

“КРАСНОЕ СОЛНЫШКО”

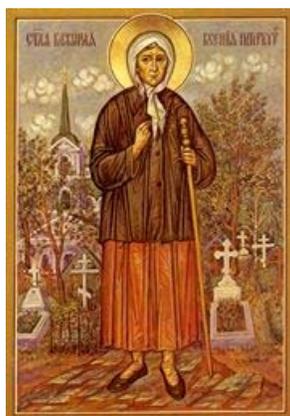
“SUNSHINE”

CHURCH BULLETIN

RUSSIAN ORTHODOX CHURCH “ST. VLADIMIR”, HOUSTON

FEBRUARY, 2009

BLESSED XENIA OF ST. PETERSBURG



**Our Righteous Mother Xenia of Saint Petersburg,
The Fool for Christ's sake**

Whom the Holy Church celebrates on February 6th

Our righteous Mother Xenia of St. Petersburg was born about the year 1730. She was married to a Colonel named Andrew; when she was twenty six years old her husband died suddenly, having been drinking with his friends. Left a childless widow, Xenia gave away all that she had and vanished from St. Petersburg for eight years; it is believed that she spent this time in a hermitage, learning the spiritual life. When she returned to Saint Petersburg, she wore her husband's military clothing, and would answer only to the name Andrew, that is, the name of her late husband. She took up the life of a homeless wanderer, and was abused by many as insane; she bore this with great patience, crucifying the carnal mind through the mockery she endured, and praying for her husband's soul. She was given great gifts of prayer and prophecy, and often foretold things to come; in 1796 she foretold the death of Empress Catherine II. Having lived forty five years after her husband's death, she reposed in peace at the age of seventy one, about the year 1800. Her grave became such a source of miracles, and so many came to take soil from it as a blessing, that it was often necessary to replace the soil; when a stone slab was placed over her grave, this too disappeared over time, piece by piece. Saint Xenia is especially invoked for help in finding employment, lodging, or a spouse.



Troparion to St. Xenia, in the Fourth Tone

Having renounced the vanity of the earthly world,
Thou didst take up the cross of a homeless life of wandering;
Thou didst not fear grief, privation, nor the mockery of men,
And didst know the love of Christ.
Now taking sweet delight of this love in heaven,
O Xenia, the blessed and divinely wise,
Pray for the salvation of our souls.

**Holy St. Blessed Mother Xenia,
Pray To God For Us!**



St. Xenia Sisterhood of St. Vladimir Russian Orthodox Church

As a sisterhood we strive to support the parish and its institutions in a moral and financial way.

The St. Xenia Sisterhood is named after St. Xenia of St. Petersburg, the Holy Fool for Christ's Sake. Our feast day is celebrated on February 6. Each year a Molieben with Akathist for St. Xenia is served on that day and at which all members of the Sisterhood are very strongly encouraged to participate in.

The Sisterhood cleans and beautifies the parish church and grounds, hosts meals and receptions for special parish events, and takes part in various special parish projects. All St. Vladimir's female parishioners age 18 and older are welcome and invited to join the Sisterhood.

For more information about becoming a member of the St. Xenia Sisterhood, to learn about the Sisterhood's activities, or to make a contribution to our Sisterhood Fund, please contact:

Head Sister, Ekaterina Marinova at marinova@bcm.tmc.edu

Treasurer, Lydia Krawtzova at lydia.krawtzova@windstream.net



The Life of Blessed Xenia of St. Petersburg (in depth)

The only record of "vital statistics" which has been left us concerning Blessed Xenia is the epitaph on her gravestone:

IN THE NAME OF THE FATHER, SON AND HOLY SPIRIT. HERE RESTS THE BODY OF THE SERVANT OF GOD, XENIA GRIGORIEVNA, WIFE OF THE IMPERIAL CHORISTER, COLONEL ANDREI THEODOROVICH PETROV. WIDOWED AT THE AGE OF 26, A PILGRIM FOR 45 YEARS, SHE LIVED A TOTAL OF 71 YEARS. SHE WAS KNOWN BY THE NAME ANDREI THEODOROVICH. MAY WHOEVER KNEW ME PRAY FOR MY SOUL THAT HIS OWN MAY BE SAVED. AMEN.



Who wrote it, no one knows, but this is all we know about the early life of Blessed Xenia: only that she lived during the reigns of the Empresses Elizabeth Petrovna and Catherine II and that she was married to the imperial chorister, Col. Andrei Theodorovich Petrov.

Presumably, in her early years, she led an ordinary, though comfortable life, performing no services that merited recording or recognition. It would seem that she was happily married and completely devoted to her husband who was, perhaps, a bit worldly. He was still young and in good health when he died suddenly one night at a drinking party.

The unexpected death of her beloved husband completely shattered Xenia Grigorievna and her personal world. She was twenty-six years old, childless and her husband to whom she was passionately devoted had suddenly died without the benefit of the Holy Mysteries. The distraught widow looked around herself, at all her possessions, at her inane little world and suddenly began to realize the vanity and transitory nature of all earthly joys and treasures. She came to realize that there is true value only in heavenly treasures and real joy in Christ.

To the utter amazement of her friends and relatives, Xenia Grigorievna began to give away literally all that she possessed. Her money and personal belongings she gave to the poor and she even gave away her house to her dear friend Paraskeva Antonova.

Finally, her relatives decided that she had taken complete leave of her senses and they petitioned the trustees of her late husband's estate to prevent Xenia from disposing of her wealth, on the grounds that she was mentally unbalanced due to her husband's death. The trustees called Xenia in and, after a long and careful examination, ruled that she was perfectly sound of mind and had every right to dispose of her property as she pleased.

People preoccupied with worldly matters would naturally assume that anyone who gave away his wealth must be insane. They were incapable of seeing that Xenia had undergone a complete rebirth; she was changed from a worldly woman into a spiritual being. Having realized that there can be no true happiness on earth and that worldly possessions are only a hindrance to the attaining of true joy in God.

