

IC XC Nika SAINTS PETER AND PAUL ORTHODOX CHURCH

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

**October 27th's Bulletin in memory of Jaime Sandoval is offered by Mark Petrochuk.
This week's Bulletin in memory of Stephen Sobolowski is offered by Cindy Sobolowski.**

November 10, 2013	22 nd Sunday after Pentecost	Divine Liturgy	9:30 am
November 15	Beginning of the Nativity Fast – "Philipovka"		
November 16	Saturday	Great Vespers	4:00 pm
November 17	23 rd Sunday after Pentecost	Divine Liturgy	9:30 am

Saints of the Day: Apostles Erastus, Olympas, Herodion, Sosipater, Quartus and Tertius of the Seventy (1 c.). New Hieromartyr Niphont and Martyr Alexander (1931). New Hieromartyrs Prokopius (Titov) Archbishop of Odessa, Priests Dionisius, John and Peter (1937). New Hieromartyrs Augustine (Belyaev), Archbishop of Kaluga (1937) and with him Priest John, New Hieromartyrs Ioanicius, Martyr Alexis, Appolon, Michael (1937). Martyr Nicholas and Virgin-martyr Anna and Saint Deacon Confessor Boris (1930-1940). Virgin-martyrs Olga (1941) and Theoctista (1942). Martyr Orestes of Cappadocia (304). Hieromartyr Milos (Miles), Bishop in Persia (341), and two Disciples. Venerable Abbot Theoceristus of Symbola on Mount Olympus. Martyr Constantine, Grand Prince of Kartli, Georgia (852). Commemoration of the torture of Great-martyr George in 303. Saint Nonnus, Bishop of Heliopolis (471). Translation of the relics of Saint Gregory, Presbyter, in Assos of Lesbos. Saint Eucharius, first Bishop of Trier (3rd c.). Saint Aedh MacBricc, Bishop of Meath (+589). Saint Elaeth of Anglesey, King, Poet, Monk (+6 c.). Saint Just, Archbishop of Canterbury (+627).

Please remember in your prayers: Suffering Christians of Egypt, Syria and the Middle East. Bishop BOULOS Yazigi, Bishop YOHANNA Ibrahim, of Aleppo. Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy. Archpriests Jason, John, Vincent. Priests Bohdan, Sergius, Jacobus, Andrij, Vasil, Vasil. Deacons Mark, Demetrios, Philip. Mother Raphaela, Dimitri, Nina, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Albert, Kevin, Robert, Andrew, David, Warren, Vincent, Archpriest Leonid.

God Grant Many Years! Prayers for the health of Archpriest Leonid Kishkovsky and Christine Kurap were offered at Liturgy and Moleben today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of Jaime Sandoval, Stephen Sobolowski and Archimandrite Alexander (Doumouras) were offered at Liturgy and Litiya today.

Memory Eternal. Prayers for the repose of Mary Rinko Sokolowski and Katherine Chanas were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

We are now accepting donations for "**Holy Communion Carpets**" – little carpet remnants to put in place during Holy Communion, for accidental spills and drops. Please contact Father John or John Ciko.

Orthodox Church slams surrogacy as 'mutiny against God', seeks legal ban

Published: October 08, 2013 10:30 RIA Novosti/Pavel Lisitsyn

A representative of the Moscow Patriarchy has blasted surrogacy as "mutiny against God" and "happy fascism," restarting the controversy after tabloids reports of a celebrity couple who used a surrogate mother to have children.

The comment from the head of the Patriarchy Commission for Family Motherhood and Childhood, Dmitry Smirnov, arrived after Russian mass media reported that in September 64-year-old Russian pop star Alla Pugacheva and her 37-year-old husband Maksim Galkin had two children born through surrogate motherhood.

"I would ban this, of course. We can see that a bad example is contagious," the senior church representative was quoted as saying by Interfax. "This is mutiny against God, this is very happy fascism with a contract, the money and confiscation of a child." The cleric also reminded that the Russian Orthodox Church supported a complete ban on surrogate motherhood in Russia and called on the State Duma to initiate such a move.

The official concept of the Russian Orthodox Church's social policy calls surrogate motherhood – the agreement in which a woman carries and delivers a child for another person or couple – "unnatural and immoral," adding that it should not be allowed even in cases where there is no monetary motivation.

A well-known church-backed politician Vitaly Milonov of the Saint Petersburg City legislature also condemned Pugacheva and Galkin for using surrogacy.

"I would not congratulate this family with the fact that they had bought themselves a child, that they have enough money. With the fact that they could use some woman as an incubator to carry their child," Milonov told reporters.

"This is an immoral thing to do in the country that has tens of thousands of orphans waiting to be adopted. Making oneself a neat and clean baby is something akin to buying a new model Ferrari," said the MP who previously made himself a name as the main sponsor of the law banning the promotion of non-traditional sex relations to minors, known in the mass media as the 'gay propaganda ban'.

