



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July - August 2022

Betrayed by All and Blessed by God

A Homily for the Feast of the Royal Martyrs

Metropolitan Tikhon (Shevkunov) of Pskov and Porkhov

In the name of the Father, and the Son, and the Holy Spirit.

Today is a special, extraordinary day for all of us. What happened in 1917-1918 is a terrible lesson for all times. Today we glorify a man who was slandered, debased, subjected to scorn, misunderstood, and betrayed like none other in all of Russian history. He was a man of truly holy life. People say he was glorified for his final period of passion-bearing, and that's true. That's the Church's consciousness and understanding. But he was heading for that his entire life. It's impossible to separate this time from March 1917, when he was betrayed and then arrested together with his family; until July 17, when all of them together, as one person (the only ones who remained faithful to each other and to the autocrat placed by God over the Russian land), received a martyr's death.

No one has done so much so sincerely for Russia and earned such terrible ingratitude as Emperor Nicholas II. There were times when, it would seem, the people loved him and treated him as ordained by God—as a father. But these were short and conniving periods. In 1903, when St. Seraphim was glorified, there was rejoicing among the common folk. In 1914, when the German and Austro-Hungarian armies attacked Russia, there was also an explosion of popular sentiments: Everyone united to defend the country. But just four years passed and the majority of people were crying out: “Crucify... crucify him!”

There is evidence of how the majority of the people reacted to the execution—the evil and inhuman murder of the Emperor and his family. We've investigated this murder; we've determined what happened minute-by-minute in the Ipatiev House then. It was truly terrifying! The execution lasted about forty minutes altogether. The boy, Tsarevich Alexei, suffered the longest. They were killed with bullets, bayonets, butts. And what was the people's response to this cruel murder of God's

anointed, who was appointed by God as Tsar for the people? The poetess Marina Tsvetaeva, the former Finance Minister of the Russian Empire Kokovtsev, and others, recall it. Newsboys ran through the streets shouting: “The Tsar's been executed!” There was no reaction, except for words that show to what depths we can fall: “A dog's death for a dog,” “That Nick has had his share of dancing”... Not a word of sympathy! Only Patriarch Tikhon raised his voice, saying that we must commemorate him and his family in our prayers. A few priests throughout Russia served panikhidas for the Royal Family, which not many people came to. As their contemporaries write, mostly either dull indifference or malevolence reigned.

The holy Passion-Bearer Emperor Nicholas Alexandrovich gave his all for the good of Russia. Patriarch Tikhon answered for the Church, and therefore he said: “Let my name be erased from history, if only the Church would benefit.” Emperor Nicholas II was responsible for Russia, and realizing that he was consciously sacrificing himself and the most precious thing he had—his wife and children—he said: “There's no sacrifice I wouldn't make for the sake of the true good and the salvation of my homeland, Mother Russia.”

He had no illusions about what their fate could be when they were taken first to Perm, then to Ekaterinburg. We can't imagine what a burden there was on his soul, and at the same time, what peace! They didn't allow him to do the work he served—to liberate Russia from the invaders—although Russia was one step away from victory. A wave of betrayal came crashing down upon him from people who shouted that they were saving Russia from a cabal and from ruin, for which most of our compatriots, in their insanity, blamed the Emperor, his wife, and family. They were accused of giving the country over to the hands of the enemies, the Germans; that they would destroy everyone.

But the exact opposite happened. Those who shouted and raged, fully confident that they were right, actually turned out to be traitors who gave their country into the hands of bloody executioners who shed rivers of blood in Russia. Later some of these criminals realized what they had done. But at that time there was fervor and force: “These people (as they called the Emperor, the Empress, and their companions) don’t understand anything—we understand!” Self-satisfaction, pride, and demonic possession reigned over Russia at that time. Millions of lives, hundreds of millions of fates were sacrificed on the altar of madness and wickedness... The great Russian scientist Dmitry Ivanovich Mendeleev estimated that there would be 600 million people in Russia by the end of the twentieth century. We know how many are living in our country now.¹ The rest are the unborn and the deceased. Dmitry Ivanovich’s forecasts for other countries came true. He predicted there would be 200 million in the U.S. in the mid-twentieth century, and that’s what happened. There were 198 million people living in the U.S. then.