Having, therefore, relieved herself of all such hindrances, Xenia suddenly vanished from St. Petersburg for eight years. It is said that during these years she lived at some hermitage with a sisterhood of holy ascetics, learning about prayer and the spiritual life from an elder. It was during this time that she was called to the highest feat of spiritual perfection, that of being a fool for Christ's sake. To this end, she returned to St. Petersburg, clothed herself in one of her late husband's old uniforms and linens and thereafter refused to respond the name of Xenia Grigorievna, answering instead only to the name of her late husband, Andrei Feodorovich. It was as if she, in her deep devotion to her husband, had hoped in some way to take upon herself the burden of his unrepented sins and of his unfortunate demise without the Holy Mysteries. Sorrowing for her own sins and for his, she left her home and began her long pilgrimage of wandering through the streets of the poorer district of St. Petersburg known as the Petersburg Borough (Peterburgskaya Storona). She was most often to be found in the vicinity of the parish of Saint Matthias where the poorest people lived in shabby huts.

At first, the people of the Borough thought that this strangely dressed, scarcely shod woman was merely a simple minded beggar, and evil people, especially the street urchins, would often persecute and laugh at her. With complete meekness, however, she kept before her the image of the guiltless Great Sufferer, Christ Jesus, who, without a murmur, heard all accusations, bore all persecutions, suffered terrible torture and crucifixion. Because of His example, the Blessed One strove to bear her hardships meekly and in silence, forgiving offenses in accordance with the last earthly prayer of Jesus, "Father, forgive them, for they know not what they do."

Only once did the people of the Petersburg Borough see her in anger. The street boys, seeing the ragged old woman, began as usual to laugh at and torment her. The Blessed One ordinarily bore all this without murmur. On this occasion, however, the boys did not content themselves with verbal abuse, but seeing that she did not take notice of their mocking, they began to throw mud and rocks at her. At last they exhausted even the patience of Blessed Xenia and she flew at them, waving her cane in the air. The residents of the Borough were so startled at seeing the Blessed One in such anger that they took immediate steps to prevent any further offenses toward her. As our Lord Jesus Christ had said, "A candle is not bought to be hidden under a basket... but to be placed on a candle stand."

So it was with God pleasing Xenia. Gradually, people began to realize that Xenia was no mere beggar but someone much more. They began to invite her into their homes and offer her warm clothing for the severe Petersburg winters as well as alms. She would never accept the clothing and took only the small copper pennies, which were called the king on horseback because there was a horseman (actually, St. George) struck on them.

She would distribute these copper pennies to the poor, at times, apparently, with some prophecy. On one such occasion Xenia met a devout woman on the street. Handing her a five kopeck coin, she said, "Take this five piece, here is the king on horseback; it will be extinguished." The woman accepted the copper five piece and went on her way pondering the meaning of the Blessed One's words. No sooner had she entered the street where she lived than she saw that her house was on fire. Running toward her home, she arrived just as the flames were being quenched. Then she realized that the Blessed One had been foretelling this with her strange words.

On one occasion Paraskeva Antonova was sitting in the home which the Blessed One had given her, when Xenia arrived for a visit. Entering the house, she looked irritably at Antonova and said, "Here you are sitting and sewing buttons and you don't know that God has given you a son! Go at once to the Smolensk Cemetery!" Antonova, knowing Xenia to be truly saintly and knowing that no idle word came from her lips, did not even question this strange command but believed at once that something extraordinary was about to happen and she immediately hurried to the Smolensk Cemetery.

On one of the streets of Vasiliev Island near the cemetery, Antonova saw a large crowd of people. Being curious, she approached the crowd to see what was taking place. It seems that a coachman had knocked down a pregnant woman who then gave birth to a child right there on the street and died immediately afterwards. Filled with compassion for the child, Antonova took it to her own home. All the efforts of the St. Petersburg police to discover the identity of the mother or locate the father or relatives of the tiny orphan proved in vain and so the child remained with Paraskeva Antonova. She provided him with a good upbringing and a sound education, loving him as her own son. Eventually the boy became an eminent functionary and lovingly cared for his foster mother in her old age. He also revered, with sincere piety, the memory of the Servant of God, Xenia who had shown much kindness to his foster mother and who had taken such a hand in his own fate.

Among the friends of Blessed Xenia there was a widow, Mrs. Golubev, and her seventeen-year-old daughter who was noted for her beauty. Xenia liked this girl very much because of her meek, quiet character and her kind heart. Once Xenia came to visit them and the girl began to make coffee. "My beauty, -- said Xenia, turning to the girl, -- here you are making coffee and your husband is burying his wife in Okhta. Run there quickly!"

The girl was shocked. "My what?! I don't have a husband... and burying his wife!". "Go!" -- Xenia answered sternly, not liking any kind of objection. The Golubevs, knowing well that the Blessed One never said anything without a reason, immediately obeyed her command and set out for Okhta. Here they saw that a funeral procession was headed for the cemetery and they joined in with the crowd of mourners. A young woman, the wife of a doctor, had died in childbirth and was being buried.

The Liturgy was celebrated, then the funeral service, after which the Golubevs followed as the coffin was carried to the grave. The funeral had ended and the people began to leave; however, they chanced upon the sobbing young widower who, at the sight of the grave mound over the remains of his beloved wife, lost consciousness and fell to the ground near the Golubevs. Both mother and daughter strove to bring him back to consciousness and to comfort him. They became acquainted and, eventually, the young Golubeva became the wife of the doctor.

God's gift of clairvoyance does not always deliver good news. Sometimes it is used to hint at the approaching illness or death of someone in order that they might prepare themselves for their fate. Such was the case when the God-pleasing ascetic arrived to other guests in the Krapivin home at the time and they all stood and greeted the Blessed One warmly. Xenia conversed with them for a while and then rose to leave, thanking the hostess for her hospitality. As she was departing, however, she turned to Krapivina saying: "Here is green krapiva (nettle) but soon it will be wilted."

Whether or not Mrs. Krapivina understood these words is not known for certain, but other guests did not attach any special significance to them. Much to everyone's amazement, though, Mrs. Krapivina, who was still young and in good health, suddenly became ill and died. Only then did the guests understand that the words, "Here is green krapiva (nettle) but soon it will be wilted," foretold the death of Mrs. Krapivin. Seeing in Xenia this gift of clairvoyance and her meek and humble way of life, people began to realize that she was a true fool for Christ's sake. Many residents of the Borough were sincerely happy to receive her in their homes and it was noticed that some sort of blessed peace and happiness always settled over any home that received her with sincerity. Mothers found that if the Blessed One fondled or rocked an ill child in its cradle, the child would always become well. So parents would hurry to Blessed Xenia with their children whenever she approached, convinced that if she blessed them, or even patted them on the head, they would remain healthy.

