

ICHC NTKRA SAINTS PETER AND PAUL ORTHODOX CHURCH

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**Glory to Jesus Christ! Glory to God For All Things!
Greetings to His Grace, our Bishop MICHAEL!
Eis Polla Eti Despota!
Congratulations to newly-ordained Deacon Demetrios!
Congratulations to newly-tonsured Reader Matthew!**

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|----------------------|--|--|-------------------|
| July 28, 2013 | 5 th Sunday after Pentecost | Divine Liturgy | 9:30 am |
| August 1 | BEGINNING OF THE DORMITION FAST | | |
| August 3 | Saturday | Sexual Misconduct Prevention Conference, Watervliet, NY | NO VESPERS |
| August 4 | 6 th Sunday after Pentecost | Divine Liturgy | 9:30 am |

Saints of the Day: Holy Apostles of the Seventy and Deacons: Prochorus, Nicanor, Timon, and Parmenas (1st c.). Saint Pitirim, Bishop of Tambov (1698). Synaxis of All Saints of Tambov. New Hieromartyr Deacon Nicholas (1918). New Hieromartyr Basil, Virgin-martyrs Anastasia and Hellen, Martyrs Aretha, John, John, John and Virgin-martyr Mavra (1937). New Hieromartyr Ignatius of Jableczna (Chelm and Podlasie, Poland) (1942). Venerable Moses, Wonderworker of the Kiev Caves (14th c.). Martyr Julian of Dalmatia (2nd c.), Martyr Eustathius the Soldier of Ancyra (316) and Martyr Acacius of Apamea (321). Venerable Paul of Xeropotamou, Mount Athos (820). Venerable Irene Chrysoyolantou of Cappadocia (912). Venerables Ursus and Leobadius, Brother-Abbots (500). Saint Samson, Bishop of Dol in Brittany (565). New Martyr Christodoulos of Kassandra (1777). New Martyr Anastasius of Ancyra (1777). Venerable George of Mount Athos, the Builder (1033). Saint Arduinus of Ceprano, Italy (7th c.).

Please remember in your prayers: Bishop JOHN, Bishop PAUL. Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy. Archpriests Jason, John, Vincent. Priests Bohdan, Sergius, Jacobus, Andrij, Vasil, Vasil. Deacons Mark, Philip. Mother Raphaela, Igumenia Kallisfenia. Olenka, Pat, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, 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.

God Grant Many Years! Prayers for the health of Mark Peter Petras, Ken Linn, Dean, Erik, Chris, Protopresbyter Emmanuel Pratsinakis, Dan Witiak and Ed Hansen were offered at Liturgy and Moleben today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of the souls of Archbishop Silas of Sarantaekklesia and Metropolitan VLADIMIR (Nagosky) of Japan were offered at Liturgy and Litiya today at the request of Father John Udics.

FOR YOUR CALENDARS:

September 21, Saturday. Teacher Training Workshop! Educating Ourselves and Our Children in Godliness. Myra Kovalak and Anna Hughes at Saint Basil Orthodox Church, Watervliet NY from 8:30 am to 4:30 pm (lunch provided). For further information contact: Marie @ 518.281.5427 or marie.giokas@gmail.com

Dormition Fast (August 1 - 14) *In general, in following our "nature" we want only to eat, drink, sleep and enjoy ourselves. However, Christianity calls us to a new birth in the Holy Spirit.... That birth of spirituality is a mystery to us, and that is precisely what scares off people. Christ said to Nicodemus "You must be born from above," and Nicodemus was frightened by those words. A righteous man and a lawyer, he immediately understood that this was more than a talk about the battle with sin, and anyone who has not taken the step, to even the slightest extent, into the supernatural, has not yet begun [the Christian journey]. However, that interior overcoming of nature, the overcoming on which rests all Christian podvig, i.e. of the everyday occurrences in Christian life, is merely "the sun in a tiny drop of water." All Christianity rests in the original, supernatural nature of the Divine Incarnation. The Church sings in the 9th Song of the Canon for the Dormition of the Virgin and Mother: "In thee, O Virgin without spot, the bounds of nature are overcome: for childbirth remains virginal and death is betrothed to life" - S. I. Fudel, Notes on the Liturgy and the Church*

Sergei Fudel notes that Christian life involves not only the struggle against sin - our fallen nature - but a striving for something beyond our nature - a positive transformation, a new birth in Christ. In other words, the path of Christian life has both a moral and a mystical dimension. Or to put it yet another way, the goal of our moral effort is holiness.

In this holiness it is not only sin that we strive to overcome, but also the bounds and limits of our nature, and above all the stark, inevitable limitation of death - the fact of death, the approach of death, the anxiety

concerning death, the dying - that so shapes our entire experience in this life. For believers, our life in Christ is not just about becoming good and decent people - as wonderful and challenging a task that is! - but about a longing for purity, for love, for life, for the Kingdom of God.