How great was our foolishness and madness, and our susceptibility to egotism. And the main thing is that people fell away from faith, from the Church. They didn’t want to listen to it—including, unfortunately, Church people—only Patriarch Tikhon and a few others heeded.

Emperor Nicholas Alexandrovich was betrayed literally by everyone: “There are treason, cowardice, and deceit all around,” he wrote in his journal. By the grace of God, only his family and closest friends didn’t abandon him. It was truly a mercy, for the Lord doesn’t give tests beyond our strength. This handful of people who remained with him in exile and in imprisonment accepted death with him. To our shame, there were relatives, a cook, a loyal servant, a doctor, a governess... but there were no bishops, no priests!

By the grace of God, they didn’t deprive him of the opportunity to commune and pray during the services in the Ipatiev House. The last service in this house of prisoners was a panikhida. During the service, the entire Royal Family and their friends imprisoned with them suddenly dropped to their knees. They prayed for themselves, because they knew what was coming.

Glorifying the Emperor, we see the height of his soul; we see that he was a true Christian and an example for us; we see how, amidst betrayal, stupidity, and idolatry (because the future happy state, which was idealized by Bolshevik and liberal revolutionaries and ordinary people, was just an idol), the Sovereign served God, and

the people for their salvation. Recognized by almost all his subjects (including Church people, unfortunately) as an enemy of Russia, a fool, and a traitor, and slandered by them, it was he, the Sovereign, who turned out to be right. But he couldn’t withstand this whole flood of hatred and lies. The Lord blessed him to step aside. The saying of Holy Scripture came true: The LORD fulfil all thy petitions (Ps. 19:5). When our hearts ask for good, the Lord gives good. When we ask for evil, the Lord tries in every way, again and again, to turn us away from evil. But if the hardening of the heart continues—in one individual or in the people as a whole—the Lord leaves us to our darkened and deadly freedom, distorted by self-will. The LORD fulfil all thy petitions!... And what the mad, demoniacal human heart longed for began to happen. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth (Rom. 9:18), says the Apostle Paul.

The only true joy and supreme happiness of the holy Passion-Bearer Emperor Nicholas Alexandrovich was what we heard about in the prokeimenon at Liturgy today: “The king shall be glad in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice!” (Tone 4). Joy is only about God and what pleases Him! Can we comprehend this in our minds? This holy man, his family, and friends understood it and realized it in their lives. It raged all around, just as the sea of life rages now, in which everyone concocts his own truth. And above this sea is the ship of salvation, the Church, where people live by the truth of God, by the Holy Gospel.

This is a great lesson for all of us; a reason for reflection and a reason for humility; a reason to understand how suddenly this happens with us in Russia—how savagely terrible mechanisms are set in motion, pulverizing millions of people. How much the cause of salvation loses in the terrible haze of human delusions. “We wanted the best,” “We tried for Russia!” the madmen later said in their fruitless repentance—when in fact they gave Russia into the hands of the antichrist.

The holy Martyr Nicholas lived by obedience to the holy Church. It was the path to salvation and sanctity. By the prayers of the holy Passion-Bearer Nicholas, Tsarina Alexandra, Tsarevich Alexei, Grand Duchesses Olga, Tatiana, Maria, Anastasia, the holy doctor and martyr Eugene, and those who suffered with them, O Lord Jesus Christ, Son of God, have mercy upon us sinners.

Amen.

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of His Grace Bishop NICHOLAS 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 fr-michael@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
Warden: Andrei Doohovskoy (339) 223-4168
Secretary: Subdeacon David Nettleton (203) 895-7636
Treasurer: Nicholas (Charles) Kronauer (978) 265-6369
Sisterhood: Pam Reed (617) 590-7617
Cemetery: Natalie Pishenin (978) 761-3449
Anthony Sarantakis
Dmitri Nikshych
Isaac (Shedly) Justinien
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School Director: Alexei Doohovskoy

Trapeza Schedule

* = strict fast

Please limit coffee hour to Bagels, Muffins/ Pastries, and Fruit.
The coffee hour will be outside, so each week will be **weather dependent**.

