

+ 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!

September 27, 2015	17 th Sunday after Pentecost	Divine Liturgy	9:30 am
October 1	Thursday The Protection of the Mother of God	Divine Liturgy	9:30 am
October 3	Saturday	NO VESPERS	
October 4	18 th Sunday after Pentecost	Divine Liturgy	9:30 am

This week's Bulletin is donated for the health of Aaron Buttino at the request of Sonia Buttino.

Saints of the Day: Martyr Callistratus and his company (49 Martyrs) of Carthage (304). Venerable Sabbatius, Wonderworker of Solovki (1435). New Hieromartyr Priest Demetrius (1918). New Hieromartyrs Herman Bishop of Volsk and Priest Michael (1919). Hieromartyr Peter, Metropolitan of Krutitsa (1937). New Hieromartyr Priest Theodore (1937). Apostles Mark, Aristarchus, and Zenas of the Seventy. Martyr Epicharis of Rome (284). Venerable Ignatius, Abbot of the Monastery of the Deep Stream (970). Venerable Sergius (1392) and Nikon (1426) Abbots of Radonezh. New Martyr Aquilina of Thessalonica (1764). Saint Flavian, Archbishop of Antioch (381-404). Hieromartyr Anthimus the Georgian, Metropolitan of Wallachia (1716). Saint Rachel, Schemanun of Borodino Convent (1928). Saint Sigebert, King of the East Angles, Martyr (635). Saint Barry, disciple of Saint Cadoc. Martyr Fortunatus and Hieromartyr Philemon. Martyr Gaiana. 25 Martyrs drowned in the sea. Saint Marcellus of Saint-Gall (+c. 869-887)

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, Rastko. Priests Jacobus, Leonid, Andrew. Deacons Mark, Demetrios, Philip. Mother Victoria. Mothers Raphaela, Michaela, Katherine, Anna. Sabira. Monk Victor. Matushka Joanna, Alex, 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.

God Grant Many Years! Prayers for the health of Archbishop MICHAEL were offered for his nameday at Liturgy and Moleben at the request of Father John Udics.

God Grant Many Years! Prayers for the health John and Norma Stehnach for their wedding anniversary were offered at Liturgy and Moleben at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Bishop DANIEL, Eric Stehnach, Andrei Drozdov and Jonathan Matthew Gomes were offered at Liturgy and Moleben at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Olga Prawlocki were offered today at Liturgy and Litiya at the request of Natalie and Irene Ptasznik.

Memory Eternal. Prayers for the repose of infant Vera Tkachuk were offered today at Liturgy and Litiya at the request of Father John Udics.

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

FOR YOUR INFORMATION:

November 21 Saturday 11am there will be a BAKE SALE at church. On sale will be:

Pierogi – frozen. Haloopchi – frozen. Fresh baked bread.

For more information call Barbara at 867 7853. You can help make pierogi – please call Barbara.

APPROACHING THE HOLY CHALICE by Metropolitan Anthony of Sourozh

Every time we approach the holy chalice to receive Communion to the Body and Blood of Christ we say a prayer that contains words that must become true on our lips, otherwise they are a lie before God. We say to God that we are the worst sinner, we are the chief sinner that there is.

And isn't it natural that so often we say these words thinking, 'This was true of the saints, who could feel that way, but I can't feel that I am the worst of sinners'. When we look around, when we look at the state of the world in which we live, we can see a number of people who in our eyes are worse than we are. And regarding this I would like to remind you of a passage in the diary of Saint John of Kronstadt, who also asked himself the same question, and in the end answered it in the affirmative: 'Yes, I am the worst of all the sinners I know'.

And the reason he gave for this judgement of his was that he was aware of how much God had given him, and how little he had given to God in response.

I think we must all of us begin in this frame of mind, ask ourselves: What are the gifts which God has bestowed upon us? What is it that makes us so happy in ourselves, or makes others so happy in us, rightly or wrongly? And when we have come to understand how much we have received, then we can ask ourselves: what are the fruits which we have borne of these gifts?

And we will see that, according to the first Beatitude, there is nothing in us, in our life, which is our own, of our own making. God gave us life. He gave us a body, a soul, a mind. He gave us all that fills our lives with richness. All that we are and all that we possess are gifts of his. Do we give Him gratitude for it, or do we appropriate these gifts, thinking no, they are our own really? And even when we are aware of the fact that they are not of our making, that it is God who has given us all that we are and all that we have, do we know how to be grateful and also to ask ourselves the question which I have already mentioned: what have I done with all the gifts of God? And if we go ever more deeply within ourselves and in our lives, can we begin to be able to say: yes, I really am the worst of all the sinners around me because I am so richly endowed by God and look how little, how very little, I have brought to God and to my neighbour as a result of it?

