



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September - October 2020

Holy Fathers on Illnesses

Sicknesses are sent by God for the health of the soul.—St. Isaac the Syrian.

Spiritual wisdom teaches that sicknesses and other sorrows that God sends to people are sent out of God's special mercy as bitter medicine. Healing cures for the sick, they cooperate in our salvation, our eternal well-being, much more surely than miraculous healings.—St. Ignatius (Brianchaninov)

Although sickness enfeebles the body, it strengthens the soul. It mortifies the body but enlivens the soul; it weakens the outer man but renews the inner. But though our outward man perish, yet the inward man is renewed day by day (2 Cor. 4:16). How is it renewed? It learns humility, patience, and remembrance of death and from it heartfelt repentance, prayer, disdain for the world and worldly vanity. Who will want to be proud while sick? Seeing his end approaching due to sickness, who will desire honor, glory, or riches? Who will fearlessly dare to sin when he the coming fear of God's Judgment? When but in sickness does a man pray more fervently? O, sickness is a bitter but healing medicine! Just as salt staves off the rotting of meat and fish... so does sickness preserve our spirit from sinful rottenness and corruption and does not allow the passions... to be generated in us.—St. Tikhon of Zadonsk.

Sickness and poverty humble a man to the finish. I came to sick Fr. S-n and said, "How are you?" But he was upset with his sickness and in place of an answer threw his cap on the floor. I said to him, "Thank God for your illness; otherwise you'll die badly."—St. Silhouan of Mt. Athos.

If sickness takes ahold of you, do not be despondent or fall in spirit, but thank God that through this illness He is providing for you to receive something good through this illness.—Abba Isaiah of Sketis.

Sicknesses come from the enfeeblement of the body through satiety.—St. John Chrysostom.

Confess your infirmity to God, so that the possibility for grace would shine forth for you...—St. Nilos of Sinai.

In sickness, before the doctors and medicines we use prayer.—St. Nilos of Sinai.

If you feel that your soul is troubled by your illness, then say to it: Isn't this illness easier than Gehenna, where you'll go if you are not steadfast and constant in patience?—Abba Isaiah of Sketis.

Just as we should not completely avoid the medical arts, so also should we not place all our hope in them. But just as we make use of agricultural arts but ask the Lord for fruits... so in going to the doctor when it is reasonable, we do not leave off hoping in God.—St. Basil the Great.

If you will always remember your infirmity, you will not transgress the boundaries of cautiousness.—St. Isaac the Syrian.

Know that physical illnesses are a natural quality of the body, as corruptible and material. Thus, in the case of such illnesses, the soul trained in goodness should gratefully show courage and patience, and not reproach God, saying, Why have you created the body.—St. Anthony the Great.

He Who created the soul has also created the body, and it is He Who heals the immortal soul. He can heal the body also from temporary sufferings and illnesses.—St. Macarius the Great.

*Translation by Nun Cornelia (Rees)
Orthochristian.com*

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 fmichael@stxenia.org. Thank you.

Rector:

V. Rev. Michael Crowley
34 Elm Street
North Andover, MA 01845
(978) 204-0428

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

Parish Council

President: Archpriest Michael Crowley (978) 204-0428
Fr. Constantine Desrosiers (603) 775-0320
Dcn. Alexander Doohovskoy (978) 369-4486
Dcn. John Sarantakis (978) 621-8842
Dcn Dimitri Doohovskoy (978) 835-1637
Starosta: John Kekis kekisi@gmail.com
Treasurer: Nicholas (Charles) Kronauer (978) 265-6369
Secretary: Subdeacon David Nettleton (203) 895-7636
Sisterhood: Pamela Ann Reed (978) 254-5043
Cemetery: Natalie Pishenin (978) 761-3449
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School: Alexei Doohovskoy
Daniel Hakim
Andrei Doohovskoy
Anthony Sarantakis
Dmitri Nikshych
Stephen (Richard) DiMatteo

Trapeza Schedule

Organized Trapeza is on hold for the foreseeable future. We encourage everyone to bring their own lunches or snacks so that we may still gather in fellowship and community after Liturgy.



PARISH NEWS

Please Remember in Your Prayers ~

Jane Rockwell, Peter and Dorothea Danas, Dimitri Nikshych, Laryssa Doohovskoy, and Matushka Anna.

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

Congratulations!

