

+ SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America
305 Main Road, Herkimer, New York, 13350 • 315-866-3272
Archpriest John Udics, Rector • e-mail: john.udics@gmail.com
Deacon Demetrios Richards • e-mail: dwr00nhr@twcny.rr.com
Parish Web Page: www.cnyorthodoxchurch.org

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

August 16, 2015	11 th Sunday after Pentecost	Divine Liturgy	9:30 am
August 22	Saturday	Great Vespers	4:00 pm
August 23	12 th Sunday after Pentecost	Divine Liturgy	9:30 am

Saints of the Day: Translation of the Image Not-Made-By-Hands of our Lord Jesus Christ from Edessa to Constantinople (944). Martyr Diomedes the Physician of Tarsus in Cilicia (298). 33 Martyrs of Palestine. New Hieromartyr Priest Stephen (1918). New Hieromartyrs Priest Vladimir and his brother Boris (1931). New Hieromartyr Priest Alexander, Virgin Martyr Anna and Martyr Jacob (1937). Venerable Cherimon (Chaeremon) of Egypt (4th c.). Venerable Monk Joachim, of Osogovo and Sarandapor (11th c.). New Martyr Nicodemus of Meteora (1551). New Martyr Stamatius of Volos, Thessaly (1680). Venerable Anthony the Stylite of Martq'ophi, Georgia (6th c.). Holy Martyr Kristepore Guruli. New Martyrs King Constantine Brancoveanu of Wallachia and his four sons Constantine, Stephen, Radu, and Matthew, and his Counselor Ianache (1714). Venerable Gerasimus the New Ascetic of Cephalonia (1579). Venerable Nilus, brother of Emperor Theodore Laskaris, who rebuilt the monastery of the Mother of God at Epirus. Saint Timothy, Archbishop of Chalcedon, founder of the monastery of Pendeli. Great New Martyr Apostolos of the town of Saint Laurence, martyred in Constantinople (1686). Translation of the relics of Martyrs Seraphim, Dorotheus, James, Demetrius, Basil and Sarantis of Megaris. Martyr Alcibiades. Saint Raphael of Banat, Serbia (17th c.). Saint Roman the Sinaite of Djunisa, Serbia (14th c.). Saint Eustathius II, Archbishop of Serbia (1309).

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, Ed, Nettie, Anita, Nina, Valentina, Dimitri, Daniel, Helen, Catherine, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Michael, 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, Isabella.

God Grant Many Years! Prayers for the health of Aaron Buttino and his mother Sonia were offered at Liturgy and Moleben today at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Bruce Morgenthaler, Rose Udics, Jim Gomes, Archpriest John and Matushka Naomi Takahashi were offered at Liturgy and Moleben at the request of Father John Udics.

Memory Eternal. Anniversary Prayers for the repose of the soul of father John Prawlocki were offered today at Liturgy and Litiya at the request of Sonia Buttino and Family.

Memory Eternal. Fortieth Day Prayers for the repose of the soul of aunt Olga Prawlocki were offered today at Liturgy and Litiya at the request of Sonia Buttino and Family.

Memory Eternal. Prayers for the repose of Archpriest Igor Tkachuk, Barbara Ann Udics, Mary McCartney, Monk Sergei Udics, were offered today at Liturgy and Litiya at the request of Father John Udics.

Memory Eternal. Prayers for the repose of George Rinko, Peggy Dulak and John Prawlocki were offered today at Liturgy and Litiya at the request of the "Memory Eternal Requiem Service Fund."

SAINT ARMAGILLUS OF BRITTANY (Armagilus, Armail, Armael, Armahel, Armel, Arthmael, Arzel, Ermel, Erme, Ermin, Ermyn, Hermel, Thiarmail) was born in southern Wales; died c. 552-570. The monk Armagillus, a cousin of Saint Samson (f.d. July 28) and Saint Cadfan (f.d. November 1), crossed the English Channel to Brittany with many kinsfolk. With the help of King Childebert, he founded and was abbot of Saint-Armel-des-Boscheaux and Plou-Ermel (Ploermel), which still has 8th-century, stained-glass windows depicting scenes from his life. A church called Saint Erme is dedicated to him in Cornwall, perhaps because King Henry VII of England believed that Armagillus's intercession saved him from shipwreck off the coast of Brittany. His earliest known "vita" dates only from the 12th century, but his cultus spread from Brittany to Normandy, Anjou, and Touraine. His feast was added to the Sarum Calendar in 1498.

In art, Saint Armagillus is portrayed as an abbot receiving envoys from the king. There is a statue of Armagillus in Henry VII's chapel at Westminster, and another on Cardinal Morton's tomb at Canterbury. In paintings on the reredos (the decorative backdrop to the altar against a wall) of Romsey Abbey and elsewhere, he may be represented in armour and a chasuble, leading a dragon with a stole around its neck. This image recalls a legend that the saint lead a dragon to Mont-Saint-Armel and commanded it to dive into the river below.

Saint Armagillus is invoked to cure headaches, fever, colic, gout, and rheumatism. He is the patron of hospitals.

