

IC RC NTKA SAINTS PETER AND PAUL ORTHODOX CHURCH

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Glory to Jesus Christ! Glory to God for all things!



GOD BLESS AMERICA!



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| September 11, 2011 Sunday | Afterfeast of the Nativity of the Virgin | Divine Liturgy | 9:30 am |
| | Parastas for the victims of 9/11 | Prayers for the beginning of the School Year | |
| September 14 Wednesday | Universal Exaltation of the Life-Giving Cross | Divine Liturgy | 9:30 am |
| September 17 Saturday | | Great Vespers | 4:00 pm |
| September 18 14 th Sunday after Pentecost | | Divine Liturgy | 9:30 am |

Saints of the Day: Translation of the relics of Venerable Sergius and Herman of Valaam. Venerable Theodora of Alexandria (490). Hieromartyrs Priests Nicholas and Victor (1918). Hieromartyr Priest Carp (1937). Venerable Silouan, Elder of Mount Athos (1938). Hieromartyr Deacon Nicholas (1942). Martyrs Demetrius, his wife Euanthia, and their son Demetrian at Skepsis on the Hellespont (1 c). Martyrs Diodorus, Didymus, and Diomedes of Laodicea (4 c). Martyr Ia of Persia and 9,000 Martyrs with her (363). Venerable Euphrosynus the Cook of Alexandria (9 c). Martyrs Serapion, Cronides (Hieronides), and Leontius of Alexandria (237). Venerable Paphnutius the Confessor, Bishop in the Egyptian Thebaid (4 c). Holy Martyr Theodora of Vasta in the Peloponnesus. Venerable Elias the Cave-dweller, of Calabria (960). Canonization (1978) of Saint Xenia of Saint Petersburg (18 c). Venerable Deiniol, Abbot of Bangor, Bishop in Wales (584).

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

God Grant Many Years! Prayers for the health of newly-baptized Nolan David, his parents David and Erin and sister Zara were offered today at Liturgy and Moleben at the request of Father John Udics.

God Grant Many Years! Prayers for the health of cousin Norma Udics were offered 9/4 and today at Liturgy and Moleben at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Michael and Linda Zaugg, Justin Mitchell, Archpriest Vincent and Matushka Pat Saverino, Andrew Fash, Paul Kappanadze, Commander James Wilkinson, USN and Emily Williams were offered today at Liturgy and Moleben at the request of Father John Udics.

Memory Eternal. Anniversary Prayers for the repose of the souls of the victims of 9/11 were offered today at Liturgy and Litiya at the request of Father John Udics.

Memory Eternal. Anniversary Prayers for the repose of the soul of aunt Mary Kushner were offered today at Liturgy and Litiya at the request of Father John Udics.

Memory Eternal. Prayers for the repose of the souls of Annete Patnaude, George Bruska, John Naglowski, Walter Jovorosky Jr and Anna S Komanecky were offered today at Liturgy and Litiya.

Herkimer Food Pantry. Today is the last Sunday for collecting your donations. There's no envelope in the envelope box for this, but you may make out checks and we'll take them and whatever food is donated down to the Food Pantry on September 14, Feast of the Holy Cross.

The Venerable Ioannicius the Great. The great spiritual light Ioannicius was born in the village of Marycata in the province of Bithynia, of his father Myritricius and his mother Anastasia. As a youth, he was a shepherd. While tending his sheep, he would often retreat into solitude and remain in prayer the whole day, encircling his flock with the sign of the Cross so that the flock would not stray and scatter. Later, he was taken into the army and displayed marvelous courage, particularly in the wars with the Bulgarians. Following his military service, Ioannicius withdrew to Mount Olympus in Asia Minor, where he was tonsured a monk and dedicated himself completely to asceticism until his repose in great old age. He lived in asceticism for over fifty years in various places, and received from God a truly abundant gift of wonderworking. He healed all sicknesses and pains, drove out demons, and tamed wild beasts. He especially had power over snakes, could cross over water as on dry land, could be invisible to men when he so desired, and could foretell future events. He was distinguished by overwhelming humility and meekness. His outward appearance was that of a giant – massive and powerful. He took an active part in the destiny of God's Church. During the iconoclast controversy, he was deceived at first, but later tore himself away from the iconoclast viewpoint and became an ardent champion of the veneration of icons. He had a great friendship with Patriarch Methodius of Constantinople. Ioannicius lived for ninety-four years and entered peacefully into rest in the Lord in the year 846. He was a great miracle-worker both during his life and after his death.

