



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May - June 2024

The Lord's Descent Into the Underworld

From an ancient homily for Holy Saturday (P.G. 43, 439, 451, 462-463)

Something strange is happening—there is a great silence on earth today, a great silence and stillness.

The whole earth keeps silence because the King is asleep.

The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began.

God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep.

Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve.

The Lord approached them bearing the cross, the weapon that had won him the victory.

At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ answered him: "And with your spirit."

He took him by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake.

I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image.

Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you.

See there the marks of the blows I received in order to refashion your warped nature in my image.

On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back.

See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise.

I will not restore you to that paradise, but I will en-throne you in heaven.

I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God.

The throne formed by cherubim awaits you, its bearers swift and eager.

The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open.

The kingdom of heaven has been prepared for you from all eternity."

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. NICHOLAS 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.

Rector:

V. Rev. Michael Crowley
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Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment.

Parish Council

President: Archpriest Michael Crowley (978) 204-0428
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Treasurer: Isaac (Shedly) Justinien (646) 639-9273
Sisterhood: Meghan Nettleton (617) 309-6473
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Anthony Sarantakis
Dmitri Nikshych
Nicholas (Charles) Kronauer
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School Director: Alexei Doohovskoy



Trapeza Schedule

* = strict fast  = Fish allowed

The coffee hour will be outside, so each week will be **weather dependent**.

Coffee will be made each Sunday morning.

Important - whoever is on for coffee hour is in charge of cleanup as well.

Please refer to list on refrigerator for all that should be checked.

MAY

- 5/5 PASCHA
- 5/12 Meghan Nettleton, Nick Chaplain, Juliana Rost Seraphima Ann Dolan, Elizabeth Victoria Jackson
- 5/19 MYRHH-BEARERS SUNDAY –
Brotherhood Cookout
- 5/26 Judy Engalichev, Sasha Oxnard, Lisa Anderson, Anna Kekis, Damascene Cummings

JUNE

- 6/2 Pam Reed, Carolyn, Diane Mendez, Claire Murphy, Victoria Tkaczewski, Olga McLellan
- 6/9 Mat. Masha Doohovskoy, Mat. Helena Doohovskoy, Marianne DiMatteo, Sasha, Sasha Prokopienko, Jessica Coronel
- 6/16 Ksenia Guryeva, Olena Fedina, Natalya Kuznetsova, Tanya Nikshych, Liliya Afanasyeva
- 6/23 PENTECOST SPONSORED
- 6/30 Nataliya Orbite, Alevtina Khusanova, Liudmilla Diakonova, Yulia Podorozhna, Raisa & Natalia Avram, Tanya Burke

PARISH NEWS

~Congratulations to all of our newly Baptized parishioners!

Wes Alfred Peets on March 10/March 23

The Rogers Family on March 31/April 13

Jonathan

Emilia (Kayla)

Jonathan

David

James

The Stevens Family on April 18/May 1

Dan -Saint Daniel

Scarlet - Saint Esther

Mason - Saint Joseph

Blake - Saint Basil

Aria - Saint Agnes

Avery - Saint Elizabeth

Sophia Capitanio, daughter of Seraphim & Juliana on April 18/May 1

Many years to all!!!

~ Thank You!

To all who helped clean the church on Lazarus Saturday and prepare food for Palm Sunday!



~ Youth Pilgrimage to Jordanville ~



~ Winter Youth Outings ~



**Registration for
Saint Seraphim Camp
2024
is open!**

www.stseraphimcamp.org/registration

~ Sisterhood Pilgrimage to Jordanville~

The sisterhood was blessed with a spiritually rejuvenating retreat over the 5th weekend of Great Lent. Twenty-five women attended and enjoyed beautiful services at the monastery, inspiring lectures by Georgia Mamalakis and Fr. John Boddecker and of course enriching fellowship with fellow women.



~ The Sisterhood is always eager to have more volunteers. If you would like to be of service, there are many opportunities to help. Please reach out to Meghan Nettleton with any questions stxeniasisterhood100@gmail.com

Please Remember In Your Prayers

Fr. Constantine, Nicholas, Jane, Peter, Dimitri, Laryssa, Suzie, and Celesta.

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

Choir News

~ Children's Choir Rehearsals take place on Sunday mornings starting at 9:00am. All children ages 8 and older are welcome to attend. The Children's Choir prepares music and readings for upcoming services.

