



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July - August 2018

On the 100th Anniversary of the Martyrdom of the Righteous Royal Passion-Bearers

To My Eminent Brother Archpastors, Honorable Fathers, Dear Brothers and Sisters:

The 20th century was a difficult time for Orthodox Christians on the territory of the Russian Empire, which became the USSR after the Great War, the October Revolution and Civil War. But the more the Church endured persecution, the brighter the lanterns of faith and piety shone in the Russian land. From the Tsar and the members of the Royal Family close to him in spirit, from archpastors and simple monastics, priests, deacons to laypersons came forth a powerful spiritual army of the Church Militant. By 1918, the Russian Church showed two sorts of *podvig*—that of martyrdom and that of confession. Thank God, today we see how the blood of many millions of the host of Martyrs and Confessors who turned the Russian land red became the seeds of salvation for the spiritual rebirth of our people, in the Fatherland and in the diaspora.

Over my years of service to the Church, I have met various people in Europe, North and South America, Australia and New Zealand, who have emulated Archimandrite Nicholas (Gibbes), once the English tutor of Tsarevich Alexei Nikolaevich. Witnessing the profound piety of the Royal Family, their lofty nobility and examples of spirituality, he gradually immersed himself in Orthodox Christianity. When World War I began, he bore witness to the ideals of charity and empathy of the Royal Family towards soldiers and their neighbors. After the Revolution, the overthrow and unprecedented mockery of the Emperor and the Royal Family, he, a foreigner, accompanied them to Tobolsk, but was not allowed to continue with them to Ekaterinburg. In 1934, in the distant city of Harbin, China, Alexei Gibbes was tonsured to the monkhood by the hands of the missionary Archbishop Nestor (Anisimov) of Kamchatka and given the name Nicholas in honor of St Nicholas the Wonderworker and in memory of the Tsar-Martyr.

Today, many Americans, Germans, Frenchmen, Australians and citizens of other nations are approaching the sanctified threshold of the Church of Christ, as did Archimandrite Nicholas in his day, after learning of the wondrous example of faith, patience, humility and endurance of suffering without grumbling by Tsar-Martyr Nicholas and his August Family, comparing their lives with those of the martyrs of the ancient Church. Thank God, even among our own people, many have been inspired by the manner in

which the pious Royal Passion-Bearers calmly faced imprisonment, exile, suffering and death.

One cannot help but remember the struggle of other martyrs who accepted suffering for Christ 100 years ago: St Vladimir, Metropolitan of Kiev, whose uncorrupt hand with a gesture of blessing continued to bless his murderers, and all of us who pray to him; St Andronik, Archbishop of Perm, a one-time aide to St Nicholas of Japan, Equal-to-the-Apostles, and student of the founder of the Russian Church Abroad Metropolitan Anthony (Khrapovitsky); St Vasily, Archbishop of Chernigov, sent to Perm to head a commission of the All-Russian Pomestny Council to investigate the murder of Archbishop Andronik and earning in that city the martyr's crown along with other members of the delegation. At almost the same time, the Bolsheviks killed St Varlaam, Archimandrite and Abbot of Belogorsky Monastery of Perm Diocese, who enjoyed the special attention and good will of Grand Duchess Elizaveta Feodorovna and St John of Kronstadt. By Divine mercy, Hegumen Seraphim (Kuznetsov), former head of a skete in Perm, along with several other of his monastic brethren, was delivered from arrest and execution. Fr Seraphim expended great effort in transferring the relics of the Martyrs of Alapaevsk: first the princely martyrs to Peking, then St Elizabeth and Nun Barbara to the Holy Land, where he found then a final resting place himself.

The Holy New Martyrs and Confessors of the Russian Church are our hope for Divine mercy. These were our ancestors, the roots which nourish us with God's grace: without our prayerful bond with them, without preserving their memory and our active striving and emulation in our lives of their faith and patience, we have no future. That is why we should study this richest of histories, let us lovingly learn of the lives, suffering and legacy of the Holy New Martyrs and Confessors, and commune with them in prayer, as we hear in the kontakion of the feast: "that we also, whenever the hour of trial finds us, may receive the gift of courage from God." Amen.

