



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July - August 2024

## 30<sup>th</sup> Anniversary of the Glorification of St. John of Shanghai and San Francisco

What better description could be found to portray the essence of a man whose love for Christ drew him to such heights of spiritual perfection that he enkindled the faith of thousands from East to West? The life of Archbishop John Maximovitch demonstrates more vividly than any words that true Christianity far exceeds the bounds of human "goodness". Here is a shining reflection of the supernatural love of God, which works miracles, a living proof that the burning faith of the early Christian saints still warms the earth at a time when the love of many has grown cold. Archbishop John did not isolate himself from the world, but he was not of this world. First and foremost he was man of prayer. He completely surrendered himself to God, presenting himself as a "living sacrifice", and he became a true vessel of the Holy Spirit. His work continues even now today.

This holy man of God was born 4 June 1896 in the province of Kharkov in southern Russia. At baptism he was given the name Michael. As a child he was serious for his years and he later wrote: "From the first days when I began to become aware of myself, I wished to serve righteousness and truth. My parents kindled in me a striving to stand unwaveringly for the truth, and my soul was captivated by the example of those who had given their lives for it."

Following the desire of his parents, he entered law school in Kharkov. He was a naturally gifted student but spent more time reading Lives of Saints than attending academic lectures. "While studying the worldly sciences," he wrote, "I went all the more deeply into the study of the science of sciences, into the study of the spiritual life."

After the Revolution in Russia, he was evacuated together with his family to Belgrade where he entered the school of theology at the University. In 1926, a year after his graduation, he was tonsured a monk and given the name John, after his own distant relative who was a canonized saint in Russia and he was known as St. John of Tobolsk (Archbishop John was buried with an icon of his saintly relative). In November of that same year, he was ordained

hieromonk. Soon he became a teacher at the Serbian Seminary of St. John the Theologian at Bitol. More than once the bishop of that diocese would say, "If you wish to see a living saint, go to Father John."

It was his own students who first became aware of Vladika's great feats of asceticism. At night they noticed that Vladika would stay up, making the rounds of the dormitories and praying over the sleeping students. "Finally, it was discovered that he scarcely slept at all, and never in a bed, allowing himself only an hour or two each night of uncomfortable rest in a sitting position, or bent over on the floor, praying before icons." This ascetic feat he continued for the rest of his life, bringing his body "into subjection" according to the holy Apostle Paul, "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified" (I Corinthians 9:27).

At the age of 38 he was elevated to the episcopate and sent to Shanghai. There he restored Church unity, took an active interest in the religious education of youth, encouraged and participated in various charitable organizations, founded an orphanage, and himself gathered sick and starving children off the streets. He always wore clothing of the cheapest Chinese fabric and often went barefoot, sometimes having given his sandals away to some poor man. Vladika celebrated Holy Divine Liturgy and received Holy Communion daily, as he did for the rest of his life.

In Shanghai it became evident that Vladika John was not only a righteous man, but a true ascetic, a man of prayer and a wonderworker. "Once in Shanghai Vladika John was asked to the bed of a dying child, whose case had been called hopeless by the physicians. Entering the apartment, Vladika John went straight to the room in which the sick boy lay, although no one had managed yet to show him where this was. Without examining the child, Vladika immediately 'fell down' in front of the icon in the corner, which was very characteristic of him, and prayed for a long time. Then, assuring the relatives

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

**Rector:**

V. Rev. Michael Crowley  
34 Elm Street  
North Andover, MA 01845  
(978) 204-0428

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

**Parish Council**

President: Archpriest Michael Crowley (978) 204-0428  
Warden: Andrei Doohovskoy (339) 223-4168  
Secretary: Subdeacon David Nettleton (203) 895-7636  
Treasurer: Isaac (Shedly) Justinien (646) 639-9273  
Sisterhood: Meghan Nettleton (617) 309-6473  
Cemetery: Natalie Pishenin (978) 761-3449  
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.

*Please remember that while hospitality is a beautiful tradition at St. Xenia's we can only do as much as we can with given capacities so if some weeks we simply have a light snack following liturgy that is still above and beyond what many churches are able to provide.*

**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.**

### JULY

- 7/7  Meghan Nettleton, Kristina Head, Juliana Rost, Seraphima Ann Dolan, Elizabeth Victoria Jackson
- 7/14 Judy Engalichev, Sasha Oxnard, Lisa Andreason, Anna Kekis, Damascene Cummings
- 7/21 Matushka Patricia Klar, Alexandra Gonzalez, Celesta Liceaga, Vira Ajaonkar, Barbara Semyanko
- 7/28 Pam Reed, Carolyn Savage, Diane Mendez, Claire Murphy, Johanna Victoria Tkaczewski, Olga McLellan

### AUGUST

- 8/4 Mat. Masha Doohovskoy, Mat. Helena Doohovskoy, Marianne DiMatteo, Sasha Frost, Jessica Coronel, Sasha Prokopienko
- 8/11 Mat. Kaleria Sarantakis, Juliana Capitanio, Misha Medzhidov, Vera Sarantakis, Jane Rockwell
- \*8/18 Ksenia Guryeva, Olena Fedina, Natalya Kuznetsova, Tanya Nikshych, Liliya Afanasyeva, Mary Doohovskoy
- \*8/25 Nataliya Orbite, Alevtina Khusanova, Liudmilla Diakonova, Yulia Podorozhna, Raisa & Natalia Avram, Tanya Burke

## PARISH NEWS

~ Congratulations to the Bevel and Poletti families on the birth of their daughters, Micah Ann Lucia Bevel on May 14 and Zoe Anne Poletti on May 15.

~ Congratulations again to the Bevel and Poletti families on the Baptisms of their daughters, Micah and Zoe on June 29!

Many years to all!!!

