



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November-December 2013

From Marriage and the Christian Home

by Fr. Michael B. Henning

The Family Church and Eternal Salvation

The Christian home being the family church in no way implies that the household is independent of the diocese, the parish church or the community of Orthodox Christians. The family church cannot exist as an entity independent from the parish church, but must exist as an integral part and continuation of the parish. As soon as the husband decides to break his family church off from the parish church and become autocephalous (self-governing), he has already separated himself and his family from the whole Church. His house can no longer be considered a family church and loses the outpouring of God's grace which formerly had been granted to it.

The primary purpose of the family church is the same as that of the Christian marriage: the attainment of eternal salvation. It is necessary, therefore, that the family church remain an integral part of the parish and that it and all the members of the family church draw their strength and direction from the parish. Without this foundation, their strength, direction, beliefs, practices and the very love of God begin to wane or deviate from the divine truths held, guarded and taught through the parish. Basically, no Christian existence is possible outside of the Church; therefore, to separate oneself from the Church is tantamount to severing one's spiritual life-line.

The Name Day Celebration

The first name given to a child is always a Christian name. It is the saint of this name who is the patron of the child. Many times the child receives the name of a saint who is commemorated on the day or near to the day of the child's birth. Sometimes the child is named after a saint for whom the family has special devotion. An adult who becomes Orthodox generally will be given a Christian name by the priest who accepts him into the Faith, or he will be allowed to choose his own patron saint to whom he has a strong attachment.

It is to our patron saint that we should pray and have special devotion, so that we may receive an abundance of God's blessings. Not only should we hold our patron saint in special reverence, but also we should have an icon of the saint in our room and in the icon corner. His or her life should be read and studied, so that we may learn how

our lives should be directed. On the feast day of the saint, we celebrate our name day and the saint's day. This day is considered as our birthday into the Church, and on this day we celebrate this important event.

Orthodox, many times, celebrate their name day by inviting Orthodox family and friends to their home, which may be decorated for the occasion. An icon of the saint is displayed in a prominent place and often is decorated with flowers. The priest may be requested to serve an Akathist or Molieben (prayer service) to the saint on this day, either in the home or in the church.

The difference between the celebration of one's day of physical birth and of one's name day is that on the former the person whose birthday it is, is the center of attention, whereas on the latter, the saint is the focal point. For this reason, the icon of the saint is prominently displayed. The saint being the center does not imply that the person is forgotten, for he is wished by all a "Happy name day," or is sung "God grant you many years." The latter might be thought of as the capstone of all name-day celebrations.

Placing the saint as the center of attention on one's name day ties the whole celebration in with the entire Church—both the living and those fallen asleep in Christ, since it is on this day that the Church is commemorating the saint. Our friends and relatives are not alone in their celebration, but do so together with the whole Church. Their prayers are directed to the saint so that his or her prayer to God on our behalf may bring us God's bountiful blessings.

One's name day is not only a day for celebration but also is a day for our spiritual growth. We should try to go to confession and to receive the Holy Eucharist on this day. In parishes where this is not always possible, one should do so on the Sunday or feast that is nearest the saint's feast day.

Deceased family members and friends should be remembered in prayer on the feast day of their patron saint.

St. Xenia of Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. HILARION of Eastern America & New York. The parish newsletter is published bi-monthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15th of the month prior to publication to Margaret Lark at (603) 948-1619, e-mail: woolfolk3@gmail.com, or to Father Michael at frmichael@stxenia.org. Thank you.

