



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July - August 2025

An Introduction to the Life of the Holy Royal Martyr Grand Duchess Elizabeth

The Grand Duchess Elizabeth Feodorovna (also known as Ella) was born on 20 October 1864, a grand-daughter of Victoria, Queen of England. She was the most august sister of Empress Alexandra Feodorovna of Russia. The Grand Duchess Elizabeth Holy Royal Martyr Grand Duchess Elizabeth was married to His Imperial Highness the Grand Duke Sergei Alexandrovich, who was assassinated in Moscow on 4 February 1905.

Through her veins flowed the blood of Princess Alice of Hesse, the daughter of Her Majesty Queen Victoria, who was a mother full of love and compassion for the sorrow of others, and who was distinguished by an extraordinary purity of soul and tender heart, which stood out beyond the bounds of the age.

As mentioned, the husband of Grand Duchess Elizabeth Feodorovna, the Grand Duke Sergei Alexandrovich, was killed by a bomb thrown by evil men within the Moscow Kremlin. After going through a heavy stroke of fate with Christian valor and endurance the Grand Duchess Elizabeth founded a holy convent, became its Abbess, she was also an outstanding nurse at the convent hospital and frequently assisted the Red Cross. The name of the holy Convent was Ss. Mary and Martha of Love and Mercy in Moscow, Russia - which still exists today with over 90 nuns. In addition to being a convent and hospital, it was also a place for those who were in the need of food and shelter, caring for the homeless on the streets of Moscow.

The Abbess Elizabeth and her nuns were frequently seen late at night distributing clothes and food to those in need. A daily cycle of services were Archpriest Mitrofan Serebryansky, Spiritual Father of Sts. Mary and Martha Convent performed at the holy Convent. The Abbess Elizabeth's well known spiritual Archpriest Mitrofan Serebryansky, would come and serve the Divine Services often and give sermons of the Gospel of the day and also give spiritual instructions to the nuns. Also His Holiness Patriarch Tikhon of Moscow and All-Russia would often visit the holy Convent and had spiritual respect for the Abbess Elizabeth and the holy Convent. The Royal Martyrs Tsar Nicholas II, and Empress Alexandra, as well as their children would often visit the Abbess Elizabeth at the holy Convent.

In humbly speaking about the Holy Royal Martyr Grand Duchess Elizabeth, I am describing a passion-bearer of Christ our Lord. St. Elizabeth the Martyr was a great spiritual

woman of love brought to the altar of suffering mankind not only honor and glory, all her fortune, all the hours of her life, but even her life itself; as her reward for all this she received cruel suffering and a holy martyr's death.

It must be stated that the Orthodox Church believes that at the beginning the only true 'saint' or holy one is God Himself. The Holy Scriptures teaches us "For I am the Lord your God; you shall name yourselves holy and keep yourselves holy, because I am holy..." (Levit. 11:44; 19: 2 and 20:7). Man becomes holy and 'sainted' by participation in the holiness of God.

Holiness or sainthood is a gift (charisma) given by God to man, through the Holy Spirit. Man's effort to become a participant in the life of divine holiness is indispensable, but sanctification itself is the work of the Holy Trinity, especially through the sanctifying power of Jesus Christ, who was incarnate, suffered crucifixion, and rose from the dead, in order to lead us to the life of holiness, through the communion with the Holy Spirit. In the Second Letter to the Thessalonians St. Paul suggests: "But we are bound to thank God always for you, brothers beloved by the Lord, because from the beginning of time God chose you to find salvation in the Spirit that consecrates you, and in the truth that you believe. It was for this that He called you through the Gospel we brought, so that you might possess for your own splendor of our Lord Jesus Christ" (2:13-14).

An explanation of a "Martyr" is a person that sacrifices their life, and fearlessly confesses Jesus Christ as the Son of God and the Savior of the world. Such was the love of the Holy Royal Martyr Grand Duchess Elizabeth, and her faithful cell-attendant St. Barbara, and those who were martyred with them.

