

St. Innocent Orthodox Church

✙ 1967-2018 ✙ Moscow Patriarchal Parishes ✙

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St. Innocent Monastic Community: 9452 Hazelton, Redford, MI 48239 † 313-535-9080

PASTOR: Mitered Archpriest FR. ROMAN STAR † Cell: 313-319-0590

Dean, Central States Deanery, Patriarchal Parishes

MAY 6, 2018

ASSISTANT PRIEST: FR. JOSHUA GENIG † 630-936-6386

DEACON: Dn. Michael Comerford

ATTACHED: Sister Ioanna

EPISTLE: Acts of the Apostles 11:19-26, 29-30

GOSPEL: St. John 4:5 - 42 (#12)

tone: 4

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: George Hanoian, William Davis,
Henry Hancock



✙ SAMARITAN WOMAN SUNDAY ✙ The 5th Sunday of Pascha ✙

† 9:15AM — HOURS & CANON &/or AKATHIST FOR THE RESURRECTION; CONFESSIONS †

† 10am — DIVINE LITURGY OF ST. JOHN CHRYSOSTOM †

COMMEMORATED TODAY: Samaritan Woman. Righteous Job the Long-suffering (ca. 2000-1500 B.C.). Ven. Micah, disciple of Ven. Sergius of Radonezh (1385). Martyrs Barbarus the soldier, Bacchus, Callimachus, and Dionysius, in Morea (ca. 362). Martyr Barbarus in Thessaly, who was a robber.

FOR THE REPOSE OF: Estelle & Joseph Star; Anna & John Witkowski; Michael Sr. & Margaret Rusko; Mary, Andrew, Daniel, Michael & Lottie Yakuber; Ross & Margaret Falsetti; Helen, John & Carole Andrayko; Peter & Theresa Harvilla; Betty Martell; Frances, Todd, John & Theresa Smoly; Peter Glover; Irene Adams; Ethel Elizabeth & Wayne Joshua deVyver, David Horka; Michael Rusko; Anna Lichagina, Yelena & Zinaida Korniyevskaya; Joseph Nossal; Michelle Tucker; Todd Comerford, John Manier, Jr.

MEMORY Child, Kenneth Nossal, whose anniversary of his repose is on Tuesday, 8 May

ETERNAL! Paul Yupco, Jr., whose anniversary of his repose is on Wednesday, 9 May, by Nephew, Fr. Roman

FOR THE HEALTH OF: Archimandrite Seraphim, Mat. Debra Shirak, Mat. Mary Ellen & Julius Comerford, Matushka Mary Donahue, Reader George & Betty Hanoian, Rose Nossal, Mary Glover, Nancy Cupp, Vasiliki Stamoulis, Gerald Martell, Azbehat, Carl deVyver, Jo Anne & Nick Nicholas, Joan Rusko, Daria, Joseph Nossal, Ed Manier, Fr. Dimitrie Vincent, Levi Troyer; Fr. Dcn. Michael;

ALSO FOR: Gregory Star, who celebrates his Birthday on Monday, 7 May, by parents, Fr. Roman & Mat. Rose Marie

Agatha Danylov, who celebrates her Birthday on Friday, 11 May

Patricia Harbut, who celebrates her Birthday on Saturday, 12 May

✙ MAY GOD GRANT THEM MANY YEARS! ✙

SCHEDULE FOR THE COMING WEEK

(Regular Wednesday and Friday fasting)

Friday	5/11	10am	DIVINE LITURGY
Saturday	5/12	4pm	GREAT VESPERS & Confessions
Sunday	5/13		Blindman Sunday (6 th Sunday of Pascha) & Mothers' Day
		9:15am	Hours & Canon &/or Akathist; Confessions
		10am	DIVINE LITURGY, Followed by Coffee Hour

PROSPHORA FOR TODAY IS OFFERED BY: Vasiliki Stamoulis

In Memory Eternal of: Panagiota (5/28); Theodore (6/11); Demetrios (8/6); Filomila (5/5); Demetrios (2/15); and all other departed family, friends & loved ones; and **for the Health of:** daughter Panagiota & son-in-law Stamati, their son Konstantinos (Namesday 5/21 & B-day 6/27/10), & daughter, Maria (7/31/14); Vasiliki; Vasilios; Maria; George & family; Maritiza & family; Panagiota & son; Christos, Konstanina & son Andrew; Aunt Anna, Panagiotti, Vasiliki, Pauline & George; & all other family & friends. For Mothers Day, all mothers, grandmothers & expectant mothers; all aborted babies; the sick & suffering...and for the least of these.... For our Armed Forces on Memorial Day; & for peace in the Ukraine, the Middle-East, Far-East, Africa, & throughout the world.