With love in the Lord,

+HILARION,

Metropolitan of Eastern America and New York,

First Hierarch of the ROCOR

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. HILARION of Eastern America & New York. The parish newsletter is published bi-monthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15th of the month prior to publication to Father Michael at frmichael@stxenia.org. Thank you.

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Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment.

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Trapeza Schedule

* = strict fast

Trapeza during the summer is potluck. We have created a sign-up link to help everyone plan and know what is needed but feel free to contribute spontaneously as well. The link may be found here:

<https://www.signupgenius.com/go/30e0849a4a928a31-summer>

If you have any questions, contact Judy Engalichev -- dujykot@comcast.net.

Trapeza can be whatever you would like to prepare, anything is appreciated. **Note: If you are preparing anything containing nuts or other allergens, please put a small label to that effect in front of your dish. Nut allergies are especially fatal to small children.**

A note about Trapeza etiquette: Standing, even for short periods of time, is often extremely difficult for older people and expectant mothers. It would be an act of Christian charity to allow them to collect their meal first and to be seated. It should go without saying that this courtesy should also be extended to visiting clergy.

July

Potluck

August

Potluck

Sisterhood News

~ Very soon the Sisterhood will begin preparing for the Parish Feast on September 9. Please stay tuned for announcements regarding how you can help.

Please Remember in Your Prayers

Athanasia Tamvlakis, Peter Danas, Dimitry Emelianoff, Dimitri Nikshych, Masha Harris, and Laryssa Doohovskoy.

Also, please be sure to inform the Sisterhood if someone is in the hospital or shut in at home.

Parish News

~ On **September 22 from 9am to 2pm**, the Parish will hold a tag sale to benefit the building expansion project. Sellers can purchase a “table” starting July 15. A signup sheet will be on the bulletin board next to the kitchen, checks should be made out to St. Xenia Church (include “Tag Sale” in the memo line). “Tables” are \$25 each and allow for the amount of items that would fit into a parking-space-sized spot.

Sale items cannot be stored at church prior to the sale or left at the church after the sale.

Bakers can bring their items to church prior to the sale to store in the freezer or bring the morning of the sale. A couple of our youth have volunteered to run the bake sale table(s). Please contact Laryssa Doohovskoy with questions.

~ Building Expansion ~

We have reached a joyous and critical milestone in our endeavor to expand and improve the physical structures of our Church. After several years of work, discussions with some town officials, and working with an architectural designer, the Parish Council has been presented with a conceptual design for our church and hall expansion. While there is much fine-tuning to be done on the plan, the result will be a greater footprint in the church on both sides, and a stand-alone hall just across the parking lot from the church entrance. The Parish Council has agreed to press forward with this plan.

Our parish has been blessed in many ways: the growth from new members and from within, our many new children, and our ability to serve a full liturgical life. But with growth comes the need to physically accommodate our numbers. Everybody can agree that we are “busting at the seams” and that space both in the church during services and at trapeza is too tight. Visitors and parishioners sometimes find it difficult to stay for trapeza due to lack of ‘elbow room’. It is time to build for our future.

We are nearly ready to begin working with a builder, so that we can make definitive plans for construction. This is the chance to build for the future vitality and spiritual health of our community, and especially the spiritual welfare of our many young members.

The Starosta and Treasurer have run the numbers: the cost of the project, how much cash we have in hand from earlier pledges, contributions from existing Church accounts, and the mortgage payments we expect. We have weighed those against our ongoing financial commitments in order to calculate our ability to move forward.

The details are available but the bottom line is that **to be fiscally sound, we need to raise \$50,000** in the near term to start this project. This is well within our reach—if we have broad support. **We need to secure pledges by August 1, and to receive the actual funds by December 1;** we want to kick off this project as soon as possible.

There are several ways you can contribute or pledge. We will have envelopes and pledge forms available at the candle counter. We also have a Paypal account on the Saint Xenia website. The fundraising committee is available to answer any questions you may have.

<https://stxenia.org/buildingexpansion2018.html>

We ask for your prayers and financial support as we join together to move into this next important phase of our parish. God willing, the commitment today will have an immeasurable impact as we move to our next chapter.