Love clearly sets the true disciple of Christ apart, for Christ distinctly and firmly says: "By this shall all men know that they are my disciples, if ye have love one to another" (John 13:35). This is a true sign, more important than any other signs with which the late Grand Duchess Elizabeth sealed. Here we have an Orthodox woman holy martyr, who committed her whole soul and body to poor and suffering humanity and prayed to God that even those who tortured and cruelly killed her would be granted the Kingdom of Heaven, crying "Lord, forgive them, for they know not what they do!"

Commemorated July 5/18

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
34 Elm Street
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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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Anthony Sarantakis
Dmitri Nikshych
Joseph (Kam) Aijaonkar
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. 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

- *7/06  Nataliya Orbite,, Alevtina Khusanova, Liudmilla Diakonova, Diane Mendez, Tanya Burke, Yeva Klein
- 7/13 Mat Patricia Klar, Alexandra Gonzalez, Celesta Liceaga, Vira Ajgaonkar, Barbara Semyanko, Johanna Bevel
- 7/20 Meghan Nettleton, Kristina Head, Juliana Rost, Elizabeth Victoria Jackson, Brigid Justinien
- 7/27 Judy Engalichev, Sasha Oxnard, Lisa Andreasen, Olga McLellan, Damascene Cummings, Dorothea Poletti

AUGUST

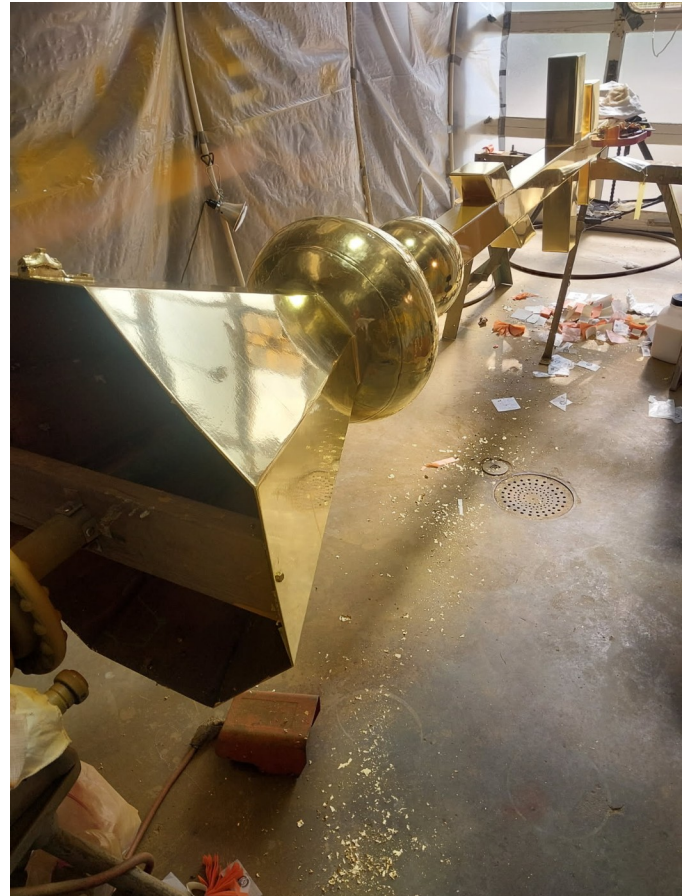
- 8/03 Pam Reed, Carolyn Savage, Johanna Victoria Tkaczewski
- 8/10 Mat. Helen Doohovskoy, Marianne DiMatteo, Sasha Frost, Jessica Coronel, Katia Semyanko, Mat. Masha Doohovskoy
- *8/17 Mat. Kaleria Sarantakis, Juliana Capitanio, Ann Marie Hakim, Vera Sarantakis, Jane  Rockwell, Caroline Maria Fox
- *8/24 Mary Doohovskoy, Olena Fedina, Tanya Nikshych, Liliya Afanasyeva, Olga Rapp
- 8/31 Nataliya Orbite,, Alevtina Khusanova, Liudmilla Diakonova, Diane Mendez, Tanya Burke, Yeva Klein

PARISH NEWS

On May 26, 2025, we marked an important milestone in our parish life. The recording of The Great Consecration Service is now available for all to view by following the link below. <https://www.stxenia.org/consecration>

~On Monday, July 7th, The Nativity of St. John the Baptist, the new cross for the top of the church is scheduled to be delivered, blessed, and installed. A sign from above, the original cross that was on the top of the church for 30 years came from the Russian parish of St. John the Baptist that was active in Lawrence until 1970 or so. After the old church was demolished, Lily Dombrowski, our former cemetery administrator, kept the cross in her back yard until it was placed on our current building in 1995.