### ~ Thank You!

To all who donated to St. Martha's Food Pantry in Lawrence, MA. They were extremely grateful for our food and personal item donations at the end of our Great Lent. We were able to collect and donate a car load of items!



### ~ Russian Dance Lessons

We are going to offer Russian dance lessons for girls 6 to 8 years old.

Lessons will be held on Sundays at the end of coffee hour for 20 minutes.

Dates: June 30<sup>th</sup>, July 7, 14, 28, August 4, 11, 18, 25 and September 8, 15.

Location: Church basement. On a rainy day, if basement is used for trapeza, we will cancel the lesson.

## ~ Sisterhood News

St Xenia Parishioners have long provided **The School of Bethany** with volunteers, prayers and financial support. Please consider donating to this important need detailed below.

### ***The School of Bethany***

*Life in the West Bank, where the School of Bethany is located, is increasingly difficult. One of the biggest challenges is when the electricity and water are suddenly cut off which can happen at any moment. The School of Bethany is in desperate need of a generator which costs \$27,000.*

*A generator would alleviate the stress and consternation which hovers over the sisters. With a generator, the nuns can continue the important work of educating Palestinian girls ages K through 12th Grade. Please consider donating generously to this good cause. Without electricity, food in the fridge goes bad, fans don't work (and it gets hot in Palestine!) and phones don't charge.*



[https://www.givesendgo.com/School\\_of\\_Bethany](https://www.givesendgo.com/School_of_Bethany)

If anyone would like to receive a bi-monthly newsletter from the School of Bethany, please contact Alexandra Gonzalez. [alex866512@gmail.com](mailto:alex866512@gmail.com)

~ 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](mailto: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](mailto:stxeniachoir@gmail.com).

### DIOCESE NEWS

#### 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

QR CODE IN ENGLISH QR CODE IN RUSSIAN

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

#### PILGRIMAGE TO THE LANDS, HOLY SITES OF THE BALKAN PENINSULA

With the Blessing of His Eminence Peter, Archbishop of Chicago & Mid-America, a pilgrimage to Serbia and Montenegro will take place from September 23 to October 5, 2024 – "The Legacy of the Russian Orthodox Church in the Balkans." The pilgrimage will be conducted in English and led by Archpriest Daniel Marshall, rector of St. George Church in Cincinnati, OH.

The pilgrimage will begin with the mediæval Venetian ports on the shore of the Adriatic Sea and conclude with the monasteries of Kosovo and Metohija. Pilgrims will visit a multitude of sites and learn about the complex history of the Balkans, have an opportunity to pray at a festal Liturgy, to venerate the Holy Hierarchs Basil of Ostrog Nicholas (Velimirović) of Žiča, and Sava the Enlightener of Serbia, along with many other Serbian Saints, or to pray at the largest functioning Orthodox church in the world, will certainly be able to do so during our pilgrim trip. Of special interest are the sites associated with the post-revolution Russian refugees in Serbia. Pilgrims will visit Miljkov Monastery, Holy Trinity Russian Church in Belgrade, and the Seminary in Sremski Karlovtsi, all directly linked to the Metropolitan Anthony (Khrapovitsky) and the first generation of the Russian clerics in exile.

Included in the price are: expert tour guides, local and English-speaking; accommodations at 3- and 4-star hotels, two meals per day; tour bus transportation; airport transfers; and entry fees. Not included are: insurance, gratuities, additional museums not scheduled, and alcoholic beverages.

Double-occupancy rooms: \$2,600; single-occupancy: \$3,100. Deposit: \$700.

For more information or to register, click [here](#).

With the Blessing of his Eminence Archbishop Peter of Chicago and Mid-America

**Diocesan Pilgrimage:  
The legacy of the Russian  
Orthodox Church in the Balkans**

Explore the Holy Shrines and Historical sites  
of Montenegro and Serbia with Fr. Daniel Marshall

September 23 → October 5, 2024

QR CODE www.orthodoxtours.com 607-797-1058

## LIVES OF SAINTS

### **Life Of Saint John (Maximovitch) The Wonderworker, Of Shanghai and San Francisco. (contined from front page)**

that the child would recover, he quickly left. And in fact the child became better towards morning and he soon recovered, so that a physician was no longer needed."

Vladika John loved to visit the sick and if the condition of a patient would become critical, he would go to him at any hour of the day or night to pray at his bedside. There were cases when patients would cry out to Vladika in the middle of the night from the hospital beds, and from the end of the city Vladika John would come without even being called by phone.

With the coming of the communists, the Russians in China were forced once again to flee, most through the Philippines. At one time 5,000 of the refugees were living in an International Refugee Organization camp on the island of Tubabao, located in the path of typhoons. When one Russian mentioned to the Filipinos the fear of typhoons, they replied that there was no reason to worry, because "your holy man blesses your camp from four directions every night." They referred to Vladika John, for no typhoon struck the island while he was there.

In trying to resettle his flock in Christ our Lord, Vladika John went to Washington D.C. Bishop Constantine of the Russian Orthodox Cathedral of St. John the Baptist told this story about Vladika John's presence in Washington at the Cathedral: Vladika John had a meeting before the Senate, to appeal for the Russian refugees, and he had to be at that meeting at a certain hour. However, the pious Vladika John said he would go to the meeting after he celebrated the Divine Liturgy. When the Liturgy was over, he went to the Senate on behalf of the Russian refugees, and he was late! When the little of stature holy man Vladika John entered the Senate, they had already moved on to another agenda, since Vladika John did not arrive on time. Everyone in the Senate stood up out of respect, for they had noticed a holy man of God had entered the room. They then wanted to hear his appeal on behalf of the Russian refugees in the Philippines. After Vladika John gave his report before the Senate Committee, the refugees were able to come to America and live in San Francisco, California, under the supervision and direction of Vladika John. All of the Russian refugees, through the intervention of Vladika John, were miraculously able to come to America - including all the children in his orphanage, which he later reestablished in San

Francisco, and which became known as St. Tikhon Orphanage.

