



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July-August 2014

Orthodox Pilgrimage

Pilgrimage is a journey to a sacred place. A pilgrimage is a term primarily used in religion and spirituality of a long journey or search of great moral significance. Sometimes, it is a journey to a sacred place or shrine of importance to a person's beliefs and faith. Members of most every religion participate in pilgrimages. A person who makes such a journey is called a pilgrim.

Nothing will ever substitute for a personal visit to a Holy Monastery, but sometimes it is impossible to make such a long pilgrimage, especially many miles from home. Many times a busy life will not allow you to make such a long pilgrimages from America. Also money can be an obstacle for making long overseas pilgrimages, and a pilgrimage is expensive for most. However, you can visit some of the places where famous Orthodox shrines are found through the internet nowadays, and then select the places that most interest you for your best personal pilgrimage.

Christian Pilgrimages were first made to sites connected with the life, birth and crucifixion of Jesus. Descriptions of Christian pilgrimages to the Holy Land date from the 4th century, when pilgrimage was encouraged by church fathers like Saint Jerome. Pilgrimages also began to be made to Rome and other sites associated with the Apostles, Saints and Christian martyrs, as well as to places where there have been alleged apparitions of the Virgin Mary.

Pilgrimage to holy places is an important event in the life of a Russian Orthodox Christian, and it provides for an excellent opportunity for pilgrims to get acquainted with Russian history, architecture, iconography and handicrafts. The true heart of a pilgrimage is certainly the spiritual experience and your effort in prayer that is acquired when visiting a holy monastery. The most important part of a pilgrimage is its spiritual education that you receive. As you visit holy places, you learn the history and spiritual traditions of each monastery and church that you will be visiting. When you are on a pilgrimage, you will also learn about the saints and be able to talk to some of the hieromonks,

or - if you are blessed - maybe even an Elder for some spiritual directors. Visiting a web site is only a very small fraction of what you can receive compared to visiting in person.

Also, pilgrims could bring important items like food-stuffs and/or make monetary donations. For many reviving monasteries, this support is essential, especially when it is given on a regular basis for the support of all pilgrims. Most monasteries accept programs, and some go to great lengths to make sure your pilgrimage is successful for you and you family. Besides, a portion of the pilgrimage offerings have been used to restore churches under which some pilgrimage services work.

Pilgrimage to the Holy Places of Russia

Father Michael and Matushka Nancy are joining H.E. Metropolitan HILARION and about twenty other pilgrims for a pilgrimage to the holy places of Russia. The pilgrimage begins on July 30th and ends on August 13th. We will visit churches, monasteries and holy sites in Moscow, Kaluga, Maloyaroslavez, Optina Pustyn, Shamardino, Elec, Zadonsk, Voronezh, Ryazan, Murom, Diveevo, Pskov and Saint Petersburg—as Vladyka described it, “All the places you have read about over the years.” We feel that this is a fortuitous time for us to go on pilgrimage to pray for our souls, our family and our entire parish.

We will face many challenges over the next few months as we break ground and begin our new expansion construction. Whenever we do something good there are many challenges and temptations that come to test our faith.

We will pray in these holy places, before the relics of some of the pre-eminent saints of the Russian land, joined with fellow pilgrims and our beloved Vladyka, that we will have the strength to endure and to go forward with our ministry to the Body of Christ.

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. HILARION of Eastern America & New York. The parish newsletter is published bi-monthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15th of the month prior to publication to Margaret Lark at (603) 948-1619, e-mail: woolfolk3@gmail.com, or to Father Michael at 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: Rev. Michael Crowley	(978) 204-0428
Fr. Constantine Desrosiers	(603) 775-0320
Dcn. Alexander Doohovskoy	(978) 369-4486
Starosta: John Kekis	(978) 456-9865
Secretary: Katia Fredette	(603) 458-1370
Treasurer: Dimitri Nikshych	(603) 659-0015
Sisterhood: Pamela Ann Reed	(978) 254-5043
Building Expansion: Aquila Choi	(603) 560-4425
Cemetery: Natalie Pishenin	(978) 658-5564
Choir Director: Laryssa Doohovskoy	(978) 841-5960
Church School: Matushka Nancy	(978) 204-0428
Peter Danas	(978) 459-9541
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
Anthony Sarantakis	(978) 263-2016