Rector:

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 (978) 204-0428

Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment

Parish Council

President: Rev. Michael Crowley	(978) 204-0428
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Dcn. Alexander Doohovskoy	(978) 369-4486
Starosta: Anthony Sarantakis	(978) 263-2016
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Peter Danas	(978) 459-9541
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
John Kekis	(978) 456-9865

Trapeza Schedule

* = strict fast

Trapeza can be whatever you would like to prepare. Some parishioners prefer to make a big lunch, but this isn't necessary, especially during the summer. As long as there is enough food for about 150 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. **Note: If you are preparing anything containing nuts or other allergens, please put a small label to that effect in front of your dish. Nut allergies are especially fatal to small children.**

November

- 3 Helena Doohovskoy and Marianne DiMatteo
- 10 Pikar Family
- 17 Matushka Nancy, Meghan Nettleton, Johanna Crowley, Dorothea Crowley
- 24 Alexandra Gonzalez, Anna Mukhanova, Anna Kekis

December

- *1 Katia Fredette, Natasha Kirichok
- * 8 Karen Schidlovsky, Nancy Harris
- *15 Kot Engalichev, Lidia Lynch, Maria Crawford
- *22 Vera Sarantakis, Priscilla Choi
- *29 Josephine Kniaziuk, Mariana Haven

Dress Code for Church: Please keep in mind that a certain standard of dress is expected in church. **Women and girls** should wear skirts or dresses (no pants!) at least knee length, blouses with a modest neckline and at least short sleeves – nothing sleeveless – and a scarf or hat on their heads. **Men and boys** should wear clothing best described as businesslike or “business casual,” collared shirts and long trousers, no t-shirts (especially with writing on them) or shorts. No one should wear tank tops (sometimes an issue in the summer). Remember, we should always show respect in church, both for God and for our fellow parishioners. Thank you.

Sisterhood News: As we have done in the past years, we are going to be collecting clothing and goods for the Lazarus House Homeless Shelter in Lawrence, MA for the Christmas holiday. For those who are unfamiliar with Lazarus House, here is the link to their website:

<http://www.lazarushouse.org/>

The Lazarus House has a deadline of December 14th, 2011 for our donations. If you would like to participate, please bring unwrapped gifts to St. Xenia's Church by Sunday December 15th. If you have any questions, please see Carolyn Savage.

Thank you...to all who put so much effort into preparing for the visit of Bishop George of Mayfield for our Parish Feast. The church looked beautiful, the singing was superb, the food was (as always!) outstanding... thank you, thank you!

...to all who helped out with our annual St. John of Kronstadt party on October 31. Special thanks to those who brought goodies for our scavenger hunt.

Condolences to the Lang family – Michael, Mireille, and their children – on the falling asleep of Michael's mother, Nina, on October 19. May her memory be eternal!

Building Fund Update: We want to give a special "thank you" to our parishioners who are continuing to pledge to the building expansion effort. Their pledging represents the bulk of the money collected to date and will be the major building fund effort in the future.

To complete the project, we need to raise \$250,000 over the next three years. Please join our effort - all donations are appreciated and are tax deductible.

Giving is easy - we have set up three simple methods to accommodate your preferred way of donating:

1. PayPal - give directly to the building expansion fund via your pay pal account. PayPal accepts most major credit cards, including Visa, Mastercard, and American Express. Simply click the button on the parish website:

<http://www.stxenia.org/buildingfundgoals.html>

2. Envelopes at Church - pick up a donation envelope in either our onsite bookstore or on the candle counter. Clearly mark the envelop "Building Fund" and leave your donation in the basket on the counter.

3. Mail - send donations to the fund to:

St. Xenia Orthodox Fund
170 N. Lowell St., P.O. Box 147
Methuen, MA 01844-0147

The Annual Parish Meeting of St. Xenia Orthodox Church will be held on Sunday, November 10, immediately after Trapeza. All voting members are encouraged to attend.

St. John of Damascus Church School News: Church school classes are in full swing. Thank you to all our great teachers for a wonderful start to the school year!

Save the dates:

October 31, 2013 - St. John of Kronstadt Party

January 12, 2014 - Yolka

April 18, 2014 - Holy Friday Retreat

July 10-12, 2014 - Vacation Church School

July 27-August 3, 2014 - St. Seraphim Camp

Please remember, the church website has a page dedicated to the church school:

<http://www.stxenia.org/churchschool.html>

There you can find information about dates for our special events, pictures from past events, and curriculum guidelines broken down by age group.

Our time on Sundays is very brief. It's important that learning happen at home, too. The curriculum guideline is a great resource for home learning!

