



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May – June 2016

Christ is Risen!

WHAT AN IMMENSE TREASURE, what a deep meaning and bright joy is in this greeting! “If Christ be not risen again, then our faith is vain,” says Apostle Paul, and our hope for the future is vain as well. If our existence were to end with death, it would seem logical for us to use all possible means to maximize worldly gain and pleasure: “And let us eat and drink, for tomorrow we shall die.” Imagine, how gloomy our life would be in the absence of higher ideals and goals! People would become very cruel and unforgiving. Everyone would seek to manipulate others to fulfill his own pleasures with the utmost rudness.

But Christ has risen, and defeated death, and all evil as well! By His Resurrection He has proved to the world that He is the true God and that His teaching is Truth, and that all of what He has promised will definitely come true. He promised that upon His second coming He would resurrect everyone from the dead. “The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” Then everyone will rise with his own now incorrupt and transfigured body. Then, finally, he will begin the true life for which we all were created by God. No one can say precisely what it will be like, because our world is unlike the world to be. How can we explain the beauty of nature, the songs of birds, the fragrance of flowers and the beauty of the clear sky to a worm who has never emerged from soil? “That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.” We only know that there we will have no worry and no one to fear. Everyone will love each other and there will be everlasting joy.

So, the desire of vain, worldly pleasures and the fear of death must not be our guide. Our guide and inspiration for going good must be an active yearning for eternal life.

We must not allow the different sorrows of this life, the lowly passions, or the desire for revenge to cloud or obscure our joy of the radiant Resurrection of Christ. Let us strive to be pure and kinder toward everyone, to forgive and to love everyone as our Lord Jesus Christ loves us and died for our sins.

As a traveler approaching his home does not complain too much about the minor hardships of his journey, let us learn to accept calmly the sorrows that our merciful Lord allows to trouble us for our spiritual benefit. And as a traveler would not burden himself with excessive baggage while great treasure is awaiting him at home, let us learn to be satisfied with that which is truly necessary. We will not take material possessions with us anyway when we leave this life for eternity.

So let the Paschal joy inspire us always to do good and seek righteousness, because this is our true treasure that will follow us to everlasting life. And the greater the love that we acquire and give to others, the closer we will be to God, and the more blessedness we shall inherit. All this treasure is the result of the glorious Resurrection of our Lord and God and Savior Christ. So let us always praise and give thanks to Him for His victory over hell and death!

Dear Brethren, Christ is Risen!

(Bp.) Archimandrite Alexander †

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.

Rector:

V. Rev. Michael Crowley
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Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment.

Parish Council

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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 -- dujykot@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

- 1 **Easter Sunday**
- 8 Amy McLellen, Tanya Myers, Brigid Amy Fischer
- 15 Karen Kulakov, Matushka Nancy, Johanna Crowley
- 22 Meghan Nettleton, Marina Pavlova, Dorothea Crowley
- 29 Josephine Kniaziuk, Marianna Haven

June

- 5 Kot Engalichev, Lidia Lynch, Karen Schidlovsky, Nancy Harris
- 12 Alexandra Gonzalez, Anna Mukhanov, Sonya
- 19 Katia Fredette, Natasha Kirichuk, Tanya Nikshych
- 26 **Summer Potluck begins**

Sisterhood News

Thank you to everyone who helped with cleaning and making our Church look beautiful for Holy Week and Pascha;

...Thank you to all those who cooked the multiple meals needed during Holy Week;

...Thank you to all who brought red eggs for the Pascha service;

...and especially, thank you to the people who made Prospora for the many Holy Week services.

Special thanks to Natalie Pishenin for getting the Pascal flowers, bringing dates for Holy Saturday, and making the Artos;

...also to Meghan Nettleton for bringing the bread and wine for Holy Saturday;

...and to Carolyn Savage and Vera Sarantakis for getting all the Palms and pussy-willows for Palm Sunday.

Thank you to all who donated clothing for the non-profit group in Cambridge MA serving the homeless population in that area.

Congratulations to the newly-illuminated Lydia Rodzianko, daughter of Alexei and Helena Rodzianko who was received into the Church on March 26, 2016. Many Years!

Please Remember In Your Prayers...Masha Harris, Peter Danas, Dimitry Emelianoff, and Lilly Dombrowski. Please also note that Lilly always appreciates visitors and cards.