In 1951 Vladika John was sent to Western Europe as a Bishop. Here too his reputation for holiness spread - and not only among the Orthodox. In one of the Catholic churches of Paris, a priest strove to inspire his young people with these words: 'you demand proofs; you say that now there are neither miracles nor saints. Why should I give you theoretical proofs, when today there walks in the streets of Paris a saint - St. Jean Nus Pieds (St. John the Barefoot).'

On 19 June (2 July new style), 1966, during an Archpastoral visit to Seattle, Washington with the wonder-working Kursk icon of the Mother of God, Vladika John peacefully gave his soul to the Lord. After Vladika John had served Holy Divine Liturgy, a parish member asked Vladika to serve a 'Memorial Service', which he did. After a light meal in the Church hall, he went to rest in a private room provided for him (but it's really not known if he actually rested). Suddenly someone heard a noise from his room, and Vladika John was found on the floor before the holy icon of the Mother of God of Kursk. Without any doubt Vladika John gave his sweet soul to the Lord whom he served so faithfully during his earthly life.

His unembalmed body was flown to San Francisco, California, where for six days it lay in the cathedral in an open coffin. It was said that His Eminence Metropolitan Philaret (reposed in the Lord, 21 November 1985), wanted to attend the funeral service in San Francisco, and Vladika Philaret was at the time in New York. Due to the fact that Vladika Philaret had heart problems, it was not suggested that he fly to San Francisco by plane, and so instead took a train. This of course delayed the funeral for the newly - reposed Vladika John. However, this did not matter, because when Vladika Philaret arrived at the Joy of All Who Sorrow Russian Orthodox Cathedral in San Francisco for the funeral, Vladika John had no sign of decay. It was said that Vladika John looked pure, and that a sense of spiritual beauty was felt when anyone approached his coffin during his funeral at the Church.

From the first day of the vigil it was apparent that this was to be no ordinary farewell to the newly departed in the Lord Vladika John, not even for a Hierarch. There was a sense of being present at the unfolding of a mystery: the mystery of holiness, that still exists until this day. "Those present were devoutly convinced that they had come to bury a saint."

Since the repose of Vladika John, many of the faithful called him Blessed John, and for these many years his

tomb or sepulcher (Blessed Vladika John was buried under the Church of the Cathedral of the Joy of All Who Sorrow, in San Francisco, California, on Geary, Blvd.), had been a place for pilgrimage for thousands and thousands of Orthodox Christians throughout the world, before his holy Canonization on 2 July, 1994. Let us all humbly ask St. John to pray for us poor sinners. Amen.

### **The GreatMartyr and Healer Panteleimon**

*(Commemorated July 14/July 27)* was born in the city of Nikomedea into the family of the illustrious pagan Eustorgias, and he was named Pantoleon. His mother Ebbula was a christian. She wanted to raise her son in the Christian faith, but she died when the future greatmartyr was still a young lad. His father sent Pantoleon to a fine pagan school, at the completion of which the youth began to study the medical art at Nikomedea under the reknown physician Euphrosynos, and he came to the attention of the emperor Maximian (284-305), who wished to see him at court.

During this time there dwelt secretly at Nikomedea the Priest-Martyr presbyters Hermolaos, Hermippos and Hermocrates -- survivors in the Nikomedea Church after the burning of 20,000 Christians in the year 303. Saint Hermolaos saw Pantoleon time and again, when he came to their hideout. One time the presbyter summoned the youth to the hideout and spoke about the Christian faith. After this Pantoleon visited every day with the priestmartyr Hermolaos.

One time the youth saw upon a street a dead child, bitten by a viper, which was still alongside. Pantoleon began to pray to the Lord Jesus Christ for the resuscitation of the dead child and for the death of the venomous reptile. He firmly resolved, that if his prayer were fulfilled, he would become a follower of Christ and accept Baptism. The child revived, and the viper shattered into pieces before the eyes of Pantoleon.

After this miracle Pantoleon was baptised by Saint Hermolaos with the name Panteleimon (meaning "all-merciful"). Conversing with Eustorgias, Saint Panteleimon prepared him for the acceptance of Christianity, and when the father beheld, how his son healed a blind man by invoking the Name of Jesus Christ, he then believed in Christ and was baptised together with the blind man restored to sight.

After the death of his father, Saint Panteleimon dedicated his life to the suffering, the sick, the misfortunate and the needy. He treated without charge all those who turned to him, healing

them in the Name of Jesus Christ. He visited those held captive in prison -- being usually christians, who filled all the prisons, and he healed them of their wounds. In a short while accounts about the charitable physician spread throughout all the city. And forsaking the other doctors, the inhabitants began to turn only to Saint Panteleimon.

The envious doctors made a denunciation to the emperor, that Saint Panteleimon was healing Christian prisoners. Maximian urged the saint to disprove the denunciation and offer sacrifice to idols, but Saint Panteleimon confessed himself a Christian and right in front of the eyes of the emperor he healed a paralytic in the Name of Jesus Christ. The ferocious Maximian executed the healed man who was glorifying Jesus Christ, and gave Saint Panteleimon over to fierce torture.

The Lord appeared to the saint and strengthened him before his sufferings. They suspended the GreatMartyr Panteleimon from a tree and tore at him with iron hooks, burned him with fire and then stretched him on the rack, threw him in boiling oil, and cast him into the sea with a stone about his neck. Throughout all these tortures the greatmartyr remained unhurt and with conviction he denounced the emperor.

During this time there was brought before the court of the pagans the Presbyters Hermolaos, Hermippos and Hermocrates. All three firmly confessed their faith in the Saviour and were beheaded (the account about them is located under 26 July).