People gradually began to accept her strange behavior as some sort of sign from God and often, her behavior would be strange indeed. Two days before the Feast of the Nativity of Christ, in 1761, for example, Blessed Xenia ran anxiously along the cold and snow filled streets of the Petersburg Borough, loudly crying out: "Bake bliny (pancakes), bake bliny, soon all of Russia will be baking bliny!" As usual, no one could figure out the meaning of these strange words of the Blessed One, but on the day of the Feast, the Empress Elisabeth Petrovna reposed suddenly. When the terrible news spread through the city, it became clear to all that the Servant of God had been foretelling the death of the Empress.

Occasionally, Xenia would drop in to visit some friend or acquaintance, converse for a while, and then suddenly fall silent, as if listening to something. All at once, she would leap up and leave quickly. If the hostess asked why she was leaving and where she was going, the Blessed One would only wave her stick in the air and say, "I must hurry, I am needed there."

She possessed absolutely nothing except the rags on her back and often, upon arriving at the home of a friend, she would cheerfully announce, "Here is all of me." For a long time no one knew where the Blessed One spent her nights. The residents of the Borough were not the only ones to wonder about this, for the local police were also curious about the matter. Upon investigating they discovered that the elderly little woman spent her nights in an open field, praying and making prostrations in all four directions, and she did this no matter what the season or weather. It was a miracle of God that the Blessed One survived the severe St. Petersburg winters in this way. It happened at times that her nights would be spent in some other task. On one occasion in 1794, toward the end of Xenia's long life, a new church was being built in the Smolensk Cemetery. Workers began to notice that, during the night, someone would haul mounds of brick to the top of the building where they were needed. The workers were amazed by this and resolved to find out who this tireless worker could be. By posting a watchman they were able to discover that it was the Servant of God, Xenia.

"It was necessary, -- says one writer, -- for her to possess either some super human power or to carry within herself such a strong spiritual fire, such a deep, undoubting faith with which the impossible becomes possible. When one considers God's great saints, however, who performed such wondrous miracles by their faith, wonders incomprehensible to the human mind, we cannot consider the Blessed One's ascetic feats

as unprecedented or impossible for a person in the flesh. Xenia truly bore that faith with which all things are possible. While still living in her body, her soul always soared above this world, dwelling in a living, direct communion with God."

The Blessed One was always ready to help anyone in anyway possible. During the day she would wander about the streets, her face reflecting her internal spirit of meekness, humility and kindness by its warm, friendly glow. At night, in all seasons, she would go into a field and enter into conversation with God Himself. Finally the time came when Xenia was no longer to be found in the streets of the Petersburg Borough nor in the field; her radiant face shone no more amidst the rude shacks of the St. Matthias parish. God called His servant to rest from all her struggles and took her to Himself. Xenia was one of those candles which God lights on earth from time to time in order to light up the path of salvation for the faithful, as the Savior Himself had said, "Let your light so shine before men that they may see your good works and glorify your Father Which is in Heaven" and "If, therefore, your entire body is full of light, no part of it being in darkness, then the whole of it shall be full of radiance as when the bright shining of a candle gives off its light."



Not like other men...

Reflections on the Sunday of the Publican and the Pharisee

February 8th



Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, *“God, I thank Thee that I am not like other men-- extortionists, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess’. But the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, “God, be merciful to me a sinner!” I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted”.* (Luke 18.10-14)

The words by which the preparatory weeks for the fast of Great Lent are begun, speak of a paradox. *“He who exalts himself will be humbled, and he who humbles himself will be exalted”.* As these words are proclaimed in our churches throughout the world on the first Sunday of the Triodion, commonly known as the Sunday of the Publican and the Pharisee, we have just come from hearing another paradox proclaimed in the same Sunday's epistle: *“Yes, all those who desire to live godly in Christ Jesus will suffer persecution”* (2 Tm 3.12). Humbleness brings exaltation, the pursuit of godliness brings persecution; and so we turn our eyes toward Lent.

The Publican's cry, "God, be merciful unto me, a sinner!", is a phrase not uncommon to the Orthodox world. "God, have mercy on me" is a petition of unequalled frequency in the Church's worship and prayer. Countless litanies embrace it as a refrain, prayer services and memorials beg it repeatedly, and there are portions of the Offices in which it is said in sequences of three, twelve, forty or even fifty. It is the one phrase that many of the faithful, no matter how limited their linguistic knowledge otherwise, will know in all three of the Church's great traditional tongues: Lord, have mercy. Kyrie, eleison. Gospodi, pomilui.

The words are simple, yet powerful. To beg God's mercy is a grave and awesome mystery in its own right, for the mercy of God is the foundation of the universe. We are made bold to ask for nothing less than that gift which goes beyond all comprehension and understanding, that gift by which the very planets and the stars have their being and we mortal humans have our breath. There is no little content to this cry.

The Pharisee is he who speaks of us, but the Publican he who speaks to us. "God, have mercy upon me" must be the words of our prayer; but they cannot be purely our prayer whilst we still pray that "we are not like other men", that we are "just". Justice is far from us who are, as the tax collector proclaimed, sinners. We have no weight with God, no claim to His grace. We have only the ability to come before Him and beg His mercy exactly as we are.

Lent is coming. In three weeks, the Vespers of Forgiveness will see in the fast proper, the actual period of "joyful sorrow" that marks the journey into Pascha. But even now the Church begins to situate herself into that spirit which is necessary for joy, for sorrow, for repentance: the spirit of humility which can only come as our pride is brought low and in the depth of our hearts we realize that there is no other cry which mortal man can make in the presence of his King than the words of the humble collector of tax: God, be merciful unto me, a sinner!

By M.C. Steenberg



All to no purpose have I left my true home
Reflections on the Sunday of the Prodigal Son
February 15th



The second Sunday of the Triodion, the second Sunday before the Vespers of Forgiveness and the beginning of Great and Holy Lent, is dedicated to the recollection of the Prodigal Son (Lk 15.11-32). "A certain man had two sons", both highly favored one of a more rebellious spirit than the other. The story, perhaps among the most well-loved of the Gospel parables, though it appears only in the Gospel of Luke, is familiar to most. The wealth of the young son is squandered by his raucous living, and from the mire of his agony (literally, from the mud of a pig-stall) he has a change of heart and returns home, humbled. His father, certainly justified in any anger he might choose to show, instead embraces his 'prodigal' with tears and sets a mighty feast. "For my son was lost, and now is found".

