



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
Deacon Mark Bohush • e-mail: markabohush@aol.com
Parish Web Page: www.cnyorthodoxchurch.org

GLORY TO JESUS CHRIST! GLORY TO GOD FOR ALL THINGS!

February 3, 2013	35 th Sunday after Pentecost	Divine Liturgy	9:30 am
February 9	Saturday	Great Vespers	4:00 pm
February 10	36 th Sunday after Pentecost	Divine Liturgy	9:30 am

Saints of the Day: Hieromartyr Charalampus, Bishop of Magnesia in Thessaly, and Martyrs Porphyrius and Baptus (202). New Hieromartyrs Priests Peter and Valerian (1930). New Martyr Anatole (Greesiuk), Metropolitan of Odessa (1938). Saint Anna of Novgorod, wife of Yaroslav I (1050). Venerable Prochorus of the Kiev Caves (1107). Venerable Monk Longinus, of Koryazhemka (Vologda) (1540). Saint Galina (III). Martyrs Ennatha, Valentina, and Paula of Palestine (308). Synaxis of Novgorod Hierarchs: Saints Joachim (1030), Luke the Jew (1058), Germanus (1095), Arcadius (1162), Gregory (1193), Martyrius (1199), Anthony (1232), Basil (1352), Moses (1362), Symeon (1421), Gennadius (1504), Pimen (1571), and Athonius (1648). Saint Anastasius II, Archbishop of Jerusalem (706). Martyr Charalampus (another) and three women companions. Saint Scholastica of Italy, sister of Saint Benedict (543). Saint John Chimchimeli of Bachkovo and Gremi (13c.) Saint Merwinna, Abbes of Romsey.

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

God Grant Many Years! Prayers for the health of Rick LeRoy, Father Ed Pehanich, and Cathy Udics Baran were offered today at Liturgy and Moleben at the request of Father John Udics.

Memory Eternal. Prayers for the repose of the soul of Father Charles Salkeld were offered at Liturgy and Litiya today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Efrosina Krenichyn were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

The General Parish Meeting (Annual Meeting) will be held next Sunday. The deadline for sending in articles to be included in the annual report is **TODAY**. We will be having a covered dish luncheon for the annual meeting. Please see Nancy Richards if you'd like to bring a dish to share. Any donations will go to the 100th Anniversary Fund.

HOMILY on Noah by Saint Nikolai of Zhicha

Noah was a just man and perfect in his generations, and Noah walked with God (Genesis 6:9).

To be righteous among the righteous is a great and praiseworthy deed, but how far greater and more praiseworthy a deed it is to be righteous among the unrighteous. Noah lived among men who were filled with unrighteousness and evil; he lived among them for five hundred years and remained righteous before God: Noah found grace in the eyes of the Lord (Genesis 6:8). The Most-high Judge, who looks at all the works of mankind and evaluates them without prejudice and without error, valued the labors of Noah because, in the midst of a corrupt and perverse generation, he remained in the righteousness of God; and God rewarded him with His grace. Assuredly, Noah endured much misery and bitterness from his evil neighbors. Assuredly, he was unable to have a friend among them. The greatest satisfaction for a sinner is to drag a righteous man down into his own mire and to share his sin with him. But Noah did not allow himself to be dragged down or misled. Noah favored God's friendship over that of unrighteous men. It was dearer to him to walk with God without men, than to walk with men without God. Fear of God, the Creator and Judge, preserved him from the worldwide corruption; and he was not only righteous but also perfect in his generations. That is, he did not allow himself, even in the least, to be contaminated by the common evil, but rather he cleaved to God's righteousness. The allurements of sin and the ridicule of the sinners: everything merely served to separate him all the more from them. When the universal flood befell the human race, God did not abandon his faithful Noah to perish with the others. Instead, He saved him and glorified him, making him the progenitor of a new generation of men. Brethren, this shining example of Noah teaches that each one of us can please God even in the midst of sinners, if only we want to. O Righteous and Long-suffering God, uphold us on the path of Thy righteousness.

To Thee be glory and praise forever. Amen.

RIGHTEOUS SIMEON THE GOD-RECEIVER was, according to the testimony of the holy Evangelist Luke, one of the chosen of God in expectation of the consolation of Israel, and the Holy Spirit dwelt upon him (Lk 2:25). It was announced to him from God, that he would not die until that time, when the Promised Messiah

– Christ the Lord – would be come into the world.

Ancient historians relate that the Egyptian emperor Ptolemy II Philadelphos (285-247 BC) wished to add to the famous Library at Alexandria with texts of Holy Scripture. He invited scholars from Jerusalem, and the Sanhedrin sent their wise men. Righteous Simeon was also among the 72 scholars in Alexandria for the translation of the Sacred Scriptures into the Greek language. (The work was accomplished and received the title "Translation of the 72 Interpreters". With this also further on in the future, the New Testament was translated into the Slavonic language for the Bulgarian, Serbian and Russian Orthodox Churches.) Righteous Simeon translated a book of the Prophet Isaiah, having read in the original the words: "Behold, a Virgin shalt conceive and give birth to a Son" (Is 7: 14). He decided, that the word "Virgin" was incorrectly used here in place of the word "Woman", and he wanted to correct the text. At that moment an Angel appeared to him and held back his hand saying: "Have faith in the words written down; thou thyself shalt be persuaded that they will be fulfilled, whereof thou shalt not taste of death until thou behold Christ the Lord, Who shall be born of a Pure and Immaculate Virgin".

