



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July - August 2019

## SERMON ON THE DORMITION OF THE MOST HOLY THEOTOKOS *by St. John of Kronstadt*

**L**et us be happy, beloved brothers and sisters that we belong to the Holy Orthodox Church, worthily and rightly glorifying the Most Holy Sovereign Theotokos on this eminent day out of all the days of the year with special solemnity. There exists on earth many societies and entire governments that do not consider the need nor the obligation to call upon and glorify the Queen of heaven and earth, the Mother of Our Divine Lord Jesus Christ, and other saints and angels; to submissively serve Her lovingly, as the true Mother of God. Sadly in Russia nowadays we have heretics (among us) who actively dishonor the Mother of God, the saints, their icons, their relics and their festivals. O, if only they also unanimously with us glorified the worthy Queen of heaven and earth!

Today the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation - she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.

We say that our dead have "fallen asleep" or "passed away." What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e., a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end, that is what is meant by "falling asleep". It is as if it were a temporary dream after which, by the voice of the Lord and the fearful yet wonderful trumpet of the Archan-

gel, all the dead shall live and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This is what the Christian means by translation. We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person's preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.

Our preparation for meeting the heavenly King, and for the inheritance of eternal life in heaven, should consist of these things. The heavenly King desires souls adorned with immutable virtue, souls prepared so that the Very Lord Himself could abide in them. Do not marvel that the Very Lord wants to live in us. In fact the human soul is more spacious than the heavens and the earth, for it exists in the image of God. And if one removes sins from the soul, the Lord of all will settle in it and will fill it with Himself. "We will come to him and make our dwelling with him" (John 14:23), says the Lord about the souls who love Him.

And so, ye participants in the Christian feasts, and especially the present feast of the Dormition of the Mother of God, ye who are brightly adorned with every virtue and translated to the heavenly kingdom, to Her Son and God, proclaim to each and every one about preparing their souls to be the dwelling place of the Lord, about continual repentance, and about the incorruptible adornment of Christian virtue. Let your death also be unashamed and peaceful, serving as the pledge of a good answer at the dread judgment seat of Christ. Amen.

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 15<sup>th</sup> of the month prior to publication to Father Michael at [frmichael@stxenia.org](mailto:frmichael@stxenia.org).

Thank you.

**Rector:**

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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 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 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.

*Summer pot luck begins June 30 and ends September 1*



## PARISH NEWS

### Thank you!

To Suzie Soloviev and her team for a very successful Lilac Nights celebration on June 21. Many parishioners from St. Xenia and Holy Epiphany enjoyed good food and fellowship as well as learning some folk dances!



### Please Remember in Your Prayers ~

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

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

### Congratulations!

To Anastasia Demcheva, and her family, particularly her grandmother, Marina Demcheva, on her Christening in June. Anastasia lives in Moscow and comes to MA for summers.

### Sisterhood News ~

Natalie Pishenin is organizing a school supply drive for needful students in the Methuen Public Schools. Methuen has 50 - 60 students classified as homeless, so this is a good opportunity to help kids in need.

Natalie has placed new backpacks with a supply list attached in the trapeza hall. Please take a backpack and fill it using the list provided. Classroom supplies for teachers such as boxed tissues and hand sanitizers are also welcome.

Return your backpack to the church hall **before or on Sunday, August 11**. Natalie will deliver all the donations to the Methuen Superintendent's Office.

### Choir News ~

If you have a private service - wedding, baptism, funeral, etc. – and would like to have choir singers, please contact Laryssa at [stxeni-achoir@gmail.com](mailto:stxeni-achoir@gmail.com).

### Building Expansion Update ~

Our site plan has been submitted to the Methuen City Planning Board. We are first on the agenda for the August 14th meeting and are assured that it will pass. The city agreed to waive a \$5,000 plan review fee because we are a not-for-profit religious entity.

Our architect, Ken Feyl of LaGrasse, is now drawing up construction plans for the hall. Our GC, Ken Surette, is setting up the soil sampling for the

foundation of the building. Once we actually break ground and begin construction, we will focus on the details and drawings for the church expansion.