✙ CHRIST IS RISEN! TRULY HE IS RISEN! ✙ ХРИСТОС ВОСКРЕСЕ! ВОИСТИНУ ВОСКРЕСЕ! ✙

✙ KHRISTOS ANESTI! ALITHOS ANESTI! ✙ HRISTOS A ÎNVIAT! ADEVĂRAT A ÎNVIAT! ✙

CANDLES FOR LAST SUNDAY, 29 APRIL

YEARLY CHURCH VIGIL LAMPS:

Royal Doors Lamp: In Memory of Husband, Joseph; Son, Kenneth; parents, Michael & Margaret Rusko, & John & Martha Nossal, *by Rose Nossal*

Altar Candelabra: In Memory of my Parents, John & Anna Witkowski & Fr. Roman's Parents, Joseph & Estelle Star, *by Matushka Rose Marie*

Altar Candles (2): In Memory of Irene Adams, *by Goddaughter, Rose Ann Everhardt*

Iconostasis Lamps: In Memory of departed family & friends; & Health of family & friends, *by Fr. Protodeacon Daniel & Mat. Irene Sudol*

Candles on the Solea: In Memory of Peter & Theresa Harvilla, Norman & Monica Holst, & Ricky Ellis, *by Jason & Debra Truskowski*

Table of Oblation Lamp: In Memory of Parents, Helen & John Andrayko, Sr. & sister, Carole Andrayko, *by John Andrayko, Jr.*

Reliquary-Icon Lamps: Sts. Innocent, Tikhon & Herman: Health of Joseph/Sue; Robert/Diane; Pat/John; Joseph B., Jared, Jay; Rachelle/Aaron,

Gabriel; Tricia, Lindsey; & In Memory of sisters, Anna, Margaret, Theresa & Irene; & brothers, John, Edwin & Michael *by Rose Nossal*

Reliquary-Icon Lamps: Sts. Elizabeth & Raphael: Health of the Genig and the Just Families, *by Fr. Joshua & Matushka Abigail Genig*

Reliquary-Icon Lamps: St. Seraphim & St. Alexis: In Memory of Ross & Margaret Falsetti, *by daughters, Rose Ann Everhardt & Margie Martell*

Reliquary-Icon Lamps: St. Nestor & St. Gerontius: In Memory of Rusko Family: Grandparents, Anna, Alexandra, Mike, Margaret, John, Mary,

George, Pauline, Pete, Irene, Andrew, Anna, Grandparents Nicholas & Anna Schulik, *by Rose Nossal*

Reliquary-Icon Lamps: St. Hilarion & Sts. Alexandra & Martha: In Memory of Parents, Ethel Elizabeth & Wayne Joshua; Robert David H; //

IN MEMORY OF (MEMORY ETERNAL!)

//& Health of brother, Carl, *by Sister Ioanna*

Joseph & Estelle Star, *by son Father Roman and family*

Paul & Alexandra Yupco, Basil & Ellen Starinshak, *by grandson, Father Roman and family*

John & Anna Witkowski, *by daughter, Matushka Rose Marie and family*

Samuel & Mary Kupec, *by granddaughter, Matushka Rose Marie and family*

Parents, Helen & John Andrayko, and sister, Carole Andrayko, *by John Andrayko + + + My husband, Michael Rusko, by Joan Rusko*

My husband, Joe; my sisters, Margaret & Ross Falsetti, Anna & Mike Elaschat, Theresa & Pete Harvilla, Irene, & brothers, Michael, John &

Edwin Rusko; niece, Rose Mary & Dean Hough; Joe's brothers, Raymond & Walter Nossal, & sisters, Theresa, Florence & Helen Nossal,

by Rose Nossal + + + Pete & Theresa Harvilla, by Mary Ann Harvilla & Kay Truskowski + + + Jaimie Truskowski, by daughter Kay T.