As always, any questions or concerns may be addressed to Laryssa Doohovskoy or Fr. Michael.

St. Herman Youth Conference: This year's conference will be held from December 22-26, 2013 at St. Seraphim Church in Sea Cliff, NY and Holy Protection Church in Glen Cove, NY. The cost for the conference will be a discounted rate of \$275 prior to the Tuesday, December 3 deadline and includes hotel lodging, meals, and local transportation (not including transport to and from the airport). After December 3, the price will increase to \$300. For further information and registration, please visit the website:

[http://www.sthermanconference.com/registration\(sec.html\)](http://www.sthermanconference.com/registration(sec.html))

Organizers ask that those interested register early, as a large number of attendees is expected. This is a wonderful opportunity for our youth to get together with other Orthodox young people from all over the East Coast to learn, pray and socialize. If there are any youth who wish to attend but are short on funds, please have them contact Fr. Michael, and we will find a way for them to go.

Choir Rehearsals: Are scheduled bi-monthly on the first and third Sunday of each month. We will rehearse after getting a quick bite to eat at Trapeza. It is important for the choir as a whole for these rehearsals to be a priority. There are lots of wonderful things we are capable of accomplishing, but they can only be done if we meet regularly. December affords us an additional Sunday to allow us to prepare for the Feast of the Nativity. So, there will be

two rehearsals in a row immediately before Nativity -- 12/29 and 1/5.

November 3 & 17

December 1, 15 & 29

January 5

We welcome those interested in participating. If you have interest in joining the choir, please speak with Laryssa Doohovskoy.

DIRECTIONS TO ST. XENIA CHURCH:

From I-93 North or South take Exit 46, Routes 110 and 113 Dracut and Lawrence. If you were travelling North on I-93, take the exit and go around the rotary and

When we offer our gifts and talents to the Church, we follow in the footsteps of many who set the example for us. Among those are the Holy Unmercenaries Cosmas and Damian, commemorated on November 1/14.

Saints Cosmas and Damian were natives of Asia Minor. Trained and having become skilled as physicians, they acquired a graced gift of the Holy Spirit to heal, by the power of prayer, illnesses both of body and soul, and they treated even animals. With fervent love for both God and neighbor, the brothers went forth into social service. For the maladies which the brothers treated they never took payment, and they strictly observed the command of our Lord Jesus Christ: "Freely have ye received, freely in turn give" (Mt. 10: 8). The fame of Saints Cosmas and Damian spread throughout all the surrounding region, and people called them unmercenaries.

One time the saints were summoned to a grievously ill woman, whom all the doctors had refused to treat because of her seemingly hopeless condition. Through the faith of the woman, Palladia), and through the fervent prayer of the holy brothers, the Lord healed the deadly disease and she got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wanting them to accept a small gift from her, Palladia went quietly to Damian. She presented him with three eggs and said: "Take this small gift in the Name of the Holy Life-Creating Trinity, Father, Son, and Holy Spirit." Hearing the Name of the Holy Trinity, the unmercenary one did not dare to refuse.

Cosmas, however, when he learned of what had happened, became very sad. He thought that his brother had broken their strict vow. And soon approached the time when Saint Cosmas was to expire to the Lord. Dying, he gave last instructions that his brother should not be buried alongside him. After a short while Saint Damian also died. All were greatly perplexed where Saint Damian's grave should be. But through the will of God a miracle occurred: there came to the people a camel, which the saints had treated for its wildness, and it spoke with a human

under the highway. Follow the signs and bear right off the rotary for Route 110/113 Dracut. **If you were travelling South on I-93**, bear right at the bottom of the exit ramp towards Route 110/113 Dracut.

Where Routes 110 and 113 split, bear right onto Route 113 towards Dracut. You will pass several cemeteries on your left, including the Polish National Catholic Cemetery. The very next gate on the left is the entrance to St. Xenia's. Please note that the church is on the left just before the Hickory Hill Golf course, so if you pass the golf course, you will have missed the church. Parking is available on church grounds.

voice saying that they should not doubt to put Damian alongside Cosmas, because it was not for the reward that

Damian accepted the gift from the woman, but on account of the Name of God. The venerable remains of the holy brothers were buried together at Mesopotamia.

