

# ICHC NTKA SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America  
Church: 305 Main Road, Herkimer, New York, 13350  
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## **GLORY TO JESUS CHRIST! GLORY TO GOD FOR ALL THINGS!**

February 13, 2011	Sunday of the Publican and the Pharisee	Divine Liturgy	9:30 am
February 19	Saturday	Great Vespers	4:00 pm
February 20	Sunday of the Prodigal Son	Divine Liturgy	9:30 am

### **ORTHODOX CHURCH IN AMERICA DIOCESE OF NEW YORK AND NEW JERSEY**

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February 13, 2010

Very Reverend Archpriest John Udics, Rector  
Parish Council Members and Parishioners  
Saints Peter and Paul Orthodox Church  
305 Main Road  
Herkimer, New York 13350

Dear Father John and Beloved Faithful:

Christ is in our midst! – He is and ever shall be!

As you gather in council for the Annual Parish Meeting of Saints Peter and Paul Church in Herkimer, I am pleased to extend my prayerful best wishes for your every success in charting the course of spiritual, numerical, and financial growth in your parish for this coming year.

Saints Peter and Paul Church is a wonderful community, with a magnificent temple and beautiful grounds, a wise and loving pastor, and with a faithful and friendly parish family membership. I pray that by the Grace of God and the efforts of Father John, the Parish Council, and all the Faithful, your church will indeed experience a year of marked growth in charitable stewardship, parish membership, and personal relationship with Christ.

For spiritual growth in a parish, its leadership must be examples of faithful attendance at divine services (Liturgy and Vespers – weekends and feast days); of prayer (private and personal, in your homes; public and corporate, in the services); of Scripture reading (at home and in parish Bible study); of the frequent and faithful reception of the Holy Mysteries of Confession and Communion; and of works of charity “in the Name of the Lord” for those in need. This will give a clear picture, to everyone around us, of what it means to live an Orthodox Christian life. Indeed, I pray that this takes place.

For financial stability, the leaders of a parish should be examples of honest and generous stewardship. “Am I giving all that I can give to Christ and His Church for the extension of His kingdom here in Herkimer?” should be the question everyone asks. While the Biblical model of tithing (giving 10% of one's income) is the ideal presented in the Scripture, it is not too much to ask that, like Abel who gave God as the very first offering the best of his flock, we should give at least the first hour's wages we make each week to the Lord – in gratitude for all the blessings He gives us each day, each week, each year.

And as for parish growth, each of us knows someone who does not go to Church – a family member, a friend, a neighbor, a co- worker. Perhaps it is someone who is Orthodox and has stopped coming to services; someone from another tradition, who is no longer going to their church; or someone who has never had a church to call their home. Invite them to Saints Peter and Paul; stand with them during services; introduce them to Father John; be their sponsor when they become a member.

I truly pray that this year will be for our Herkimer parish a “banner year” of showing God how much you love Him – by growing personally closer to Him, being more generous to His Church, and working as best as you can to encourage others to join your parish. May the Lord bless all of your efforts! And please be assured of my love and prayers for all of you.

Devotedly yours in His service,

+ *Michael* (signed)

Bishop of New York and the  
Diocese of New York and New Jersey

**Saints of the Day:** Celebration of Equal-to-the-Apostles Nikolai, Archbishop of Tokyo and All Japan (1912). Venerable Monk Martinian, of Caesarea in Palestine (422). New Hieromartyrs Priests Basil and Gabriel (1919). New Hieromartyr Sylvester (Olshevsky) Bishop of Omsk and Pavlodar (1920). New Hieromartyrs Priests Zosimas, Nicholas, Basil, John, Leontius, Vladimir, Parthenius, John, John, Michael and Martyr Paul; Virgins-martyrs Anna, Vera and Irina (1938). The Holy Woman Zoë of Bethlehem and Virgin Photina (5 c.) Venerable Eulogius, Archbishop of Alexandria (607-608). Venerable Symeon the Myrrh-gusher, Prince of Serbia (1200). Saint Modomnoc, Bishop of Ossory (6 c.) Apostle and Martyr Aquila, and Priscilla. Saint Timothy, Patriarch of Alexandria (385). Saint Joseph of Volokolamsk (1515). Saint Hieromonk and Missionary Castor of Karden. Saint Ermengilda, Abbess of Ely. Saint Huna, Priest-monk of Huneya. Saint Modomnoc O'Neil, Bishop. Saint Dyfnog. Translation of the Relics of Saint Edward the Martyr, King of England.