Parents, Ethel Elizabeth & Wayne Joshua; David H; Nina I; Marion P; Fr. Photius; Archm. Roman; Mo. Benedicta, Molly, Olive, *by Sr. Ioanna*

Parents, Michael & Lottie Yakuber; Grandparents; Uncle Chet & Aunt Irene; Cousin Donald Yakuber; Daniel Yakuber, *by Nancy Cupp*

Lev Chernuhin, *by Marianna Wess*

FOR THE HEALTH OF: (MANY YEARS!)

Elizabeth & Lawrence, Caitlin & Zachary, *by parents & grandparents, Father Roman & Matushka Rose Marie*

Gregory & Tamiko Star, *by parents, Father Roman & Matushka Rose Marie*

Children, Grandchildren & Great-grandchildren; Monk Fr. Sdn. Tikhon (Dade); *by Rose Nossal*

Father Roman & Matushka & family; Sister Ioanna; John Andrayko; Nancy; Mary G; Jo Anne N; Grandson Joey (*in the Navy Reserves*) & all people in the Armed Forces; & all St. Innocent Church parishioners, *by Rose Nossal + + + Family & Friends, by Mary Ann Harvilla & Kay*

Brother, Greg & Donna; nephew, Gregory & Liz & new baby; & nephew, Alex, *by Mary Ann & Kay + + + Ed Manier, by Mary Ann H. & Kay*

Archimandrites Nafanail, Gregory & Seraphim; Fr. Roman & Mat. Rose Marie; Fr. Daneil & fam; Fr. Lawrence B & fam; Fr. Laurence L & fam;

Fr. Dcn. Michael & fam; Mat. Mary D; Carl; Monk Fr. Tikhon; Sdn Andrew; Rdr Robert; Robert M; David Samuel/Sky & Avi; JoAnne/Nick;

Athanasius; John A; Ed/Tiffany; Kim/Mark & fam; Frances/Ken; Deborah H; Rose; Vasiliki; Levi; Elaine; Mark S; Fr. Dimitrie, *by Sr. Ioanna*

Rose Nossal, *by John Andrayko + + + John Andrayko (May God watch over him), by Rose Nossal + + + Elena Kuligina, by Marianna Wess*

Jason, Marianna, Amilia, Liliana, Andrew, *by Wess Family + + + Galina, Oleg, & Sophia Chernukhin, by Marianna Wess*

Alice & Autumn & new-born-baby Juliet, *by grandmother, Frances Roy + + + John (Jasiu), Anastasia (Ana) & Eric, by mother, Frances Roy*

Maria Dallas, *by Fran Roy + + + Darrell Phillips (AML Leukemia—Hospice), by Manier Family*

Karen, Kim, Keith, David, Lucas, Steven, Corey, Cali, Wasen, C.J., Rose Nossal, Mary Glover, Fr. Roman & Matushka Rose Marie, Fr. Joshua,

Matushka Abigail & daughters; & all St. Innocent parishioners, *by Nancy Cupp*

ANNOUNCEMENTS

MESSAGE FROM SISTER IOANNA. This message is to let you know that this is my last bulletin. I am “retiring” as of this weekend, after 30 years of educational and music/liturgical ministry and other service to assist Fr. Roman and St. Innocent Church (1988-2018). During these 30 years of ministry, a few of the main things that I have done are: I taught many varied educational classes and groups of all ages; did Catechumen instruction preparing numerous people to be Baptized &/or Chrismated Orthodox; wrote/prepared the 6-8-page weekly bulletin; mailed weekly bulletins; sang all the Divine Services; compiled and provided weekly special music for Vespers and Liturgy for weekends and feast days throughout the year; made numerous service booklets for many Divine Services; compiled music books for different Services; served as assistant choir director; was administrative assistant for Fr. Roman; typed and compiled the lengthy parish annual reports; took care of Fr. Roman's e-mail and other internet-related matters; typed his letters and e-mails; wrote books of Saints' Lives of the St. Innocent icons; created and maintained the church website; was parish photographer; organized photo slide-shows on the website; made lists of parishioners and “friends of St. Innocent” mailing and e-mail lists; posted the weekly bulletins on the church website and sent out weekly e-mails with the bulletin to parishioners and numerous “friends;” prepared monthly calendars of services, plus Great Lent, Holy Week & Pascha schedules; made posters for special events; helped organize milestone anniversaries for the parish and Fr. Roman; provided a home to a number of homeless people; had lunch/dinner gatherings for various groups—immigrants and Americans, especially people who were alone and without families, and single converts; hosted single people and immigrants on major holidays/holy days; provided opportunities for people to satisfy their social needs as well as spiritual needs in a peaceful, homelike and spiritual environment; tried to provide a monastic presence in an urban parish situation — plus countless other things. Now I will have time to be able to return to what is supposed to be my primary ministry — making Orthodox educational DVD's and writing. After 30 long years of ministry to the Lord and His faithful at St. Innocent, I bid you ‘fare-thee-well.’ I hope my ministry has been a source of blessing to you. I wish you all to be showered with the Lord's abundant blessings.