By the prayers of St. Xenia and St. John of Shanghai & San Francisco, all systems are full steam ahead.

Please continue your prayers, and your generous donations to the building fund.

There are several ways you can still contribute or pledge - envelopes and pledge forms are available at the candle counter. We also have a Paypal account on the St. Xenia website.

### Sunday School News ~

On June 23<sup>rd</sup>, all of the Sunday School classes gave presentations on some of their lessons from the year. They all did a lovely job and we thank the parents, the teachers and the children for their efforts. The following is a sampling from the day's presentations, explaining the process and elements of Divine Liturgy.

*There are 3 versions of the Divine Liturgy.*

1) St. Basil The Great

2) St. John Chrysostom

3) St. James the Apostle

*Most times during the year we serve the St. John of Chrysostom's Liturgy at St. Xenia.*

*\*First part of the Liturgy we chant the Antiphon's. There are 3 of them.*

*First Antiphon starts like this...*

*"Bless the Lord, O my soul. Blessed art Thou, O Lord.*

*Bless the Lord, O my soul, and all that is within me bless His holy name."*

*\*Then we move to the Small Entry with the Gospel.*

*This symbolizes the appearance of Jesus Christ to the world and the beginning of His ministry and preaching.*

*\*The Small Entry is followed up with the Choir singing...*

*"O Come, let us worship and fall down before Christ."*

*Then we go right into the different Troparion Tones which are short but expressive hymns. These hymns represent the occasion of a feast day or the life of a saint.*

*After that we head into the Trisagion, "Holy God, Holy Mighty, Holy Immortal, have mercy on us."*

*\*The Reader or Deacon then reads the Epistle. These are letters from the Apostle's to Christians.*

*The Epistle is then followed by the Gospel.*

*The Gospel is read by either a Deacon or a Priest. The Gospel's are stories about Christ's life, and his teachings.*

*\*After the Gospel we read the Ectenia's or Litany's.*

*These are a series of petitions that the Deacon or Priest says with the Choir responding by saying either "Lord have Mercy or Grant this O Lord". There are multiple Litany's during our Divine Liturgy.*

*\*We are now in the very important part of the service.*

*We sing the Cherubic Hymn and then there is the Great Entrance.*

*The Great Entrance symbolizes the solemn passing of Jesus Christ to His voluntary suffering and death by crucifixion.*

*We all should be standing, heads bowed, and pray that God remembers us in His Kingdom.*

\*The Creed, or Symbol of Faith, is next.

The Creed talks about our faith in the Holy Trinity and other main truths of the Orthodox Church. After the Creed you really should not leave the Church until the end of the Liturgy.

\*The Anaphora – another very important and solemn part of the service comes next.

“Let us stand well, let us stand with fear...”

“Let us give thanks to the Lord...”

“Take Eat, this is my body, which is broken for you, for the remission of sins...”

Standing still, being quiet, and focusing on prayer is most important now.

\*The Lord’s prayer is next. “Our Father, who art in heavens, hallowed be Thy Name....”

All people in Church should be standing and singing this prayer together.

Jesus taught this prayer to his disciples.

\*Communion Hymns come next preparing us.

Then Communion....the Blood and Body of Christ.

We cross our arms and stand quietly in line.

After receiving Communion we kiss the bottom of the chalice.

Then we go to the little table to get a piece of prosphora and drink some wine to make sure the Holy Gifts were washed down.

\* The Hymn to the Theotokos almost finishes the service.

“It is truly meet to bless thee, O Theotokos, Ever blessed and most pure and the Mother of our God...”

\*Finally there is the Dismissal.

Prayers are said to the Mother of God, the Saint of the Church, and the Saint’s whose memory is celebrated that day.

Also, prayers to the righteous ancestors of God, Joachim and Anna, and all the saints.

The Priest expresses the hope that Christ the true God, will have mercy and save us since He is good and loves mankind.

## DIOCESE NEWS

Registration for St. Seraphim Camp in the beautiful Pocono Mountains of Eastern Pennsylvania has begun and is now available on line at the camp website.

