



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July – August 2023

## The Dormition Fast

**T**he Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1/14–August 14/27 (old style/new style).

The Dormition fast comes down to us from the early days of Christianity.

We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast ]—the Forty Days[Great Lent; for summer there is the summer fast... [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us.”

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle’s and Nativity fasts.

On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe xerophagy, that is, the strictest fast of uncooked food (without oil); on Tuesdays and Thursdays, “with cooked food, but with no oil”; on Saturdays and Sundays wine and oil are allowed.

Until the feast of the Transfiguration of the Lord, when grapes and apples are blessed in the churches, the Church requires that we abstain from these fruits. According to the tradition of the holy fathers, “If one of the brethren should eat the grapes before the feast, then let him be forbidden for obedience’s sake to taste of the grapes during the entire month of August.”

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.”

The Great fast and the Dormition fast are particularly strict with regard to entertainment—in Imperial Russia even civil law forbade public masquerades and shows during these fasts.

The Dormition fast begins on the feast of the “Procession of the Wood of the Life-Giving Cross of the Lord.”

In the Greek horologion of 1897, the origin of this feast is explained: “Because of the illnesses that occur very often during August, the custom was established in Constantinople of processing the Precious Wood of the Cross through the roads and streets to sanctify places and prevent disease. On the eve of the feast it was carried out of the royal treasury and placed upon the holy table of the Great Church (the Hagia Sophia, dedicated to the Holy Wisdom of God). From that day until the Dormition of the Most Pure Theotokos, lityas were served throughout the city, and the Wood of the Cross was then offered to the people for veneration. This was the procession of the Precious Cross.”

In the Russian Orthodox Church, this feast was linked with the remembrance of the Baptism of Russia in 988. The memory of the day of the Baptism of Russia was preserved in the Chronologies of the sixteenth century, which state that, “Grand Prince Vladimir of

Kiev and All Rus was baptized on August 1.” In the Discussion of active rites of the Holy Catholic and Apostolic Church on the Dormition, written in 1627 at the request of Patriarch Philaret of Moscow and All Russia, the feast on August 1 is described: “During the procession on the day of the Precious Cross, there is a blessing of the waters for the enlightenment of the people, throughout the cities and villages.”

On this day, a feast was established of the All-Merciful Savior Christ God, and of the Most Pure Virgin, in honor of the victory of Grand Prince Andrei Bogolubsky over the Volga Bulgars, and of the Greek Emperor Michael over the Saracens.

According to Orthodox Church tradition, on this day the Cross is venerated (according to the rubrics of the Sunday of the Veneration of the Cross during Great Lent), and a lesser blessing of the waters is served. Together with the blessing of the waters, new honey is also blessed. (This is where the Russian folk name for the feast, “Savior of the honey,” comes from.)





St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. 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 15<sup>th</sup> of the month prior to publication to Father Michael at [frmichael@stxenia.org](mailto:frmichael@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: Isaac (Shedly) Justinien	(646) 639-9273
Sisterhood: Meghan Nettleton	(617) 309-6473
Cemetery: Natalie Pishenin	(978) 761-3449
Anthony Sarantakis	
Dmitri Nikshych	
Nicholas (Charles) Kronauer	
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**.

Coffee will be made each Sunday morning.

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

## JULY

~ Dates in **red** are Potluck;  
groups are assigned as clean-up crew ~

**\*7/2 Meghan Nettleton, Nick Chaplain,  
Seraphima Ann Dolan, Boris and Olga  
Dzikovski**

FISH ALLOWED 

**\*7/9** Katya Fredette, Natalya Kirichuk , Vera  
Sarantakis, Kristina Head

FISH ALLOWED 

**\*7/16 Pam Reed , Carolyn Savage, Diane Mendez,  
Claire Murphy**

FISH ALLOWED 

**7/23** Johanna Bevel, Sasha Frost, Brigid Justinian,  
Caroline Maria Fox, Mat. Masha Doohovskoy

**7/30 Mat. Kaleria Sarantakis, Juliana Capitanio,  
Medzhidov/Cummings, Tanya Burke, Jane  
Rockwell**

## AUGUST

~ Dates in **red** are Potluck;  
groups are assigned as clean-up crew ~

**8/6** Olena Fedina, Vira Ajaonkar, Ksenia Guryeva  
Victoria Tkaczewski, Liliya Afanasyeva

**8/13 Alexandra Gonzalez, Anna Kekis, Anne  
Warner Juliana Rost, Dorothea Poletti**

**\*8/20** POTLUCK – please plan to help clean as well –  
We (The Engalichevs) were scheduled but will be  
moving our youngest daughter into college that  
weekend. Thank you for your understanding and  
please keep us in your prayers as we travel.

