



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May - June 2017

WHY IS IT IMPORTANT TO READ THE HOLY GOSPEL AT HOME, AND HOW TO DO IT PROPERLY?

by Priest Andrei Chizhenko, Translated by Jesse Dominick
from www.pravoslavie.ru

The famous Serbian canon law specialist Bishop Nikodim (Milash) wrote the following in his interpretation of Canon 19 of the Sixth Ecumenical Council: “Holy Scripture is the word of God, revealing the will of God to man...” And St. Ignatius (Brianchaninov) says, “Read the Gospel with great reverence and attention. Consider nothing in it unimportant, or unworthy of consideration. Every iota emits a ray of life. Disregard for life is death.”

One author wrote about the Small Entrance in the Liturgy: “The Gospel is here a symbol of Christ. The Lord came into the world bodily, and personally. He entered in upon His preaching and His earthly ministry and found Himself here among us. Fearfully and majestically He acts, and among us God is perceptibly visible. The holy, heavenly angels are transfixed in awe at the sight. And you, man, partake of this great mystery and bow your head before it.”

Based on all the foregoing, we must understand that the Holy Gospel is the main book of mankind, in which is contained life for man. It contains Divine truths leading us to salvation. And it itself is the fountain of life—the word truly filled with the power and wisdom of the Lord.

The Gospel is the voice of Christ Himself. The Savior speaks to us in a symbolic and spiritual sense in our reading of the Gospel. We are as if transported in time to the flowering Galilean plains and become witness to the Incarnate Word of God. And He speaks not only universally and timelessly, in general, but to each of us concretely. The Gospel is not just a book. It is life for us; it is the spring of living water and the fountain of life. It is at the same time both the Law of God given to man for salvation, and accomplishes the Mystery of this salvation. The human soul is united with God and resurrects in Him upon reading the Gospel.

It is not by chance that the word “evangelios” translates from Greek as “the good news.” It indicates that the grace of the Holy Spirit has opened a new message and truth in the world: God has come to Earth for the salvation of mankind, and “God became man that man might become God,” as St. Athanasius of Alexandria said in the fourth century. The Lord has reconciled with man. He has healed him anew and revealed to him the path to the Heavenly Kingdom.

Either reading or hearing the Gospel, we stand upon this vertical heavenly road, and walk upon it to Paradise. This is what the Gospel is.

Therefore, it is very important to read the New Testament every day. According to the counsel of the holy fathers, we ought to include the reading of the Holy Gospel and the Apostol (The Acts of the Holy Apostles, the catholic epistles of the Apostles and the fourteen epistles of the holy and preeminent Apostle Paul) in our cell (home) rule of prayer. The following sequence is usually recommended: two chapters from the Apostol (some read one chapter), and one chapter of the Gospels every day.

In my view, based on personal experience, I would like to say that it’s more convenient to read the Holy Scriptures in order; that is, from the first chapter to the last, and then to start again. Then you can form a coherent picture of the Gospel narrative, and a sense and understanding of its continuity, and its cause-and-effect relationship.

It is also necessary that our reading of the Gospel not be like our reading of fiction, “feet crossed, comfortably nestled in an armchair.” It should be an act of liturgical home prayer.

In his book, *The Law of God*, Archpriest Serafim Slobodskoy recommends reading the Holy Scrip-

tures standing up, crossing yourself once before, and three times afterwards.

There are special prayers read before and after reading the New Testament.

Before

“Illumine our hearts, O Master Who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy Gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.” The priest quietly reads this during the Divine Liturgy before the reading of the Holy Gospel. It is also placed after the Eleventh Kathisma of the Psalter.

A Prayer of St. John Chrysostom: “O Lord Jesus Christ, open Thou the eyes of my heart, that I may hear Thy word and understand and do Thy will, for I am a sojourner upon the earth. Hide not Thy commandments from me, but open mine eyes, that I may perceive the wonders of Thy law. Speak unto me the hidden and secret things of Thy wisdom. On Thee do I set my hope, O my God, that Thou shalt enlighten my mind and understanding with the light of Thy knowledge, not only to cherish those things which are written, but to do them; that in reading the lives and sayings of the saints I may not sin, but that such may serve for my restoration, enlightenment and sanctification, for the salvation of my soul, and the inheritance of life everlasting. For Thou art the enlightenment of those who lie in darkness, and from Thee cometh every good deed and every gift. Amen.”

