



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2026

My dear Brother Clergy, Parishioners, Brother and Sisters in Christ,

I bow down before you asking your forgiveness at the beginning of this holy season of the Great Lent. This is the special time of the Liturgical Year wherein we can, through increased prayer and fasting, focus on our lives and the state of our souls with greater intensity and less distraction.

This is a particularly poignant time for me personally since in some ways it is the beginning of a new life, having been tonsured into monasticism and consecrated to the episcopacy. Many things remain the same, yet some things are different. I pray that you will bear with me, and those who are so faithfully supporting me liturgically, as we continue this transition. Being raised to the episcopacy from the point of view of the world is an honor and a promotion, but internally it is simply entering a deeper immersion in the Christian life—the life our Lord Jesus Christ brings to us in His Person and explains to us in the Gospels.

It is important to me that you understand this one thing: I am here for you, I am not leaving you fatherless. I serve, I have served, and I will continue to serve. I may be called upon to greatly extend the boundaries of my service, but I am convinced that the Love of God is boundless, and that His strength will support us all.

I am very grateful to all of you for your love and support over the past quarter-century or so. It is by your prayers and by your consistent attendance at the Divine Services that our parish of St. Xenia, begun with a dedicated few families, has grown and prospered. We have become a beacon in the community to those who are seeking a settled, traditional life in Christ. We are most obviously a parish family, not without occasional frictions as any family, but overall quiet and peaceful, loving and supportive of one another and those who we encounter in the world.

With my new role I may need to travel at times, but know that this ministry is yours as well. For I will not only be representing the Love of God and the Tradition of the ROCOR, but also the spirit of community that we experience whenever we are together—and in our homes. I expect that I will visit various beginning missions where “two or three are gathered in My Name,” missions that can benefit by our experience in and enthusiasm for the Traditional Christian life. We have been blessed with something special and must let our “light shine forth” across this diocese, and particularly in this New England region. We already have new missions beginning and I expect to see more.

One of our biggest challenges going forward is to have the time for Confession. While I am still able to hear confessions during the whole course of the Saturday evening Vigil, it is not possible to be available on Sunday mornings before Liturgy. Fr. Alexei, however, has some availability on Sundays and will be hearing confessions between 8:00 am and 8:50 am. Both of us are also available by appointment. I have plenty of flexible hours during the week to meet with you.

All in all, this is an exciting new adventure for me, and I pray a continued spiritual benefit for you. There is always joy in heaven at the consecration of a new bishop, not particularly for his person, but for the salvific effect upon the whole world. We have been particularly blessed at St. Xenia’s with the first-hand witness of this miracle. Let us give thanks and glory to God for all things!

With love in Christ, and asking your continued holy prayers

+ Michael

Bishop of Boston

Vicar Bishop of the Eastern American Diocese

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 Rt. Rev. MICHAEL, Bishop of Boston. 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 Bishop Michael at [frmichael@stxenia.org](mailto:frmichael@stxenia.org).

Thank you.

**Rector:**

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

Confessions on Saturday during Vigil, on Sunday from 8:00 am to 8:50 am, and by appointment.

**Parish Council**

President: Bishop Michael	(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, Emeritus	
Dmitri Nikshych	
Joseph (Kami) Ajgaonkar	
Choir Director: Laryssa Doohovskoy	(978) 841-5960
Church School Directors:	
Matushka Patricia Klar	
Mary 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.

*While hospitality is a cherished tradition at St. Xenia's, we each serve according to our own abilities and circumstances. Even on weeks when we are only able to offer a light snack following the Divine Liturgy, that offering is still a meaningful and generous gift to our fellow parishioners.*

**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.**

### MARCH

- \*03/01 Mat Patricia Klar, Alexandra Gonzalez, Vira Ajaonkar, Johanna Bevel, Sasha Prokopienko
- \*03/08 Meghan Nettleton, Brigid Justinien, Elizabeth Victoria Jackson, Maria Bottos, Nicholas Chaplain
- \*03/15 Dorothea Poletti, Kristina Head, Sasha Oxnard, Lisa Andreasen, Olga McLellan, Damascene Cummings
- \*03/22 Pam Reed, Carolyn Savage, Johanna Victoria Tkaczewski, Judy Engalichev
- \*03/29 Mat. Masha Doohovskoy, Mat. Helena Doohovskoy, Marianne DiMatteo, Sasha Frost, Juliana Rost

### APRIL

- \*04/05 PALM SUNDAY  
 Sisterhood Sponsored
- 04/12 PASCHA  
Festal Night Potluck
- 04/19 Mat. Kaleria Sarantakis, Juliana Capitanio, Anne Marie Hakim, Vera Sarantakis, Seraphim Silva, Jane Rockwell
- 04/26 MYRHH BEARERS  
Brotherhood Cookout