The Appearance Of The Icon Of The Most Holy Mother Of God In The City Of Kazan (1579):

(Commemorated July 21/July 8) On 1 October 1552, on the feastday of the Pokrov-Protection of the MostHoly Mother of God, at night, tsar Ivan IV in heading the Russian forces made ready for a decisive assault against the Tatar city of Kazan, and suddenly he heard the peeling of the Moscow bells. The tsar realised that this was a sign of the mercy of God: that through the prayers of the mighty commander-in-chief, the Lord deigned that the Kazan people should be converted to Him.

The surrender of Kazan on the feast of the Pokrov-Protection of the MostHoly Mother of God completed a course of events, initiated way back centuries earlier in the year 1164 by holy Prince Andrei Bogoliubsky (+ 1174, Comm. 4 July), against the Moslem Volga Bulgars. With the taking of Kazan, the Volga -- the chief waterway route of the land, became finally a Russian river. And from Tatar servitude were liberated 60,000 Russian people. The enlightenment of the Tatars with the light of the Gospel truth was started. There were the first martyrs -- Saints Peter and Stephen (Comm. 24 March). The newly established Kazan diocese entered into the complexion of the Russian Church and was soon illustrious in its own archbishops: Sainted Gurii (+ 1563, Comm. 5 December) and Sainted German (+ 1567, Comm. 6 November).

But the advance of Orthodoxy was especially enabled amongst the Volga Mahometans by the appearance, on 8 July 1579, of the wonderworking Icon of the Mother of God in the city of Kazan. Preaching the Gospel had been a difficult matter in this conquered kingdom amongst the incorrigible Moslems and pagans. The MostHoly Mother of God, Mediatrix of preachers of the Word of God, Who even during Her earthly life shared in the evangelic work of the holy Apostles, -- in looking down upon the efforts of the Russian missionaries, She did not hesitate to send them Heavenly help, manifest through Her wonderworking Icon.

On 28 June 1579 there occurred a terrible conflagration which had started around the church of Sainted Nikolai of Tula. This fire destroyed part of the city and turned to ashes half of the Kazan Kremlin. The adherents of Mahomet gloated,

supposing, that God had become angered against the Christians. "The faith of Christ, -- says the chronicler, -- is rendered a fable and an outrage". But the conflagration at Kazan was the foreboding of the ultimate fall of Islam and affirmation of Orthodoxy throughout all the land of the Golden Horde, the future East portion of the Russian realm.

The city began quickly to rise up from its ruins. Together with others who had been burned out, and not far from where the conflagration had started, -- was built the house of the musketeer Daniil Onuchin. The Mother of God appeared in a dream to his nine year old daughter Matrona and commanded her to find Her icon, hidden in the ground by secret confessors of Orthodoxy way back still in the time of Moslem rule. But to the words of a mere girl they paid no attention. Thrice the Mother of God appeared and pointed out the spot, where the wonderworking icon had been concealed. Finally, Matrona with her mother began to dig in the indicated place and they found the sacred icon. To this place of the miraculous discovery there came archbishop Jeremii at the head of his clergy and transported the holy image into a church of Saint Nicholas situated nearby. From there, after a molieben, amidst a church procession they transferred it to the Annunciation cathedral -- the first Orthodox temple in the city of Kazan, erected by tsar Ivan the Terrible. During the time of the procession there occurred the healing of two blind men -- Iosif and Nikita.

A copy of the Icon, which had appeared at Kazan, together with an account of the circumstances of its discovery and descriptions of the miracles was dispatched in 1579 to Moscow. Tsar Ivan the Terrible gave orders to build at the place of its appearance a temple in honour of the Kazan Icon of the Mother of God, to install therein the holy icon, and to found there also a women's monastery. Matrona and her mother, instrumental in finding the sacred icon, accepted monastic tonsure at this monastery.

At the Nikol'sk (Nicholas) church, where the first molieben had been made before the Kazan Icon, was serving at this time as priest the future Sainted Ermogen, Patriarch of Moscow (+ 1612, Comm. 17 February). Fifteen years later, in 1594, now as Metropolitan of Kazan, he compiled a re-

port of the holy events to which he had been an eyewitness and participant: "Account and Miracles of the Most Pure Mother of God from Her Venerable and Gloriously Manifest Image at Kazan". In this account are descriptions with great factual precision regarding many an instance of healing, from the wonderworking Icon through the prayers of believers. The "Account" manuscript -- written by His Holiness Patriarch Ermogen -- was in its entirety reproduced in facsimile edition: "Report about the Wonderworking Kazan Icon of the Most Holy Mother of God", with an introduction by A. I. Sobolevsky, M(oscov) 1912.