**\*8/27 Alevtina Khusanova, Natalia & Raisa Avram,  
Nataliya Orbite, Liudmilla Diakonova**



## PARISH NEWS

~ The Church expansion project is in process and ongoing through the summer. This project is over 10 years in the making. Glory to God for granting us the perseverance and patience to bring this to fruition! Please, pay close attention to your children to ensure they stay well away from work areas and are supervised at all times.

~ Dance Lessons: We are offering Russian dance lessons for boys and girls from 12 years old and up. Lessons will be on July 9 and 13, August 13 and 20 after the coffee hour. The first two classes will have only the older children. Children 7 to 11 years old can join the August classes.



## Sisterhood News

~ The Sisterhood is always eager to have more volunteers. If you would like to be of service, there are many opportunities to help. Please reach out to Meghan Nettleton with any questions [stxeniasisterhood100@gmail.com](mailto:stxeniasisterhood100@gmail.com)

~ Thank you to all who helped orchestrate a lovely, SOLD OUT, evening for Lilac Nights! By all accounts, the food, music and fellowship were wonderful.



## Condolences

~ To the family of George Washburn who reposed in the Lord on June 22. We pray for his soul and may his memory be eternal!

## Congratulations

~ To the Jackson family on the birth of their daughter Cecelia Merian. 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.

## Choir News

~ Children's Choir Rehearsals take place on Sunday mornings starting at 9:00am. All children ages 8 and

older are welcome to attend. The Children's Choir prepares music and readings for upcoming services.

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

## UPCOMING EVENTS

### **HOLY TRINITY SEMINARY 75<sup>TH</sup> ANNIVERSARY**



## EVENT SCHEDULE - FRIDAY, SEPT 15

- **8:00-10:00 pm – Anniversary Concert: *Bells, Choirs, and Resounding Virtuosity***
  - [Anniversary Concert Details](#)
  - Location: Christ Episcopal Church in Cooperstown, NY (5 min. away from Otesaga Hotel).
  - Advance ticket purchase required. [CLICK HERE FOR TICKET PURCHASE \(AC\)](#)

## SATURDAY, SEPT 16

- **9:00 am-3:00 pm – Public Program: *The Orthodox Christian Seminary in the 21st Century: Pathways, Questions, and Historical Dilemmas***
  - [Public Program Details](#)
  - Lunch will be served at midday.
  - Snacks will be served by the monastery brotherhood in advance of the All-Night Vigil.
- **3:00 pm** – After the public program concludes at 3:00pm, tours of the monastery and

seminary, a museum exhibition, and the bookstore will be available to the public.

- **7:00 pm** – All-Night Vigil in the cathedral.

## SUNDAY, SEPT 17

- **9:00 am** – Entrance of Metropolitan NICHOLAS followed by Hierarchal Divine Liturgy.
- **3:00 pm** – Otesaga Hotel / Benefit Banquet
  - [Benefit Banquet Details](#)
  - Advance purchase of tickets or tables required. [CLICK HERE FOR TICKET PURCHASE \(BB\)](#)

*PLEASE NOTE: The events listed above on Friday, September 15 and Saturday, Sept 16 will be open to the public on a first come, first served basis. After the conclusion of the Divine Liturgy on Sunday, Sept 17, the Benefit Banquet will also be open to the general public, but only with advance purchase of tickets or full tables. For further information, please contact **John Keller**, 75th Anniversary Coordinator, via e-mail: [75th@hts.edu](mailto:75th@hts.edu) or by phone at [315-409-1445](tel:315-409-1445).*

## LIVES OF SAINTS

**The Holy Apostle Jude**, (Commemorated June 19/July 2) among the rank of the Twelve Disciples of Christ, is descended from the lineage of King David and Solomon, and was the son of Righteous Joseph the Affianced from his first wife.