### MAY

- 05/03 Ksenia Guryeva, Olena Fedina, Tanya Nikshych, Liliya Afanasyeva, Mary Doohovskoy, Anna Medzhidova
- 05/10 Nataliya Orbite, Alevtina Khusanova, Liudmilla Diakonova, Svetlana Duka, Tanya Burke, Diane Mendez

## PARISH NEWS

~ JORDANVILLE, NY: BISHOP MICHAEL OF BOSTON CELEBRATES FIRST DIVINE LITURGY

On Monday, February 16, the newly consecrated Bishop Michael of Boston, vicar of the Eastern American Diocese, celebrated his first Divine Liturgy as a hierarch in Holy Trinity Monastery in Jordanville, NY.

Concelebrating with His Grace were monastery and diocesan clergy. Praying in the altar was monastery abbot Bishop Luke of Syracuse.

Singing at the services was the seminary choir under the direction of Deacon Nicholas Kotar.



[https://eadiocese.org/news\\_260219\\_1](https://eadiocese.org/news_260219_1)

## Congratulations

~ To Jeffrey and Michelle Young on their Baptisms February 1<sup>st</sup>!

~To Rt. Rev. Michael, the Crowley family and all the Parishioners of St. Xenia's on Rt. Rev. Michael's Consecration as Bishop of Boston, Vicar of the Eastern American Diocese!

JORDANVILLE, NY: METROPOLITAN NICHOLAS OFFICIATES CONSECRATION OF ARCHIMANDRITE MICHAEL (CROWLEY) AS BISHOP OF BOSTON

On February 15, Meatfare Sunday and the great feast of the Meeting of the Lord, His Eminence Nicholas, Metropolitan of Eastern America & New York, celebrated Divine Liturgy in the main cathedral of Holy Trinity Monastery in Jordanville, NY. Concelebrating with the First Hierarch of the Russian Church Abroad were Archbishop Gabriel of Montreal & Canada, Bishop Luke of Syracuse (monastery abbot), Bishop Spyridon of Toronto, and a large number of diocesan and monastery clergy.

*The hierarchs, clergy, and faithful greeted His Eminence, after which he was vested and the Hours read. Upon conclusion of the Sixth Hour, Archimandrite Michael (Crowley; dean of New England and Bishop-elect of Boston) was brought before the bishops to declare his confession and oath of fidelity to the Holy Orthodox Faith: to strictly observe the canons of the Holy Apostles, the Ecumenical and Local Councils, and the canons of the Holy Fathers, to preserve Church traditions and statutes, to maintain ecclesiastical peace, to obey Church authorities, and to govern his flock in the fear of God.*

*Liturgy then began. The monastery and seminary choir sang beautifully under the direction of Deacon Nicholas Kotar. To the joy of the faithful, the services were held under the aegis of the Protectress of the Russian Diaspora – the wondrousworking Kursk Root Icon of the Mother of God.*

*At the Trisagion, Fr. Michael, flanked by his brother archimandrites, was brought up to the altar, wherein the Metropolitan and bishops performed his hierarchal consecration at Bishop of Boston, vicar of the Eastern American Diocese. The bishops participating in the episcopal consecration held the Gospel with their left hands, placing their right hands on the head of the one being ordained. In the Bible, the laying on of hands is an ancient custom of conveying divine blessing and grace. The apostles also distributed the gifts of the Holy Spirit through the laying on of hands.*

*The church was filled to capacity with faithful. It was especially touching to see many pilgrims from St. Xenia Church in Methuen – of which Bishop Michael is the rector – to be present for the consecration of their beloved pastor to the episcopate. Many members of the Crowley family in attendance, including all five of Bishop Michael's daughters and sons-in-law (including Priest Alexei Klar, cleric of St. Xenia Church), seventeen grandchildren, and his brother, Archpriest Brendan Crowley (rector of St. Nicholas Church in Enfield, CT). It was also significant that the date marked the 24th anniversary of the repose of Bishop Michael's predecessor in the See of Boston, Bishop Mitrophan (Znosko-Borovsky; +2002).*

*During the communion of the clergy, Archimandrite Theophylact (Clapper-DeWell) delivered a sermon on the feast, as well as on the Sunday of the Dread Judgement, which will serve for each one of us as our own meeting with the Lord.*

*Virtually all those present communed of Christ's Holy Mysteries.*

*Upon conclusion of Liturgy, Metropolitan Nicholas addressed those present, calling on the faithful to pray for the Church and to support Holy Trinity Monastery and Seminary. He thanked Bishop Luke for the hospitality shown to all who had come for*