We look forward to gathering in prayer and gratitude as this important symbol is restored to our Church.



~Fundraising for our new Church Hall continues. We look to build a hall that will accommodate our growing Parish, welcome newcomers, provide comfortable surroundings, and be a useful and practical space for the food and fellowship we so enjoy sharing with visitors and each other.

Donations may be made on our website: <https://www.stxenia.org/buildingproject2025>
or by methods below:

1. Envelopes at Church - pick up a donation envelope in either our onsite bookstore or on the candle counter. Clearly mark the envelope "Building Fund" and leave your donation in the basket on the counter.
2. Mail - send donations to the fund to:
St. Xenia Orthodox Church Building Fund
P.O. Box 147
Methuen, MA 01844-0147
3. Paypal - use your paypal account, or donate with your credit card (be sure to designate "Building Fund" when asked to write a memo).

Congratulations

~To the Dudley family on the Baptism of Angela on June 17th.

Many years to all!

Reminders

- ❖ Please remember, that particularly during the *Cherubic Hymn, the Gospel Reading, the Creed, the Lord's Prayer and Communion*, all who are able, should remain standing and all should refrain from walking around the Naïve unless absolutely necessary.
- ❖ Please note, it is completely acceptable as well as an act of consideration to step out of Liturgy at any time, if you find your child needs to take a break or be consoled.
- ❖ Please remember, if you must leave the Naïve during the Liturgy, pause to listen to what is happening in the service before re-entering. If it is any of the above-mentioned times, wait to re-enter.
- ❖ Please remember, while the Clergy are preparing and receiving Holy Communion, all should refrain from chatting and be prayerfully attentive to the readings and Hymns.

SISTERHOOD NEWS

Lilac Nights was a wonderful event filled with food, drinks, and dancing. Both young and old filled the dance floor. Led by a professional caller and a live band, the guests enjoyed line dancing for the first part of the evening followed by a playlist of songs everyone could recognize and dance to. Thank you to the sisterhoods of Holy Epiphany and St. Xenia's who worked hard to make the event a success.



~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

<https://www.stxenia.org/sisterhood>

BROTHERHOOD NEWS

The Brotherhood's vision is to create a brotherhood that:

- Supports the spiritual growth of our parish
- Assists with the physical maintenance and beautification of our church
- Creates opportunities for fellowship and mutual support
- Participates in charitable works for our broader community

If you would like to update any information or if you know of other men in our parish who might be interested in joining, please contact Dan Poletti, dan.poletti@gmail.com.

PLEASE REMEMBER IN YOUR PRAYERS

Fr. Constantine, Fr. Alexander, Nicholas, Jane, Peter, Dimitri, Laryssa, Celesta, and Walter.

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.

UPCOMING EVENTS



Saint Seraphim Youth Camp 2025

Campers Entering Grades 3 – 8
July 27 – August 3, 2025

Campers Entering Grades 9 – 12
August 3 – August 10, 2025

Pricing for 2025:
1 Camper \$500
2 Campers \$900
3 Campers \$1300
each additional Camper \$300

Follow this link to register:
<https://campscui.active.com/orgs/SaintSeraphimYouthCamp#/selectSessions/>

LIVES OF SAINTS

The Monk Sampson the Hospitable-to-Strangers

(Commemorated June 27/July 10) was the son of rich and illustrious Roman parents. In his youth he received an excellent education, he studied the medical arts, and for free he doctored the sick. After the death of his parents Saint Sampson generously distributed alms and set free his slaves, preparing himself to go into the wilderness. With this intent in mind he soon journeyed from Rome to the East. But the Lord directed him onto a different path, that of service to neighbour, and so Saint Sampson came to Constantinople. Settling into a small house, the saint began to take in the wandering homeless, the poor and the sick, and he attended to them zealously. The Lord blessed the efforts of Saint Sampson and endowed him with the power of wonderworking. He healed the sick not only through being a skilled physician, but also as a bearer of the grace of God. The news about Saint Sampson spread widely. The patriarch, having summoned him, ordained him as presbyter.