Please check the weather before your Sunday when bringing food.

Coffee will be made each Sunday morning.

Important - whoever is on for coffee hour is in charge of cleanup as well.

JULY

17 Summer Potluck
24 Mat. Kaleria Sarantakis, Barbara Semyanko,
Juliana Capitanio, Jane Rockwell
31 Summer Potluck

AUGUST

7 Olena Fedina, Ksenia Guryeva,
Vira Ajgaonkar, Victoria Tkaczewski
*14 Summer Potluck
*21 Alexandra Gonzalez, Anna Kekis,
Anne Warner, Juliana Rost
28 Summer Potluck

SEPTEMBER

4 Summer Potluck

PARISH NEWS

Congratulations

~ To the Poletti family on the Baptism of Lily on June 25th.

~To the Liceaga family - Anna, Antonio, Santiago, Vasilios, Joachim and Pablo - on their Baptism on June 25th.

~ To the Mary & Andrei Doohovskoy family on the birth of their newest baby girl, Anna

Many Years to All!!!

Please Remember in Your Prayers

Jane Rockwell, Peter Danas, Dimitri Nikshych and Laryssa Doohovskoy.

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

Sisterhood News

~ Lilac Nights was once again a great success! Over 250 people came together from 12 different parishes for an evening of delicious food, festive dancing and fellowship!

The event benefited the Sisterhoods of St. Xenia and Holy Epiphany -- we raised several hundred dollars for each sisterhood! The Lilac Nights Committee included Meghan Nettleton, Laryssa Doohovskoy, Johanna Crowley, Mat. Patricia Klar, Natalia Efimova, Mat. Natalia Ganson, Michelle Ganson, Barbara Semyanko, Claire Murphy, and Suzie Soloviev. We thank them for all their hard work in carrying on this lovely tradition!

~ Be on the lookout for an email this summer about collecting school supplies for Methuen children.

~ If you would like to be on the Sisterhood email list, please send your email to:

StXeniaSisterhood100@gmail.com

Choir News

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

Church School and Youth Group News

Volunteers are always needed to help with St. Seraphim camp. If you are interested, please visit: www.stseraphimcamp.org/volunteer

Dodgeball Tournament for the kids 12 years old and older at the Orbits house in Andover on Sunday, July 24th after church.

When: Sunday, July 24th, 1:30 - 5:30

Where: 24 Woodhaven drive, Andover

Parents are welcome to stay, or can drop off their kids and pick them up later.

To sign up for the tournament, or if you have any questions, please e-mail Natasha Orbite: norbite@yahoo.com

Parish Protocol ~

A Reminder from Fr. Michael, 2003 ~

Behavior in the House of the Lord ~ An Orthodox church is a special place of God's presence on earth. We must behave ourselves reverently in church, so as not to offend the dignity of the sacred place and not to call God's wrath on ourselves. We should come 5-10 minutes before the service begins. Coming into church we must make the sign of the cross and bow. On entering a church, men are to remove their headwear. Women should cover their heads, and dress according to their sex, there must be no lipstick left on their lips. We must be dressed appropriately and neatly. We should not speak loudly, keep our hand in pockets, or chew the gum in church. We should not wander around needlessly in church. We must put candles and venerate icons so that we do not interfere with other people praying in church. Any conversation should be restricted to the very minimum. You can greet your acquaintances briefly and postpone talking to them for a later time. Having come to church with children you must prevent them from running, misbehaving and laughing. A crying child who cannot be calmed down, should be taken out of church by the parent. We can join the singing chorus very softly. If the entire parish is singing, we must prevent "loud cries." While in church one can be sitting only due to illness or extreme fatigue. One should not sit with his or her legs crossed. If all the praying people kneel, you should join them. It is prohibited to smoke on a church-porch. Animals or birds are not allowed in church. No walking or talking is allowed during Gospel reading or when the Cherubic hymn is sung, as well as while Eucharistic Canon (from "The Symbol of Creed" to "Our Father") is read. During that time, it is also advised to refrain

from putting candles and venerating icons. One can correct a fellow parishioner only in a soft and delicate manner. It would be better not to make any remarks unless a person behaves like an impertinent hooligan. Finally, we should stay in church till the end of service. You may leave earlier only due to bad health condition or if a very serious matter requires it.

