



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

January-February 2014

The Condition of Society

by Archimandrite Sebastian Dabovich †

How long will it thus go on! When will the baptized become active Christians, so that the pastors may give their attention to the conversion of the heathen? What a terrible battle we must fight. Already the fire of hell is in the world. Great cities are multiplying throughout the land. The farmer, as the word is defined in our dictionaries, is a thing of the past. It is now the land-owner with a mansion in the city, a yacht on the sea, and with a private train across the continent. There are comparatively but a few laborers in the fields—too poor to support families. The quiet country homes are becoming few, shall I say precious? I fear not so, because people are fast losing their ability to rightly estimate the value of things. Most of the cities in all the world are overcrowded. The female portion of the population is most conspicuous. A stupid craze after unwholesome fashions is the one all-absorbing passion of the majority of women. There is no room for gardens and yards; most of the children in San Francisco are actually brought up in the streets. Oh, how few of them feel the blessed influence of a Christian home! Young men and young women are continually “on the go,” as they say. And this “go” is a nervous, unsteady rush to “keep up with the times.” And after all their hurry nothing is left but steam and vapor, for they are empty, as empty as the changing and vanishing world can be. Yet they fret and inquire: “Where shall we go to and what shall we see? What shall we do? Oh! what can we do?” If you promenade along the broad avenue or pass through the narrow lane, if you visit the meeting halls in the city or look into the factories, everywhere you see that same all-devouring gaze of the bold young woman, who stares with a kind of artificial movement of the eyes. And sometimes you hear even so-called Christians say that it is a weakness of character in one who has the downcast eyes of modesty, the blush of innocence. Such people do not know the live sense and fine impulse of a pure

conscience. When a young man puffs tobacco smoke



Archimandrite Sebastian Dabovich, d. 1940

or shows his teeth with a disapproving smile in the presence of and at the conversation of older people, then society is wrong; something is the matter with his family.

In view of all this, beloved, the preacher of the Word of God is obliged by a terrible oath he has given before he received the gift in Apostolic succession at his ordination, to present to you the whole of the Truth, not a part of it.

The number of unmarried people is increasing. And there are some married people who say: “We do not want children, because we want to have as much

pleasure as possible.” This is a false position, for in a Christian marriage one kind of pleasure is not allowed continually. Christians marry for the sake of God and His law as much as they do for themselves. But Christians who remain single renounce marriage and live holy for the sake of God and Him alone. Thus we find that the family tie is abused, as well as the single state. Courtship of young people just out of school is not to be advised, because it often leads to debauchery. A courtship running through long years also gives occasion to sin and a species of wrongdoing to God, for the heart and its love are stolen from God and thrown away on a man.

Throughout all the long centuries of Christianity, there have been in the Church heroic members, young people of both sexes, who by the grace of God have kept their souls pure and intact, and have dedicated to the honor of God the noblest attribute of their human life, namely, an untarnished purity of soul and body. Such persons have had the courage and such unbounded confidence in God's assistance that, although living in the world and its dangers, though threatened by the cravings of their own individual passions and by the temptations of the devil, yet they have succeeded bravely in preserving this treasure even in a frail earthen vessel, have carried it uninjured through life's long journey here below, and have finally presented it to their Lord.

Christian heroes and heroines, you who have imitated or who still do imitate the sublime example of the Most Blessed Virgin, the Church admires your spirit of sacrifice as she does that of the holy martyrs, who in a few hours finished their contest and proved their fidelity to God and their faith; because you have to combat, to suffer, and to sacrifice your whole life through. With joy and veneration do the angels look down upon you, for you resemble themselves. With motherly affection and with mighty power does the Holy Virgin Mary, when you earnestly pray, throw her sheltering omphorion around you, for you are her pupils and imitators. With the sweetness of divine love the heavenly Bridegroom will fill your heart and more than compensate you for the fleeting, transient, worldly love that you have laid down at His feet. The eternal Judge will find you waiting like the wise and prudent virgins, who all through life carry in their hands the pure oblation of love and the burning light of good example. Therefore, faithful to the end, He will invite you to the eternal wedding feast in heaven. Amen.