SUNDAY OF THE SAMARITAN WOMAN

By Metropolitan Anthony of Sourozh

A Sermon delivered on May 8, 1988



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

The Holy Gospel has not given us the name of the Samaritan woman. But the Tradition of the Church remembers, and calls her in Greek — Photini, in Russian — Svetlana, in the Celtic languages — Fiona, in Western languages — Claire. And all these names speak to us of one thing — of light.

Having met the Lord Jesus Christ she has become a light shining in the world, a light that enlightens those who meet her. Every Saint is offered to us as an example; but we cannot always emulate the concrete ways in which a Saint lived, we cannot always repeat their way from earth to heaven. But we can learn from each of them two things. The one is that by the grace of God we can achieve what seems humanly impossible; that is, to become a person in the image and likeness of God, to be — in this world of darkness and tragedy which is in the power of lies — a word of truth, a sign of hope, the certainty that God can conquer if we only allow Him access to our souls. Because if the Kingdom of God is not established within us, if God is not enthroned in our minds and hearts, a fire that destroys everything unworthy of ourselves and of Him, we cannot

spread God's light around.

And the second thing which the Saints can teach us is to understand the message which their names convey to us. And today's Samaritan woman speaks of light. Christ has said that He is the Light of the world, the light that enlightens all men; and we are called to give shelter within our souls, minds and hearts — indeed, within our whole self — to this light; so that the word spoken by Christ, "Let your light so shine before all men, that seeing your good deeds they may give glory to your Father who is in heaven", may be fulfilled and accomplished in and through us.

It is only through seeing our deeds, through seeing how we live that people can believe that the light is God's light; it is not in our words, unless they are words of truth and of power like those of the Apostles, or of Christ Himself indeed. And let us reflect, each of us, on the meaning of our name and on the way in which we can become what we are called.

The Samaritan woman came to the well without any spiritual purpose; she came, as she came daily, to fetch water — and she met Christ. Each of us may meet our God at any turn in our life, when we are about our most homely tasks, if our hearts are turned in the right direction, if we are prepared to receive a message, to listen; indeed — to ask questions! Because the Samaritan woman asked a question of Christ, and what she heard transcended her question in such a way that she recognised in Him a prophet, and later — the Christ, the Saviour of the world.

But the light must not be pushed under a bushel. Having discovered that the Light had come into the world, that the word of divine truth was resounding now amidst men, that God was among us, she left behind all concerns and ran to share the joy, the wonder of what she had discovered with others. She brought her fellow-citizens to Christ. She told them first why she believed; and when perhaps curiosity, or the convincing power of her words, and the change that had occurred in her brought them to Christ, they saw for themselves and said to her, It is no longer because of what you say that we believe — we have seen, we have heard.

And this is what the Samaritan woman teaches all of us: be open at every moment of life, while we are busy with the simplest things, to receive the divine word, to be illumined by the divine light, to be cleansed by His purity, to receive it in the depths of our souls, receive it with all our life, so that people seeing what we have become may believe that the light has come into the world.

Let us pray to the Samaritan woman to teach us, to guide us, to bring us to Christ in the way in which she came, and to serve Him in the way in which she served Him, being the salvation of all who were around her. And may the blessing of God be upon you, the Father and the Son and the Holy Ghost, now and forever and world without end! Amen.

CHRIST IS RISEN! TRULY HE IS RISEN!



RIVERS OF LIVING WATER

By Fr. Steven Kostoff

“So the woman left her water jar, and went away into the city....” [John 4:28].