Firstly, the story of the Prodigal teaches us of the character of the Father, the God whom we worship at all times. The holy Apostle John proclaims “God is love” (1 Jn 4.8), and in this parable we have the ultimate image of that love. The Father gifts His son with uncalled-for blessings; He stands watch for the return of His lost child; His forgiveness is so swift and so great that the wayward son cannot even finish his pleas for mercy before the Father has embraced his return; He rejoices above due measure when the lost is once again found. The Father's love is active, attentive.

Yet the parable teaches us also of ourselves. We know from the moment that the story begins, that the Prodigal Son is none other than our own selves, that the divine Jesus tells the story of our own sinfulness and error.

We acknowledge the goodness of the Father and admit of the bare, evident reality of the “wealth” He has given us: our lives, the beauty of the world, His truth, His salvation. None of these blessings can be denied, if only one opens his eyes to the reality of the world in which he lives. But even as we acknowledge our divine gifts, so too do we acknowledge the waste we have made of these treasures.

The divine wealth that once Thou gavest me I have sinfully wasted. I have departed far from Thee and lived as the Prodigal, O compassionate Father. Accept me now also as I return. (Troparion from Canticle One, Canon)

None has taken the good things of God from us: their absence is the result only of our turning away from the supply of divine blessings. We waste what we have received and we turn and “depart far from Thee”, running from the source of good as if we had somewhere more important to be. We can put the blame upon no one's shoulders but our own. I have sinfully wasted the divine wealth that I was given. I have departed far from God. I have fed with dumb beasts and never eaten my fill. I, even as the prodigal, must come to realize my own hand at work in my spiritual ill-fortune and take responsibility for the state into which my own evil deeds have thrust me.

And what of this state? What is the reality of life when humanity turns from its Father? Exile. Exile, enslavement, and suffering.

This is the spirit of Lent. The whole journey into Pascha can become our own if we are able to stand in examination of our lives, see how far we have brought ourselves from the life God intends for us, and then long, truly long to return to our true home. Whatever our Babylon, wherever our pen filled with swine, we must turn with tears toward the home from which we have sinfully departed and resolutely start our journey back, begging God's forgiveness in our return.

The story of the Prodigal Son is, indeed, an “exact icon of repentance”, inasmuch as through it we see the reality of repentance as it must be lived in our own lives. Bestowed with immeasurable blessings from the God of Love, we have in our wretchedness wasted what we have been given and wandered spitefully from the love of the Father. Eventually we must come to that place, that harsh moment, when in the stark reality of our sinful lives we realize, with the Prodigal, that 'all to no purpose have I left my true home'. Apart from God, there is nothing. We have each experienced this “nothing”, for we have each turned from God. But now, as we prepare to enter into Great Lent, we long for the great 'something' that is God's love and sanctification. Begging His mercy we strive for true repentance, that we may receive His salvation in all joy.

By M.C. Steenberg



The Sunday of the Last Judgement
Reflections on the Christian Fear of God

February 22



When Thou shalt come, O righteous Judge, to execute just judgment, seated on Thy throne of glory, a river of fire will draw all men amazed before Thy judgment-seat; the powers of heaven will stand beside Thee, and in fear mankind will be judged according to the deeds that each has done. Then spare us, Christ, in Thy compassion, with faith we entreat Thee, and count us worthy of Thy blessings with those that are saved. (Vesperal Sticheron from the Triodion)

O dread is that terrible day in which the just judgment of the Lord shall come. Quick shall be its coming, at a time unknown, and quick shall be its might. No ear shall be spared the trumpets' resounding call to the divine Tribunal, nor shall any earthly strength be fit to withstand it.

Fear is an emotion oft mentioned in the services for this preparatory Sunday before the onset of the Great Fast: fear of the Last Judgment, fear of the divine justice of God, fear of the just punishment awaiting sinful man. One encounters here an emotion that many in the modern world are loathe to address or discuss, much less ponder, still less cherish. Yet it is this very emotion that pours forth in abundance from the hymns and prayers of the divine services celebrated on this great day, and one therefore that deserves our fair and full attention. In the seventh Canticle of the Matins Canon, we hear:

The Lord comes to judge: who can endure the sight of Him? Tremble thou, my wretched soul, tremble and prepare for thy departure.

Yet it is perhaps this very distancing of the modern mind from a true and healthy understanding of fear that makes its emphasis in the Church of such importance. In the Sundays that precede the arrival of the Great Fast on the Sunday of Forgiveness, we are gradually--yet firmly--reminded of the human attitudes necessary for a proper relationship to God in Trinity. In the story of Zaccheus, shared in the Church on the last Sunday before the Triodion, we are exhorted to that same sense of longing and desire for union with Christ that drove small Zaccheus to his tree-top: reminded that lest a soul actively search after God, it will devise ways ever to grow further from Him.

On the Sunday of the Publican and Pharisee, first in the Triodion, we are exhorted to humility: both toward God to our fellow men, for as we do, as we behave to the least of these, so we do to Him (Mt 25.31-46). For our relationship with God to be pure and one that leads to real theosis, we must above all be humble.

We must also recognize our sinful state, and long for it to be other than it is. This is the message of the Sunday of the Prodigal Son, in which the familiar parable of the foolish son and loving Father (Lk 15.11-32) is set before us as a divine type and example of all humanity.

And so the preparatory Sundays of the Triodion teach us of the human attitudes necessary in our life before Christ God: longing, humility, awareness of exile, hope in our Savior. And then we arrive at the present day, the Sunday of the Last judgment, when the attitude brought clearly to mind is fear.

Time and again in the hymnography for the day, we are called to be fearful before the Lord; to remember with fear the appointed judgment; to acknowledge in fear the sinful state of our lives. Words and terms that bring discomfort abound in the texts: terror, judgment, fire, torment, pain, suffering, hell.

Thus the fear to which we are so poignantly called on this holy day is a fear that leads to compunction, and compunction to humility, and humility to repentance, and repentance to eternal life. We are not called to fear simply to be 'scared,' but to be prompted into action. As we sing at Vespers:

When we hear Him call the blessed of His Father into the Kingdom, but send the sinners to their punishment, who shall endure His fearful condemnation? But Savior who alone lovest mankind, before the end comes, turn me back through repentance and have mercy on me.