**God Grant Many Years!** Prayers for the health of the cousin Paula Zambo Redmon, Archimandrite Isidore (Brittain), cousin Faith Gilmartin and Protodeacon Keith Russin were offered today for their birthdays at Liturgy and Moleben at the request of Father John Udics.

**God Grant Many Years!** Prayers for the health of grandmother Yawwiga were offered at Liturgy and Moleben February 6, at the request of Alexander and Andrei Drozdoff.

+ **Memory Eternal.** Fortieth Day Prayers for the repose of the soul of Andre Tirenin were offered today at Liturgy and Parastas at the request of son Walter Tirenin and Family.

+ **Memory Eternal.** Anniversary Prayers for the repose of the soul of Tillie Leve were offered today at Liturgy and Parastas at the request of Family.

+ **Memory Eternal.** Prayers for the repose of the souls of Julia Bruska, Owen Dulak and Anna Kuzenech were offered today at Liturgy and Parastas at the request of family.

+ **Memory Eternal.** Anniversary Prayers for the repose of the souls of cousin Michael Zambo, Dr Georges Augustin Barrois and Protopresbyter John Meyendorff were offered today at Liturgy and Parastas at the request of Father John Udics.

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

**REMINDERS FOR YOUR CALENDARS: TODAY! General Parish Meeting** – after Divine Liturgy

• **From March 6:** Sunday Soup Sales. Soup maker volunteers sign-up sheet or see Rebecca Hawranick.

• **Holy Myrrhbearers Charity effort:** Holy Myrrhbearers Monastery needs a new floor in their altar (just the altar – not a huge space). They need to buy tile or stone which is on sale at the moment. Anyone wanting to donate toward that or willing to lay the tile, contact Father John.

**Apostle and Martyr Aquila, and Priscilla.** Priscilla was a woman of Jewish heritage and one of the earliest known Christian converts who lived in Rome. Her name is a Roman diminutive, or nickname, for Prisca, which was her formal name.

Aquila (in Greek Ἀκύλας, in Japanese 明), husband of Priscilla, was originally from Pontus and a Jewish Christian like her. According to church tradition, Aquila did not long dwell in Rome: the Apostle Paul made him a bishop in Asia Minor. The Apostolic Constitutions identify Aquila, along with Nicetas, as the first bishops of Asia Minor (7.46). Tradition also reports that Aquila ended his life a martyr, along with Priscilla.

Priscilla and Aquila, according to Acts 18:2-3, were tentmakers, as Paul is said to have been. Priscilla and Aquila had been among the Jews expelled from Rome by the Roman Emperor Claudius in the year 49 as written by Suetonius. They ended up in Corinth. Paul lived with Priscilla and Aquila for approximately 18 months. Then the couple started out to accompany Paul when he proceeded to Syria, but stopped at Ephesus in the Roman province of Asia, now part of modern Turkey.

In Acts 18:24-28, an important evangelist in Ephesus named Apollos is mentioned as one who "taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately." Priscilla and Aquila were among the earliest known teachers of Christian theology.

In 1 Corinthians 16:19, Paul passes on the greetings of Priscilla and Aquila to their friends in Corinth, indicating that the couple were in his company. Paul founded the church in Corinth; including their greetings implies that Priscilla and Aquila were also involved in the founding of that church. Since 1 Corinthians discusses a crisis deriving from a conflict between the followers of Apollos and the followers of Cephas (possibly the apostle Peter), it can be inferred that Apollos accompanied Priscilla and Aquila when they returned to Corinth. This happened before 54, when Claudius died and the expulsion of the Jews from Rome was lifted. In Romans 16:3-4, thought to have been written in 56 or 57, Paul sends his greetings to Priscilla and Aquila and notes that both of them "risked their necks" to save Paul's life.