A prayer of St. Ignatius (Brianchaninov), read before and after the reading of the Holy Scriptures: “Save, O Lord, and have mercy upon Thy servants (names) by the words of the Thy Holy Gospel, read for the salvation of Thy servants. May the thorns of all their transgressions fall O Lord, and may Thy grace be implanted in them, scorching, purifying, and sanctifying the whole man, in the name of the Father and of the Son and of the Holy Spirit. Amen.”

Regarding the latter, I would add that it is also read along with a chapter of the Holy Gospel in times of sorrow or trouble. In my own experience, I am convinced that it greatly helps, and the merciful Lord delivers us from every situation and trouble. Some of the fathers recommend reading this prayer with a chapter of the Gospels every day.

Of course, it is desirable to read not just the Holy Gospel, but also the commentary of the holy fathers, as much of the Holy Scriptures can be unclear for us as it comes from antiquity, and due to our spiritual inexperience.

This includes the commentary of St. John Chrysostom on the Gospel of Matthew, the Gospel commentaries of Blessed Theophylact of Bulgaria, the Gospel commentaries of B. I. Gladkov, highly valued by the holy, righteous John of Kronstadt, the works of Archbishop Averky (Taushev), and Metropolitan Benjamin (Pushkari), the Explanatory Bible: Old and New Testaments of Alexander Polukhin, and other works.¹

Let us bow down, brothers and sisters, who hunger and thirst after righteousness, with our hearts, to the pure life-giving source of Holy Scripture. Without it, the soul is doomed to decay and spiritual death. With it the soul blossoms, as paradisiacal flowers, saturated with verbal, life-giving dew, worthy of the Kingdom of Heaven.

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 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.

MAY

May 7 - Matushka Nancy, JoJo Crowley
 May 14 - Engalichev, Lynch, Harris (Const & Nancy)
 May 21 - Meghan Nettleton, Dorothea Crowley, Lena Rodzianko
 May 28 - Alexei Doohovskoy, AnneMarie Hakim, Sonya Mukhanov

JUNE

June 4 - Alexandra Gonzalez, Anna Kekis, Marina Pavlova
 June 11 - Katia Fredette, Natasha Kirichuk, Vera Sarantakis
 *June 18 - Olena Fedina, Irina Dokukina, Anna Radovic
 *June 25 - Raisa, Natalie Avram and Anna Mukhanov

Sisterhood News --

Thank you to all who helped prepare for Pascha, as well as to those who made Kulich for the Sisterhood fundraiser! It was a wonderful success!

Congratulations --

to the newly-illuminated Vaters family, all 7 of whom were baptized on Lazuras Saturday - April 8, 2017. Many Years to all!

Please Remember in Your Prayers --

Athanasia Tamvlakis, Peter Danas, Dimitry Emelianoff, and Masha Harris.

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

St. John of Damascus Church School News --

The last day of Sunday School will be June 11th culminating with a nice celebration.

Vacation Church School will run from Sunday July 9th to Liturgy for Saints Peter and Paul on Wednesday July 12th. We will meet after Trapeza on Sunday the 9th of July then in the morning of Monday July 10th and again in the afternoon of Tuesday July 11th followed by the vigil for Saints Peter and Paul and then Liturgy on Wednesday.

Registration for St. Seraphim Camp in the beautiful Pocono Mountains of Eastern Pennsylvania has begun.

St. Seraphim Camp has been serving the Russian Orthodox community for over 25 years. Orthodox children entering grades 3 through 12 are accepted. Each day the children participate in The Law of God, daily prayers as well as the usual sporting events; river rafting, swimming, hiking, arts and crafts and bonfires. The camp has influenced thousands of lives over its history. We encourage you to consider the camp as a yearly part of your children's lives. All counselors are known to us and carefully chosen. **If any adult would like to explore the possibilities of volunteering, they are free to contact us along with a letter of recommendation from their parish priest.**

The camp will begin on Sunday, July 30, and conclude on Sunday, August 6. More information and registration is available at www.stseraphimcamp.org.