DIOCESE NEWS

"THE EXAMPLE MADE IN SILENCE" –

FR. DANIEL VALLE REMEMBERS METROPOLITAN HILARION

Without a doubt, the praxis of silence is a divine gift that improves man's spirituality, and even more so in the monastic path.

I remember meeting our beloved father and apostle, Vladyka Hilarion – a man of kind countenance, quiet spirit, and plain words that he expressed with fatherly affection. His simplicity and spiritual purity immediately made an impact on me.

Because of my path toward the priestly grace that was unworthily awarded to me, a sinner, I greeted him reverently, and almost immediately he said, "Daniel, I was waiting for you." His short words, yet with great spiritual depth, filled me with a great calm and filial experience. His spirit was aimed at the exemplary effort of the Gospel without words, without exaggerated speech or impressive terms. His spiritual role, and as a bishop, appeared to me as the "servant of others."

He celebrated Liturgy with great import, and it seemed like "it was no longer him," but someone illuminated by the Holy Mysteries. He has given us an example of tireless mission, so much so that he has deigned to appoint two priests for the ROCOR Orthodox Mission in Nicaragua and to be attentive to this path.

I remember clearly that at the end of Liturgy (which included the rite of elevation to priestly rank), with the utmost humility and express affection he said to me, "I brought this for you," and gave me a blessing cross and a holy relic of St. John of Shanghai, who will be the guardian of this mission in Matagalpa, Nicaragua. It was almost like an express mandate to

expand the missionary path in Central America by the intercession of this holy man of God, St. John.

And our beloved hierarch – in small acts and the praxis of faith – has silently preached Jesus Christ, crucified and risen from the dead, Who redeemed us from sin, the curse, and death. He has given us a mission path where we are in the vanguard of the battle waged in three worlds: the world of God, the world of men, and our own will. As a monk, Vladyka has been a special forces soldier of Holy Orthodoxy by his ceaseless prayers for this Nicaraguan mission, in order to prepare us for the attack beyond the borders of the Church.

Memory Eternal to our beloved hierarch!

*Priest Daniel Valle
Rector of Misión San Juan de Shanghai y San Francisco
Matagalpa, Nicaragua*

Translated from the original Spanish by Archbishop Peter Jackson.

LIVES OF SAINTS

The Sobor (Assemblage) of the Glorious and All-Praiseworthy Twelve Apostles of Christ (*Commemorated June 30/July 13*) appears an ancient feast. Holy Church, -- honouring each of the 12 Apostles at a separate time of the year, from ancient times established a general commemoration of them on the day following after the commemoration of the Glorious and First-Ranked among the Apostles Peter and Paul (+ c. 67). An account about each of the Apostles is on the day of his individual commemoration: the Apostle Peter (+ c. 67; Comm. 29 June); the Apostle Andrew the First-Called (+ 62, Comm. 30 November); the Apostle James son of Zebedee (+ 44, Comm. 30 April); the Apostle and Evangelist John the Theologian (+ early II Century, Comm. 26 September); Apostle Philip (Comm. 14 November); Apostle Bartholomew (Comm. 11 June); Apostle Thomas (Comm. 6 October); Apostle and Evangelist Matthew (+ 60, Comm. 16 November); Apostle James Alpheus (Comm. 9 October); Apostle Jude, brother of the Lord (+ c. 80, Comm. 19 June); Apostle Simon Zelotes (Comm. 10 May); Apostle Matthias (+ c. 63, Comm. 9 August).