St. John of Damascus Church School News:

There will be an end of the year celebration for the Sunday School on Pentecost, June 19, with presentations by all the different groups.

Vacation Church School will begin on Saturday, July 9th, afternoon before Vigil, and go through Monday to Liturgy on Tuesday, ending with the Feast of the Holy Apostles Peter & Paul.

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.

Choir News: The choir is always looking for capable singers. If you are interested in singing in the choir, please see Laryssa Doohovskoy. Choir members are strongly en-

couraged to attend as many of the scheduled rehearsals as possible! We meet after Trapeza on Sundays.

Other News:

...**In August of 2016**, a group of Orthodox Christians have been given the opportunity to visit the Holy Land. While there, we will stay at Bethany and help the nuns prepare for the upcoming school year. In addition we will be visiting all of the holy sites. If you are interested in participating in this service learning trip, please feel free to ask Dorothea or Johanna Crowley for more information.

...**Metropolitan Hilarion to lead Pilgrimage** to Holy Places in Russia A pilgrimage to holy places in Russia is being organized from July 20 to August 6, 2016. The group will be led by His Eminence Hilarion, Metropolitan of Eastern America & New York, First Hierarch of the Russian Church Abroad. The [pilgrimage route](#) includes a visit to holy places in the following locations: Moscow, Kazan', Barnaul, Biysk, Gorno-Altaysk. The cost of the trip is \$2,550 (not including airfare to and from Moscow). For more information, please contact Galina K. Sologub: Phone: +7 (910) 402-3511 E-mail: g.k.sologub@gmail.com Skype: Galina K. Sologub

The Holy GreatMartyr George the Victory-Bearer,

(Commemorated May 6/ April 23) was a native of Cappadocia (a district in Asia Minor), and he grew up in a deeply believing Christian family. His father had accepted a martyr's death for Christ, when George was yet a child. His mother, owning lands in Palestine, resettled there with her son and raised him in strict piety.

Having grown up, Saint George entered into the service of the Roman army. He was handsome, brave and valiant in battle, and he came to the notice of the emperor Diocletian (284-305) and was accepted into the imperial guards with the rank-title of "comites" -- one of the higher military officer ranks.

The pagan emperor, while having done much for the restoration of Roman might, and who was quite clearly concerned, as to what sort of danger the triumphing of the Crucified Saviour might present for pagan civilisation, in especially the final years of his reign intensified his persecution against the Christians. Upon the advice of the Senate at Nicomedia, Diocletian afforded all his governors full freedom in their court proceedings over Christians and in this he promised them all possible help.

Saint George, having learned about the decision of the emperor, distributed to the poor all his wealth, set free his servants, and then appeared in the Senate. The brave soldier of Christ spoke out openly against the emperor's designs, he confessed himself a Christian and appealed to all to acknowledge the true faith in Christ: "I am a servant of Christ, my God, and trusting on Him, I have come amidst ye at mine own will, to witness concerning the Truth". "What is Truth?" -- one of the dignitaries said, in repeating the question of Pontius Pilate. "Truth is Christ Himself, persecuted by ye", -- answered the saint.

Stunned by the bold speech of the valiant warrior, the emperor -- who loved and had promoted George, attempted to persuade him not to throw away his youth and glory and honours, but rather in the Roman custom to offer sacrifice to the gods. To this followed the resolute reply of the confessor: "Nothing in this inconstant life can weaken my resolve to serve God". Then by order of the enraged emperor the armed-guards began to jostle Saint George out of the assembly hall with their spears, and they then led him off to prison. But the deadly steel became soft and it bent, just as the spears would touch the body of the saint, and it caused him no hurt. In prison they put the feet of the martyr in stocks and placed an heavy stone on his chest.