Trapeza Schedule

* = strict fast

Trapeza can be whatever you would like to prepare. Some parishioners prefer to make a big lunch, but this isn't necessary, especially during the summer. As long as there is enough food for about 150 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. **Note: If you are preparing anything containing nuts or other allergens, please put a small label to that effect in front of your dish. Nut allergies are especially fatal to small children.**

Trapeza during the summer months is always pot-luck. Fruit salads, pasta salads, and cold cuts are especially welcome. **Please remember that the Dormition Fast takes place from August 1/14-August 14/27, and plan accordingly.** Many thanks to all who provide for us during this time of the year.

Dress Code for Church: Please keep in mind that a certain standard of dress is expected in church. **Women and girls** should wear skirts or dresses (no pants!) at least knee length, blouses with a modest neckline and at least short sleeves – nothing sleeveless – and a scarf or hat on their heads. **Men and boys** should wear clothing best described as businesslike or “business casual,” collared shirts and long trousers, no t-shirts (especially with writing on them) or shorts. No one should wear tank tops (sometimes an issue in the summer). Remember, we should always show respect in church, both for God and for our fellow parishioners.

Congratulations:

...to Katia Reilly, on her graduation from Assumption College in Worcester MA

...to Liza Mukhanova, on her graduation from Worcester Polytechnic Institute.

...to Alex and Lena Rodzianko on the birth of their daughter Alexandra.

...to John and Colleen Sarantakis (and grandparents Tony and Vera!) on the birth of their son Anthony.

St. John of Damascus Church School News:

The Sunday School is on break now until September. We thank all our Sunday School teachers for all their dedication and hard work throughout the year: Thank you Tanya Nikshych, Dan Hakim, Dave Nettleton, Pam Reed, Carolyn Savage, Alexei Doohovskoy, Judy Engalichev, Abby Legaspi, Amy Elizabeth McLellen, Diane Mendez, John Danas and Danny McLellen.

Please remember, the church website has a page dedicated to the church school:

<http://www.stxenia.org/churchschool.html>

There you can find information about dates for our special events, pictures from past events, and curriculum guidelines broken down by age group.

The remainder of this issue is given over to the celebration of the consecration of our new Bishop, which took place on June 29, 2014 during the All-Diaspora Youth Conference in San Francisco.

Consecration of Bishop Nicholas of Manhattan:

From the Eastern American Diocese website (www.eadiocese.org): On Saturday the 28th and Sunday the 29th of June, the Cathedral of the Icon of the Mother of God "Joy of All Who Sorrow" in San Francisco, CA played host to the national celebrations dedicated to the 20th anniversary of the glorification of the Holy Hierarch John of Shanghai & San Francisco. On Saturday at the All-Night Vigil, Archimandrite Nicholas (Olhovsky), guardian of the Protectress of the Russian Diaspora, the wonderworking Kursk Root Icon of the Mother of God, underwent Nomination as Bishop of Manhattan, vicar of the Eastern American Diocese.

On Saturday, June 28, the Rite of Nomination of Archimandrite Nicholas (Olhovsky) as Bishop of Manhattan was held in Joy of All Who Sorrow Cathedral

in San Francisco, CA. The rite was led by Metropolitan Hilarion of Eastern America & New York, co-served by the Hierarchal members of the Council of Bishops of the Russian Church Abroad and bishops who had come to participate in the celebrations dedicated to the 20th anniversary of the glorification of the Holy Hierarch John, Wonderworker of Shanghai & San Francisco. The hierarchs in their mantles and Metropolitan Hilarion in lesser Hierarchal vestments occupied the cathedra in the middle of the cathedral. After the appointed short moleben, Archimandrite Nicholas delivered his consecration address:

Your Eminence, Very Most Reverend Master!

Your Eminences, Your Graces, Honorable Father-Pastors, and God-loving People of God!