A word from the desert. An Athonite elder said, "If you humbly carry the load of your neighbor's fault, you have greater love than someone who carries the heavy bag of his or her companion." Athonite Gerontikon

The Hieromartyrs Nicander, Bishop of Myra, and Hermas the Presbyter were both ordained by Apostle Titus. They were both distinguished by their great zeal for the Faith and their great labors in winning pagans for Christ the Lord. Because of this, they were accused before a certain judge, Libanus, who subjected them to bitter tortures. They were stoned and dragged over stones; they were imprisoned, suffered hunger and endured many other tortures that no mortal man could endure without God's special help. The Lord appeared to them in various ways, and when they were thrown into a fiery furnace, the Lord sent His angel to cool the flames for them. Finally, they were buried alive by their cruel torturers. But in vain do men kill those whom the Lord gives life, and in vain do men dishonor those whom the Lord glorifies.

Saint Euphrosynus the Cook, of Alexandria was from one of the Palestinian monasteries, and his obedience was to work in the kitchen as a cook. Toiling away for the brethren, Saint Euphrosynus did not absent himself from thought about God, but rather dwelt in prayer and fasting. He remembered always that obedience is the first duty of a monk, and therefore he was obedient to the elder brethren.

The patience of the saint was amazing: they often reproached him, but he made no complaint and endured every unpleasantness. Saint Euphrosynus pleased the Lord by his inner virtue which he concealed from people, and the Lord Himself revealed to the monastic brethren the spiritual heights of their unassuming fellow-monk.

One of the priests of the monastery prayed and asked the Lord to show him the blessings prepared for the righteous in the age to come. The priest saw in a dream what Paradise is like, and he contemplated its inexplicable beauty with fear and with joy.

He also saw there a monk of his monastery, the cook Euphrosynus. Amazed at this encounter, the presbyter asked Euphrosynus, how he came to be there. The saint answered that he was in Paradise through the great mercy of God. The priest again asked whether Euphrosynus would be able to give him something from the surrounding beauty. Saint Euphrosynus suggested to the priest to take whatever he wished, and so the priest pointed to three luscious apples growing in the garden of Paradise. The monk picked the three apples, wrapped them in a cloth, and gave them to his companion.

When he awoke in the early morning, the priest thought the vision a dream, but suddenly he noticed next to him the cloth with the fruit of Paradise wrapped in it, and emitting a wondrous fragrance. The priest, found Saint Euphrosynus in church and asked him under oath where he was the night before. The saint answered that he was where the priest also was. Then the monk said that the Lord, in fulfilling the prayer of the priest, had shown him Paradise and had bestowed the fruit of Paradise through him," the lowly and unworthy servant of God, Euphrosynus."

The priest related everything to the monastery brethren, pointing out the spiritual loftiness of Euphrosynus in pleasing God, and he pointed to the fragrant paradisaical fruit. Deeply affected by what they heard, the monks went to the kitchen, in order to pay respect to Saint Euphrosynus, but they did not find him there. Fleeing human glory, the monk had left the monastery. The place where he concealed himself remained unknown, but the monks always remembered that their monastic brother Saint Euphrosynus had come upon Paradise, and that they in being saved, through the mercy of God would meet him there. They reverently kept and distributed pieces of the apples from Paradise for blessing and for healing.

Priests move to protect churches in Greece

Kathimerini, August 15, 2011

Hundreds of churches have been burgled this year and faced with a rapid rise in the number of break-ins over the past few years, Greek Orthodox priests across the country are taking extra measures to protect church property.

Sunday's *Kathimerini* has learned that an increasing number of Orthodox places of worship are being safeguarded with anti-theft systems such as metal fences, locks and alarm systems, in an attempt to protect their contents from burglars.

Church raiders, sources said, often do not stop at stealing money from collection boxes, but are targeting sacred items such as portable icons, holy vessels and even relics.

Sources told *Kathimerini* that priests are complaining that some burglars go as far as stealing church bells and candle holders, which are then sold to scrap metal dealers for small amounts of cash. Sunday's *Kathimerini* was told that even lamps left on graves in cemeteries have not escaped the thieves' attention.

Police say that more than 500 churches have been targeted by thieves in the last year, but hundreds more break-ins, especially in small churches in and outside of Greece's villages, are thought to have gone unreported.

