

ICHC NTKA SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America
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**CHRIST IS RISEN! ХРИСТОС ВОСКРЕС! ХРИΣΤΟΣ ΑΝΕΣΤΗ!
XRISTUSAQ UNGUXTUQ! XRISTOS BANUYTASHTCHEY! XRISTOS KUXWOODIGOOT!
ΧΡΙΣΤΟΣ ΤΩ ΒΟΣΚΡΕΣΕ! KRISTUS TELAH BANGKIT!**

May 29, 2011	Sunday of the Blind Man	Divine Liturgy	9:30 am
June 2	Thursday Ascension of our Lord and Savior Jesus Christ	Divine Liturgy	9:30 am
June 4	Saturday	Great Vespers	4:00 pm
June 5	Holy Fathers of the First Ecumenical Council	Divine Liturgy	9:30 am

Saints of the Day: Virgin-martyr Theodosia of Tyre (308). Repose of Blessed John of Ustiug, Fool-for-Christ (1494). Uncovering of the relics (2000) of Venerable Job, Schemamonk of Anzersk (1720). New Hieromartyr Deacon John and Martyr Andrew (1938). Saint Luke, Hierarch-surgeon of Simferopol (1961). Commemoration of the First Ecumenical Council (325). Virgin-martyr Theodosia of Constantinople (730). Saint Alexander, Patriarch of Alexandria (328). New Martyr Andrew of Chios (1465). New Martyr John at Smyrna (1802). Blessed Constantine XII, last of the Byzantine Emperors, Martyred by the Turks (1453). Hieromartyr Olbian, Bishop of Aneus, and his disciples. Martyrs Cyril, Child Carellus, Primolus, Phinodus, Venustus, Gissinus, Alexander, Tredentius and Jocunda at Caesarea in Cappadocia (259). Righteous John and Mary of Ustiug (13 c). Saint Buriana of Cornwall. Saint Dyfrig, Archbishop of Caerleon, Wales.

God Grant Many Years! Prayers for the health of Father Stephen Belonick, Father John Chupeck and Matushka Olga Meerson were offered May 15 at Liturgy and Moleben at the request of Bishop MICHAEL.

God Grant Many Years! Prayers for the health of Matushka Fran Vansuch and Yuji Yuga were offered today at Liturgy and Moleben at the request of Father John Udics.

Christ is Risen! Prayers for the repose of the souls of All those who served in the Armed Forces especially those who gave their lives in defense of their country were offered today at Liturgy and Litiya at the request of Father John Udics.

Christ is Risen! Prayers for the repose of the soul of Michael Rosics (90) (uncle of Bishop MICHAEL) were offered today at Liturgy and Litiya at the request of Father John Udics.

Christ is Risen! Prayers for the repose of the soul of Zoran Milkovich were offered today at Liturgy and Litiya at the request of Father John Udics.

Christ is Risen! Prayers for the repose of the souls of Walter Alexczuk, Wasil and Anna Prawlocki and Walter Prawlocki were offered today at Liturgy and Litiya.

Christ is Risen! Prayers for the repose of the soul of father Joseph Udics were offered today at Liturgy and Litiya at the request of Father John Udics.

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

REMINDERS FOR YOUR CALENDARS:

- **May 27 - 30, 2011: 107th Annual Pilgrimage Saint Tikhon of Zadonsk Monastery South Canaan, PA**
- June 11: 5-7 pm. Pin-O-Rama in Utica for our young people. 2 games, shoe rental, pizza and soda: \$12 each
- June 12: Pentecost: Potluck Lunch after Liturgy, before going to the Cemetery
- July 4: Monday: Saints Peter and Paul will host the Deanery Clergy picnic: 10 children, 30 adults + us.

House Blessing! If you said you'd wait until spring to have your house blessed, NOW IS THE TIME to see about getting it done. Phone Father or email and we'll set up a time.

WANTED! We really need parishioners to volunteer to mow the lawn. It's a big job, but we do have a riding mower and plenty of tools. So far, we've had three families sign up, but there's a long summer yet ahead! It's probably not something we need to pay to get done, since we have the equipment and you have the elbow grease! Contact Barbara Daley: 866-7834 or Polkadaley@yahoo.com

The **Newsletter for June** is printed and ready, and we urge you to check out **our Web pages**, especially the "Photo Gallery and News" section.

Sunday of the Man Born Blind Sermon by Metropolitan Anthony of Sourozh, 14 May 1972

In the name of the Father, the Son and the Holy Spirit.

At the end of today's reading, words stand that we pass by very often. The blind man says to Christ, "And who is the Son of God?" and Christ answers, "You have seen Him and He is speaking to you".

For us, the first words are so natural; the first event of our life, the first event of a meeting is that we see a person, but what was this wonder of this man who had never seen anything in the world and who, touched by the life-giving hand of Christ, of a sudden saw! And the first person he saw was his Lord and his God, Christ, the Son of Man.