From this day righteous Simeon began to await the coming of the Promised Messiah. And here one day righteous Simeon, knowing of it by the Holy Spirit, was come to the Jerusalem Temple. It was on that very same day (the fortieth after the Birth of Christ), when the All-Pure Virgin Mary and Her Betrothed Joseph had come there in order to perform the ritual set down by Jewish Law – to present before the Lord His Own Divine First-Born and to offer the established sacrifice.

When righteous Simeon beheld their arrival, the Holy Spirit revealed to him that the God-Infant Whom the All-Pure Virgin Mary held – was the Promised Messiah, the Saviour of the world. The elder took into his arms the Infant Christ and pronounced his prophetic words: "Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel". He blessed the All-Pure Virgin and Righteous Joseph and, having turned to the Mother of God he said: "Behold, This One is set for the fall and rising up of many in Israel and for the sign spoken against, and for Thee thyself a sword shalt pierce the soul, so that the thoughts of many hearts might be revealed" (Lk 2: 22-35).

The holy Evangelist relates further: "Here also was Anna the Prophetess, daughter of Phanuel from the tribe of Aser, having reached extreme old age, having lived with her husband for seven years, she was a widow for eighty-four years, who went not out from the temple, serving God both day and night by fasting and prayer. And she having approached at this time, glorified the Lord and prophesied about Him to all awaiting deliverance at Jerusalem" (Lk 2: 36-38).

About the righteous and holy Simeon the God-Receiver is known that he died in extreme old age. In the VI Century his holy relics were transferred to Constantinople. In the year 1200 his grave was seen by the Russian pilgrim Saint Antonii, future Archbishop of Novgorod (1212-1220. +1232, commemorated 8 October).

REFLECTION by Saint Nikolai of Zhicha

How great a glory in heaven befitted Saint Simeon the Receiver of God, who held the Savior of the world in his hands, which the following incident clearly shows as, related in the hagiography of Saint Peter the Athonite (June 12). As a commander during a battle, Peter was enslaved, chained and cast into prison in the town of Samara on the shores of the Euphrates River. Languishing in prison for along time Peter, in tears, prayed to Saint Nicholas to beseech God on his behalf to liberate him from prison, promising that he will completely dedicate himself to God. Saint Nicholas appeared to him in a dream and told him that although he [Saint Nicholas] prays to God on his behalf, God delays his deliverance because he [Peter] earlier made a similar vow to God and did not keep it. And further, Saint Nicholas counseled Peter that he ought to pray to Saint Simeon the God-receiver "who is very mighty before God and stands close to the Throne of God together with the All-Holy Virgin and Saint John the Forerunner." Peter heeded the counsel of Saint Nicholas and proceeded to pray to Saint Simeon. Again Saint Nicholas appeared to him, together with Saint Simeon, not in a dream but in reality. Peter saw Simeon glorious in appearance, face glowing, and attired in the vestments of an Old Testament priest with a golden staff in his hand. Saint Simeon said to Peter: "Do you want to fulfill the vow and become a monk?" To that, Peter replied: "Yes master, with God's help." Simeon then touched Peter's chains with his staff and the chains melted like wax. Opening the doors of the dungeon, the saint led Peter from prison.

HOMILY About the Spirit of God Who speaks through the Spirit-bearers

"Do not worry about how you are to speak – but the Spirit of your Father speaking through you" (Matt 10: 19-20). These are the words of Him Who knows all and Who declared to the world knowledge which no one knew before His visit to mankind. If someone is filled with the Spirit of God, he does not speak from the spirit of man but the Spirit of God speaks from him and through him. He is only an instrument or a lyre of God's Spirit through which God the Spirit speaks. When that kind of man speaks, he speaks infallibly and no one can find falsehood in his speech except those, who because of the perversion of their minds, consider truth as falsehood. How men speak, filled with the Spirit of God, was clearly shown by the example of the prophets and more clearly shown by the example of the apostles. Miraculous and unbelievable did the words of the apostles seem to strangers, i.e., those who did not have the Spirit of God in themselves and who knew how to speak only of the earth, considered the apostles as intoxicated. In reality, to the ignorant, all those people who first began to speak about the hidden miracles of this physical world, about the power of steam, about magnetism, about electricity, about wireless telegraphy, and conversation at a distance [the telephone] appeared intoxicated and foolish. How then do spiritual men not seem intoxicated and foolish who, led by the Spirit of God, speak about countless hidden mysteries of the spiritual kingdom? Whoever humbles himself before God, God makes him powerful. The Spirit of God settles in a contrite heart and from there speaks through the mouth of man. This is confirmed not only on the prophets and apostles but also on the countless number of God's sons and daughters.

O Good Lord, do not refuse us Your Holy Spirit. To You be glory and thanks always. Amen.