Cucumber Salad - Uborkasaláta

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| 3 medium cucumbers, peeled and thinly sliced | 1 tablespoon white vinegar |
| 1 teaspoon salt | ¼ tsp white pepper |
| 2 cloves garlic | 1/2 tsp paprika |
| 1/2 cup finely chopped green onions or thinly sliced yellow onion | 1/4 cup sour cream |

Slice the cucumbers and salt them fairly heavily, putting them in the fridge for an hour. Rinse and squeeze out as much liquid as you can. Add very thinly sliced onion, minced garlic and sour cream to salad dressing. Pour vinegar (or salad dressing below) over cucumbers and let them sit for a couple of hours, or overnight. Drain. Pour salad dressing over them, and add sour cream and pepper.

Salad dressing

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| ½ c white vinegar | 2 tbs vegetable oil |
| 1 c water | 1 tsp sugar. |

Pour all ingredients into a jar (with lid), close tightly, shake well. Refrigerate for 1 hour.

ARCHPASTORAL LETTER FOR THE 10TH ANNIVERSARY OF 9/11
Sunday ~ September 11, 2011

Beloved in the Lord:

Christ is in our midst!

It is hard to believe that today is the 10th Anniversary of the tragic events that have come to be known simply by two numbers – 9/11. This date commemorates one of the darkest days in American history, alongside that of Pearl Harbor. It recalls the immeasurable loss of thousands of innocent lives at the hands of terrorist attacks and the many fallen heroes who tried to save them. It marks the first time in more than a century that anyone living in the lower 48 states could recall an invasion on American soil by a foreign power. It was indeed a day that will live in infamy.

The immense suffering caused by this tragedy has raised questions within groaning minds and broken hearts, seeking to make some sense of the horrific event. These questions echo the cries of the Psalmist and of our crucified Savior who said, *“My God, My God, why hast Thou forsaken me?”* (Psalm 21: 1, LXX; Matthew 27:46). No doubt this verse sums up what so many Americans felt, and still feel, in the face of such incredible barbarism: where was God when this happened?

But this passage of Scripture is not just a declaration of despair and abandonment; it is also an utterance tempered by faith and hope. For the Psalm ends with an affirmation of faith in the compassionate presence of God: *“For the Lord did not despise or abhor the affliction of the afflicted; He did not hide His face from me, but heard me when I cried to Him”* (Psalm 21:24, LXX). And, in the strength and peace that comes from above, the Psalmist goes on proclaiming in hope, *“All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before Him”* (Psalm 21:27, LXX).

Centuries later, the cry of Christ upon the Cross was, to be sure, a manifestation of the terrible suffering He endured as He bore the indescribable burden of our sin. But His plea also makes plain the fact that through the Son of God’s act of sacrificial suffering, the limitless power of God’s love was revealed – a power of love that was stronger than death, proven by the Lord’s glorious Resurrection. The answer to our question is simply, God was in the same place on 9/11 that He was on Good Friday – standing over the shattered gates of Hell; trampling down death by death. For in His power, in His love, death is not the hopeless end of the story – there is the victory and the joy of the Resurrection.

Thus it is that our Christian response to the devastating tragedy of 9/11 must be grounded in our faith in the Crucified and Risen Lord. Our answer to this adversity must be revealed in words of comfort and deeds of service. Our yearnings to understand this horrible moment in history and to cope meaningfully with it must find rest in the saving presence, the unfailing promises, and the loving actions of our merciful God.

This anniversary calls upon us to never forget the stern warning of Scripture, which came to pass for so many on September 11, 2001, that death comes *“as a thief in the night”* (I Thessalonians 5: 2). This sober remembrance should remind us to *“take heed, watch and pray; for you do not know when the time is”* (Mark 13:33). It should encourage us to live our lives in such a way that when we close our eyes to this world for the last time, we will indeed open them to find ourselves in the loving embrace of the loving Lord who died for our salvation.

This occasion also calls upon us to remember those who lost their lives ten years ago – not just with fond thoughts but with the power of prayer. Scripture tells us: *“For if (we) were not looking for the resurrection of those fallen, it would have been utterly foolish to pray for the departed. But since (we are) looking to the reward of splendor laid up for those who repose in godliness, it is a holy and godly purpose to pray for them”* (II Maccabees 12:44-45). So many within the communities served by this Diocese lost loved ones that day. The Scriptures call upon us to reach, in love, across the boundary of death, and pray that God will pour out His mercies upon those who were taken from us so suddenly.