The not-large Icon, discovered by the girl Matrona in the then recently annexed foreign frontier of the Russian realm, soon became a national sacred item, a sign of the Heavenly protection of the Mother of God, manifest for all the Russian Church, since the soul of the Orthodox nation sensed the special participation of the All-Pure Lady Mother of God in the historical destiny of its "Rodina" native-land. Not by mere chance was the Kazan Image a copy of the ancient Blakhernae Icon (Comm. 7 July) written by the holy Evangelist Luke, and considered in its iconographic type to be of icons named "Hodegetria" ("Putevoditel'nitsa", "Way-Guide"). Many a time the "Kazan Mother" showed the way to victory for Russian Orthodox soldiers in the fulfilling of their sacred duty for God and Country.

In the year of its appearance at Kazan (in other sources two years afterwards) there began the remarkable onward march "Beyond Kazan" (beyond the Ural Mountains) envisioned by Blessed German (+ 1567, Comm. 6 November), and taken by the Cossack ataman Ermak Timofeevich Povol'sky (+ 1584), an effort crowned finally with the annexation of Siberia. With a graced energy and coursing about in miraculous manner it proved sufficient, that for some several decades Russian explorer-missionaries should proceed to the East, "to meet the sun", going many thousands of kilometers. On the feastday of the Pokrov (Protection, 1 October) in 1639 they sailed out on their first voyage along the Pacific Ocean, preaching salvation to the surrounding peoples.

Orthodox soldiers and missionaries went east, while apostates fled to the West. Jesuits seemingly attempted to drown Rus' at the beginning

XVII Century with tumultuous waves of sovereign-imposters and "rapacious people". It was indeed through Divine Providence, during the period of the Polish Occupation (1605-1612), which the nation termed the "Time of Troubles", that the Russian Church was headed by a great confessor of Orthodoxy -- the PriestMartyr Ermogen, Patriarch of Moscow and All Rus', who had been among those first to venerate the Kazan Icon of the Most Holy Mother of God, becoming the author of the "Account" about it and the Service to it.

During the difficult days when Moscow was occupied by the Polish, and discord and disorder having spread throughout all the land, this resolute sufferer for the Holy Faith and Fatherland was held under guard, and he managed secretly to send off to Nizhni Novgorod an appeal: "Write to Kazan to metropolitan Emphrem, and let there be sent a document of direction to the regiments for the boyars and to the Cossack forces, that they should rise up in force for the faith, put an end to the plundering and preserve brotherhood, and should vow to pledge their souls for the house of the All-Pure and the wonderworkers and for the faith, let there be done. And in every city... write thus in my name". The Nizhni Novgorod people responded to the appeal of the archpastor. Prince Dimitrii Mikhailovich Pozharsky headed the gathered militia.

The Kazan forces, joining in with the militia, brought with them a copy of the wonderworking Kazan Icon, which they gave to prince Dimitrii at Yaroslavl'. The Most Holy Lady Mother of God took the militia under Her protection, and by Her intercession Russia was saved.

The Russian forces experienced tremendous difficulties: inward hostilities, and insufficient armament and supplies. In the bad weather of Autumn the Russian army moved on to storm Moscow, situated in the hands of the Polish.

A three day fast and fervent prayer before the Kazan Icon of the Mother of God inclined the Lord to mercy. Within the besieged Kremlin at this time was held captive the Hellas Archbishop Arsenios (Arsenii, afterwards Suzdal' archbishop, + 1626, 13 April), who had arrived from Greece and was grievously ill from his journeying and being shaken about. By night the cell of Sainted Ar-

senii was suddenly lit up by a Divine light, and he beheld the Monk Sergei of Radonezh (Comm. 5 July and 25 September), who said: "Arsenii, our prayers are heard; through the intercession of the Mother of God the Divine judgement of the Fatherland is changed to mercy; on the morrow Moscow wilt be in the hands of its besiegers and Russia saved".

As though in proof of the veracity of this prophecy, the archbishop received healing from his sickness, and then this joyful occurrence became known to the Russian forces. On the following day, 22 October 1612, Russian forces, inspired by the vision, seized a sweeping victory and took the Chinese-quarter, and 2 days later -- the Kremlin itself.