St. Seraphim Camp provides an Orthodox environment for children beginning with the third grade and through high school. Days are filled with exciting adventures, such as river tubing, swimming, hiking, bonfires, sports competitions, arts and crafts, and archery. Of course, there are daily prayers, services, and the Orthodox fast is observed. Each day, each group visits with a priest in a course of religious instruction known as The Law of God. Children from all over America, Canada, Russia, and Europe come to participate. Many lifelong friendships develop and children are encouraged to participate not only in the summer camp, but to become deeply involved in the life of the Russian Church Abroad.

The camp will begin on Sunday, August 4, and conclude on Sunday, August 11. More information and registration is available at [www.stseraphimcamp.org](http://www.stseraphimcamp.org).

**The Monk Sampson the Hospitable-to-Strangers (Commemorated June 27/July 10)** was the son of rich and illustrious Roman parents. In his youth he received an excellent education, he studied the medical arts, and for free he doctored the sick. After the death of his parents Saint Sampson generously distributed alms and set free his slaves, preparing himself to go into the wilderness.

With this intent in mind he soon journeyed from Rome to the East. But the Lord directed him onto a different path, that of service to neighbour, and so Saint Sampson came to Constantinople. Settling into a small house, the saint began to take in the wandering homeless, the poor and the sick, and he attended to them zealously. The Lord blessed the efforts of Saint Sampson and endowed him with the power of wonderworking. He healed the sick not only through being a skilled physician, but also as a bearer of the grace of God. The news about Saint Sampson spread widely. The patriarch, having summoned him, ordained him as presbyter.

One time it was revealed to the grievously sick emperor Justinian (527-565), that he could receive healing only through Saint Sampson. In praying, the saint extended his hand in the direction of the sick emperor, who then received relief, and soon recovered altogether. In gratitude the emperor wanted to reward his healer with silver and gold, but the saint refused and instead asked Justinian to build a domicile for wanderers and the sick. The emperor readily fulfilled his request.

All the rest of his life Saint Sampson devoted to serving his neighbour. He survived into old age and after a short illness he with joy expired to the Lord (+ c. 530). The saint was buried at the church of the holy Martyr Mokias. Many a healing was effected at the grave of Saint Sampson. His home for wanderers and the hospice remained open, and the saint did not cease to care for the suffering. He twice appeared to a neglectful worker of the hospice and upbraided him for his laziness. At the request of an admirer of Saint Sampson the vagrants-home was transformed into a church, and alongside it was built a new edifice for taking in the homeless. During the time of a powerful conflagration at Constantinople the flames did not touch the vagrants-home of Saint Sampson: through his prayers a strong rain poured down, which quenched the fire.

**The Holy GreatMartyress Marina** (*Commemorated July 17/July 30*) was born in Asia Minor, in the city of Antioch, into the family of a pagan priest. In infancy she lost her mother, and her father gave her over into the care of a nursemaid, who raised Marina in the Orthodox faith.

Upon learning that his daughter had become a Christian, the father angrily disowned her. During the time of the persecution against Christians under the emperor Diocletian (284-305), Saint Marina at fifteen years of age was arrested and locked up in prison. With firm trust in the will of God and His help, the young prisoner prepared for her impending fate. The governor Olymbrios, charmed with the beautiful girl, tried to persuade her to renounce the Christian faith and become his wife. But the saint, unswayed, refused his false offers. The vexed governor gave the holy martyress over to torture. Having beaten her fiercely, they fastened the saint with nails to a board and tore at her body with tridents. The governor himself, unable to bear the horror of these tortures, hid his face in his hands. But the holy martyress remained unyielding. Thrown for the night into prison, she was granted Heavenly aid and healed of her wounds. Tied to a tree, they scorched the martyress with fire. Barely alive, the martyress prayed: "Lord, Thou hast granted me to go through fire for Thine Name, grant me also to go through the water of holy Baptism".

