



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May/June 2025

## Saint John of Shanghai and San Francisco on the Building of a Church

*This is an excerpt from an article by Nun Cornelia (Rees) of orthochristian.com. It seems appropriate with the placing of our new icon of St. John with his holy relic, and our upcoming Great Consecration.*

St. John loved God's house so intensely that wherever he served, he would remain in the church long after the service. The Lesna nuns recalled that when St. John was visiting, they often did not sit down to evening trapeza until midnight, waiting for their arch-pastor to emerge from the church. Everywhere he went he either oversaw the building of churches or supported the same with his attention and prayers. He wrote about the godly work of building churches:

Some people are saying: "The time is not come to build the Lord's house." Among them are many who are buying houses for themselves, who live in their own houses in full satisfaction of their material needs, or who are selling their homes to move into better and better dwellings, increasing their assets. It is understandable when such words are heard from unbelievers... But how can they be repeated by believers who themselves go to church?

A church is a place that is consecrated, holy, in which there always dwells the grace of God. At the consecration of Solomon's temple, the glory of the Lord in the appearance of a cloud filled the house of God. So it was in the Old Testament temple. How much more powerfully does the grace of God act in the temples of the New Testament where there is offered the true cleansing from sin, where we partake of the true Body and Blood of Christ, where during the Divine Liturgy, the Holy Spirit continually descends upon the gifts being consecrated and upon the people present? One can pray anywhere, and God hears prayers from everywhere.

But it's much easier to pray in a church where everything is conducive to prayer. From there our prayers ascend to God, and the mercies of God are sent down upon us.

The construction of a church is a sacrifice to God; to allocate a parcel of land for church services is to sacrifice unto God a part of your own property, but most of all it is a gift of your love, your zeal. Churches are not needed by God Whose throne is heaven and Whose footstool is the earth; it is we who need them. It is we who benefit from donating toward the building of churches, although the Lord accepts not so much the substances of our alms as much as He does our zeal—the quality of our effort. Christ approved the widow's mite, saying that she had given more than anyone else, for the rich cast in a great deal from their abundance, but she gave all she had, all her livelihood. Those alms we give in the name of God are received by God Himself. Spiritually, our alms are laid up in the treasuries of heaven, God's treasuries, from which no one can steal them away. If someone steals any church possession, he steals from God Himself.

At each Liturgy, those who contributed to the building of the church are commemorated. In building churches here on earth, we create for ourselves eternal habitations in heaven. Decades will pass, our bodies will decay, perhaps our very bones will turn to dust, but our souls will live eternally. Happy will he be who prepared for his soul a dwelling in the heavenly mansions. Even if the churches that are built should fall to ruin, the names of those who contributed to their construction will be written in God's eternal books, and the prayers which arose from within these churches will be sealed.

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  
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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  
Joseph (Kam) Aijaonkar  
Choir Director: Laryssa Doohovskoy (978) 841-5960  
Church School Director: Alexei Doohovskoy



## Trapeza Schedule

\* = strict fast;  fish allowed

The coffee hour will be outside, so each week will be **weather dependent**.

Coffee will be made each Sunday morning.

*Please remember, that while hospitality is a beautiful tradition at St. Xenia's, we can only do as much as we can with given capacities. If some weeks, we simply have a light snack following liturgy, that is still above and beyond what many churches are able to provide.*

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

**Please refer to list on refrigerator for all that should be checked.**

### MAY

- 5/04 MYRHH-BEARERS –  
BROTHERHOOD COOKOUT
- 5/11 Mat Patricia Klar, Alexandra Gonzalez,  
Celesta Liceaga, Vira Ajgaonkar, Barbara  
Semyanko, Johanna Bevel
- 5/18 Meghan Nettleton, Kristina Head, Juliana  
Rost, Elizabeth Victoria Jackson, Brigid  
Justinien
- 5/25 Judy Engalichev, Sasha Oxnard, Lisa An-  
dreasen, Olga McLellan, Damascene Cum-  
mings, Mat. Masha Doohovskoy