On Sunday, 25 October, Russian forces triumphantly in church procession made entry into the Kremlin, bearing the Kazan Icon. At the Skull-Place ("Lobnoe mesto", i.e. the public execution spot), the church procession was met by Archbishop Arsenii emerging from the Kremlin, bearing the Vladimir Icon of the Mother of God, saved by him in his captivity. Moved by the effect of the meeting of the two wonderworkings icons of the Mother of God, the people with tears made prayer to the Heavenly Mediatrix.

With the expulsion of the Polish from Moscow, -- according to the Nikonov chronicle, prince Dimitrii Pozharsky had the holy Kazan Icon placed in his own parish church of the Entry in the Temple of the MostHoly Mother of God, at Lubyanka in Moscow. Afterwards, at the expense of the prince-patriot, there was erected the Kazan cathedral on Red Square. The holy icon, which had been with the armies of Pozharsky during the liberation of Moscow, was transferred in 1636 into the newly constructed temple, the Kazan cathedral. At present, this holy image is situated in the Patriarch's Theophany cathedral in Moscow.

In commemoration of the liberation of Moscow from the Polish, a special feastday in honour of the Kazan Icon of the Mother of God was established under 22 October. At first this celebration was made only at Moscow, but from 1649 it became an all-Russian celebration.

In 1709, before the Poltava Battle, Peter the Great prayed with his soldiery in front an icon of the Kazan Mother of God (that from the village of

Kaplunovka). In 1721 Peter transferred one of the copies of the Kazan Icon of the Mother of God from Moscow to Peterburg, where at first the icon was placed in a chapel, then at the Alexandro-Nevsky Lavra monastery, and from 1737 it was in the church of the Nativity of the Mother of God on Nevsky Prospekt. In 1811, before the Fatherland War, the holy icon of the Heavenly Mediatrix was transferred into the newly constructed Kazan cathedral.

In 1812 the Kazan Icon of the Mother of God provided blessing for Russian soldiers in repulsing the French invasion. On the feast of the Kazan Icon, 22 October 1812, Russian detachments under the command of Miloradovich and Platov destroyed the Davu rearguard. This was the first outstanding blow against the French after their departure from Moscow, and in which the enemy lost seven thousand men. And on this day snow fell, bitter frosts began, and the army that had subdued Europe began to falter.

...The Kazan cathedral at Peterburg was built in the years 1801-1811 -- as though especially for this, to be a commemorative temple of Russian glory in the 1812 Fatherland War. The iconostas of the main altar was an elaborately wrought work, made of an hundred pud-weight [pud = 36 lbs] of silver: of this, forty puds were an offering to the temple by the Don Cossacks, having taken this silver in 1812 from the French. The walls of the cathedral were adorned with trophies, taken from the French in 1812. Buried at the cathedral and with enemy standards draped over his holy tomb was prince Mikhail Kutuzov-Smolensky, saviour of the Fatherland. Bronzen sculptures of Kutuzov and Barclay de Tolli stand before the temple at the end of the colonnades, in the hemisphere circling upon the cathedral square...

Numerous wonderworking copies of the Kazan Icon in Rus' glorify the All-Pure Mother of God, Protectress of the Orthodox Russian people. Of the plethora of icons of the Mother of God venerated in the Russian Orthodox Church, none is more widespread in number than the Kazan Icon. For all Orthodox Rus' it is esteemed as holy, and to it oftenest of all do they turn their gaze in misfortunes and illnesses, crying out: "O fervent Mediatrix, Mother of the Lord MostHigh, for all pray Thine Son Christ our God... with everything

grant benefit and save all, O Virgin Birthgiver of God, and be Thou the Divine protection for Thine servant".

With blessings of grace are dispersed icons of the All-Pure Mother of God throughout the extent of the Russian land, truly imaging the Heavenly protection, with Her constant intercession sent down by Her Divine Son, having offered Himself in sacrifice for the salvation of mankind. The ancient Vladimir holy Image of the Mother of God preserves and blesses the Northern bounds, the Smolensk and Pochaev Icons guard the West, and in the East, to the ends of the land shine the rays of the inexhaustible grace of the wonder-working Kazan Image of our All-Pure Mother.



