

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!

February 9, 2014	Sunday of the Publican and the Pharisee	Divine Liturgy	9:30 am
February 15	Saturday	Great Vespers	4:00 pm
February 16	Sunday of the Prodigal Son	Divine Liturgy	9:30 am

Saints of the Day: Uncovering of the relics (1805) of Saint Innocent of Irkutsk (1731). Martyr Nicephorus of Antioch (ca. 257). New Hieromartyr Priest Basil (1930). New Hieromartyr Priest John (1938). Venerable Pancratius, Hieromonk of the Kiev Caves (13 c.). Venerable Monks Gennadius (1516) and Nicephorus (1557), of Vazhe Lake (Vologda). Hieromartyrs Marcellus, Bishop of Sicily; Philagrius, Bishop of Cyprus; and Pancratius, Bishop of Taormina; Disciples of Apostle Peter (1st c.). Venerable Aemilianus and Bracchio of Tours (6 c.). Saint Teilo, Bishop of Llandaff in Wales (6th c.) Martyr Apollonias of Alexandria (249). Saint Romanus the Wonderworker of Cilicia (5 c.). Hieromartyr Peter Damascene, Bishop of Damascus (743). Saint Muirdach MacRobartaigh [Marianus Scotus or Muiredach MacGroarty], Abbot (+1088). Saint Alto of Altomuenster, Abbot. (+760). Saint Cronan the Wise, Bishop (+8 c.). Saint Cuaran the Wise, Bishop (+ca. 700). Saint Eingan of Llanengan, Hermit (+590).

Please remember in your prayers: Abducted nuns and orphans of Saint Tekla Monastery in Syria, Suffering Christians of Egypt, Syria and the Middle East and the Ukraine. Bishop Boulos Yazigi, Bishop Yohanna Ibrahim, of Aleppo. Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy. Archpriests Jason, John, Vincent. Priests Bohdan, Sergius, Jacobus, Andrij, Vasil, Vasil. Deacons Mark, Demetrios, Philip. Mother Raphaela, Dimitri, Nina, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, Nettie, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Vincent, Archpriest Leonid, Diane, Abigail.

God Grant Many Years! Prayers for the health of newly-Chrismated Lauren (Laura) Jedlan were offered last Sunday at Liturgy and Moleben at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Archpriest David Garretson were offered today at Liturgy and Moleben at the request of Father John Udics.

God Grant Many Years! Prayers for the health of husband John were offered today at Liturgy and Moleben at the request of Lauren Jedlan.

God Grant Many Years! Prayers for the health of Metropolitan HERMAN, Gregory Geeza, Christine Nass Philips, Matushka Lois Plumlee, Priest Vasyl Dovgan, Paula Zambo Redmon, and Archimandrite Isidore (Brittain) were offered today at Liturgy and Moleben at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Michelle Long were offered at Liturgy and Litiya today at the request of Maryann and Ed Mamrosch.

Memory Eternal. Prayers for the repose of Stanley Nicholas were offered at Liturgy and Litiya today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of mother Jennie Risucci were offered at Liturgy and Litiya today at the request of Lauren Jedlan.

Memory Eternal. Prayers for the repose of Michael Zambo 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."

REMINDER:

See the Diocesan Website for updated information about the re-launch of the **DISTINGUISHED DIOCESAN BENEFACTORS:** http://nynjoca.org/news_140124_1.html

THE PRIEST-MARTYR PETER DAMASKIN, Some think that Peter Damaskin lived in the eighth century and others think he lived in the twelfth century. This difference of thought comes from the fact that there were two Peter Damaskins. The one about whom we are speaking was a great ascetic. He was unselfish beyond measure. Peter Damaskin did not even possess one book; rather, he borrowed books and read them. He read assiduously, gathering wisdom as a bee gathers honey. For a while, he was a bishop in Damascus but when he spoke out against Islam and the Manichean heresy, the Arabs severed his tongue and banished him into exile deep in Arabia. However, God granted him the power of speech so that, even in exile, he preached the Good News [Gospel] and converted many to the Faith of Christ. He compiled and bequeathed to his posterity a precious book about the spiritual life. He died as a confessor and martyr and took up habitation in the kingdom of Christ.

THE HOLY MARTYR NICEPHOROS lived in the city of Syrian Antioch. In this city lived also the Presbyter Saprícios, with whom Nicephoros was very friendly, such that they were considered like kindred brothers. Through the onset of a disagreement they quarreled, and their former love changed into enmity and hate. After a certain while Nicephoros came to his senses, repented of his sin and more than once through mutual friends asked forgiveness of Saprícios, who did not wish to forgive him. Nicephoros then went himself to his former friend and fervently asked forgiveness, but Saprícios was adamant. At this time the Emperors Valerian (253-259) and Gallius (260-268) started up persecutions against Christians, and one of the first taken before the judgement court was Presbyter Saprícios. He firmly confessed himself a Christian, underwent tortures for his faith and was condemned to death by beheading with a sword. When they took him to execution, Nicephoros tearfully entreated his forgiveness, calling on him as a holy martyr who would soon stand before the Lord and receive of Him a crown.