During these days of joy, as we celebrate the 20th anniversary of the glorification of the Holy Hierarch John of Shanghai & San Francisco, you, divinely-wise and holy hierarchs, are calling me to the highest form of service in the vineyard of Christ. It is with fear, trembling, trepidation, and piety that I approach the Mystery of episcopal Consecration.

In opening the annual Council of Holy Trinity Monastery in Jordanville in 1959, its abbot, Archbishop Averky (Taushev) of blessed memory, in his keynote address, said to the brethren that "our main goal is the salvation of the soul." These words apply not only to the ascetic labors of monastics, but to the service of Archpastors and pastors. "Follow Me, and I will make you fishers of men" (Matt. 4:19), said the Lord, calling the first Apostles. Upon His Ascension to Heaven, the Lord, blessing the Apostles, said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). As we read in the Gospel according to Mark: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). The Apostles, receiving the gifts of the Holy Spirit, formed their first community of believers in Christ, the first Church. By descending upon them, the Holy Spirit sanctified and confirmed them. That is how the Kingdom of God was established upon the earth for the salvation of all mankind.

By Divine Providence, you are calling upon me to serve the Holy Church in the Apostolic rank. I recognize my sinfulness, my weakness; I do not dare imagine myself worthy of this all-holy rank, but I fear rejecting the call. I rely on the power of God, which is "made perfect in weakness" (II Cor. 12:9).

Remembering my childhood, I thank all those, both alive and reposed, who warmed me with Christian love. I thank God for my parents and godparents who reared me. Together with my dear brothers and cousins, I was raised in the Orthodox Faith, with love for the Russian language, Russian culture, and the great legacy of our ancestors. I remember on this evening the glorious hierarchs of the Russian Church Abroad, who guided me spiritually and inspired me to serve the Church and mankind. Among these were Metropolitan Philaret (Voznesensky), Metropolitan Vitaly (Ustinov), Metropolitan Laurus (Skurla), and Bishop Mitrophan (Znosko-Borovsky), all of blessed memory, who carried out their Archpastoral service with great love. I remember the pilgrimages to the Holy Land and to our "spiritual fortress," as Metropolitan Anastassy (Gribanovsky) loved to call Holy Trinity Monastery in Jordanville; and the monks and nuns laboring in these places. I recall the monks of Jordanville being not serious and morose, but joyful, hardworking, filled with love and pious. These were people who fully devoted their lives to God, but did not neglect their neighbor. Like them, our Hierarchs and clergymen are always very accessible; we always had the opportunity not only to see them in church during services, but to commune with them outside of church.

Graduating from high school, I enrolled in Holy Trinity Seminary in Jordanville. Here I began to immerse myself deeper into monastic life, to have closer bonds with the brethren, to study Theology, Church History, Liturgics, and other subjects. At the time, the abbot of the monastery and rector of the seminary was Archbishop Laurus, future First Hierarch of the Russian Church Abroad, whom Archbishop Anthony (Medvedev) of blessed memory often called "the hope of our younger episcopacy." Tending to the salvation of his soul, he gave all of us seminarians "the image of meekness," humility and good virtues. The late Metropolitan united perfectly a monastic form of life with his Hierarchal service, participating in the life of the flock as a true bearer of the Truth of Christ and the commandments of the Gospel. In his personal life, he was exceptionally humble, but in church he served with ceremony and splendor, as a Hierarch should, and as is customary in the Russian Church.

Upon graduating seminary, the Lord allowed me, a sinner, to serve the Holy Church under Metropolitan Laurus.

Soon after my ordination to the diaconate, and the blessed repose of Metropolitan Laurus, the Synod of Bishops assigned to me the task of being caretaker to the Kursk Root Icon of the Mother of God "of the

Sign." When I learned of this, my heart repeated the words of the Righteous Elizabeth: "And whence is this to me, that the Mother of my Lord should come to me?" (Luke 1:43). And since then, the Lord has blessed for me to "travel with the Icon from the East even unto the West." With my own eyes I saw how the Mother of God, through her Icon, "brought blessing and joy to all who stream toward her" (from the akathist to the Kursk Root Icon).