To Petr & Ksenia on the Baptism of their daughter Vera Guryeva on August 15; to Anastasia and Terry Francis on the Baptism of their son Mikhail also on August 15; and to Anna and Victor Cotorobai on the Baptism of Valentina on August 22. We ask God's blessings and many years to all!

Choir News ~

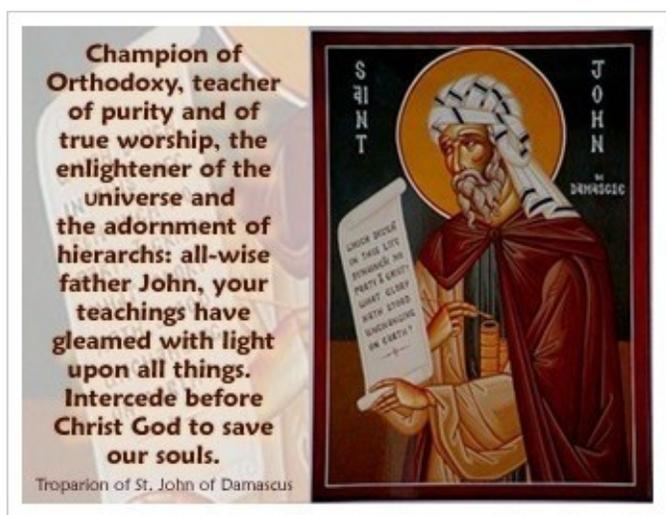
If you have a private service - wedding, baptism, funeral, etc. – and would like to have choir singers, please contact Laryssa at stxeniachoir@gmail.com.

Sisterhood News ~

Thank you to all who donated school supplies for the Methuen School System. All supplies were delivered August 24 to the Methuen School Superintendent of- fice for distribution among schools and classrooms where their most needful children learn. Thank you for your continued support of this local effort.

Sunday School News ~

Plans for the upcoming fall session of St. John of Damascus Church School at St. Xenia Orthodox Church are currently being developed in consideration of Covid-19 guidelines. More information will be coming soon.



DIOCESE NEWS

Stories from *Faces of the Diocese*:

<https://www.eadiocese.org/>

"QUARANTINE & UNREST: ORTHODOXY IN AMERICA AMID CRISIS" – THOUGHTS BY ARCHPRIEST SERAFIM GAN



Archpriest Serafim Gan (chancellor of the ROCOR Synod of Bishops and rector of St. Seraphim Memorial Church in Sea Cliff, NY) recently gave an interview to journalists from www.pravlife.org, in which he shared his thoughts on current events in the U.S.

Recent events in the lives of Christians in the U.S. – the desecration of holy sites and monuments, vandalism in and burning of churches, is alarming not only for the Orthodox Church, which carries out its service here, or for other Christian confessions, but for the country as a whole, which once was Christian and now is openly abandoning its religious roots. This is very sad, as is the fact that the things I have mentioned are barely discussed or written about in the media.

Meanwhile, I think that recent proclamations by the governor of California and the city of Toronto, Canada, bear witness to the infringement on religious rights and liberties of believers in North America, and to the interference of the government in the affairs of the Church and other religious organizations. An executive order by the former has banned choral singing in churches, while regulations by the latter have banned communing the faithful. On the one hand, we can understand that secular authorities, who do not understand anything regarding religious matters, are

trying to show care for their citizens in the midst of a pandemic; but, on the other hand, they will permit mass demonstrations and gatherings of people clearly violating all hygienic requirements, allow our airlines to jampack their airplanes, and much more, including every manner of blasphemous activity, but forbid people to sing in churches or receive Communion, despite fully and faithfully adhering to all safety requirements. Add to this the fact that our clergy and parishioners have seen a very low incidence of infection.

The world, gripped by pandemic, unrest, and other crises, is in need of prayer. If, in light of this, the faithful observe common sense and all other requirements (wearing masks, keeping social distance, and so on), why should they be saddled with ever more intolerable restrictions? In our churches, for instance, we try to adhere to all of the recommendations of local authorities and even ask people in high-risk groups to refrain from attending the services. Thus, the recent decisions by the governments of California and Toronto, in my opinion, are entirely injurious to the faithful, who are trying to survive in the current difficult pandemic conditions. Archbishop Kyrill of San Francisco & Western America has reacted very well to the situation in California, publishing [an open letter](#) to the governor of that state, in which he states that the actions by authorities "prompt us to recall the era of godless persecutions in the USSR."