Hearing the word "water", the governor gave orders to drown the saint in a large barrel. The martyress besought the Lord, that this manner of execution should become for her holy Baptism. When they plunged her into the water, there suddenly shone a light, and a snow-white dove came down from Heaven, bearing in its beak a golden crown. The fetters put upon Saint Marina of themselves came apart. The martyress stood up in the fount of Baptism glorifying the Holy Trinity -- Father, Son, and Holy Spirit. Saint Marina emerged from the fount completely healed, without any trace of burns. Amazed at this miracle, the people glorified the True God, and many came to believe. This brought the governor into a rage, and he gave orders to kill anyone, who might confess the Name of Christ. There then perished 15,000 Christians, and the holy Martyress Marina was beheaded. The sufferings of the GreatMartyress Marina were described by an eye-witness of the event, named Theotimos.

Up until the taking of Constantinople by Western crusaders in the year 1204, the relics of the GreatMartyress Marina were situated in the Pantepontia monastery. According to other

sources, they were located in Antioch until the year 908 and from there transferred to Italy. Her venerable hand was transferred to Athos, to the Batopedieia monastery.

**The Monk German (Herman) of Alaska, Apostle to America, (Commemorated July 27/August 9)** was born in the city of Serpukhov, nigh to Moscow, in the year 1757 into a merchant's family. His worldly name and family name are unknown. At sixteen years of age he entered upon the path of monasticism. At first the monk did his obedience at the Sergiev-Trinity monastery, situated in the environs of Peterburg on the shore of the Bay of Finland (the monastery belonged to the Sergiev-Trinity Lavra).

The future missionary pursued asceticism at the monastery for about five years. Wanting complete solitude and silence, the Monk German settled at Valaamo. The Valaamo monastery, situated on the islands of Lake Ladozh (Ladoga), was cut off from the outer world for 8 months of the year.

After careful testing by various obediences the hegumen Nazarii gave blessing to the youthful ascetic for constant life in the forest, in a solitary wilderness. On feastdays, having come back to the monastery, the monk did choir obedience (he had a fine voice). Saint German took monastic vows at the Valaamo monastery.

It seems probable, that Saint German arrived at Valaamo in the year 1778. In this year the Monk Seraphim arrived at the Sarov monastery. The monastic life of the Monk German brings to mind the deeds of solitude of his great contemporary -- the Sarov wonderworker. Like the Monk Seraphim, the Valaamo ascetic distinguished himself with an exceptional and pervasive knowledge of the spirit and books of Holy Scripture, the works of the holy fathers and teachers of the Church.

The spiritual guide and father confessor of the future missionary was the hegumen Nazarii, a Sarov elder (starets), who introduced the Sarov ustav (rule) at Valaamo. By such manner, the grace-bearing methodology of Sarov asceticism -- in which was accomplished the spiritual growth of the Monk German at Valaamo -- became an integral part of his soul and made him related and ex-

ceptionally close in spirit to the Monk Seraphim, the Sarov Wonderworker. There is an account, that the Monk Seraphim made use in his turn of the guidance of the starets Nazarii during the time of his living at Sarov.

After a 15 year stay of the Monk German at Valaamo, the Lord summoned the humble monk to apostolic service and sent him to preach the Gospel and baptise the pagans of the sparsely populated and austere territory of Alaska and the islands of North America bordering on it. For this purpose there was organised in the year 1793 a spiritual Mission -- receiving the title Kodiaksk, with its centre on the island of Kodiak. Archimandrite Joasaph (Bolotov), a monk of Valaamo monastery, was appointed leader of the Mission. Amidst the number of other co-workers of the Mission were also five other monks of Valaamo monastery -- including among them the Monk German, whom the Lord gave blessing to labour at evangelisation longer and more fruitfully, than some other members of the Mission.

Upon arrival on Kodiak Island the missionaries quickly set about the construction of a church and the conversion of the pagans. "The year 1794, September -- I live with 24 on the island of Kodiak. All glory to God, more than 700 Americans are baptised, more than 2,000 marriages joined together, a church built, and as time allows -- we shall make another, then two, and then it will be necessary to make five" -- remarks the archimandrite Joasaph in one of his letters.

Father German at this new place bore the obedience of baker and concerned himself with the domestic cares of the Mission.