### JUNE

- 6/01 Pam Reed, Carolyn Savage, Johanna Victoria  
Tkaczewski
- 6/08 PENTECOST
- 6/15 Mat. Helen Doohovskoy, Marianne DiMatteo,  
Sasha Frost, Jessica Coronel, Katia Semyanko,  
Dorothea Poletti
- \*6/22 Mat. Kaleria Sarantakis, Juliana Capitanio,  
 Ann Marie Hakim, Vera Sarantakis, Jane  
 Rockwell, Caroline Maria Fox
- \*6/29 Mary Doohovskoy, Olena Fedina,  
 Tanya Nikshych, Liliya Afanasyeva, Olga  
Rapp
- \*7/06 Nataliya Orbite,, Alevtina Khusanova, Liud-  
 milla Diakonova, Diane Mendez, Tanya  
Burke, Yeva Klein

## PARISH NEWS

On May 26, 2025, all are welcome to attend our parish's Great Consecration Service. This marks an important milestone in our parish life, as we worship God, give thanks for all His blessings, and ask Him to set apart St. Xenia's in this new season of our life and growth. We have grown from a small mission to a vibrant church community that God continues to grow. We hope as many people as possible can join us on this momentous occasion.



~Fundraising for our new Church Hall has begun in earnest! With God's blessing, the size of our parish increased substantially over the past five years! Average Sunday attendance in 2018 was 140, today it is closer to 250 and we are continuing to grow. With this increase of parishioners, our beautiful parish is in need of expansion. The newly completed renovation nearly doubled the size of the existing nave and narthex, and has included much needed additional space for meetings, Sunday school, and bathroom facilities.

Because the church expansion essentially eliminated our Parish Hall, a new construction is proposed to create a fellowship hall for our church community. The full walk-out basement will provide us with much needed space to hold church school classes. A larger bookstore and church sponsored events are among the future possibilities. Each month brings new in-

quirers, converts, and Orthodox visitors! We look to build a hall that will welcome them, provide comfortable surroundings, and be a useful and practical space for the food, fellowship, and fun we love sharing with visitors and each other.

Donations may be made on our website: <https://www.stxenia.org/buildingproject2025>

or by methods below:

1. Envelopes at Church - pick up a donation envelope in either our onsite bookstore or on the candle counter. Clearly mark the envelope "Building Fund" and leave your donation in the basket on the counter.
2. Mail - send donations to the fund to: St. Xenia Orthodox Church Building Fund P.O. Box 147 Methuen, MA 01844-0147
3. Paypal - use your paypal account, or donate with your credit card (be sure to designate "Building Fund" when asked to write a memo).



## Congratulations

~To the Guryev family on the baptism of their son, Alexei, on April 4th.

Many years to all!

## Reminders

- ❖ Please remember, that particularly during the ***Cherubic Hymn, the Gospel Reading, the Creed, the Lord's Prayer and Communion***, all who are able, should remain standing and all should refrain from walking around the Naïve unless absolutely necessary.
- ❖ Please remember, if you must leave the Naïve during the Liturgy, pause to listen to what is happening in the service before re-entering. If it is any of the above-mentioned times, wait to re-enter.
- ❖ Please remember, while the Clergy are preparing and receiving Holy Communion, all should refrain from chatting and be prayerfully attentive to the readings and Hymns.

## SISTERHOOD NEWS

~ The sisterhood had a wonderful Lenten pilgrimage to Jordanville. Thank you to all those who supported these efforts!!



~ 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)  
<https://www.stxenia.org/sisterhood>

## BROTHERHOOD NEWS

The newly formed Brotherhood of St. Xenia's met in November 2024 with great enthusiasm. If you would like to update any information or if you know of other men in our parish who might be interested in joining, please contact Dan Poletti, [dan.poletti@gmail.com](mailto:dan.poletti@gmail.com).