~If you have a private service—wedding, baptism, funeral, etc.—and would like to have choir singers, please contact Laryssa at stxeniachoir@gmail.com.

DIOCESE NEWS

The Women's Ensemble is excited to announce its debut concert this May! The concert will be held on **Friday, May 17, at 7:00 PM Holy Presentation of Christ Church in, Stratford, CT.** The money col-

lected for this concert will be donated to ROCOR's Ecclesiastical Mission in the Holy Land.

During these unpredictable and unsettling times, we believe that it is important to help our monastics and clergy living and serving at religious sites in the Holy Land. All are invited for the evening to enjoy the singing of Orthodox chants and traditional Russian and American songs. A reception with Mediterranean-inspired appetizers and desserts will follow the performance.

About the Women's Ensemble:

The Women's Ensemble is a newly formed group, comprised of four young women who share the common interest of singing and praising God. Liturgical music has provided them with the perfect opportunity to combine these goals. In addition to church music, the ensemble hopes to continue the tradition of performing Russian and American folk songs. The Women's Ensemble aims to create more opportunities for women's voices in ROCOR. We hope this concert is just the beginning of our journey. www.presentationofchrist.org

Newark, NJ: Anniversary Celebration for Archbishop Mark Burachek



PLEASE JOIN US!

The Parish of Our Lady of Kazan Russian Orthodox Church is delighted to invite you to celebrate Father Mark's Blessed Milestones

20TH ANNIVERSARY
OF DEDICATED SERVICE TO OUR PARISH


35TH ANNIVERSARY
OF ORDINATION INTO THE PRIESTHOOD

June
Sunday **2** 9:30 AM
2024

Greeting of Metropolitan Nicholas 9:30 AM
His Eminence will officiate the Hierarchal Divine Liturgy
followed by a luncheon in honor of Father Mark and his devoted service

SPECIAL GIFT

Collection to support Father Mark on a spiritual pilgrimage to Mt. Athos, Greece
Checks payable to Our Lady of Kazan, in memo please note Fr. Mark Mt Athos
Mail checks to N. Pokrovsky, 838 Iron Latch Rd, Franklin Lakes, NJ 07417
Donate online: ourladyofkazan.org
At candle counter: cash, check, credit card

Our Lady of Kazan Russian Orthodox Church 78 Heller Pkwy Newark, NJ 07104

Pilgrimage To Georgia Being Organized For September 2024

BY THE BLESSING
OF HIS EMINENCE, THE MOST REVEREND NICHOLAS,
METROPOLITAN OF EASTERN AMERICA AND NEW YORK,
FIRST HIERARCH OF THE RUSSIAN ORTHODOX CHURCH ABROAD

Pilgrimage to the Ancient Holy Sites
of the Caucasus Mountains

BLESSED GEORGIA

Start - September 14, 2024
End - September 24 or 27, 2024
10 or 14 days, as chosen



QUESTIONS AND ENROLLMENT
Phone, WhatsApp, Viber, Telegram
+1 (201) 873-5353
E-mail: elixirenpilgrimage@gmail.com

LIVES OF SAINTS

The Monk John of the Old-Cave (*Commemorated April 19/May 2*) is called such because he asceticised during the VIII Century in the Laura of the Monk Chariton (+ 450, Comm. 28 September). This was called the "Old", or ancient one, as among the oldest of Palestinian monasteries. The Laura was situated not far from Bethlehem, near the Dead Sea. Saint John in his early years left the world, went to venerate at the holy places of Jerusalem and settled at the Laura, where he attained high spiritual accomplishment. He was ordained to the dignity of presbyter and glorified by his ascetic life.

The Holy Nobleborn Empress of Gruzia (Georgia) Tamara the Great (*Commemorated May 1/May 14*) was born in about the year 1165. She was descended from the ancient Gruzian Bagratid dynasty and with the year 1178 she was a co-regent with her father, George III. The period of the reign of Saint Tamara is known as the Golden Age of Gruzian history: the Empress Tamara was noted for her lofty piety and, continuing the initiatives of her grandfather, the holy Nobleborn Emperor Saint David III the Restorer, she promoted the wide dispersion of the

faith in Christ throughout Gruzia, amidst the construction of churches and monasteries. In 1204 the governor of the Ruma sultanate, Rukn-en-Din, dispatched a demand to the Empress Tamara that Gruzia renounce Christianity and accept Islam. The Empress Tamara refused this demand, and in an historic battle near Basiani the Georgian army defeated a coalition of Moslem rulers. The wise rule of the Empress Tamara gained her the love of all her nation. The final years of her life she spent in the Bardzia Cave monastery. the nobleborn empress had a cell, joined together with the church by a window, through which she could offer up prayer to God during the time of Divine-services. She died peacefully in the year 1213, and was enumerated to the rank of the Saints. Her memory is celebrated twice: on 1 May -- the Day of Repose, and a second time on the Sunday of the Myrh-Bearing Women (a moveable feastday).