Priscilla and Aquila returned to Rome around 58, and later went to Ephesus; they were living there when Saint Paul asked his disciple Timothy, Bishop of Ephesus, to greet them (2 Tim. 4:19). It was probably in Ephesus that they were martyred by the pagans.

**Venerable Monk Huna of Ely** died c. 690. Saint Huna was a monk-priest of Ely under Saint Etheldreda (f.d. June 23), whom he assisted in her last moments and buried. Soon afterwards, he retired to a hermitage at Huneya in the Fens, where he died. His relics were translated to Thorney Abbey, where they were venerated from at least the 11th century.

**A word from the desert**, from An Athonite Gerontikon. A spiritual father-confessor named Benjamin, when a person had come to him for confession was talking about others and criticizing his brothers, would send the "penitent" away until he could correct himself and change his attitude. The most simple monk, Elder David, would tell his visitors about this kind of criticism: "Be careful, do not say one person does this and the other does that. If you do so, you lose Christ's grace. Even if you see a person acting like an ass, do not criticize. Love your neighbor as you would your own self. This is what Christ tells us to do."

**Holy Equal-to-the-Apostles Nikolai, Archbishop, Apostle to Japan** – in the world Ivan Dimitrievich Kasatkin, was born on August 1, 1836, in the village of Berezovsk, Bel'sk district, Smolensk Diocese, where his father served as deacon. At the age of five he lost his mother. Having completed the Bel'sk Religious School, and afterwards the Smolensk Religious Seminary, in 1857, Ivan Kasatkin entered the Saint-Petersburg Spiritual Academy. On June 24, 1860, in the academy's Church of the Twelve Apostles, Bishop Nektarii gave him monastic vows with the chosen name Nikolai. On the day commemorating the first-ranked Apostles Peter and Paul, 29 June, the monk Nikolai was ordained deacon, and on June 30 – the altar-feast day of the academy's church – to the dignity of priestmonk. Afterwards through his wish Father Nikolai was assigned to Japan, as head of the consular church in the city of Hakodate.

The preaching of the Gospel in Japan at first seemed completely impossible. In Father Nikolai's own words: "the Japanese of that time looked upon foreigners as beasts, and on Christianity as a villainous church, to which it was possible only for total knaves and charlatans to belong". Eight years passed in this way, in studying the country, the people, their language and manners and customs, amidst which he would have to preach. Up until 1868, the flock of Father Nikolai still numbered about twelve Japanese. At the end of 1869, Priestmonk Nikolai made a report to the Synod in Petersburg about the result of his work. This resolution was adopted: "to form for the preaching of the Word of God among the pagan Japanese a special Russian Spiritual Mission". Father Nikolai was elevated to the dignity of archimandrite and assigned as head of this Mission. Having returned to Japan, he transferred the Hakodate flock to Priestmonk Anatolii, and himself shifted the centre of the Mission to Tokyo. In 1871, there began in the country a persecution of Christians; many were subjected to being chased about (among this number was the first Japanese Orthodox person, the afterwards renowned missionary Priest Paul Sawabe). Only in the year 1873, did the persecution abate somewhat, and it became possible to freely preach Christianity. In this year Archimandrite Nikolai set about the construction in Tokyo of a church and school for fifty men, and later also a religious school, which in 1878, was transformed into a seminary.

In 1874, there arrived at Tokyo His Grace Paul, Bishop of Kamchatka, to ordain to the priestly dignity candidates from the local population recommended by Archimandrite Nikolai. During this time at the Mission in Tokyo there operated four schools – Catechetical, Seminary, Women's, Church readers. And in Hakodate there were two schools: Boys and Girls. In the second half of 1877, the Mission began regularly to publish the journal "Church Messenger". By the year 1878, there already numbered in Japan 4115 Christians, and there existed a number of Christian communities. Divine services and teaching in the native language, the publication of books of religio-moral content – these were the means which permitted the Mission to attain in a short while such renowned results.