By order of the emperor they threw the GreatMartyr Panteleimon to wild beasts for devouring at the circus. But the beasts lay at his feet and shoved at each other in trying to be touched by his hand. The spectators gathered together and began to shout: "Great God of the Christians!" The enraged Maximian ordered the soldiers to stab with the sword anyone who glorified the Name of Christ, and to cut off the head of the GreatMartyr Panteleimon.

They led the saint to the place of execution and tied him to an olive tree. When the greatmartyr prayed, one of the soldiers struck him with a sword, but the sword became soft like wax, and inflicted no wound. The saint ended the prayer, and a Voice was heard, calling the passion-bearer by name and summoning him to the Heavenly Kingdom. Hearing the Voice from Heaven, the soldiers fell down on their knees before the holy martyr and begged forgiveness. The executioners refused to continue with the execution, but the GreatMartyr Panteleimon bid them to fulfill the command of the emperor,

saying that otherwise they would have no share with him in the future life. The soldiers tearfully took their leave of the saint with a kiss.

When the saint was beheaded, the olive tree -- to which the saint was tied, at the moment of his death was covered with fruit. Many that were present at the execution believed in Christ. The body of the saint -- thrown into a bonfire -- remained in the fire unharmed and was buried by christians (+ 305). The GreatMartyr Panteleimon's servants Lawrence, Bassos and Probios saw his execution and heard the Voice from Heaven. They recorded the account about the life, the sufferings and death of the holy greatmartyr.

The holy relics of the GreatMartyr Panteleimon were distributed in parts throughout all the Christian world: his venerable head is now located at the Russian Athonite monastery of the GreatMartyr Panteleimon.

The veneration of the holy martyr in the Russian Orthodox Church was already known in the XII Century. Prince Izyaslav -- in Baptism Panteleimon -- son of Saint Mstislav the Great, had an image of Saint Panteleimon on his helmet. Through the intercession of the saint he remained alive during a battle in the year 1151. On the day of memory of the GreatMartyr Panteleimon, Russian forces won two naval victories over the Swedes (in 1714 near Hanhauze and in 1720 near Grenham).

The GreatMartyr Panteleimon is venerated in the Orthodox Church as a mighty saint, the protector of soldiers. This aspect of his veneration is derived from his first name Pantoleon, which means "a lion in everything". His second name, Panteleimon -- given him at Baptism, which means "all-merciful", reveals it self in the veneration of the greatmartyr as healer. The connection between these two patronages of the saint is readily apparent in that soldiers, receiving wounds more frequently than others, are more in need of a physician-healer. Wherefore Christians in waging spiritual warfare also have recourse to this saint with a petition to heal the wounds of the soul.

The name of the holy GreatMartyr and Healer Panteleimon is invoked in the Sacrament of Anointing the Sick, at the Blessing of Water and in the Prayer for the Sick.

The day of commemoration of the holy GreatMartyr and Healer Panteleimon at the Russian monastery on Athos is its temple-feast. The forefeast starts 8 days before the feast, on which days after vespers are sung moliebens with kanons in 8 tones, whereby each day has its own particular canon. The second day of the feast is the monastery feastday. On this day of the feast after vespers is made a collective

panikhida in memory of the founders and benefactors of the monastery, and there is blessed and distributed koliva (kutia -- wheat or rice boiled with honey). The verses of the 9th Ode of the Kanon of the GreatMartyr and Healer Panteleimon from the manuscript of the Athonite service are reprinted in the "Journal of the Moscow Patriarchate" (1975, No.3, pp. 45-47).

### **Blessed Saint Vasili (Basil), Moscow Wonderworker, (Commemorated July 20/Aug 2)**

was born in December 1468 on the portico of the Elokhovsk church in honour of the Vladimir Icon of the MostHoly Mother of God, outside Moscow. His parents were common folk and sent their son for training in the cobbler's (shoemaker's) craft. During the time of teaching his apprentice the master happened to be a witness to a certain remarkable occurrence, wherein he perceived, that his student was no ordinary man. A certain merchant had brought grain to Moscow on a barge and then went to order boots, specifying to make them such and so, since he would not pick them up for a year. Blessed Vasili uttered weeping: "I would thee leave them such, since thou will not wear them out". To the perplexed questioning of the master the apprentice explained, that the man making the order would not put on the boots, but rather would soon be dead. After several days the prediction came true.

At age 16 the saint arrived in Moscow and began the thorny exploit of foolishness. In the burning Summer heat and in the crisp harsh frost he walked about bare-legged and bare-foot through the streets of Moscow. His actions were strange: here he would upset a stand with kalachi, and there he would spill a jug with kvas. Angry merchants throttled the blessed saint, but he took the beatings with joy and he thanked God for them. But then it was discovered, that the kalachi were poorly cooked, the kvas was badly prepared. The reputation of Blessed Vasili quickly grew: in him they perceived a fool, a man of God, a denouncer of wrong.

A certain merchant was intent to build on Pokrovna in Moscow a stone church, but thrice its arches collapsed. The merchant turned for advice to the blessed saint, and he pointed him toward Kiev: "Find there John the Cripple, he will give thee the advice, how to construct the church". Having journeyed to Kiev, the Merchant sought out John, who sat a poor hut and rocked an empty cradle. "Whom dost thou rock?" -- asked the merchant. "My beloved mother I do beweeep, long indigent for my birth and upbringing". Only then did the merchant

remember his own mother, whom he had thrown out of the house, and it became clear to him, why he was in no wise able to build the church. Having returned to Moscow, he brought his mother home, begged her forgiveness and built the church.

Preaching mercy, the blessed saint helped first of all those, who were ashamed to ask for alms, but who all the while, were more in need of help than others. There was an instance, where he gave away a rich imperial present to a foreign merchant, who was left without anything at all and, although for three days already the man had eaten nothing, he was not able to turn for help, since he wore fine clothing.

