



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September - October 2016

Holy Land Pilgrimage

In October of 1888 the Grand Duchess Elizabeth, not yet an Orthodox Christian but still a Lutheran, went on pilgrimage to the Holy Land with her Russian Orthodox husband, the Grand Duke Serge Alexandrovitch. From Jerusalem she wrote the following to her grandmother, Queen Victoria of Great Britain:

“My very dear Grandmama,

“All our journey we have had very little time for writing letters, but having a quiet morning I use the opportunity of sending you a few lines from this Holy Town. It is such an intense joy being here and nay thoughts constantly fly to you all, praying God to bless you with every possible blessing.... It is such a dream to see all these places where Our Lord suffered for us and such an intense comfort to have been able to come to Jerusalem one can quietly pray and recall all that, as a little child, one already heard with such religious awe.” (Quoted in Lubov Millar, *Grand Duchess Elizabeth of Russia: New Martyr of the Communist Yoke*)



And so it was with us on our pilgrimage in August of 2016 to the Holy Land; praying at the foot of the Cross on Golgotha, baptizing in the Jordan, venerating the holy relics of St. Elizabeth at the Mary Magdalen Church in Gethsemene, serving Liturgy then later praying on Mount Tabor on Transfiguration, and finally serving and communing in the Church of the Holy Sepulcher just before our departure. We did not appear as sophisticated as the royals, but shared equally in the peace and joy of our Saviour Jesus 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 V. 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.

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

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Trapeza Schedule

* = strict fast

If you cannot be at church on your assigned Sunday, please contact someone directly to switch. If you are not on this list and would like to help, please add your name on the hard copy posted in the church hall and you will be added for the next round. If you have any questions, contact Judy Engalichev -- dujy-kot@comcast.net.

Trapeza can be whatever you would like to prepare, anything is appreciated. **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.**

A note about Trapeza etiquette: Standing, even for short periods of time, is often extremely difficult for older people and expectant mothers. It would be an act of Christian charity to allow them to collect their meal first and to be seated. It should go without saying that this courtesy should also be extended to visiting clergy.

September

4 Matushka Helena, Marianne Dimatteo
 *11 Potluck
 18 Raisa, Natalie Avram and Anna Mukhanov
 25 Pikar Family, Ailena Kazlouski

October

2 Engalichev, Lynch, Nancy & Const Harris
 9 Matushka Nancy, JoJo Crowley
 16 Pam Reed, Carolyn Savage, Diane Mendez
 23 Marianna Haven, Josephine Kniaziuk
 30 Meghan Nettleton, Dorothea Crowley, Lena Rodzianko

Sisterhood News

There will be a Sisterhood meeting Sunday, September 11th during Trapeza to prepare for the Feast Day on Saturday, September 24th.

We will need lots of help in all areas, including set-up and clean-up, making desserts and bringing supplies. Nick Chaplin will be our Master Chef again and has some great ideas for food.

Please plan to attend the Sisterhood meeting on September 11th during Trapeza to see how you can help!

Any questions, you can email Pam Reed at peterpamreed@comcast.net.

Congratulations

... to the newly-illuminated Melania Doohovskoy, received into the Church on July 16;

...to the newly-illuminated Alexander Fedin, received into the Church on July 23;

...and to the newly-illuminated Daniel Poletti, baptized in the Jordan River on August 16.

Congratulations to all the families. We ask God's blessing and many years to all!

Please Remember In Your Prayers

Athanasia Tamvlakis, Masha Harris, Peter Danas, Dimitry Emelianoff, and Lilly Dombrowski. Please note that Lilly is now home in Tewsbury and always appreciates visitors and cards.

St. John of Damascus Church School News

...The 2016/2017 Church School will formally begin on October 2:

The Preschool group will meet in the loft with David Nettleton.

Primary Group I will meet in the basement with Pam Reed and Carolyn Savage.

Primary Groups II will meet in the basement with Diane Mendez and Anna Kekis.

Primary Groups III and IV will be combined with Dan Hakim.

Primary Group V will meet with Alexei Doohovskoy. during Trapeza.