One time it was revealed to the grievously sick emperor Justinian (527-565), that he could receive

healing only through Saint Sampson. In praying, the saint extended his hand in the direction of the sick emperor, who then received relief, and soon recovered altogether. In gratitude the emperor wanted to reward his healer with silver and gold, but the saint refused and instead asked Justinian to build a domicile for wanderers and the sick. The emperor readily fulfilled his request.

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

The Monk Stefan of Makhrisch *(Commemorated July 14/July 27)* was a native of Kiev. He accepted monasticism at the Pechersk monastery, where he spent several years in deeds of obedience and prayer. The oppressions by the Papists compelled him to journey on to Moscow, where Great Prince Ivan II (1353-1359) graciously received him, permitting him to settle in the locale of Makhrisch not far from Gorodisch, 35 versts from the Sergeev wilderness-monastery.

Having built himself a cell and spending his life at ascetic labours, and esteeming silence, he did not accept those wishing to join him. But then he yielded to the requests, and by such manner, in 1358 he founded a monastery, in which he was established as hegumen.

Living near his monastery were the Yurkov brothers, fearing that the land which they ruled might be given over to the monastery, and they threatened to kill the holy ascetic. The admonitions of the monk did not help. Saint Stefan then moved to a different

place. Sixty versts north of Vologda, at the River Avnezha, he founded with his disciple Grigory a wilderness-monastery in the Name of the Holy Trinity. Great Prince Dimitrii Ioannovich sent books and other liturgical items to the Avnezhsk wilderness, but the Monk Stefan sent them in turn to the Makhrisch monastery. Having returned to his monastery, Saint Stefan ordered life in it according to a "life in common" *ustav* (rule).

When the Monk Sergei of radonezh moved from his monastery, in order to find a place for his ascetic deeds, the Monk Stefan then received him, and gave the great ascetic Sergei his own disciple Simon, who knew the surrounding area quite well. The Monk Sergei settled together with Simon on the island of Kirzhach, where he founded a monastery.

Saint Stefan was strict with himself and indulgent towards others, he it was that worked for the monastery the hardest of all, he zealously guided the brethren to the ways of salvation with gentle and quiet talks, and he wore clothing very old and coarse.

The monk lived to extreme old age, became a schema-monk and died in 1406 on 14 July. In 1550 during the construction of a new stone church in the Name of the Holy Trinity, his holy remains were uncovered undecayed. They were glorified by blessings of help in various sicknesses and misfortunes for all calling on the name of the saint.

The Holy Disciples from the Seventy: Silas, Sylvanus (Siluanos), Crescentius, Epenetos and Andronikos (*Commemorated July 30/August 12*) were disciples of the Saviour.

The Disciple from the Seventy, Saint Silas, was a respected figure in the original Church at Jerusalem, "of the chief men amongst the brethren" (Acts 15: 22). The Council of the Apostles was convened at Jerusalem in the year 51 to deal with the question, whether it be necessary for Christians converted from among the Gentile-pagans to observe the (Old Testament) Mosaic Law [the Law-code contained in the Pentateuch, or Torah, the first five books of the Old Testament]. The Apostles afterwards sent a message with Paul and Barnabas to the Antioch Christians, in which they reported by resolve of the Council, Christians of Gentile-pagan origin

were free from having to observe the prescripts of the Mosaic Law. But it was prescribed for them, nonetheless, that they refrain of partaking of foods offered to idols, from things strangled and from blood, to refrain from fornication, and to do naught else than that which be seemly (Acts 15: 20-29). Together with Saints Paul and Barnabas, the Council of the Apostles sent along members of the Jerusalem Church, Saints Silas and Jude, to explain the message in greater detail, since they both were filled with the indwelling grace of the Holy Spirit. Saint Jude thereafter was sent back to Jerusalem, but Saint Silas remained at Antioch and zealously assisted Saint Paul, the Apostle to the Gentiles, on his missionary journeys preaching the Gospel. They visited Syria, Cilicia, Macedonia.

