor, when you go to the idols. The idols are not gods—Christ is the only true God." The enraged eparch subjected Romanus to tortures and had him flogged and scraped without mercy. During this, Saint Romanus saw a child by the name of Barulas, and said to Asclypiades: "Even this small child has more understanding than you, old man, for he knows the true God and you do not." The eparch questioned Barulas about his faith, and he confessed Christ the Lord as the One True God, contrary to false idolatry. Asclypiades commanded that young Barulas be beheaded, and Saint Romanus be strangled in prison. Thus, both of these martyrs inherited the Kingdom of Christ in the year 303.

A word from the desert. There was a presbyter from Kellis who was discerning. While coming into the church to complete the synaxis, he saw a number of demons outside the cell of one of the brothers. Some had taken the form of women who were speaking indecently, and others of blasphemous youths; others were dancing while still others were trying on different outfits. The old man sighed and said, "The brother persists in negligence in every way, and because of it the wicked spirits surround his cell in this disorderly manner." Therefore, when he had completed the synaxis, he returned and entered the cell of the brother, and said to him, "I am suffering, brother. I have faith in you, and if you pray for me, God will completely relieve my heart from

suffering.” The disciple was shamed, and said, “Father, I am not worthy to pray for you.” The old man persisted, pleading and saying, “I will not leave unless you promise me that you will say one prayer for me every night.” The brother obeyed the old man's command. The old man did this because he wanted a new way to ensure that the brother would pray at night.

Therefore, when the brother rose in the night, he said the prayer for the old man. After finishing the prayer, he was struck with contrition, and said to himself, “Wretched soul, you pray for the old man, but you do not pray for yourself.” Therefore he offered one prayer for himself. He did this for a week, offering two prayers each night, one for the old man and one for himself.

On Sunday, while the old man was going to the church, he saw the demons once again standing outside the brother's cell, looking glum, and the old man knew that the demons were grieved because the brother prayed. He was filled with joy and went to the brother, saying, “Have charity and offer another prayer for me each night.” After saying the two prayers for the old man, he was struck again with contrition, and said to himself. “O miserable one, offer another prayer for yourself.” He did this for a whole week, offering four prayers each night.

When the old man came again, he saw the demons glum and silent, and gave thanks to God, and went in again to the brother and urged him to offer another prayer for him. The brother also offered one for himself, and said six prayers at night. When the old man came again to the brother, the demons were angry with the old man, furious about the salvation of the brother. The old man gave glory to God and after entering his cell and exhorting him not to be negligent but then pray unceasingly, let him alone. The demons, seeing the brother's perseverance in the prayers and in soberness, by the grace of God left him.

FOR YOUR CALENDAR:

December 8 and 9	Sat + Sun	Visit of Sister Maria from Saint Elizabeth Convent, Minsk, Belarus
December 9	Sunday	Christmas Pageant

Orthodox Church in America - Diocese of New York and New Jersey

Session 5 of the **Orthodox Growth and Evangelism Series** will be held Wednesday evening Nov. 28 at 8 pm.

Our new members are singing, “*We have found the true Faith!*” They're attending, communing or preparing to do so as catechumens. They may be tithing as good stewards, but...now what? What do we do with them? Where do they fit in? What more would they want to do - and, believe me, new members want to do a lot! How much of parish life and ministry is really open to them, and how much might be closed without us realizing it?

Assimilating new members into parish life is not easy: there are natural groups of parishioners based on longstanding friendships or demographics, new and perhaps unfamiliar ministries, and possibly even the idea of a new member discovering real personal faith in the Triune God for the first time. This next stage is crucial but also critical - integrating and assimilating new members into the ethos, the culture, and the wonderful new place they've discovered - your parish. New members will leave a church they've thought of joining if they are not “handed off” from the priest and greeters to other parish members who can connect them to the parish ministries and - more importantly - to the very people who are now their brothers and sisters in Christ.

In session 5, course leaders Father Jonathan Ivanoff and Joseph Kormos will collaborate to address the actions necessary for properly welcoming new members into the parish and its life.

1. The importance of connecting and integrating new members QUICKLY into parish life
2. How to determine the right areas of ministry to involve them in
3. Who are the best parishioners to connect new members with - and who are not
4. The right - and wrong - forms of follow-up
5. When to approach them about stewardship - and other un-pleasantries
6. Encouraging them to “pass it on”

The Evangelization Webinar series covers practical and theoretical aspects of sharing the Gospel – as lived and taught by the Orthodox Church – with America.

Title: *Assimilation and Integration: Incorporating New Persons into the Life of the Parish.*

After registering you will receive a confirmation email containing information about joining the Webinar.

REGISTER at <https://www1.gotomeeting.com/register/666562520>

Orthodox Church in America - The Diocese of New York and New Jersey

Beloved Clergy and Parents: Christ is in our midst!

“Make a joyful sound unto the Lord, all the earth; sing unto His Name, give glory to His praise.” (Psalm 65:1-2)

With these joyous verses of the Psalmist David, I invite the young people of our parishes to our Diocesan Children's Music Workshop, being held on Saturday, December 1, at Saint Andrew's Church in Dix Hills, New York. Among these inspired words, I would like you to take particular note of the word “sing.”

Most parishes have Church School where we teach our children the Orthodox faith. What better way for our children to learn about Orthodoxy, indeed, about Christianity, than through music? When we think about our church community, let us keep in mind that our children are the future of that community.

I urge you to consider registering your children for this very important opportunity. They will benefit from it, and you will be making a very real investment in the future of your parish and the future of your choir. I am planning on attending, and I look forward to spending time “making a joyful sound unto the Lord” with our young people, the future of our Diocese and our Holy Orthodox Church in America.

With love in Christ, + Bishop Michael