The Brotherhood's vision is to create a brotherhood that:

- Supports the spiritual growth of our parish
- Assists with the physical maintenance and beautification of our church
- Creates opportunities for fellowship and mutual support
- Participates in charitable works for our broader community

## PLEASE REMEMBER IN YOUR PRAYERS

Fr. Constantine, Fr. Alexander, Nicholas, Jane, Peter, Dimitri, Laryssa, Celesta, and Walter.

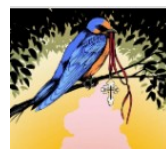
Also, please be sure to inform the Sisterhood if someone is in the hospital or shut in at home.

## 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



Saint Seraphim Youth Camp 2025

**Campers Entering Grades 3 – 8**  
July 27 – August 3, 2025

**Campers Entering Grades 9 – 12**  
August 3 – August 10, 2025

### Pricing for 2025:

- 1 Camper \$500
- 2 Campers \$900
- 3 Campers \$1300
- each additional Camper \$300

### Follow this link to register:

<https://campscui.active.com/orgs/SaintSeraphimYouthCamp#/selectSessions/3586843>

## LIVES OF SAINTS

**The Holy Martyrs Christopher, Theon and Antoninus** (*Commemorated April 19/May 2*) were spearsmen-soldiers of the emperor Diocletian (284-305). They were present at the sufferings of the Great Martyr George (Comm. 23 April), they beheld the miracles accomplished by the power of God, and they witnessed the faith and unshakable courage of Saint George. The soldiers came to believe in the Saviour, threw down their golden military belts and a front of the emperor declared themselves Christians. They were immediately thrown into prison. The next day the emperor began to urge the former soldiers to renounce Christ, but they firmly confessed their faith and glorified the Saviour as the True God. The emperor gave orders to beat the martyrs with iron rods and to lacerate their bodies with hooks. The holy martyrs endured all the torments and remained unyielding. Then Diocletian gave orders to burn them. The martyr's death of Saints Christopher, Theon and Antoninus occurred in the year 303.

**Sainted Kirill (Cyril), Bishop of Turov**, (*Commemorated April 28/May 11*) was born of rich parents in the 30's of the XII Century in the city of Turov at the River Pripyat.

From his early years Saint Kirill eagerly read the sacred books and attained to profound understanding of them. He studied not only in Russian, but also in Greek. At the age of maturity Saint Kirill refused his inheritance and took vows in the Turov Borisoglebsk monastery. He asceticised much in fasting and prayer and drilled the monks for full obedience to the hegumen: a monk, who is not found in obedience to the hegumen would not fulfill his vow and therefore is not able to be saved.

There are preserved three compositions of Saint Kirill about monastic life, one of which -- "The Narrative about the Black-Robed Order from the Old Law and from the New" -- might be imputed to a period of his being in the monastery.

After a certain while Saint Kirill withdrew into seclusion upon a pillar, where he intensified his asceticism still more and "to interpret much the Holy Scripture". Many turned to him for counsel in the spiritual life.

The holiness of life and profound enlightenment of Saint Kirill brought widespread attention upon him, and they chose him for the Turov cathedra. In the year 1169 Saint Kirill took part in a Council, censuring Bishop Theodore (Feodor), who occupied the Vladimir-Suzdal' cathedra and who sought to separate from the Kiev metropolitanate. Saint Kirill

denounced the heresy of Theodore and composed many letters to holy prince Andrei Bogoliubsky (Comm. 4 July), in which he instructed him and provided him guidance into the cause of church disorders in the Rostov' region.

Out of his love for solitude, Saint Kirill left the cathedra (by the year 1182, under which there is already mentioned the Turov bishop Lavrentii) and he devoted himself fully to the writing of spiritual compositions. He composed, indeed, a discourse on all the yearly cycle of the Lord's feasts, but not all of them have been preserved. The works of Saint Kirill merit a place in book-collections alongside the works of the holy patristic fathers.