In the city of Philippi, they were accused of inciting unrest among the people, and for this they were arrested, thrashed with canes, and then thrown into prison. At midnight, when the holy saints were at prayer, suddenly there occurred a strong earthquake, their chains fell off from them and the doors of the prison opened. The prison guard, supposing that the prisoners had fled, wanted to kill himself, but was stopped by the Apostle Paul. Then, all atremble he fell down at the feet of the saints, and with faith accepted their "euangelos" ("good-news") about Christ. He then led them out of the prison and took them to his own home, where he washed their wounds, and was baptised together with all his household.

From Philippi Saints Paul and Silas proceeded on to the cities of Amphypolis, Apollonia and Soluneia (Thessalonika). In each city they made new converts to Christ and built up the Church.

At Corinth the holy Disciple Silas was ordained bishop, and he there worked many a miracle and sign, and there too he finished his life.

Sainted Tikhon of Zadonsk, Bishop of Voronezh (in the world Timofei), (*Commemorated August 13/August 26*) was born in the year 1724 in the village of Koroetska in Novgorod diocese, into the family of the cantor Saveli Kirillov. (A new family name -- Sokolov, was given him afterwards by the head of the Novgorod seminary). After the death of his father in early childhood he lived in such poverty, that his mother was just barely able to make ends meet and

she gave him over for raising to a neighbour, a coachman, since there was nothing wherewith to feed the family. Eating only black bread and even that in great moderation, the boy worked for a rich gardener to dig the vegetable beds. As a thirteen-year old lad, he was sent to a clergy school near the Novgorod archbishop's home, and in 1740 he was accepted under a state grant set up for the Novgorod seminary. The youth excelled at his studies and upon finishing seminary in 1754 he became a teacher at it, at first in Greek language, and later in rhetoric and philosophy. In the year 1758 he accepted monastic tonsure with the name Tikhon. And in that same year they appointed him to the position of prefect of the seminary. In 1759 they transferred him to Tver', with an elevation to the dignity of archimandrite of the Zheltikov monastery. Later they appointed him rector of the Tver' seminary and at the same time head of the Otrocha monastery. On 13 May 1761 he was ordained bishop of Keksgol'ma and Ladoga (i.e. a vicar bishop of the Novgorod diocese). His ordination was providential. They had proposed that the young archimandrite should transfer to the Trinity-Sergiev Lavra, but at Peterburg during the selection of a Novgorod vicar-bishop, at Pascha, from 8 castings of lots his name came up thrice.

And on this same day the Tver' bishop, Athanasii, without realising it, mentioned him at the Cherubic hymn commemorations as bishop.

In 1763 Saint Tikhon was transferred to the Voronezh cathedra-seat. Over the course of the four and a half years that he directed the Voronezh diocese, Saint Tikhon provided it constant edification both by his life and by his numerous pastoral guidances and soul-saving books. He wrote down for pastors a whole series of works: "About the Seven Holy Sacramental-Mysteries", "A Supplement to the Priestly Office", "Concerning the Sacrament of Repentance", "An Instruction Concerning the Making of Marriage". The saint considered it especially essential, that each clergy-server have a New Testament, and that it should be read daily. In his "Circular Letter" he called on pastors to make the sacraments with reverence, and with thought on God and love towards brother. (The "Guidances concerning the Proper Duties of Every Christian" was repeatedly republished in