Archimandrite Nikolai was consecrated bishop on March 30, 1880, in the Trinity Cathedral of Alexander Nevsky Lavra. Returning to Japan, he began with still greater fervor to continue his apostolic work: he completed construction on the Cathedral of the Resurrection of Christ in Tokyo, he set about the translation of the Divine-service books, and he composed in the Japanese language a special Orthodox theological dictionary.

Great hardship befell the lot of the saint and his flock at the time of the Russo-Japanese War. For his ascetic labour during these difficult years he was deemed worthy of elevation to the dignity of archbishop.

In the year 1911, half a century had passed from the time when the young Priestmonk Nikolai had first tread on Japanese soil. But by this time in 266 communities of the Japanese Orthodox Church there were 33017 Christians, 1 archbishop, 1 bishop, 35 priests, 6 deacons, 14 teachers of singing, and 116 preacher-catechists.

In his 76th year, on February 3, 1912, the Enlightener of Japan Archbishop Nikolai expired peacefully to the Lord. The Holy Synod of the Russian Orthodox Church passed a resolution on April 10, 1970, concerning the glorification of the Sainted Bishop into the ranks of the "Equal-to-the-Apostles", since in Japan the saint was long honored as a great righteous one and prayerful intercessor before the Lord.

**Saint Ermengild (Erminilda) of Ely, Widow** died 703. The daughter of King Erconbert and Saint Sexburga (f.d. July 6), Erminilda was herself a queen, for she married Wulfhere, King of Mercia, and used her powerful influence to remove the remaining pockets of idolatry in a land which had been the last stronghold of Anglo-Saxon paganism. By her virtuous example and unwearied kindness she won the hearts of her subjects; she had great pity on all in distress, and throughout her life she bore her witness as a Christian queen. Like her mother before her, the saintly Sexburga, the widowed Queen of Kent and abbess of Minster in Sheppey, she desired to be wholly devoted to God. On Wulfhere's death Erminilda joined her mother and succeeded her as abbess when her mother moved to Ely. Later, Erminilda, too, migrated to the abbey of Ely, which was the centre of a flourishing community, had the unusual distinction of having as its first abbesses a succession of three queens; for, before Sexburga, her sister, Queen Ethelreda (f.d. June 23) had held the office. Erminilda was the mother of Saint Werburga (f.d. February 3), and so this royal succession of Christian witness was carried into the fourth generation. In a primitive age these noble and saintly women by their selfless and devoted lives set before their people a high example of Christian service, and their gracious and ennobling influence had a far-reaching effect upon the period in which they lived. They are counted among the saints of England and take their place among the most faithful and distinguished followers of our Lord.

**A word from the desert.** "Waves never leave the sea. Anger and gloom never leave the miserly."

Saint John Climacus, [The Ladder of Divine Ascent](#) 17

### **The Venerable Simeon, From Whose Relics Flowed Myrrh.**

Stefan Nemanja [Nehemiah], the great ruler [Great Zupan] of the Serbian people, the consolidator of Serbian lands, creator of the independent Serbian state, defender of Orthodoxy and exterminator of heresy. At first, he was baptized in the Latin Church but later left this Church and embraced the Orthodox Church. In the beginning, he was dependent on the Greeks with regard to the State, but later he freed himself from this dependence and became completely autonomous. When Stefan consolidated the State and the Orthodox Faith in the State, then, following the example of his son Sava, received the monastic tonsure in Studenica Monastery in the year 1195 AD, and received the name Simeon. His wife Anna withdrew to a convent, embraced the monastic tonsure and received the name Anastasia. After two years as a monk in Studenica, Simeon traveled to Athos, the Holy Mountain. There he took up residence in the Monastery Vatopedi together with his son Sava. Father and son spend their days and nights in prayer. There, they built six chapels dedicated to: the Savior, The Unmercenary Saints, Saint George, Saint Theodore, The Forerunner John the Baptist and Saint Nicholas. They purchased the ruins of Hilendar and erected a glorious monastery in which Simeon lived only eight months and then died. When Simeon was on his deathbed, Sava, according to his father's wishes, placed him on a simple mat. With eyes directed toward the icon of the Mother of God and the Savior, the blessed elder spoke these last words: "Let everything that has breath praise the Lord." (Psalm 150:6), and took up habitation with the Lord on February 13, 1200 A.D.

