



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May - June 2021

## The Three Powers of the Soul and Their Curative Exercises

*by St. Theophan the Recluse*

In the soul we find three powers: the intellect, the will, the heart, or, as the Holy Fathers say, the intellectual, desiring and incensive powers. Each of them is assigned particular curative exercises by the holy ascetics. These related exercises are both receptive and conducive to grace. They need not be contrived according to some theory, but rather chosen from tested ascetic labors particularly suited to a given power:

### For the mind

1) Reading and hearing the Word of God, the writings of the Holy Fathers and the lives of the Godpleasers. 2) Studying and impressing upon yourself all the God-given truths in brief statements (the catechesis). 3) Asking questions of those older and more experienced. 4) Mutual informative discourse with friends.

### For the will

1) Submission to the whole church rule. 2) Submission to civil order, or to family duty, for they are conduits of God's will. 3) Obedience to God's will as manifested in your fate. 4) Obeying your conscience in the doing of good deeds. 5) Subjecting yourself to the spirit that is zealous to fulfill its vows.

### For the heart

1) Attending holy Church services. 2) Prayer, as specified by the Church; home prayer rule. 3) Using holy crosses, icons and other sacred substances and objects. 4) Observing holy customs established and promoted by the Church...

There are three powers: the intellect, the will and the senses. Corresponding exercises are given to them. They act directly to develop the powers, but in a way that does not quell the spirit-to the contrary, it ignites the spirit more and more. The latter serves as a measure and stabilizer to the former, which subjects itself to the latter to the point of speechless submission or even total cessation.

### Exercises that develop the intellect, and also warm the spiritual life

A Christian intellectual development occurs when all the truths of the Faith are impressed so deeply into the intellect that the intellect's whole existence is made up of these truths alone. When it begins to reason over something, it reasons according to what it knows of the Christian truths, and would never make the slightest move without them. The Apostle calls this keeping the image of a sound mind (II Tim. 1:7).

Exercises or work related to this are: reading and hearing the Word of God, patristic literature, Lives of the Holy Fathers, mutual discourse and asking questions of those more experienced.

It is good to read or listen, better to have a mutual discourse, and even better to ask questions of those more experienced.

The most fruit-bearing is the Word of God, then patristic literature and the Lives of saints. Incidentally, it is needful to know that the Lives of saints are better for beginners, patristic literature for the intermediate, and the Word of God for the perfect.

All of these are the sources of Truth as well as the means for drawing from them; obviously, impressing them in the mind along with preserving the spirit of zeal also help.

Often one text will warm the spirit for more than a day. There are Lives of which the mere remembrance is enough to inflame zeal. There are also passages in patristic writings that inspire. Therefore we have this good rule: write down such passages and save them, in case you need them later to warm your spirit.

Often neither internal nor external work helps-the spirit remains sleepy. Hasten to read something from somewhere. If this does not help, run to someone to discuss it. The latter performed with faith is rarely fruitless.

There are two kinds of reading: one-ordinary, almost mechanical, and another-discriminating, according to spiritual need and advice. But the first kind is also not useless. It is, as we have said already, what is simply repeated and not studied.

It is most necessary for everyone to have someone with whom he can discuss spiritual matters—someone who already knows all our problems and to whom we can boldly reveal everything on our soul. It is best if it is only one person; two is too many. Idle conversations carried on only in order to pass the time should be avoided at all cost.

**Here is a rule for reading:**

- Before reading you should empty your soul of everything.
- Arouse the desire to know about what is being read.
- Turn prayerfully to God.
- Follow what you are reading with attention and place everything in your open heart.
- If something did not reach the heart, stay with it until it reaches.
- You should of course read quite slowly.
- Stop reading when the soul no longer wants to nourish itself with reading. That means it is full. If the soul finds one passage utterly stunning, stop there and read no more.
- The best time for reading the Word of God is in the morning, Lives of saints after the mid-day meal, and Holy Fathers before going to sleep. Thus you can take up a little bit each day.