Moscow and Peterburg already during the XVIII Century). At Voronezh the saint eradicated an ancient pagan custom -- the celebration in honour of Yarilo [originally a solar springtime pagan god connected with the fertility of grain and cattle]. In the outlying districts where military units of the Don Cossacks were dispersed, he formed a missionary commission to restore sectarians to the Orthodox Church. In 1765, Saint Tikhon transformed the Voronezh Slavic-Latin school into a clergy seminary, and having invited experienced instructors from Kiev and Khar'khov, he worked out for it the teaching courses. He exerted much attention and effort to build up both the churches and the school, and to guide and make pastors understand and be persuaded of the need for education. In administering the vast diocese, the saint was unflagging in his efforts, and he often spent nights without sleep. In 1767 he was compelled because of poor health to give up the running of the diocese and withdraw for rest to the Tolshevsk monastery, at a distance 40 versts from Voronezh. In 1769 the saint transferred over to the Bogoroditsk monastery in the city of Zadonsk. Having settled into this monastery, Saint Tikhon became a great teacher of the Christian life. With deep wisdom he set forth the ideal of true monasticism -- in his "Rule of Monastic Living" and his "Guidances to Turn from the Vanity of the World", and in his own life he fulfilled this ideal. He kept strictly to the directives of the Church, zealously (almost daily) he visited the temple of God, often he himself sang and read in the choir, and with time, out of humility he altogether left off participating and making services and instead but merely stood in the altar, reverently making the sign of the cross over himself. His beloved cell task was in reading the Lives of the Saints and the works of the holy fathers. The Psalter he knew by heart and on journeys he usually read or sang psalms. The saint underwent much tribulation, being devastated over the need of leaving his flock. Having recovered his health, he gave thought to returning to the Novgorod diocese, whither metropolitan Gavriil had invited him to head the Iversk Vallaisk monastery. But when his cell-attendant mentioned about this to the starets-elder Aaron, that one declared: "Art thou mad? The Mother of God doth not direct him to move away from

here". The cell-attendant conveyed this to His Grace. "If that be so, -- said the saint, -- I shall not move away from here", -- and he tore up the invitation. Sometimes he journeyed off to the village of Lipovka, where he himself made Divine-services at the Bekhteev house. The saint journeyed also to the Tolshensk monastery, which he loved for its solitude.

The fruition of all his spiritual life was the works, which the saint wrote while in retirement: "The Spiritual Treasury, Gathered from the World" (1770), and likewise -- "About True Christianity" (1776).

The saint lived in very simple circumstances: he slept on straw, covered by a sheepskin coat. His humility got to be so great, that to the mockery which frequently came his way, the saint did not pay any attention, giving the appearance that he did not hear it, and he was wont to say afterwards: "It thus pleases God, that servants make mockery over me -- and this becometh me because of my sins". He often said in like circumstances: "Forgiveness is better than revenge".

One time a fool named Kamenev struck the saint on the cheek with the words: "Be not so haughty", -- and the saint, having received this with gratitude, daily fed the fool.

All his life the saint "in troubles, and sorrows, and insults hast thou joyfully endured, mindful that there cannot be the crown without the victory, nor victory without effort, nor effort without struggle, nor struggle without enemies" (Song 6 of the Canon).

Strict towards himself, the saint was indulgent towards others. One time on the Friday before the feast of Palm Sunday he entered the cell of his friend the schema-monk Mitrophan, and he saw him at table together with Kozma Ignat'evich, of whom he was also fond. On the table was fish. His friends became upset. But the blessed saint said: "Sit down, for I know ye, and love is higher than fasting". And to further quiet them, he closed his ears to the matter. He especially loved the common folk, he consoled them in their grievous lot, interceding with the landowners, and moving them to compassion. All his pension and gifts from admirers he gave away to the poor.