*both consecrations over the past week. In turn, the diocesan vicar thanked the Metropolitan for his prayers, congratulating him in advance on the occasion of his namesday. The archdeacon then intoned the Polychronion for the First Hierarch.*

*The Metropolitan then addressed Bishop Michael, speaking on the meaning of episcopal service and asking him to remember his predecessor bishops (text provided below). His Eminence then presented the newly consecrated bishop with the hierarchal staff as a symbol of episcopal authority. Bishop Michael blessed the clergy and numerous faithful.*

*After the service, a luncheon was served for all in the monastery refectory and seminary hall.*

*Speaking briefly on the significance of the events that had taken place, Fr. Brendan noted, "These things that have happened were not just beyond our expectations, but something Bishop Michael and I could not have imagined when we were received into the Orthodox Church. We were received into ROCOR so cordially; there was always this concern on the part of others, that they would not know how to deal with us, because we were Americans. But we were received so warmly. We were nurtured in many respects just by friendliness, and whenever we needed anything, we had a number of mentors: Archpriests Roman Lukianov, Boris Kizhenko, Vsevolod Drobot, and Andrei Semyanko of blessed memory, Archpriests Elias Gorsky and Constantine Semyanko.*

*"His Grace and I have always great fidelity to any organization we are a part of, a natural thing for us that we probably received from our upbringing. But the love we were shown in the Russian Church Abroad, and the trust we have been shown, including this new archpastoral calling, have truly been something we never could have foreseen. Glory to God!"*

**Address of Metropolitan Nicholas of Eastern America & New York, First Hierarch of the Russian Orthodox Church Outside of Russia, upon presenting the Hierarchal Staff to Bishop Michael of Boston**

*Your Grace, Bishop Michael, beloved brother in the Lord!*

*Beneath the vaulted domes of this holy cathedral, which is dedicated to the Holy Trinity and much beloved by the clergy and all Orthodox people of the Russian Diaspora, before God's altar you have received particular grace, which has made you a bishop of the Russian Orthodox Church Outside of Russia.*

*I greet you with the words spoken during the celebration of the Divine Liturgy – "Christ is in our midst," and call on you to always retain the memory of these sacred and important minutes of your life.*

*Henceforth, all of your cares, aspirations, worries and joys, feasts and workdays, will be intertwined with your episcopal service.*

*Having over the course of many years headed a large Christian community, which you converted to Orthodoxy, you acquired Heavenly wisdom, patience with humility, fervor in your labors, and eminent industriousness.*

*For almost a quarter of a century, you have served in the Church of Blessed Xenia of Saint Petersburg in Methuen, and for ten years you have led the New England Deanery of the Eastern American Diocese.*

*Throughout these years, you have experienced a multitude of joys, both spiritual and familial, but your heart has also endured sorrows, both personal and pastoral.*

*Meditating on the service that stands before you, it can even today be said with certainty that it will not be easy. Is it easy to bear responsibility for hundreds and thousands of human souls? From your pastoral experience you already know how difficult this is.*

*Your service will furthermore be difficult because today, the people expect from the clergy, especially from the bishops, not only the fulfillment of the Holy Sacraments and the divine services, wise teachings and kind words, but also decisive answers in resolution of many problems, tangible deeds, compassion that is sincere and not merely formal, and a living participation in their lives and fates.*

*Striving to fulfill all things in the best manner, remember one, perhaps most important, thing: do all things with love, for without it all works lose their meaning. Evaluate your works according to the words of the Apostle Paul: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing" (I Cor. 13:2).*

*Only an archpastor with a loving heart can reconcile enemies, feed the hungry, see to the destitute, the forgotten, the abandoned, and the lonely. Love cannot be replaced by eloquent words, nor by a comely appearance, nor by any promises or good intentions.*

*And let not the difficulties that stand in the path of every man who bears witness to Christ's Truth trouble you. Fortify yourself with ceaseless prayer, remembering the words of the Lord, spoken to the Apostle Paul: "My strength is made perfect in weakness" (II Cor. 12:9). Fear not to stand firmly and boldly against all things that might in any measure whatsoever interfere with the work of salvation of the flock entrusted to you.*