During such occupations, you should continually keep in mind the main goal—impressing the truth on yourself and awakening the spirit. If reading or discourse does not bring this about, then they are but idle itchings of the tongue and ears, or empty discussion. If it is done with intelligence, then the truths impress themselves and rouse the spirit, and one thing aids the other. But if the reading or discourse digresses from the proper image, then there is neither one nor the other—truth is stuffed into the head like sand, and the spirit becomes cold and hard smokes over and puffs up.

Impressing the spirit is not the same as searching for it. This requires only that you clarify what the

truth is, and hold it in your mind until they bond together. Let there be no deductions or limitations—only the face of truth.

The easiest method for this could lawfully be considered the following: the whole truth is in the catechesis. Every morning take the truth from it and clarify it to yourself, carry it in your mind and nourish yourself with it for as long as it feeds the soul—a day, two days or longer. Do the same thing with another truth, and continue thus to the end. This is a method that is easy and applicable to everyone. Those who do not know how to read may ask for one truth and proceed from there.

We can see that the rule for everyone is this: impress the in Holy little truth in a way that will awaken you. The methods for fulfilling this rule vary, and it is not at all possible to prescribe the same one for everyone.

Thus, reading, listening and discourse that do not impress the truth or awaken the spirit should be considered wrong, as they lead away from the truth. It is a sickness to read many books out of curiosity alone, when only the mind follows what is being read, without leading it to the heart or delighting in its flavor.

This is the science of dreaming; it is not creative, does not hasten success, but is devastating and always leads to arrogance. All your work should be limited, as we have said, to the following: clarify the truth and hold it in the mind until the heart tastes of it. The Holy Fathers put it simply: remember it, hold it in the mind, and have it always before your eyes.

(excerpt)

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 [fmichael@stxenia.org](mailto:fmichael@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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Anthony Sarantakis  
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Choir Director: Laryssa Doohovskoy (978) 841-5960  
Church School Director: Alexei Doohovskoy

**Trapeza Schedule**

*Now that the weather is turning warmer, we will set up more picnic tables outside so that we may gather for Sunday fellowship and coffee hour. The sisterhood will distribute a sign-up link for the summer to provide Bagels, muffins/pastries, and Fruit. Come Fall, we will return to our rotating groups but will scale back the effort by keeping it to Bagels, muffins/pastries, and Fruit.*



## PARISH NEWS

### Please Remember in Your Prayers ~

Jane Rockwell, Peter and Dorothea Danas, Dimitri Nikshych, and Laryssa Doohovskoy.

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

### Condolences

To Natalie Pishenin and family on the passing of her father, George, on April 21. Memory Eternal!

To the entire Crowley family and fellow Parishioners on the passing of our dear Matushka Anna on March 5. Memory Eternal!

### Attending Liturgy ~

We may be able to discontinue the Liturgy sign-up by the end of May. Once we do so, we will also stop the regular live-streaming of Divine Liturgy. For the time-being, Massachusetts still requires masks to be worn while inside the Church but that may be changing soon as well.

### Choir News ~

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

## DIOCESE NEWS



On Friday, March 5, Matushka Anna (Nancy) Crowley of St. Xenia Church in Methuen, MA reposed in the Lord after a lengthy battle with cancer.

The following morning, Saturday, March 6, her husband, Archpriest Michael Crowley, rector of St. Xenia Church, led her funeral there, joined by:

- Archpriest Chad Williams (rector of St. Alexander Nevsky Memorial Church in Richmond, ME)
- Archpriest Brendan Crowley (rector of St. Nicholas Church in Enfield, CT)
- Archpriest Victor Boldewskul (rector of Holy Epiphany Church in Roslindale, MA)
- Archpriest Chad Williams (rector of St. Alexander Nevsky Memorial Church in Richmond, ME)
- Priest Nathan Williams (cleric of St. Alexander Nevsky Memorial Church)
- Deacon Alexander Doohovskoy (parish cleric)
- Deacon Dimitry Doohovskoy (parish cleric)
- Deacon Joseph Kimball (cleric of St. Alexander Nevsky Memorial Church)
- Deacon John Sarantakis (parish cleric), and
- Deacon Alexei Klar (cleric of Holy Dormition Convent "Novo-Diveevo" in Nanuet, NY).