By his deeds of self-denial and love of soul, the saint advanced in contemplation of Heaven and

foresight of the future. In 1778, in a vivid dream he had suchlike a vision: the Mother of God stood in the clouds and around Her were the Apostles Peter and Paul; the saint himself on bended knees besought the All-Pure Virgin to continue showing mercy unto the world. The Apostle Paul loudly exclaimed: "When speak they peace together in affirmation, then wilt befall them unexpected universal destruction". The saint fell asleep in trembling and in tears. In the following year he again saw the Mother of God in the air and around Her several personages; the saint fell down on his knees, and around him at his knees fell four vestments of white attire. The saint besought the All-Pure Virgin for someone in particular, that they not be taken away from him (who this person was and for what the prayer, the saint told not his cell-attendant), and She answered: "Sobeit at thine request". Saint Tikhon predicted much about the fate of Russia, and in particular he spoke about the victory of Russia in the Fatherland War of 1812. More than once did they see the saint in spiritual rapture, with a transformed and luminous face, but he forbade them to speak about this. For three years before his end he each day prayed: "Tell me, O Lord, of my end". And a quiet voice in the morning dawn exclaimed: "On a Sunday". In that same year he saw in a dream a beautiful ray of light and upon it wondrous palaces and he wanted to go inside the doors, but they said to him: "Three years hence thou canst enter herein, but now work on". After this the saint secluded himself in his cell and admitted only but a few friends. For his death the saint readied both clothing and grave: he often came to weep over his grave, standing hidden from people in a closet. A year and three months before his death in a vivid dream it occurred to the saint, that he was standing in the monastery chapel-church and a priest acquaintance was carrying from the altar to the royal doors an image of the Divine Infant beneath a veil. The saint approached and gave kiss to the Infant at the right cheek, and he felt himself stricken on the left. Awakening, the saint sensed a numbness in his left cheek, his left leg, and a trembling in his left hand. He accepted this illness with joy. Shortly before his death, the saint saw in a dream an high and twisting ladder and he heard a command to climb up upon it. "I, -- as he related to his close friend Kozma, -- at first

was afraid because of weakness. But when I started to go up, the people standing around the ladder, it seemed, helped me to go higher and higher to the very clouds". "The ladder, -- he explained to Kozma, -- is the pathway to the Heavenly Kingdom; helpful to thee -- are those things which be useful guidances to thee and of remembrance to thee". The saint said with tears: "I myself do think this: the feeling that the end is nigh". During the time of his illness he frequently communed the Holy Mysteries.

Saint Tikhon died, as revealed to him, on Sunday 13 August 1783, at 59 years of age. The glorification of the saint likewise was done on a Sunday -- 13 August 1861.

The Martyrs Florus and Laurus (*Commemorated August 18/ August 30*) were brothers by birth not only in flesh but in spirit. They lived in the II Century at Byzantium, and afterwards they settled in Illyria (now Yugoslavia). By occupation they were stone-masons (their teachers in this craft were the christians Proclus and Maximus, from whom also the brothers learned about life pleasing to God). The governor of Illyria Likaion dispatched the brothers to a nearby district for work on the construction of a pagan temple. The saints toiled at the structure, distributing to the poor the money they earned, while themselves keeping

strict fast and praying unceasingly. One time the son of the local pagan-priest Mamertin carelessly approached the structure, and a chip of stone hit him in the eye, severely injuring him. Saints Florus and Laurus assured the upset father, that his son would be healed. They brought the youth to consciousness and told him to have faith in Christ. After this, as the youth confessed Jesus Christ as the True God, the brothers prayed for him, and the eye was healed. In view of such a miracle even the father of the youth believed in Christ. When the construction of the temple was completed, the brothers gathered together the Christians, and having gone through the temple, they smashed the idols and in the eastern part of the temple they set up the holy cross. They spent all night in prayer, illumined with heavenly light. Having learned of this, the head of the district condemned to burning the former pagan-priest Mamertin and his son and 300 Christians. The martyrs Florus and Laurus, having been sent back to the governor Likaion, were thrown down an empty well and covered over with ground. After many years the relics of the holy martyrs were uncovered undecayed, and transferred to Constantinople. In the year 1200 the Novgorod pilgrim Antonii saw them; in about the year 1350, Stefan of Novgorod saw the heads of the martyrs in the Almighty monastery.