*There is one more very important archpastoral obligation that you must be reminded of today: that is dedication in serving the Russian Church Abroad. In addition to missionary labors among the American people, in which you have obtained deep and profound experience, you will now have to work together lovingly with the clergy and parishioners of ethnic communities. Show patience, discretion, and prudence in your interactions with them. Help them to preserve the liturgical language and traditions of the Church Abroad, set down by our forebears – the hierarchs who survived persecutions, wars, and exile, who maintained fidelity to the Russian Church, awaited her rebirth with hope, and fervently honored her martyrs and confessors. Such were your predecessors in the See of Boston – Their Graces, Constantine (Essensky) and Mitrophan (Znosko-Borovsky), who by their tears, sweat, and prayers watered the field now entrusted to you. Such were Metropolitans Vitaly, Laurus, and Hilarion, whose wise counsels you employed as a parish priest.*

*Cherish their memory, preserve their precepts and legacy, unite yourself to their spirit, pray for them and ask their prayerful intercession in your labors. And I ask for your prayers on behalf of my unworthiness, as well.*

*May God's grace-filled aid, the protecting veil of the Most Holy Theotokos, and the prayerful intercession of the Holy Hierarch Michael, first Metropolitan of Kiev, accompany you always, and fortify and strengthen you all the days of your life.*

*And now receive this hierarchal staff as a sign of God's might, as a symbol of responsibility for the people and succession from your forebears, as a support in your service; ascend the cathedra and bless the people who have prayerfully taken part in your episcopal consecration. Go and lead your flock with love unto their salvation and yours. May God's almighty aid be with you always. Amen.*

[https://eadiocese.org/news\\_260217\\_1](https://eadiocese.org/news_260217_1)



MANY YEARS TO ALL!

### **PLEASE REMEMBER IN YOUR PRAYERS**

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

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

### **SISTERHOOD NEWS**

~ Thank you to all who participated in the Sisterhood bake sale. The Sisterhood raised \$1275 that will support the Sisterhood Lenten Retreat to Jordanville, March 20-22.

~ The Sisterhood is meeting monthly on Wednesdays at 7:00pm. Meetings begin with an Akathist to the Mother of God and then work through a curriculum put out by the podcast Filled with Less, intended to "inspire you to live the Christian life with simplicity and intention."



~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 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

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 or Marques Bevel at [stxeniabrotherhood@gmail.com](mailto:stxeniabrotherhood@gmail.com).

## CHOIR NEWS

~ All young singers in the parish are invited to participate in the Children's Choir. We meet on Sunday mornings at 9 am.

~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).

## SUNDAY SCHOOL

~ Please remember, we will hold two Trapeza lines on Sundays. One for the Sunday School Children and another for all others.

~ Please note, at least one class will be held in the basement **during** Trapeza.

## ST. SERAPHIM CAMP

REGISTRATION OPENS ON MARCH 9

Campers Entering Grades 3-8

July 26-August 2, 2026

Campers Entering Grades 9-12

August 2 – August 9, 2026

<https://www.stseraphimcamp.org/registration>

## REMINDERS

- ❖ Now that we have a Bishop serving regularly, there is a slight change to the response after the last petition of the Fervent Supplication.

After the serving clergy states ...

*...and for all the people here present who await thy great and abundant mercy.....*

The congregation now responds with:

*And thine episcopacy, holy priesthood and diaconate may the Lord God remember in His Kingdom always now and ever and unto the ages of ages. Amen.*

- ❖ 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.
- ❖ It is completely acceptable, as well as an act of consideration, to step out of Liturgy if you find your child needs to take a break or be consoled.
- ❖ If you do leave the Naïve during the Liturgy, before returning, 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.
- ❖ As Parishioners wait for Holy Communion, the Clergy are preparing and receiving their Holy Communion. Please refrain from chatting and be prayerfully attentive to the readings and Hymns.

## LIVES OF SAINTS

**Sainted Leo I the Great, Pope of Rome** (440-461), (*Commemorated February 18/March 3*) received an exceedingly fine and diverse education, which opened for him the possibility of an excellent worldly career. But his yearning was in the spiritual life, and so he chose the different path of becoming an archdeacon under holy Pope Sixtus III (432-440) -- after whose death Saint Leo in turn was chosen as Pope of the Roman Church, in September 440. These were difficult times for the Church, when heretics besieged the bulwarks of Orthodoxy with their tempting false-teachings. Saint Leo combined within himself a pastoral solicitude and goodness, together with an unshakable firmness in questions of the confession of the faith. He was in particular one of the basic defenders of Orthodoxy against the heresies of Eutykhios and Dioskoros -- who taught that there was only one nature in the Lord Jesus Christ, and he was a defender also against the heresy of Nestorius. He exerted all his influence to put an end to the unrest by the heretics in the Church, and by his missives to the holy Constantinople emperors Theodosius II (408-450) and Marcian (450-457) he actively promoted the convening of the Fourth OEcumenical Council, at Chalcedon in 451, for condemning the heresy of the Monophysites. At this OEcumenical Council at Chalcedon, at which 630 bishops were present, there was proclaimed a missive of Saint Leo to the then already deceased Sainted Flavian, Patriarch of Constantinople (447-449). Saint Flavian had suffered for Orthodoxy under the Ephesus "Robber Council" in the year 449. In the letter of Saint Leo was posited the Orthodox teaching about the two natures [the Divine and the human] in the Lord Jesus Christ. And with this teaching all the bishops present at the Council were in agreement. The heretics Eutykhios and Dioskoros were excommunicated from the Church.

