

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!

Today's Bulletin is offered in honor of Olga Prawlocki on her 102nd Birthday by Sonia Buttino

January 20, 2013	33rd Sunday after Pentecost	Divine Liturgy	9:30 am
January 26	Saturday	Great Vespers	4:00 pm
January 27	34 th Sunday after Pentecost	Divine Liturgy	9:30 am

Saints of the Day: Venerable Euthymius the Great (473). New Hieromartyr Priest Paul (1940). Venerable Laurence the Recluse (13-14 c.) and Venerable Euthymius the Silent (14 c.), of the Kiev Caves. Venerable Euthymius of Syanzhensk (1470). Martyrs Inna, Pinna, and Rimma, disciples of Apostle Andrew in Scythia (1-2 c.). Martyrs Bassus, Eusebius, Eutychius, and Basilides at Nicomedia (303). Martyr Anna at Rome. Martyrs Therses and Agnes. Saint Leo the Great, Confessor, Emperor of the East (474). New Martyr Zacharias in Patrai in Morea (1782). Blessed Peter the Customs Inspector of Constantinople (6 c.) Saint Neophytus of Vatopedi, Mount Athos (14 c.). Saint Euthymius, Patriarch of Turnovo (ca. 1400). Venerable Euthymius of Archangelsk (1523). Saint Theodore Kuzmich of Tomsk (1864). Saint Ekvtime (Kereselidze) the Confessor (1944). Saint Fechin of Fobhar, Abbot (665). Saint Molagga of Fermoy, Abbot (664).

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 the health of newly-ordained Priest Andrij Matlak and Dobrodijka Nadiya were offered at Liturgy and Moleben today at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Archpriest John Takahashi and Ron and Mary Ray were offered at Liturgy and Moleben today at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Linda Gimbert and her sons Jonathan and Christopher were offered at Liturgy and Moleben today at their request.

Memory Eternal. Prayers for the repose of the souls of cousin Joseph Udics and Mikhail and Lisa Welle 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."

FOR YOUR CALENDARS:

January 23, Wednesday: Perogi Pinchin' Time is here again – we're already hard at work for the Bazaar in March! We will be making perogis on Wednesday, January 23 starting at 9 am. Please take some time from your day to help with this friendly and profitable labor. For information see Debi Chlus or Mark Petrochuck.

January 27, Sunday: The 100th Anniversary Prep Committee will meet next Sunday, January 27, after Liturgy.

February 10, Sunday: The Annual Parish Meeting will be held Sunday, February 10, after Liturgy.

SAINT EUTHYMIUS THE GREAT was born of noble and distinguished parents in the Armenian town of Melitene near the Euphrates river about the year 377 A.D. He was the only child, a son, born in answer to the prayer of his mother Dionisiya, who had a heavenly vision regarding the birth of Euthymius. From his youth, he lived a life of asceticism, at first in the proximity of his town [Melitene] but then, after he visited Jerusalem at age twenty-nine, in the desert between Jerusalem and Jericho called Pharan. He filled his days and nights with prayer, internal thoughts about God, contemplation and physical exertion. Around him many disciples gathered some of whom are glorious saints, such as Cyriac the Hermit, Saint Sabas the Sanctified, Theotictus and others. By God's gift, Euthymius was a great miracle worker; he expelled demons, healed the gravely ill, brought water to the desert, multiplied bread and prophesied. He taught monks the love of labor saying, "If you eat bread, not of your own labor, know that you are eating of someone else's labor." When some of the younger monks wanted to fast more than others, he forbade them to do so and commanded them to come to the communal table so that they would not become prideful as a result of their excessive fasting. He also said that it was not good for a monk to move from place to place, for he said, "A tree frequently transplanted does not bear fruit. Whoever desires to do good, can do it from the place where he is."

About love, he said, "What salt is to bread, love is to other virtues." During the first week of the Honorable Fast [Lenten Season], he retreated to the desert and remained there in solitary silence and godly-thoughts until just before the Feast of the Resurrection. During his life time, a large monastery [Lavra] was established in the proximity of his cave which later, throughout the centuries, was completely filled with monks as a beehive is

filled with bees. His final command was that the monastery always adhere to hospitality and that the gates of the monastery never be closed. He died at the age of ninety-seven. The Patriarch of Jerusalem was in attendance at his funeral. The patriarch waited all day long until the great masses of people revered the body of the saint and only in the evening were they able to complete the Office for Burial for the Dead. On the seventh day following his death, Euthymius appeared radiant and rejoicing to Domentian, his disciple. The Venerable Euthymius, in truth, was a true "son of Light". He died in the year 473 A.D.

THE HOLY MARTYRS INNA, RIMMA AND PINNA are considered to be the first Slavic martyrs who are mentioned in history. They are referred to as Scythians and disciples of Saint Andrew the Apostle. They suffered for the Faith at the hands of their pagan neighbors on the right side of the Danube River near Varna. Tied up on the ice, Inna, Rimma and Pinna froze and died in the Lord.