Finally, this anniversary calls us to continue to care for the needs of the family members who lost their loved ones. The parents, the children, the spouses of the departed remain the living victims of this tragedy. Whatever they require – from spiritual counseling to material support – we must help provide for their needs, salve the wounds of their hearts, and offer them faith, hope, and love in our Lord God and Savior Jesus Christ amidst their doubts, their fears, and their despair. He offers the ultimate promise: *“I am the Resurrection and the Life; he who believes in Me, though he may die, yet shall he live”* (John 11:25). Our task is to make that promise present in the lives of those who lost loved ones on that dark day.

As we pause to mark this anniversary with solemnity, let us show the world by our faith in Him – our faith, put into action – that *“neither death nor life ... nor things present, nor things to come ... nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord”* (Romans 8:38-39).

With my humble prayers, my archpastoral blessing, and my sincere love, I remain

Devotedly yours in His service,

+ **M I C H A E L** Bishop of New York and the Diocese of New York and New Jersey

Orthodoxy Today: Ideology or Faith?

by Archpriest Leonid Kishkovsky

American society today is being confronted by numerous difficult and divisive challenges – economic, political, cultural, and moral. What is the role and task of Orthodox Christians in this context?

Most of us avoid the difficult challenges, preferring to pray in church and at home, take care of our families, pay our bills, and simply go about our business. In other words, many do not have the time or energy to devote to the "big questions." Still others are simply confounded by the complexity of the issues that confront us, seeking answers from diverse sources, which can create further confusion.

The current debates and controversies in our society increasingly impact the life of the Orthodox Church, as we endeavor to find the right way to witness to our faith in our complex times and our complex society.

We welcome and appreciate having access to an incredible abundance and variety of information. However, forming ideas on the basis of current controversies and politics, without serious reference to the foundations of our faith, results in distorted thinking. Ideas based on information and pseudoinformation, received from diverse, even questionable, sources, result in ideologies that may appear to be attractive and ethical, but actually are not connected to the authentic Orthodox Christian tradition.

One of the perspectives that ideologies offer us today is that of the "culture wars." Whatever the issue – economic or political, moral or social – we are led to "answers" that are ideological in nature. An ideology is a set of fixed ideas felt to be "infallible." Often, these ideological answers are garbed in religious language.

Yet there is a qualitative difference between ideology and theology, ideological thinking and thinking based on the Gospel. Our salvation will never be gained through ideology. Our salvation will be gained through adherence to the Gospel of Christ: "What man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent?" [Matthew 7:9-10].

The calling of Orthodox Christians is to resist ideology, whether the ideology comes from the left or the right, from liberals or conservatives. Ideology gives ready-made answers and pre-packaged solutions. Today, human beings do indeed ask for bread and fish. If we respond by offering ideology, we are giving a stone instead of bread, and a serpent instead of fish.

It is obvious that much of American culture today is imbued with the spirit of relativism – all truths are equal and interchangeable, truth is a matter of perception and point of view. It is also obvious that the characteristic American way of rejecting relativism is one form or another of fundamentalism.

It should be obvious to Orthodox Christians that neither relativism nor fundamentalism gives expression to the Orthodox faith and to the Orthodox way of life. To choose between relativism and fundamentalism is to be trapped in the framework of false choices in American culture. In our society, relativism and fundamentalism are the default positions. The worldviews they represent do not encourage reflection and thoughtfulness. Rather, they encourage acrimony and stereotyping.

The Orthodox faith seeks to give expression to catholicity – the continuing tradition in the Church as taught by the apostles in the New Testament. In this, we follow the teachings enunciated in the writings of the New Testament and exemplified in the lives of saints throughout the centuries. The catholicity of the apostolic faith is the only proper and effective antidote to both relativism and fundamentalism. This worldview encourages a way of life in which truth is affirmed with humility.

The Gospel of Christ, the Christian faith, theological and spiritual depth – all these place us into a relationship with the living God. Ideology leads us into a dead end. The choice is ours to make.

Let me suggest – rather, let me insist – that our vocation as Orthodox Christians is to witness to the fullness of the Good News of Christ handed on to us in the life of the Church. The Liturgy of Saint John Chrysostom speaks of "those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith... especially... our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary."

Let us join this great company of faithful witnesses, imitating them in handing on the Good News of Christ.