A Samaritan woman came to Jacob’s Well in Sychar, a Samaritan city, at the same time that Jesus sat down by the well, being wearied by His journey. The evangelist John provides us with a time reference: “It was about the sixth hour” [John 4:6]—i.e. noon. The Samaritan woman had come to draw water from the well, a trip and activity that must have been an unquestioned daily routine that was part of life for her and her fellow city-dwellers. The ancients had a much more active sense of equating water with life than we do today with the accessibility of water from the kitchen tap, the shower, or the local store. On the basic level of biological survival, Jacob’s Well must have been something like a “fountain of life” for the inhabitants of Sychar. Therefore, it is rather incredible that she returned home without her water jar, a “detail” that the evangelist realized was so rich in symbolic meaning that he included it in the narrative recorded in his Gospel [John 4:5-42]. And this narrative, together with the incredible dialogue embedded in it, is so profound that every year we appoint this passage to be proclaimed in the Church on the Sunday of the Samaritan Woman, the Fifth Sunday after Pascha. Why, then, would the Samaritan woman fail to take her water jar home with her?

Her “failure” was based on a discovery that she made when she encountered and spoke with Jesus by Jacob’s Well. For even though the disciples “marveled” that Jesus was talking with a woman [v. 27], Jesus Himself began the dialogue with the woman perfectly free of any such social, cultural or even religious restraints. As this unlikely dialogue between Jesus and the Samaritan woman unfolded by the well, it was revealed to the woman that Jesus was offering her a “living water” that was qualitatively distinct from the well-water that she habitually drank [v. 11]. This “living water” had an absolutely unique quality to it that the Lord further revealed to the woman: “Jesus said to her, ‘Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life’” [v. 13-14].

A perceptive and sensitive woman who was open to the words of Jesus, she responded with the clear indication that she had entered upon a process of discovery that would lead her to realize that she was speaking with someone who was a prophet—and more than a prophet: “Sir, give me this water, that I may not thirst, nor come here to draw” [v. 15]. Her thirst is now apparent on more than one level, as her mind and heart are now opening up to a spiritual thirst that was hidden but now stimulated by the presence and words of Jesus. Knowing this, Jesus will now disclose to her one of the great revelations of the entire New Testament, a revelation that will bring together Jews, Samaritans and Gentiles: “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth” [v. 23-24].

A careful reading of Saint John’s Gospel indicates that under the image of water, Jesus was speaking of His teaching that has come from God, or more specifically, to the gift of the Holy Spirit. For at the Feast of Tabernacles, as recorded in John 7, Jesus says this openly to the crowds that had come to celebrate the feast: “On the last day of the feast, the great day, Jesus stood up and proclaimed, ‘If anyone thirst, let him come to me and drink. He who believes in me, as the Scripture has said, out of his heart shall flow rivers of living water.’ Now this He said about the Spirit, Whom those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified” [John 7:37-39].

Overwhelmed and excited, inspired and filled with the stirrings of a life-changing encounter, the Samaritan woman “left her water jar, and went away into the city and said to the people, ‘Come and see a man Who told me all that I ever did. Can this be the Christ?’” [v. 28-29]. It is not that the contents of her water jar was now unimportant or meaningless. That would be a false dichotomy between the material and the spiritual that is foreign to the Gospel. The Samaritan woman will eventually retrieve her forgotten water jar and fill it with simple water in fulfillment of her basic human needs. For the moment, however, she must go to her fellow city-dwellers and witness to Christ! They, in turn, will eventually believe that Jesus is “indeed the Savior of the world” [v. 42].

There are indeed innumerable “wells” that we can go to in order to drink some “water” that promises to quench our thirst. These “wells” can represent every conceivable ideology, theory, philosophy of life, or worldview—in addition to all of the superficial distractions, pleasures, and mind-numbing attractions that offer some relief from the challenges and oppressive demands of life. For a Christian, to be tempted to drink the water from such wells would amount to nothing less than a betrayal of both the baptismal waters that were both a tomb and womb for us; and a betrayal of the living water that we receive from the teaching of Christ and that leads to eternal life. It is best to leave our “water jars” behind at such wells, and drink only that “living water” that is nothing less than the “gift of God” [John 4:10].

THE SALVATION OF THE WORLD

By Fr. Theodore Bobosh

We are members one of another (Ephesians 4:25). For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many (1 Corinthians 12:12-14).

St. Paul uses several different images of the Church—the Body of Christ. In them it is always clear that to be a Christian is to be integrated into something greater than oneself—a body, a temple. We cannot be Christians without being part of this greater whole, which is the Church. As the early Christians noted, “One Christian is no Christian.”