Middle School and High School students will also meet during Trapeza with Reader Robert, Matushka or a guest teacher.

If you have any questions as to what group your child or children are in, please contact Matushka.

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

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

Choir News

Our altar feast is quickly approaching! Metropolitan Hilarion will be visiting on Sept 23 and 24.

Choir rehearsals will take place every Sunday from now until the altar feast. Choir members should make your very best effort to attend every one! This is extremely important!

After the altar feast, we will resume regular rehearsals – a schedule will be sent out soon.

If you are interested in singing in the choir, please see Laryssa Doohovskoy.

Other News

... From Johanna Crowley

Dear fellow parishioners,

Our first Holy Land (Mission in the Middle East) trip was a total success! The sisters were so thrilled to have us helping, and we were also able to visit many of the holy sites. I ask for your continued prayers for Sister Martha, Sister Thekla, and Mat. Sophia; they do not carry a light load.

We will be putting together a presentation, and would love to share it with you.

An announcement of this presentation will be forthcoming.

... In August, our Parish collected school supplies via the Orthodox charity, Focus North America. Katia Reilly, who works for Focus, coordinated the effort. Thank you to all who donated. Our parish provided

23 backpacks filled with supplies to students attending the Methuen public schools.

The Monk Moses Murin the Black (*Commemorated September 10/August 28*) lived during the IV Century in Egypt. He was an Ethiopian, and he was black of skin and therefore called "Murin" (meaning "like an Ethiopian"). In his youth he was the slave of an important man, but after he committed a murder, his master banished him, and he joined in with a band of robbers. Because of his mean streak and great physical strength they chose him as their leader. Moses with his band of brigands did many an evil deed -- both murders and robberies, so much so that people were afraid even at the mere mention of his name. Moses the brigand spent several years leading suchlike a sinful life, but through the great mercy of God he repented, leaving his band of robbers and going off to one of the wilderness monasteries. And here for a long time he wept, beseeching that they admit him amidst the number of the brethren. The monks were not convinced of the sincerity of his repentance; but the former robber was not to be driven away nor silenced, in demanding that they should accept him. In the monastery the Monk Moses was completely obedient to the hegumen and the brethren, and he poured forth many a tear, bewailing his sinful life. After a certain while the Monk Moses withdrew to a solitary cell, where he spent the time in prayer and the strictest of fasting in a very austere lifestyle. One time 4 of the robbers of his former band descended upon the cell of the Monk Moses and he, not having lost his great physical strength, he tied them all up and taking them over his shoulder, he brought them to the monastery, where he asked of the elders what to do with them. The elders ordered that they be set free. The robbers, learning that they had chanced upon their former ringleader, and that he had dealt kindly with them, -- they themselves followed his example: they repented and became monks. And later, when the rest of the band of robbers heard about the repentance of the Monk Moses, then they too gave up their brigandage and became fervent monks.

The Monk Moses did not quickly become free from the passions. He went often to the monastery hegumen, Abba Isidor, seeking advice on how to be delivered from the passions of profligacy. Being experienced in the spiritual struggle, the elder taught him never to overeat of food, to be partly hungry whilst observing the strictest moderation. But the passions would not cease for the Monk Moses in his dreams. Then Abba Isidor taught him the all-night vigil. The monk stood the whole night at prayer, not being on

bended knees so as not to drop off to sleep. From his prolonged struggles the Monk Moses fell into despondency, and when there arose thoughts about leaving his solitary cell, Abba Isidor instead strengthened the resolve of his student. In a vision he showed him many a demon in the west, prepared for battle, and in the East a still greater quantity of holy Angels, likewise readied for fighting. Abba Isidor explained to the Monk Moses, that the power of the Angels would prevail over the power of the demons, and in the long struggle with the passions it was necessary for him to become completely cleansed of his former sins.