Choir News --

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

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

The Holy Disciple and PriestMartyr Simeon, Kinsman of the Lord, (*Commemorated May 10/April 27*) was the son of Cleopas, younger brother of Saint Joseph the Betrothed. In his adolescent years he beheld the miracles of the Lord Jesus Christ, believed in Him and became one of the 70 Disciples. Saint Simeon preached the teachings of Christ, exhorted the truths of holy faith and denounced idol-worship. After the killing of the holy Apostle James, the first bishop of Jerusalem (+ 63, Comm. 23 October) - in his place the Christians chose the holy Disciple Simeon. During the reign of emperor Trajan (98-117) it was reported to the Roman governor Atticus that Saint Simeon was descended from the lineage of King David (the Romans exterminated all the descendants of King David) and was confessing the Christian faith. The pagans seized hold of Saint Simeon, who at that time was already an hundred year old man, and after lengthy torture they crucified him on a cross.

The Holy Apostle James, Son of Zebedee, (*Commemorated May 13/April 30*) one of the 12 Apostles, was called by our Lord Jesus Christ for apostolic service together with his brother, the Apostle John the Theologian. It was to them and to the holy Apostle Peter pre-eminently over the other Apostles that Jesus Christ revealed His Divine Mysteries: at the Resuscitation of the Daughter of Jairus, on Mount Tabor (at the Transfiguration), and in the Garden of Gethsemane.

Saint James, after the Descent of the Holy Spirit, preached in Spain and in other lands, and then he returned to Jerusalem. He openly and boldly taught about Jesus Christ as the Saviour of the world, and with the words of Holy Scripture he denounced the Pharisees and the Scribes [scholars], reproaching them with malice of heart and unbelief. The Jews had not the ability to refute the apostolic discourse and for money they hired the pseudo-philosopher and sorcerer Hermogenes, so that he would enter into a disputation with the apostle and confute his arguments about Christ as the Promised Messiah having come into the world. The sorcerer sent to the apostle his student Philip, who was converted to belief in Christ. Then Hermogenes himself became persuaded of the power of

God, he burnt his books on magic, accepted holy Baptism and became a true follower of Christ.

The unbelieving among the Jews persuaded Herod Agrippa (40-44) to arrest the Apostle James and sentence him to death. Saint James calmly heard out the death sentence and continued to bear witness about Christ. One of the false-witnesses against the apostle by the name of Josiah was struck by the courage of Saint James. He came to believe in the truth of the words about the coming of Christ the Messiah. When they led forth the apostle for execution, Josiah fell at his feet, repenting his sin and asking forgiveness. The apostle hugged him, gave him a kiss and said: "Peace and forgiveness be unto thee". Then Josiah confessed before everyone his faith in Christ, and he was beheaded together with Saint James in the year 44 at Jerusalem.

The Holy Great-Martyress Irene (*Commemorated May 18/May 5*) lived during the I Century and until baptism had the name Penelope. She was daughter of the pagan Licinius, governor of the city of Migdonia (in Macedonia, or Thrace). Licinius built for his daughter a separate splendid palace, where she lived with her governess Karia, surrounded by her peers and her servants. Daily there came to Penelope a tutor by the name of Apelian, who taught her the sciences. Apelian was a Christian, and during the time of study he told the maiden about Christ the Saviour and taught her the Christian teaching and the Christian virtues.

When Penelope became an adolescent, her parents began to think about her marriage. During this period of her life the Lord instructed her in a miraculous manner: to her at the window there flew one after the other of three birds -- a dove with an olive twig, an eagle with a garland, and a raven with a snake. Penelope's teacher Apelian explained to her the meaning of these signs: the Dove, symbolising the virtues of the maiden, -- humility, meekness and chasteness, -- bearing an olive twig, -- the grace of God received in Baptism; the Eagle, -- symbol of sublimity of spirit, attained through meditation upon God, -- bearing a garland for victory over the invisible enemy as a reward from the Lord. The Raven, however, bearing the snake was a sign that the devil would rise up against her and would cause her grief, sorrow and persecution. At the end of the conversation Apelian said, that the Lord wished to betroth her to Himself and that Penelope would undergo much suffering for her Heavenly Bridegroom. After this Penelope refused marriage, accepted Baptism from the hands of the Disciple Timothy, -- who was a disciple of the holy Apostle Paul, and she was named Irene. She began even to urge her own parents to accept the Christian faith. The mother was pleased with

