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CHRIST IS RISEN! ХРИСТОС ВОСКРЕСЕ! ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!
CHRISTUS IS OPGESTAAN! ハリストス復活! KRISTUS ZMR TVYCHVSTAL!
ΤΗΑ CΡΙΟΣΔ ΑΙΡ ÈΙΡΙΔΗ! SI CRISTO AY NABUHAY! ;CRISTO HA RESUCITADO!
ХРИСТУСАЌ АГГЛАГИКУЌ! FOLTAMADT KRISZTUS! UKRISTU UVUKILE!

April 26, 2015	Sunday of the Myrrh-bearing Women	Divine Liturgy	9:30 am
May 2	Saturday	Great Vespers	4:00 pm
May 3	Sunday of the Paralytic	Divine Liturgy	9:30 am

Saints of the Day: Mary Magdalene, Mary, the mother of James and Joses, Mary, the wife of Cleopas, Joanna, Salome, the mother of James and John. Susanna, Saints Mary and Martha, sisters of Saint Lazarus with Saint Joseph of Arimathea and Nicodemus. Right-believing Tamara, Queen of Georgia. Hieromartyr Basil, Bishop of Amasea (322). Saint Stephen, Bishop of Perm (1396). New Hieromartyr Priest John and his children Martyrs Nicholas and Peter (1918). Righteous Virgin Glaphyra of Nicomedia (322). Venerable Ioannicius of Devich (1430). Venerable Righteous Jusca. Saint Nestor the Silent. Venerable Andrew and Anatole, Disciples of Saint Euthymius the Great (5 c.). Saint Richarius, Abbot in Picardy (645). Saint Calantius of Tamaseos on Cyprus (8 c.). Saint George of Cyprus (1091). Saint Trudpert of Muenstethal, Abbot (644).

Please remember in your prayers: Suffering Christians of Egypt, Syria, the Middle East and Ukraine. Bishop BOULOS and Bishop YOHANNA, of Aleppo. Archimandrites Athanasys, Nectarios, Pachomy. Archpriests Alvian, Eugene, Leonid, John, Jason, John, Vincent. Priests Jacobus, Leonid. Deacons Mark, Demetrios, Philip. Mothers Raphaela, Michaela, Catherine, Anna. Monk Victor, Mary, Valentina, Dimitri, Nina, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Michael, Ed, Nettie, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Nicole, Ashley, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Helen, Isaiah, Jamie, Albert, Kevin, Robert, Robert, Andrew, David, Warren.

God Grant Many Years! Prayers for the health of Bishop BOULOS & Archbishop YOHANNA, of Aleppo at the 2nd anniversary of their abduction were offered at Liturgy and Moleben at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Mark Nestor, Lee Rudolph, Archpriest Jerome and Matushka Wendy Cwiklinski, Samuel Werner, John Michael Mikuluk, and Richard Morgan were offered at Liturgy and Moleben at the request of Father John Udics.

Christ is Risen! Prayers for the repose of the souls of the Armenians and Greeks killed in genocide in Turkey in 1915-1917 were offered today at Liturgy and Litiya at the request of Father John Udics.

Christ is Risen! Prayers for the repose of the souls of the 30 Ethiopian Christians killed by Islamic State in Libya were offered today at Liturgy and Litiya at the request of Father John Udics.

Christ is Risen! Prayers for the repose of Anna Homyk, Matushka Ann and Emma Young were offered last Sunday at Liturgy and Litiya at the request of Dorothy Young.

Christ is Risen! Prayers for the repose of cousin George were offered today at Liturgy and Litiya on behalf of Mitch Chlus and Family.

Christ is Risen! Prayers for the repose of Joseph and Mary Udics were offered today at Liturgy and Litiya at the request of Father John Udics.

Christ is Risen! Prayers for the repose of Mary Elnicky were offered today at Liturgy and Litiya at the request of the "Memory Eternal Requiem Service Fund."

FEAST OF THE MYRRH-BEARING WOMEN, by Metropolitan ANTHONY of Sourozh

In the Name of the Father, the Son and the Holy Ghost.

We keep today the feast of a number of the followers of Christ of whom we think seldom, because they are mentioned very little in the Scriptures. And each of them could be a lesson for us.

Saint Joseph of Arimathea was a rich man who listened to Christ with an open mind and did not commit himself. Neither did Nicodemus, but Nicodemus was a learned man, part of the Sanhedrin. He had been listening to Christ, he had been asking questions from Him, he wanted to understand, he wanted to be sure. But neither of them had committed themselves to follow Christ, to declare themselves as His disciples.

And yet, when Christ in the eyes of everyone was defeated, when victory had come to His enemies, when He was dead, about to be buried, their faithfulness to Him who had taught them words of life came to the fore. And they joined the Mother of God to bring down the body of Christ and to bury him. Daringly they went to Pontius Pilate and asked for this body so that they could bury Him with veneration. In the course of Christ's life they had been listening to Him with a hesitant yet open mind. When death came their faithfulness sprang to the fore. And seeing the pain of the Mother of God and St. John the Apostle there was no doubt left in them: they must declare themselves, because they could not accept that He should be rejected through defeat after having been their teacher, their guide and their friend.