Harshly did the blessed saint condemn those, who gave alms for selfish reasons, not from compassion for the poor and destitute, but hoping for an easy way to attract the blessings of God upon their affairs. One time the blessed saint saw a devil, which took on the guise of a beggar. He sat at the gates of the All-Pure Virgin's church, and to everyone who gave alms, he rendered speedy help in their affairs. The blessed saint exposed the wicked trick and drove away the devil. For the salvation of one's neighbours Blessed Vasilii visited also the taverns, where he endeavoured, even in people very much gone to ruin, to see a grain of goodness, and to strengthen and encourage them by kindness. Many observed, that when the saint passed by a house in which they madly made merry and drank, he with tears clasped the corners of that house. They enquired of the fool what this meant, and he answered: "Angels stand in sorrow at the house and are distressed about the sins of the people, but I with tears entreat them to pray to the Lord for the conversion of sinners".

Purified by great deeds and by the prayer of his soul, the blessed saint was vouchsafed also the gift of foreseeing the future. In 1547 he predicted the great conflagration of Moscow; by prayer he extinguished a conflagration at Novgorod; one time he reproached tsar Ivan the Terrible, that during the time of Divine-services he was preoccupied with thoughts about the construction of a palace on the Vorob'ev hills.

Blessed Vasilii died on 2 August 1557. Saint Metropolitan of Moscow Makarii with an assemblage of clergy made the funeral of the saint. His body was buried at the Trinity church, in the trench where in 1554 was being annexed the Pokrov cathedral in memory of the conquest of Kazan. The glorification of Blessed Vasilii was by a Sobor-Council on 2 August 1588, which His Holiness Patriarch Job proclaimed.

In a description of the appearance of the saint characteristic details were preserved: "All bare, in the hand a staff". The veneration of Blessed Vasilii was always so strong, that the Trinity temple and the attached Pokrov church are to the present named the temple of Blessed Vasilii [i.e. the famous Saint Basil's in Moscow].

The chains of the saint are preserved at the Moscow Spiritual Academy.

### **DISCOURSE ON THE ALL-BLESSED DORMITION-REPOSE OF OUR MOST-PURE LADY MOTHER OF GOD AND EVER-VIRGIN MARY**

by Sainted Gregory Palamas, ArchBishop of  
Thessalonika

My present talk for your appreciation is occasioned both by love, and by necessity. I speak not only by reason of my love for you, and whereof I desire that the word of salvation should gain way to your God-loving hearing, and in such manner, be imbibed of by your souls; but also, wherein it be very needful for me, in conjunction with the churchly laudations, to expound on the majesty of the ever-Virgin Mother of God. And howso this wish, being twofold against the customary wont, doth impel and incline, and thus also inevitably need compel; though word canst not comprehend, that which is higher than any word, like as the sight canst not fix its gaze upon the sun. And insofar as it be not proper to speak about that which is beyond all words, therein ought primarily the love for the Mother of God to be consecrated in psalmody. If "venerable in the eyes of the Lord be the death of His holy ones" (Ps. 115 [116]: 15), and "the memory of the righteous one is with praises" (Prob. 10:7), then how much moreso -- is the memory of the Holiest of the holy ones, through Whom -- hath become all sanctification for the holy ones, -- is the memory of the Ever-Virgin Mother of God, She Whose memory it now becometh us to celebrate with most exalted praises? We now make celebration of the holy Dormition, or Repose, through which was She brought low before the Angels, and yet did She excel beyond compare the Angels and the Archangels, and being over them by the consequent Power of Her closeness to God and by the fore-ordained over the ages wondrous deeds wrought over Her. It was on Her account that the God-inspired prophets did prophesy, and the miracles that beforehand did point out this great and universal wonder -- the ever-Virgin Mother of God; manifest

of the Spirit; in various ways being the foretype of the future actuality; manifesting the promise to beget without seed He born of God the Father in eternity... The King of all greatly desired the mystiered beauty of the ever-Virgin, and within Her did transpire the incarnating of the Power of the MostHigh, not through darkness and fire as it was for the God-inspired Moses, and not through means of storm and clouds as was manifest His Presence to the Prophet Elias (Elijah), nor by means of some pretext did the Power from on High overshadow the all-pure and virginal womb. What inexpressibly transpired within Her and of Her was that the Word of God came forth incarnated in the flesh, "to appear upon earth and live amongst mankind" (Baruch 3: 38), deifying our nature and granting us, according to the Divine Apostle, that "which the Angels have desire to look forward to" (1 Pet. 1: 12) -- and in this is the wondrous glorification and the all-pure glory of the ever-Virgin Mary.

And what words are there, appropriate to explain what transpired after the inexplicable birth? Whereof, the Word of God issuing from on high and begotten through Her in Her co-operating and co-willing, She also is glorified together with Him in the dignity with which He is exalted, conjoined in His great and wondrous majesty. But with the going up to Heaven of He Incarnate of Her, She in turn through what came to Her of Him, -- the excelling majesty of mind and word, as it were emulating Him with manifold deeds and prayers, and likewise solicitude for all the world, and the inspiring of preachers to all the ends of the earth. And all and everywhere She was the sole support and consoler, and in every way co-operating in the proclamation of the Gospel good-news, and clearly proving Herself in it with a life filled with struggle and mastery over mind and word. Whereof, certainly, Her life and death hath carried over into Heavenly and immortal life; and the remembrance of it is a joyous feast and universal solemnity. Into the hands of Her Son was taken the God-bearing spirit of the Ever-Virgin Mary; and indeed a short while afterwards, Her kindred body was translated by Him into the eternal Heavenly habitations. And all this was fully just and proper. In actual fact, many were vouchsafed over the ages the Divine condescension, glory and might, as David likewise sayeth: "For me exceedingly be esteemed Thine company, O God, and exceedingly assured be their dominion. I do look over them, and more than the sands be they numbered" (Ps. 138 [139]: 17-18). "Many a daughter, -- according to Solomon, -- hath acquired riches, and many have wrought power" (Prov. 31: 29-30). And here is She -- the All-Pure

Virgin Mary, and She is most exceedingly exalted over all and for all: She alone hath come betwixt God and the human race, She hath wrought God the Son of Man, and humankind She hath co-made the sons of God; She hath co-made Heaven of earth and wrought of God the race of man; She alone of all surpassing all nature is manifest the Mother of God by nature, and through the mystiered Birth-giving She hath become the Queen of everything both in the world and of transcendent creation. And in such manner being exalted over all subject to Her through Her Herself, and having Herself been made participant of utmost choosing through the Divine Spirit, She is become the highest of any of the most exalted and most-blest Queen of blessed lineage.