the conversion of her daughter to Christ; the father at first did not hinder his daughter, but then he began to demand of her the worship to the pagan gods. When however Saint Irene firmly and decisively refused, the enraged Licinius then gave orders to tie up his daughter and throw her beneath the hooves of frenzied horses. The horses remained motionless. But one of them got loose from its harness, threw itself at Licinius, seized him by the right hand and tore it from his arm, then knocked Licinius down and began to trample him. They then untied the holy maiden, and through her prayer Licinius in the presence of eye-witnesses rose up unharmed, with his hand intact. Seeing such a miracle, Licinius with his wife and many of the people, in number about 3000 men, believed in Christ and refrained from the pagan gods. Resigning the governance of the city, Licinius settled into the palace of his daughter, intending to devote himself to the service of the Lord Jesus Christ. Saint Irene however began to preach the teaching of Christ among the pagans and she converted them to the path of salvation. She lived in the house of her teacher Apelian.

Having learned of this, Sedecius, -- the new governor of the city, summoned Apelian and questioned him about the manner of life of Irene. Apelian answered that Irene, just like other Christians, lived in strict temperance, in constant prayer and reading of holy books. Sedecius summoned the saint to him and began to urge her to cease preaching about Christ and to offer sacrifice to the gods. Saint Irene staunchly confessed her faith before the governor, not fearing his wrath, and prepared to undergo suffering for Christ. By order of Sedecius she was thrown into a pit, filled with vipers and serpents. The saint spent 10 days in the pit and remained unharmed, since an Angel of the Lord protected her and brought her food. Sedecius ascribed this miracle to sorcery and he subjected the saint to a cruel torture: he gave orders to saw her with an iron saw. But the saws broke one after the other and caused no harm to the body of the holy virgin. Finally, a fourth saw reddened the body of the holy martyress with blood. Sedecius with derision said to the martyress: "Where then is thy God? If He be powerful, let Him help thee!" Suddenly a whirlwind shot up, gave forth a blinding lightning-flash, striking down many of the torturers, thunder crashed, and a strong rain poured down. Beholding such a sign from Heaven, many believed in Christ the Saviour. Sedecius did not understand the obvious display of the power of God and he subjected the saint to new torments, but the Lord preserved her unharmed. Finally the people rebelled having to look upon the sufferings of the inno-

cent virgin, and they rose up against Sedecius and expelled him from the city.

Having replaced Sedecius as governor, they still subjected Saint Irene to various cruel torments, during which while by the power of God she continued to remain unharmed, and the people under the influence of her preaching and accomplishing of miracles all the more in number were converted to Christ, having turned away from the worship of soul-less idols. Over 10,000 pagans were converted by Saint Irene.

The saint went from her native city Migdonia to Kallipolis, and there she continued to preach about Christ. The governor of the city by the name of Babadonos subjected the martyress to new punishments, but seeing that the saint remained unharmed, he came to his senses and believed in Christ. A large number of pagans believed together with him, all whom received holy Baptism from the Disciple Timothy.

After this Saint Irene settled in other cities of Thrace -- Konstantinos and then Mesembros, preaching about Christ and working miracles, healing the sick and undergoing suffering for Christ.

In the city of Ephesus the Lord revealed to her, that the time of her end was approaching. Then Saint Irene in the company of her teacher the elder Apelian and other Christians went out from the city to an hilly cave and, having signed herself with the sign of the cross, she went into it, having directed her companions to close the entrance to the cave with a large stone, which they did. Four days after this, when Christians visited the cave, they did not find the body of the saint in it. Thus reposed the holy Great-Martyress Irene.