The most complete collection of works by Sainted Kirill (Cyril) of Turov, published by the Turov bishop Evgenii in 1880, includes: 1) Sermon on Palm Sunday, from Gospel accounts; 2) Sermon on Holy Pascha on the Radiant Day of the Resurrection of Christ, from the prophetic accounts; 3) Sermon on the new Sunday after Pascha, about the Renewal of the Resurrection, about the Artos [loaf blessed on Pascha], and about Thomas touching the Side of the Lord; 4) Sermon about the Taking-down the Body of Christ and about the Myrrh-bearing Women, from the Gospel account, and praise of Joseph on the 3rd Sunday after Pascha; 5) Sermon about the Paralytic from Genesis and from the Gospel account, on the 4th Sunday after Pascha; 6) Sermon about the Blind-man and the enmity of the Jews from the Gospel account, on the 4th Sunday after Pascha; 7) Sermon about the Ascension of the Lord, on Thursday of the 6th Week after Pascha, from prophetic decrees, and about the Resuscitation of the Race of Adam from Hades; 8) Sermon on the Holy 318 Fathers, from the Holy Books, decreeing about Christ the Son of God, and Praise to the Fathers of the Holy Nicea Council (Sobor), on the Sunday before Pentecost; 9) Parable about the Blind and the Lame; 10) Parable about the Human Soul, and about the Body, and the Breaking of God's Commandments, and about the Resurrection of the Body of Man, and about the Future Judgment, and about the Torment; 11) Narrative about the Black-Robed Order, from the Old Testament and from the New, bearing a form in common, and about the accomplishing of this matter; 12) Account to Hegumen Vasilii: a Parable about White-Robed Men, and about Monasticism, and about the Soul, and about Repentance; 13) Letter of a certain Starets (Elder) to the Blest-of-God Archimandrite Vasilii about the Schema; 14) Four Prayers on Sunday (after Matins, Hours, and 2 after Vespers); 15) Four Prayers on Monday; 16) Four Prayers on Tuesday; 17) Five

Prayers on Wednesday (after Matins, Hours, and 3 after Vespers); 18) Three Prayers on Thursday (after Matins, Hours, Vespers); 19) Four Prayers on Friday (after Matins, Hours, and 2 after Vespers); 20) Six Prayers on Saturday (2 after Matins, 1 after Hours, and 3 after Vespers); 21) Molioben Canon; 22) Confession and Remembrance. Later on was discovered the "Sermon on the Enlightenment of our Lord Jesus Christ". It is known, that the saint composed also a "Great Canon of Repentance to the Lord in alphabetic Chapters". As a theologian Saint Kirill saw his task in this, to discern the true and hidden thought of this or that text of Holy Scripture.

Sainted Kirill died on 28 April in about the year 1183. From his contemporaries he received the title of being a Russian "Zlatoust" (Chrysostomos). About himself the saint humbly wrote: "I am not a harvester, but I gather up sheaves of grain; I am not an artist in book matters", -- always however, conscious of the sublime hierarchical service in which the Lord established him: "If I were to speak of myself, ye would have done well not to have come into the church. But I proclaim to you the Word of God, I read to you the account of Christ... I do distribute forth the words of God, finer than gold or other stones, more sweet, than mead or honeycomb, and ye would be deprived of them, not having come to church,... but ye, having come, I do praise and bless".

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

When Penelope became an adolescent, her parents began to think about her marriage. During this period of her life the Lord instructed her in a miraculous manner: to her at the window there flew one after the other of three birds -- a dove with an olive twig, an eagle with a garland, and a raven with a snake. Penelope's teacher Apelian explained to her the meaning of these signs: the Dove, symbolising the virtues of the maiden, -- humility, meekness and chasteness, -- bearing an olive twig, -- the grace of God received in Baptism; the Eagle, -- symbol of sub-

