

# ICHC NTKA SAINTS PETER AND PAUL ORTHODOX CHURCH

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## GLORY TO JESUS CHRIST! GLORY TO GOD FOR ALL THINGS!

<b>January 13, 2013</b>	<b>The Sunday after Theophany</b>	<b>Divine Liturgy</b>	<b>9:30 am</b>
January 19	Saturday	Great Vespers	4:00 pm
January 20	33 <sup>rd</sup> Sunday after Pentecost	Divine Liturgy	9:30 am

**Saints of the Day:** Martyrs Hermylus and Stratonicus at Belgrade (315). Venerable Irinarch of Rostov (1616). Venerable Eleazar of Anzersk Island at Solovki (1656). Martyr Peter of Anium, at Eleutheropolis (1st c.). Venerable James, Bishop of Nisibis (350). Venerable Maximus of Kapsokalyvia Skete, Mount Athos (1364). Martyr Athanasius. Saint Hilary, Bishop of Poitiers (369). Martyrs Pachomius and Papyrinus in Greece. Saint Kentigern Mungo of Glasgow, Bishop and Abbot (612). Hermit Elian (Allan) (5 c.). Saint Enogatus of Aleth, Bishop (631). Saint Erbin (5 c.) Venerable Monastics Nicodemus and Nicephorus.

**Please remember in your prayers:** Priest Sergius, Zara, Nolan, Emelie, Connie, Michael, Ed, Maria, Michael, Mother Raphaela, John, James, Nancy, Archpriest Jason, Archpriest John, Archpriest Vincent, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy.

**God Grant Many Years!** Prayers for their wedding anniversary for the health of Archpriest Jason and Matushka Margaret Kappanadze were offered at Liturgy and Moleben today at the request of Father John Udics  
**God Grant Many Years!** Prayers for the health of Bill Mazur were offered at Liturgy and Moleben today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of Protopresbyter Pavel Souček and Archpriest John Platko were offered at Liturgy and Litiya today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of Walter Jovorsky, Sr. were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

**THE HOLY MARTYRS HERMYLAS AND STRATONICUS.** The Emperor Licinius raised up a persecution against Christians. Saint Hermylas, a Christian and a deacon in the Church, was captured and led to court. When Hermylas was informed that he was being led away to be tortured, he greatly rejoiced. In vain did the emperor threaten him. Hermylas openly confessed his faith in Christ and responded to all the threats of the emperor saying, "The Lord is with me; I fear not; What can man do against me?" (Psalm 118:6). Following excruciating tortures, Hermylas was thrown into the dungeon. The guard was Stratonicus, secretly a Christian, who sympathized with the suffering of Hermylas with all his heart. When it was reported to the emperor that Stratonicus was also a Christian, the emperor ordered that both of them be drowned in the Danube river. After that, the executioners tied Hermylas and Stratonicus in a net and both were drowned in the Danube. Three days later, their bodies were washed ashore. Christians discovered their bodies and buried them about eighteen miles from Belgrade. These glorious martyrs suffered for Christ and were glorified in the year 315 A.D.

**SAINT JAMES, BISHOP OF NISIBIS.** As a hermit, James lived in an open field in the summer and in winter he lived in a cave. On one occasion, he went down to the town of Nisibis to see how the Christian Faith was prospering and to see how Christians live. There, he was elected bishop. He participated in the First Ecumenical Council (Nicaea, 325 A.D.) and protected Orthodoxy against the Arian heresy. It happened once that the infidel Persians with their armies attacked Nisibis. Saint James, in a procession with the Cross and banner [Litija] came before the ramparts of the town. Alone he climbed and walked along the rampart not fearing the arrows of the adversary which were aimed at him. Walking along as he did, he prayed to God to preserve the town and the faithful in this manner: "That He [God] would send a plague of flies and mosquitoes on the Persians and by that to cause them to flee from the walls of the town of Nisibis." However, James did not seek the death of his enemies, nor did he seek whatever kind of catastrophe and defeat rather, one small vexation which would cause them to flee from Nisibis. God heard the prayers of His chosen one and sent a plague of flies and mosquitoes upon the Persians, driving them away. Thereby, the town of Nisibis was spared. Saint James lived long and honorably. He died peacefully in old age in the year 350 A.D.

**THE VENERABLE MAXIMUS KAPSOKALIVITOS.** In the fourteenth century, Maximus led an ascetical life as a monk on Mount Athos in his own unique way. That is to say, he pretended to be a little crazy and constantly changed his dwelling place. His place of abode consisted of a hut made from branches. He built these huts one after the other and then burned them, for this he was called Kapsokalivitos, i.e., "hut-burner." He was considered insane until the arrival of Saint Gregory Sinaites to Mount Athos, who discovered in Maximus a

unique ascetic, a wonder-working intercessor and "an angel in the flesh." He died in the Lord in the year 1320 A.D.

**SAINT KENTIGERN MUNGO OF GLASGOW, BISHOP AND ABBOT.** Died c. 603-612; (feast day is January 14 in Glasgow.) Most of what we know about Saint Kentigern mixes fact and fiction, because the only sources date from the 11th and 12th centuries. Many of the traditional elements predate the written documents.