Saint Job the Righteous (*Commemorated May 19/May 6*) lived about 2000-1500 years before the Birth of Christ, in Northern Arabia, in the country of Austidia in the land of Uz. His life and sufferings are recorded in the Bible (Book of Job). There exists an opinion, that Job was by descent a nephew of Abraham, and that he was the son of a brother of Abraham -- Nakhor. Job was a man God-fearing and pious. With all his soul he was devoted to the Lord God and in everything conducted himself in accord with God's will, refraining from everything evil not only in deeds, but also in thoughts. The Lord blessed his earthly existence and rewarded Righteous Job with great wealth: he had many cattle and all kinds of possessions. Righteous Job's seven sons and three daughters were amiable amongst themselves and gathered for common repast all together in turns at each of their homes. Every seven days Righteous Job made for his children offerings to God, saying: "If perchance any of them hath sinned or offended God in their heart". For his justness and

honesty Saint Job was held in high esteem by his fellow citizens and he had great influence in public matters.

One time however, when the Holy Angels did stand before the Throne of God, Satan appeared amongst them. The Lord God asked Satan, whether he had seen His servant Job, a man righteous and without blemish. Satan answered audaciously, that it was not for nothing that Job was God-fearing -- since God was watching over him and multiplying his riches, but if misfortune were sent him, he would then cease to bless God. Then the Lord, wishing to prove Job's patience and faith, said to Satan: "Everything, that Job hath, I give into thine hand, but only he himself touch not". After this Job suddenly lost all his wealth, and then also all his children. Righteous Job turned to God and said: "Naked did I emerge from the womb of my mother, and naked shalt I be returned to my mother the earth. The Lord giveth, and the Lord taketh away. Blest be the Name of the Lord!" And thus did Job not sin before the Lord God, nor utter even an unthinking word.

When the Angels of God again did stand before the Lord and amongst them Satan also, then said the devil, that Job was righteous, since that he himself was without harm. Thereupon declared the Lord: "I permit thee to do with him, what thou wishest, sparing only his soul". After this Satan inflicted upon Righteous Job an horrid illness, leprous boils, which covered him head to foot. The sufferer was compelled to remove himself from the company of people, he sat outside the city on an heap of ashes and had to scrape at his pussing wounds with an shard of clay. All his friends and acquaintances abandoned him. His wife had to see after her own welfare, toiling and roaming from house to house. She not only did not support her husband with patience, but rather she thought, that God was punishing Job for some kind of secret sins, and she wept, and wailed against God, she reproached also her husband and finally advised Righteous Job to curse God and die. Righteous Job sorrowed grievously, but even in these sufferings he remained faithful to God. He answered his wife: "Thou speakest, like someone hysterical. Shalt we have from God only the good, and have nothing bad?" And Righteous Job did sin in nothing before God.

Hearing about the misfortunes of Job, three of his friends came afar off to comfort his sorrow. They reckoned, that Job was being punished by God for his sins, and they urged this righteous man though innocent to repent. The righteous one answered, that he was suffering not for sins, but that these tribulations were sent him from the Lord in accord with the Divine

Will, which is inscrutable for man. His friends however did not believe him and they continued to think that the Lord was dealing with Job in accord with the laws obtaining under human standards, thus punishing Job for the committing of sins. In begrieved sorrow of soul Righteous Job turned with a prayer to God, beseeching Him Himself to bear witness before them of his innocence. God thereupon manifested Himself in a tempestuous whirlwind and reproached Job, in that he had tried to penetrate by his reason into the mystery of the world-order and the judgemental-purposes of God. The Righteous Job with all his heart repented himself in these thoughts and said: "I am as nothing, and I fore-swear and repent myself in dust and ashes". The Lord thereupon commanded the friends of Job to have recourse to him in asking him to offer sacrifice for them. "Since, -- said the Lord, -- only the person Job do I accept it of, lest I spurn ye for this, that ye did speak concerning Me not thus rightly, as hath instead My servant Job". Job offered sacrifice to God for his friends, and the Lord accepted his intercession, and the Lord likewise returned to Righteous Job his health and gave him twice over more than he had previously. In place of his deceased children was born to him seven sons and three daughters, more beautiful than any other in that land. After bearing his sufferings, Job lived yet another 140 years (altogether he lived 248 years) and he lived to see his descendants down to the fourth generation.

Saint Job prefigures the Lord Jesus Christ, having come down to earth and suffering for the salvation of mankind, and then glorified in His glorious Resurrection.