Before the end comes--and the end will indeed come--let us be turned to true repentance. Let us call upon the great wisdom of God's holy Church, who through her hymns and prayers reminds us of the cosmic and ultimate realities associated with our spiritual state. And standing before these realities, let us with fear and trembling turn to God with repentant hearts, filled with His love, and actively engage in the battle for our salvation.

How shall it be in that hour and fearful day, when the Judge shall sit on His dread throne! The books shall be opened and men's actions shall be examined, and the secrets of darkness shall be made public. Angels shall hasten to and fro, gathering all the nations. Come ye and hearken, kings and princes, slaves and free, sinners and righteous, rich and poor: for the Judge comes to pass sentence on the whole inhabited earth. And who shall bear to stand before His face in the presence of the angels, as they call us to account for our actions and our thoughts, whether by night or by day? How shall it be then in that hour!

But before the end is here, make haste, make haste, my soul, and cry: "O God who only art compassionate, turn me back and save me!"

By M.C. Steenberg



Holy New Martyrs of Russia, Pray to God for us.



Troparion, in the Fourth Tone

Flowers of the spiritual meadow of Russia,
Who shone forth in the hour of evil persecutions,
O countless New Martyrs and Confessors,
Hierarchs, Royal Passion-bearers and pastors,
monastics and laymen, men, women and children,
Who brought forth good fruit to Christ in your patience,
Pray to Him, as the One Who planted you,
That He may deliver His people from the godless and evil ones,
That the Russian Church may be established
Upon your blood and sufferings
Unto the salvation of our souls.

The New Martyrs of Russia

February 8th

It has been said that the glory of the Church of God is its martyrs, those people who proved ready to be witnesses of their God and witnesses of their Faith up to their own death. I was asked some time ago, "Why endure martyrdom, why not be silent and keep one's faith in one's heart?", and my answer was, "Would you, if challenged, renounce your father, your mother, your child, the man or the woman whom you love, simply for the sake of enduring no danger?". And so it was with the martyrs: they loved the Lord — not sentimentally, but with all their heart. They loved the Lord with all their life and indeed, with their death if it proved necessary.

We keep to-day the memory of the new martyrs. The martyrs of old we know about, and they are so distant, we are used to them; but in the last seventy years the Russian Church has brought thousands and thousands of new martyrs, men, women, indeed children, who proved ready not only to proclaim their Faith openly, but when challenged unto death, to die rather than renounce the God and the Lord whom they venerated, adored and wanted to serve.

The Russian Church has now established a special Feast of the New Martyrs and Witnesses, that will be kept every year. Some of their names are known and millions are unknown; but we commemorate only a few — those who in the first days of the Revolution gave their lives and were therefore a beacon, an example for millions of others who came after them to do the same. The first was Patriarch Tikhon who was imprisoned four times and was a witness of God until his death; Metropolitan Vladimir of Kiev who was the first to be murdered by the revolutionaries; Metropolitan Veniamin of St Petersburg who was accused of treason and who, with several of his disciples and friends, endured martyrdom; the Grand-Duchess Elizabeth with the nun Varvara, who died also a martyr's death, and many of us believe also that members of the Imperial Family, who refused to be saved from the dangers of the Revolution, who wanted to give up every blessing to die with their people, are martyrs and witnesses, not only of their faith in God, but in the faith that they had in the nation that gave them birth and brought them up.

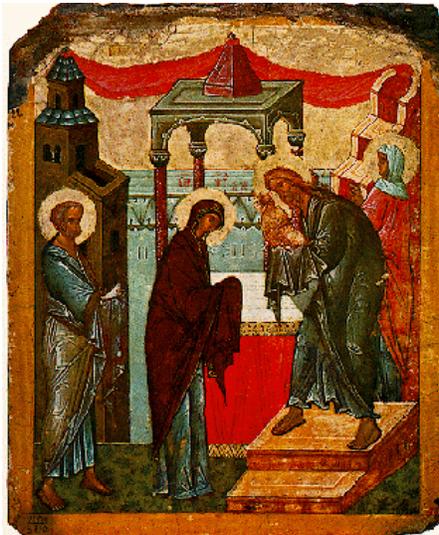
We will sing the first moleben praying to them for the grace of faithfulness, the grace of courage, the grace of such love for God and for our neighbour, that we also should be able to be true witnesses. No one at the moment is asking for our life, but how many there are who ask for our mercy and for the word of truth that would kindly in their heart a new life, a new hope, a new joy. Amen.

By Metropolitan Anthony of Sourozh



THE MEETING OF OUR LORD AND SAVIOR IN THE TEMPLE

February 15



Troparion - Tone 1

Rejoice, O Virgin Theotokos, full of grace!
From you shone the Sun of Righteousness, Christ our God.
Enlightening those who sat in darkness!
Rejoice, and be glad, O righteous elder;
You accepted in your arms the Redeemer of our souls,
Who grants us the Resurrection.

Kontakion - Tone 1

By Your nativity, You did sanctify the Virgin's womb,
And did bless Simeon's hands, O Christ God.
Now You have come and saved us through love.
Grant peace to all Orthodox Christians, O only Lover of man!

Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time, there lived at Jerusalem the righteous elder Simeon. It had been revealed to him that he would not die until he should behold Christ the Savior. By inspiration from above, the pious elder went to the Temple at that very moment when the Most Holy Mother of God and Righteous Joseph had brought there the Infant Jesus, so as to fulfill the ritual ceremony of the Law.

The God-Bearer Simeon took the God-Infant in his arms, and having given thanks to God, he uttered a prophecy about the Savior of the world:

"Now lettest Thou Thy servant depart, O Lord, with peace according to Thy word, wherefore hath mine eyes beheld Thy salvation, which Thou hast prepared before the face of all peoples, a light to the enlightening of gentiles and the glory of Thy people Israel" (Luke 02: 29-32).

Righteous Simeon said to the Most Holy Virgin:

"Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel, "who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when St Simeon met the diving Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem" (Luke 02:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church.