Kentigern is said to have been a native of Lothian, the son of Saint Thenaw, a British princess, and the grandson of, perhaps, Prince Urien. When it was learned that she was pregnant by an unknown man, she was hurled from a cliff (in a cart at times) and, when discovered alive at the foot of the cliff, set adrift in a boat (or barrel) on the Firth of Forth. She reached Culross, was sheltered by Saint Serf, and gave birth to a child to whom Serf gave the name Mungo (meaning, little darling). The legend continues that Kentigern was raised by the saint, became a hermit at Glasghu (Glasgow) and was so renowned for his holiness that he was consecrated bishop of Strathclyde about 540 by an Irish bishop. There is reason to believe that he actually began his missionary efforts at Cathures on the Clyde, thus founding the church at Glasgow, and continued his missionary activities in Cumbria generally. He was, indeed, the first bishop of Strathclyde. During his bishopric, he revived the cultus of Saint Ninian and restored his church in Glasgow. His mother gave her name to Saint Enoch's Square and Railway Station in that city.

It is further related that political disorder drove him into exile in Carlisle and then into Wales, where he is said to have stayed with Saint David at Menevia. Reputedly he also founded the monastery of Llanelwy, being succeeded as abbot there by Saint Asaph when he was recalled to the north by the Christian King Rederech around 553; but the evidence for these particulars is altogether insufficient. In the north again he lived at Hoddam (Dumfries) and Glasgow, where the saint died while taking a bath. He was buried in Glasgow cathedral.

Mungo (Munghu) is a Celtic nickname commonly used for Kentigern; it is usually explained as meaning 'darling' or 'most dear,' but this is questionable. Montague states that Kentigern was probably Irish because "his nickname Mungo is compounded with the prefix 'Mo,' a purely Irish custom."

The ring and fish displayed on the heraldic arms of the city of Glasgow refer to a legend about Saint Kentigern, in which he miraculously saves an unfaithful wife from the anger of her royal husband. The queen had given her husband's ring to her lover. The king discovered it, threw it into the sea and told his wife she must find it again in three days. Kentigern told her not to worry: One of his monks had extracted the ring from a salmon he caught. The Saint's kindness is commemorated on the arms of the city of Glasgow.

There are several Scottish and nine English, mainly Cumbrian, dedications to the saint under his nickname, Mungo. Although it is unlikely that Kentigern founded the 1,000-monk monastery in northern Wales, the story may be true that he traded pastoral staffs with Saint Columba near the end of Columba's life.

#### **REFLECTION** by Saint Nikolai of Zhicha

A good deed done in silence is worth more than a good deed done with an explanation and is incomparably worth more than the most spiritual explanation without a good deed. From Saint Nicholas of Myra in Lycia, no words have remained, but his deeds have remained. On three occasions without any explanations, he came at night to the home of a poor man and secretly tossed a bag of gold through the window. A certain elder of a Scete in Egypt became very ill and desired to eat a little fresh bread, for the bread that the monks ate, at that time, was dried in the sun and lasted for months. Upon hearing this, one of the monks, not saying anything to anyone, departed the Scete and went to a distant town where he purchased fresh bread for the ailing elder. Learning about the effort of this monk, the elder did not want the bread saying: "That is the blood of my brother!" (That is to say, the brother, provided it with great difficulty, with great effort). Then, the other monks implored the elder to eat, saying to him, "Do not despise the sacrifice of the brother." What kind of explanation and what words of brotherly love are able to replace this simple and silent act of brotherly love?

#### **HOMILY About the Kingdom of God which is within** by Saint Nikolai of Zhicha

*"The Kingdom of God is within you"* (Saint Luke 17:21).

All that belongs to God carries the seal of immortality. And, the Kingdom of God is immortal. If we desire to breathe the air of immortality, we must enter within ourselves, within our hearts, within the Kingdom of God.

Outside of ourselves is the air of time, the air of transitoriness and decay in which the soul breathes with difficulty. The kingdom of nature is the sensual kingdom; hence, a foreign kingdom in comparison to our soul which represents our inner kingdom. Why do men love to reside for a long, long time in a foreign land? Why do they rarely and reluctantly enter into their own home? Whenever we think about the world, we think about that which is foreign land. Whenever we converse about the sensual world, we converse about a foreign land. Living by the senses, we are similar to a man who rushes around all day to the homes of strangers, and only at night, returns to his own home to sleep. And so, we dedicate our vigilance to death and our sleep to immortality! We come to ourselves; we return to ourselves only in sleep. But, even our sleep is dreaming of our reality, i.e., even when we are in our own home, in an unconscious state, we dream of foreign homes: Our dreams are sensual, for our consciousness is sensual. And so, we are in a foreign land; we are strangers in reality and in dreams. We are constantly outside ourselves. The Lord wants to return us to ourselves, in His home and to His homeland. For us, the Kingdom of God is within us: outside of ourselves is a foreign land. In order to escape from a foreign land and find our true home, in which we directly encounter God, we must enter within ourselves, into our hearts. There is the King, there also is the Kingdom.

O Lord, King of the angels and saints, show us the riches and the light of Your Kingdom within us. That we may love Your kingdom more than we love the foreign land of the sensual, the kingdom of change and transitoriness. To You be glory and thanks always. Amen.