And now indeed She hath celestial proper habitation, as it were a palace most becoming Her, into which today She be translated from earth, to stand at the right side of the Almighty "adorned in golden robes, aglitter" (Ps. 44 [45]: 9-10), as expressed of Her by the psalmodist prophet. Beneathe the gilded garb Her God-worthy body is aglitter with manifold virtues -- wherefore She alone with the Son in God-glorified body hath celestial habitation: for the earth, the grave and death have not power to hold on ultimately to the life-originate and God-receiving body more radiant than the heavens and of heaven the habitation of the heavens. And actually, if a soul having habitation (within it) of the grace of God, forsaking the mundane, it is borne up to heaven, as becometh clear from many an example, and we do believe this: therefore, how could there not be carried up from earth to heaven that body, not only having accepted within itself the Only-Begotten and Praeternal Son of God, the inexhaustible well-spring of grace, but moreover having begotten and manifest Him? How didst Thou, though dust subject to decay, Who being yet three years of age, and not yet having in Thyself the Prae-Celestial Indwelling, not yet having begotten the Incarnated One, -- how didst Thou come to take up habitation in the Holy of Holies? [Vide 21 November account of feast of Entry of the Virgin into the Temple.] Wherefore, it is in that the body, having by nature begotten, is co-glorified with the God-becoming glory (together) with He-Begotten, and it is co-resuscitated, as expressed in prophetic song, together with the three-day first-resurrected Christ, in being His "Ark of Holiness" (Ps. 131 [132]: 8). There was, moreover, the evidence of Her resurrection from the dead for the Apostles -- the plaschanitsa and burial cloths, which alone remained in the grave and which alone were found in it by those having come to look things over: just

precisely the way formerly it had transpired with Her Son and Lord. But here it was unnecessary that She should tarry a certain while upon the earth, as formerly had Her Son and God; and therefore, She was straightaway taken up from the grave into celestial habitation, from whence to shine with a resplendent radiance, illumining from thence all the earthly realm. And for all the faithful this is something worthy of veneration, worthy of praise and of song. Moreover, with what was said at the start, -- that She was diminished for a short time before the Angels (in the sense of tasting of death), -- this also should serve to the increase in everything in the majesty of the Mother of God. Wherefore also it be entirely proper that everything be united together and considered for the present day solemnity.

And thus it is proper, that She containing the Fulfillment of all and the Existant before all should Herself achieve all and become foremost of all by Her virtues and utmost worthiness. And thus it is, that over all the ages it helped matters that all the best individual figures were the best, but that they possessed only the beneficences of God (each individually) whether angelic or human, -- but all this She doth combine within Herself, and She alone inexpressibly and supra-abundantly: finding immortality through mortality, and in the flesh finding heaven together with Her Son and God, and from that time thereof there is the abundant outpouring of supra-abundant grace for all those honouring Her. She moreover doth bestow the boldness to hasten unto Her, the vessel of so many a beneficence: generously doth She distribute blessings and for us doth never cease this useful bestowing and gracious help.

Seeing in Her the source and treasury of every blessing, whosoever declares, that the Virgin is made perfect by virtue and by living virtuously, is as one for whom there is the sensory light for the creatures living beneath it -- which is the sun. But if he transfer his mental gaze to the Sun, eternally shining forth to mankind from This Virgin, -- if gazing towards this Sun, Which by nature and supra-abundance hath everything, which be granted Her by grace, then the Virgin therewith doth stand forth amidst the heavens. And this be so because of the deigning of God through all blessedness, that She hath attained to an inheritance, by far the most precious, moreso than any beneficence beneath or beyond the skies, -- just as the sky is more vast than the sun, but the sun doth shine brighter than the sky.

What word is there to describe Thine God-seemly beauty, O Virgin Mother? It is impossible

indeed to explain all about Thee in reasonings and words: so much doth it exceed both mind and word. But I must sing Thine praises, if Thou permit out of love for mankind. For in as Thou -- art the fount of all gracious gifts and the fullness of all righteousness, the chosen and inspired image of every blessing and every good, as only alone worthy of the gifts of the Spirit, and particularly alone as having held in Thine womb He its treasure, and having co-wrought miraculous habitation for Him; and wherefore now, having passed through mortality into immortality, and rightly gone forth from earth to Heaven, into the Praeternal habitation, Thou art become co-residing in eternal time, and there (dwellst Thou), not forsaking care for Thine inheritance, but with incessant supplications to Him moving Him to mercy for all. How much closer to God of all those closest to God is the Mother of God, and how much the greatest hath She been vouchsafed, in comparison with all (meaning not only the earth-born, but all even of the Angelic holy ranks).