The Holy Apostle John the Theologian writes in his Gospel: "For none of his brethren believe on Him" (John 7: 5). Sainted Theophilact, Archbishop of Bulgaria, explains these words thus: at the beginning of the worldly ministry of the Lord Jesus Christ -- the sons of Joseph, among whose number was Jude, did not believe in His Divine essence. The tradition relates that when Righteous Joseph the Affianced, having returned from Egypt, began to divide among his sons the worldly things belonging to him, he wanted to allot part also to Christ the Saviour, born miraculously and incorruptibly from the All-Pure Virgin Mary. The brothers were opposed to this and only the eldest of them, James, accepted Christ Jesus in a joint ownership of his allotment, and for this he was

termed Brother of the Lord. Later on Jude believed in Christ the Saviour as the awaited Messiah, and with all his heart he turned to Him and was chosen by Him into the number of the closest 12 disciples. But mindful of his sin, the Apostle Jude considered himself unworthy to be termed a brother with God and in his own soborno-catholic Epistle he calls himself merely the brother of James.

The Holy Apostle Jude also had other names: the Evangelist Matthew terms him "Levi, nicknamed Thaddeus" (Mt. 10, 3). The Holy Evangelist Mark also calls him Thaddeus (Mk. 3, 18), and in the Acts of the Holy Apostles he is mentioned under the name Barsaba (Acts 15, 22). This was customary at that time.

After the Ascension of the Lord Jesus Christ, the Apostle Jude set off preaching the Gospel. He propagated the faith in Christ at first in Judea, Galilee, Samaria and Idumeia, and later – in the lands of Arabia, Syria and Mesopotamia, and finally he went to the city of Edessa. Here he finished that which was not completed by his predecessor, the disciple from the 70 – Thaddeus. There is preserved an account, that the Holy Apostle Jude went preaching to Persia and from there wrote in the Greek language his soborno-catholic Epistle, in the brief wording of which consisted much profound truth. It contained dogmatic teaching about the Holy Trinity, about the Incarnation of the Lord Jesus Christ, about the separation of Angels good and bad, and about the Dread Last-Judgement. In its moral content the Apostle urges believers to guard themselves against fleshly impurity, to be diligent in their obligations in prayer, faith and love, to convert the lost to the way of salvation, and to guard themselves from the teachings of heretics. The Apostle Jude taught that faith alone in Christ is not sufficient, good works also are necessary, the evidence to Christian teaching.

The Holy Apostle Jude died a martyr about the year 80 in Armenia in the city of Arata, where he was crucified on a cross and pierced by arrows.

**Holy Prince Peter, in monasticism David, and Holy Princess Febronia, in monasticism Evphrosynia, Murom Wonderworkers:** (*Commemorated June 25/July 8*) Holy Prince Peter was the second

son of the Murom prince Yurii Vladimirovich. He entered upon the throne of Murom in the year 1203. Several years before this Saint Peter had fallen ill with leprosy, from which no one was able to heal him. In a dream vision it was revealed to the prince, that the daughter of a bee-keeper would be able to heal him -- the pious maiden Febronia, a peasant of Laskova village in Ryazan gubernia. Saint Peter sent his emissaries to this village.

When the prince saw Saint Febronia, he so fell in love with her for her piety, wisdom and virtue, that he made a vow to marry her after being healed. Saint Febronia healed the prince and became his wife. The holy couple loved each other through all their ordeals. The haughty boyars did not wish to have a princess of commoner's origin and they urged, that the prince leave her. But Saint Peter refused, and so they banished the couple. They sailed off on a boat from their native city along the River Oka. Saint Febronia continued to console Saint Peter. But soon the wrath of God fell upon the city of Murom, and the people urged, that the prince return together with Saint Febronia.

The holy couple was famous for its piety and charity. They died on the same day and hour – 25 June 1228, having before this taken monastic tonsure with the names David and Evphrosynia. The bodies of the saints were put in the same grave.

Saints Peter and Febronia showed themselves exemplary models of Christian marriage.

By their prayers they bring down Heavenly blessing upon those entering into marriage.