The Three Great Hierarchs:
Sts. Basil the Great, Gregory the Theologian, and John Chrysostom
February 12



Each of these saints has his personal feast day: St. Basil on the 14th of January, St. Gregory on the 7th of February, and St. John Chrysostom on the 9th of February. The common feast we celebrate on February 12th was instituted in the 11th Century, in the time of the Emperor Alexius Comnenus. At one time there was a quarrel among the people about who was the greatest of the three. Some gave St. Basil the pre-eminence for his purity and courage, others St. Gregory for the unfathomable depth and height of his theological mind; still others St. John for the wonderful beauty of his speech and the clarity of his presentation of the Faith. So the first were called Basilians, the second

Gregorians, and the third Johannites. But, by the providence of God, this dispute was resolved to the benefit of the Church and the yet greater glory of the three saints.

The Bishop of Euchaita, John, had a vision in his sleep, in which each of these saints appeared individually to him in great glory and indescribable beauty, and then all three together. They then said to him, "We are one in God, as you see, and there is no dispute among us...neither is there among us a first or a second." The saints also advised Bishop John to compile a common feast for them and to set aside for them a day of common commemoration. The quarrel was settled as indicated by the wonderful vision; February 12th was set aside for the common commemoration of the three hierarchs. The Greeks regard this feast not only as a church festival but as their greatest national and scholastic holiday.

Troparion, Tone 1

Let all who love their words come together and honor with hymns/
the three luminaries of the light-creating Trinity:/
Basil the Great, Gregory the Theologian,/
and renowned John of the golden speech,/
who have enlightened the world with the rays of their divine doctrines,/
and are mellifluous rivers of wisdom/
who have watered all creation with streams of divine knowledge;/
they ever intercede with the Trinity for us.



Icon of the Mother of God "Seeker of the Perishing"

Commemorated on February 18th



"Seeker of the Perishing" Icon of the Mother of God
From time immemorial the Russian people, with faith in the all-powerful help of the Most Holy Theotokos, considered the title "Seeker of the Perishing" to refer not only to those who are dying, but to those whose souls are in danger of spiritual death.

There are no reliable accounts of the origin of the icon, "Seeker of the Perishing." There are, however, several wonderworking icons of this name, through which the Theotokos showed forth Her mercy to people on the very brink of death.

In the mid-eighteenth century, in the village of Bor of Kaluga governance, the pious peasant Thedotus Obukhov lost his way in a blizzard on the Feast of the Lord's Baptism. The horse became exhausted and paused on the edge of an impassable ravine. Not seeing any way to save himself, Obukhov lay down in his sleigh, where he began to freeze.

In these terrible moments he prayed with all his being to the Queen of Heaven for help, and he vowed that if he was rescued he would have a "Seeker of the Perishing" icon painted and donate it to the local church. She heard his prayer and helped him in a marvelous way. A certain peasant in the nearby village heard a voice outside his window saying, "Take him." He went out and saw the half-frozen Obukhov on his sleigh. When he recovered his health, Obukhov immediately fulfilled his vow and commissioned a copy of the icon from the St George church in the city of Bolkhov in the Orlov governance. From that time the Bor "Seeker of the Perishing" Icon was glorified by many manifestations of grace and miracles.

In 1812 the Palashevsk church was pillaged by the French. The desecrated icon was found broken into three pieces among the rubble. With the finding of the icon, numerous miracles of healing took place. Brides entering into marriage pray before this icon that their marriage might be a happy one. People come to it, overwhelmed by drunkenness, perishing in poverty, suffering in illness, and they turn to the Icon in prayer as to a Mother with Her perishing children.

The Queen of Heaven sends down help and support for all: *"Seek us who are perishing, O Most Holy Virgin, chasten us not according to our sins, but as you are merciful in your love for mankind, have pity, deliver us from hell, sickness and necessity, and save us"* (Troparion, Tone 4).

Icon of the Mother of God "Iveron"

Commemorated on February 25

During the reign of Emperor Byzantine Empire raged with accordance with the emperor's soldiers pillaged the empire, and village for hidden icons.

Near the city of Nicaea widow who had concealed an Theotokos. Before long the of them thrust his spear into the

But by God's grace his overshadowed by a miracle: blood flowed forth from the wound on the face of the Mother of God. The frightened soldiers quickly fled.

The widow spent the whole night in vigil, praying before the icon of the Most Holy Theotokos. In the morning, according to God's will, she took the icon to the sea and cast it upon the water. The holy icon stood upright on the waves and began to sail westward.

Time passed, and one evening the monks of the Iveron Monastery on Mt. Athos beheld a pillar of light, shining upon the sea like the sun (ca. 1004). The miraculous image lasted several days, while the fathers of the Holy Mountain gathered together, marveling. Finally they descended to the edge of the sea, where they beheld the pillar of



Theophilus (829–842) the the heresy of iconoclasm. In command, thousands of searching every corner, city,

there lived a certain pious icon of the Most Holy soldiers discovered it, and one image.

terrible deed was

light standing above the icon of the Theotokos. But when they approached it, the icon moved farther out to sea.



At that time a Georgian monk named Gabriel was laboring at the Iveron Monastery. The Theotokos appeared to the fathers of the Holy Mountain and told them that Gabriel alone was worthy to retrieve the holy icon from the sea. At the same time, she appeared to Gabriel and told him, “Enter the sea, and walk out upon the waves with faith, and all will witness my love and mercy for your monastery.”

The monks of Mt. Athos found Gabriel at the Georgian monastery and led him down to the sea, chanting hymns, and censuring with holy incense. Gabriel walked out upon the water as though upon dry land, took the icon in his arms, and obediently carried it back to shore. This miracle occurred on Bright Tuesday. While the monks were celebrating a paraklesis of thanksgiving, a cold, sweet spring miraculously gushed forth from the ground where the icon stood. Afterwards they took the icon to a church and set it down in the sanctuary with great reverence.

But the next morning one of the monks came to light a lamp and discovered that the icon was no longer where they had left it; now it was hanging on a wall near the entrance gate. The disbelieving monks took it down and returned it to the sanctuary, but the next day the icon was again found at the monastery gate. This miracle recurred several times, until the Most Holy Virgin appeared to Gabriel, saying, “Announce to the brothers that from this day they should not carry me away. For what I desire is not to be protected by you; rather I will overshadow you, both in this life and in the age to come. As long as you see my icon in the monastery, the grace and mercy of my Son shall never be lacking!”

Filled with exceeding joy, the monks erected a small church near the monastery gate to glorify the Most Holy Theotokos and placed the wonder-working icon inside. The holy icon came to be known as the “Iveron Mother of God” and, in Greek, Portaitissa. By the grace of the miraculous Iveron Icon of the Theotokos, many miracles have taken place and continue to take place throughout the world.



