



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 10, 2013 36th Sunday after Pentecost
February 16 Saturday
February 17 37th Sunday after Pentecost

Divine Liturgy 9:30 am
Great Vespers 4:00 pm
Divine Liturgy 9:30 am

Saints of the Day: Hieromartyr Charalampus, Bishop of Magnesia in Thessaly, and Martyrs Porphyrius and Bapthus (202). New Hieromartyrs Priests Peter and Valerian (1930). New Martyr Anatole (Greesiuk), Metropolitan of Odessa (1938). Saint Anna of Novgorod, wife of Yaroslav I (1050). Venerable Prochorus of the Kiev Caves (1107). Venerable Monk Longinus of Koryazhensk (Vologda) (1540). Saint Galina (III). Martyrs Ennatha, Valentina, and Paula of Palestine (308). Synaxis of Novgorod Hierarchs: Saints Joachim (1030), Luke the Jew (1058), Germanus (1095), Arcadius (1162), Gregory (1193), Martyrius (1199), Anthony (1232), Basil (1352), Moses (1362), Symeon (1421), Gennadius (1504), Pimen (1571), and Athonius (1648). Saint Anastasius II, Archbishop of Jerusalem (706). Martyr Charalampus (another) and three women companions. Saint Scholastica of Italy, sister of Saint Benedict (543). Saint John Chimchimeli of Bachkovo and Gremi (13c.) Saint Merwinna, Abbess of Romsey. Saint Cædmon, Father of English Poetry (670). Saint Trumwin, Bishop, of Abercorn (c. 700). Saint Merwinna, Abbess of Romsey (970). Saint Erluph Bishop and Martyr of Werden (830)

Please remember in your prayers: Stephanie, 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.

God Grant Many Years! Prayers for the health of Metropolitan HERMAN were offered on his ordination anniversary at Liturgy and Moleben today at the request of Father John Udics.

God Grant Many Years! Prayers for the health of Gregory Geeza, Christine Philips, Deacon Vasyl Dovgan, Paula Zambo Redmon, and Archimandrite Isidore were offered at Liturgy and Moleben today for their birthdays at the request of Father Udics.

Memory Eternal. Prayers for the repose of cousin Michael Zambo were offered at Liturgy and Litiya today by Father John Udics.

Correction/Addition to the February Newsletter: Paragraph 2 of Question 197 should be changed to:

Divorce is legal permission for a man and woman to dissolve their marriage vows. Roman Catholics do not permit divorce. But they say that it is the man and woman who make the marriage. In order for Roman Catholic men and women who were married to separate, their Church has to decree that there never was a marriage. Annulment declares that no valid *sacramental* marriage took place because of an insuperable impediment (e.g., coercion, lack of informed consent, insanity, impotence, forbidden degrees of relation, intention by one or both persons not to have children, etc.) It does not mean that no marriage of any sort took place in a civil (secular, state) or natural (biological) sense.

The Hieromartyr Haralambos, Bishop of Magnesia, the Martyrs Porphyry and Baptos and the Three Women Martyrs suffered in the year 202.

Saint Haralambos, bishop of the Thessalonian city of Magnesia (northwest region of Greece), successfully spread faith in Christ the Saviour. News about his preaching reached the governor of the district Lucian and the military-commander Lucius. The saint was arrested and brought to trial, where he firmly confessed his faith in Christ and refused to offer sacrifice to idols. Despite the decrepit age of the bishop (he was already 113 years of age), they subjected him to monstrous tortures: they lacerated his body with iron hooks, while they scourged all his skin from head to foot. During this the saint turned to his tormentors: "I bless you, brethren, ye have restored my spirit!" Having seen the endurance of the elder and his complete lack of malice, two soldiers – Porphyry and Baptos openly confessed Christ, for which they were immediately beheaded with a sword. Being present at the sufferings of Bishop Haralambos were likewise three women who began to glorify Christ and were quickly martyred.

The enraged Lucius himself seized hold of the instruments of torture and began to tear at the priest-martyr, but suddenly his hand was cut off as though by a sword. Also arriving at the place of execution the governor spat in the face of the saint, and immediately he bent backwards. Then Lucius began to beseech the saint for forgiveness, and through his prayer both torturers at once received healing. During this a multitude of witnesses came to believe in Christ. Among them also was Lucius, who fell at the feet of the holy elder, begging forgiveness.

Lucian reported about the occurrence to the emperor Septimus Severus (193-211), situated at this time at Pisidian Antioch (western part of Asia Minor). The emperor gave orders to bring Saint Haralambos to him, and

this was done with a stupid ferocity: they dragged the priest-martyr, having tied a rope to his beard. The emperor then gave orders to torture the bishop more intensely, and they began to burn at him with fire. But the Power of God aided to the saint, and he remained unharmed. Besides this, miracles were done through his prayer: he raised up a dead youth, and healed a demoniac tormented by devils for 35 years, so that the people in a multitude began to believe in Christ the Saviour. Even Galina the daughter of the emperor began to believe in Christ, and twice smashed idols in a pagan temple. By order of the emperor they beat the saint with stones about the mouth, and they wanted to set afire his beard, from which the flames went forth burning the torturer. Full of wickedness, Septimus Severus and his dignitary Crispus hurled blasphemy at the Lord, mockingly summoning Him to come down to the earth, and bragging of their own power and might. In wrath the Lord quaked the earth, great fear fell upon all, both the impious ones were suspended in mid-air held by invisible bounds, and only by the prayer of the saint were they put down. The dazed emperor was shaken in his former impiety, but again quickly fell into error and gave orders to torture the saint. And finally, he sentenced him to beheading with a sword. During the time of his final prayer, the saint was vouchsafed to behold the Saviour Himself and besought Him to grant that place where his remains would repose, in peace, would be fruitful for people, bringing forgiveness of sins and salvation. The Lord promised to fulfill the request and ascended to heaven, bearing with Him the soul of the Hieromartyr Haralambos -- who through the mercy of God accepted a peaceful death before execution. The daughter of the emperor, blessed Galina, buried the body of the martyr with great honour.