We can see in all of this that circumstances require us to augment our prayers and good works, to "activate" our Orthodox Christianity, while at the same time, in a disciplined way, reminding authorities that our faithful have religious rights, defending them and fighting for them. It is very important not to place all of the blame on the media or the "powers that be." This is easy and does not require any particular effort. We often like to point to their sins, shortcomings, and mistakes. It is far more difficult to, as the saying goes, to "tend our own garden." Long ago, the Apostle Paul warned us that some would not come to God because of us, Christians, that some would not join the Church, because they would not see in us genuine followers of Christ, who would shine with the light of His Resurrection, His victory over sin, evil, death, and every terrible thing that the world has made. And so, perhaps it is that recent events have not been sum-

moned solely by the spirit of apostasy that reigns around us, but also by the fact that the lives of Christians, who are called to be "the light of the world" and the "salt of the earth," often do not conform to the Gospel – "of whom I am chief." The current crisis, it seems to me, is a sign from God. And to receive a sign from God means to receive His mercy. I hope that we will be able to respond to this mercy with repentance and a correction of our lives, so that we might be deferred to more often and that Christian holy things and sites might be treated with greater reverence, and the rights and freedoms assured them by the constitutions of Western countries honored.

www.pravlife.org

"I SUDDENLY SAW GARBAGE ALL AROUND ME AND REALIZED THAT THESE WERE MY PRAYERS." – HOW A RUSSIAN PROTODEACON FROM THE UNITED STATES RECOVERED FROM THE CORONAVIRUS



During this past Great Lent, one of the senior-most protodeacons of the Russian Church Abroad in the United States, Fr. Joseph Jarostchuk, who last year celebrated the 50th anniversary of his ordination, underwent a very serious trial – he was diagnosed with the Coronavirus, to the extent that he already began to prepare for death.

Knowing that Fr. Joseph tries not to talk much about himself, I was almost certain that he would refuse to tell this story for publication in "Foma." So, I was surprised and delighted when he said, "If you think that it will be useful for people, then write it."

And I really do find this story very useful. And thus, Fr. Joseph in his own words:

When I struck a fever, we called the doctor. He said that I must go to the hospital. There I was immediately "arrested" and my wife was told that I was very ill. My condition was so serious that I don't even remember what happened next.

When I started to gradually recover physically, I began to experience a different kind of temptation. I lay and pondered: here Passion Week is approaching – how I love its beautiful services, and then it will be Pascha... and for some reason I remembered the popular belief that if a person reposes on Pascha, he immediately goes to the Kingdom of Heaven.

I remembered this – and then immediately stopped short. I suddenly looked at myself, and was seized by a strange, acute sensation, that the Lord did not hear me. I saw that there was garbage around me, some rubbish bins. And I realized that all of these are my prayers, my labors before God.

It was not some kind of vision; it was all happening in my head. Then I thought, "How can I enter the Kingdom of Heaven?" I was very worried and began to read the Jesus Prayer and other prayers to myself, which I remembered by heart.

After that, everything changed somehow. I felt that the life of any person is the Gospel. The same Gospel, images from which passed through my head for several days in the hospital. I saw and felt everything – from the birth of St. John the Baptist, the Annunciation of the Most Holy Theotokos, to the Resurrection of Jesus Christ.

And then I thought: when I leave the hospital, I will definitely have to change my life and give more of myself to the Church and the Lord Jesus Christ. I felt that all of this was given as a test, so that I could look at my life in a different way.

Perhaps earlier there was some kind of boasting in me: I trusted in my voice, I was praised, I exerted myself. But where was prayer?

I returned home on the eve of Palm Sunday. And from that very day, I began to read my prayers especially carefully – and their words began to open up to me in a new way. In the morning and evening, I light a lamp and read the prayer rule, although in the past,

out of laziness, I sometimes skipped prayers or read them quickly and from memory. I try to pronounce every word thoughtfully and I see that it is not easy. The evil one [the devil – trans.] resists, tries to push some thoughts into one's head. Sometimes a prayer, even "Our Father," has to be read twice. It so happens that sometimes you say it and think: "For whom did I just read that? Let's start again!"

It turns out that I served as a protodeacon for 50 years and did not even understand the depth of these prayers...