The Holy Equal-to-the-Apostles First-Teachers and Enlighteners of the Slavic Peoples, the Brothers Cyril and Methodius (*Commemorated May 11/ May 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 (mus-selmans) 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 continue 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 an 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 Monk Martyr Michael the Black-Robed (*Commemorated May 23/June 5*) lived in the IX Century, and came from the city of Edessa (Mesopotamia) of Christian parents. He was a zealous disciple of Saint Theodore of Edessa (Comm. 9 July). Having distributed to the poor the inheritance left him by his parents, he set off to Jerusalem to venerate the Holy Places. Jerusalem at the time was in the grips of the Mahometans. Saint Michael remained in Palestine and settled in the monastery of Saint Sava. One time he was sent from the monastery to Jerusalem to sell goods for the monks. At the marketplace, the eunuch of the Mahometan empress Seida, having noticed that the monastery goods were both fine and well-made, took him along to the empress. The young monk caught the fancy of the empress, who tried to entrap him in the snare of sin, but her intent proved to be in vain. Then by order of the enraged Seida they beat the monk with canes, and then accused him before the emperor of being an enemy of Mahometanism. Having interrogated the monk, the emperor began to urge him to accept the Mahometan faith, but Saint Michael answered: "I implore thee -- either send me back to the monastery to my instructor, or be baptised in our Christian faith, or cut off my head, and I shall then expire to Christ my God". The emperor gave orders to give the saint a cup with deadly poison, which Saint Michael drank and remained unharmed, so after this the emperor gave orders to cut off his head. The death of the martyr occurred in Jerusalem, but the monks of the monastery of Saint Sava transported the

body of the saint to their Laura and buried it there with reverence. At the beginning of the XII Century the relics of the holy martyr were seen there by Daniel, the hegumen of the Kievo-Pechersk monastery, in his making of pilgrimage to the Holy Places.

The Monk Anubios, Egyptian Wilderness-Dweller, (*Commemorated June 5/June 18*) bravely endured tortures during the time of persecutions against Christians in the IV Century, but he remained alive and withdrew into the wilderness, where he dwelt into old age. He founded a small skete-monastery, in which he lived together with six monks, one of whom was his brother Pimen (Comm. of Monk Pimen the Great is 27 August). One time robbers laid waste to the skete, and the monks had to hide themselves in the ruins of a pagan temple, while having given their word not to speak with each other over the course of a week. In the morning all week long the Monk Anubios threw a stone at the face of the statue of the pagan god, and in the evening he said to it: "I have sinned". At the end of the week the brethren asked Abba Anubios, what his actions signified, and the elder explained, that just as the statue did not get angry when he struck it, nor get flattered when he asked forgiveness of it, so also ought the brethren to live. Three days before his end the Monk Anubios was visited by the wilderness-dwellers Cyrus, Isaiah and Paul, who asked the elder that he tell them about his life for the edification of believers. The saint replied: "I do not remember, that I did anything great or glorious". But swayed by the entreaties of his questioners, in deep humility he related to them that during the time of persecutions having confessed under torture the Name of Christ, after this he had never defiled his lips with an unrighteous word, since once having confessed Truth, he did not want to utter falsehood. His heart was ever filled with a thirst for communion with the Lord, and often he had contemplated angels and the holy saints of God, standing before the Lord; he beheld also Satan and his angels, committed to the eternal flames; shown also to him were the righteous, inheriting eternal bliss. At the passing of the third day the Monk Anubios in spiritual joy expired to the Lord. When his soul lifted up to Heaven, in the air was heard Angelic song.