The Monk Moses undertook a new effort. Making the rounds by night of the wilderness cells, he carried water from the well to each brother. He did this especially for the elders, who lived far off from the well and who were not easily able to carry their own water. One time, kneeling over the well, the Monk Moses felt a powerful blow upon his back and he fell down at the well like one dead, laying there in that position until dawn. Thus did the devils take revenge upon the monk for his victory over them. In the morning the brethren carried him to his cell, and he lay there a whole year crippled up. Having recovered, the monk with firm resolve confessed to the hegumen, that he would continue to asceticise. But the Lord Himself put limits to this struggle of many years: Abba Isidor blessed his student and said to him, that the profligate passions had already gone from him. The elder commanded him to commune the Holy Mysteries and in peace to go to his own cell. And from that time the Monk Moses received from the Lord the power over demons.

Accounts about his exploits spread amongst the monks and even beyond the bounds of the wilderness. The governor of the land wanted to see the saint. Having learned about this, the Monk Moses decided to hide away from any visitors and he departed his own cell. Along the way he met up with servants of the governor, who asked him, how to get to the cell of the wilderness-dweller Moses. The monk answered them: "Go on no further to this false and unworthy monk". The servants returned to the monastery, where the governor was waiting, and they conveyed to him the words of the elder they had chanced upon. The brethren, hearing a description of the elder's appearance, all as one acknowledged that they had come upon the Monk Moses himself.

Having spent many a year at monastic exploits, the Monk Moses was ordained deacon. The bishop attired him in white vesture and said: "Abba Moses is now entirely white". The saint answered: "Vladyka, what makes it purely white -- the outer or the inner?"

Through humility the saint reckoned himself unworthy to accept the dignity of deacon. One time the bishop decided to test him and he bid the clergy to drive him out of the altar, whilst reviling him for being an unworthy black-Ethiopian. With full humility the monk accepted the abuse. Having put him to the test, the bishop then ordained the monk to be presbyter. And in this dignity the Monk Moses asceticised for 15 years and gathered round himself 75 disciples.

When the monk reached age 75, he forewarned his monks, that soon brigands would descend upon the skete and murder all that were there. The saint blessed his monks to leave in good time, so as to avoid the violent death, His disciples began to beseech the monk to leave together with them, but he replied: "I many a year already have awaited the time, when upon me there should be fulfilled the words which my Master, the Lord Jesus Christ, did speak: "All, who take up the sword, shalt perish by the sword" (Mt. 26: 52). After this seven of the brethren remained with the monk, and one of these hid not far off during the coming of the robbers, The robbers killed the Monk Moses and the six monks that remained with him. Their death occurred in about the year 400.

The Appearance of the Kaluzhsk Icon of the Mother of God (*Commemorated September*

15/September 2) occurred in 1748 in the village of Tinkova, near Kaluga, at the home of the landowner Vasilii Kondrat'evich Khitrov. Two servants of Khitrov were examining old things in the attic of his home. One of them, Evdokia, noted for her unconstrained temper, was given to rough and even indecorous language. Her companion began to admonish her and while arguing she discovered a large package covered in a grimy sackcloth. Undoing it, the girl saw the picture of a woman in dark garments with a book in her hands. Considering it to be the portrait of a woman monastic and wanting to bring Evdokia to her senses, she accused her of being disrespectful to the hegumeness. Evdokia answered the scolding words of her companion, and becoming increasingly angry, she spit at the picture. Immediately she became convulsed and fell down senseless. Her frightened companion reported about what had happened throughout the household. The next night, The Queen of Heaven appeared to Evdokia's parents and told them, that their daughter had jeered at Her blasphemously and She ordered them to make a molieben before the insulted icon, and to sprinkle the invalid with holy water at the molieben. After the molieben Evdokia recovered, and Khitrov took the wonderworking icon into his own home, where abundantly issued forth healings to those ap-

proaching it with faith. Afterwards they conveyed the icon to the parish temple in honour of the Nativity of the MostHoly Mother of God in the village of Kaluzhka. A copy of it was dispatched to Kaluga. At the present time it is situated in the cathedral church of Kaluga.

Through this icon the Mother of God has repeatedly manifest Her protection of the Russian Land during its difficult times. The celebration of the Kaluga Icon on 2 September was established in remembrance of the deliverance from an ulcerous plague in 1771. A second celebration was established 12 October, in memory of the saving of Kaluga from the French invasion of 1812. In 1898 there was established a celebration on 18 July in gratitude to the Mother of God for safe-guarding against cholera. Celebration is made likewise on the 1st Sunday of the Peter fast.