Many miracles were worked upon the death of the holy unmercenaries. There lived at Mesopotamia, near the church of Cosmas and Damian, a certain man by the name of Malchos. One day in setting off on a distant journey, and leaving behind his wife all alone for what would be a long time, he prayerfully entrusted her to the heavenly protection of the holy brothers. But the enemy of the race of mankind, having taken hold over one of Malchos' friends, planned to destroy the woman. A certain while went by, and this man went to her at home and said that Malchos had sent him, to take her to him. The woman believed him and went along. He led her to a solitary place and wanted to molest and kill her. Seeing that disaster threatened her, the woman called upon God with deep faith. Two fearsome men then appeared, and the cunning man let go of the woman, and taking to flight, he fell off a cliff. The men led the woman home. At her own home, bowing to them deeply she asked: "What name do they call you, my rescuers, to whom I shall be grateful to the end of my days!" "We are the servants of Christ, Cosmas and Damian," they answered and became invisible. The woman with trembling and with joy told everyone about what had happened to her, and glorifying God she went up with tears to the icon of the holy brothers and offered up prayers of thanks for her deliverance. And from that time the holy brothers were venerated as protectors of the holiness and inviolability of Christian marriage, and as givers of harmony to conjugal life. And from ancient times their veneration spread also to Russia. (Source: Menologion 3.0)

Also known as St. John of Damascus, this saint, among his many other works, is the saint to whom the Orthodox Church owes the Octoechos, or system of Eight-Tone used in all our liturgies. We commemorate St. John Damascene on December 4/17.

The Monk John Damascene was born in about the year 680 at the capital of Syria, Damascus, into a Christian family. His father, Sergios Mansuros, was a treasurer at the court of the caliph. John had also a foster brother, the orphaned lad Cosmas, whom Sergios had taken into his own home. When the children were growing up, Sergios concerned himself over their education. At the Damascus slave market, he ransomed from captivity the learned monk Cosmas of Calabria and entrusted to him the teaching of his children. The boys readily mastered their courses of the secular and spiritual sciences. After the death of his father, John occupied ministerial posts at court and became city-governor.

During these times at Byzantium, there had arisen and quickly spread about the heresy of Iconoclasm, supported by the emperor Leo III the Isaurian (717-741). Rising up in defense of the veneration of icons, Saint John wrote three treatises entitled, "Against the Revilers of Holy Icons." The wise and God-inspired writings of Saint John enraged the emperor. But since the author was not a Byzantine subject, the emperor was unable to lock him up in prison, or to execute him. The emperor thereupon resorted to slander. By his command there was composed a counterfeit letter under the name of John, in which the Damascus official was supposed to have offered his help towards the conquest of the Syrian capital. This letter and its hypocritically-flattering answer was sent off by Leo the Isaurian to the caliph. The caliph immediately ordered that Saint John be removed from his post, and that his right hand be cut off and then led through the city in chains. That same evening they returned the cut-off hand to Saint John. The saint began to pray to the Most Holy Mother of God for healing. Having fallen asleep, he beheld an icon of the Mother of God and heard her voice telling him that he had been healed, and together with this commanded him to toil unceasingly with his healed hand. Awakening, he saw that his hand was intact.

Having learned of the miracle, which witnessed to the innocence of John, the caliph asked his forgiveness and wanted to restore him to his former office, but the saint refused. He distributed away his riches, and together with his step-brother and comrade in learning, Cosmas, he set off to Jerusalem, where as a simple novice he entered the monastery of the Monk Sava the Sanctified. It was not easy for him to find a spiritual guide. Among the monastic brethren there consented to this only one very experienced monastic elder, skilled to nourish in a student the spirit of obedience and humility. Before anything the elder forbade John to write, on the supposition that success in this area might present a source of pride. One time he sent the monk to Damascus to sell baskets made at the monastery, and commanded him to sell them at a certain inflated

price, more than their real value. And here, passing by on the tormenting path under the searing sun, the former dignitary of Damascus was now to be found at the marketplace in the ragged garb of a humble basket-vendor. But Saint John was recognized by his former house steward, who bought up all the baskets at the entrusted price.