Saint Leo was likewise a defender of his fatherland against the incursions of barbarians. In the year 452, by the persuasive power of his word, he stopped a pillaging of Italy by the dreadful leader of the Huns, Attila. And again in the year 455, when the leader of the Vandals [a Germanic tribe], Henserich, turned towards Rome, he boldly persuaded him not to pillage the city, burn buildings, nor spill blood. He knew about his death beforehand and he prepared himself by ardent prayer and good deeds, for the passing over from this world into eternity.

He died in the year 461 and was buried at Rome, in the Vatican cathedral. His literary and theological legacy is comprised of 96 sermons and 143 let-

ters -- of which the best known is his missive to Saint Flavian.

**The Kozel'schansk Icon of the Mother of God** (*Commemorated February 21/March 6*) belongs amongst the icons most recently glorified, and is amongst those most venerated. This icon is of Italian origin and was brought to Russia by one of the courtiers of the empress Elizaveta Petrovna (1741-1761). The owner of the icon married a records-clerk of the Zaporozhsky-Cossack army, Siromakh. Therefore down to the Ukraine went the icon. During the XIX Century it belonged to the Kapnist family among their sacred possessions. The icon was situated in the village of Kozel'schina, Poltava governance. During Cheese-fare Week in the year 1880, the daughter of V. I. Kapnist, Maria, fell grievously ill. The local doctor diagnosed an insignificant problem of the foot, from an improper swaying towards the side, and he prescribed a plaster cast. A certain while later they brought her to a Khar'kov surgeon. He likewise diagnosed the same problem. To lessen the problem with the foot during walking, a special shoe was made with steel springs, set with bracings for the foot above the knee, and the use of warm compresses was also prescribed. Lent passed, but the sick girl did not sense any relief.

After Pascha, Maria sensed a terrible weakness in her other foot, which became distended like the first. V. I. Kapnist again turned to the doctor, who found in the left foot a dislocation, and he likewise put on this foot steel springs, advising him to take his daughter immediately to the Caucasus for the curative mineral waters and mountain air. The journey to the Caucasus and the curative-treatments caused even greater affliction. The powers of the daughter failed, she lost all feeling in her hands and feet and did not even feel pinchings. Under observation, besides the former problems, there were found dislocations even in her shoulder joints, in her left hip and extreme sensitivity in the spinal column along its whole extent.

With such an advanced degree of the illness, and ignorance as to its cause, they were compelled to return home.

In the month of October the father journeyed with his sick daughter to Moscow. Here he had recourse to the most reknown doctors, who declared that the sickness was beyond their powers.

The parents and the sick girl began already to despair. But unexpectedly the opportunity presented itself to turn for help to a foreign professor. Since it would be a prolonged while before his arrival in Moscow, the sick girl asked to return home. The father sent her off to the village, having the promise of his

wife to bring their sick daughter back to Moscow, at such time when he received news of the arrival of the professor. On 21 February 1881, they received a telegram, that the professor had arrived in Moscow. Such news alarmed the sick girl: would he, like the others, turn out to be powerless to help?

The mother, having decided to go on the following day, and pointing to the family image of the Mother of God, said to her daughter: "Masha [a diminutive for "Maria"], tomorrow we go to Moscow, take the image of the Mother of God, let us clean its cover and pray harder before our Mediatrix. Ask, that we make a good trip and that thy illness be cured". The sick girl herself, having lost hope in worldly physicians, placed all her hope in God and entrusted her fate to Heavenly help. This icon had long before been known as wonderworking. According to tradition, it particularly aided young women, who resorted to it in prayer to have an happy family. And with this too was the custom, to clean the cover of the icon, and the one praying would wipe it with cotton or linen. Pressing the holy icon to her bosom, the sick girl, with the help of her mother, rubbed at it and poured out all the burden of her infirmity, and sorrow and despair of soul before the countenance of the Mother of God. And the ardent and intense prayer of the sick girl was heard. She at once felt the strength in her hands and her feet and she cried out loudly: "Mama! Mama! I feel my feet! Mama, I feel my hands!" She tore off the metal braces and bandages and began freely to walk about the room, all the while continuing to hold on reverently to the image of the Mother of God in her hands. The parish priest was summoned at once and a molieben of thanksgiving was made before the image of the Mother of God. The joyous event quickly became known throughout all the surrounding villages. The mother set off to Moscow with her now healthy daughter and took with them the holy image of the Mother of God. News of the healing quickly spread about Moscow and people began to throng in numbers to the hotel at first, and then to the church, where they had transported the icon. From the icon occurred yet several more healings. When the family returned home to Kozel'schina, all the surrounding areas had already learned about the healings from the Kozel'schansk icon of the Mother of God done at Moscow, and many gathered to venerate the icon. To keep the icon at home at longer was impossible, and with the decision of His Grace Ioann, Archbishop of Poltava, on 23 April 1881 the icon was transferred to specially constructed temporary chapel. Every day from early morning there was never a silent moment before the image,