HOMILY About the only Light in darkness

"I am the Light of the world" (Saint John 8:12).

Since the beginning of the world and time, no one who was ever born dared to speak these words. There were men and there are men who say: "I bring light!" But only one dared to say: "I am the Light!" Only the Lord Jesus could have spoken those words boldly and convincingly. His short life on earth and His long history, nearly two-thousand years, completely justified these words. He is the Light of Truth. He is the Light of Righteousness and He is the Light of Life.

He is the Light of Truth because He revealed in Himself the truth of the true nature of God and the true nature of man; and the relationship of man to man and the relationship of man toward God. Heaven and earth shall pass away and His words will not pass away for heaven and earth both came into existence by His word and His word is from Him and with Him always and will not pass away. ["Heaven and earth will pass away, but My words will not pass away" Saint Matthew 24:35 - Saint Mark 13:31].

He is the Light of Righteousness because He revealed the might of righteousness and the weakness of unrighteousness. He revealed that in the brightest light, by that which He spoke, by that which He did, and by that which He experienced and overcame the unrighteous ones. He revealed that through His Church in the course of twenty centuries through His numerous righteous saints and martyrs for righteousness sake. Righteousness is from God, and in the long life of history it can never be defeated. Unrighteousness is from helpless beings. Unrighteousness quickly rushes out to the rampart with its triumphant banner but, at the same time, it is quickly overthrown into the grave.

He is the Light of Life. His words illuminate life. His works illuminate life. His victory illuminates life, especially His resurrection, as the most luminous sun by its bright light illuminates life and disperses death as a weak shadow.

O Lord Jesus, Light Most-Luminous, Sun of Truth, Sun of Righteousness and Sun of Life, illuminate us sinners and unworthy ones!

To You be glory and thanks always. Amen.

SAINT FECHIN OF FOBHAR (Fore), Abbot. Born at Bile Fechin (Connaught), Ireland; died c. 665. Fechin, the abbot-founder of several Irish monasteries, was trained by Saint Nathy (f.d. August 9) at Achonry, County Sligo. After a life of sanctity, he died during the great pestilence which came upon Britain and Ireland in the year after the Council at Whitby and felled four Irish kings and nearly two-thirds of the populace.

Fechin's name is particularly connected with that of Fobhar (Fore or Foure) in Westmeath, which was his first monastic foundation, and an important one for its manuscripts. Fechin was the son of Coelcharna, descendant of Eochad Fionn, brother to the famous King Conn of the Hundred Battles, and his mother Lassair was of the royal blood of Munster. When fit to be sent to school he was placed under Saint Nathy of Achonry.

Having finished his studies he was ordained priest, and retired to a solitary place at Fore in Westmeath, there to live as a hermit. But he was followed by many disciples, and Fore became monastery. Here he eventually governed over 300 monks. He is said to have pitied the monks engaged in grinding their corn in querns, he therefore brought water from a marsh to the monastery, by cutting a tunnel through the rock, and then established a water mill. Of this Giraldus Cambrensis relates the following :

"There is a mill at Foure, which Saint Fechin made most miraculously with his own hands, in the side of a certain rock. No women are allowed to enter either this mill or the church of the Saint; and the mill is held in as much reverence by the people as any of the churches dedicated to him."

His influence was very great with the kings and princes of his age. The Saint finding a poor leper, full of sores one day, took him to the Queen, and bade her minister to him as to Christ. She bravely overcame her repugnance, and tended him with gentle care of three hundred monks. He also established a religious house in the island of Immagh, near the coast of Galway. The inhabitants were then pagans, but Fechin and his monks converted them.

The monastery dedicated to the Virgin Mary which he founded in Cong is renowned because of the Cross of Cong, one of the great treasures of Ireland, which had been hidden in an old oaken chest in the village, and now resides in the National Museum in Dublin. Both the church and monastery at Cong were rebuilt in 1120 for the Augustinians by Turlough O'Connor, who gave them the bejewelled processional cross he had made to enshrine a particle of the True Cross. Cong Abbey also served as the refuge for the last high king of Ireland, Roderick O'Connor. The monastery was suppressed by King Henry VIII; its remains can be seen here

<http://www.mayoireland.com/Mayo/Towns/CgCrssTN/Photos/CongAbby.jpg>

Saint Fechin's other foundations include those at Ballysadare (his birthplace?), Imaid Island, Omey and Ard Oilean, from which came the oldest manuscript about his life. All of these are now in ruins. His memory, however, is also perpetuated at Ecclefechan and Saint Vigean's (the name under which he is invoked in the Dunkeld Litany), near Arbroath in Scotland, where a fair was held on his feast day.