**The Holy GreatMartyress Marina** (Commemorated July 17/ July 30) was born in Asia Minor, in the city of Antioch, into the family of a pagan priest. In infancy she lost her mother, and her father gave her over into the care of a nursemaid, who raised Marina in the Orthodox faith. Upon learning that his daughter had become a Christian, the father angrily disowned her. During the time of the persecution against Christians under the emperor Diocletian (284-305), Saint Marina at fifteen years of age was arrested and locked up in prison. With firm trust in the will of God and His help, the young prisoner prepared for her impending fate. The governor Olymbrios, charmed with

the beautiful girl, tried to persuade her to renounce the Christian faith and become his wife. But the saint, unswayed, refused his false offers. The vexed governor gave the holy martyress over to torture. Having beaten her fiercely, they fastened the saint with nails to a board and tore at her body with tridents. The governor himself, unable to bear the horror of these tortures, hid his face in his hands. But the holy martyress remained unyielding. Thrown for the night into prison, she was granted Heavenly aid and healed of her wounds. Tied to a tree, they scorched the martyress with fire. Barely alive, the martyress prayed: "Lord, Thou hast granted me to go through fire for Thine Name, grant me also to go through the water of holy Baptism".

Hearing the word "water", the governor gave orders to drown the saint in a large barrel. The martyress besought the Lord, that this manner of execution should become for her holy Baptism. When they plunged her into the water, there suddenly shone a light, and a snow-white dove came down from Heaven, bearing in its beak a golden crown. The fetters put upon Saint Marina of themselves came apart. The martyress stood up in the fount of Baptism glorifying the Holy Trinity – Father, Son, and Holy Spirit. Saint Marina emerged from the fount completely healed, without any trace of burns. Amazed at this miracle, the people glorified the True God, and many came to believe. This brought the governor into a rage, and he gave orders to kill anyone, who might confess the Name of Christ. There then perished 15,000 Christians, and the holy Martyress Marina was beheaded. The sufferings of the Great Martyress Marina were described by an eye-witness of the event, named Theotimos.

Up until the taking of Constantinople by Western crusaders in the year 1204, the relics of the Great Martyress Marina were situated in the Panteopontia monastery. According to other sources, they were located in Antioch until the year 908 and from there transferred to Italy. Her venerable hand was transferred to Athos, to the Batopedeia monastery.

**The Icon of the Mother of God "Joy of All Sorrowing" ("With Petty Change")** (*Commemorated July 23/ Aug 5*) was glorified in the year 1888 in Peterburg,

when during the time of a terrible thunderstorm lightning struck in a chapel, but the icon of the Queen of Heaven situated in it remained unharmed; to it however was melted small metal coins (half-kopeck pieces), laying before the icon. A church was built in 1898 on the spot of the chapel.

**The Monk German (Herman) of Alaska, Apostle to America**, (*Commemorated July 27 / Aug 9*) was born in the city of Serpukhov, nigh to Moscow, in the year 1757 into a merchant's family. His worldly name and family name are unknown. At sixteen years of age he entered upon the path of monasticism. At first the monk did his obedience at the Sergiev-Trinity monastery, situated in the environs of Peterburg on the shore of the Bay of Finland (the monastery belonged to the Sergiev-Trinity Lavra).

The future missionary pursued asceticism at the monastery for about five years. Wanting complete solitude and silence, the Monk German settled at Valaamo. The Valaamo monastery, situated on the islands of Lake Ladozh (Ladoga), was cut off from the outer world for 8 months of the year.

After careful testing by various obediences the hegumen Nazarii gave blessing to the youthful ascetic for constant life in the forest, in a solitary wilderness. On feastdays, having come back to the monastery, the monk did choir obedience (he had a fine voice). Saint German took monastic vows at the Valaamo monastery.

It seems probable, that Saint German arrived at Valaamo in the year 1778. In this year the Monk Seraphim arrived at the Sarov monastery. The monastic life of the Monk German brings to mind the deeds of solitude of his great contemporary -- the Sarov wonderworker. Like the Monk Seraphim, the Valaamo ascetic distinguished himself with an exceptional and pervasive knowledge of the spirit and books of Holy Scripture, the works of the holy fathers and teachers of the Church.

The spiritual guide and father confessor of the future missionary was the hegumen Nazarii, a Sarov elder (starets), who introduced the Sarov ustav (rule) at Valaamo. By such manner, the grace-bearing methodology of Sarov asceticism – in which was accomplished the spiritual growth of the Monk German



at Valaamo – became an integral part of his soul and made him related and exceptionally close in spirit to the Monk Seraphim, the Sarov Wonderworker. There is an account, that the Monk Seraphim made use in his turn of the guidance of the starets Nazarii during the time of his living at Sarov.