with the singing of moliebens and reading of akathists.

In 1882 a church was built, and by the confirmation of the Most-Holy Synod of 1 March 1885 a women's monastery was established -- on 17 February 1891 transformed into the women's monastery in honour of the Nativity of the MostHoly Mother of God.

At the present time the Kozel'schansk Icon of the Mother of God is located in the Krasnogorsk Pokrov (Protection) women's monastery (Kiev diocese). And for the Kozel'schansk Icon of the Mother of God there has been compiled a Service (on 21 February) and an akathist.

**The Nun Anastasia** (*Commemorated March 10/March 23*) lived in Constantinople and was descended from an aristocratic family. The pious patrician was for many the image of virtue and she enjoyed the great esteem of the emperor Justinian (527-565). Having early been widowed, Anastasia decided to leave the world and save her soul far off from the bustle of the capital. She secretly abandoned Constantinople and set off to Alexandria. She founded a small monastery not far from the city and devoted herself wholly to God.

Several years later the emperor Justinian was widowed and decided to seek out Anastasia so as to marry her. Having learned of this, blessed Anastasia immediately set out to a remote skete monastery to abba Daniel (Comm. 18 March) for help. In order to safeguard Anastasia, the elder dressed her in a man's monastic garb and called her the eunuch Anastasias. Having settled her in one of the very remote caves, the elder gave her a rule of prayer and ordered her never to leave the cave and receive no one. Only one monk knew this place: he had the obedience once a week to bring to the cave a small portion of bread and a pitcher of water, leaving it at the entrance. The nun Anastasia dwelt in suchlike seclusion for twenty-eight years. Everyone reckoned that in the cave it was the eunuch Anastasias that pursued asceticism.

The Lord revealed to her the day of her death. Having learned of immanence of death, she wrote on a potsherd several words for abba Daniel and placed it at the entrance to the cave. The starets (elder) came quickly and brought everything necessary for her burial. He found the holy ascetic still alive, and he confessed and communed her with the Holy Mysteries. At the request of the abba, blessed Anastasia blessed him and the monk accompanying him. With the words: "Lord, into Thy hands I commend my spirit", -- the saint quietly died (+ c. 567-568).

When the grave was prepared, the starets gave his disciple a riasa and ordered him to dress the deceased brother. Putting on the riasa, the monk realised that before him was a woman, but he did not dare to say anything. When however they returned to the monastery, having buried the nun, the disciple asked the abba whether he knew the supposed brother -- was a woman, and the elder related to the young monk the history of Saint Anastasia. Later on the narratives of the abba were written down and received wide acclaim.

The relics of the nun Anastasia were transferred in the year 1200 to Constantinople, and put not far from the temple of Saint Sophia.

**PriestMartyr Zacharias, Bishop of Corinth,** (*Commemorated March 30/April 12*) suffered for Christ under the Turks in 1684. The Turk-mussulmans accused him of secret correspondence with the Franks (French), whom the saint supposedly would have appealed to and promised to aid them seize the city. The moslems in a rage fell upon the Christian bishop and, shackled in chains and subjected to beatings, they led him to trial. The judge without interrogation demanded that Sainted Zacharias accept Islam and, when he heard the negative answer of the bishop, he gave orders for him to be beaten without mercy. They then locked up the confessor of Christ in prison, where the mahometan fanatics did not cease with beating the martyr. The Priestmartyr Zacharias was beheaded on the third Sunday following the Sunday of the Veneration of the Cross.

**The Holy Martyr John Kulikos** (*Commemorated April 18/May 1*) was born in the Greek district of Epirus, in the city of Ianina. His parents were pious, but he was orphaned at an early age, and he set off to Constantinople. Of the means left him by his parents, he built a small stall in the city bazaar and was occupied with trade.