Under the guidance of Archimandrite Joasaph (afterwards a bishop), the Mission was short-lived: during the time of a storm (in 1799) His Grace Joasaph with his companions perished in the waves of the ocean. To assist the missionaries remaining alive there was dispatched only one priest-monk from the Alexander Nevsky Lavra, -- Gedeon. He headed the Mission for some time. He was concerned with the building up of a school for the children of the baptised Aleuts. In the year 1807 Priest-monk Gedeon left forever from the settlement of the missionaries, having placed all the responsibilities on the Monk German, who until the end of his life remained a spiritual father,

pastor, and guardian of human souls entrusted to him by the Mission. They wanted to ordain the monk to the dignity of priest-monk and make him archimandrite, but the humble monk refused thus to be elevated and until the end of his days he dwelt as a simple monk.

For the local inhabitants, the Monk German was a true good pastor and he defended them, insofar as he was able, from evil and plundering persons, who saw the island people only as an object for merciless exploitation. It would be no wonder, if the newly-converted repudiated their faith of the new-comer, who came most frequently in the role of exploiter and oppressor (having come for the purpose of mercantile profit), returning to their own superstitions. That this did not happen is due to the great merit of the Monk German. Firmly and insistently, having no power save for his intense faith, the starets continued on with his defense of the outraged and the oppressed, seeing in this his duty and calling, the essence of which he wonderfully expressed with the simple words: -- "I am the most humble servant and nurse of the local peoples".

The secret labours and cell prayers of the elder remained unknown to the world, but are seen as a light surrounding his grace-bearing life, having gone through conditions of complete self-renunciation, non-avariciousness and austere disregard for all comforts. His clothes were quite poor and very decrepit. By his whole appearance and all his habits, starets German in life reminded his contemporaries of the ancient hermits, glorified by the deeds of abstention and saintliness. In conversation the elder produced in irresistible impression on listeners. Those who conversed were particularly struck by the clarity of his mind, and his distinctness and rapidity of his discernment. The Divine grace, permeating the soul of the Monk German, transformed the hearts of people having contact with him. Vividly testifying about this occurrence was S. I. Yanovsky, governor administrator of the Russian-American Company, having entered upon his duties in the year 1817. Semen Ivanovich Yanovsky, an aristocrat by birth, was a man of manifold education and scholarship, but his religio-philosophic outlook consisted in the fashionable deism of the period. (Deism - a religio-philosophic teaching, which spread

about in the XVII-XVIII Centuries, conceived of the existence of God only as a first-principle of the world and denied the existence of God as Person).

Christianity in its essence he did not know (although he was formally accounted a christian). Orthodoxy, the Church, the Sacraments -- were for him mere notions, not worthy of serious consideration. The Monk German spoke much with him. S. I. Yanovsky afterwards wrote: "By such constant conversations and prayers of the holy elder, the Lord turned me completely around onto the way of truth, and I was made into a real Christian". He termed the starets "an holy man", "a great ascetic", and like a precious gem he kept his own letters from the Monk German. Many others of his contemporaries also experienced such reverence towards the person of the saint. Father German at first lived nearby the Mission temple on Kodiak, but later he settled on Elov (Spruce) Island, which he called "New Valaamo". Spruce Island was the final refuge in the multi-laboured apostolic wanderings of the holy elder.

The Monk German foretold to his spiritual children the time of his death and gave instructions how to bury him. On 13 December 1837 he requested candles be lit before the icons and to read the Acts of the Holy Apostles. During the time of the reading about the labours of the holy evangelists, the holy starets German passed over from earthly labours to heavenly rest, in his 81st year of life. Over the grave of the elder was at first constructed a simple wooden memorial, and afterwards was erected a modest wooden church, dedicated in the name of the Monks Sergei and German, Wonderworkers of Valaamo.