The Monk Sergei of Radonezh (*Commemorated October 8/September 25*) was born in the village of Varnitsa, near Rostov, on 3 May 1314. His parents were the pious and illustrious boyar-nobles Kirill and Maria. The Lord forechose him while still in his mother's womb. In the Vita of the Monk Sergei it reports, that at Divine Liturgy even before the birth of her son, Righteous Maria and those praying heard the thrice-repeated cry of the infant: before the reading of the Holy Gospel, during the time of the Cherubim hymn, and when the priest pronounced: "Holy Things to the Holy". God gave Kirill and Maria a son, whom they named Bartholomew. From his very first days of life the infant amazed everyone by his fasting, on Wednesdays and Fridays he would not accept milk from his mother, and on other days, if Maria used oil in the food, the infant likewise refused the milk of his mother. Noticing this, Maria refrained altogether from food with oil. At seven years of age Bartholomew was sent to study together with his two brothers -- his older brother Stefan and his younger brother Peter. His brothers learned successfully, but Bartholomew fell behind in his studies, even though the teacher gave him much special attention. The parents scolded the child, the teacher chastised him, and his fellow-classmates made fun of his lack of comprehension. Finally in tears Bartholomew besought of the Lord to grant him the bookish understanding. One time his father sent Bartholomew out after the horses in the field. Along the way he met an Angel sent by God under the guise of appearance of a monk: the starets-elder stood at prayer beneath an oak amidst the field. Bartholomew approached him, and bowing, waited for the elder's finish of prayer. That one blessed him, gave him a kiss and asked, what he wanted. Bartholomew answered: "With

all my soul I want to learn reading and writing, holy father, pray for me to God, that He help me to become literate". The monk fulfilled the request of Bartholomew, raising up his prayer to God, and in blessing the lad he said to him: "From henceforth God giveth thee, my child, to understand reading and writing, and in this wilt thou surpass thy brothers and peers". With this the elder took forth a vessel and gave Bartholomew a portion of prosphora-bread: "Take, child, and eat, -- said he. -- This is given thee as a sign of the grace of God and for the understanding of Holy Scripture". The elder wanted to depart, but Bartholomew asked him to visit at the home of his parents. His parents received their guest with joy and offered him their hospitality. The starets answered, that first it is proper to partake of spiritual nourishment, and he bade their son to read the Psalter. Bartholomew began harmoniously to read, and his parents were amazed at the change that had happened with their son. In parting, the elder prophetically predicted about the Monk Sergei: "Great shalt be your son before God and the people. He shalt become a chosen habitation of the Holy Spirit". After this the holy lad read without difficulty and understood the contents of books. And with an especial fervour he became immersed in prayer, not missing a single Divine-service. Already in childhood he imposed upon himself a strict fast, he ate nothing on Wednesdays and Fridays, and on the other days he sustained himself on bread and water.

In about the year 1328 the parents of the Monk Sergei resettled from Rostov to Radonezh. When their older sons married, Kirill and Maria shortly before their death accepted the monastic schema at the Khot'kov monastery of the Protection of the Most Holy Mother of God, not far from Radonezh. And later on, the older brother Stefan as a widower accepted monasticism at this monastery. Having buried his parents, Bartholomew together with his brother Stefan withdrew for wilderness-dwelling into the forest (12 versts from Radonezh). At first they made cells, and then a not-large church, and with the blessing of metropolitan Theognost, it was consecrated in the Name of the Most Holy Trinity. But soon, unable to bear the difficulties of life in the wilderness, Stefan left his brother and went on to the Moscow Theophany monastery (where he became close with the Monk Alexei, afterwards Metropolitan of Moscow -- Comm. 12 February).