"I know, -- said Righteous Job, afflicted with the leprous boils, -- I know, that my Redeemer liveth and He wilt raise up from the dust on the last day my decayed skin, and I in my flesh shalt see God. I shalt see Him myself with mine own eyes, and not through the eyes of some other see Him. In expectation of this, my heart doth jump within my bosom!" (Job 19: 25-27).

"Know ye, the judgement, in which be justified only those having true wisdom -- the fear of the Lord, and true understanding -- the departing from evil" (Job 28: 28).

Saint John Chrysostom says: "There was no human misfortune, which this man did not undergo. He was the firmest and most adamant, beset by sudden tribulation by hunger, and by woe, and sickness, and bereft of children, and loss of riches, and then suffering abuse from his wife, insult from his friends, reproach from his servants, and in everything he showed himself

more solid than a stone, and a source before the Law also of Grace".

The Holy Martyr Pakhomii (*Commemorated May 20/May 7*) was born in Little Russia. He had the name Prokopii and in childhood he was taken captive by Tatars, who sold him over into slavery to a certain Turk in the city of Usaki (Philadelphia in Anatolia). He spent 17 years in servitude, enduring patiently all the insults and abuse. Gaining his freedom, for 12 years he asceticised on Holy Mount Athos under the guidance of the starets-elder priestmonk Joseph, who tonsured him into monasticism with the name Pakhomii. Pakhomii afterwards resettled into the Kausokali skete-monastery, where he lived under the guidance of the starets-elder Akakios. Saint Pakhomii then returned to Usaki, where he openly confessed himself a Christian. The Turks arrested him and began to demand his acceptance of Mahometanism. Saint Pakhomii refused and was beheaded in the city of Usaki on the day of the Ascension of the Lord, 7 May 1780. The relics of the holy martyr rest on the island of Patmos, in the monastery of the holy Apostle John the Theologian.

The Monk Doulos the Passion-Bearer (*Commemorated June 28/June 15*) (the time of his life is unknown), was a monk at one of the Egyptian monasteries. He distinguished himself by his meekness, humility and obedience. During the course of 20 years the monk endured the mockery, abuse and contempt of several of the monastic brethren. At first it was difficult for him to bear the deed of forbearance and humbly endure the insult, but continually humbling himself in soul and praying to God, he reached such a degree of passivity, that with all his heart he pitied his detractors and prayed for them.

At the end of his life the monk underwent temptation: a certain monk from among the brethren pilfered church vessels and hid them. When the hegumen and elders of the monastery started to sort out the details of the theft, they suspected Saint Doulos enough to assert that he had done the thievery, since on the day of the misdeed he had not appeared at the vigil service, although before this he had always come to church. Concerning this occurrence, on that day Saint Doulos was ill and not able to come to services. They led Saint Doulos to the elders, to whom he said that he was not guilty of the theft. But his enemies began to slander him, saying that they were witnesses. Convinced that they did not believe his words, the Monk Doulos did not argue but said: "Forgive me, holy fathers, I am a sinner". The hegumen gave orders to strip off the monastic garb and to dress him in worldly

clothes. Sobbing bitterly, Saint Doulos prayed: "Lord Jesus Christ, Son of God, because of Thy Holy Name I clothed myself in monastic form, but now, through my sins, it is stripped from me".

They put chains on the Monk Doulos, and the steward was nasty in demanding where were the church vessels hidden, but the innocent passion-bearer only repeated: "Forgive me, I have sinned". They then turned him over for trial to the civil authorities and subjected him to torture, but the saint repeated: "I have neither silver, nor the lost vessels". The city eparch asked the monks what to do with him, having delivered him over to the secular court. They answered: "Do with him as the laws prescribe". The saint was sentenced to have both his hands cut off. Before the execution of the sentence the governor asked the monk: "Tell us where the vessels are and thou shalt be free of execution". The saint answered: "Governor, thou wantest that I tell about myself something that I did not do? I do not want to tell lies about myself, since every lie is from the devil". They took the saint

to the place of execution. Then finally, the perpetrator of the theft experienced remorse and went to the hegumen, asking that the execution be stopped.