Of course, the Kursk Root Icon has been kept in the cathedral devoted to her name at the Synod of Bishops in New York since 1957. In this holy place, with God's help, I will carry out my obedience as a vicar of the Eastern American Diocese. This diocese is one of the biggest in the Russian Church Abroad in number of parishes and believers. Over the last 20 years, we have observed how our churches abroad are filled not only with old émigrés and their descendants, but with multitudes of new immigrants, and also newly-converted Americans, who are learning the life of the Church and becoming Her active members.

In my service, I will strive to follow the legacy of our fathers and with great joy, as once Archbishop Vitaly (Maximenko) wrote, "give away all my powers" to the Church under the wise guidance of my Kyriarch, His Eminence, Metropolitan Hilarion.

I thank you, Your Eminence, dear Metropolitan, for your love, for your living example of true episcopacy, reminding us of the words of Apostle Paul: "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:7-9).

I thank you for the great trust that the Hierarchy of the Russian Church Abroad, His Holiness the Patriarch, and the Holy Synod of the Moscow Patriarchate have shown me. I express my profound gratitude to the clergymen and flock whom you entrust now to my care. I believe that, together with the clergymen and staff serving at the Synodal Cathedral and the Chancery of the Synod of Bishops, we will continue with God's help to work successfully, maintain good communications and mutual understanding, and in the spirit of brotherly love do God's work to the best of our abilities.

I extend my heartfelt thanks to Archimandrite Luke and the brethren of Holy Trinity Monastery, who

warmed, consoled, and supported me since my monastic tonsure.

On the feast day of the Dormition of the Most Holy Mother of God in 1994, the year that St. John, the Wonderworker of Shanghai & San Francisco, was glorified, you, Your Eminence, being then Bishop of Manhattan, ordained me a reader. Now, after two decades, under the protection of our Protectress and under the omophorion of this great holy man of God, in this magnificent cathedral in which God's hierarch celebrated before the altar table of the Most High, through the laying on of your hands and the hands of your brother-Hierarchs of the united Russian Church, you bring down upon me the gift of episcopal grace. I ask Your Eminences and Your Graces to lift up your holy prayers and offer me sound counsel, so that through your Archpastoral prayers, Christ the Chief Shepherd might grant my service the overabundant grace of the Holy Spirit, Which always "healeth that which is infirm and completeth that which is lacking."

On this chosen, holy, and extremely responsible moment, I sense my spiritual poverty and unworthiness, and I ask the Lord that His holy will be done in me and in His Church. Amen.

On Sunday, June 29, at the triumphal Divine Liturgy and in the presence of Hierarchs of the Russian Church Abroad, Moscow Patriarchate, and Ukrainian Orthodox Church (MP), a multitude of clergy, and faithful from every corner of the U.S. and around the world, Archimandrite Nicholas was elevated to the episcopate. Later during the Divine Liturgy, the newly consecrated Bishop Nicholas ordained cathedral Subdeacon Athanasius Furgeson to the diaconate. The newly ordained Deacon Athanasius will fulfill his serve in Sts. Peter & Paul Church in Santa Rosa, CA.

Upon completion of the Liturgy, a Molieben was served with a procession around the cathedral. In the presence of his brother-hierarchs, the Bishop of Manhattan was entrusted with the Hierarchal staff. Handing the newly consecrated Bishop the staff, Metropolitan Hilarion said, in part:

Your Grace, Bishop Nicholas, dear in the Lord Brother and Concelebrant!

By Divine Providence and through your election by the Council of Bishops of the Russian Church Abroad, you embark upon a new path in life and service. Through the laying on of hands, your personal Pentecost has taken place. On the day of the celebration of the saint whose uncorrupt relics abide here, St John the

Wonderworker, you have joined the host of hierarchs of our dear and great Mother – the Russian Church.

The Lord has prepared you for this important event since your childhood. You learned piety through the examples of your father and your late mother, who displayed for you a living image of life in Christ, rearing you in the spirit of the Church, in love for God and His saints. They infused you with love for the church and for divine services. From your youth, you came to love to make pilgrimages to holy sites, and especially to Holy Trinity Monastery in Jordanville, whose seminary the Lord led you then to study in, and to serve Metropolitan Laurus of blessed memory. Here you became a witness not only of his personal monastic labors, but his glorious victory over the many years of division within the Russian Orthodox Church.