Born Nancy Ann Nixon, Matushka was raised in a prominent Chicago family. After attending local schools, she graduated from the University of Arizona in 1970. It was a few years after college that she found her true joy, beginning a life in service and dedication to the Lord. Matushka and Father Michael Crowley met in California in 1977. They were married in April 1979. The first year of their marriage was spent living and working at the Raphael House Family Shelter in San Francisco. They next moved to Indianapolis for "five years which turned into ten," where they were the leaders of a large Christian community. These years were challenging, the fruits of which were their first four daughters and the conversion of the entire community to the Orthodox Faith.

In 1990, they moved to South Portland, ME, and took over the pastoring of a small mission parish. Matushka homeschooled all five girls through the eighth grade. They were received into ROCOR in 1994. In 2002, the call came to serve in Methuen, at St. Xenia Church. Matushka, Fr. Michael, and now five daughters would commute the 90 miles down to the parish every weekend and feast day, often staying overnight

in local hotels. Since Fr. Michael held a secular job in Maine, it was not immediately possible to move permanently. Eventually, the girls finished school and university, married, and had children. One daughter lives close to St. Xenia's and has ample room for Matushka and Father to stay.

The past ten years, especially after Fr. Michael retired from secular employment, found them splitting their time between Maine and Massachusetts, virtually surrounded by her expanding family. By the fall of 2020, they counted 14 grandchildren. Fr. Michael and Matushka Nancy made three pilgrimages – twice to Russia (2014 and 2018), and once to the Holy Land (2016). There was nowhere else in the world that she wished to go.

Matushka was diagnosed with metastatic thyroid cancer in the summer of 2019. It was an aggressive cancer and the targeted therapy proved to be just as difficult as the disease. She struggled quietly, never complaining. She fully believed that God blessed her with this for her salvation. The outpouring of love at her repose has been overwhelming. She touched the hearts of so many people both in the parish and beyond.

Memory Eternal to the newly reposed Anna!



## LIVES OF THE SAINTS

**The Holy Equal-to-the-Apostles First-Teachers and Enlighteners of the Slavic Peoples, the Brothers Cyril and Methodius (*Commemorated May 11/24*)** came from an illustrious and pious family living in the Greek city of Solunea (Thessalonika). Saint Methodius was the oldest of seven brothers, Saint Constantine (Cyril -- was his monastic name) was the youngest. Saint Methodius was at first in the military profession and was governor in one of the Slavic principalities dependent to the Byzantine empire --

probably Bulgaria, which made it possible for him to learn the Slavic language. Having dwelt there for about 10 years, Saint Methodius afterwards accepted monastic orders at one of the monasteries on Mount Olympos (Asia Minor). Saint Constantine from his early years distinguished himself by great aptitude and he studied together with the emperor Michael during that one's youth -- under the finest teachers in Constantinople, among which were Photios, future Patriarch of Constantinople. Saint Constantine, having attained knowledge in all the sciences of his time and also many languages, also with particular diligence studied the works of Sainted Gregory the Theologian. Because of his keen mind and penetrating perception, Saint Constantine received the title "Philosopher" (wise). Upon the completion of his education, Saint Constantine accepted the dignity of priest and was appointed curator of the patriarchal library at the church of Saint Sophia, but he soon quit the capital and went off secretly to a monastery. Discovered there and having returned to Constantinople, he was appointed teacher of philosophy in the highest level of the Constantinople schools. The wisdom and strength of faith for the still rather young Constantine was so great, that he won the victory in a debate with the leader of the heretic-iconoclasts Ananias. After this victory Constantine was sent by the emperor to dispute in a debate about the Holy Trinity with the Saracens (muselmans) and again he gained the victory. Having returned, Saint Constantine went off to his brother Saint Methodius on Olympos, spending the time in unceasing prayer and reading the works of the holy fathers.