It was about the angelic chief-ranks that Isaiah earlier once wrote: "and the Seraphim do stand round about Him" (Is. 6: 2). But concerning Her [the Mother of God] on the other hand is David: "the Queen stood at Thy right side" (Ps. 44 [45]: 9-10). Do you not see the variance of standing? And from this variance it is possible to discern also the variance of rank according to worthiness: since the Seraphim -- are but around God, while next right beside Him -- the One-Only Queen, Which be praised of and glorified by God Himself, announcing as it were concerning Her to His (Angelic) Powers that are round about and saying, as was said in the Song of Songs: "Thou art fair, My Dear" (Song 6: 4), a light most sparkling, a Divine paradise most sweet and of all the world both visible and invisible the most beautiful. And She in all due justice doth stand not only nearby, but at the right side: since that, where Christ is enthroned in the Heavens, She also there now doth stand, having gone up from earth to Heaven, -- not only that She did desire this, nor mutually most of all it was wanted thus in accord with some most essential laws, but rather, it was because She is His true Throne. This Throne saw also Isaiah amidst the choir of the Seraphim and he called it high and exalted (Is. 6: 1), thus indicating (by this) the exalting of the Mother of God over the Heavenly Powers. Wherefore the prophet also did present these angels as glorifying God of Her and proclaiming: the blessing of the Glory of the Lord from His place (Ezek. 3: 12). The Patriarch Jacob, contemplatively surmising this, cried out: "for awesome be this place:

this be naught other than the house of God, and this the Heavenly gate" (Gen. 28: 17). And David again, in gathering together with the multitude of the saved, as though it were to avail himself of certain tonal strings or the consonant varied notes about Her the Ever-Virgin into one harmony from over the various generations, expresses it in psalmody concerning Her, saying: "I wilt remember Thy name from every generation unto generation: whereof people shalt confess Thee unto ages of ages forever" (Ps. 44 [45]: 17-18).

Do ye not see, that the whole of creation doth glorify This the Virgin Mother, and not only over the course of some prescribed interval, but rather unto ages of ages forever? It is possible hence to deduce, moreover, that She ceaseth not through all the ages to be of benefit to all creatures. I speak not only about us as creatures, but also about the utmost incorporeal and supernatural hierarchies, since they together with us through Her alone become conjoined and contingent to God, the Intangible Existant. Isaiah pointed this out clearly: he saw, that the Seraphim did not directly take hold the offertory coal, but took hold of it by means of a tong, by which he touched it to the mouth of the prophet, bestowing cleansing (Is. 6: 6). This vision of the tongs was identical with that great sight which Moses did contemplate -- the bush amidst the flame not consumed (Ex. 3: 2). Who knows, is not this bush and these tongs the Virgin Mother, without burn receiving the Fire of Divinity, , such that there was the Archangel present at the Conception [during the Annunciation], by which through Her was adjoined to the human race the Burier of the sin of the world cleansing us through this inexplicable conjoining? And whereof She is the one only Mediatrix betwixt the created and uncreated nature; and no one can come to God save that they be lighted forth through Her as through a truly Godly-mete luminant, since that "God is amidst Her, and wilt not be stirred therefrom" (Ps. 45 [46]: 5-6).

If recompense be in measure of love towards God, and the loving Son be beloved of by His Father, and there be manifest the abode of Both, mysteriedly abiding and dwelling in such as conform to the promise of the Lord (Jn. 14: 21), -- then who would love Him more than His Mother, for Whom be He the Only-Begotten, but also begotten virginally, so that for Her there be a twofold cause of love of Him co-united and conjoined (with Her)? And who more than His Mother would be beloved by the Only-Begotten, -- and moreover Begotten of Her inexplicably in the fullness of time while yet having been Begotten of the One Only Father in eternity, --

how could there not be increase in conformity in mete propriety and honour befitting Her under the law, from Him Who was come to fulfill the law?

And thus, since through Her alone was come unto us He that did "appear upon earth and live amongst mankind" (Baruch 3: 38), and before Her being unseen, such that in the time following He manifest Himself to all as the fount of Divine illumination, and the fulfilled revelation of the Divine mysteries, and the full embodiment of spiritual gifts, being moreover uncontained of all, save Her. She Herself, foremost amongst all the repository of the most exceedingly excellent plenitude of He That filleth all in all, Herself doth furnish to all of Him That containeth all, bestowing to each as is possible in accord and in proportion to the purity of each, since that She is both the repository and the Mediatrix of the riches of God.

If such be the eternal law in the heavens, that through the less there enter into communion those having great power amidst the great, then certainly the Virgin Mother doth possess farmost exceedingly incomparable influence. It is through Her that there be conjoined to God all, who otherwise would not be conjoined. And Her they do recognise as the repository of He That containeth all, which but know God, and would praise Her together with God all who but praise God. She Herself is the pardoner of all that went before Her, and intercessor of all that came after Her, and Mediatrix of eternal blessings. She -- is the reason of the prophesies of the prophets, the principal of the Apostles, the affirmation of the martyrs, the foundation of the teachers. She -- is the glory of the earth-born, the joy of the Heavens, and the praise of all creatures. She -- is the source, the fount and tap-root of inexpressible blessings; She -- is the supreme perfecting of all the holy.

O Virgin Divine and now Heavenly! How can I relate everything about Thee? How might I glorify Thee, Thou the Treasury of Glory? Through Thee is illumined the gaze of reason, through Thee is enlightened the spirit discerned of the Holy Spirit, in as Thou art rendered repository and vessel of Its gifts; yet not such which Thou wouldst affirm unto Thyself, but such as Thou wouldst fulfill all with the gifts of grace. For the Master of inexhaustible treasures foreordaineth them unto Thee for the bestowing; else why would He have wrought the blessings, and otherwise remain hidden and unbegotten? Wherefore, O Lady, grant abundantly to all Thy people and this Thine inheritance both Thy mercy and Thine gifts. Grant deliverance from the misfortunes afflicting us; behold, how much and how greatly we are oppressed

from both without and within. By Thy might transform all for the best; bestow for our sufferings Thine help and healing, granting unto our souls and our bodies abundant grace for every need. And if we be not, make us worthy receptacles and as such

vouchsafe that we, saved and strengthened by Thy grace, might glorify Him Incarnated of Thee for our sakes -- the Praeternal Word, together with His Father Without-Beginning and Life-Creating Spirit, both now and ever and unto ages of ages. Amen.