The Holy Disciple Barnabas (*Commemorated June 11/June 24*) was born on the island of Cyprus into the family of rich Hebrews, and he was named Joseph. He received his education at Jerusalem, being raised with his friend and co-student Saul (the future Apos-

tle Paul) under the then reknown teacher of the law, Gamaliel. Joseph was pious, he frequented the Temple, he strictly observed the fasts and avoided youthful distractions. And during this time period our Lord Jesus Christ began His public ministry. Seeing the Lord and hearing His Divine Words, Joseph believed on Him as the Messiah, he was ardent with love for Him and followed Him. The Lord chose him to be among His Seventy Disciples. And it was amongst the followers of the Lord that Joseph received a second name -- Barnabas, which in Hebrew means "son of consolation". After the Ascension of the Lord to Heaven, Barnabas sold land belonging to him near Jerusalem and he brought the money to the feet of the Apostles, leaving nothing for himself (Acts 4: 36-37).

When Saul after his conversion arrived in Jerusalem and sought to join with the followers of Christ, everyone there was afraid of him as having been a persecutor but a short while before. Barnabas however came with him to the Apostles and reported, how the Lord had appeared to Saul on the road to Damascus (Acts 9: 26-28).

As entrusted him by the Apostles, Saint Barnabas went to Antioch to encourage the believers: "Having come and having seen the grace of God, he rejoiced and he urged all to cleave to the Lord with sincerity of heart" (Acts 11: 23). Then the Disciple Barnabas went to Tarsis, and thereafter he brought the Apostle Paul to Antioch, where for about a year they taught the people in the Church. It was here that the disciples first began to be called Christians (Acts 11: 26). With the onset of famine, and taking along generous alms, Paul and Barnabas returned to Jerusalem. When king Herod killed the Apostle James Zebedaeus, and to please the Jews had the Apostle Peter put under guard in prison, Saints Barnabas and Paul and Peter were led out of the prison by an Angel of the Lord, and they hid out at the house of Barnabas' aunt Maria. Later, when the persecution had quieted down, they returned to Antioch, taking with them Maria's son John, surnamed Mark. Under the inspiration of the Holy Spirit, the prophets and teachers there imposed hands upon Barnabas and Paul, and sent them off on matters to which the Lord had summoned them (Acts 13: 2-3). Arriving in Seleucia, they sailed off to Cyprus and in the city of Salamis they preached the Word of God in the Jewish synagogues. On Paphos they came across a sorcerer and false-prophet named Barjesus, who was close with the proconsul Sergios. Wanting to hear the Word of God, the proconsul invited the saints to come to him. The sorcerer attempted to sway the proconsul from the faith,

but the Apostle Paul denounced the sorcerer, who through his words suddenly fell blind. The proconsul believed in Christ (Acts 13: 6-12). From Paphos Barnabas and Paul set sail for Pergamum Pamphylia, and then they preached to the Jews and the Gentiles at Pisidian Antioch and throughout all that region. The Jews made a riot and expelled Paul and Barnabas. The saints arrived in Iconium, but learning that the Jews wanted to stone them, they withdrew to Lystra and Derben. There the Apostle Paul healed a man, crippled in the legs from birth. The people assumed them to be the gods Zeus and Hermes and wanted to offer them sacrifice. The saints just barely persuaded them not to do this (Acts 14: 8-18).

When the question arose, whether those converted from the Gentiles should accept circumcision, Barnabas and Paul set off to Jerusalem. There they were warmly received by the Apostles and elders. The preachers related, "what God had wrought with them and how He had opened the door of faith to the Gentiles" (Acts 14: 27). After long deliberations the Apostles collectively resolved not to impose upon Gentile-Christians any sort of burden beyond that necessary -- to refrain from idol-sacrifice and its blood, and from things strangled, and from fornication, and not to do to others that which they themselves not do (Acts 15: 19-20). Letters were dispatched with Barnabas and Paul, and they again evangelised at Antioch, and after a certain while they decided to visit the other cities, where earlier they had preached. The Disciple Barnabas wanted to take Mark along with him, but the Apostle Paul did not want to, since earlier he had gone off from them. A quarrel arose, and they separated. Paul took with him Silas and set off to Syria and Cilicia, and Barnabas took with him Mark -- to Cyprus (Acts 15: 36-41).

Having multiplied the number of believers, the Disciple Barnabas set off to Rome, where he was perhaps the first to preach Christ.

The Disciple Barnabas founded the episcopal seat at Mediolanum (now Milan in Italy), and upon his return to Cyprus he continued to preach about Christ the Saviour. Thereupon the enraged Jews incited the pagans against Saint Barnabas, and they led him out beyond the city and stoned him, and then built a bonfire so as to burn the body. Later on, having come upon this spot, Mark took up the unharmed body of the Disciple Barnabas and buried it in a cave, placing upon the bosom of Saint Barnabas, in accord with his final wishes, the Gospel of Matthew copied out in his own hand.