The Commemoration of the Dead

The day before the Sunday of the Last Judgement marks a commemoration of all those who have departed this life and Gone to their rest. This is the first of four such Saturdays “of the dead” that occur during the annual Lenten discipline, and its position directly before the commemoration of the Last Judgement reminds us that all humankind, not only ourselves and those to come, but all those who have gone before us from the first moment of creation, will be called to account on the day of the great reckoning. Knowing that we live in a world filled with the consequences of human sin, the Saturday of the Dead is dedicated to praying on behalf of the members of this great human “family” who now lie asleep in the Lord yet who continue to form an important part of our communal history of salvation.



Metropolitan Kirill of Smolensk and Kaliningrad Elected New Patriarch of Moscow

MOSCOW: January 27, 2009



Metropolitan Kirill of Smolensk and Kaliningrad has been elected the new head of the Russian Orthodox Church. The Council, which comprised clergymen, monks and laymen, announced on Tuesday the results of the voting for the post of Patriarch of Moscow and all Russia.

The Metropolitan has been temporarily in charge of the church since the death in December of Aleksy II.

Metropolitan Kirill had previously been head of the external church relations department. He also hosted a TV programme popular among Russian believers and viewed on one of Russia's main television channels.

He was an active supporter of the reunification between the two branches of the Russian Orthodox Church, which was completed in May 2007. The son of a priest, Metropolitan Kirill was born in Leningrad, now St Petersburg, in 1946. After graduating from the seminary, he quickly climbed the church hierarchy. At thirty, he was promoted to Archbishop and in 1991 was given the title of Metropolitan.

Metropolitan Kirill was to become a close associate of Patriarch Aleksy and was among those who helped reunify the Russian Orthodox Church with its branch outside of Russia. Additionally, for almost twenty years Kirill acted as foreign spokesman for the Russian Orthodox Church.

One of the most charismatic church leaders in modern Russia - The Patriarch-elect's face is familiar even to nonbelievers since he appears frequently on TV and in interviews.

Now Kiril, the 16th patriarch, will have to answer the hopes of a much larger audience.

For our great lord His Eminence Metropolitan Kirill, His Holiness the Patriarch-elect of Moscow and All Russia, may the Lord grant him Many Years!



FROM THE DIARY OF A RUSSIAN PRIEST



Life is a precious and unique gift, and we squander it foolishly and carelessly, forgetful of its brevity. Either we look back with yearning on the past or else we live in the expectation of the future in which, it seems to us, life will be better; whereas the present – that is, our life as it actually is – is wasted on these fruitless dreams and regrets.

Our lack of compassion, hardness of heart, and mercilessness towards others from an impenetrable curtain between ourselves and God. It is as if we had covered a plant with a black hood, and then complained because it died from lack of sunlight.

Sin lies in yielding to evil thoughts, not in having them. We are never free from these thoughts, for such is our nature, obscured by sin; even the saints had evil thoughts. Our voluntary yielding to evil thoughts or our struggle against them – herein lies our defeat or our victory.

Fr. Alexander Elchaninov, one of the most gifted priests in the Russian emigration, died from a tragic illness in 1934 at the age of fifty-three.



VIRTUES OF THE CHRISTIAN

Saint Nikolai Velimirovich



Almsgiving: “When you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Truly I say to you, They have their reward. But when you do merciful deeds, do not let your left hand know what your right hand does, so that your merciful deeds may be in secret. And your Father who sees in secret Himself shall reward you openly. (Matthew 6:2-4)

Loving your enemies: “I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despite-fully use you and persecute you, so that you may become sons of your Father in Heaven. For He makes His sun to

rise on the evil and on the good, and sends rain on the just and on the unjust. (Matthew 5:44-45) There is no other way to cooperate with Christ our establish peace.

Forgiveness: If your brother trespasses against you, rebuke him. And if he repents, forgive him. And if he trespasses against you seven times in a day, and seven times in a day turns again to you, saying, I repent, you shall forgive him. (Luke 17:3-4) Try to experience the joy of forgiving.

Responding to duties: Render to Caesar the things that are Caesar's, and to God the things which are God's." (Matthew 22:21) It means, to render to the worldly authorities the worldly tributes and to God the spiritual tributes. As the image of Caesar is on the money, so the image of God is on the soul.



WISDOM FROM THE FATHERS

“Every day you provide your bodies with good to keep them from failing. In the same way your good works should be the daily nourishment of your hearts. Your bodies are fed with food and your spirits with good works. You aren't to deny your soul, which is going to live forever, what you grant to your body, which is going to die.”

St. Gregory the Great

“Beguiling and deceptive is the life of the world, fruitless its labor, perilous its delight, poor its riches, delusive its honors, inconstant, insignificant; and woe to those who hope in its seemingly good things: because of this many die without repentance. Blessed and most blessed are those who depart from the world and its desires.”

Elder Nazarius

“When anyone is disturbed or saddened under the pretext of a good and soul-profiting matter, and is angered against his neighbor, it is evident that this is not according to God: for everything that is of God is peaceful and useful and leads a man to humility and to judging himself. “

St. Barsanuphius the Great

“It is better to eat meat and drink wine and not to eat the flesh of one's brethren through slander. “

Abba Hyperechius

FROM THE COUNSELS OF ELDER EPIPHANIOS OF ATHENS

True love is like the flame of a candle. However many candles you light from the flame, the initial flame remains unaffected. It doesn't lessen at all. And every freshly lit candle has as much flame as the others do.

+

I have made an agreement with God: I will empty my pockets in almsgiving and He will fill them. He has never violated our agreement. Will I violate it? May it never happen!

+

Why do they put rubber tires with inner tubes on cars? So they give in, collapsing a little with every little stone or pothole in the road, and in this way they pass obstacles. If the wheels were firm and unyielding, the car wouldn't be able to move forward. It would fall apart after a short distance because of the vibration from the small inconsistencies of terrain. The same thing happens with yielding to others in the family. In this way many problems are surpassed and continuous spiritual progress is assured.



FROM THE FATHERS

If you listen to God's commandments then God will listen to your prayers.

– *Saint John Chrysostom*

The end of sin is death; the end of God's commandments is eternal life.