But Presbyter Saprícios remained hardened of heart and even before death he refused to forgive his brother-Christian. Because of this the Lord withheld His blessing from Saprícios, having formerly strengthened him during the time of enduring torture; but now, having nearly reached the blessed end of his ordeal, he suddenly became afraid of death and consented to offer sacrifice to idols. In vain did Saint Nicephoros tearfully urge on Saprícios, that he not destroy himself by apostasy, since already he was standing at the threshold of the Heavenly Kingdom. Saint Nicephoros then said to the executioner: "I am a Christian and I believe in our Lord Jesus Christ, from whom Saprícios hath recanted. Execute me in place of Saprícios". The executioners reported about this to the governor. He issued an edict: to free Saprícios, and in place of him to behead Nicephoros with a sword. Thus did Saint Nicephoros receive his martyr's crown.

SAINT ALTO OF ALTOMUENSTER, ABBOT, Died c. 760. Alto was an Irish monk, who crossed over into Germany about 743 and settled as a hermit in a forest near Augsburg. King Pepin, hearing of Alto's holiness, gave him the land there on which Alto founded the monastery of Altomuenster in Upper Bavaria. Saint Boniface (f.d. June 5) dedicated its church in 750. In 1000 AD, according to tradition, Alto appeared in a vision to the King of Bavaria and asked him to restore the Abbey, which the King did. Altomuenster, which has been a Brigittine abbey for five centuries, still survives.

Saint Alto is represented as a bishop with the Christ-child and a chalice. At times he is shown with Saint Virgilius of Salzburg (f.d. November 27).

SAINT CRONAN THE WISE, BISHOP, 8th century (?). The Irish Bishop Saint Cronan is called "the wise" because he systematized Irish canon law. He was a lover of liturgy and modesty.

SAINT CUARAN (CURVINUS, CRONAN) THE WISE, BISHOP, Died after 700. Saint Cuaran was another Irish bishop known for his wisdom. He concealed his episcopal status in order to become a simple monk at Iona, where, however, he was recognised by Saint Columba (f.d. June 9)

SAINT EINGAN OF LLANENGAN, HERMIT 6th century (died c. 590); feast day sometimes shown as April 21. The British (or Scotus) Prince Saint Eingan or Eneon Bhrenin, left Cumberland for Wales, where he ended his days as a hermit at Llanengan near Bangor. He is said to have been a son of the chieftain Cunedda, whose family claims no less than 50 saints.

from GREAT LENT by **Protopresbyter Alexander Schmemmann**

Long before the actual beginning of Lent, the Church announces its approach and invites us to enter into the period of pre-lenten preparation. It is a characteristic feature of the Orthodox liturgical tradition that every major feast or season -- Easter, Christmas, Lent, etc. -- is announced and "prepared" in advance. Why? Because of the deep psychological insight by the Church into human nature. Knowing our lack of concentration and the frightening "worldliness" of our life, the Church knows our inability to change rapidly, to go abruptly from one spiritual or mental state into another. Thus, long before the actual effort of Lent is to begin, the Church calls out attention to its seriousness and invites us to meditate on its significance. Before we can practice Lent we are given its meaning. This preparation includes five consecutive Sundays preceding Lent, each one of them through its particular Gospel lesson -- dedicated to some fundamental aspect of repentance. The very first announcement of Lent is made the Sunday on which the Gospel lesson about Zacchaeus (Luke 19:1-10) is read. It is the story of a man who was too short to see Jesus but who desired so much to see Him that he climbed up a tree. Jesus responded to his desire and went to his house. Thus the theme of this announcement is desire. Man follows his desire. One can even say that man is desire, and this fundamental psychological truth about human nature is acknowledged by the Gospel: "Where your treasure is," says Christ, "there shall your heart be." A strong desire overcomes the natural limitations of man; when he passionately desires something he does things of which "normally" he is incapable. Being "short," he overcomes and transcends himself. The only question, therefore, is whether we desire the right things, whether the power of desire in us is aimed at the right goal, or whether -- in the words of the existentialist atheist, Jean Paul Sartre -- man is a "useless passion." Zacchaeus desired the "right thing"; he wanted to see and approach Christ. He is the first symbol of repentance, for repentance begins as the rediscovery of the deep nature of all desire: the desire for God and His righteousness, for the true life. Zacchaeus is "short" -- petty, sinful and limited -- yet his desire overcomes all this. It "forces" Christ's attention; it brings Christ to his home. Such, then, is the first announcement, the first invitation: ours is to desire that which is deepest and truest in ourselves, to acknowledge the thirst and hunger for the Absolute which is in us whether we know it or not, and which, when we deviate from it and turn our desires away, makes us indeed a "useless passion." And if we desire deeply enough, strongly enough, Christ will respond.