HOMILY About the sin of those who assert that they can see

"If you were blind you would have no sin" (Saint John 9:41).

These words were spoken to the Jews by Him Who gave them the Law through the prophets that the Law may serve them as the sight of the soul. The Jews received that sight but they closed their eyes intentionally and nefariously. That is why the Just Lord spoke these righteous words to them.

These words are true justice then, today and forever, for a blind man has no sin if he tramples someone else's crop or if he removes someone else's garment instead of his own. If he who has sight commits this, he will be committing a sin and will incur punishment. If he who has eyes, but intentionally closes his eyes and committed that, he also will be committing a sin and will incur punishment.

Nevertheless, what can be said about those who have received Baptism and Chrismation as the two eyes of the soul and, in spite of that, sin as those who are unbaptized? At the Last Judgment, they will not be treated as those who are born blind, rather they will be treated like transgressors who willfully disfigured and blinded themselves. Still, what can be said about those who received the other Mysteries of Grace in the fullness of Orthodoxy and who have before them the examples of the saints and who constantly listen to the warnings and admonitions of God's Church but, nevertheless, depart and go astray? At the Last Judgment, such will not be able to justify themselves with any type of blindness, rather they will be judged as transgressors who have disfigured themselves and others around them with blindness.

O awesome Lord, save us from sin. O merciful Lord, open our eyes to the path of salvation.

To You be glory and thanks always. Amen.

Saint Cædmon died 670. Saint Bede (f.d. May 25) recorded the life of Caedmon, the cowherd of Whitby Abbey, who though rough and untutored, by God's power, in his later years broke into song and became the father of English poetry. Some say he was quite old when he first exercised his gift. The legend is that for years he was so ashamed of his inability, on account of his shyness, to take his turn in singing on festive occasions that he would steal away and hide himself. 'Wherefore, being sometimes at feasts, when all agreed for glee's sake to sing in turn, he no sooner saw the harp come towards him than he rose from the board and turned homewards.' One night, however, when he had left the feast and had taken refuge in the stable, he heard a voice saying: 'Sing, Caedmon. Sing some song to Me.' Caedmon stammered in reply: 'I cannot sing.' 'But you shall sing,' replied the voice. 'What shall I sing?' Caedmon asked in wonder. The voice answered: 'Sing the beginning of created things.' And Caedmon, in that moment, attempting to sing, found his stammering tongue had been loosened. In the morning he recalled the words of his song and, adding other verses to it, appeared before the Abbess Hilda (f.d. November 17), to whom he related his strange story. He sang to her the song he had sung in the night, and she and all who heard were amazed, and agreed 'that heavenly grace had been conferred upon him by the Lord.'

He became a lay-brother and, still in the great abbey of Whitby, was taught by his fellow monks the truths of the Bible; these he turned into poetry 'so sweet to the ear that his teachers became his hearers.' 'He sang,' says Bede, 'of the creation of the world, the origin of man, and the history of Israel, of the Incarnation, Passion, and Resurrection of Christ, and the teaching of the Apostles.' This first Anglo-Saxon writer of religious poetry covered with his paraphrases the whole field of Scripture, and though 'others after him strove to compose religious poems, none could vie with him, for he learned the art of poetry not from men, but from God.'

He is said to have died in holiness and perfect charity to all, after showing that he knew his life was at an end, although he was not seriously ill. He asked to be taken to the infirmary and to receive Communion. With the Host in his hand he looked round on his brother monks and asked if any bore him a grudge or had anything against him. When they answered that none of them had, he said, "I too have a mind at peace with all God's servants," made his Communion, signed himself with the Cross, lay down and went to sleep, never to wake again in this world.

Caedmon's poetry was a remarkable instance of the power of the Bible to stimulate the imagination and awaken natural genius. Thus, Caedmon brought to the common people the energy and realism of the Scriptures, which, entering deeply into the life of the nation, have never ceased through all the centuries to invigorate and inspire the culture of the English-speaking world. Though only nine lines of one of his hymns, "Dream of the Rood," said to have been composed in a dream, survives, he is called the 'Father of English Sacred Poetry.' His feast is still celebrated at Whitby.

Saxon religious verse. In the nineteenth century the broken pieces of the Ruthwell Cross were dug up and put together. The cross, which is nearly eighteen feet high, was found to have, beside the magnificent imagery, a long inscription in Latin and Runic letters, which we now know as The Dream of the Holy Rood. On the head of the cross are the words, "Caedmon made me", which is similar to "Caedmon made this song", which appears in the earliest manuscripts. It seems likely that the most famous of all Anglo Saxon poems was composed by Saint Caedmon.