After a 15 year stay of the Monk German at Valaamo, the Lord summoned the humble monk to apostolic service and sent him to preach the Gospel and baptise the pagans of the sparsely populated and austere territory of Alaska and the islands of North America bordering on it. For this purpose there was organised in the year 1793 a spiritual Mission -- receiving the title Kodiaksk, with its centre on the island of Kodiak. Archimandrite Joasaph (Bolotov), a monk of Valaamo monastery, was appointed leader of the Mission. Amidst the number of other co-workers of the Mission were also five other monks of Valaamo monastery -- including among them the Monk German, whom the Lord gave blessing to labour at evangelisation longer and more fruitfully, than some other members of the Mission.

Upon arrival on Kodiak Island the missionaries quickly set about the construction of a church and the conversion of the pagans. "The year 1794, September – I live with 24 on the island of Kodiak. All glory to God, more than 700 Americans are baptised, more than 2,000 marriages joined together, a church built, and as time allows -- we shall make another, then two, and then it will be necessary to make five" -- remarks the archimandrite Joasaph in one of his letters.

Father German at this new place bore the obedience of baker and concerned himself with the domestic cares of the Mission.

Under the guidance of Archimandrite Joasaph (afterwards a bishop), the Mission was short-lived: during the time of a storm (in 1799) His Grace Joasaph with his companions perished in the waves of the ocean. To assist the missionaries remaining alive there was dispatched only one priest-monk from the Alexander Nevsky Lavra, -- Gedeon. He headed the Mission for some time. He was concerned with the building up of a school for the children of the baptised Aleuts. In the year 1807 Priest-monk Gedeon left forever from the settlement of the missionaries,

having placed all the responsibilities on the Monk German, who until the end of his life remained a spiritual father, pastor, and guardian of human souls entrusted to him by the Mission. They wanted to ordain the monk to the dignity of priest-monk and make him archimandrite, but the humble monk refused thus to be elevated and until the end of his days he dwelt as a simple monk.

For the local inhabitants, the Monk German was a true good pastor and he defended them, insofar as he was able, from evil and plundering persons, who saw the island people only as an object for merciless exploitation. It would be no wonder, if the newly-converted repudiated their faith of the new-comer, who came most frequently in the role of exploiter and oppressor (having come for the purpose of mercantile profit), returning to their own superstitions. That this did not happen is due to the great merit of the Monk German. Firmly and insistently, having no power save for his intense faith, the starets continued on with his defense of the outraged and the oppressed, seeing in this his duty and calling, the essence of which he wonderfully expressed with the simple words: -- "I am the most humble servant and nurse of the local peoples".

The secret labours and cell prayers of the elder remained unknown to the world, but are seen as a light surrounding his grace-bearing life, having gone through conditions of complete self-renunciation, non-avariciousness and austere disregard for all comforts. His clothes were quite poor and very decrepit. By his whole appearance and all his habits, starets German in life reminded his contemporaries of the ancient hermits, glorified by the deeds of abstention and saintliness. In conversation the elder produced an irresistible impression on listeners. Those who conversed were particularly struck by the clarity of his mind, and his distinctness and rapidity of his discernment. The Divine grace, permeating the soul of the Monk German, transformed the hearts of people having contact with him. Vividly testifying about this occurrence was S. I. Yanovsky, governor administrator of the Russian-American Company, having entered upon his duties in the year 1817. Semen Ivanovich Yanovsky, an aristocrat by birth, was a man of manifold education and scholarship, but his religio-philosophic outlook consisted in the fashionable deism of

the period. (Deism – a religio-philosophic teaching, which spread about in the XVII-XVIII Centuries, conceived of the existence of God only as a first-principle of the world and denied the existence of God as Person).

Christianity in its essence he did not know (although he was formally accounted a christian). Orthodoxy, the Church, the Sacraments – were for him mere notions, not worthy of serious consideration. The Monk German spoke much with him. S. I. Yanovsky afterwards wrote: "By such constant conversations and prayers of the holy elder, the Lord turned me completely around onto the way of truth, and I was made into a real Christian". He termed the starets "an holy man", "a great ascetic", and like a precious gem he kept his own letters from the Monk German. Many others of his contemporaries also experienced such reverence towards the person of the saint. Father German at first lived nearby the Mission temple on Kodiak, but later he settled on Elov (Spruce) Island, which he called "New Valaamo". Spruce Island was the final refuge in the multi-laboured apostolic wanderings of the holy elder.