One time at the monastery, one of the monks chanced to die and the brother of the deceased besought Saint John to write down something by way of consolation. Saint John for a long time refused, but out of pity he yielded to the petition of the grief-stricken, and wrote his renowned funeral Troparion. For this disobedience the elder banished him from his cell. All the monks began to plead for John. The elder thereupon assigned him one of the worst and most unpleasant tasks: to remove the wastes from the monastery. And even in this the monk was a model of obedience. After a certain while, the elder was commanded in a vision by the All-Pure and Most Holy Mother of God to allow Saint John again to write. The Jerusalem Patriarch learned of the monk: He ordained him priest and made him a preacher at his cathedral. But the Monk John soon returned to the Lavra of the Monk Sava, where until the end of his days he spent his time in the writing of spiritual books and church song. He left the monastery only to denounce the iconoclasts at the Constantinople Council of 754. They subjected him to imprisonment and torture, but he endured everything and through the mercy of God he remained alive. He died in about the year 780, at perhaps over age 100.

[Translator's note: It is extremely deplorable that this and several other accounts of Saint John of Damascus, Saint John Damascene, gloss over and ignore his great significance within the area of dogmatic theology. Saint John is generally considered to represent the close of the classical Patristic age, and his great work, *Exposition on the Orthodox Faith (De Fide Orthodoxa)*, presents a collection and summary of the dogmatic teachings of the Fathers. The *Exposition on the Orthodox Faith* is part of a larger work, the *Fount of Wisdom (Pigbi Gnoseos)*, which includes *Philosophic Chapters* and a *History of Heresies*, reviewing the teaching and examining the defect of thought in all the heresies up to his time. Saint John Damascene, when he was "discovered" in the West during the medieval period, exerted an enormous influence within Western Christianity, and was highly esteemed and used by Thomas Aquinas and the Scholastics. For Eastern Orthodoxy too, Saint John Damascene's work serves, and should serve, as a dogmatic primer and summation of Patristic thought. Its sad neglect, East and West, points to the religious and dogmatic slumber of our times]. (Source: *Menologion 3.0*)



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



NOVEMBER 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Oct 27 (Oct 14) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	Oct 28 (Oct 15) Ven Euthymius the New of Thessalonica	Oct 29 (Oct 16) Ven Longinus the Centurion	Oct 30 (Oct 17) Prophet Hosea Fast	Oct 31 (Oct 18) Holy Apostle and Evangelist Luke 2:30 PM St John of Kronstadt Party for children and Moleben	1 (Oct 19) Prophet Joel Righteous John of Kronstadt Fast: fish, wine & oil	2 (Oct 20) Demetrius (Parental) Saturday 11:00 AM General Pannyhida 5:30 All-Night Vigil
3 (Oct 21) 19th Sunday after Pentecost, Tone 2 9:30 Hours and Divine Liturgy	4 (Oct 22) Kazan Icon of the Most Holy Theotokos	5 (Oct 23) Ap. James the Brother of the Lord	6 (Oct 24) Icon of the Most Holy Theotokos "The Joy of All Who Sorrow" Fast: wine & oil	7 (Oct 25) MM Marcian and Martyrius	8 (Oct 26) GM Demetrius the Myrrh-gusher of Thessalonica Fast: wine & oil	9 (Oct 27) M Nestor of Thessalonica 5:30 All-Night Vigil
10 (Oct 28) 20th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy 1:00 Annual Parish Meeting	11 (Oct 29) VM Anastasia the Roman	12 (Oct 30) HM Zenobius and his sister Zenobia of Aegae	13 (Oct 31) App. Stachys, Amplias, Urban, Narcissus, Apelles, and Aristobulus of the 70 Fast	14 (Nov 1) Wonderworkers and Unmercenaries Cosmas and Damian	15 (Nov 2) MM Acindynus, Pegasius, Aphthonius, Elpidophorus, and Anempodistus of Persia Fast	16 (Nov 3) MM Aceptsimas the Bishop, Joseph the Presbyter, and Aeithalas the Deacon, of Persia 5:30 All-Night Vigil
17 (Nov 4) 21st Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	18 (Nov 5) St. Jonah, abp. of Novgorod	19 (Nov 6) St. Paul the Confessor, abp. of Constantinople	20 (Nov 7) Holy 33 MM of Melitene Fast	21 (Nov 8) Synaxis of the Archangel Michael	22 (Nov 9) MM Onesiphorus and Porphyrius of Ephesus Fast: wine & oil	23 (Nov 10) App. Erastus, Olympas, Herodion, Sosipater, Quartus, and Tertius of the 70 5:30 All-Night Vigil
24 (Nov 11) 22nd Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	25 (Nov 12) St. John the Merciful, pat. of Alexandria	26 (Nov 13) St. John Chrysostom, abp. of Constantinople	27 (Nov 14) Holy and All-praised Ap. Philip Fast: wine & oil	28 (Nov 15) MM and Confessors Gurias, Samonas, and Abibus Fast	29 (Nov 16) Holy Ap. and Evangelist Matthew Fast: wine & oil	30 (Nov 17) St. Gregory the Wonderworker 5:30 All-Night Vigil Fast: fish, wine & oil