Cathedral of Our Lady of Kazan, St. Petersburg

The Monk Antonii (Anthony) of Pechersk (*Commemorated July 23/July 10*) was born in the year 983 not far from Chernigov, at the locale of Liubech. Possessing the fear of God from his youthful years, he desired to be clothed in the monastic form. Attaining maturity of age, he set off wandering, and having reached Athos, he burned with the desire to emulate the deeds of its holy inhabitants. Here he received monastic tonsure and in everything the young monk pleased God in his asceticising upon the path of virtue; he thrived especially in humility and obedience, such that all the monks did rejoice to look upon his holy life.

The hegumen foresaw within Saint Antonii the great future ascetic, and on an inspiration from God, he sent him off back to his native land, saying: "Antonii! It is time for thee to guide others also into an holy life. Return to thine own Russian Land, and be thou upon thee the blessing of Holy

Mount Athos, so that from thee shalt come a multitude of monks".

Having returned to Rus', Antonii began to make the rounds of the monasteries about Kiev, but nowhere did he find that strict life, which had drawn him to Athos.

Through the Providence of God, on one of the hills of Kiev at a steep bank of the River Dneipr, reminiscent for him of the beloved Athos, in a forested area near the village of Berestovo, he espied a cave, dug out by the Priest Ilarion (who afterwards became Metropolitan of Kiev, Comm. 21 October). He began to asceticise there in prayer, fasting, vigil and work, eating over the course of a day but a bit of food, and sometimes he did not eat throughout the week. People began to come to the ascetic for blessing and counsel, and some decided to remain thereafter with the saint. Among the first disciples of the Monk Antonii was Saint Nikon, who in the year 1032 tonsured at the monastery the similarly arrived Monk Theodosii (Feodosii) of Pechersk (+ 1074, Comm. 3 May).

The holy life of the Monk Antonii brightened all the Russian Land with the beauty of monastic striving. Saint Antonii received with love those yearning for monasticism. After instructions on how one ought to follow Christ, he bid Blessed Nikon to tonsure those willing. When 12 men had gathered about the Monk Antonii, the brethren together dug out a large cave and within it was built a church and cells for the monks. Saint Antonii, having appointed Blessed Varlaam as hegumen over the brethren, himself withdrew from the monastery, and having dug out for himself a new cave, he secluded himself within it. But there also, around the place of his seclusion, monks soon began to settle. Thus were formed the Nearer and Farther Cave monasteries. Afterwards over the Farther Caves was built by the monk a small wooden church in honour of the Uspenie-Dormition of the Mother of God.

At the insistence of prince Izyaslav, the hegumen Varlaam withdrew to the Dimitriev monastery. With the blessing of the Monk Antonii and with the general agreement of the brethren, there was chosen as hegumen the meek and humble Theodosii. During this time the number of brethren had already reached an hundred men. The Ki-

ev Great-prince Izyaslav (+ 1078) gifted to the monks the hill, on which was built the large church and cells, and around it was built a palisade wall. Thus was established the reknown monastery, which was called the Pechersk, foundationed over the caves. Giving the account of this, the chronicler remarks, that many a monastery exists built by rich emperors and nobility, they however cannot compare with those, which are built up by the prayers of saints, and by their tears, fasting and vigil. And thus though the Monk Antonii possessed not gold, he raised up by his efforts a monastery, incomparable with others, which became the first spiritual centre of Rus'.

For his holiness of life, God glorified the Monk Antonii with the gift of foresight and wonderworking. In an especial instance this occurred during their construction of the Great Pechersk church. The MostHoly Mother of God Herself stood before him and the Monk Theodosii in the Blakhernae church (in Byzantium), whither they had been miraculously transported and enraptured, without having left their Pechersk monastery (Vide account of this under 3 May, regarding the Kievo-Pechersk Icon of the MostHoly Mother of God). Having received gold from the Mother of God, the saints commissioned master-architects, who on the command of the Queen of Heaven set off (from Byzantium) to the Russian Land for building the church at the Pechersk monastery. During this appearance the Mother of God foretold the impending death of the Monk Antonii, which occurred at age 90 on 7 May 1073. The relics of the Monk Antonii, through Divine Providence, remain concealed.