In this church is preserved an old-fashioned depiction of the Monk Seraphim of Sarov. This was situated in the cell of the Monk German during his lifetime: the elder loved and respected his celebrated contemporary and was of one accord with him in the great task in the fields of the Lord. It pleased the Lord to simultaneously bestow blessing on the great deeds of service to people of these two reverent lovers of silence and of mental action. The Monk German responded with love to the needs and sorrows of people during the days of his earthly life. And he does not leave in their misfortune those calling on him even after his death. The most famous case of the prayerful intercession

of the Monk German is located in the autobiography of the first Orthodox Bishop in America -- Sainted Innocent (Comm. 31 March and 23 September). In the year 1842 the sainted bishop on the brig "Okhotsk" was headed for Spruce Island. Because of a storm the ship was not able for a long while to come into port, and the lives of the crew and passengers was in peril. Sainted Innocent turned with prayer to the Monk German: "If thou, Father German, art pleasing to the Lord, then allow the wind to shift". And there passed not even a quarter of an hour as the wind shifted and became fair. And shortly thereafter the sainted bishop, having been saved from the storm, served a panikhida on the grave of the Monk German. In the 1860's the Russian Orthodox Church learned about the great local veneration of the memory of the elder German at Kodiak. In 1867 one of the Alaskan bishops compiled a record of his life and miracles. The first public report about Father German was published at Valaamo monastery in Finland in 1894. In the 1930's another Russian Orthodox monk -- archimandrite Gerasim (Shmal'ts) arrived on Elov (Spruce) Island and for a long time he lived there, as did the Monk German a hundred and some years before him. Before his death in 1969, archimandrite Gerasim uncovered the remains of his famous predecessor and built there a small chapel. The healings, connected with the prayerful intercession of Saint German, have been recorded during the course of a long period (from the time of his life through 1970). In March 1969 the Sobor of Bishops of the Russian Orthodox Greek-Catholic Church in America under the presiding of the Archbishop of New York, Metropolitan of All America and Canada, Irenei -- made the glorification of the Alaskan monk. The Church through this canonisation formally stamped with its seal that which many native Alaskans always knew: the Monk German worthily achieved his Christian calling and now continues to intercede before God for the living.

**The Martyrs Florus and Laurus** (*Commemorated Aug 18/Aug 31*) were brothers by birth not only in flesh but in spirit. They lived in the II Century at Byzantium, and afterwards they settled in Illyria (now Yugoslavia). By occupation they were stone-masons (their teachers in this craft were the Christians Proclus and Maximus, from whom also the brothers learned about life pleasing to God). The governor of Illyria Likaios dispatched the brothers to a nearby district for work on the construction of a pagan temple. The saints toiled at the structure, distributing to the poor the money they earned, while themselves keeping strict fast and praying unceasingly. One time the son of the local pagan-priest Mamertin carelessly approached the structure, and a chip of stone hit him in the eye, severely injuring him. Saints Florus and Laurus assured the upset father, that his son would be healed. They brought the youth to consciousness and told him to have faith in Christ. After this, as the youth confessed Jesus Christ as the True God, the brothers prayed for him, and the eye was healed. In view of such a miracle even the father of the youth believed in Christ. When the construction of the temple was completed, the brothers gathered together the Christians, and having gone through the temple, they smashed the idols and in the eastern part of the temple they set up the holy cross. They spent all night in prayer, illumined with heavenly light. Having learned of this, the head of the district condemned to burning the former pagan-priest Mamertin and his son and 300 Christians. The martyrs Florus and Laurus, having been sent back to the governor Likaios, were thrown down an empty well and covered over with ground. After many years the relics of the holy martyrs were uncovered undecayed, and transferred to Constantinople. In the year 1200 the Novgorod pilgrim Antonii saw them; in about the year 1350, Stefan of Novgorod saw the heads of the martyrs in the Almighty monastery.