limity of spirit, attained through meditation upon God, -- bearing a garland for victory over the invisible enemy as a reward from the Lord. The Raven, however, bearing the snake was a sign that the devil would rise up against her and would cause her grief, sorrow and persecution. At the end of the conversation Apelian said, that the Lord wished to betroth her to Himself and that Penelope would undergo much suffering for her Heavenly Bridegroom. After this Penelope refused marriage, accepted Baptism from the hands of the Disciple Timothy, -- who was a disciple of the holy Apostle Paul, and she was named Irene. She began even to urge her own parents to accept the Christian faith. The mother was pleased with the conversion of her daughter to Christ; the father at first did not hinder his daughter, but then he began to demand of her the worship to the pagan gods. When however Saint Irene firmly and decisively refused, the enraged Licinius then gave orders to tie up his daughter and throw her beneath the hooves of frenzied horses. The horses remained motionless. But one of them got loose from its harness, threw itself at Licinius, seized him by the right hand and tore it from his arm, then knocked Licinius down and began to trample him. They then untied the holy maiden, and through her prayer Licinius in the presence of eye-witnesses rose up unharmed, with his hand intact. Seeing such a miracle, Licinius with his wife and many of the people, in number about 3000 men, believed in Christ and refrained from the pagan gods. Resigning the governance of the city, Licinius settled into the palace of his daughter, intending to devote himself to the service of the Lord Jesus Christ. Saint Irene however began to preach the teaching of Christ among the pagans and she converted them to the path of salvation. She lived in the house of her teacher Apelian.

Having learned of this, Sedecius, -- the new governor of the city, summoned Apelian and questioned him about the manner of life of Irene. Apelian answered that Irene, just like other Christians, lived in strict temperance, in constant prayer and reading of holy books. Sedecius summoned the saint to him and began to urge her to cease preaching about Christ and to offer sacrifice to the gods. Saint Irene staunchly confessed her faith before the governor, not fearing his wrath, and prepared to undergo suffering for Christ. By order of Sedecius she was thrown into a pit, filled with vipers and serpents. The saint spent 10 days in the pit and remained unharmed, since an Angel of the Lord protected her and brought her food. Sedecius ascribed this miracle to sorcery and he subjected the saint to a cruel torture: he gave orders to saw her with an iron saw. But the saws broke one af-

ter the other and caused no harm to the body of the holy virgin. Finally, a fourth saw reddened the body of the holy martyress with blood. Sedecius with derision said to the martyress: "Where then is thy God? If He be powerful, let Him help thee!" Suddenly a whirlwind shot up, gave forth a blinding lightning-flash, striking down many of the torturers, thunder crashed, and a strong rain poured down. Beholding such a sign from Heaven, many believed in Christ the Saviour. Sedecius did not understand the obvious display of the power of God and he subjected the saint to new torments, but the Lord preserved her unharmed. Finally, the people rebelled having to look upon the sufferings of the innocent virgin, and they rose up against Sedecius and expelled him from the city.

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

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

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

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

**The Holy Confessor John the Russian** (*Commemorated May 27/June 9*) was born towards the end of the XVII Century in Little Russia and was raised in piety and love for the Church of God. Upon attaining the

age of maturity, he was called up into military service, and he served as a simple soldier in the army of Peter I and took part in the Russo-Turkish War. During the time of the Prutsk Campaign of 1711 he together with other soldiers was taken captive by the Tatars, who handed him over to the commander of the Turkish cavalry, who took his Russian captive home with him to Asia Minor, to the village of Prokopia (in Turkish, Urkiul). The Turks tried to convert the captive Christian soldiers to Mahometanism: some with threats and allurements, while others that were more stoically hardy, they beat and tortured. Saint John was not swayed by the promise of earthly blessings and he bravely endured the ferocity, the humiliations and beatings. His master tortured him often in the hope, that his slave would accept Mahometanism. But Saint John resolutely resisted the will of his master and he answered: "Neither by threats, nor with promises of riches and delights wilt thou be able to turn me away from my holy faith. I was born a Christian, and a Christian I shalt die". The bold words and firm faith of the confessor, his fearlessness and righteous life, finally humbled the fierce heart of the master. He ceased to torment and revile the captive, and no more urged him towards a renunciation of Christianity, but had him only instead take care of the cattle and keep up the stable, in a corner of which was the bed-cot of Saint John.