Butovo

In June, our family traveled to Russia, starting in Moscow and traveling the Volga-Baltic Waterway to St Petersburg. One of the most moving places we visited was Butovo.
~ ~ Judy Engalichev

From: *The Moscow Times*, May 6, 2014

In the forest near old Butovo, about 5 kilometers south of the Moscow Ring Road, lies the largest burial place for victims of Stalin's purges in the whole Moscow region, a site of mass executions. At the small plot of land known as the Butovsky Shooting Range or "Butovsky Poligon," about

20,760 people were executed between August 1937 and October 1938. Among this were men and women, the old and the young, people from 70 different nationalities and many faiths and social classes.

Seventy-seven years ago, in August 1937, the head of the NKVD ordered a high fence be erected around a remote five-hectare patch of oak forest glade. The construction was largely ignored by locals, who were told the site would be a shooting range, a rumor that frequent gunfire seemed to verify.

More than 20,000 people were executed at the site in a little more than a year — an average of about 50 people per day. The diversity of those executed was stunning, including South African communists, Polish nationalists, Germans, Hindus, Chinese, Tatars and Jews. However, the site "specialized" in executions of Orthodox Christian clergy, targeted by the Soviet Union as supposedly counter-revolutionary elements in their atheist state.

About 1,000 of the victims were clergy from the Russian Orthodox Church, and about 300 people from that number have since been beatified as saints. After the collapse of the Soviet Union, the Russian Orthodox Church began commemorating the site, establishing a small wooden church on the site in 1996 and a larger church that has been active since 2007. Since the year 2000, the patriarch has led an annual service in the church of the martyrs to commemorate those killed in Butovo.

The most famous person killed at Butovo was Serafim, the Metropolitan of St. Petersburg. Known as Leonid Mikhailovich Chichagov prior to entering the church, in the 19th century he was considered one of Russia's greatest religious writers, best known for his extensive research on the life of Saint Serafim Sarovsky. Chichagov was also known for his secular social literature works, authoring the book "The Glorious Deeds of the Russian Warriors" in memory of the Russian-Turkish war of 1877 to 1878, in which Chichagov served as an artilleryman.

By the time of his execution, Chichagov was an infirm man of 82 living privately in Malakhovka and ill with dropsy. When the NKVD arrested him, it became clear that the old man could not withstand interrogation at the Taganka prison, and so he was quickly taken to the Butovo range and shot.

According to the archives, many high-ranking members of tsarist society were executed at Butovo, apart from the religious figures. Some of those shot at Butovo include Vladimir Dzhunkovskiy, governor-general of Moscow; Fyodor Golovin, the chairman of the Second State Duma; Nikolai Danilevsky, the first Russian aviator; Otto Schmidt, an arctic explorer; Mikhail Khitrovo-Kramskoi, a composer; five tsarist generals and representatives of Russian noble families such as the Rostopchins, the Tuchkovs, the Gagarins, the Obolenskys, the Olsufiyevs, and the Bibikovs.

The first church constructed on the site was built by a descendant of one of those executed at Butovo: architect Dmitry Shakhovskoi is directly descended from Prince Dmitry Shakhovskoi, the founder of the Party of Constitutional Democracy of the Russian Empire, who was executed in late 1937.

Father Kirill Kaleda, prior of the Church of New Martyrs and Confessors, has worked in this grim place since 1995, when excavations of the burial site first began.

The shooting range was kept secret until 1995, and a KGB officer was permanently stationed at the site. "What did he guard? Bones ... In case someone digs up any by chance," Father Kirill said. After the site ceased to be used for executions, apple trees were planted on the shooting range and mass graves, and locals used to break in here. Locals say that for half of a century people kept trying to get in despite the danger — trespassers could be shot — because there was no other place where they could get such sweet red apples.

When the secret archives of the NKVD were finally declassified, the true nature of the Butovo range was finally revealed.

Fundraisers for building a wooden church on the Butovo range were held in many Moscow churches, access to the site was improved, and a shuttle bus now runs from the Bulvar Dmitriya Donskogo metro station. Also, memorial plaques with the names of the murdered priests were installed around the chapel.