The Disciple Barnabas died in about the year 62, at age 76. Over the course of time the place of

burial of the Disciple Barnabas was forgotten. But numerous signs appeared at this place. In the year 448, during the time of the emperor Zeno, the Disciple Barnabas thrice appeared in a dream-vision to the Cyprus archbishop Anthymos and indicated the place of burial of his relics. Starting to dig at the indicated spot, Christians found the incorrupt body of the saint, and upon his chest was the Holy Gospel. It was from these times that the Cyprus Church began to be termed Apostolic in origin and received the right of autonomously choosing its head. And thus the Disciple Barnabas defended Cyprus against the pretensions of the opponent of the Fourth OEcumenical Council, the heretic surnamed Knapheios, who had usurped the patriarchal throne at Antioch and sought to gain dominion over the Cyprus Church.

The Holy Prophet Elisha (Elisei) (*Commemorated June 14/June 27*) lived in the IX Century before the Birth of Christ, and was a native of the village of Abelmaum, near Jordan. By the command of the Lord he was called to prophetic service by the holy Prophet of God Eliah (Ilias, Elijah) (Comm. 20 July).

When it became time for the holy Prophet Eliah to be taken up to Heaven, he said to Elisha: "Ask, what shalt I do for thee, before that I be taken from thee". Elisha boldly asked for a double portion of the grace of God: "The Spirit, which be in thee, let it be upon me twofold". The Prophet Eliah said: "Thou dost ask the difficult; if thou seest as I be taken from thee, then so shalt it be for thee, but if thou seest not, it wilt not be" (4 [2] Kings 2: 12). And when they went along the way and conversed, there appeared a fiery chariot and horses and parted them both. Elisha cried out: "My father, my father, the chariot of Israel and its horse!" (4 [2] Kings 2: 12). Picking up the cloak (mantle) of his teacher which fell from the sky, Elisha received the power and prophetic gift of Eliah. He spent more than 65 years in prophetic service, under six Israelite kings (from Ahab to Joash). "And in those days he trembled not before the prince, and no one could overcome him" (Sirach 48: 13 ["Sirach" in the canon of Old Testament books is found in Catholic but not Protestant English translations of the Bible, rendered as "Eccle-

siasticus"]). The holy prophet worked numerous miracles. He divided the waters of the Jordan, having smitten it with the mantle of the Prophet Eliah; he made fit for drinking the waters of a Jericho spring; by an abundant bringing forth of water by his prayer he saved the armies of the kings of Israel and Judah that stood in an arid wilderness; he delivered a poor widow from death by starvation through a miraculous increase of oil in a vessel. The Shunamite woman showing hospitality to the prophet was gladdened by the birth of a son through his prayer, and when the child died, he was raised back to life by the prophet. The Syrian military-commander Namaan was healed from leprosy but the servant of the prophet, Gehazi, was afflicted since he disobeyed the prophet and on the sly took money from Namaan. Elisha predicted to the Israelite king Joash the victory over his enemies and by the power of his prayer worked many other miracles (4 [2] Kings 3-13). The holy Prophet Elisha died in old age at Samaria. "And in life he worked miracles, and at death astounding was his deed" (Sir. 48: 15). A year after his death, a corpse was thrown into the cave wherein lay his remains, and came alive by a mere touch to his bones. The Prophet Elisha, just like his teacher the Prophet Eliah, left behind them no books, since their prophetic preaching was but oral. Jesus, son of Sirach, inscribed eulogistic praise to both the great prophets (Sir. 48: 1-15).

Saint John Damascene compiled a canon in honour of the Prophet Elisha, and at Constantinople a church was built in his name.

Julian the Apostate (361-363) gave orders to burn the relics of the Prophet Elisha, Abdia (Obadiah) and John the Forerunner, but the remains of the holy relics were preserved by believers, and part of them were transferred to Alexandria.