It may be wrong to say so, but during the days of my illness, I felt as if God had hung around my neck a heavy bag of my sins from my entire life. After Pascha, I asked the priest to confess me at home, because I was too weak to come to church. And I confessed all of the sins from my youth up that I could remember. I wanted one thing – to cast off this bag and begin a new life.

This confession turned out to be incredibly difficult. But I really needed it.

Dimitri Zlodorev / www.foma.ru

Translation by the Media Office of the Eastern American Diocese

LIVES OF THE SAINTS

The PriestMartyr Anthymos, Bishop of Nicomedia, and the Martyrs with him (*Commemorated September 16/September 3*) suffered during the time of the persecution against Christians under the emperors Diocletian (284-305) and Maximian (284-305). The persecution of Christians became particularly intense after the occurrence of a conflagration at the imperial court at Nicomedia. The pagans accused the Christians of setting the fire and reacted against them with terrible ferocity. Thus, in Nicomedia alone, on the day of the Nativity of Christ, at a church as many as twenty thousand Christians were burned. But this monstrous inhumanity did not frighten off the Christians: they firmly confessed their faith and accepted a martyr's death for Christ. And thus during this period of sufferings died Saints Dorotheus, Mar-donius, Migdonius, Peter, Indysos and Gorgonios. One of them was beheaded by the sword, others perished -- by burning, or being covered over in the ground or by drowning in the sea. Zinon, a soldier, for his bold denunciation of the emperor Maximian

was stoned, and then beheaded. Then also perished at the hands of the pagans the holy Virgin-Martyr Domna -- a former pagan-priestess, and also Saint Euthymios, because of their concern that the bodies of the holy martyrs should be buried. Bishop Anthymos, who headed the Nicomedia Church, at the request of his flock concealed himself in a village not far from Nicomedia. From there he sent missives to the Christians, urging them to cleave firmly to the holy faith and not to fear tortures. One of his letters, dispatched with the Deacon Theophilos, was intercepted and given over to the emperor Maximian. Theophilos was subjected to interrogation and died under torture, without revealing to his torturers the whereabouts of Bishop Anthymos. But after a certain while Maximian managed to learn where Saint Anthymos was situated, and he sent a detachment of soldiers after him. The bishop himself met up with them along the way. The soldiers did not recognise the identity of the saint. He invited them to join him and provided them a meal, after which he revealed that he was the one that they were searching for. The soldiers did not know what to do in this instance; indeed, they wanted to leave him be and tell the emperor that they had not found him. Bishop Anthymos was not one to tolerate a lie, and so he would not consent to this. The soldiers themselves came to believe in Christ and accepted holy Baptism. But amidst all this, the saint nonetheless demanded them to carry out the orders of the emperor. When Bishop Anthymos was brought before the emperor, the emperor gave orders that the instruments of execution be brought out and placed before him. "Dost thou think, emperor, to frighten me with these tolls of execution?" -- asked the saint. -- "No indeed, thou canst not frighten one that doth wish to die for Christ! Execution is frightening only for the cowardly of soul, for whom the present life is most precious". The emperor then directed that the saint be fiercely tortured and beheaded by the sword. Bishop Anthymos to his last gasp with joy glorified God, for Whom he had been vouchsafed to suffer (+ 302; another account of the Nicomedia Martyrs is located under 28 December).

The Martyrs Bidjen (Cholokashvili), Shalva and Elizbar of Xana (Commemorated October 1/September 18) -- were Gruzian princes who liberated Kakhetia (Eastern Gruzia/Georgia) from the Persians. At the demand of shah Abbas II all three were handed over to him, with the connivance of the Gruzian emperor Vakhtang V (1658-1675), who had accepted Islam and became known under the name Shah-Navaza.

When they brought the holy captives before the shah, then at the typical interrogation they answered, that they were Christians. No one was able to force the conviction of the martyrs to change, standing firm as they did in their confession of faith in Christ. Shah Abbas, trying every which way, including promises, threats and tortures, sent Bidjen, Elizbar and Shalva to the former ruler of Kakhetia, the sultan of Aldaran, who lived then at Ispagana. The sultan, seeing their steadfastness, gave orders that after fierce tortures the heads of Elizbar and Shalva be cut off, and that this be done before the eyes of Bidjen. Bidjen he ordered as a sign of shame to be dressed in prostitute's attire and led through the city on a donkey. When even after this Bidjen wavered not in the faith, they subjected him to new lacerations and torments: his body was broken at the joints, and finally, his venerable head was cut off.