The emperor soon summoned forth both of the holy brothers from the monastery and dispatched them to preach the Gospel to the Khazars. Along the way they stayed for some time in the city of Korsun, making preparations for preaching. There the holy brothers in miraculous manner discovered the relics of the Priestmartyr Clement, Pope of Rome (Comm. 25 November). There also at Korsun Saint Constantine found a Gospel and Psalter written in "Russian letters" [i.e. Slavonic], and a man speaking in Slavic, and he began to learn from this man to read and to speak in his language. After this, the holy brothers set off to the Khazars, where they gained the victory in a debate with Jews and Moslems by preaching the Gospel teaching. On the way home the brothers again visited Korsun and, taking up the relics of Saint Clement there, they returned to Constantinople. Saint Constantine remained in the capital, but Saint Methodius received the hegumenate at the small



Polychronion monastery -- not far from Mount Olympos, where he pursued asceticism as before.

Soon there came to the emperor messengers from the Moravian prince Rostislav, otherwise pressured by German bishops -- with a request to send teachers to Moravia, who would be able to preach in the vernacular Slavic tongue. The emperor summoned Saint Constantine and said to him: "It is necessary for thee to go thither, where it be better for thee that no one realise this". Saint Constantine prepared for the new task with fasting and prayer. With the help of his brother Saint Methodius and the students Gorazd, Clement, Savva, Naum and Angelyar he composed a Slavonic alphabet and translated into the Slavic tongue books -- without which it would be impossible to celebrate Divine-services: the Gospel, Epistles, Psalter and collected services. This occurred in the year 863.

After completing the translation, the holy brothers set off to Moravia, where they were received with great honour, and they began to teach the Divine-services in the Slavic language. This aroused the malice of the German bishops, who celebrated Divine-services in the Moravian churches in the Latin language, and they rose up against the holy brothers, convinced that Divine-services must be done only in one of three languages: Hebrew, Greek or Latin. Saint Constantine answered them: "Ye recognise only three languages by which to give glory to God. But David sang: Come to the Lord, all nations, praise the Lord all peoples, let everything that hath breath praise the Lord! And in the Holy Gospel it says: Go teach all nations...". The German bishops were humiliated, but they became all the more bitter and sent off a complaint to Rome. The holy brothers were summoned to Rome for a decision on this question. Taking with them the relics of Saint Clement Pope of Rome, Saints Constantine and Methodius set off to Rome. Knowing that the holy brothers were bringing along with them these relics, Pope Adrian met them along the way with his clergy. The holy brothers were greeted with honour, the pope of Rome gave permission for Divine-services in the Slavonic language, and the books translated by the brothers he ordered to be placed in Roman churches and to make liturgy in the Slavonic language.

At Rome Saint Constantine fell ill and, in a miraculous vision from the Lord advising of the nearness of death, he accepted the monastic schema-order with the name of Cyril (Kirill). 50 days after the accepting of the schema, on 14 February 869, Saint Cyril died at 42 years of age. In expiring to God, Saint Cyril commanded his brother Saint Methodius to con-

tinue with their common task -- the enlightening of the Slavic peoples with the light of the true faith. Saint Methodius entreated the pope of Rome to send the body of his brother for burial in their native land, but the pope commanded the relics of Saint Cyril to be placed in the church of Saint Clement, where miracles began to occur from them.

After the death of Saint Cyril, the pope in fulfilling the request of the Slavic prince Kotsel, sent Saint Methodius to Pannonia, -- having ordained him Archbishop of Moravia and Pannonia, on the ancient throne of the holy Disciple Andronikes. In Pannonia Saint Methodius together with his students continued to propagate Divine-services in books inscribed in the Slavonic language. This again aroused the wrath of the German bishops. They obtained an arrest and held a trial over Saint Methodius, who was sent in chains to Swabia, where during the course of two and a half years he underwent many sufferings. Having been set free by order of the Pope of Rome, John VIII, and restored to the rule of his archdiocese, Saint Methodius continued to preach the Gospel among the Slavs. He baptised the Czech prince Borivoi and his spouse Liudmila (Comm. 16 September), and also one of the Polish princes. The German bishops started a persecution against the saint for a third time, -- for not accepting the Roman teaching about the procession of the Holy Spirit from both the Father and from the Son. Saint Methodius was summoned to Rome, but he justified himself before the pope, and preserved in its purity the Orthodox teaching, and was sent off again to the capital of Moravia, Velehrad.