Bartholomew on 7 October 1337 accepted tonsure into monasticism from hegumen Mitrophan, taking the name of the holy Martyr Sergios (Comm. 7 October), and he set about the start of a new habitation to the glory of the Life-Originating Trinity. Suf-

fering temptations and demonic apparitions, the Monk Sergei advanced from strength to strength. Gradually he became known to other monks, seeking his guidance. The Monk Sergei accepted all with love, and soon in the small monastery were gathered a brethren of twelve monks. Their experienced spiritual guide distinguished himself by an extraordinary love for work. With his own hands he built several cells, he carried water, he chopped wood, baked bread, sewed clothing, prepared food for the brethren and humbly took on other tasks. The Monk Sergei combined the heavy work with prayer, vigil and fasting. The brethren were amazed, that with such severe exertion the health of their guide did not deteriorate, but rather became all the more hearty. It was not without difficulty that they implored the Monk Sergei to accept being hegumen over the monastery. In 1354 the Volynsk bishop Athanasii consecrated the Monk a priest-monk and elevated him to the dignity of hegumen. Just as before at the monastery, monastic obediences were strictly fulfilled. With the expansion of the monastery grew also its needs. Often the monks had only scant food, but through the prayers of the Monk Sergei unknown people provided the necessities.

Reports about the exploits of the Monk Sergei became known even at Constantinople, and Patriarch Philotheos sent to the Monk a cross, a "paraman" [or "paramandia" -- a monk's article of clothing, a four-cornered cloth tied with cords to the chest and worn beneath other garb, and adorned with symbols of the Lord's Passion] and schema-robe in blessing for new deeds, and a grammota-document of blessing, in which the patriarch counselled the chosen of God to organise a coenobitic (life-in-common) monastery. The Monk set off with the Patriarchal missive to Saint Alexei, and received from him the counsel to introduce a strict manner of life-in-common. The monks began to grumble at the strictness of the monastic ustav-rule, and the Monk Sergei was compelled to forsake the monastery. At the River Kirzhach he founded a monastery in honour of the Annunciation of the Most Holy Mother of God. Matters at the former monastery went quickly into disarray, and the remaining monks recoured to Saint Alexei, that he should get the saint to return.

The Monk Sergei unquestioningly obeyed the sainted-hierarch, and left in place of himself at the Kirzhachsk monastery his disciple, the Monk Roman.

Already during his lifetime the Monk Sergei had been vouchsafed a graced gift of wonderworking. He resuscitated a lad, at a point when the despairing father had given up on his only son as lost. Reports about the miracles worked by the Monk Sergei began quickly to spread about, and the sick began to come to

him, both from the surrounding villages and also from remote places. And no one left from the Monk without receiving healing of infirmities and edifying counsel. Everyone gave glory for the Monk Sergei, and revered him on an equal with the ancient holy fathers. But human glory did not hold allure for the great ascetic, and as before he remained the example of monastic humility.

One time Sainted Stephen, Bishop of Perm (Comm. 27 April), -- who deeply revered the Monk Sergei, was on journey from his diocese to Moscow. The road-way passed off eight versts distant from the Sergiev monastery. Intending to visit the monastery on his return trip, the saint stopped, and having recited a prayer, he bowed to the Monk Sergei with the words: "Peace be to thee, spiritual brother". At this instant the Monk Sergei was sitting at refectory-meal with the brethren. In reply to the blessing of the sainted-hierarchy, the Monk Sergei rose up, recited a prayer, and made a return blessing to Saint Stephen. Certain of the disciples, astonished at the extraordinary action of the Monk Sergei, hastened off to the indicated place, and became convinced of the veracity of the vision.

Gradually the monks began to witness also other similar actions. One time during Liturgy an Angel of the Lord served together with the Monk, but the Monk Sergei in his humility forbade anyone to tell about this before the end of his life on earth.

The Monk Sergei was connected with Saint Alexei by close bonds of spiritual friendship and brotherly love. Sainted Alexei in his declining years summoned the Monk Sergei to him and besought him to accept to be Russian Metropolitan, but Blessed Sergei in humility declined to be primate.