This event happened on 18 September 1660 (by other accounts, the martyrs suffered under shah Sefi, son of Abbas II, in the year 1664). The bodies of the holy martyrs were thrown out in burial pits outside the city. By night a light shone over them, streaming down from the heavens. Seeing this, local Armenians removed and secreted the holy relics in their church. After a certain while the relics were transferred to Kartalin and with reverence buried in the Ikhort monastery near the city of Hora.

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 par-

ents 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 MostHoly 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 MostHoly 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. Suffering 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 us-tav-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 MostHoly Mother of God. Matters at the former monastery went quickly into disarray, and the remaining monks resorted 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-hierarch, 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 unhypocritical...".



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



| SEPTEMBER 2020 | | | | | | |
|---|--|--------------------|---|---|--|--|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| Aug 30 (Aug 17) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy | Aug 31 (Aug 18) | 1 (Aug 19) | 2 (Aug 20) 8:00 Class (Zoom) Fast | 3 (Aug 21) | 4 (Aug 22) Fast | 5 (Aug 23) 5:30 All-Night Vigil |
| 6 (Aug 24) 13th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy 12 Noon Moleben for Students resuming studies | 7 (Aug 25) | 8 (Aug 26) | 9 (Aug 27) 8:00 Class (Zoom) Fast | 10 (Aug 28) | 11 (Aug 29) Beheading of the Baptist Fast: wine & oil | 12 (Aug 30) 5:30 All-Night Vigil |
| 13 (Aug 31) 14th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy 12 Noon Moleben for Church New Year | 14 (Sep 1) The Church New Year | 15 (Sep 2) | 16 (Sep 3) 8:00 Class (Zoom) Fast | 17 (Sep 4) | 18 (Sep 5) Fast | 19 (Sep 6) 5:30 All-Night Vigil |
| 20 (Sep 7) 15th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy 12 Noon Great Vespers of Feast | 21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Matins & Divine Liturgy | 22 (Sep 9) | 23 (Sep 10) 5:30 Vigil of St. Xenia Fast | 24 (Sep 11) Glorification of St. Xenia 9:30 Hours & Divine Liturgy | 25 (Sep 12) Fast: wine & oil | 26 (Sep 13) 5:30 All-Night Vigil |
| 27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil | 28 (Sep 15) | 29 (Sep 16) | 30 (Sep 17) 8:00 Class (Zoom) Fast | Oct 1 (Sep 18) | Oct 2 (Sep 19) Fast: wine & oil | Oct 3 (Sep 20) 5:30 All-Night Vigil |



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



| OCTOBER 2020 | | | | | | |
|---|-----------------|--|--|-------------|---|--|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| Sep 27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil | Sep 28 (Sep 15) | Sep 29 (Sep 16) | Sep 30 (Sep 17) 8:00 Class (Zoom) Fast | 1 (Sep 18) | 2 (Sep 19) | 3 (Sep 20) 5:30 All-Night Vigil |
| 4 (Sep 21) 17th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy | 5 (Sep 22) | 6 (Sep 23) | 7 (Sep 24) 8:00 Class (Zoom) Fast | 8 (Sep 25) | 9 (Sep 26) Fast: fish, wine & oil | 10 (Sep 27) 5:30 All-Night Vigil |
| 11 (Sep 28) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy | 12 (Sep 29) | 13 (Sep 30) 5:30 Vigil of Protection | 14 (Oct 1) Protection of the Theotokos 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil | 15 (Oct 2) | 16 (Oct 3) Fast | 17 (Oct 4) 5:30 All-Night Vigil |
| 18 (Oct 5) 19th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy | 19 (Oct 6) | 20 (Oct 7) | 21 (Oct 8) 8:00 Class (Zoom) Fast | 22 (Oct 9) | 23 (Oct 10) Fast: fish, wine & oil | 24 (Oct 11) 5:30 All-Night Vigil |
| 25 (Oct 12) 20th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy | 26 (Oct 13) | 27 (Oct 14) | 28 (Oct 15) 8:00 Class (Zoom) Fast | 29 (Oct 16) | 30 (Oct 17) Fast | 31 (Oct 18) 5:30 All-Night Vigil |