Here in the ensuing years of his life Saint Methodius with the help of two of his priest-students translated into the Slavonic language all the Old Testament except for the Book of Maccabees, and even the Nomokanon (Rule of the holy fathers) and books of the holy fathers (Paterikon).

Sensing the nearness of death, Saint Methodius decreed one of his students -- Gorazd, as worthy successor to himself. The sainted-bishop predicted the day of his death and he died on 6 April 885 at an age of about 60 years. The burial service of the saint was done in three languages -- Slavonic, Greek and Latin. He was buried in the cathedral church of Velehrad.

**The Holy Martyr Justin the Philosopher (*Commemorated June 1/14*)** was born at Sykhem -- an ancient city of Samaria. Justin's parents, being Greeks, were pagan. From the time of his childhood the saint displayed profundity of mind, love for knowledge and a fervent devotion to the cognition of Truth. When

he came of age he studied the various schools of Greek philosophy: the Stoics, the Peripatetics (Aristotelians), the Pythagoreans, the Platonists -- and he concluded, that none of these pagan teachings revealed the way to the knowledge of the True God.

Once, when he was strolling in a solitary place beyond the city and pondering about where to seek out the way to the knowledge of Truth, he met an old man, who in the ensuing conversation revealed to Justin the essential essence of the Christian teaching and advised him to seek out the solutions to all the questions of life in the books of Holy Scripture. "But before anything else, -- said the holy elder, -- pray diligently to God, so that He might open to thee the doors of Light. No one is able to comprehend Truth, unless it be given him in understanding by God Himself, Who revealeth it to each that seeketh Him in prayer and in love".

In his 30th year of life Justin accepted holy Baptism (between the years 133 and 137). From this time Saint Justin devoted his talents and vast philosophical knowledge to preaching the Gospel among the pagans. He began to journey about throughout the Roman empire, everywhere sowing the seeds of the faith of salvation. "Whosoever is able to proclaim Truth and does not proclaim, that one will be condemned by God", -- he wrote.

Justin opened up a school, where he preached Christian philosophy. Saint Justin subsequently defended the veracity and the salvificity of the Christian teaching, persuasively confuting pagan sophistry (thus, for example, in a debate with the Cynic philosopher Crescentius) and heretical distortions of Christianity (in particular, he spoke out against the teachings of the Gnostic, Marcian).

In about the year 155, when the emperor Antoninus Pius (138-161) started a persecution against Christians, Saint Justin personally gave him an "Apologia" (Apology) in defense of Christians innocently condemned to execution -- Ptolemy and Lucias, the name of a third remaining unknown. In the "Apologia" he demonstrated the falseness of the slander against Christians accused "unjustly for the mere name as loathsome and transgressive Christians". The "Apologia" made such a favourable effect upon the emperor, that he ceased with the persecution. Saint Justin journeyed with the decision of the emperor to Asia Minor, -- where they were persecuting Christians with particular severity, and he himself distributed the joyous message about the imperial edict throughout the surrounding cities and countryside.

At Ephesus occurred the debate of Saint Justin with the Rabbi Trypho. The Orthodox philoso-

pher on the basis of the Old Testament prophetic writings demonstrated the truth of the Christian teaching of faith. Saint Justin gave an account of this debate in his work "Dialogue with Trypho the Jew".

A second "Apologia" of Saint Justin was addressed to the Roman Senate. It was written in the year 161, soon after Marcus Aurelius (161-180) ascended the throne.

Having returned to Italy, Saint Justin, like the Apostles, preached everywhere the Gospel and by his Divinely-inspired words he converted many to the Christian faith. When the saint arrived at Rome, the envious Crescentius -- whom Justin always defeated in debate -- brought against him many false accusations before the Roman court. Saint Justin was put under guard, subjected to torture and accepted a martyr's death (+ 166).