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DECEMBER 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Nov 18) 23rd Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	2 (Nov 19) Prophet Obadiah Fast	3 (Nov 20) Ven. Gregory Decapolites 6:30 Vigil of the Feast Fast	4 (Nov 21) ENTRANCE OF THE THEOTOKOS 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	5 (Nov 22) App. Philemon and Archippus, M. Apphia, wife of Philemon, and St. Onesimus Fast	6 (Nov 23) St. Alexander Nevsky Fast	7 (Nov 24) GM Catherine of Alexandria 5:30 All-Night Vigil Fast: fish, wine, & oil
8 (Nov 25) 24th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	9 (Nov 26) Ven. Alypius the Stylite of Adrianopolis Fast	10 (Nov 27) GM James the Persian Fast	11 (Nov 28) M Stephen the New of Mt. St. Auxentius Fast	12 (Nov 29) M Paramon and 370 MM in Bithynia Fast	13 (Nov 30) Holy Apostle Andrew the First-called Fast	14 (Dec 1) Prophet Nahum 3:00 Class 5:30 All-Night Vigil Fast: fish, wine, & oil
15 (Dec 2) 25th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	16 (Dec 3) Prophet Zephaniah Fast	17 (Dec 4) GM Barbara and M Juliana at Heliopolis Venerable John Damascene Fast: fish, wine, & oil	18 (Dec 5) Ven. Sabbas the Sanctified Fast	19 (Dec 6) St. Nicholas the Wonderworker, abp. of Myra in Lycia Fast: fish, wine, & oil	20 (Dec 7) St. Ambrose, bp of Milan Fast	21 (Dec 8) Ven. Patapius of Thebes 5:30 All-Night Vigil Fast: fish, wine, & oil
22 (Dec 9) 26th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	23 (Dec 10) MM Menas the Melodius, Hermogenes, and Euphrasus Fast	24 (Dec 11) Ven. Daniel the Stylite Fast	25 (Dec 12) St. Spyridon of Tremithon Ven. Herman of Alaska Fast	26 (Dec 13) MM Eustratius & comp Fast	27 (Dec 14) MM Thyrsus, Leucius, and Callinicus of Apollonia Fast	28 (Dec 15) St. Stephen the Confessor, abp. of Surozh 3:00 Class 5:30 All-Night Vigil Fast: fish, wine, & oil
29 (Dec 16) 27th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	30 (Dec 17) Prophet Daniel and the Three Holy Youths Fast	31 (Dec 18) M Sebastian at Rome and comp. Fast	Jan 1 (Dec 19) Fast	Jan 2 (Dec 20) Fast	Jan 3 (Dec 21) Fast	Jan 4 (Dec 22) 5:30 All-Night Vigil Fast: wine & oil