

# + SAINTS PETER AND PAUL ORTHODOX CHURCH

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## ***Glory to Jesus Christ! Glory to God For All Things!***

September 6, 2015	14 <sup>th</sup> Sunday after Pentecost	Divine Liturgy	9:30 am
September 8	Tuesday: Nativity of the Mother of God	Divine Liturgy	9:30 am
September 12	Saturday	Great Vespers	4:00 pm
September 13	15 <sup>th</sup> Sunday after Pentecost	Divine Liturgy	9:30 am

**Saints of the Day:** Commemoration of the Miracle of the Archangel Michael at Colossae (Chonae) (4th c.). Martyr Eudoxius, and with him Martyrs Zeno, Macarius, and 1,104 soldiers in Melitene (311). New Hieromartyr Priest Demetrius (1918). New Hieromartyrs Priests Constantine, John and Vsevolod (1937). Venerable Archippus of Hierapolis (4th c.). Martyrs Romulus and 11,000 others in Armenia (2nd c.). Hieromartyr Cyril, Bishop of Gortyna (3rd-4th c.). Martyrs Cyriacus, Faustus, Abibus, and 11 others at Alexandria (250). Venerable David of Hermopolis in Egypt (6th c.). Martyrs Calodote, Macarius, Andrew, Cyriacus, Dionysius, Andrew the Soldier, Andropelagia, Thecla, Theoctistus, and Sarapabon the Senator, in Egypt (256). Saint Beya, Virgin, first Abbess of Copeland in Cumbria (7th c.). Saint Magnus of Fussen, enlightener of the Allgau region of Germany (750-772).

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

**Memory Eternal.** Prayers for the repose of newly-departed Virginia Corwin were offered last Sunday at Liturgy and Litiya at the request of Michael Shaftic and family.

**Memory Eternal.** Prayers for the repose of Michael Ciko, Mary Mezick and Walter Spytko were offered today at Liturgy and Litiya at the request of the "Memory Eternal Requiem Service Fund."

### **FOR YOUR CALENDAR:**

**OCTOBER 18: HARVEST DINNER** - Catered meal of beef, mashed potato, gravy and fixins

**NOVEMBER 21: BAZAAR** – Selling pierogie, halupki and breads. Donations of nutrolls and poppy-seed rolls very welcome. Volunteer helpers – contact Matushka Anastasia.

**THE REMEMBRANCE OF THE MIRACLE, WORKED BY THE HOLY LEADER OF THE HEAVENLY HOSTS LEADER MICHAEL, AT COLOSSAE:** In Phrygia, not far from the city of Hieropolis, in a place called Kherotopos, there was a church named for the Archangel Michael, and outside the church flowed a health-curative spring. This church was built through the zeal of a certain inhabitant of the city of Laodicea in gratitude to God and to the holy Archangel Michael, who had appeared in a dream vision to this man -- the father of a mute girl, and who then had not yet been illumined by holy Baptism, and revealed to him, that his daughter would receive the gift of speech in drinking from the water of the spring. During her drinking the girl actually did receive healing and began to speak. After this miracle, the father with his daughter and all their family were baptised, and in fervent gratitude the father built the church in honour of the holy Archangel Michael. And for healing began to come to the water-spring not only Christians, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Archangel Michael a certain pious man by the name of Archippos served over the span of 60 years as church-attendant. By his preaching and by the example of his saintly life he brought many a pagan to faith in Christ. With the general malice of that time towards Christians, and even more so against Archippos, who had never forsaken the church and gave example of a real servant of Christ, the pagans gave thought to destroying the church and at the same time kill Archippos. Towards this end they made a confluence of two mountainous rushing streams and directed its combined flow against the church. Saint Archippos prayed fervently to the Archangel Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff opened into the mountain a wide fissure and commanded to flow into it the rushing torrents of water. The temple thus remained unharmed. In beholding such an awesome miracles, the pagans fled in terror, and Archippos together with Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the miracle happened received the name "Colossae", which means "opening" or "fissure."