The next day at the interrogation, powerless but firm of spirit, Saint George again answered the emperor: "Thou wilt become exhausted sooner, tormenting me, than I being tormented of thee". Then Diocletian gave orders to subject Saint George to some very intense tortures. They tied the GreatMartyr to a wheel, beneath which were set up boards inset with sharp pieces of iron. With the turning of the wheel the sharp edges tore at the bared body of the saint. At first the sufferer loudly cried out to the Lord, but soon he quieted, not letting out even a single groan. Diocletian decided that the tortured one was already dead, and he gave orders to remove the battered body from the wheel, and set off then to a pagan temple to offer a thank-offering. But at this very moment it got dark all over, thunder boomed, and a voice was heard: "Fear not, George, for I am with thee". Then a wondrous light shone, and at the wheel appeared an Angel of the Lord in the form of a radiant youth. And just as he lay his hand upon the martyr, saying to him: "Rejoice!" -- Saint George stood up healed. And when the soldiers led him off to the pagan temple, where the emperor was, the emperor could not believe his own eyes and he thought, that in front of him was some other man or even a ghost. In confusion and in terror the pagans looked Saint George over carefully, and they became convinced, that actually a miracle had occurred. Many thereupon came to believe in the Life-Creating God of the Christians. Two illustrious officials, **Saints Anatolios and Protoleon**, -- secretly Christians, therewith openly confessed Christ. And right away, without a trial, by order of the emperor they were beheaded with the sword. Present also in the pagan temple was the **Empress Alexandra**, the wife of Diocletian, and she too knew the truth. She was on the point of glorifying Christ, but one of the servants of the emperor took her and led her off to the palace.

The emperor became all the more furious. But not having lost all hope of swaying Saint George, he gave him over to new quite fiercesome torments. Having thrown him down a deep pit, they covered it over with lime. Three days later they dug him out, but found him cheerful and unharmed. They shod the saint in iron sandals with red-hot nails, and with blows they drove him back to the prison. In the morning, when they led him back to the interrogation, cheerful and with healthy feet, he said to the

emperor, that the sandals had fit him. Then they beat him with ox-thongs so much, that his body and blood became mingled with the ground, but the brave sufferer, strengthened by the power of God, remained unyielding.

Having decided, that magic was helping the saint, the emperor summoned the sorcerer Athanasias, so that he should try to deprive the saint of his miraculous powers, or else poison him. The sorcerer gave Saint George two goblets with drugged ingredients, the one of which should have quieted him, and the other -- to kill him. But the drugs also did not work -- and the saint as before continued to denounce the pagan superstitions and glorify the True God.

To the question of the emperor, what sort of power it was that helped the saint, Saint George answered: "Think not, that the torments do me no harm thanks to human powers, -- I am saved only by calling upon Christ and His Power. Whoso believeth on Him hath no regard for tortures and is able to do the deeds, that Christ did" (Jn. 14: 12). Diocletian asked, what sort of deeds were they that Christ did. -- "To give sight to the blind, to cleanse the leprous, to grant walking to the lame, and to the deaf -- hearing, to cast out devils, and to raise up the dead".

Knowing, that never whether by sorcery, nor by any of the gods known to him, never had they been able to resurrect the dead, and wanting to test the trust of the saint the emperor commanded him to raise up a dead person right in front of his eyes. To this the saint replied: "Thou wouldst tempt me, but for the salvation of the people which shalt see the deed of Christ, my God wilt work this sign". And when they led Saint George down to the graveyard, he cried out: "O Lord! Show to those here present, that Thou art the One-Only God throughout all the world, let them know Thee as the Almighty Lord". And the earth did quake, a grave opened up, the dead one came alive and emerged from it. Having seen with their own eyes the Almighty Power of Christ, the people wept and glorified the True God. The sorcerer Athanasias, falling down at the feet of Saint George, confessed Christ as the All-Powerful God and besought forgiveness of his sins, committed in ignorance. The obdurate emperor in his impiety thought otherwise: in a rage he commanded to be beheaded both the new-believer **Athanasias** and likewise the man resuscitated from the dead, and he had Saint George again locked up in prison. The people, weighed down with their infirmities, began in various ways to penetrate the prison and they there received healings and help from the saint. There resorted to him also a certain farmer named **Glycerios**, whose ox had collapsed. The saint with a smile consoled him and assured him, that God would restore his ox to life. Seeing at home the ox alive, the farmer began to glorify the God of the Christians throughout all the city. By order of the emperor, Saint Glycerios was arrested and beheaded.