**ST. XENIA ORTHODOX CHURCH**  
P.O. Box 147 - Methuen, MA 01844  
(phone) (978) 204-0428



JULY 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Jun 30 (Jun 17)</b> <b>All Saints</b>  <b>9:30 Hours and Divine Liturgy</b> <b>Tone 8</b>	<b>1 (Jun 18)</b>   <b>5:30 PM Vigil "St. John of Shanghai &amp; San Francisco"</b> <b>Fast</b>	<b>2 (Jun 19)</b>  <b>8:00 AM Hours &amp; Divine Liturgy "St. John of Shanghai &amp; San Francisco"</b>  <b>Fast: fish, wine &amp; oil</b>	<b>3 (Jun 20)</b>   <b>Fast</b>	<b>4 (Jun 21)</b>   <b>Fast: wine &amp; oil</b>	<b>5 (Jun 22)</b>   <b>Fast</b>	<b>6 (Jun 23)</b>   <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>7 (Jun 24)</b> <b>Nativity of the Baptist Tone 1</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>8 (Jun 25)</b>   <b>Fast</b>	<b>9 (Jun 26)</b>  <b>Fast: fish, wine &amp; oil</b>	<b>10 (Jun 27)</b>   <b>Fast</b>	<b>11 (Jun 28)</b>  <b>5:30 PM Vigil "Sts. Peter &amp; Paul"</b>  <b>Fast: fish, wine &amp; oil</b>	<b>12 (Jun 29)</b> <b>Sts. Peter &amp; Paul</b>  <b>8:00 AM Hours &amp; Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>13 (Jun 30)</b>   <b>5:30 All-Night Vigil</b>
<b>14 (Jul 1)</b> <b>All Saints of Russia</b> <b>All Saints of North America Tone 2</b> <b>9:30 Hours and Divine Liturgy</b>	<b>15 (Jul 2)</b>	<b>16 (Jul 3)</b>	<b>17 (Jul 4)</b>   <b>Fast: fish, wine &amp; oil</b>	<b>18 (Jul 5)</b>	<b>19 (Jul 6)</b>   <b>Fast</b>	<b>20 (Jul 7)</b>   <b>5:30 All-Night Vigil</b>
<b>21 (Jul 8)</b> <b>4th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>22 (Jul 9)</b>	<b>23 (Jul 10)</b>	<b>24 (Jul 11)</b>   <b>Fast</b>	<b>25 (Jul 12)</b>	<b>26 (Jul 13)</b>   <b>Fast</b>	<b>27 (Jul 14)</b>   <b>5:30 All-Night Vigil</b>
<b>28 (Jul 15)</b> <b>St. Vladimir Tone 4</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>29 (Jul 16)</b>	<b>30 (Jul 17)</b>	<b>31 (Jul 18)</b>   <b>Fast</b>	<b>Aug 1 (Jul 19)</b>	<b>Aug 2 (Jul 20)</b> <b>Prophet Elijah</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>Aug 3 (Jul 21)</b>   <b>5:30 All-Night Vigil</b>



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AUGUST 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Jul 28 (Jul 15)</b> <b>St. Vladimir Tone 4</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Jul 29 (Jul 16)</b>	<b>Jul 30 (Jul 17)</b>	<b>Jul 31 (Jul 18)</b>  <b>Fast</b>	<b>1 (Jul 19)</b>	<b>2 (Jul 20)</b> <b>Prophet Elijah</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>3 (Jul 21)</b>  <b>5:30 All-Night Vigil</b>
<b>4 (Jul 22)</b> <b>6th Sunday after Pentecost. Tone 5</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>5 (Jul 23)</b>	<b>6 (Jul 24)</b>	<b>7 (Jul 25)</b>  <b>Fast: wine &amp; oil</b>	<b>8 (Jul 26)</b>	<b>9 (Jul 27)</b>  <b>Fast</b>	<b>10 (Jul 28)</b>  <b>5:30 All-Night Vigil</b>
<b>11 (Jul 29)</b> <b>7th Sunday after Pentecost. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>12 (Jul 30)</b>	<b>13 (Jul 31)</b>	<b>14 (Aug 1)</b> <b>Procession of the Cross</b>  <b>Fast</b>	<b>15 (Aug 2)</b>  <b>Fast</b>	<b>16 (Aug 3)</b>  <b>Fast</b>	<b>17 (Aug 4)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>18 (Aug 5)</b> <b>8th Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b> <b>12:30 Vespers "Transfiguration"</b>  <b>Fast: wine &amp; oil</b>	<b>19 (Aug 6)</b> <b>TRANSFIGURATION OF THE LORD</b>  <b>8:00 AM Matins, Hours &amp; Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>20 (Aug 7)</b>  <b>Fast</b>	<b>21 (Aug 8)</b>  <b>Fast: wine &amp; oil</b>	<b>22 (Aug 9)</b>  <b>Fast: wine &amp; oil</b>	<b>23 (Aug 10)</b>  <b>Fast</b>	<b>24 (Aug 11)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>25 (Aug 12)</b> <b>9th Sunday after Pentecost. Tone 8</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>26 (Aug 13)</b>  <b>Fast</b>	<b>27 (Aug 14)</b>  <b>5:30 PM Vigil "Dormition"</b>  <b>Fast</b>	<b>28 (Aug 15)</b> <b>DORMITION OF THE THEOTOKOS</b> <b>8:00 AM Hours &amp; Divine Liturgy</b> <b>Blessing of Fruits</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>29 (Aug 16)</b>  <b>Fast</b>	<b>30 (Aug 17)</b>  <b>Fast</b>	<b>31 (Aug 18)</b>  <b>5:30 All-Night Vigil</b>