The significance of the Feast of the Dormition of the Mother of God is that it gives a personal substantiation of the truth and reality of this deep longing. Our desire is vindicated in what happens to her when she dies: she makes of her death an act of life.

In the icon of Pascha - of the Resurrection, the Descent into Hades - we see Christ pulling Adam and Eve up out of Hades, yanking them hard by the hand out from that spiritual prison that signifies the rule of death. At the center of the icon of the Dormition, the Lord holds the Mother of God, child-like, in His arms, above her earthly body on its funeral bier. To be held by Christ! The truth of the Dormition, and our own hope, is grounded on the Paschal Mystery.

Perhaps our two week effort at keeping the fast should be inspired by this wonderful affirmation... A. Morbey

VENERABLE MARTYR IGNATIUS OF JABLECZNA was born in the sixties of the 19th century. He decided to become a monk and entered Saint Onuphrius Monastery in Jabłeczna - the most prominent Orthodox place in the eastern part of Poland. The name Ignatius he took in the monastery. In the interwar period he was one of the oldest monks but he was greatly respected by the Orthodox people. The Second World War turned out to be a difficult time for all monks in the monastery. At night in August, 9/10, 1942 the army attacked the monastery. Soldiers set fire to the buildings and did not let monks extinguish it. Some of the monks hid in the orchard. However Saint Ignatius decided to come back and started to ring bells. He sacrificed his life protecting the monastery. The martyr was buried in the churchyard. In spring 2003, his grave was opened and the relics were put in Saint Onuphrius Church in Jabłeczna.

THE HOLY APOSTLES PROCHORUS, NICANOR, TIMON AND PARAMENAS were numbered among the Seven Deacons and the Seventy Apostles. The remaining deacons were Stephen, Philip and Nicholas. Stephen, the first martyr, is commemorated separately on December 27 and Philip on October 11. Because of his heresy, Nicholas did not enter into the ranks of the saints. The first four do not have a separate day of celebration but are commemorated on this one day, July 28. Saint Prochorus was ordained by the Apostle Peter to be the bishop of Nicomedia. For a time he was in the service of Saint John the Evangelist and, on the Island of Patmos, copied the Book of Revelation which he heard from the mouth of Saint John. After that he returned to Nicomedia where he exerted much effort and labor to convert the people to the Faith. He died a martyr's death in Antioch where he was slain by unbelievers. Saint Nicanor suffered in Jerusalem the same day as Saint Stephen the Archdeacon and, soon after him, two thousand other Christians were slain by the wicked Jews. Saint Timon was a bishop in Arabia and suffered on the cross for Christ. Saint Paramenas died before the eyes of the apostles and was mourned and buried by them.

Deaconate. By a wonderful coincidence, today, on the day we commemorate four of the original deacons, our own friend is being ordained to the holy deaconate. The selection and appointment of the original deacons is recorded in the book of Acts, 6:1 “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reasonable that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.”

The Apostles had a clear idea how to go about selecting candidates for these positions. “Likewise must the deacons be grave [serious], not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved [tested]; then let them use the office of a deacon, being found blameless. A deacon must be faithful to his wife and must manage his children and his household well. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” (I Timothy 3:8–13.)

‘Deacon’ is from the Greek word *diakonos* (διάκονος) for ‘servant.’ While the Apostles and Disciples of the Lord continued with their work of preaching and teaching the Word to non-believers, deacons were assigned to do all the work associated with the Church. They took care of distributing alms to the poor, they taught children, they attended to the financial side of the faith. Some deacons were assistants in liturgical services. Deacons are the prototypes of the *diakonia* of the Church – the service to others which we all should do.

Female deacons were found helping women who were being ministered to in the services – they descended into the waters with the females who were being baptized, they visited the women who were ill but they did not serve during the liturgical services. The word deaconess was also used to signify the wives of deacons, who were also tested when deacons were being tested. However, the order of deaconesses died out long ago.

Deacons also kept order during the church services among the lesser orders, monitoring the behavior during the services of the subdeacons and readers and altar servers (acolytes).

Deacons stopped being the officers of the charity of the Church many centuries ago but kept their liturgical functions. There is no reason why they shouldn’t today reclaim their charitable offices in the Church.

We also saw the tonsuring of a reader this morning – readers not only announce the texts of the epistle and other liturgical texts, they are responsible for reading the scriptures daily so that when they read in Church, the meaning of the Scripture and text shines through their words, revealing them to the listeners.

God bless our newly-ordained Father Deacon Demetrios and his wife Matushka Anastasia (Nancy) and family, and our newly-tonsured reader Matthew and his family! God grant them many years!