The exploits and the miracles of the GreatMartyr George had increased the number of the Christians, and therefore Diocletian decided to make a final attempt to compel the saint to offer sacrifice to the idols. They began to set up a court at the pagan temple of Apollo. On the

final night the holy martyr prayed fervently, and when he dozed off, he beheld the Lord Himself, Who raised him up with His hand, and hugged him in giving him a kiss of greeting. The Saviour placed on the head of the GreatMartyr a crown and said: "Fear not, but rather make bold and be vouchsafed My Kingdom".

In the morning at the court the emperor offered Saint George a new test -- he proposed to him to become his co-emperor. The holy martyr with a feigned willingness answered, that from the very beginning the emperor had seemed inclined not to torture him but rather shew mete mercy, and with this he expressed the wish to go forthwith into the pagan temple of Apollo. Diocletian decided, that the martyr was accepting his offer, and he followed after him into the pagan temple with his accompanying retinue and the people. Everyone waited, whether Saint George would offer sacrifice to the gods. He however, in going up to the idol, made the sign of the Cross and turned towards it, as though it were alive: "Thou wishest to receive from me sacrifice befitting God?" The demon inhabiting the idol cried out: "I am not God and none of those like me are God. The One-Only God is He Whom thou preachest. We are of those servant-angels of His, which became apostate, and in the grips of jealousy we do tempt people". "How dare ye to be here, when hither have come I, the servant of the True God?" -- asked the saint. Then was heard a crash and wailing, and the idols fell down and were shattered.

There began a general confusion. In a frenzy pagan-priests and many of the throng pounced upon the holy martyr, they tied him up and began to beat him and demand his immediate execution.

Into the noise and the shouts rushed the holy empress Alexandra. Pushing her way through the crowd, she cried out: "Thou God of George, help me, in as Thou Alone art All-Powerful". At the feet of the GreatMartyr the holy empress glorified Christ, Who had humiliated the idols and those worshipping them.

Diocletian in a rage immediately pronounced the death sentence against the GreatMartyr George and the holy Empress Alexandra, who without being accompanied, followed Saint George to execution. Along the way she collapsed and slumped senseless against a wall. Everyone thought, that the empress was dead. Saint George offered up thanks to God and he prayed, that he should end his path worthily. At the place of execution the saint in heated prayer besought the Lord, that He would forgive the torturers that knew not what they did, and that He would lead them to the knowledge of Truth. Calmly and bravely, the holy GreatMartyr George bent his neck beneath the sword. This occurred on 23 April 303.

In confusion the executioners and the judges catch glimpse of their Conqueror. In a bloody agony and mindless thrashing about ended the era of paganism. It lasted for all of ten years more -- up until the time of the holy Equal-to-the-Apostles Constantine, who was one of the successors to Diocletian upon the Roman throne, and who gave orders to imprint the Cross on his military-

banners, as a testament also sealed by the blood of the GreatMartyr George and that of the blood of thousands of unknown martyrs: "By this sign thou wilt conquer".

Of the many miracles, worked by the holy GreatMartyr George, the most famous are depicted in iconography. In the native-region of the saint, at the city of Beirut, were many idol-worshippers. Outside the city, near Mount Lebanon, was situated a large lake, in which lived an enormous dragon-like serpent. Coming out of the lake, it devoured people, and there was nothing the people could do, since from one of its nostrils it infected the very air.

On the advice of the demons inhabiting the idols, the ruler there adopted this decision: each day the people would draw lots to give over as food their own children, and when the turn reached him, he promised to hand over his only daughter. That time indeed did come, and the ruler, having dressed her in her finest attire, sent her off to the lake. The girl wailed bitterly, awaiting the moment of death. Unexpectedly for her, the GreatMartyr George rode up on his horse and with spear in hand. The girl implored him not to leave her, lest she perish. But the saint, having caught sight of the serpent, signed himself with the Sign of the Cross and with the words "In the Name of the Father and of the Son and of the Holy Spirit", he rushed off after it. The GreatMartyr George pierced the throat of the serpent with his spear and trampled it with his horse. Then he bid the girl bind the serpent with her sash, and like a dog, lead it into the city. The people fled in terror, but the saint halted them with the words: "Be not afraid, but rather trust on the Lord Jesus Christ and believe in Him, since it be He Who hath sent me to you, to save you". Then the saint killed the serpent with a sword, and the people burned it outside the city. Twenty-five thousand men, not counting women and children, were then baptised, and there was later built a church in the name of the MostHoly Mother of God and the GreatMartyr George.