The holy nobleborn emperor Constantine the Great (306-337) built at Tsar'grad a temple in the

name of the holy Twelve Apostles. Directions for the celebrating of this feast are encountered from the IV Century.

Opening of the Relics of Righteous Maiden Juliana, Princess of Ol'shansk: (*Commemorated July 6/July 19*) Saint Juliana lived during the first quarter of the XVI Century. Her father, prince Yurii Dubrovitsky-Ol'shansky, was one of the benefactors of the Kievo-Pechersk Lavra. The righteous maiden died at 16 years of age. Her body, buried at the Kievo-Pechersk Lavra near the Great church, was found undecayed during the time of the archimandrite Elisei Pletenets (1599-1624). The holy relics were burned in a fire at the Great church in the year 1718, but the remains were put in a reliquary and placed in the Nearer Caves. Archimandrite Peter Moghila (afterwards metropolitan of Kiev), to whom the saint appeared in a dream reproaching him for lack of attention to her grave, ordered a new reliquary to be made. On the reliquary then was made the inscription: "By the will of the Creator of heaven and earth doth dwell for all years Juliana, patroness and great intercessor to Heaven. Here are the bones -- healing against all passions... Thou adornest paradise, Juliana, like a beautiful flower..."

The Placing of the Venerable Robe of Our Lord Jesus Christ at Moscow (1625): (*Commemorated July 10/July 23*) The Saviour's venerable Robe [*Slavic "Rizā", Greek "himatia", Latin "vestimenta", literally "overgarments"*] is not identically the same thing with His seamless "Chiton" [*Greek and Slavic "khiton", Latin "tunica", literally "under-garb tunic"*] -- they are clearly distinct within Holy Scripture: "The soldiers then, when they had crucified Jesus, took His garments (*odeshdu, vestimenta, ta himatia*) and divided them into four parts, to each soldier a part, and the chiton-shirt (*et tunicam, kai ton khitona*). The chiton indeed was without seam, woven whole from the top down, and so they did say one to another: let us not rend it asunder, but for it cast lots, whose it wilt become. Wherefore was fulfilled the saying in Scripture: they divided My raiment-garb (*rizā, vestimenta, ta imatia*) amongst them, and upon My vesture-garb (*imatisme, in vestem, epi ton himatismos*) did they cast lots" (Jn. 19: 23-24; Ps. 21 [22]: 18-19).

According to the tradition of the Gruzian (Georgian) Orthodox Church, the Chiton-tunic of the Lord was carried by the Hebrew rabbi Elioz from Jerusalem to Mtsketa and at present is beneath a crypt in the foundations of the Mtsketian Patriarchal cathedral of Svetitskhoveli (the feast in honour of the

Chiton-tunic of the Lord is celebrated on 1 October). None of the Mohamedan invaders ever ventured to enroach upon this spot, glorified with a sign by the mercy of God -- the Life-Creating Pillar.

The Robe of the Lord, -- actually one of its four parts, the lower portion namely (other parts of the Robe of the Lord are likewise known of in Western Europe: in the city of Trier in Germany, and in Argenteuil near Paris in France), just like the Chiton-tunic of the Lord, came to be in Gruzia. In contrast to the Chiton-tunic, the Robe portion was not kept underground, but was in the treasury of the Svetitskhoveli cathedral right up to the XVII Century, when the Persian shah Abbas I, in devastating Gruzia, carried off with other treasures also the Robe of the Lord. In order to ingratiate himself with tsar Mikhail Feodorovich, the shah in 1625 dispatched the Robe of the Lord as a gift to Patriarch Philaret (1619-1633) and tsar Mikhail. The authenticity of the Robe was testified to by Nektarii, Archbishop of Vologda, also by the Jerusalem Patriarch Theophanes who had come from Byzantium, and by Ioannikes the Greek, but especially also by the miraculous signs, manifest by the Lord through the venerable relic.