When we think of Christianity purely in individualistic terms, we lose sight of what it is to be a Christian. We end up with a wrong idea about what salvation is. Many “Christians” today think salvation is to “die and go to Heaven.”

Yet numerous New Testament scholars point out that idea is not really found in the Gospel proclamation. Salvation is about liberation from death and is about the redemption of the world. Just as the New Testament envisions Christianity always being a Body of members, so too it understands salvation to be for the entire world, not just for a few individuals. The incarnation of the Son of God brings salvation to the world and to humanity for it heals human nature.

Orthodox Theologian Christos Yannaras notes the negative effects of an individualistic understanding of Christianity:

In our days, a mistaken religious upbringing has led many people to consider the Church as a means or instrument to ensure individual salvation for each of us—and when they talk of "salvation" they mean an unlimited kind of survival after death in some "other" world. But in reality the Church entrusts to everyone the enormous honor to be responsible for the salvation of the whole world, of this world whose flesh is our flesh and whose life is our life. And salvation for the Church is the liberation of life from corruption and death, the transformation of survival into existential fullness, the sharing of the created in the mode of life of the uncreated (*Elements of Faith*, p. 48).

The salvation of the world includes individuals, but is always about the entire creation—it is about uniting together that which sin divided, separated, alienated.

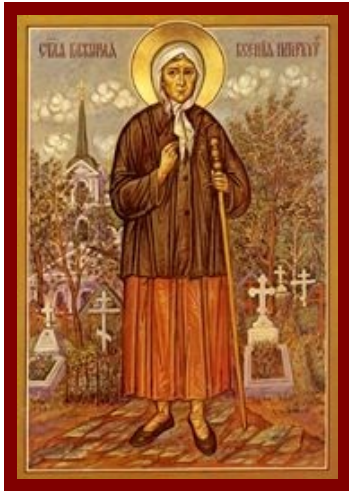
So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit (Ephesians 2:19–22).

Source: <http://www.pravoslavie.ru/english>



A MIRACLE OF ST. XENIA THE FOOL-FOR-CHRIST IN FRANCE: **The Conversion of a French Man to Orthodoxy**

By Maria Biniary



We follow with an account by a resident of France, who was benefited by the Saint in our days.

A French dentist with a private clinic in Paris was injured in a car accident and had to stay in hospital for a few days.

Roman Catholic by creed, but indifferent to the faith, he watched as the patient next to him, a Russian émigré, would pray in the evenings in the ward, and [the dentist] would laugh behind his back.

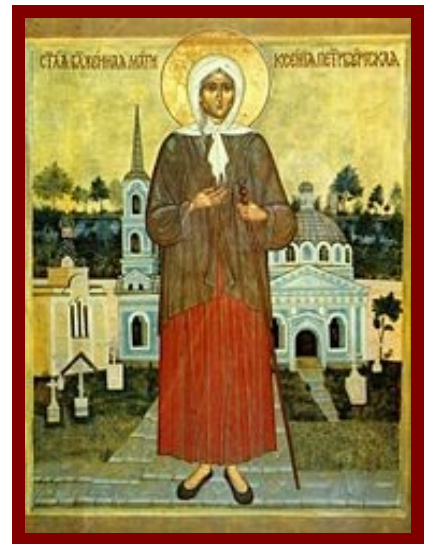
Since the Russian's lengthy prayers were repeated for as many days as he remained there, the dentist saw fit to make fun of the praying man, and he joked around with those from the other rooms.

After that first evening of making fun with the others, it was impossible for him to fall sleep.

Suddenly, the door to the ward opened and a woman appeared, wearing men's clothing and holding a cane in her hand.

She was heading towards his bed. He was startled. Unknown facial features. A sweet, strange face.

“What do you want, lady? I don't have any change. Who let you in here?”



“I came to tell you,” she said to him, as she lifted her cane, “to stop ridiculing Yuri, who is praying, because you will remain here a long time yet, and will seek his prayers...”

And indeed. Over the following days, he was diagnosed with serious cardiac insufficiency and remained three months in the hospital.

Yuri visited him at one point, and when the Frenchman revealed his vision to him, he began to tell him about St. Xenia and Orthodoxy.

Today, the Frenchman is an active member of the French Orthodox community and Baptized his newborn baby girl with the name Xenia last December, in honor of the Saint and in memory of his miraculous conversion.

Source: <http://orthochristian.com/77077.html>

