

ICHC NTKA SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America
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Glory to Jesus Christ! Glory to God for All Things!

February 19, 2012	Sunday of the Last Judgment - Meatfare	Divine Liturgy	9:30 am
Today is the last day before Great Lent for eating meat. It is permitted to eat milk and eggs every day this week.			
February 25	Saturday	Great Vespers	4:00 pm
February 26	Sunday of the Expulsion of Adam from Paradise	Divine Liturgy	9:30 am

Saints of the Day: Apostles Archippus and Philemon of the Seventy, and Martyr Apphia (1 c). Saint Theodore of Sanaxar Monastery (1791). New Martyr Demetrius (1942). Martyrs Maximus, Theodotus, Hesychnius, and Asclepiodotus of Adrianopolis (305-311). Venerable Presbyters Eugene and Macarius, Confessors, at Antioch (363). Venerable Dositheus of Palestine (6 c), disciple of Saint Abba Dorotheus. Venerable Rabulas of Samosata (530). Venerable Conon, Abbot in Palestine (555). New Hieromartyr Nicetas of Epirus (1809). Venerable Nun-martyr Philothea, of Athens (1589). Saint Mesrop the Translator of Armenia (439). Martyr Odran (c. 452).

Please remember in your prayers: Nettie, Maria, Michael, Mother Raphaela, John, Hilda, James, JoAnne, Ada, Priest Sergius, Louellen, Nancy, Rea, Archpriest Jason, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Jim, Marianna, Mykola, Helen, Isaiah, Archpriest Vincent, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy.

God Grant Many Years! Prayers for the health of Michael Sofokles were offered today at Liturgy and Moleben at the request of Mary Lee (Skokos) Leszczuk and Father John Udics.

God Grant Many Years! Prayers for the health of Protodeacon Keith Russin and Michael Soroka were offered today at Liturgy and Moleben at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Anthony and Anna Ptasznik were offered at Liturgy and Litiya today at the request of Vera Keblish.

Memory Eternal. Prayers for the repose of newly-departed Julie Shuda and cousin David Glovach were offered at Liturgy and Litiya today at the request of Father John Udics

Memory Eternal. Prayers for the repose of Matushka Mildred Soroka and Theodore Bacha were offered at Liturgy and Litiya today at the request of Father John Udics

Memory Eternal. Prayers for the repose of Anna Kuzenech were offered at Liturgy and Litiya today at the request of "Memory Eternal Requiem Service Fund."

What is Fasting?

Dear Editor: Your extensive review of fasting [Sunday, February 26th, 2011] was hungry for a different, more ancient perspective. Christians--whose Lord commanded His followers to "deny yourselves"--have practiced fasting for reasons other than physical health or weight loss. At its heart, fasting is not so much about food, but about denying our excessive attachment to ourselves and to this world--to the point of idolatry--in order to attach our desires to a greater Kingdom. We all have appetites that allow the good gifts of God to be misused--to turn on us, becoming idols which control us. These idols can be food, money, power, beauty, other people, popularity, sexual pleasure, noise and ultimately ourselves. They underlie the passions of lust, greed and envy, and demand our constant attention while obscuring the true God Who is our only hope and greatest joy. This reduces human life to a restless quest for sensory thrills and finally to despair when the thrills lose their power to satisfy. The negative effects of this on society are obvious. Saving us from this kind of aimless life, the Lord and His Church teach us to break our attachment to constant self-gratification in all areas of life, and to find our joy in loving Him and in serving others. So fasting is about learning to love God and neighbor more than one's self. The positive effects of such a faithful life-style and world view could change the entire interpersonal dynamics of any society. Father Jason Kappanadze, Pastor [Holy Trinity Church, Elmira, New York]

REFLECTION by Saint Nikolai of Zhicha. Saint Anthony teaches: "Just as a man comes froth naked from his mother's womb, so the soul comes forth naked from the body. One soul is pure and bright, the second is soiled by sin, and the third is blackened by many sins... If a body comes forth from a mother's womb unhealthy, it cannot live; and so the soul, if it does not attain the knowledge of God through good behavior, it cannot be saved neither can it be in communion with God. The organ of bodily sight is the eye; the organ of spiritual sight is the mind. Just as the body is blind without eyes, so the soul is blind without a correct mind and correct life."

Sunday of the Last Judgement. Sermon by +Metropolitan Anthony of Sourozh

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

Today, on our preparation journey towards Lent, we have come to an ultimate stage: we are confronted with judgement. If we pay attention to it, next week our spiritual destiny will be in our own hands, because next week is the day of Forgiveness.