I remember a Romanian writer telling us in his biography what definitive, what profound impression the face of the first man he remembers made. He remembers himself as a child, and over him - the inexpressibly beautiful face of his father who was a priest, looking at him, with all human love, with all the tenderness, and all the depth of a human gaze. And he says that this was a first vision for him in the icon which a human face can be when it is lit from inside by love and by understanding, by depth and by eternity, a vision of God. Here this man saw God in the features of Him who was God and who had become the Son of Man.

I would like to attract your attention also to something different. On another occasion we read the story of a paralytic healed by Christ; and the Church, singing the praises of God on that occasion says, "As this man found no one to show mercy on him, the Son of Mary, God Himself, stooped down and met his need". Because this man had not found another man to show mercy, to show compassion, to show concern, God has come down to him. Now we live in another time, we live in the time with God truly having become man in our midst, and more than this: He has made us to be living members of His body, an incarnate, concrete presence of His Incarnation, the temples of the Spirit, the place of the Presence. Now any man who is in need should at the same time find in each of us a man stirred to compassion, taught mercy and understanding by God become Man, and at the same time, simultaneously, meeting with us, he should be able to see the love of God in our eyes and to perceive the active, imaginative, creative action of divine charity in our words and in our deeds.

Since Christ has come into the world, the time of man has come; but not of man as severed from God, separated from Him, alien to Him, but a wonderful time when in man, in those who have discovered Christ, who have believed in Him, who have become one with Him - those men to whom God has entrusted the care of His world - people can both receive divine and human mercy and see human compassion, human love, human joy.

Is not this a great call, is not that something which should make us capable of great things? The time of God and the time of man is one, not only in the incarnate Son of God, but in this mysterious incarnate presence which each of us represents, the presence of God in the flesh, in human compassion, in human love, and this is an earnest claim and a challenge which the Gospel presents us with. Are we to one another and to those further afield that kind of humanity? New humanity, new creatures, new men with the newness of a renewed life, the life of God. This is what we are called to be.

Let us then reflect on it, make a decision, make a move and become an icon, a vision of God, not only in the shining of love in our eyes, not only in the words we speak, but also in every action and deed, so that the time of man should have become the day of the Son of Man, the day of the Lord. Amen.

Christ Is Risen! He Is Risen Indeed!

* copyright: Estate of Metropolitan Anthony of Sourozh

Stories... about the value of doing it yourself and other points

There was a monastery priest who had a nice choir, sincere, pious, but there were in it some tone-deaf people. After a while, he was tired of listening to the wrong notes and complained to the choir master. The choir master, thinking to improve the situation, told all the monks in the choir, delicately, one by one, in private, that their discordant voices were "no longer needed" in the choir (in other words, he fired them). The choir master then 'hired' monks from all the surrounding monasteries who had famously perfect voices to sing the services, and the next Sunday, the singing was MAGNIFICENT – the singing was on key from every voice, the timing was perfect, the volume not too loud, not too soft, the crescendos and decrescendos were exactly superb. In other words, altogether glorious. But one of the brothers came to the abbot and told him, in great consternation, that he had had a vision from an angel who told him that the singing at the monastery had indeed been wonderful, but – this time, from the choir, there was not a single prayer heard in heaven on that day.

The moral of the story is that the music is only the medium. The message is the prayer, the intention, the belief behind it. And the same is true for every human effort.

Another moral is that if you want something done, you have to do it yourself - perfect or imperfect, so long as you strive to do your best. A certain monastic said: our prayers are to God as the unsophisticated pictures that children draw. They come up to us in their tender years with crudely drawn stick figures with arms coming out of the head, and disjointed legs, and hair sticking out in every direction, and a smile that is crooked and off center. They excitedly say, "Look, Mommy, I drew a picture of you," and you praise them profusely and put the picture on the refrigerator. She said that God accepts our imperfect, unsophisticated prayer in that same way, because He knows that we are still growing and developing, but trying nonetheless. (But we must remember that we cannot remain children all our lives – we must mature, grow, improve, learn.)

The point of it all is not about art (if choir singers consider themselves artists first, we're in trouble). It's about any offering to God: singing, serving, cleaning, reading, raising children, almsgiving, parenting or any godly work. If it's done for our own glory or personal recognition or satisfaction, then it isn't a good offering. Our talents, as meager or as honed as they are, are given to us to glorify Him. When we have singers with trained voices who look down their noses at "non-professionals," or altar servers who have to make sure they make perfect right turns and hold the fans at an exact angle, or parents who yell at their kids to be quiet in church because it's embarrassing to them instead of instructing their children to listen and learn and develop a relationship with God, then what good is any of it? It can be pretty Pharisaical, no? If the point of it all is about me, then it's a wasted if not detrimental effort. (But there's no excuse for sloppiness, laziness and imperfection.)

I think either story is perfectly useful if it's meant to teach and not to criticize. A sincere but imperfect offering is more acceptable to God than a glitzy artificial one. My fear, however, is that it might give the impression that one is good enough, and that one doesn't have to try to improve. I think that if our genuine offering is the best we can give, then God will understand when we fall short. But we absolutely must continue to try and improve. The "it's good enough" attitude is as bad as the polished phony one.

Some people will take offense at anything because they filter it through their egos and not through their hearts. Here singing is really just a metaphor. (from Matushka Margaret Kappanadze and Father John Udics)