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SAINTE PETER AND PAUL ORTHODOX CHURCH

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ALLELUIA! ALLELUIA! ALLELUIA!

Blessed is He Who comes in the Name of the Lord!

April 17, 2011	Entrance of Our Lord Into Jerusalem	Divine Liturgy	9:30 am
April 20	HOLY WEDNESDAY	Holy Unction	6:00 pm
April 21	HOLY THURSDAY	Vespers and Divine Liturgy	9:30 am
		Matins of the Twelve Gospels	6:00 pm
April 22	HOLY FRIDAY	Vespers - Burial Service, Procession	6:00 pm
April 23	HOLY SATURDAY	Vespers and Divine Liturgy	9:30 am
April 23		Blessing Baskets of Paschal Foods	4:00 pm
April 23	HOLY PASCHA	Midnight Service	11:30 pm
April 24	HOLY PASCHA	Matins, Divine Liturgy, Blessing Baskets	12:00 am
April 24	HOLY PASCHA	Vespers	4:00 pm
April 25	BRIGHT MONDAY	Divine Liturgy, Procession	9:30 am

Saints of the Day: Hieromartyr Simeon, Bishop in Persia, and companions: Martyrs Abdechallas and Ananias Presbyters, Usthazanes, Fusicus (Pusicus), Ascitrea, and Azat the Eunuch (341). Venerable Acacius, Bishop of Melitene (435). Venerable Zosimas of Solovki (1478). New Hieromartyr Priest John (1918). New Hieromartyr and Confessor Priest Michael (1935). New Hieromartyr Priest Theodore (1942). Uncovering of the relics (1641) of Venerable Alexander of Svir (1533). Martyr Adrian of Corinth (151). Saint Agapitus, Pope of Rome (536). Venerable Macarius of Corinth (1805). Saint Paisius, Fool-for-Christ of Kiev (1893). Saint Ephraim the Great of Matskveri Monastery, Georgia (9 c). Monk-martyr Donnan of Eigg and companions (618).

God Grant Many Years! At Liturgy, prayers for the health of friend Philip were offered at the request of Ludmilla Stehnach, and for the health of friend Paul at the request of Father Geoffrey Korz.

Memory Eternal. Prayers for the repose of newly-departed Robert Richard Roback were offered today at Liturgy and Litiya at the request of Father John Udics.

Memory Eternal. Prayers for the repose of newly-departed sister Dorothy were offered April 16 at Liturgy at the request of Mary Bruchko Demeo.

Memory Eternal. Prayers for the repose of newly-departed Solange, daughter of Fr Aaron Archer (chaplain of Saints Cosmas and Damian Adult Home) were offered April 16 at Liturgy at the request of Bishop Michael.

Memory Eternal. Prayers for the repose of newly-departed John Robovitsky were offered April 10 at Liturgy and Litiya at the request of Father John Udics.

Please remember in your prayers: Priest Sergius, Archpriest Jason, Daniel, Don, Rea, Aaron, Ada, Mark, Jennifer, Nina, Nadine, Helen, Anna, Thomas, Archpriest Vincent, Mother Raphaela, John, Catherine, Ron, Albert, Michael, Gregory, Emma, Cathy, John, Mykola, Wayne, Nina, Isaiah, Robert, Robert, Kevin, Andrew, David, Warren, Michael, Archimandrites Athanasy, Isidore, Nectarios and Pachomy.

Saturday of Lazarus by Protopresbyter Alexander Schmemmann

The joy that permeates and enlightens the service of Lazarus Saturday stresses one major theme: the forthcoming victory of Christ over Hades. "Hades" is the Biblical term for Death and its universal power, for inescapable darkness that swallows all life and with its shadow poisons the whole world. But now — with Lazarus' resurrection — "death begins to tremble." A decisive duel between Life and Death begins giving us the key to the entire liturgical mystery of Pascha. Already in the fourth century Lazarus' Saturday was called the "announcement of Pascha." For, indeed, it announces and anticipates the wonderful light and peace of the next — The Great — Saturday, the day of life-giving Tomb.

Lazarus, the friend of Jesus, personifies the whole of mankind and also each man, as Bethany — the home of Lazarus, — stands for the whole world — the home of man. For each man was created as a friend of God and was called to this friendship: the knowledge of God, the communion with Him, the sharing of life with Him: "in Him was Life and the Life was the light of men" (John 1:4). And yet this Friend, whom Jesus loves, whom He has created in love, is destroyed, annihilated by a power which God has not created: death. In His own world, the fruit of His love, wisdom and beauty, God encounters a power that destroys His work and annihilates His design. The world is but lamentation and sorrow, complaint and revolt. How is this possible? How did this happen? These are the questions implied in John's slow and detailed narrative of Jesus' progression towards the grave of His friend. And once there, Jesus wept, says the Gospel (John 11:35). Why did He weep if He knew that moments later He would call Lazarus back to life? Byzantine hymnographers fail to grasp the true meaning of these tears. "As man You weep, and as God You raise the one in the grave..." They arrange the actions of Christ according to His two natures: the Divine and the human. But the Orthodox Church teaches that all the actions of Christ are both Divine and human, are actions of the one and same person, the Incarnate Son of God. He who weeps is not only man but also God, and He who calls Lazarus out of the grave is not God alone but also man. And He weeps because He contemplates the miserable state of the world, created by God, and the miserable state of man, the king of creation... "It stinks," say the Jews trying to prevent Jesus from approaching

the corpse, and this "it stinks" can be applied to the whole of creation. God is Life and He called the man into this Divine reality of life and "he stinks." At the grave of Lazarus Jesus encounters Death — the power of sin and destruction, of hatred and despair. He meets the enemy of God. And we who follow Him are now introduced into the very heart of this hour of Jesus, the hour, which He so often mentioned. The forthcoming darkness of the Cross, its necessity, its universal meaning, all this is given in the shortest verse of the Gospel — "and Jesus wept."