The Monk German foretold to his spiritual children the time of his death and gave instructions how to bury him. On 13 December 1837 he requested candles be lit before the icons and to read the Acts of the Holy Apostles. During the time of the reading about the labours of the holy evangelists, the holy starets German passed over from earthly labours to heavenly rest, in his 81st year of life. Over the grave of the elder was at first constructed a simple wooden memorial, and afterwards was erected a modest wooden church, dedicated in the name of the Monks Sergei and German, Wonderworkers of Valaamo.

In this church is preserved an old-fashioned depiction of the Monk Seraphim of Sarov. This was situated in the cell of the Monk German during his lifetime: the elder loved and respected his celebrated contemporary and was of one accord with him in the great task in the fields of the Lord. It pleased the Lord to simultaneously bestow blessing on the great deeds of service to people of these two reverent lovers of silence and of mental action. The Monk German responded with love to the needs and sorrows of people during the days of his earthly life. And he does not

leave in their misfortune those calling on him even after his death. The most famous case of the prayerful intercession of the Monk German is located in the autobiography of the first Orthodox Bishop in America – Sainted Innocent (Comm. 31 March and 23 September). In the year 1842 the sainted bishop on the brig "Okhotsk" was headed for Spruce Island. Because of a storm the ship was not able for a long while to come into port, and the lives of the crew and passengers was in peril. Sainted Innocent turned with prayer to the Monk German: "If thou, Father German, art pleasing to the Lord, then allow the wind to shift". And there passed not even a quarter of an hour as the wind shifted and became fair. And shortly thereafter the sainted bishop, having been saved from the storm, served a panikhida on the grave of the Monk German. In the 1860's the Russian Orthodox Church learned about the great local veneration of the memory of the elder German at Kodiak. In 1867 one of the Alaskan bishops compiled a record of his life and miracles. The first public report about Father German was published at Valaamo monastery in Finland in 1894. In the 1930's another Russian Orthodox monk – archimandrite Gerasim (Shmal'ts) arrived on Elov (Spruce) Island and for a long time he lived there, as did the Monk German an hundred and some years before him. Before his death in 1969, archimandrite Gerasim uncovered the remains of his famous predecessor and built there a small chapel. The healings, connected with the prayerful intercession of Saint German, have been recorded during the course of a long period (from the time of his life through 1970). In March 1969 the Sobor of Bishops of the Russian Orthodox Greek-Catholic Church in America under the presiding of the Archbishop of New York, Metropolitan of All America and Canada, Irenei -- made the glorification of the Alaskan monk. The Church through this canonisation formally stamped with its seal that which many native Alaskans always knew: the Monk German worthily achieved his Christian calling and now continues to intercede before God for the living.