Saint George went on to become a talented military officer and to amaze the world by his military exploits. He died, when he was not even 30 years old. Hastening to unite with the Heavenly army, he entered into the history of the Church as the Victory-Bearer ("Pobedonosets"). With this title he was glorified in early Christianity and Holy Rus'.

Saint George the Victory-Bearer was the patron saint and protector of several of the great builders of the Russian state and Russian military might. The son of holy Equal-to-the-Apostles Vladimir, Yaroslav the Wise -- in holy Baptism Georgii (+ 1054), much advanced the veneration of the saint in the Russian Church. He built the city of Yur'ev [i.e. "of Yurii" -- "Yurii" being the diminutive of "Georgii", as "Ivan" is to "Ioann" (John)], he founded likewise the Yur'ev monastery at Novgorod, and he erected a church of Saint George the Victory-Bearer at Kiev. The day of the consecration of the Kiev Georgiev temple, done on 26 November 1051 by Sainted Ilarion, Metropolitan of Kiev and All Rus', entered forever into the liturgical treasury of the Church as a special churchly feastday -- Yur'ev

Day, beloved by the Russian people as an "Autumn Saint George's Day".

The name of Saint George was indeed also borne by the founder of Moscow -- Yuriï Dolgoruky (+ 1157), who was the builder of many a Georgiev church, and the builder of the city of Yur'ev-Pol'sk. In the year 1238 the heroic fight of the Russian nation against the Mongol Horde was headed by the Vladimir Great Prince Yuriï (Georgii) Vsevolodovich (+ 1238, Comm. 4 February), fallen into eternal rest in the Battle at the Sita River. His memory, just like that of Egor (Igor) the Brave, and defender of his native-land, was reflected in Russian spiritual versification and ballads. The first great-prince of Moscow, in the period when Moscow had become the centre of the gathering together of the Russian Land, was Yuriï Danilovich (+ 1325) -- son of Saint Daniel of Moscow, and grandson of Saint Alexander Nevsky. From that time Saint George the Victory-Bearer -- the horseman, smiting the serpent -- became the coat of arms of Moscow and emblem of the Russian state. And this has more deeply strengthened the connections with Christian peoples and especially with the same-believing Iveria (Gruzia, or Georgia -- the Land of Saint George).

The Holy Martyr Justin the Philosopher (*Commemorated June 14/June 1*) was born at Sykhem -- an ancient city of Samaria. Justin's parents, being Greeks, were pagan. From the time of his childhood the saint displayed profundity of mind, love for knowledge and a fervent devotion to the cognition of Truth. When he came of age he studied the various schools of Greek philosophy: the Stoics, the Peripatetics (Aristotelians), the Pythagoreans, the Platonists -- and he concluded, that none of these pagan teachings revealed the way to the knowledge of the True God.

Once, when he was strolling in a solitary place beyond the city and pondering about where to seek out the way to the knowledge of Truth, he met an old man, who in the ensuing conversation revealed to Justin the essential essence of the Christian teaching and advised him to seek out the solutions to all the questions of life in the books of Holy Scripture. "But before anything else, -- said the holy elder, -- pray diligently to God, so that He might open to thee the doors of Light. No one is able to comprehend Truth, unless it be given him in understanding by God Himself, Who revealeth it to each that seeketh Him in prayer and in love".

In his 30th year of life Justin accepted holy Baptism (between the years 133 and 137). From this time Saint Justin devoted his talents and vast philosophical knowledge to preaching the Gospel among the pagans. He began to journey about throughout the Roman empire, everywhere sowing the seeds of the faith of salvation. "Whosoever is able to proclaim Truth and does not proclaim, that one will be condemned by God", -- he wrote.

Justin opened up a school, where he preached Christian philosophy. Saint Justin subsequently defended the veracity and the salvificity of the Christian teaching, persuasively confuting pagan sophistry (thus, for example, in a debate with the Cynic philosopher Crescentius) and heretical distortions of Christianity (in particular, he spoke out against the teachings of the Gnostic, Marcian).