He loved to work, he honourably filled all his orders, and his business was successful. But the soul of the saint yearned not for earthly blessing, but for the Kingdom of Heaven.

Saint John lived during difficult times. Constantinople was under the dominion of the Turks, and Christians were subjected to oppressions. Many a Christian tradesman and merchant went over to Mahometanism. Saint John reproached them for their betrayal of Christ and he sustained also the unwavering in their faith. The apostates were thus filled with hatred towards Saint John and they desired his ruin. The saint knew this, but was not afraid: in his soul grew the yearning to suffer for the faith in Christ.

On Great Friday he went to his spiritual father and asked blessing for the deed of martyrdom. The priest counselled the youth to examine himself and to prepare himself for the deed by fasting and prayer, so that at the time of torture he would not abjure Christ. Saint John prayed ardently to the Lord to strengthen his powers. At night on Great Saturday he saw himself in a dream, standing in a fiery furnace and singing praise to the Lord. Interpreting this vision as an indication to go to martyrdom, Saint John received the Holy Mysteries and asked of the priest blessing to enter into the act of martyrdom.

When Saint John arrived at the market, vexed tradesmen there began to reproach him that he had promised to renounced Christ, but that he was not fulfilling his given word. In answer to this the martyr in earshot of all declared, that he was a Christian and had never renounced nor would he ever renounce Christ. Then the envious had him arrested. The judge tried to persuade Saint John to go over to Mahometanism, since he esteemed him as a skilled and respected master-craftsman. But the martyr steadfastly confessed himself a Christian. Over the course of several days they wearied him with hunger and thirst, and beat him without mercy. They sentenced the martyr to burning in a bon-fire. Saint John met his sentence with joy. When they led him to the blazing bon-fire, he went boldly into the very midst of the flames. The torturers, seeing that Saint John was readied to be burnt in the bon-fire, pulled him out and beheaded him with the sword (+ 1526). They then threw the head and body of the martyr into the bon-fire.

Christians gathered up the bones of the martyr which remained from the fire, and reverently they transferred them to the cathedral church.



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MARCH 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1</b> (Feb 16) <b>Triumph of Orthodoxy. Tone 5</b>  <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>2</b> (Feb 17)	<b>3</b> (Feb 18)	<b>4</b> (Feb 19)  <b>7:40 AM Presanctified Divine Liturgy</b>  <b>Fast</b>	<b>5</b> (Feb 20)	<b>6</b> (Feb 21)	<b>7</b> (Feb 22)  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>8</b> (Feb 23) <b>2nd Sunday of the Great Lent. Tone 6</b> <b>St. Gregory Palamas</b> <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>9</b> (Feb 24)	<b>10</b> (Feb 25)	<b>11</b> (Feb 26)  <b>5:30 PM Presanctified Divine Liturgy</b>  <b>Fast</b>	<b>12</b> (Feb 27)	<b>13</b> (Feb 28)  <b>5:30 PM Matins of the Departed</b>	<b>14</b> (Mar 1)  <b>7:40 AM Hours &amp; Divine Liturgy of the Departed</b> <b>5:30 All-Night Vigil</b>
<b>15</b> (Mar 2) <b>3rd Sunday of the Great Lent: Adoration of Cross. Tone 7</b> <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>16</b> (Mar 3) <b>Jordanville Clergy Retreat</b>	<b>17</b> (Mar 4) <b>Jordanville Clergy Retreat</b>	<b>18</b> (Mar 5) <b>Jordanville Clergy Retreat</b>	<b>19</b> (Mar 6)	<b>20</b> (Mar 7)  <b>7:40 AM Presanctified Divine Liturgy</b>	<b>21</b> (Mar 8)  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>22</b> (Mar 9) <b>4th Sunday of the Great Lent. Tone 8</b> <b>Holy 40 Martyrs</b> <b>9:30 AM, Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>23</b> (Mar 10)	<b>24</b> (Mar 11)	<b>25</b> (Mar 12)  <b>5:30 PM Compline w/Great Canon</b>  <b>Fast</b>	<b>26</b> (Mar 13)	<b>27</b> (Mar 14)  <b>5:30 PM Matins w/Akathist fo Theotokos</b>	<b>28</b> (Mar 15) <b>Laudation of the Mother of God. Tone 8</b> <b>7:40 AM Hours &amp; Divine Liturgy</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>29</b> (Mar 16) <b>5th Sunday of the Great Lent. Tone 1</b> <b>St. Mary of Egypt</b> <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>30</b> (Mar 17)	<b>31</b> (Mar 18)	<b>Apr 1</b> (Mar 19)	<b>Apr 2</b> (Mar 20)	<b>Apr 3</b> (Mar 21)  <b>5:30 PM Matins</b>	<b>Apr 4</b> (Mar 22) <b>Lazarus Saturday. Tone 1</b>  <b>7:40 AM Hours &amp; Divine Liturgy</b> <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>