The link between these two days is too obvious. If we only could become aware that all and each of us stand before the judgement of God and the judgement of men, if we could remember and realise with depth, wholeheartedly, in earnest that we are, all of us, indebted to each other, all responsible to each other for some of the pain and the heaviness of life, then we would find it easy, when we are asked to forgive, not only to forgive, but, in response to this request, to ask for forgiveness ourselves.

It is not only by what we do, not only in a way by what we leave undone, it is by this extraordinary lack of awareness, of our responsibility, of all we could be to others, and to do to others, that we do not fulfil our human vocation. We could, and we should, on all levels and for all men, and beyond men for the whole world which is ours, be a blessing and a revelation of things great, of things so great, so deep that people, we first of all, could realise that we are on the scale of God Himself, that our vocation is not only to be morally good, but to be as great as God. A mystic of Germany said in one of his poems 'I am as great as God, God is as small as I.'

If we only could remember this, and this is why the judgement is not only a moment when we are confronted with a danger of condemnation; there is in the very notion of judgement something great and inspiring. We are not going to be judged according to human standards of behaviour of decency. We are going to be judged according to standards which are beyond human ordinary life. We are going to be judged on the scale of God, and the scale of God is love: not love felt, not an emotional love, but love lived and accomplished. The fact that we are going to be judged, that indeed we are being judged all the time, above our means, beyond all our smallness must, should reveal to us our potential greatness. And the parable which we have read today can be seen in those very terms: men are judged by Christ, in His parable, on humanity. Have these men been human or not? Have they known how to love in their hearts first, but also in action, in their very deeds because, as Saint John puts it, one who says that he loves God and does not love his neighbour actively, creatively is a liar. There is no love of God if it is not expressed in every detail of our relationship with men, with people and with each person.

And so, let us this week prepare ourselves for the final stage of our journey by asking ourselves in the face of this divine judgement, 'Am I human? Am I human within myself, in my behaviour - not my general attitude, but my ways: are they human? Is my life an expression of a fine, a thoughtful, a perceptive, a creative, and at times a generous and a sacrificial love?' As the object of love is the test of this love, it must be my neighbour; to love God who asks for nothing is too easy.

And if in the course of this week we find where we belong, we find both our shortcomings and the greatness of our vocation; if we make our peace with those to whom we are indebted, then, when the time comes to forgive, when someone else will have made the same discovery, we will be able with joy to give peace and forgiveness out of a sense of responsibility and of the creative joy of repentance. Amen.

13th February 1972: Estate of Metropolitan Anthony of Sourozh©

1 John 3:11-20 For this is the message that you have heard from the beginning, that we should love one another. We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. Do not be surprised, brothers, that the world hates you. We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth. By this we shall know that we are of the truth and reassure our heart before him; for whenever our heart condemns us, God is greater than our heart, and he knows everything.

The Holy Disciples from the Seventy: Archippos, Philemon and Apphea were students and companions of the holy Apostle Paul. In the Epistle to Philemon, the Apostle Paul names Saint Archippos as his companion. The Disciple Archippos was bishop of the city of Colossa in Phrygia. The Disciple Philemon was an eminent citizen of this city, and in his home the Christians gathered to celebrate Divine services. He was likewise ordained to the dignity of bishop by the Apostle Paul and he went about the cities of Phrygia, preaching the Gospel. Later on, he became archpastor of the city of Gaza. Saint Apphea, his spouse, took into her home the sick and vagrants, zealously attending to them. She was indeed a veritable co-worker to her spouse in proclaiming the Word of God. During the persecution against Christians under the emperor Nero (54-68), the holy Disciples Archippos and Philemon and Equal-to-the-Apostles Apphea were brought to trial by the city-governor Artocles for confessing faith in Christ. The Disciple Archippos was brutally hacked at with knives. After torture, they buried Saints Philemon and Apphea up to the waist in the ground, and stoned them until the holy martyrs died.

FOR YOUR CALENDARS:

February 19	Meatfare Breakfast
February 24-26	Diocesan Altar Server's Retreat in Garrison, NY
February 26	Cheesefare Breakfast
March 9	Perohi filling making, 9 am
March 10	Pinching perohi, after Liturgy (10:30)
March 24	Great and Grand Pre-Pascha Church Cleaning 11 am
March 25	After Liturgy, Lenten breakfast
week of March 25	Bread baking – schedule to be determined
March 29	deliver baked goods for Bazaar by 6 pm
March 30	assemble cookie trays 10 am
March 31	Spring Bazaar