And then there is another group of people, the myrrh-bearing women, a group of women who had been following Christ and supporting Him and His disciples in their need. When Christ was crucified all the apostles fled, with the exception of St. John and with the exception of these women. It was not an intellectual conviction that held them as disciples of Christ. It was something which perhaps could be defined in the words of the pilgrims to Emmaus: 'was not our heart burning within us when He was speaking to us on the way'. All the way from Galilee to Jerusalem, from the peace of the land to the tragedy of Jerusalem, all this time they had been listening and their hearts had come to life - not with personal love but with a deep sense of life eternal. These are the words which also Saint Peter had said earlier, when most people who surrounded them had left, and Christ turned to his disciples and said: are you also going to go? And Peter said: where should we go? You have the words of eternal life. And these words were not simply syllogisms, or proofs, or ways of conveying things. When Christ spoke it was life eternal that was awoken in them - the door into eternal life that came to life. And they knew that these words were true because there was new life in them. And so was it also for these women.

So today we keep the feast of people who proved faithful, the ones who in their frailty had not fled, and the ones who in the face of defeat and tragedy had suddenly become disciples and faithful. Let us remember them, not only seeing their glory as we have done today in the service, but also asking ourselves: do we belong, to any extent, to the example given by one or another of them? Can we say that in the face of the defeat of Christ we would come out and say: I am one of His disciples, although in the time when there was no danger around I kept out, hesitant, unsure, asking myself questions, indeed asking Him questions? Is any one of us Joseph of Arimathea, is any one Nicodemus, and can we say that we are like these myrrh-bearing women, whom neither the needs nor the defeat nor the death of Christ had been able to alienate from Him?

None of us is any of it to the full, but let us learn from them and try to grow into that faithfulness which they have shown, - the ones throughout the life of Christ, and the other ones in the face of His defeat. Amen.

THE HIEROMARTYR BASIL, BISHOP OF AMASEA

Licinius, brother-in-law of Constantine to whose sister he was married, pretended to be a Christian before the great emperor. When he received authority from the emperor, to govern the entire east, he, at first secretly, and later openly, began to persecute Christians and to strengthen idolatry. His wife grieved much about this, but was unable to dissuade her husband from this shamefulness. Giving himself over to idolatry, Licinius also succumbed to infinite passions without restraint but, most of all to infidelity toward his wife. During the assault of these unclean passions, Licinius wanted to defile the virgin Glaphyra who was in the service of the Empress. Glaphyra complained to the empress and the empress secretly sent her away from the imperial court of Nicomedia to the Province of Pontus. The virgin Glaphyra arrived at the town of Amasea and there was cordially received by Bishop Basil and other Christians. Glaphyra was elated that God had saved her virginity and, concerning this, she wrote to the empress. The empress also rejoiced and forwarded money to the church in Amasea. However, a letter of Glaphyra which was directed to the empress, fell into the hands of the emperor's eunuch who showed it to Emperor Licinius. The emperor, learning where Glaphyra was staying, immediately ordered that she and the bishop be brought back to Nicomedia. In the meantime, Glaphyra died and the soldiers brought Basil back to Nicomedia, alone and bound. Following tortures and imprisonment this blessed man was beheaded and tossed into the sea in the year 322 A.D. Through a vision of an angel of God his clergy found his body near the town of Sinope. They removed his body with the aid of a fisherman's net and translated it to Amasea where they honorably buried it in the church which he, by his efforts, had built. The Emperor Constantine raised up an army against Licinius, defeated, captured him and banished him into exile to Gaul where he ended his god-hating life.

SAINT JOANNICIUS OF DEVICH was a Serb from Zeta. As a young man he was overwhelmed with love for Christ. He left his home and family and withdrew to the region of Ibar at the mouth of the Black River into a narrow cave in which, according to tradition, before him, Saint Peter of Korish lived a life of asceticism. When his fame began to spread among the people, he fled to Drenica and hid in the thick forest of Devich. Here Saint Joannicius spent years in solitude, in silence and in prayer. According to tradition, the Serbian Prince George Brankovich brought his mentally ill daughter to him whom the saint healed. Out of gratitude, George built a monastery on this spot, known today by the name of Devich. The holy and wonder-working relics of Joannicius repose in this monastery. In this monastery, more recently, the nun Euphemia, the famous and God-pleasing hermitess lived a life of asceticism in Devich. The nun Euphemia is better known in the area of Kosovo by the name: The Blessed Stojna. She died in the Lord in the year 1895 A.D.

REFLECTION by Saint Nikolai of Zhicha - The saints are alive and their God-given power does not diminish in time.

Saint Joannicius of Devich works miracles today even as he did during his life on earth, some five hundred years ago. A certain Milosh from Hercegovina prepared to travel to Jerusalem on a pilgrimage to the holy shrines. As he was about ready to depart on his way, Saint Joannicius appeared to him in a dream and told him not to go to Jerusalem. Rather than go to Jerusalem, it would be better for you to go to Devich, explained the saint, and there, to restore my church and place it in order. Milosh obeyed the saint and arrived at the neglected Devich, cleaned it, placed it in order and again, made it possible to sing praises to God. At Devich, Milosh was tonsured a monk and remained there until the end of his life. During the First World War and the Austrian occupation, a Hungarian officer with a detachment of soldiers came to Devich. The officer ushered Damaskin, the abbot of the monastery, before the reliquary of Saint Joannicius and asked him what was under the slab? "Holiness," replied the abbot. "What kind of holiness?", the officer laughed. "Some things are hidden under there." He then ordered the soldiers to strike the slab with pick axes and to overturn it. While this was being done, the officer was seized with pain around his waist. He lay down in bed and before evening of the same day, he died. The frightened soldiers left their work undone and fled the monastery.