Let us all reflect on this. And when we come next time to Communion and we think or say these words, let us say them with at least a beginning of understanding that yes, it is true, and I know why. But come with an incipient understanding, because it takes a very long time for us to see how richly God has endowed us and how poorly we have responded to Him. But gradually, step by step, these words will become true and we will receive Communion with a new depth of broken-heartedness and with gratitude. Amen.

THE HOLY MARTYR CALLISTRATUS was born in Carthage. He was a Christian from birth, for his father and grandfather were Christians. One of Callistratus's ancestors, Neochorus by name, was a soldier in Jerusalem under Pontius Pilate, at the time of the Crucifixion of our Lord and Savior Jesus Christ. Witnessing the many miracles at the time of Christ's death, Neochorus believed in Him, and was instructed in the Faith and baptized by an apostle. Returning home to Carthage, Neochorus brought his Christian Faith with him as a precious pearl. So it was that in time Callistratus was born, baptized and raised a Christian. While he was in the army there were no other Christians in his regiment besides him. One of his companions, seeing how Saint Callistratus arose at night and prayed to God, reported him as a Christian to the commander, Persentinian. Persentinian was a cruel torturer of Christians. In order to confirm that Callistratus was indeed a Christian, the commander ordered him to offer sacrifice to the idols, which Callistratus straightway refused to do. He was then severely beaten and thrown into the sea. However, the power of God saved him, and he emerged from the sea in sound health. Seeing Callistratus's endurance and miracles, forty-nine other soldiers came to believe in Christ. They were beaten and thrown into prison with Callistratus. In prison Callistratus taught his companions the Faith, and strengthened them. They displayed great bravery in suffering, and the Lord manifested great power through them. Then the evil torturer sent soldiers to the prison by night, and they slew Saint Callistratus and his forty-nine companions. They suffered for the truth in the year 304. A church was later built over their relics.

THE HOLY APOSTLES MARK, ARISTARCHUS AND ZENAS were apostles of the Seventy. Saint Mark was also known as John. The holy apostles gathered for prayer at the house of his mother Mary in Jerusalem (Acts 12:12). He preached the Gospel with the Apostles Paul and Barnabas (Acts 12:25). After that, Mark was bishop in the town of Byblos. Saint Aristarchus, a fellow traveler of the Apostle Paul, was bishop in Syrian Apamea (Acts 19:29). Saint Zenas (or Zena) was described as a lawyer by the Apostle Paul (Titus 3:13). He was bishop in Palestinian Lydda. They shone as stars in the darkness of paganism, and brought many to the Christian Faith. Now they shine as stars in the Kingdom of Christ, their Beloved.

THE HOLY NEW MARTYR AQUILINA was from the village of Zaklivera, in the Diocese of Jedrene. She was a girl of eighteen. Her father embraced Islam, and even pressured her to become a Moslem, but her mother supported her in the Christian Faith. After many torments, totally wounded and bloodied, she breathed her last on her mother's lap, and received the victor's wreath of martyrdom on September 27, 1764.

THE VENERABLE SABBATIUS OF SOLOVKI is commemorated together with Saint Zosimas on April 17. Today is commemorated the fact that he reposed in the Lord on September 27, 1435.

SAINT BARROG OF WALES, Hermit (Barnock, Barry, Barnoch, Barnic, Barruc, Barrwg) Died 7th century. Saint Barrog was a disciple of the great Welsh Saint Cadoc (f.d. September 23). He was a hermit on the island off the coast of Glamorgan, now called Barry (Barruc or Barnoch) Island, where he is buried (according to Leland). His chapel became a famous pilgrimage site. William Worcestre records that he was buried at Fowey in Cornwall. His feast is celebrated on this day in both places...

SAINT SIGEBERT OF EAST ANGLIA, KING & MARTYR Died 635; feast day sometimes January 16. Saint Bede (f.d. May 25) tells us that Saint Sigebert, the first Christian king of East Anglia, was baptized in France. He had gone into exile during the reign of Redwald, who attempted to combine Christian worship with that of the German gods in the same church. In 630, Sigebert returned home as king with Saints Felix of Dunwich (f.d. March 8) and Fursey (f.d. January 16), who evangelize his kingdom with the help of Bishop Saint Honorius (f.d. September 30). He provided Fursey with the land and money to establish Burgh Castle monastery, and Felix to set up schools. Sigebert took the Benedictine habit, probably at Dunwich or Burgh Castle, but was forcibly removed from the cloister by his warrior subjects when Penda of Mercia attacked the kingdom. His subjects thought Sigebert would encourage the troops, but he refused to carry a weapon. Armed with only a staff, Sigebert was killed in a battle against the pagan Penda; therefore, his subjects venerated him as a martyr.