We understand now that it is because He wept, i.e., loved His friend Lazarus and had pity on him, that He had the power of restoring life to him. The power of Resurrection is not a Divine "power in itself," but the power of love, or rather, love as power. God is Love, and it is love that creates life; it is love that weeps at the grave and it is, therefore, love that restores life... This is the meaning of these Divine tears. They are tears of love and, therefore, in them is the power of life. Love, which is the foundation of life and its source, is at work again recreating, redeeming, restoring the darkened life of man: "Lazarus, come forth!" And this is why Lazarus Saturday is the real beginning of both: the Cross, as the supreme sacrifice of love, and the Common Resurrection, as the ultimate triumph of love.

"Christ — the Joy, Truth, Light and the Life of all and the resurrection of the world, in His love appeared to those on earth and was the image of Resurrection, granting to all Divine forgiveness."

A word from the desert. A brother questioned Abba Poemen in these words, "What does the Scripture mean: 'See that none of you repays evil for evil?'" The old man said to him, "Passions work in four stages: first, in the heart; secondly, in the face; thirdly, in words; and fourthly, it is essential not to render evil for evil in deeds. If you can purify your heart, passion will not come into your expression; but if it comes into your face, take care not to speak; but if you do speak, cut the conversation short in case you render evil for evil."

Parish Meeting. Council Officer Mrs Lesia Roback will most regrettably no longer be serving on the Council. A General Parish Meeting will be held May 1, after the Divine Liturgy, solely to elect one trustee.

Reminder: There will be only one service on Holy Friday. We hope the 6:00 pm service of Vespers of Taking Down From the Cross with the conclusion of Matins and Procession will fill the Church.

Blessing Baskets. After Divine Liturgy on Pascha, the faithful receive the blessing to end the fast, and to eat all those foods from which we abstained during Lent: 'Blessing Baskets,' singing "Christ is Risen" to celebrate the Feast. For those who cannot come to Pascha services because they are so late at night, we will bless baskets Saturday at 4:00 pm as in the past. Remember, however, that you may not eat the Paschal food until Sunday.

REMINDERS FOR YOUR CALENDARS: Today: Pascha Preparation Workers meet after Liturgy

Please note: From Lazarus Saturday (commemorating the resurrection of man) until the eve of Thomas Sunday, it is not permitted to make commemorations for the departed. Lazarus Saturday and Palm Sunday are part of Passion Week (Holy Week). From Pascha until Thomas Sunday there are no commemorations of the departed, since, in the Paschal hymns, we say that 'no one remains in the grave.' Only when someone passes away during this period is it permitted to pray for their repose.

All Parish Council Officers are duty-bound to attend one of the three Parish Council Conferences. Any interested parishioners are welcome to attend. There is no charge.

- April 30: Diocese of NYNJ: Parish Council Conference – Saint Basil's Church, Watervliet. 10 am – 3 pm
- May 7: Diocese of NYNJ: Parish Council Conference – Saint John the Baptists Church, Rochester. 10 am
- May 14: Diocese of NYNJ: Parish Council Conference – Saints Peter and Paul Church, Endicott. 10 am
- May 14: Saturday: HOLY MYRRHBEARERS MONASTERY 34th Pilgrimage: Bishop MICHAEL: 10 am
- May 14: Saturday: Set up for Paschal dinner, 9 am
- **May 15: Sunday: Archpastoral Visitation of Bishop MICHAEL. "Paschal" Dinner**
- June 12: Pentecost: Potluck Lunch after Liturgy, and before going to the Cemetery
- June 19: Graduate Sunday
- July 4: Monday: Saints Peter and Paul hosts the Deanery Clergy Picnic: burgers, dogs, potato salad, chips, etc,

April 8: Fourth report from Bishop Seraphim of Sendai, Japan

Aftershock quaking still happens three or four times every day and last night, another magnitude 7 earthquake occurred near Sendai and hit the damaged building and suffered people's heart again.

Since the disaster happened, Bishop Seraphim and clergies in Eastern Japan Diocese have been making great effort to contact with parishioners and to get information on their situation. For the first two weeks, shortage of gas and damaged roads disturbed direct visit to their flocks.

Recently rubbles were pushed out from the main roads to the coast were opened to the traffic. On April 5 and 6, Bishop Seraphim visited the church and parishioners.

This is the short report with newest information we received.

In General, the damages of Orthodox communities were not in the worst level. Except Holy Annunciation Chapel in Yamada, all the church and chapels survived and stands fairly well at a glance. But examining carefully, there found many cracks on the walls, damages on interior and exterior of the building and serious collapse on the foundation. And frequent aftershock quaking increases cracks and enlarge damages. It is supposed quite a big amount will be needed to restore and rebuild churches.

Among 1.5 thousands parishioners in Tohoku area; seven were killed by tsunami, one died from shock of the earthquake. In coastal area many lost their houses and jobs. Countless people had damage to their houses, shops and offices. Diocese has not yet had clear grasp of their situation.

The aftershock quaking still continues and adds damage on damage. The restoration work takes years and years. Long term support will be necessary. Specialist says much longer than in the case of Kobe.

http://www.orthodox-jp.com/westjapan/earthquake/201103earthquake_en.html