In about the year 155, when the emperor Antoninus Pius (138-161) started a persecution against Christians, Saint Justin personally gave him an "Apologia" (Apology) in defense of Christians innocently condemned to execution -- Ptolemy and Lucias, the name of a third remaining unknown. In the "Apologia" he demonstrated the falseness of the slander against Christians accused "unjustly for the mere name as loathsome and transgressive Christians". The "Apologia" made such a favourable effect upon the emperor, that he ceased with the persecution. Saint Justin journeyed with the decision of the emperor to Asia Minor, -- where they were persecuting Christians with particular severity, and he himself distributed the joyous message about the imperial edict throughout the surrounding cities and countryside.

At Ephesus occurred the debate of Saint Justin with the Rabbi Trypho. The Orthodox philosopher on the basis of the Old Testament prophetic writings demonstrated the truth of the Christian teaching of faith. Saint Justin gave an account of this debate in his work "Dialogue with Trypho the Jew".

A second "Apologia" of Saint Justin was addressed to the Roman Senate. It was written in the year 161, soon after Marcus Aurelius (161-180) ascended the throne.

Having returned to Italy, Saint Justin, like the Apostles, preached everywhere the Gospel and by his Divinely-inspired words he converted many to the Christian faith. When the saint arrived at Rome, the envious Crescentius -- whom Justin always defeated in debate -- brought against him many false accusations before the Roman court. Saint Justin was put under guard, subjected to torture and accepted a martyr's death (+ 166).

In addition to the above-mentioned works, the following array of compositions belong to the holy martyr Justin the Philosopher: "Observations about the Soul", "Demonstration against the Hellenes", "Speech against the Hellenes". Saint John Damascene preserved a significant part of a non-surviving work of Saint Justin "About the Resurrection". The church historian Eusebios asserts, that by Saint Justin were written books entitled "The Singer", "Denunciation of all Existing Heresies" and "Against Marcian".

The relics of Saint Justin the Philosopher rest in Rome.

In the Russian Church the memory of the martyr is particularly glorified in temples of his name.



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MAY 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Apr 18) PASCHA 12:00 Noon Agape Vespers Fast free	2 (Apr 19) Second Day of Pascha 9:30 Matins, Divine Liturgy & Procession 12:00 Noon Cookout Trapeza and Egg Hunt Fast free	3 (Apr 20) Bright Tuesday Blessed Martyrs and Fathers of the St. David-Gareji Monastery Fast free	4 (Apr 21) Bright Wednesday Synaxis of the Venerable Fathers of the Holy Mount Sinai Fast free	5 (Apr 22) Bright Thursday Ven. Theodore the Sykeote, bp. of Anastasiopolis Fast free	6 (Apr 23) Bright Friday "Lifegiving Spring" Icon of the Most Holy Theotokos Fast free	7 (Apr 24) Bright Saturday M Sabbas Stratelates of Rome, and 70 soldiers with him 5:30 All-Night Vigil Fast free
8 (Apr 25) 2nd Sunday of Pascha: Antipascha, St. Thomas Sunday 9:30 Hours and Divine Liturgy 1:00 Sts. Peter & Paul Cemetery	9 (Apr 26) St. Stephen, bp. of Perm	10 (Apr 27) HM Symeon the Kinsman of the Lord	11 (Apr 28) App. Jason and Sosipater of the 70, and comp. Fast: wine & oil	12 (Apr 29) Nine Martyrs at Cyzicus	13 (Apr 30) Holy Apostle James, brother of St. John the Theologian Fast: fish, wine & oil	14 (May 1) Ven. Paphnutius, abbot of Borovsk 5:30 All-Night Vigil
15 (May 2) 3rd Sunday of Pascha: The Myrrh-bearing Women. Tone 2 9:30 Hours and Divine Liturgy Sisterhood Feast Day	16 (May 3) MM Timothy the Reader and his wife Maura of Antioe	17 (May 4) VM Pelagia of Tarsus	18 (May 5) GM Irene of Thessalonica Fast: wine & oil	19 (May 6) Righteous Job the Long-suffering	20 (May 7) Apparition of the Sign of the Precious Cross over Jerusalem in 351 A.D. Fast: wine & oil	21 (May 8) St. John the Theologian 5:30 All-Night Vigil
22 (May 9) 4th Sunday of Pascha: The Paralytic. Tone 3 9:30 Hours and Divine Liturgy	23 (May 10) Apostle Simon the Zealot	24 (May 11) Ss. Cyril and Methodius	25 (May 12) St. Epiphanius, bp. of Cyprus Fast: fish, wine & oil	26 (May 13) VM Glyceria at Heraclea and with her Martyr Laodicius	27 (May 14) St. Isidore, fool-for-Christ, wonderworker of Rostov Fast: wine & oil	28 (May 15) Ven. Pachomius the Great 5:30 All-Night Vigil
29 (May 16) 5th Sunday of Pascha: The Samaritan Woman. Tone 4 9:30 Hours and Divine Liturgy	30 (May 17) Ap. Andronicus of the 70 and his fellow laborer Junia	31 (May 18) Holy Fathers of Seven Ecumenical Councils	Jun 1 (May 19) HM Patrick, bp. of Prusa Fast: fish, wine, & oil	Jun 2 (May 20) M Thalelaeus at Aegae in Cilicia and comp.	Jun 3 (May 21) Ss. Constantine & Helen Fast: fish, wine, & oil	Jun 4 (May 22) HM Basiliscus, bp. of Comana 5:30 All-Night Vigil