Afterwards two parts of the Robe came to be in Peterburg: one in the cathedral at the Winter Palace, and the other in the Petropavlovsk (Peter and Paul) cathedral. A portion of the Robe was preserved likewise at the Uspenie-Dormition cathedral in Moscow, and small portions -- at the Kiev Sophia cathedral, at the Ipat'ev monastery near Kostroma and at certain other old temples. At Moscow annually on 10 July the Robe of the Lord is solemnly brought out of a chapel named for the holy Apostles Peter and Paul at the Uspensky cathedral, and it is placed on an anoloi-stand for veneration during the time of Divine-services. After Liturgy they carry the Robe to its former place.

On this day likewise is proper a service to the Life-Creating Cross of the Lord, since the Placing of the Robe in the Uspensky cathedral in 1625 was done on 29 March, on the day which then occurred to be the Lenten Sunday of the Veneration of the Cross.

Saint Olympiada the Deaconess (*Commemorated July 25/August 7*) was the daughter of the senator Anicius Secundus, and by her mother she was the granddaughter of the noted eparch Eulalios (he is mentioned in the account about the miracles of Saint Nicholas). Before her marriage to Anicius Secundus, Olympiada's mother had been married to the Armenian emperor Arsak and became widowed. When Saint Olympiada was still very young, her parents be-

trothed her to a nobleborn youth. The marriage was supposed to take place when Saint Olympiada reached the age of maturity. The bridegroom soon however died, and Saint Olympiada did not wish to enter into another marriage, but instead preferred a life of virginity. After the death of her parents she became the heir to great wealth, which she began to distribute with a general hand to all the needy: the poor, the orphaned and the widowed; she likewise gave significant monies to the churches, monasteries, hospices and shelters for the downtrodden and the homeless.

Holy Patriarch Nektarios (381-397) appointed Saint Olympiada as a deaconess. The blessed saint fulfilled her service honourably and beyond reproach.

Saint Olympiada provided great assistance to hierarchs coming to Constantinople -- Amphylokhios, Bishop of Iconium, Onysimos of Pontum, Gregory the Theologian, Saint Basil the Great's brother Peter of Sebasteia, Epiphanius of Cyprus -- and she attended to them all with great love. Her wealth she did not regard as her own but rather God's, and she distributed not only to good people, but also to their enemies.

Saint John Chrysostom (+ 407, Comm. 13 November) had high regard for Saint Olympiada and he bestowed her his good-will and spiritual love. And when this holy hierarch was guiltlessly and unjustly banished, Saint Olympiada together with the other deaconesses were deeply upset. Leaving the church for the last time, Saint John Chrysostom called out to Saint Olympiada and the other deaconesses Pentadia, Proklia and Salbina, and he said that the matters incited against him would come to an end, but scarcely more would they see him. He asked them not to abandon the church but instead be obedient to the bishop who would be appointed in his place, since the Church is not able to be without bishop. The holy women, shedding tears, fell down before the saint.

The Alexandria patriarch Theophilus (385-412), having repeatedly benefited formerly through the generosity of Saint Olympiada, turned against her

for her devotion to Saint John Chrysostom, but also for the additional reason, that she had taken in and fed monks arriving in Constantinople, whom Patriarch Theophilus had banished from the Egyptian wilderness. He levelled unrighteous accusations against her attempted to cast doubt on her holy life.

After the banishment of Saint John Chrysostom, the cathedral church of Saint Sophia caught fire and after this a large part of the city burnt down.

All the supporters of Saint John Chrysostom came under suspicion of arson, and they were summoned for interrogation. And then also did Saint Olympiada suffer. They summoned her to trial, rigorously interrogating her, and although they did not produce any proof, they sentenced her to payment of a large fine of money for the arson, of which she was not guilty. After this the saint left Constantinople and set out to Kyzikos (on the Sea of Marmara). But her enemies did not cease with their persecution: in the year 405 they sentenced her to imprisonment at Nicomedia, where the saint underwent much grief and deprivation. Saint John Chrysostom wrote to her from his exile, consoling her in her sorrow. In the year 409 Saint Olympiada died in imprisonment.