From morning until late evening, the saint of God served his Turkish master, judiciously fulfilling all his commands. In the winter cold and summer heat, half naked and bare of foot he did his duty. Other slaves frequently mocked him, in seeing his zeal. Righteous John never became angry with them, on the contrary, as occasions arose, he helped them in their servitude and comforted them in their misfortune. Such sincere kindness of heart of the saint had its effect on the souls of both the master and the slaves. The master began to confide in Righteous John so much, and to esteem him for his integrity and decency, that he offered him to live as though free and to resettle, wheresoever he desired. But the ascetic suggested that he should remain in the vicinity of the horse-stable, where each night he could without hindrance asceticise in solitary prayer, strengthening people in goodness and love for God. Sometimes he left his quiet shelter and under cover of night he went to the church of the GreatMartyr George, where on the portico he prayed fervently on bended knees. And in this church on feastdays he communed the Holy Mysteries of Christ.

During this while Righteous John continued as before to serve his master, and despite his own



poverty, he always helped the needy and the sick and shared with them his meagre food.

Towards the end of his difficult and ascetic life Saint John became infirm, and sensing the nearness of his end, he summoned the priest, so as to receive the final blessing for the departure of the soul. The priest, fearing to go with the Holy Gifts to the house of the Turkish commander, enclosed the Holy Gifts in an apple and so without problem gave them to Righteous John. Having glorified the Lord, he communed the Holy Mysteries of Christ and then expired to God. The righteous end of the holy Confessor John the Russian occurred on 27 May 1730. When they reported to the master that his servant John had died, he summoned the priests and gave over to them the body of Saint John, and they gave him burial befitting a Christian. At the funeral there gathered almost all the Christian inhabitants of Prokopia, and they accompanied the body of the saint to the Christian cemetery.

Three and a half years later the priest was miraculously informed in a dream, that the relics of Saint John had remained incorrupt. Soon the relics of the saint were transferred to the church of the holy GreatMartyr George and placed in a special reliquary. The new saint of God began to be glorified by innumerable miracles of grace, accounts of which spread to the remote cities and villages. Christian believers from various places came to Prokopia to venerate the holy relics of Saint John the Russian and they received through his prayers graced healings. The new saint came to be venerated not only by Orthodox Christians, but also by Armenians, and even Turks, recouring with prayerful petition to the Russian saint: "Servant of God, disregard us not in thine mercy".

In the year 1881 part of the relics of Saint John were transferred to the Russian monastery of the holy GreatMartyr Panteleimon by the monks of Holy Mount Athos, after they were miraculously saved by the saint of God during the time of a dangerous journey. Through the means of both this monastery and the inhabitants of Prokopia, in 1886 there was started construction of a new church, since the church of the

holy GreatMartyr George, where the relics of Saint John were situated, -- had become decrepit.

On 15 August 1898 the new church in the name of Saint John the Russian was consecrated by the Caesarea metropolitan John, with the blessing of the oecumenical patriarch Constantine V.

In 1924 the inhabitants of Caesarea Prokopia, having resettled to the Island of Eubeia, took with them also part of the relics of Saint John the Russian. For several decades the relics were situated in the church of the holy Equal-to-the-Apostles Constantine and Helen at New Prokopia on Eubeia, but in 1951 they were transferred into a new church in the name of Saint John the Russian. Thousands of pilgrims flocked here from all the corners of Greece, particularly on the day of his memory, 27 May. Righteous John the Russian is widely venerated on Holy Mount Athos, particularly in the Russian Panteleimonov monastery.