During today's solemn services, St John, who, just before his departure into eternity, had held in his hands the Kursk-Root Icon of the Mother of God "of the Sign," was called the "faithful servant of the Most Pure Protectress [Hodegetria]." After the repose of your spouse, God was pleased to place you in the service of the Most-Blessed Virgin, and you accompanied the Kursk-Root Icon, the Guide of the Russian diaspora, to the parishes, hospitals and homes of clergymen and believers of many dioceses of the united Russian Church. I believe that this obedience has brought you to the priestly service, and then to monasticism. These God-pleasing obediences – those of the priesthood and of monasticism – should be revealed fully in your archpastoral service through self-sacrificing love for your neighbor, the mortification of your "self," the frequent pious celebration of divine services and prayer with your flock, through your care for your clergymen, parishes and parishioners, support of monastics, the preservation of the legacy of the Holy Fathers and of the traditions of the people, "that ye receive not the grace in vain" (II Cor. 6:1).

During these Lenten days that lead us to the feast day of the "chief among Apostles," you have received the heavenly anointing, the flame-like grace of episcopacy. In establishing this Lenten period, the Church wished to encourage all mortals to direct their inner gaze at two remarkable persons – the Chief Apostles Peter and Paul. It was once revealed to Saint Hermes, one of the Apostles, that the Lord builds a tower of living stones – which is the Church ascending to the Heavens, to the abode of the eternal. It was these holy Apostles who were the foundation stones of this tower, of the Church of Christ. The goal of episcopal service is this: to emulate the Apostles and become a stone worthy of the Construction of our salvation. Not all stones are

suitable for the building of the Church, but only those possessing the perfection of Apostolic Faith. Upon this zeal, and upon such faith, the Church of Christ is built. It is necessary to warm within yourself zeal and thirst for "the words of eternal life" (John 6:68), through prayer, self-restraint and active archpastoral service.

And now receive this staff as a symbol of your archpastoral responsibility for the People of God, ascend the cathedra of this grand cathedral church, and make your first blessing upon the people who fervently prayed for you during Divine Liturgy, and also upon the flock that eagerly awaits you, having shared spiritually in our celebration of your episcopal consecration.

On behalf of the Eastern American Diocese, Bishop Nicholas was presented with a custom embroidered cover for a hierarchal service book.

Also praying at the triumphal divine services were the participants of the XIII All-Diasporan Youth Conference, currently taking place in San Francisco.

So now, just as more than 60 years ago, St. John has united again and again thousands of the Orthodox faithful on the West Coast – those of various nationalities and from different countries, both those who lifted up their zealous prayers to God – for the preservation of the world and for their loved ones – as well as those

who were unable to be present for the great spiritual triumph.

The parish of St. Xenia of St. Petersburg in Methuen, Massachusetts extends its most heartfelt greetings to our new shepherd, NICHOLAS, Bishop of Manhattan, with the assurance of our prayers for his new service to our Lord and God. AXIOS! AXIOS! AXIOS!

DIRECTIONS TO ST. XENIA CHURCH:
From I-93 North or South take Exit 46, Routes 110 and 113 Dracut and Lawrence. If you were travelling North on I-93, take the exit and go around the rotary and under the highway. Follow the signs and bear right off the rotary for Route 110/113 Dracut. **If you were travelling South on I-93,** bear right at the bottom of the exit ramp towards Route 110/113 Dracut. Where Routes 110 and 113 split, bear right onto Route 113 towards Dracut. You will pass several cemeteries on your left, including the Polish National Catholic Cemetery. The very next gate on the left is the entrance to St. Xenia's. Please note that the church is on the left just before the Hickory Hill Golf course, so if you pass the golf course, you will have missed the church. Parking is available on church grounds.