### **A word from Saint Nikolai, Bishop of Ochrid and Zhicha**

This life is a spiritual struggle. To conquer or to be defeated! If we conquer, we will enjoy the fruits of victory throughout all eternity; if we are defeated, we will endure the horrors of destruction throughout all eternity. This life is a duel between man and all that is contrary to the Divine. God is an Almighty ally to all who sincerely call upon Him for help. "This life is not a joke or a play thing," says Father Saint John of Kronstadt, "but men turn it into a joke and plaything. But the capricious play around with time given to us for preparing for eternity, play around with empty words. They gather together as guests, they sit and chatter and after that they sit and play in this way or another way; they gather in theatres and arenas and there they entertain themselves. All life for them is an amusement. But, woe unto them who are only entertaining themselves."

**A word from the desert.** There was a presbyter from Kellis who was discerning. While coming into the church to complete the synaxis, he saw a number of demons outside the cell of one of the brothers. Some had taken the form of women who were speaking indecently, and others of blasphemous youths; others were dancing while still others were trying on different outfits. The old man sighed and said, "The brother persists in negligence in every way, and because of it the wicked spirits surround his cell in this disorderly manner."

Therefore, when he had completed the synaxis, he returned and entered the cell of the brother, and said to him, "I am suffering, brother. I have faith in you, and if you pray for me, God will completely relieve my heart from suffering." The disciple was shamed, and said, "Father, I am not worthy to pray for you." The old man persisted, pleading and saying, "I will not leave unless you promise me that you will say one prayer for me every night." The brother obeyed the old man's command. The old man did this because he wanted a new way to ensure that the brother would pray at night.

Therefore, when the brother rose in the night, he said the prayer for the old man. After finishing the prayer, he was struck with contrition, and said to himself, "Wretched soul, you pray for the old man, but you do not pray for yourself." Therefore he offered one prayer for himself. He did this for a week, offering two prayers each night, one for the old man and one for himself.

On Sunday, while the old man was going to the church, he saw the demons once again standing outside the brother's cell, looking glum, and the old man knew that the demons were grieved because the brother prayed. He was filled with joy and went to the brother, saying, "Have charity and offer another prayer for me each night." After saying the two prayers for the old man, he was struck again with contrition, and said to himself. "O miserable one, offer another prayer for yourself." He did this for a whole week, offering four prayers each night.

When the old man came again, he saw the demons glum and silent, and gave thanks to God, and went in again to the brother and urged him to offer another prayer for him. The brother also offered one for himself, and said six prayers at night. When the old man came again to the brother, the demons were angry with the old man, furious about the salvation of the brother. The old man gave glory to God and after entering his cell and exhorting him not to be negligent but the pray unceasingly, let him alone. The demons, seeing the brother's perseverance in the prayers and in soberness, by the grace of God left him.

### **Solyanka - Солянка (it means 'salty')**

½ lb veal, diced	3 tbsp. butter (or vegetable oil)	salt (sparingly)
½ lb beef, diced	2 liters chicken stock	herbs
½ lb ham or pork, diced	4 oz canned green olives	2 dill pickles, crunchy, diced
3 ea smoked sausages, diced	4 oz canned black olives	sour cream
3 onions	5 black peppercorns	1 lemon, sliced paper-thin
3 tbsp. tomato paste	1 bay leaf	capers, drained

Sauté the diced (½" cubes) meat until browned, but not done. Bacon may be used along with or instead of ham or pork (fry it separately from the other meat but add some of the fat for flavor). Slice the onion into semi-rings and sauté it in a separate pan for 2 or 3 minutes. Add tomato, sauté for 5-7 minutes, add chicken stock and heat it to boiling. Immediately return meat products to the pot. Simmer until the meat is tender. At the very end, add into the solyanka pitted olives, sliced lemon, and some canned capers. Heat until everything is warmed through. Solyanka should be fairly thick. Serve with diced cucumbers (1/3" cubes) in the bottom of the soup bowl, on top – a spoonful of sour cream and a sprinkle of chopped fresh dill.