**The Monk Paisii of Uglich** (Commemorated June 6/June 19) was hegumen of the Pokrov monastery, near Uglich. He was born in the Tver district nearby the city of Kashin, and he was a nephew of the Monk Makarii of Kalyazinsk (Comm. 17 March). Upon the death of his parents, and being still but an 11 year old lad, Saint Paisii went to the monastery of his uncle, who clothed him in monastic garb. Under his uncle's guidance, Saint Paisii led a monastic life in deeds of obedience, fasting and prayer, and he occupied himself with the copying of soul-saving books. "A man wondrous and of spirit, famed preceptor of holiness and most astounding wonderworker, he founded (in 1464) at the wish of prince Andrei Vasil'evich the common-life Pokrov monastery 3 versts from Uglich, wherein he was chosen hegumen". The Monk Paisii was also "founder and organiser of the holy Nikol'sky Grekhozaruchnya monastery" in 1489. Asceticising at the Pokrov monastery, the Monk Paisii lived into old age and died on 6 June 1504. His relics, glorified by miracles, rest beneath a crypt in the Pokrov monastery.



**ST. XENIA ORTHODOX CHURCH**  
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| MAY 2025   |   |  |  |   |   |   |
|--|---|--|--|---|---|---|
| Sunday   | Monday  | Tuesday  | Wednesday  | Thursday  | Friday  | Saturday  |
| <b>Apr 27 (Apr 14)</b><br><b>Thomas Sunday</b><br><br>9:30 Hours and<br>Divine Liturgy<br>12:30 Cemetery<br>Prayers  | <b>Apr 28 (Apr 15)</b>  | <b>Apr 29 (Apr 16)</b><br><br>2:00 PM Radonitsa<br>General Panyhida<br>in Cemetery | <b>Apr 30 (Apr 17)</b><br><br>Fast: wine & oil   | <b>1 (Apr 18)</b>   | <b>2 (Apr 19)</b><br><br>Fast: fish, wine &<br>oil  | <b>3 (Apr 20)</b><br><br>5:30 All-Night Vigil   |
| <b>4 (Apr 21)</b><br><b>The Myrrh-bearing<br/> Women. Tone 2</b><br><br>9:30 Hours and<br>Divine Liturgy   | <b>5 (Apr 22)</b>   | <b>6 (Apr 23)</b>  | <b>7 (Apr 24)</b><br><br>Fast: wine & oil  | <b>8 (Apr 25)</b>   | <b>9 (Apr 26)</b><br><br>Fast: wine & oil           | <b>10 (Apr 27)</b><br><br>5:30 All-Night Vigil  |
| <b>11 (Apr 28)</b><br><b>The Paralyzed Man.<br/> Tone 3</b><br><br>9:30 Hours and<br>Divine Liturgy  | <b>12 (Apr 29)</b>  | <b>13 (Apr 30)</b>   | <b>14 (May 1)</b><br><br>Fast: fish, wine &<br>oil   | <b>15 (May 2)</b>   | <b>16 (May 3)</b><br><br>Fast: fish, wine &<br>oil  | <b>17 (May 4)</b><br><br>5:30 All-Night Vigil   |
| <b>18 (May 5)</b><br><b>The Samaritan<br/> Woman. Tone 4</b><br><br>9:30 Hours and<br>Divine Liturgy   | <b>19 (May 6)</b>   | <b>20 (May 7)</b>  | <b>21 (May 8)</b><br><b>St. John the<br/> Theologian</b><br><br>Fast: fish, wine, &<br>oil   | <b>22 (May 9)</b>   | <b>23 (May 10)</b><br><br>Fast: fish, wine &<br>oil | <b>24 (May 11)</b><br><b>Ss. Cyril and<br/> Methodius</b><br><br>5:30 All-Night Vigil |
| <b>25 (May 12)</b><br><b>The Blind Man.<br/> Tone 5</b><br><br>9:30 Hours and<br>Divine Liturgy<br>2:00 PM Vigil of the<br>Great Consecration<br>6:00 PM Blessing<br>of Waters | <b>26 (May 13)</b><br><b>GREAT<br/> CONSECRATION<br/> of ST. XENIA<br/> ORTHODOX<br/> CHURCH</b><br>8:00 AM Greeting<br>of the Metropolitan,<br>Great Consecration<br>and Divine Liturgy<br>12 NOON Banquet | <b>27 (May 14)</b>   | <b>28 (May 15)</b><br><br>5:30 PM Vigil of the<br>Ascension<br><br>Fast: fish, wine &<br>oil | <b>29 (May 16)</b><br><b>ASCENSION OF<br/> THE LORD</b><br><br>7:40 AM Hours<br>8:00 AM Divine<br>Liturgy | <b>30 (May 17)</b><br><br>Fast: wine & oil          | <b>31 (May 18)</b><br><br>5:30 All-Night Vigil  |