**THE MONK ARCHIPPOS** , son of pious Christians from the city of Hieropolis, at age 10 went to pray in the church of the holy Archangel Michael and he remained at this temple thereafter to render service as church-care taker. He led a strict and ascetic manner of life, constantly at fasting and prayer; many a pagan that came to the holy water-spring he persuaded to accept holy Baptism, to forsake pagan impiety, and to turn to the One True God and Saviour Jesus Christ. Tenacious pagans headed by idolous priests repeatedly tried to kill Saint Archippos, but the Lord each time delivered him out of their hands. Finally, the pagans concocted a plan to destroy the church and at the same time kill also Archippos, by flooding the spot where stood both the church and the curative spring. Seeing the preparations for this wicked deed, Saint Archippos firmly resolved not to abandon the holy place, and he prayed God and the Archangel Michael to preserve the church and the spring. The Lord hearkened to his prayer, and the saint witnessed to the Great Miracle of the Archangel Michael at Colossae (see above). Miraculously delivered from death, Saint Archippos dwelt constantly at the church into venerable old age, and he died peacefully at 70 years from birth. Christians buried the saint at Colossae, at the place of his deeds.

**+Metropolitan Anthony of Sourozh**  
**NATIVITY OF THE MOTHER OF GOD**

21 September 1971

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

I should like to say a few words about the greatness of this feast. When a man surveys this world in which we live, which is so vast, seemingly boundless, and looks at himself in it, he feels very small and insignificant. And if he adds to this the hardness and coldness of men, he may sometimes feel extremely vulnerable, helpless and unprotected both before people and before the terrifying vastness of the world.

Yet at the same time if a man looks at himself not in relation to his surroundings, but goes deep into himself, he will there discover such an expanse, such depths, that the whole created world is too small to fill it. Man sees the beauty of the world - and the vision does not completely satisfy him; he learns an enormous amount about God's creation - and the knowledge does not fill him to the brim. Neither human joy nor even human sorrow can completely fill a man, because in him is a depth that exceeds everything created; because God made man so vast, so deep, so limitless in his spiritual being, that nothing in the world can finally satisfy him except God Himself.

Today's feast of the Mother of God demonstrates this fact with particular beauty and splendour. She so believed in God, She gave herself to Him with such a pure mind and pure heart, with an unwavering will, with the purity of Her virginity and life, such that She was granted to say the Name of God perfectly, with such love that the Word became flesh and God was made man in Her.

Through this we are shown that not only is the soul, the inner being and spirit of man, so created by God that it can contain the mystery of a meeting with the living God, but that even the body is so made that in an unfathomable way it can be united with the living God. Indeed, according to Saint Peter we are called to become partakers of the divine nature; according to Saint Paul our vocation is to become temples of the Holy Spirit. The whole of the New Testament teaches us that we are the Body, the living tremulous Body of Christ, through baptism and through Holy Communion. How wonderful this is, and therefore with what reverence must we regard not only our immortal soul, but this body of ours which is called to rise again, to enter the Kingdom of God and be glorified, like the body of Christ.

In the XI century Saint Simeon the New Theologian wrote one day when he had returned to his humble cell after receiving Holy Communion, words to this effect, "I look upon this corruptible body, upon this frail flesh, and I tremble, because by partaking of the Holy Mysteries it has been permeated by God, it has been united with Christ, it is overflowing with the Holy Spirit... these powerless hands have become the hands of God, this body has become a body that God has taken possession of."

Consider what has been given us not only by our faith, but by the sacraments of the Church; the immersion in the blessed waters of baptism makes us particles, living members of Christ's Body, the anointing with holy chrism is not only the visible seal of the Holy Spirit, but makes us the temples in which He dwells. When the bread and wine which are offered by our faith and love to God are consecrated, they become incomprehensibly and mysteriously the Body and Blood of Christ, and this created matter partakes of Christ and imparts to us, who are incapable of soaring to God in spirit, the divinity of Christ, which saves and transfigures us in soul and body.

This feast of Nativity of the Mother of God is the time when we remember the birth of the One who for the sake of us all, for the whole human race, was able to show such faith, to surrender so absolutely to God, that He could become Man through Her, and bring us these manifold, unfathomable gifts. Glory to Her humility, glory to Her faith, glory to Her love, glory to God Who was incarnate and to the Virgin Mother of God, the worthy vessel of the incarnation of the Son of God, Christ our God! Amen.