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



JULY 2023						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Jun 25 (Jun 12)</b> <b>3rd Sunday after Pentecost Tone 2</b>  9:30 Hours and Divine Liturgy  <b>Fast: fish, wine &amp; oil</b>	<b>Jun 26 (Jun 13)</b>	<b>Jun 27 (Jun 14)</b>	<b>Jun 28 (Jun 15)</b>	<b>Jun 29 (Jun 16)</b>	<b>Jun 30 (Jun 17)</b>	<b>1 (Jun 18)</b>   <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>2 (Jun 19)</b> <b>4th Sunday after Pentecost Tone 3</b>  9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	<b>3 (Jun 20)</b>	<b>4 (Jun 21)</b>	<b>5 (Jun 22)</b>	<b>6 (Jun 23)</b>	<b>7 (Jun 24)</b> <b>Nativity of the Baptist</b>	<b>8 (Jun 25)</b>   <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>9 (Jun 26)</b> <b>5th Sunday after Pentecost Tone 4</b>  9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	<b>10 (Jun 27)</b>	<b>11 (Jun 28)</b>   <b>5:30 PM Vigil Sts. Peter &amp; Paul</b>  <b>Fast</b>	<b>12 (Jun 29)</b> <b>Ss. Peter &amp; Paul</b>  <b>9:30 AM Hours &amp; Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>13 (Jun 30)</b>	<b>14 (Jul 1)</b>	<b>15 (Jul 2)</b>   <b>5:30 All-Night Vigil</b>
<b>16 (Jul 3)</b> <b>6th Sunday after Pentecost Tone 5</b>  9:30 Hours and Divine Liturgy	<b>17 (Jul 4)</b>	<b>18 (Jul 5)</b>	<b>19 (Jul 6)</b>  <b>Fast</b>	<b>20 (Jul 7)</b>	<b>21 (Jul 8)</b>	<b>22 (Jul 9)</b>   <b>5:30 All-Night Vigil</b>
<b>23 (Jul 10)</b> <b>7th Sunday after Pentecost Tone 6</b>  9:30 Hours and Divine Liturgy	<b>24 (Jul 11)</b>	<b>25 (Jul 12)</b>	<b>26 (Jul 13)</b>  <b>Fast</b>	<b>27 (Jul 14)</b>	<b>28 (Jul 15)</b> <b>St. Vladimir</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>29 (Jul 16)</b>   <b>5:30 All-Night Vigil</b>
<b>30 (Jul 17)</b> <b>8th Sunday after Pentecost Tone 7</b>  9:30 Hours and Divine Liturgy	<b>31 (Jul 18)</b>	<b>Aug 1 (Jul 19)</b>	<b>Aug 2 (Jul 20)</b> <b>Prophet Elijah</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>Aug 3 (Jul 21)</b>	<b>Aug 4 (Jul 22)</b>	<b>Aug 5 (Jul 23)</b>   <b>5:30 All-Night Vigil</b>





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



AUGUST 2023						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Jul 30 (Jul 17)</b> <b>8th Sunday after Pentecost Tone 7</b>  9:30 Hours and Divine Liturgy	<b>Jul 31 (Jul 18)</b>	<b>1 (Jul 19)</b>	<b>2 (Jul 20)</b> <b>Prophet Elijah</b>  Fast: fish, wine, & oil	<b>3 (Jul 21)</b>	<b>4 (Jul 22)</b>  Fast	<b>5 (Jul 23)</b>  5:30 All-Night Vigil
<b>6 (Jul 24)</b> <b>9th Sunday after Pentecost Tone 8</b>  9:30 Hours and Divine Liturgy	<b>7 (Jul 25)</b>	<b>8 (Jul 26)</b>	<b>9 (Jul 27)</b>  Fast	<b>10 (Jul 28)</b>	<b>11 (Jul 29)</b>  Fast	<b>12 (Jul 30)</b>  5:30 All-Night Vigil
<b>13 (Jul 31)</b> <b>10th Sunday after Pentecost Tone 1</b>  9:30 Hours and Divine Liturgy	<b>14 (Aug 1)</b> <b>Procession of the Cross</b>  Fast	<b>15 (Aug 2)</b>  Fast	<b>16 (Aug 3)</b>  Fast	<b>17 (Aug 4)</b>  Fast	<b>18 (Aug 5)</b>  5:30 Vigil of Transfiguration Fast	<b>19 (Aug 6)</b> <b>TRANSFIGURATION OF THE LORD</b>  9:30 Hours & Divine Liturgy 5:30 All-Night Vigil Fast: fish, wine, & oil
<b>20 (Aug 7)</b> <b>11th Sunday after Pentecost Tone 2</b>  9:30 Hours and Divine Liturgy  Fast: wine & oil	<b>21 (Aug 8)</b>  Fast: wine & oil	<b>22 (Aug 9)</b>  Fast: wine & oil	<b>23 (Aug 10)</b>  Fast	<b>24 (Aug 11)</b>  Fast: wine & oil	<b>25 (Aug 12)</b>  Fast	<b>26 (Aug 13)</b>  5:30 All-Night Vigil  Fast: wine & oil
<b>27 (Aug 14)</b> <b>12th Sunday after Pentecost Tone 3</b>  9:30 Hours and Divine Liturgy 12:30 Great Vespers of Dormition  Fast: wine & oil	<b>28 (Aug 15)</b> <b>DORMITION OF THE THEOTOKOS</b>  9:00 Matins & Divine Liturgy	<b>29 (Aug 16)</b>	<b>30 (Aug 17)</b>  Fast	<b>31 (Aug 18)</b>	<b>Sep 1 (Aug 19)</b>  Fast	<b>Sep 2 (Aug 20)</b>  5:30 All-Night Vigil