ST. XENIA ORTHODOX CHURCH
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JULY 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jun 29 (Jun 16) All Saints of North America Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	Jun 30 (Jun 17) Fast	1 (Jun 18) 5:30 PM Vigil "St. John of Shanghai & San Francisco" Fast: wine & oil	2 (Jun 19) 7:40 AM Hours & Divine Liturgy "St. John of Shanghai & San Francisco" Fast: fish, wine & oil	3 (Jun 20) Fast: wine & oil	4 (Jun 21) Fast	5 (Jun 22) 5:30 All-Night Vigil Fast: fish, wine & oil
6 (Jun 23) 4th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	7 (Jun 24) Nativity of the Baptist 7:00 AM Matins 8:00 AM Divine Liturgy Blessing of New Cross Fast: fish, wine, & oil	8 (Jun 25) Fast: wine & oil	9 (Jun 26) Fast: wine & oil	10 (Jun 27) Fast: wine & oil	11 (Jun 28) 5:30 PM Vigil Fast: wine & oil	12 (Jun 29) Ss. Peter & Paul 7:40 Hours & Divine Liturgy 5:30 All-Night Vigil
13 (Jun 30) 5th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	14 (Jul 1)	15 (Jul 2)	16 (Jul 3) Fast: wine & oil	17 (Jul 4) 5:30 PM, Vigil "New Martyr Elizabeth"	18 (Jul 5) New Martyr Elizabeth 7:40 AM Hours & Divine Liturgy Fast: fish, wine & oil	19 (Jul 6) 5:30 All-Night Vigil
20 (Jul 7) 6th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	21 (Jul 8)	22 (Jul 9)	23 (Jul 10) Fast: wine & oil	24 (Jul 11)	25 (Jul 12) Fast	26 (Jul 13) 5:30 All-Night Vigil
27 (Jul 14) 7th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	28 (Jul 15) St. Vladimir	29 (Jul 16)	30 (Jul 17) Fast	31 (Jul 18)	Aug 1 (Jul 19) St. Seraphim of Sarov	Aug 2 (Jul 20) Prophet Elijah 5:30 All-Night Vigil



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AUGUST 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 27 (Jul 14) 7th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	Jul 28 (Jul 15) St. Vladimir	Jul 29 (Jul 16)	Jul 30 (Jul 17) Fast	Jul 31 (Jul 18)	1 (Jul 19) St. Seraphim of Sarov Fast: fish, wine & oil	2 (Jul 20) Prophet Elijah 5:30 All-Night Vigil
3 (Jul 21) 8th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	4 (Jul 22)	5 (Jul 23)	6 (Jul 24) Fast	7 (Jul 25)	8 (Jul 26) Fast	9 (Jul 27) 5:30 All-Night Vigil
10 (Jul 28) 9th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	11 (Jul 29)	12 (Jul 30)	13 (Jul 31) 5:30 PM Vigil Fast	14 (Aug 1) Procession of the Cross 7:40 AM Hours & Divine Liturgy Fast	15 (Aug 2) Fast	16 (Aug 3) 5:30 All-Night Vigil Fast: wine & oil
17 (Aug 4) 10th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy Fast: wine & oil	18 (Aug 5) 5:30 PM Vigil Fast	19 (Aug 6) TRANSFIGURATION OF THE LORD 7:40 Hours & Divine Liturgy Fast: fish, wine, & oil	20 (Aug 7) Fast	21 (Aug 8) Fast	22 (Aug 9) Fast	23 (Aug 10) 5:30 All-Night Vigil Fast: wine & oil
24 (Aug 11) 11th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: wine & oil	25 (Aug 12) Fast	26 (Aug 13) Fast	27 (Aug 14) 5:30 PM Vigil Fast	28 (Aug 15) DORMITION OF THE THEOTOKOS 7:40 AM Hours & Divine Liturgy	29 (Aug 16) Fast	30 (Aug 17) 5:30 All-Night Vigil
31 (Aug 18) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	Sep 1 (Aug 19)	Sep 2 (Aug 20)	Sep 3 (Aug 21) Fast	Sep 4 (Aug 22)	Sep 5 (Aug 23) Fast	Sep 6 (Aug 24) 5:30 All-Night Vigil