Since 2000 the Russian Orthodox Church canonized more than 300 martyrs who were shot and buried on the Butovo range. There is no other place in Russia or the former U.S.S.R. where there are so many holy relics — even the famous Monastery of the Caves in Kiev holds only about 150 saints' relics. The new saints have attracted many new donations, allowing for the construction of a much larger new stone church, where children and grandchildren of the newly canonized saints can be seen praying before icons of their fathers and grandfathers.

In an ironic twist of fate, many of the same NKVD staff who worked at the site were later targeted by purges and found themselves executed at the same shooting range — they now lie with their erstwhile victims in mass graves, and their remains are now indistinguishable.



Church of the New Martyrs, Butovo
Katya is pointing out a mass grave she has just seen



Memorial Wall at Butovo



Cathedral of the New Martyrs, Butovo



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JULY 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Jun 18) 5th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	2 (Jun 19) Fast: fish, wine & oil	3 (Jun 20) Fast: wine & oil	4 (Jun 21) Fast	5 (Jun 22) Fast: wine & oil	6 (Jun 23) Fast: wine & oil	7 (Jun 24) Nativity of the Baptist 5:30 All-Night Vigil Fast: fish, wine, & oil
8 (Jun 25) 6th Sunday after Pentecost. Tone 5 Sts. Peter & Febronia 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	9 (Jun 26) 9:30-2:00 Vacation Church School Fast: fish, wine & oil	10 (Jun 27) 9:30-2:00 Vacation Church School Fast: wine & oil	11 (Jun 28) 6:30 Vigil of Sts. Peter & Paul Fast: wine & oil	12 (Jun 29) Ss. Peter & Paul 9:30 Hours & Divine Liturgy	13 (Jun 30) Fast: wine & oil	14 (Jul 1) 5:30 All-Night Vigil
15 (Jul 2) 7th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	16 (Jul 3) 6:30 Vigil of Royal Martyrs	17 (Jul 4) Holy Royal Martyrs of Russia 9:30 Hours & Divine Liturgy Moleben to New Martyr Elizabeth	18 (Jul 5) Fast: fish, wine & oil	19 (Jul 6)	20 (Jul 7) Fast	21 (Jul 8) 5:30 All-Night Vigil
22 (Jul 9) 8th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	23 (Jul 10)	24 (Jul 11)	25 (Jul 12) Fast	26 (Jul 13)	27 (Jul 14) Fast	28 (Jul 15) St. Vladimir 5:30 All-Night Vigil
29 (Jul 16) 9th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	30 (Jul 17) St. Seraphim Camp Week	31 (Jul 18)	Aug 1 (Jul 19) Fast: fish, wine & oil	Aug 2 (Jul 20) Prophet Elijah	Aug 3 (Jul 21) Fast	Aug 4 (Jul 22) 5:30 All-Night Vigil



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AUGUST 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 29 (Jul 16) 9th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	Jul 30 (Jul 17) St. Seraphim Camp Week	Jul 31 (Jul 18)	1 (Jul 19) Fast: fish, wine & oil	2 (Jul 20) Prophet Elijah	3 (Jul 21) Fast	4 (Jul 22) 5:30 All-Night Vigil
5 (Jul 23) 10th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	6 (Jul 24)	7 (Jul 25)	8 (Jul 26) Fast	9 (Jul 27)	10 (Jul 28) Fast: wine & oil	11 (Jul 29) 5:30 All-Night Vigil
12 (Jul 30) 11th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	13 (Jul 31)	14 (Aug 1) Procession of the Cross Fast	15 (Aug 2) Fast	16 (Aug 3) Fast	17 (Aug 4) Fast	18 (Aug 5) 5:30 All-Night Vigil Fast: wine & oil
19 (Aug 6) TRANSFIGURATION OF THE LORD 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	20 (Aug 7) Fast	21 (Aug 8) Fast: wine & oil	22 (Aug 9) Fast: wine & oil	23 (Aug 10) Fast	24 (Aug 11) Fast	25 (Aug 12) 5:30 All-Night Vigil Fast: wine & oil
26 (Aug 13) 13th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: wine & oil	27 (Aug 14) 6:30 Vigil of Dormition Fast	28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours & Divine Liturgy	29 (Aug 16) Fast: wine & oil	30 (Aug 17)	31 (Aug 18) Fast	Sep 1 (Aug 19) 5:30 All-Night Vigil