Surrogacy is legal in Russia and according to state news agency RIA Novosti about 500 children are born in the country through this procedure every year. Surrogate mothers must be between 20 and 35 years of age, have at least one child of their own and pass a medical test. The law guarantees the secrecy to both parties. Prices for the services vary greatly, but it is generally considered that in Russia they are up to one tenth than in Europe and America.

Some other nations, such as Ukraine, South Africa and several states in the USA also allow commercial surrogacy. The UK, Australia, Canada, Israel and several other nations only allow non-commercial surrogacy. Countries like Ireland and Greece have no laws on the subject, leaving it in a gray area.

Surrogate motherhood is legally banned in Austria, Germany, France, Norway and Sweden and in several US states, such as Arizona and Michigan.

Eastern Orthodox Unity by Ivan Plis, November 5, 2013

October was not a month of especial cooperation in the global Eastern Orthodox communion. Protesting the appointment in March of an archbishop for Qatar by the Church of Jerusalem, the Church of Antioch withdrew its participation from "all the Assemblies of Canonical Orthodox Bishops abroad." The Antiochian Patriarchate claims sole authority over the small Gulf state though at present it has no parishes of its own there. The assemblies affected by this decision include the canonical episcopal council in North America, which counts several Antiochian bishops among its officers.

Meanwhile, following a visit to Indonesia by Serbia's Patriarch Irinej, the Greek Orthodox Metropolitanate of Singapore expressed dismay that "the Church of Serbia never informed the local canonical Orthodox Metropolitan." This comes after a series of incidents over the summer in which its sister see in Hong Kong unilaterally excommunicated clergy of another legitimate Orthodox jurisdiction serving in the Philippines.

A 2009 meeting in Chambéry, Switzerland appointed Orthodox regional assemblies to resolve issues like these. Its goal was to reach a modus vivendi in canonically fresh territory through gradual cooperation, seeking to carry out Christ's commandments and minister to the whole world. Why, despite such good will, have occasional clashes persisted?

Orthodox Christians in the United States (along with Western Europe) enjoy a relatively well-established church infrastructure, and even before Chambéry our hierarchs have collaborated on everything from college ministry to pastoral discipline to social witness. We are learning to overcome the legacy of generations of canonical setbacks, including decades in which sister congregations had broken communion with one another. Many of these outward wounds have been healed, most notably the 2007 restoration of communion between the Russian Church Abroad and those churches which recognized the Church of Russia during the Soviet era.

But despite this reconciliation among local brethren, we still lack a permanent resolution to the patchwork of canonical Orthodox bodies that hold overlapping authority in the Americas, Western Europe, Asia, and Oceania. Chambéry addressed all these lands except Asia, since the existing bishops on the ground were so sparse that they could hardly constitute an assembly of their own. Hence the recent controversy.

Besides violating Orthodox ecclesial order, these disputes also portray Orthodoxy in the most unflattering light imaginable. I have already mentioned over half a dozen Orthodox governing bodies in passing. When he providentially encounters the Church, small in numbers as it is, the unfamiliar American must first navigate all kinds of terminological and organizational hurdles: "Is that church up the street Greek Orthodox, Russian Orthodox, or something else? Why are those different, and why should I care, since my grandparents came to America from Norway and Vietnam?"

I set aside the question of whether he will feel welcome if he does, in fact, choose to visit an unfamiliar church with a strange name. Saint Paul has a name for an impediment like those encountered by our hypothetical inquirer: *skandalon*.

There are plenty of obstacles to order and witness on the home front as well. The Patriarchate of Jerusalem, which Antioch has accused of overreach in the Gulf, has long been dominated by ethnically Greek hierarchs; only one Orthodox Palestinian currently holds episcopal office in the Holy Land. This has led to disaffection for the Church among many Orthodox-born Palestinians and Jordanians, some of whom have fled for other churches. And Antioch faces upheaval of its own, as the newly-elected Patriarch John (in Arabic, Youhanna) seeks to lead a Church for all Syrians in the midst of a divisive and deadly civil war. In a bitter twist, the Church of Antioch has just withdrawn from North America's Assembly of Bishops, which oversees International Orthodox Christian Charities (IOCC)—one of the only relief agencies still active inside Syria's borders.

The Chambéry process is the worst form of Orthodox church government for the 21st century, except for all the others. The Ecumenical Patriarch of Constantinople has the power to bring bishops together, but he cannot force them to accept an unwelcome edict. When disputes arise, they must be resolved honestly by brother bishops and their flocks, even if the solutions are slow to come.

Last Saturday the Antiochian Orthodox Church commemorated Saint Raphael of Brooklyn. Born in Beirut and educated in Syria, Turkey, and Russia, he humbly and tirelessly served the diverse Orthodox flock in America in the early 20th century as their bishop. Even if churches of Slavic rite celebrated his memory back in February, he is a reminder to all Orthodox in this land that despite our formal divisions, we remain one body in Christ.

While our Church is hampered by human weakness and pettiness, much of the world is still what Protestants would call a mission field. The Orthodox Church has great riches, if like Saint Raphael we allow ourselves to overcome our own ethnic allegiances and allow Christ to shine forth.

Ivan Plis is an Orthodox Christian in the Washington, DC area.