The Russian Land at this time suffered under the Mongol-Tatar Yoke. Having gathered an army, Great-prince Dimitrii Ioannovich Donskoy went to monastery of the Monk Sergei to ask blessing in the pending struggle. The Monk Sergei gave blessing to two monks of his monastery to render help to the great-prince: the schema-monk Andrei (Oslyaba) and the schema-monk Aleksandr (Peresvet), and he predicted the victory for prince Dimitrii. The prophecy of the Monk Sergei was fulfilled: on 8 September 1380, on the feastday of the Nativity of the MostHoly Mother of God, Russian soldiers gained a total victory over the Tatar hordes at Kulikovo Pole (Kulikovo Field), and set in place the beginning of the liberation of the Russian Land from the Mongol Yoke. During the time of the fighting the Monk Sergei together with the brethren stood at prayer and besought God to grant victory to the Russian forces.

For his angelic manner of life the Monk Sergei was granted an heavenly vision by God. One time by night Abba Sergei was reading the rule of prayer beneath an icon of the MostHoly Mother of God. Having completed the reading of the canon to the Mother of God, he sat down to rest, but suddenly he said to his disciple, the Monk Mikhei (Comm. 6 May), that there awaited them a wondrous visitation. After a moment the Mother of God appeared accompanied by the holy Apostles Peter and John the Theologian. Due to the extraordinary bright light the Monk Sergei fell down, but the MostHoly Mother of God touched Her hands to him, and in blessing him promised always to be Protectress of his holy monastery.

Having reached old age, and foreseeing his own end six months beforehand, the Monk summoned the brethren to him and blessed as hegumen his disciple the Monk Nikon (Comm. 17 November), who was experienced in the spiritual life and obedience. In tranquil solitude the Monk reposed to God on 25 September 1392. On the eve beforehand the great saint of God summoned the brethren a final time and turned to them with the words of last-instruction: "Brethren, be attentive to yourselves. Have first the fear of God, purity of soul and love un hypocritical...".

The Holy Martyr Longinus the Centurion,

(Commemorated October 29/October 16) a Roman soldier, saw service in Judea under the command of the procurator, Pontius Pilate. During the time of the execution of the Saviour it was the detachment of soldiers under the command of Longinus, which stood watch around Golgotha, at the very foot of the holy Cross. Longinus and his soldiers were eye-witnesses of the final moments of the earthly life of the Lord, and of the great and awesome portents that appeared at His death. These events jolted the soul of the soldier. Longinus believed then in Christ and before everyone confessed that, "in truth -- this was the Son of God" (Mt. 27: 54). (according to Church tradition, Longinus was that soldier, who with a spear pierced the side of the Crucified Saviour, and from the outflowing of blood and water received healing from an eye affliction).

After the Crucifixion and Burial of the Saviour, Longinus with his company stood watch at the Sepulchre of the Lord. Here the soldiers were given to behold the All-Radiant Resurrection of Christ. The Jews persuaded them with a bribe to bear false witness that His disciples had stolen away the Body of Christ, but Longinus and two of his comrades refused to be seduced by the Jewish gold. Having believed in the Saviour, the soldiers accepted Baptism from the apostles and decided to forsake military service. Longinus quit

Judea and set out preaching about Christ Jesus the Son of God in his native land, in Cappadocia. His two comrades also followed after him. The fiery words of actual participants of the great occurrences in Judea swayed the hearts and minds of the Cappadocians; Christianity began quickly to spread about in the city and the surrounding villages. Having learned of this, the Jewish elders persuaded Pilate to dispatch a company of soldiers to Cappadocia, to kill Longinus and his comrades. The dispatched company of soldiers arrived in the native village of Longinus; the former centurion himself came out to meet the soldiers and took them to his home. After a meal, the soldiers told about the purpose of their arrival, not knowing -- that the master of the house -- was that very selfsame man, whom they were seeking. Then Longinus and his fellows identified themselves and asked the surprised soldiers, unperturbedly, to do their duty of military service. The soldiers wanted to set free the saints and advised them to flee, but the saints refused to do this, shewing firmness of will to accept suffering for Christ. The holy martyrs were beheaded, and their bodies were buried there where the saints made their final witness, and the cut-off heads were sent on to Pilate. Pilate gave orders to cast the martyrs on the trash-heap outside the city walls. After a certain while a certain blind woman arrived in Jerusalem to pray at the holy places. Saint Longinus appeared to her in a dream and said, that she should find his head and bury it. They led the blind woman to the rubbish heap. Having touched the head of the martyr, the woman was granted sight to her eyes. She reverently conveyed the venerable head to Cappadocia and there gave it burial.