In addition to the above-mentioned works, the following array of compositions belong to the holy martyr Justin the Philosopher: "Observations about the Soul", "Demonstration against the Hellenes", "Speech against the Hellenes". Saint John Damascene preserved a significant part of a non-surviving work of Saint Justin "About the Resurrection". The church historian Eusebios asserts, that by Saint Justin were written books entitled "The Singer", "Denunciation of all Existing Heresies" and "Against Marcian".

The relics of Saint Justin the Philosopher rest in Rome.

In the Russian Church the memory of the martyr is particularly glorified in temples of his name.



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**MAY 2021**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Apr 25 (Apr 12)</b> <b>PALM SUNDAY</b>  9:30 Hours and Divine Liturgy  Fast: fish, wine, & oil	<b>Apr 26 (Apr 13)</b> <b>Great &amp; Holy Monday</b>  5:30 Bridegroom Matins  Fast	<b>Apr 27 (Apr 14)</b> <b>Great &amp; Holy Tuesday</b>  5:30 Bridegroom Matins  Fast	<b>Apr 28 (Apr 15)</b> <b>Great &amp; Holy Wednesday</b>  5:30 Matins of the Lord's Supper  Fast	<b>Apr 29 (Apr 16)</b> <b>Great &amp; Holy Thursday</b>  9:30 Vespers Divine Liturgy "Lord's Supper" 5:30 Matins w/the 12 Gospels  Fast: wine & oil	<b>Apr 30 (Apr 17)</b> <b>Great &amp; Holy Friday</b>  10:00 Royal Hours 4:30 Vespers w/Taking Down from the Cross 6:30 Matins w/the Lamentations  Fast	<b>1 (Apr 18)</b> <b>Great &amp; Holy Saturday</b>  9:00 Vespers Divine Liturgy  10:30 Midnight Office 11:00 Procession & Matins 12:30 Hours & Divine Liturgy Fast: wine & oil
<b>2 (Apr 19)</b> <b>PASCHA</b>  12 Noon Agape Vespers  Fast free	<b>3 (Apr 20)</b> <b>Bright Monday</b>  9:00 Paschal Matins 10:00 Divine Liturgy  Fast free	<b>4 (Apr 21)</b>   Fast free	<b>5 (Apr 22)</b>   Fast free	<b>6 (Apr 23)</b>   Fast free	<b>7 (Apr 24)</b>   Fast free	<b>8 (Apr 25)</b>   5:30 All-Night Vigil  Fast free
<b>9 (Apr 26)</b> <b>Thomas Sunday</b> <b>Tone 1</b>  9:30 Hours and Divine Liturgy	<b>10 (Apr 27)</b>   Fast free	<b>11 (Apr 28)</b> <b>Radonitsa</b>  10:00 General Pannyhida in Cemetery  Fast: wine & oil	<b>12 (Apr 29)</b>   Fast: wine & oil	<b>13 (Apr 30)</b>   Fast: wine & oil	<b>14 (May 1)</b>   Fast: wine & oil	<b>15 (May 2)</b>   5:30 All-Night Vigil
<b>16 (May 3)</b> <b>Sunday of the Myrrhbearers</b> <b>Tone 2</b>  9:30 Hours and Divine Liturgy	<b>17 (May 4)</b>   Fast free	<b>18 (May 5)</b>   Fast free	<b>19 (May 6)</b>   Fast: wine & oil	<b>20 (May 7)</b>   Fast: wine & oil	<b>21 (May 8)</b> <b>St. John the Theologian</b>  Fast: fish, wine, & oil	<b>22 (May 9)</b>   5:30 All-Night Vigil
<b>23 (May 10)</b> <b>Sunday of the Paralytic</b> <b>Tone 3</b>  9:30 Hours and Divine Liturgy	<b>24 (May 11)</b> <b>Ss. Cyril and Methodius</b>  Fast free	<b>25 (May 12)</b>   Fast free	<b>26 (May 13)</b> <b>Mid-Pentecost</b>  Fast: Fish, wine & oil	<b>27 (May 14)</b>   Fast: wine & oil	<b>28 (May 15)</b>   Fast: wine & oil	<b>29 (May 16)</b>   5:30 All-Night Vigil
<b>30 (May 17)</b> <b>Sunday of the Samaritan Woman</b> <b>Tone 4</b>  9:30 Hours and Divine Liturgy	<b>31 (May 18)</b>   Fast free	<b>Jun 1 (May 19)</b>   Fast free	<b>Jun 2 (May 20)</b>   Fast: Fish, wine & oil	<b>Jun 3 (May 21)</b> <b>Ss. Constantine &amp; Helen</b>  Fast: Wine & Oil	<b>Jun 4 (May 22)</b>   Fast: Wine & Oil	<b>Jun 5 (May 23)</b>   5:30 All-Night Vigil