Saint Olympiada appeared in a dream to the Nicomedia bishop and commanded, that her body be placed in a wooden coffin and cast into the sea: "Whither the waves carry the coffin, there let my body be buried", -- said the saint. The coffin was brought by the waves to a place named Brokhti near to Constantinople. The inhabitants, informed of this by God, took the holy relics of Saint Olympiada and put them in the church of the holy Apostle Thomas. Afterwards, during the time of an invasion of enemies, the church was burned, but the relics were preserved and under the Patriarch Sergios (610-638) they were transferred to Constantinople and put at the women's monastery founded by Saint Olympiada. From her relics miracles occurred and healings made.



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



JULY 2022						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jun 26 (Jun 13) All Saints of Russia Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	Jun 27 (Jun 14)	Jun 28 (Jun 15)	Jun 29 (Jun 16)	Jun 30 (Jun 17)	1 (Jun 18)	2 (Jun 19) 5:30 All-Night Vigil Fast: fish, wine & oil
3 (Jun 20) 3rd Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	4 (Jun 21)	5 (Jun 22)	6 (Jun 23)	7 (Jun 24) Nativity of the Baptist	8 (Jun 25)	9 (Jun 26) 5:30 All-Night Vigil Fast: fish, wine & oil
10 (Jun 27) 4th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	11 (Jun 28) 5:30 Vigil Sts. Peter & Paul Fast: fish, wine & oil	12 (Jun 29) Ss. Peter & Paul 9:30 Hours & Divine Liturgy	13 (Jun 30) Fast: wine, & oil	14 (Jul 1)	15 (Jul 2)	16 (Jul 3) 5:30 All-Night Vigil
17 (Jul 4) 5th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	18 (Jul 5)	19 (Jul 6)	20 (Jul 7) Fast	21 (Jul 8)	22 (Jul 9) Fast	23 (Jul 10) 5:30 All-Night Vigil
24 (Jul 11) 6th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	25 (Jul 12)	26 (Jul 13)	27 (Jul 14) Fast	28 (Jul 15) St. Vladimir	29 (Jul 16) Fast	30 (Jul 17) 5:30 All-Night Vigil
31 (Jul 18) 7th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	Aug 1 (Jul 19) St. Seraphim of Sarov	Aug 2 (Jul 20) Prophet Elijah	Aug 3 (Jul 21) Fast	Aug 4 (Jul 22)	Aug 5 (Jul 23) Fast: wine & oil	Aug 6 (Jul 24) 5:30 All-Night Vigil



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AUGUST 2022						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 31 (Jul 18) 7th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	1 (Jul 19) St. Seraphim of Sarov	2 (Jul 20) Prophet Elijah	3 (Jul 21) Fast	4 (Jul 22)	5 (Jul 23) Fast: wine & oil	6 (Jul 24) 5:30 All-Night Vigil
7 (Jul 25) 8th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	8 (Jul 26)	9 (Jul 27)	10 (Jul 28) Fast: wine & oil	11 (Jul 29)	12 (Jul 30) Fast	13 (Jul 31) 5:30 All-Night Vigil
14 (Aug 1) Procession of the Cross Tone 8 9:30 Hours and Divine Liturgy Fast: wine & oil	15 (Aug 2) Fast	16 (Aug 3) Fast	17 (Aug 4) Fast	18 (Aug 5) 5:30 Vigil Transfiguration Fast	19 (Aug 6) TRANSFIGURATION OF THE LORD 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	20 (Aug 7) 5:30 All-Night Vigil Fast: wine & oil
21 (Aug 8) 10th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy Fast: wine & oil	22 (Aug 9) Fast: wine & oil	23 (Aug 10) Fast	24 (Aug 11) Fast	25 (Aug 12) Fast	26 (Aug 13) Fast: wine & oil	27 (Aug 14) 5:30 All-Night Vigil Fast: wine & oil
28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours and Divine Liturgy	29 (Aug 16)	30 (Aug 17)	31 (Aug 18) Fast	Sep 1 (Aug 19)	Sep 2 (Aug 20) Fast	Sep 3 (Aug 21) 5:30 All-Night Vigil