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JUNE 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 29 (May 16) 5th Sunday of Pascha: The Samaritan Woman. Tone 4 9:30 Hours and Divine Liturgy	May 30 (May 17) Ap. Andronicus of the 70 and his fellow laborer Junia	May 31 (May 18) Holy Fathers of Seven Ecumenical Councils	1 (May 19) HM Patrick, bp. of Prusa Fast: fish, wine, & oil	2 (May 20) M Thalelaeus at Aegae in Cilicia and comp.	3 (May 21) Ss. Constantine & Helen Fast: fish, wine, & oil	4 (May 22) HM Basiliscus, bp. of Comana 5:30 All-Night Vigil
5 (May 23) 6th Sunday of Pascha: The Blind Man. Tone 5 9:30 Hours and Divine Liturgy	6 (May 24) Ven. Symeon Stylites (the Younger) of the Wonderful Mountain	7 (May 25) 3rd Finding of the Precious Head of St. John the Baptist	8 (May 26) Apostles Carpus of the 70 and Alphaeus 6:30 Vigil of Ascension Fast: fish, wine, & oil	9 (May 27) ASCENSION OF THE LORD 9:30 Hours & Divine Liturgy	10 (May 28) Ven. Nicetas, bp. of Chalcedon Fast: wine & oil	11 (May 29) VM Theodosia of Tyre 5:30 All-Night Vigil
12 (May 30) 7th Sunday of Pascha: Fathers of the 1st Ecumenical Council. Tone 6 9:30 Hours and Divine Liturgy	13 (May 31) Apostle Hermes of the 70	14 (Jun 1) M. Justin the Philosopher, and comp.	15 (Jun 2) Ven. Dodo of the St. David-Gareji Monastery Fast: wine & oil	16 (Jun 3) Ven. David of the Gareji Monastery and Lukiane	17 (Jun 4) St. Metrophanes, 1st patriarch of Constantinople Fast: wine & oil	18 (Jun 5) HM Dorotheos, bp. of Tyre 5:30 All-Night Vigil
19 (Jun 6) PENTECOST 9:30 Hours and Divine Liturgy	20 (Jun 7) Martyr Theodotus of Ancyra Fast free	21 (Jun 8) St. Theodore, bp. of Rostov and Suzdal Fast free	22 (Jun 9) St. Cyril, abp. of Alexandria Fast free	23 (Jun 10) Icon of the Most Holy Theotokos "Surety of Sinners" Fast free	24 (Jun 11) App. Bartholomew and Barnabas Fast free	25 (Jun 12) Ven. Onuphrius the Great 5:30 All-Night Vigil Fast free
26 (Jun 13) 1st Sunday after Pentecost. All Saints. Tone 8 9:30 Hours and Divine Liturgy	27 (Jun 14) Prophet Elisha Fast	28 (Jun 15) St. Jonah, met. of Moscow Fast: fish, wine, & oil	29 (Jun 16) Ven. Tikhon of Kaluga Fast	30 (Jun 17) MM Manuel, Sabel, and Ismael of Persia Fast: wine & oil	Jul 1 (Jun 18) Fast	Jul 2 (Jun 19) 5:30 All-Night Vigil Fast: wine & oil