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**JUNE 2021**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>May 30 (May 17)</b> <b>Sunday of the Samaritan Woman</b> <b>Tone 4</b> <b>9:30 Hours and Divine Liturgy</b>	<b>May 31 (May 18)</b>	<b>1 (May 19)</b>	<b>2 (May 20)</b>  <b>Fast: Fish, wine &amp; oil</b>	<b>3 (May 21)</b> <b>Ss. Constantine &amp; Helen</b>	<b>4 (May 22)</b>  <b>Fast: Wine &amp; Oil</b>	<b>5 (May 23)</b>  <b>5:30 All-Night Vigil</b>
<b>6 (May 24)</b> <b>Sunday of the Blind Man</b> <b>Tone 5</b> <b>9:30 Hours and Divine Liturgy</b>	<b>7 (May 25)</b>	<b>8 (May 26)</b>	<b>9 (May 27)</b>  <b>5:30 Ascension Vigil</b> <b>Fast: Fish, Wine &amp; Oil</b>	<b>10 (May 28)</b> <b>ASCENSION OF THE LORD</b>  <b>9:30 Hours &amp; Divine Liturgy</b>	<b>11 (May 29)</b>  <b>Fast: Wine &amp; Oil</b>	<b>12 (May 30)</b>  <b>5:30 All-Night Vigil</b>
<b>13 (May 31)</b> <b>Sunday of the 1st Ecumenical Council</b> <b>Tone 6</b> <b>9:30 Hours and Divine Liturgy</b>	<b>14 (Jun 1)</b>	<b>15 (Jun 2)</b>	<b>16 (Jun 3)</b>  <b>Fast: Fish, Wine &amp; Oil</b>	<b>17 (Jun 4)</b>	<b>18 (Jun 5)</b>  <b>Fast: Wine &amp; Oil</b>	<b>19 (Jun 6)</b> <b>Commemoration of the Departed</b>  <b>4:30 General Pannyhida</b> <b>5:30 All-Night Vigil</b>
<b>20 (Jun 7)</b> <b>PENTECOST</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>21 (Jun 8)</b> <b>Day of the Holy Spirit</b>  <b>Fast free</b>	<b>22 (Jun 9)</b>  <b>Fast free</b>	<b>23 (Jun 10)</b>  <b>Fast free</b>	<b>24 (Jun 11)</b>  <b>Fast free</b>	<b>25 (Jun 12)</b>  <b>Fast free</b>	<b>26 (Jun 13)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast free</b>
<b>27 (Jun 14)</b> <b>Sunday of All Saints</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>28 (Jun 15)</b> <b>Apostles Fast Begins</b>  <b>Fast: Fish, Wine &amp; Oil</b>	<b>29 (Jun 16)</b>  <b>Fast: Wine &amp; Oil</b>	<b>30 (Jun 17)</b>  <b>Fast</b>	<b>Jul 1 (Jun 18)</b>  <b>Fast</b>	<b>Jul 2 (Jun 19)</b>  <b>Fast</b>	<b>Jul 3 (Jun 20)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>