

January 13

G. Holy Martyrs Hermylus and Stratonicus

“The glorious Hermylus and the divinely-wise Stratonicus, a wondrous pair” suffered during the reign of Emperor Licinius. St. Hermylus was deacon in the city of Singidunum (Belgrade). Licinius sentenced him to prison where he suffered long torments in the name of Christ. "Hanged and planed, and weakened by the wounds", he remained unbowed and was drowned in the Danube River. Stratonicus was a prison guard, a secret Christian and friend of St. Hermylus. Seeing the terrible torture of his friend, he could not hold back his tears and thus being accused of Christianity he also was tortured and drowned in the Danube about the year 315. In three days the faithful found their relics on the shore of the river and buried them near Singidunum. According to the witness of pilgrim Anthony their heads were in the Temple of St. Sophia in Constantinople in 1200.

Note: On this day we sing the service for the holy fathers killed on Mt. Sinai and Raithu (see Jan. 14).

Martyr Peter of Aneia. This is the same martyr Peter Absalamus whose memory is celebrated on January 12.

Ven. James, Bishop of Nisibis

The son of Prince Gefal (Armenia), he received an excellent formation. Having loved asceticism from a very young age, he lived for a long time on the high deserted mountains near the city of Nisibis (on border of the Persian and Roman Empires) where he devoted himself to strict asceticism. He lived in the open-air, ate only fruit from trees and herbs, wore goat leather and spent all his time in prayerful conversation with God. During the Maximinus persecution he was glorified for his courageous confession of faith. Because of his pious life the inhabitants of Nisibis elected him bishop (no later than the year 314). He was glorified for his great zeal for the Orthodox faith, great wonders and the gift of clairvoyance. By his prayers Nisibis was saved from an invasion by Shapur, the Persian Emperor.

He participated in the First Ecumenical Council and here was one of the more prominent supporters and defenders of Orthodoxy. He was a rather wise, enlightened pastor and teacher. During his time in Nisibis there was a catechetical school in which he was an educator and by his high moral stature made a strong influence on the hearts of his hearers.

St. Gregory (see Sept. 30) turned to him with a written request to write something about the faith, and the Nisibis pastor sent him a detailed answer, a

Discourse, divided into 18 chapters (about faith, about love, about fasting, about prayer, about spiritual warfare, about the resurrection of the dead, about the duties of pastors, about circumcision against the Jews, about the choice of food, about Christ as the Son of God, and so forth). His literary work is distinguished by remarkable persuasiveness, sincerity, definiteness of ideas and clarity and power of exposition. Its composition bears a dogmatical, dogmatically-polemic and moral-ascetical character.

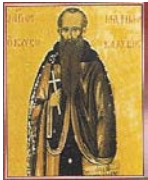
Ven James died peacefully about the year 350.

Martyr Athanasius was beaten to death with staffs.

Martyrs Pachomius and Papirinus were drowned in a river.

Renovation of the Monastery of the Prophet Elijah of the Deep River

Ven. Maximus Kavsokalyvites [Hut-burner]



He was born in Lampsacus, Mysia, by the Sea of Marmara, in first half of the 13th century of pious parents, who dedicated him to God from his youth. When he became 17, Ven. Maximus secretly left his parental home for Mount Gan and there practiced asceticism as a monk under the direction of the hermit elder Mark, known in all Macedonia. After the death of the latter, Ven. Maximus traveled a lot visiting hermits and arrived in Constantinople. Here, during prayer, the Mother of God appeared to him and commanded him to go to Mt. Athos. On Mt. Athos he practiced asceticism until his death in 1320 and led a life strange in the eyes of the world: as God's fool, he went from place to place and where he stopped, he built himself a grass hut (a kind of tent). When he left this place, he burnt it down. Because of this he received the name of kavsokalyvites i.e. hut-burner. He was glorified with the gift of wonders and clairvoyance and died in deep old age at 95 years of age.

Repose of Ven. Irenarchus of Rostov

The son of a peasant, he was born in Kondakov Village, Rostov District. When he became 30 years old he left the vain world and was tonsured a monk in the Rostov SS. Boris and Gleb Monastery (see the Iaroslavl Diocese). Shutting himself in his kellia, he ordered an iron chain for himself and chained himself in a wooden chair. He slept two or three hours a day. He beat his body with an iron cane, praying continuously. He sometimes replaced his vigilant prayerful asceticism by knitting hair shirts and klobuks and sewing clothes for beggars. In envy of him false accusations were made and the Venerable One was compelled to leave the Theophany Monastery, but within 2 years he returned again to this monastery at the request of the Hegumen. Subsequently the Venerable One came to endure much suffering at the hands of envious persons spitefully observing his

asceticism and holy life. Awarded with the gift of clairvoyance by the Lord for his righteous life, he predicted the destruction of Sapieha, the ruin of Moscow and its liberation from the Poles. The Lithuanian Voivodes Mikulski and Sapieha visited the Venerable One and out of respect for him protected the monastery from plunder. The Venerable One encouraged and blessed Minin and Pozharsky to liberate Moscow and for aid he gave them his cross. In 1616 in the 69th year of his life, the Venerable One died and was buried in the SS. Boris and Gleb Monastery in a tomb which he dug out for himself. After his death he left behind 142 copper crosses, seven shoulder chains, an iron chain about 20 sazhen [140 feet long], an iron shackle on his neck, fastened with iron hoops and an iron ring with 11 one funt [0.9 pound] stones, which the Venerable One put on through a ring on his fingers during his vigilant vigils. He still had iron fetters for hand and foot, a pood [forty pounds] iron belt and an iron cane.

Ven. Eleazar of Anzera

The son of a merchant, native of the city of Kozelsk (Kaluga Province), having loved book learning and piety from his early years, as a youth he was tonsured a monk in the Solovetsky Monastery where was engaged in carving. But soon, moving with love to stricter asceticism, he left for the deserted Anzera Island, suffering extreme scarcity there. His favorite occupation was making wooden vessels, which he left on the sea coast, and seafarers took them, leaving edibles for them which the Venerable One ate. Called to Moscow by Tsar Michael Fedorovich who found out about his pious life, Ven. Eleazar predicted the birth of a son, for which the Tsar generously presented him help to build a temple and a monastery (see Archangelsk Diocese) on Anzera. Having built the monastery, the Venerable One wrote a strict cenobitic Ustav [Typikon] for his brothers. Much tested by temptations from visible and invisible enemies in his life, Ven. Eleazar died at a very old age on Jan. 13, 1656. In 1757, during the construction of a temple over the grave of the venerable one, his relics were found incorrupt.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900) pp. 0030-0031.
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