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MAY 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Apr 28 (Apr 15) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	Apr 29 (Apr 16) Great & Holy Monday 6:00 PM Bridegroom Matins Fast	Apr 30 (Apr 17) Great & Holy Tuesday 6:00 PM Bridegroom Matins Fast	1 (Apr 18) Great & Holy Wednesday 6:00 PM Matins of the Mystical Supper Fast	2 (Apr 19) Great & Holy Thursday 9:00 AM Vespersal Divine Liturgy 6:00 PM Matins w/ 12 Gospels Fast: wine & oil	3 (Apr 20) Great & Holy Friday 10:00 Royal Hours 4:00 Vespers w/ Taking Down from the Cross 6:00 PM Matins w/ Lamentations Fast	4 (Apr 21) Great & Holy Saturday 9:00 AM Vespersal Divine Liturgy 10:00 PM Reading of Acts 11:30 PM Midnight Office Fast: wine & oil
5 (Apr 22) PASCHA 12 AM Procession, Matins, Hours & Divine Liturgy 12:00 PM Agape Vespers Fast free	6 (Apr 23) Bright Monday 9:30 Matins & Divine Liturgy 12 Noon Festive Picnic Fast free	7 (Apr 24) Fast free	8 (Apr 25) Fast free	9 (Apr 26) Fast free	10 (Apr 27) Fast free	11 (Apr 28) 5:30 All-Night Vigil Fast free
12 (Apr 29) Thomas Sunday 9:30 Hours and Divine Liturgy 1:00 Cemetery	13 (Apr 30)	14 (May 1) Radonitsa 10:00 Cemetery Pannyhida	15 (May 2) St. Athanasius the Great Sts. Boris & Gleb Fast: fish, wine, & oil	16 (May 3)	17 (May 4) Fast: wine & oil	18 (May 5) 5:30 All-Night Vigil
19 (May 6) Myrrhbearing Women 9:30 Hours and Divine Liturgy Tone 2 Noon Sisterhood Feast Day	20 (May 7)	21 (May 8) St. John the Theologian	22 (May 9) Prophet Isaiah St. Nicholas Fast: fish, wine, & oil	23 (May 10)	24 (May 11) Ss. Cyril and Methodius Fast: fish, wine, & oil	25 (May 12) 5:30 All-Night Vigil
26 (May 13) The Paralytic 9:30 Hours and Divine Liturgy Tone3	27 (May 14)	28 (May 15)	29 (May 16) Mid-Pentecost Fast: fish, wine, & oil	30 (May 17)	31 (May 18) Fast: wine & oil	Jun 1 (May 19) 5:30 All-Night Vigil



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JUNE 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 26 (May 13) The Paralytic 9:30 Hours and Divine Liturgy Tone 3	May 27 (May 14)	May 28 (May 15)	May 29 (May 16) Mid-Pentecost Fast: fish, wine, & oil	May 30 (May 17)	May 31 (May 18) Fast: wine & oil	1 (May 19) 5:30 All-Night Vigil
2 (May 20) Samaritan Woman 9:30 Hours and Divine Liturgy Tone 4	3 (May 21) Ss. Constantine & Helen	4 (May 22)	5 (May 23) Fast: wine, & oil	6 (May 24)	7 (May 25) Fast: fish, wine, & oil	8 (May 26) 5:30 All-Night Vigil
9 (May 27) The Blind Man 9:30 Hours and Divine Liturgy Tone 5	10 (May 28)	11 (May 29)	12 (May 30) 6:00 PM Vigil of Ascension Fast: fish, wine, & oil	13 (May 31) ASCENSION OF THE LORD 8:00 AM Hours & Divine Liturgy	14 (Jun 1) Fast: wine, & oil	15 (Jun 2) 5:30 All-Night Vigil
16 (Jun 3) First Ecumenical Council 9:30 Hours and Divine Liturgy Tone 6	17 (Jun 4)	18 (Jun 5)	19 (Jun 6) Fast: wine, & oil	20 (Jun 7)	21 (Jun 8) Fast: wine, & oil	22 (Jun 9) 5:30 All-Night Vigil
23 (Jun 10) PENTECOST 9:30 Hours and Divine Liturgy	24 (Jun 11) Day of the Holy Spirit Fast free	25 (Jun 12) Day of Holy Trinity Fast free	26 (Jun 13) Fast free	27 (Jun 14) Fast free	28 (Jun 15) Fast free	29 (Jun 16) 5:30 All-Night Vigil Fast free
30 (Jun 17) All Saints 9:30 Hours and Divine Liturgy Tone 8	Jul 1 (Jun 18) Fast	Jul 2 (Jun 19) Fast	Jul 3 (Jun 20) Fast	Jul 4 (Jun 21) Fast	Jul 5 (Jun 22) Fast	Jul 6 (Jun 23) 5:30 All-Night Vigil Fast: wine & oil