The Transfer of the Relics of Righteous Lazarus of the Four-Days, Bishop of Kiteia, (Commemorated October 30/October 17) was made in the IX Century. Righteous Saint Lazarus, the brother of Martha and Mary (Magdalene), lived in the village of Bethany, not far from Jerusalem. During His earthly life the Lord Jesus Christ often visited the house of Lazarus, whom He much loved and called His friend (Jn. 11: 3, 11), and when Lazarus had died and lain four days already in the grave, the Lord resurrected ("voskresenie") him from the dead (Jn. 11: 1-44). (The Resuscitation ("voskreshenie") of Lazarus is remembered by the Church on Saturday of the Sixth Week of Great Lent -- "Lazarus Saturday".) Many of the Jews in hearing about this themselves came to Bethany, and being persuaded in the reality of this most remarkable wonder, became followers of Christ. And because of this the high-priests wanted also to kill Lazarus. Righteous Lazarus is mentioned in the Holy Gospel yet one more time: when the Lord had come again to Bethany 6 days before the Passover, and the resuscitated Lazarus was again also there (Jn. 12: 1-2, 9-11). After his resuscitation Saint Lazarus lived yet another 30 years, as a bishop on the island of Cyprus, where he spread Christianity and peacefully reposed.

The holy relics of Saint Lazarus were discovered in Kiteia. They were within a marble coffin, upon which was inscribed: "Lazarus of the Four-Days, the friend of Christ". The Byzantine emperor Leo the Wise (886-911) gave orders in the year 898 to transfer the relics of Saint Lazarus to Constantinople and place them within the church of Righteous Lazarus.



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SEPTEMBER 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours and Divine Liturgy	Aug 29 (Aug 16) Trans. of the Image Not-Made-By-Hands of our Lord Jesus Christ from Edessa to Constantinople	Aug 30 (Aug 17) Martyr Myron of Cyzicus	Aug 31 (Aug 18) MM Florus and Laurus of Illyria Fast	1 (Aug 19) M Andrew Stratelates and 2,593 comp.	2 (Aug 20) Prophet Samuel Fast	3 (Aug 21) Apostle Thaddeus of the 70 5:30 All-Night Vigil
4 (Aug 22) 11th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	5 (Aug 23) HM Irenaeus, bishop of Lyons	6 (Aug 24) HM Eutychius, disciple of St. John the Theologian	7 (Aug 25) Apostle Titus of the 70 Fast	8 (Aug 26) Meeting of the Vladimir Icon of the Theotokos	9 (Aug 27) Ven. Poemen the Great Fast	10 (Aug 28) Ven. Moses the Black of Scete 5:30 All-Night Vigil
11 (Aug 29) 12th Sunday after Pentecost. Tone 3 Beheading of the Baptist 9:30 Hours and Divine Liturgy Moleben for New School Year Fast: wine & oil allowed	12 (Aug 30) Sts. Alexander, John, and Paul the New, patriarchs of Constantinople	13 (Aug 31) The Placing of the Sash of the Most Holy Theotokos	14 (Sep 1) The Church New Year Ven. Symeon Stylites (the Elder) and his mother St. Martha Fast: wine & oil allowed	15 (Sep 2) MM. Mamas of Caesarea, and his parents, Theodotus and Rufina	16 (Sep 3) HM Anthimus, bishop of Nicomedia and comp. Fast	17 (Sep 4) Holy Prophet and God-seer Moses 5:30 All-Night Vigil
18 (Sep 5) 13th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	19 (Sep 6) Miracle of the Archangel Michael at Chonae	20 (Sep 7) St. John, archbishop and wonderworker of Novgorod 6:30 Vigil	21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	22 (Sep 9) Holy and Righteous Ancestors of God Joachim and Anna	23 (Sep 10) MM Menodora, Metrodora, and Nymphodora at Nicomedia 6:30 Hierarchical Vigil of Feast Fast	24 (Sep 11) Glorification of St. Xenia 9:30 Greeting of the Metropolitan, Hours & Hierarchical Divine Liturgy 5:30 All-Night Vigil
25 (Sep 12) 14th Sunday after Pentecost. Tone 5 Sunday before the Elevation of the Cross 9:30 Hours and Divine Liturgy	26 (Sep 13) Founding of the Church of the Resurrection at Jerusalem 6:30 Vigil of the Feast	27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours & Divine Liturgy Fast: wine & oil	28 (Sep 15) GM Nicetas the Goth Fast	29 (Sep 16) GM Euphemia the All-praised, of Chalcedon	30 (Sep 17) MM Sophia and her three daughters: Vera, Nadezhda, and Lyubov, at Rome Fast	Oct 1 (Sep 18) Saturday after the Elevation of the Cross of the Lord 5:30 All-Night Vigil