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



JULY 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jun 29 (Jun 16) 3rd Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	Jun 30 (Jun 17) MM Manuel, Sabel, and Ismael of Persia Fast	1 (Jun 18) MM Leontius, Hypatius & Theodulus in Syria Fast	2 (Jun 19) Holy Apostle Jude, the Brother of the Lord Fast: fish, wine & oil	3 (Jun 20) HM Methodius, bp of Patara Fast	4 (Jun 21) M Julian of Tarsus Fast	5 (Jun 22) St. John of Shanghai & San Francisco the Wonderworker 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 Fast: fish, wine, & oil	8 (Jun 25) VM Febronia of Nisibis Fast: fish, wine & oil	9 (Jun 26) Tikhvin Icon of the Theotokos Fast: fish, wine & oil	10 (Jun 27) Ven Sampson the Hospitable Fast: wine & oil	11 (Jun 28) Wonderworking Unmercenaries Cyrus & John 6:30 Vigil Fast: fish, wine & oil	12 (Jun 29) Ss. Peter & Paul 9:30 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) Wonderworking Unmercenaries Cosmas & Damian	15 (Jul 2) Placing of the Robe of the Most Holy Theotokos	16 (Jul 3) M Hyacinth of Caesarea Fast: wine & oil	17 (Jul 4) Holy Royal Martyrs of Russia	18 (Jul 5) MM St. Elizabeth Romanov & Nun Barbara Fast: wine & oil	19 (Jul 6) Synaxis of All Saints of Radonezh 5:30 All-Night Vigil
20 (Jul 7) 6th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	21 (Jul 8) "Kazan" Icon of the Theotokos	22 (Jul 9) HM Pancratius, bp of Taormina	23 (Jul 10) Placing of the Precious Robe of the Lord at Moscow Fast: wine & oil	24 (Jul 11) Miracle of GM Euphemia the All-praised, of Chalcedon	25 (Jul 12) MM Proclus & Hilary of Ancyra Fast: fish, wine & oil	26 (Jul 13) Synaxis of the Holy Archangel Gabriel 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) HM Athenogenes, bp of Heracleopolis	30 (Jul 17) GM Marina of Antioch Fast	31 (Jul 18) M Emilian of Silistra	Aug 1 (Jul 19) Ven Macrina, sister of St. Basil the Great Fast: Fish, wine & oil	Aug 2 (Jul 20) Prophet Elijah 5:30 All-Night Vigil



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AUGUST 2014

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) HM Athenogenes, bp of Heracleopolis	Jul 30 (Jul 17) GM Marina of Antioch Fast	Jul 31 (Jul 18) M Emilian of Silistra	1 (Jul 19) Ven Macrina, sister of St. Basil the Great 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) Holy Equal-to-the-Apostles Mary Magdalen	5 (Jul 23) "Pochaev" Icon of the Theotokos	6 (Jul 24) M Christina of Tyre Fast: wine & oil	7 (Jul 25) Dormition of the R Anna, mother of the Theotokos	8 (Jul 26) HMM Hermolaus, Hermippus, & Hermocrates at Nicomedia Fast	9 (Jul 27) Holy GM & Healer Panteleimon 5:30 All-Night Vigil
10 (Jul 28) 9th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	11 (Jul 29) M Callinicus of Gangra	12 (Jul 30) App Silas & Silvanus of the 70	13 (Jul 31) R Eudocimus of Cappadocia Fast	14 (Aug 1) Procession of the Cross Fast	15 (Aug 2) Blessed Basil of Moscow, fool-for-Christ Fast	16 (Aug 3) Ven Anthony the Roman, abbot 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) M Eusignius of Antioch 6:30 Vigil Fast	19 (Aug 6) TRANSFIGURATION OF THE LORD 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	20 (Aug 7) M Dometius of Persia Fast	21 (Aug 8) St. Emilian the Confessor, bp of Cyzicus Fast: wine & oil	22 (Aug 9) Apostle Matthias Fast: wine & oil	23 (Aug 10) MM Archdeacon Laurence & Pope Sixtus 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) MM Anicetus & Photius of Nicomedia Fast	26 (Aug 13) Ven Maximus the Confessor Fast: wine & oil	27 (Aug 14) Prophet Micah 6:30 Vigil Fast	28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours & Divine Liturgy	29 (Aug 16) Image Not-Made-By-Hands of our Lord Jesus Christ Fast: wine & oil	30 (Aug 17) M Myron of Cyzicus 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