– *Saint Basil the Great*

Love the churches of God, but try to build within yourself the church of God.

– *Saint Nilus of Sinai*

Innovator is the name the unwise give to the far-sighted.

- *St. Gregory the Theologian*

Teach Me to Pray

Saint Philaret of Moscow



My Lord, I know not what I ought to ask of Thee. Thou and Thou alone knowest my needs. Thou lovest me more than I am able to love Thee. O Father, grant unto me, Thy servant, all which I cannot ask. For a cross I dare not ask, nor for consolation; I dare only to stand in Thy presence. My heart is open to Thee. Thou seest my needs of which I myself am unaware. Behold and lift me up! In Thy presence I stand, awed and silenced by Thy will and Thy judgments, into which my mind cannot penetrate. To Thee I offer myself as a sacrifice. No other desire is mine but to fulfill Thy will. Teach me how to pray. Do Thyself pray within me. Amen.





MISCELLANEOUS

How Can I Help the Spiritual Mission in our Church?

Often times it is asked what can be done to help our Mission succeed – what do we need? There are many answers to this question and here are just a few.

“Our Mission needs”:

- * Greater participation in Church Services and educational classes
- * More Choir members and Church readers
- * An increase in our financial stewardship.

Orthodox parishes in United States are established by sacrificial giving. Sacrificial giving is not about the dollar amount – it is about willingly giving things up in our personal life so we can give more to God, it is about changing our priorities and lifestyle – it is about seeing God first.

* Liturgical items: Liturgical covers for tables and stands, and Festal Icons are the more important necessities. If you would like to become a private Donor – please see Fr. Lubomir.

“The Joy of Giving”:

The “St. Xenia” Sisterhood of St. Vladimir Russian Orthodox Church is initiating the program ***“Help feed the needy”***.

The Sisterhood is going to collect money or frozen casseroles as well as toiletries, sheets, towels and various food items for donating to those unfortunate ones who come and see our Church out of the street.

A \$10-\$20 donation for the needy can be donated at any time.

Please Note: We plan our first donation to be presented at Pasha 2009.

We hope for all of you to join and share the Orthodox Christian Spirit of giving to those in need!

“Collection for the Poor”:

A special collection for the poor will be held on the 1st Sunday of The Great Lent through Pasha.

Please plan to give generously every month to those whose lives are less fortunate than ours. Donations can also be placed in the ***Poor Box*** at any time.

May God bless you for your generosity and charity!

“Church Library Donations”:

We are greatly in need of monetary donations for buying books to establish our Church Library to help all of us continue to learn about the Orthodox Faith. Any amount is truly appreciated and can be given to our Treasurer, Lydia Krawtzowa, at any time, or contact our Library Director Elena Texas.

May God bless you for your generosity!

“Donations for Sunday school DVD and TV”:

We are currently collecting money for buying DVD and new TV for the Sunday School. This will allow the teachers to be more illustrative in their work, as well as for organizing DVD presentations of Orthodox movies for all the parishioners.

We are very thankful for your help!

SAVE THE DATES

“Special Services”:

A *Molieben with Akathistos* for Holy Blessed Xenia of Petersburg will be served in our St. Vladimir Church on February 6th (Friday) at 5:00 p.m. All members of the Sisterhood are very strongly encouraged to come and pray to our Sisterhood Heavenly Patron.

A *Molieben with Akathistos* for the Icon of the “Iveron” Mother of God, will be served in St. Vladimir Church on February 25th (Wednesday) at 5:00 p.m.

A *Pannykhida* for Commemoration of the dead will be served in our St. Vladimir Church on February 21st (Saturday) at 4:00 p.m.

ANNOUNCEMENTS

“Tea Hour”:

Thanks to the idea of our parishioner Xenia, a new tradition starts in our sisterhood community. Every second Sunday (if interested, every Sunday) of the month in our parish house we will have “Tea hour” hosted by one or two sisterhood members.

Next Sunday (February 8th) – the first “Tea hour” is going to be hosted by sister Xenia. All sisters are welcome to come for a cup of tea and little chat after the end of the services in the parish house. You are also welcome to bring snacks and drinks. Coffee is also allowed!

“Special Services”:

If you are planning to have a special service in the Church, please be considerate and notify Fr. Lubomir in advance. When you are planning for a Baptism, Wedding, Funeral, or any other Prayer Service in the Church, please speak with the Rector in advance to determine if there is any way you can contribute to help the Church in helping others. Thank you.

Please note: if the services of the Church Choir are required, please notify the Choir Director, George, or the head sister Ekaterina, as soon as possible.

“Congratulations”:



Congratulations to our parishioners Tatiana and Alexander Rosenthal who have been married in Holy Matrimony, last Sunday. May God bless you and keep you safe in His Holy name forever!

“Sunday School”: The Spring Semester time-schedule and the syllabus for Catechesis classes in the Sunday School is included.

Many Thanks ... to those who helped clean the Church last week (and in the past)! May the Lord reward you for your zealous care of His House!

Visit from Moscow TV: Our Church is being honored by the visit of TV crew called “*Orthodox Encyclopedia*”. On Sunday (February 15th, 2009) TV crew will document on the spiritual life of our parish.

E-mail list: If you would like to be added to the e-mail distribution list, please send your e-mail to marinova@bcm.tmc.edu or call me at 713-790-1336.

If you would like to post a notice of your Wedding, Baptism, or if you have any other good news for the Church Bulletin, please e-mail your request to marinova@bcm.tmc.edu or call me at 713-790-1336

Information Directory: We are currently updating the Parish List and Information Directory, so, please give your info to our Treasurer Lydia Krawtzova or leave your up-to-date info at the candle stand when you next visit the Church.

Thank you very much for your consideration!

Volunteers needed: We are always looking for a new volunteers, who are willing to help with the Church clean-up, caring for flowers, willing to participate in the Church Bulletin work, participating in the organization of Church events, etc...

If you have a desire to help or if you would like to receive more information on what is involved, please contact the Senior Sister Ekaterina (marinova@bcm.tmc.edu tel: 713-790-1336). Thank you!

Church Bulletins – print-outs

Prints of all previous issues of the Church Bulletin and of the current one can be found at the Candle Stand – \$0.50 per issue. The donation goes to the Fund for the hand painted icon of St Xenia.



Posted by the Senior-Sister Ekaterina.

(Some sources for this issue have been used from the web)