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OCTOBER 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 25 (Sep 12) 14th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	Sep 26 (Sep 13) Founding of the Church of the Resurrection at Jerusalem 6:30 Vigil of the Feast	Sep 27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours & Divine Liturgy Fast: wine & oil	Sep 28 (Sep 15) GM Nicetas the Goth Fast	Sep 29 (Sep 16) GM Euphemia the All-praised, of Chalcedon	Sep 30 (Sep 17) MM Sophia and her three daughters Fast	1 (Sep 18) Saturday after the Elevation of the Cross of the Lord 5:30 All-Night Vigil
2 (Sep 19) 15th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	3 (Sep 20) GM Eustace Placidus, his wife Theopistes, and their children	4 (Sep 21) Apostle Quadratus of the 70	5 (Sep 22) Prophet Jonah Fast	6 (Sep 23) Glorification of St. Innocent Metropolitan of Moscow	7 (Sep 24) Protomartyr and Equal-to-the-Apostles Thecla of Iconium Fast	8 (Sep 25) Ven. Euphrosyne, nun, of Alexandria 5:30 All-Night Vigil
9 (Sep 26) 16th Sunday after Pentecost. Tone 7 Repose of St John the Theologian 9:30 Hours and Divine Liturgy	10 (Sep 27) MM Callistratus and his comp. of Carthage	11 (Sep 28) Ven. Chariton the Confessor, abbot of Palestine	12 (Sep 29) Ven. Cyriacus the Hermit of Palestine Fast	13 (Sep 30) Ven. Gregory, abbot of Pelshme, wonderworker of Vologda	14 (Oct 1) Protection of the Theotokos Fast: fish, wine, & oil	15 (Oct 2) HM Cyprian, VM Justina and M Theoctist of Nicomedia 5:30 All-Night Vigil
16 (Oct 3) 17th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	17 (Oct 4) HM Hierotheus, bishop of Athens	18 (Oct 5) Synaxis metropolitans of Moscow	19 (Oct 6) Holy and Glorious Apostle Thomas Fast: wine & oil allowed	20 (Oct 7) MM Sergius and Bacchus in Syria	21 (Oct 8) Ven. Pelagia the Penitent of the Mount of Olives Fast	22 (Oct 9) Holy Apostle James, son of Alphaeus 5:30 All-Night Vigil
23 (Oct 10) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	24 (Oct 11) Holy Apostle Philip of the 70	25 (Oct 12) MM Probus, Tarachus, and Andronicus at Tarsus	26 (Oct 13) Iveron Icon of the Most Holy Theotokos Fast: wine & oil allowed	27 (Oct 14) Ven. Parasceva of Epibatima	28 (Oct 15) Ven. Euthymius the New of Thessalonica Fast	29 (Oct 16) Demetrius Saturday 4:30 Panihida 5:30 All-Night Vigil
30 (Oct 17) 19th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	31 (Oct 18) Holy Apostle and Evangelist Luke	Nov 1 (Oct 19)	Nov 2 (Oct 20) Fast	Nov 3 (Oct 21)	Nov 4 (Oct 22) Fast	Nov 5 (Oct 23) 5:30 All-Night Vigil