**ST. XENIA ORTHODOX CHURCH**  
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| JUNE 2025  |   |   |   |  |   |  |
|--|---|---|---|--|---|--|
| Sunday   | Monday  | Tuesday   | Wednesday                                 | Thursday                                   | Friday                                    | Saturday   |
| <b>1</b> (May 19)<br><b>Fathers of the First Ecumenical Council. Tone 6</b><br>9:30 Hours and Divine Liturgy                       | <b>2</b> (May 20)   | <b>3</b> (May 21)<br><b>Ss. Constantine &amp; Helen</b> | <b>4</b> (May 22)<br><br>Fast: wine & oil | <b>5</b> (May 23)                          | <b>6</b> (May 24)<br><br>Fast: wine & oil | <b>7</b> (May 25)<br><br>5:30 All-Night Vigil                                |
| <b>8</b> (May 26)<br><b>PENTECOST</b><br><br>9:30 Hours and Divine Liturgy<br>Noon Vespers<br>w/Kneeling Prayers                   | <b>9</b> (May 27)<br><br>Fast free                            | <b>10</b> (May 28)<br><br>Fast free                     | <b>11</b> (May 29)<br><br>Fast free       | <b>12</b> (May 30)<br><br>Fast free        | <b>13</b> (May 31)<br><br>Fast free       | <b>14</b> (Jun 1)<br><br>5:30 All-Night Vigil<br><br>Fast free               |
| <b>15</b> (Jun 2)<br><b>All Saints. Tone 8</b><br><br>9:30 Hours and Divine Liturgy  | <b>16</b> (Jun 3)<br><b>Apostles' Fast Begins</b><br><br>Fast | <b>17</b> (Jun 4)<br><br>Fast: wine & oil               | <b>18</b> (Jun 5)<br><br>Fast             | <b>19</b> (Jun 6)<br><br>Fast: wine & oil  | <b>20</b> (Jun 7)<br><br>Fast             | <b>21</b> (Jun 8)<br><br>5:30 All-Night Vigil<br><br>Fast: fish, wine & oil  |
| <b>22</b> (Jun 9)<br><b>All Russian Saints. Tone 1</b><br><br>9:30 Hours and Divine Liturgy<br><br>Fast: fish, wine & oil          | <b>23</b> (Jun 10)<br><br>Fast                                | <b>24</b> (Jun 11)<br><br>Fast: fish, wine & oil        | <b>25</b> (Jun 12)<br><br>Fast            | <b>26</b> (Jun 13)<br><br>Fast: wine & oil | <b>27</b> (Jun 14)<br><br>Fast            | <b>28</b> (Jun 15)<br><br>5:30 All-Night Vigil<br><br>Fast: fish, wine & oil |
| <b>29</b> (Jun 16)<br><b>3rd Sunday after Pentecost. Tone 2</b><br><br>9:30 Hours and Divine Liturgy<br><br>Fast: fish, wine & oil | <b>30</b> (Jun 17)<br><br>Fast                                | <b>Jul 1</b> (Jun 18)<br><br>Fast                       | <b>Jul 2</b> (Jun 19)<br><br>Fast         | <b>Jul 3</b> (Jun 20)<br><br>Fast          | <b>Jul 4</b> (Jun 21)<br><br>Fast         | <b>Jul 5</b> (Jun 22)<br><br>5:30 All-Night Vigil<br><br>Fast: wine & oil    |