They took the monk back to the monastery. The monks began to ask forgiveness of the saint, and not only did he not bear them malice, but also he was grateful, that they had given him the opportunity by guiltless suffering to efface transgressions done by him. The saint asked the Lord to pardon his accusers. After three days they found the monk having expired to God while kneeling at prayer. The burial was delayed until the arrival of the hegumen and brethren of a nearby monastery. The body of the saint was locked up under key in the cathedral. When all had gathered and gone into the church, the body of the guiltless passion-bearer was not in the cathedral, and there remained only his clothes and sandals.

Those, who had accused the Monk Doulos of sin, were shewn unworthy to give his body over to burial.



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MAY 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Apr 30 (Apr 17) Sunday of Myrrhbearers 9:30 Hours and Divine Liturgy	1 (Apr 18)	2 (Apr 19)	3 (Apr 20) Fast: wine & oil	4 (Apr 21)	5 (Apr 22) Fast: wine & oil	6 (Apr 23) 5:30 All-Night Vigil
7 (Apr 24) Sunday of the Paralytic, Tone 3 9:30 Hours and Divine Liturgy	8 (Apr 25)	9 (Apr 26)	10 (Apr 27) MID-PENTECOST Fast: fish, wine, & oil	11 (Apr 28)	12 (Apr 29) Fast: wine & oil	13 (Apr 30) 5:30 All-Night Vigil
14 (May 1) Sunday of the Samaritan Woman, Tone 4 9:30 Hours and Divine Liturgy	15 (May 2)	16 (May 3)	17 (May 4) Fast	18 (May 5)	19 (May 6) Fast: wine & oil	20 (May 7) 5:30 All-Night Vigil
21 (May 8) Sunday of the Blind Man, Tone 5 St. John the Theologian 9:30 Hours and Divine Liturgy	22 (May 9)	23 (May 10)	24 (May 11) Ss. Cyril and Methodius 6:30 Vigil of Ascension Fast: fish, wine, & oil	25 (May 12) ASCENSION OF THE LORD 9:30 Hours & Divine Liturgy	26 (May 13) Fast: wine & oil	27 (May 14) 5:30 All-Night Vigil
28 (May 15) Holy Fathers of the First Council, Tone 6 9:30 Hours and Divine Liturgy	29 (May 16)	30 (May 17)	31 (May 18) Fast: wine & oil	Jun 1 (May 19)	Jun 2 (May 20) Fast: wine & oil	Jun 3 (May 21) Ss. Constantine & Helen 5:30 All-Night Vigil



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JUNE 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 28 (May 15) Holy Fathers of the First Council, Tone 6 9:30 Hours and Divine Liturgy	May 29 (May 16)	May 30 (May 17)	May 31 (May 18) Fast: wine & oil	1 (May 19)	2 (May 20) Fast: wine & oil	3 (May 21) Ss. Constantine & Helen 5:30 All-Night Vigil
4 (May 22) PENTECOST 9:30 Hours and Divine Liturgy	5 (May 23) Fast free	6 (May 24) Fast free	7 (May 25) Fast free	8 (May 26) Fast free	9 (May 27) Fast free	10 (May 28) 5:30 All-Night Vigil Fast free
11 (May 29) Sunday of All Saints, Tone 8 9:30 Hours and Divine Liturgy	12 (May 30) Apostle's Fast Begins Fast	13 (May 31) Fast: wine & oil	14 (Jun 1) Fast	15 (Jun 2) Fast: wine & oil	16 (Jun 3) Fast	17 (Jun 4) 5:30 All-Night Vigil Fast: fish, wine & oil
18 (Jun 5) 2nd Sunday after Pentecost. All Russian Saints. Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	19 (Jun 6) Fast	20 (Jun 7) Fast: wine & oil	21 (Jun 8) Fast	22 (Jun 9) St. Cyril, archbishop of Alexandria Fast: fish, wine & oil	23 (Jun 10) Fast	24 (Jun 11) 5:30 All-Night Vigil Fast: fish, wine & oil
25 (Jun 12) 3rd Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	26 (Jun 13) Fast	27 (Jun 14) Fast: wine & oil	28 (Jun 15) Fast: wine & oil	29 (Jun 16) Venerable Tikhon of Kaluga Fast: fish, wine & oil	30 (Jun 17) Fast	Jul 1 (Jun 18) 5:30 All-Night Vigil Fast: fish, wine & oil