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APRIL 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Mar 29 (Mar 16)</b> <b>5th Sunday of the Great Lent. Tone 1</b> <b>St. Mary of Egypt</b> <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>Mar 30 (Mar 17)</b>      <b>Fast</b>	<b>Mar 31 (Mar 18)</b>      <b>Fast</b>	<b>1 (Mar 19)</b>      <b>Fast</b>	<b>2 (Mar 20)</b>      <b>Fast</b>	<b>3 (Mar 21)</b>     <b>5:30 PM Matins</b>  <b>Fast</b>	<b>4 (Mar 22)</b> <b>Lazarus Saturday. Tone 1</b>  <b>7:40 AM Hours &amp; Divine Liturgy</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>5 (Mar 23)</b> <b>PALM SUNDAY</b>  <b>9:00 Meeting of the Bishop, Hours and Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>6 (Mar 24)</b> <b>Holy &amp; Great Monday</b>  <b>5:30 Annunciation Matins</b>  <b>Fast</b>	<b>7 (Mar 25)</b> <b>ANNUNCIATION</b>  <b>7:40 AM Vespersal Divine Liturgy</b>  <b>5:30 PM Bridegroom Matins</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>8 (Mar 26)</b> <b>Holy &amp; Great Wednesday</b>  <b>5:30 PM Bridegroom/Holy Thursday Matins</b>  <b>Fast</b>	<b>9 (Mar 27)</b> <b>Holy &amp; Great Thursday</b>  <b>7:40 AM Vespersal Divine Liturgy</b>  <b>5:30 PM Matins w/12 Gospels</b>  <b>Fast</b>	<b>10 (Mar 28)</b> <b>Holy &amp; Great Friday</b>  <b>10:00 Royal Hours</b>  <b>4:00 PM Vespers w/Plaschnitsa</b> <b>6:00 PM Matins w/Lamentations</b> <b>Fast</b>	<b>11 (Mar 29)</b> <b>Holy &amp; Great Saturday</b>  <b>9:30 AM Vespersal Divine Liturgy w/OT Readings</b> <b>10:00 PM Reading of Acts of the Apostles</b> <b>11:30 PM Midnight Office</b> <b>Fast: wine &amp; oil</b>
<b>12 (Mar 30)</b> <b>PASCHA</b>  <b>Midnight Procession, Matins &amp; Divine Liturgy</b> <b>12:00 pm Agape Vespers</b>  <b>Fast free</b>	<b>13 (Mar 31)</b> <b>Bright Monday</b>  <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b> <b>12:00 PM Festive Picnic</b>  <b>Fast free</b>	<b>14 (Apr 1)</b>      <b>Fast free</b>	<b>15 (Apr 2)</b>      <b>Fast free</b>	<b>16 (Apr 3)</b>      <b>Fast free</b>	<b>17 (Apr 4)</b>      <b>Fast free</b>	<b>18 (Apr 5)</b>     <b>5:30 All-Night Vigil</b>  <b>Fast free</b>
<b>19 (Apr 6)</b> <b>Thomas Sunday</b>  <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b> <b>12:30 Blessing of Graves</b>  <b>Fast</b>	<b>20 (Apr 7)</b>      <b>Fast</b>	<b>21 (Apr 8)</b>      <b>Fast</b>	<b>22 (Apr 9)</b>      <b>Fast</b>	<b>23 (Apr 10)</b>      <b>Fast</b>	<b>24 (Apr 11)</b>      <b>Fast</b>	<b>25 (Apr 12)</b>     <b>5:30 All-Night Vigil</b>  <b>Fast</b>
<b>26 (Apr 13)</b> <b>Myrrhbearing Women Sisterhood Feastday</b> <b>9:00 AM, Meeting of the Bishop, Hours and Divine Liturgy</b>  <b>Fast</b>	<b>27 (Apr 14)</b>      <b>Fast</b>	<b>28 (Apr 15)</b>      <b>Fast</b>	<b>29 (Apr 16)</b>      <b>Fast</b>	<b>30 (Apr 17)</b>      <b>Fast</b>	<b>May 1 (Apr 18)</b>      <b>Fast</b>	<b>May 2 (Apr 19)</b>     <b>5:30 All-Night Vigil</b>  <b>Fast</b>