THE ICON OF THE LORD JESUS CHRIST, "NOT MADE WITH HANDS"

At the time when our Lord preached the Good News and healed every illness and infirmity of men, there lived in the city of Edessa on the shore of the Euphrates Prince Abgar who was completely infected with leprosy. He heard of Christ, the Healer of every pain and disease and sent an artist, Ananias, to Palestine with a letter to Christ in which he begged the Lord to come to Edessa and to cure him of leprosy. In the event that the Lord was unable to come, the prince ordered Ananias to portray His likeness and to bring it to him, believing that this likeness would be able to restore his health. The Lord answered that He was unable to come, for the time of His passion was approaching took a towel, wiped His face and, on the towel, His All-pure face was perfectly pictured. The Lord gave this towel to Ananias with the message that the prince will be healed by it, but not entirely, and later on, He would send him a messenger who would erase the remainder of his disease. Receiving the towel, Prince Abgar kissed it and the leprosy completely fell from his body but a little of it remained on his face. Later, the Apostle Thaddaeus, preaching the Gospel, came to Abgar and secretly healed and baptized him. The prince then destroyed the idols which stood before the gates of the city and above the gates he placed the towel with the likeness of Christ attached to wood, framed in a gold frame and adorned with pearls. Also, the prince wrote beneath the icon on the gates: "O Christ God, no one will be ashamed who hopes in You." Later, one of Abgar's great grandsons restored idolatry and the bishop of Edessa came by night and walled up that icon over the gates. Centuries have passed since then. During the reign of Emperor Justinian, the Persian King Chozroes attacked Edessa and the city was in great hardship. It happened that Eulabius, the Bishop of Edessa, had a vision of the All-Holy Theotokos who revealed to him the mystery of the sealed wall and the forgotten icon. The icon was uncovered and, by its power, the Persian army was defeated.

WHAT IS PRAYER?

Source: [Father Sergei Sveshnikov's blog](#)

If God knows everything—and this is the kind of God in whom we believe—then He does not need us to tell Him what our needs are. So, if prayer is not meant as a dialogue, nor is it meant to convey any information, what is it?

As many of you have already figured out, the way my brain works is that in order to make sense of something, I have to paint a picture. Once I was asked to speak on prayer at a symposium. Here is the picture that I made up for myself.

First, I decided to figure out what prayer is not. It is not a conversation with God. If someone called me on the phone every morning and every evening and read the same text every single time without pausing to see whether I have anything to say, I would not call that a conversation. I would call that the weirdest thing that ever happened to me. Furthermore, prayer is not meant to tell God how we are doing or what our needs are (e.g., "God, I have cancer/need healing/my son is out late, please keep him safe, etc."). If God knows everything—and this is the kind of God in whom we believe—then He does not need us to tell Him what our needs are. So, if prayer is not meant as a dialogue, nor is it meant to convey any information, what is it?

Second, I thought of activities that people do regularly. To be sure, people do a lot of things regularly—eat, for example, or breathe. Prayer has been likened to both food and air, but I do not like those images. Without food or air, people die. Some may propose that without prayer one's soul also dies. While this is a beautiful idea, the simple fact is that if someone who never prayed in his whole life came to us, we would not propose that this person has a dead soul. Then we might propose that, indeed, the soul is not dead yet but would die eventually—in other words, it can get quite messy. So, the image of prayer as food for the soul or air for the soul may work for other people, I just do not like it very much.

What other things do people do regularly—the same thing over and over again? Athletes train regularly and repeat the same movement over and over again in order to get better at it. People often come and complain that they cannot focus on prayer, that their mind is scattered with various unrelated thoughts during prayer. We can think of our daily prayer rules as an exercise in many different things, but as an example, it can be viewed as an exercise in gathering the mind and focusing it on the words of the prayers. Just because you cannot accomplish something the first time you try, does not mean that you cannot train for it, get better at it, and, eventually, master that skill.

Musicians regularly tune their instruments. With use and even with storage instruments get out of tune, and musicians constantly adjust them and bring them back to the true notes. I think that it is the same with prayer. Our soul is a musical instrument meant to play in the divine symphony. But overtime, the soul begins to get out of tune, it plays false note, and even enters into a dissonance with divine harmony. Prayer, then, is our daily tuning of our soul to the same purity of note with which the souls of the saints sound in the divine chorus. Each one of the prayers in our prayer book was composed by a saint, and when a prayer resonates in our soul, we check the sound of our soul against the sound of the prayer. The prayer rule is like a tuning fork—we hear the true note and tune the instrument of our soul accordingly.

This process of tuning can also be seen as a process of healing: the instrument that was completely out of tune, is repaired, tuned, and returned to the orchestra where it glorifies God with the pure sound that it is meant to play. The same image of a musical instrument can also be used in speaking about counseling in the parish or any relationship: two souls, two instruments play in harmony when they are tuned true, and their melody is beautiful. If one of them is out of tune, there can be no harmony, yet the one that is out of tune can still be tuned using the one that plays true notes. But when both are out of tune, then the situation is even more difficult and the concert would have to be cancelled until a tuning fork is found and the instruments are tuned.