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JULY 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jun 30 (Jun 17) <b>2nd Sunday after Pentecost. All Russian Saints.</b> Tone 1 9:30 Hours and Divine Liturgy  <b>Fast: fish, wine &amp; oil</b>	1 (Jun 18)  <b>Fast</b>	2 (Jun 19)  <b>Fast: fish, wine &amp; oil</b>	3 (Jun 20)  <b>Fast</b>	4 (Jun 21)  <b>Fast: wine &amp; oil</b>	5 (Jun 22)  <b>Fast</b>	6 (Jun 23)  <b>5:30 All-Night Vigil</b>
7 (Jun 24) <b>3rd Sunday after Pentecost. Tone 2</b> Nativity of the Baptist 9:30 Hours and Divine Liturgy  <b>Fast: fish, wine, &amp; oil</b>	8 (Jun 25)  <b>Fast</b>	9 (Jun 26)  <b>Fast: fish, wine &amp; oil</b>	10 (Jun 27)  <b>Fast</b>	11 (Jun 28)  <b>6:30 Vigil of Holy Apostles</b>	12 (Jun 29) <b>Ss. Peter &amp; Paul</b>  <b>9:30 Hours &amp; Divine Liturgy</b>	13 (Jun 30)  <b>5:30 All-Night Vigil</b>
14 (Jul 1) <b>4th Sunday after Pentecost. Tone 3</b>  9:30 Hours and Divine Liturgy	15 (Jul 2)	16 (Jul 3)  <b>Fast: fish, wine &amp; oil</b>	17 (Jul 4)  <b>Fast</b>	18 (Jul 5)  <b>Fast: fish, wine &amp; oil</b>	19 (Jul 6)  <b>Fast</b>	20 (Jul 7)  <b>5:30 All-Night Vigil</b>
21 (Jul 8) <b>5th Sunday after Pentecost. Tone 4</b>  9:30 Hours and Divine Liturgy	22 (Jul 9)	23 (Jul 10)  <b>Fast</b>	24 (Jul 11)  <b>Fast</b>	25 (Jul 12)  <b>Fast</b>	26 (Jul 13)  <b>Fast</b>	27 (Jul 14)  <b>5:30 All-Night Vigil</b>
28 (Jul 15) <b>6th Sunday after Pentecost. Tone 5</b> St. Vladimir 9:30 Hours and Divine Liturgy	29 (Jul 16)	30 (Jul 17)  <b>Fast</b>	31 (Jul 18)  <b>Fast</b>	Aug 1 (Jul 19)	Aug 2 (Jul 20) <b>Prophet Elijah</b>	Aug 3 (Jul 21)  <b>5:30 All-Night Vigil</b>



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AUGUST 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 28 (Jul 15) <b>6th Sunday after Pentecost. Tone 5</b> St. Vladimir 9:30 Hours and Divine Liturgy	Jul 29 (Jul 16)	Jul 30 (Jul 17)	Jul 31 (Jul 18)	1 (Jul 19)	2 (Jul 20) <b>Prophet Elijah</b>	3 (Jul 21)  <b>5:30 All-Night Vigil</b>
4 (Jul 22) <b>7th Sunday after Pentecost. Tone 6</b> 9:30 Hours and Divine Liturgy	5 (Jul 23)	6 (Jul 24)	7 (Jul 25)	8 (Jul 26)	9 (Jul 27)	10 (Jul 28)  <b>5:30 All-Night Vigil</b>
11 (Jul 29) <b>8th Sunday after Pentecost. Tone 7</b> 9:30 Hours and Divine Liturgy	12 (Jul 30)	13 (Jul 31)	14 (Aug 1) <b>Procession of the Cross</b>	15 (Aug 2)	16 (Aug 3)	17 (Aug 4)  <b>5:30 All-Night Vigil</b>
18 (Aug 5) <b>9th Sunday after Pentecost. Tone 8</b> 9:30 Hours and Divine Liturgy 1:30 Great Vespers of Transfiguration Fast: wine & oil	19 (Aug 6) <b>TRANSFIGURATION OF THE LORD</b> 9:00 Matins & Divine Liturgy	20 (Aug 7)	21 (Aug 8)	22 (Aug 9)	23 (Aug 10)	24 (Aug 11)  <b>5:30 All-Night Vigil</b>
25 (Aug 12) <b>10th Sunday after Pentecost. Tone 1</b> 9:30 Hours and Divine Liturgy Fast: wine & oil	26 (Aug 13)	27 (Aug 14)  6:30 Vigil of Dormition	28 (Aug 15) <b>DORMITION OF THE THEOTOKOS</b> 9:30 Hours & Divine Liturgy Fast: fish, wine & oil	29 (Aug 16)	30 (Aug 17)	31 (Aug 18)  <b>5:30 All-Night Vigil</b>