(from Preaching in the Russian Church”

“What is the Orthodox Church? The Orthodox Church is a body or community of people who, 1: correctly believe in Divine Revelation; and, 2: who obey a lawful hierarchy instituted by our Lord Jesus Christ Himself, through the Holy Apostles. In order to belong to the Orthodox Church, two principal conditions are required: First, to accurately accept, rightly understand, and truthfully confess the Divine teaching of faith; and secondly, to acknowledge the lawful hierarchy or priesthood, to receive from it the Holy Mysteries or Sacraments, and generally to follow its precepts in matters concerning salvation.”

...

“The Orthodox Church, which is one, is one spiritual body, animated only by the Holy Spirit, having only One Head – the Lord Jesus Christ.

The Orthodox Church is holy, *not having spot, or wrinkle, or any such thing* (Ephes. 5:27). She sanctifies sinners by her teaching and sacraments.

The Orthodox Church is catholic, because she was organized by the Lord Jesus Christ for the salvation of all people in the whole world, and she is the gathering of all true believers in all places, times, and peoples.

The Orthodox Church will continue on earth until the Second Coming of Christ, “imperishable and not conquered by the powers of hell.” In regard to holy doctrine, she is blameless and will ever remain unchangeable, as she has abiding in her the Holy Spirit, the Spirit of Truth. Therefore, she is, according to the Apostle, *the pillar and foundation of the Truth* (I Tim. 3:15). The existence of the lawful hierarchy and the administration of the Holy Mysteries will never cease in the Church.

The Lord Jesus Christ Himself said: *I will build My Church, and the gates of hell shall not prevail against her, and again: Behold I am with you always, even unto the end of the world.* Therefore, it is the duty of Christians to obey the Church, for outside of her there is no salvation. *If thy brother neglect to hear the Church, let him be unto thee as heathen man and a publican* (St. Math. 18:17), saith the Lord.

May God, Who is glorified in the Trinity, help us by His grace to become, through our membership in the Church Militant on earth, members of the Church Triumphant in heaven, that we may glorify His All-honorable and majestic Name with the angels and saints forever, without end. Amen.”

(from The True Church of Christ}

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:

V. Rev. Michael Crowley
 34 Elm Street
 North Andover, MA 01845
 (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
Fr. Constantine Desrosiers	(603) 775-0320
Dcn. Alexander Doohovskoy	(978) 369-4486
Starosta: John Kekis	(978) 456-9865
Secretary: Katia Fredette	(603) 458-1370
Treasurer: Dimitri Nikshych	(603) 659-0015
Sisterhood: Mireille Lang	(603) 465-9754
Building Expansion: Aquila Choi	(603) 560-4425
Cemetery: Natalie Pishenin	(978) 658-5564
Choir Director: Laryssa Doohovskoy	(978) 841-5960
Church School: Laryssa Doohovskoy	(978) 841-5960
Peter Danas	(978) 459-9541
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
Anthony Sarantakis	(978) 263-2016

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.**

January

- *5 Amy McLellen, Matushka Nancy
- 12 POTLUCK/(YOLKA Pam Reed, Carolyn Savage, Diane Mendez(Clean up)
- 19 Maria Kasarda, Tania Sciaudone, Abby Legaspi, Lena Rodzianko
- 26 Chaplain Family

February

- 2 Helena Doohovskoy, Marianne Dimatteo
- 9 Pikar Family
- 16 Meghan Nettleton, Johanna Crowley, Dorothea Crowley
- 23 Alexandra Gonzalez, Anna Mukhanov, Anna Kekis (Meat Fare)

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.

Congratulations to the Chaplain family on the birth of their son Dimitrios Peter. Many years to baby Dimitrios, mother Xenia, and father Nicholas!

This is a wonderful opportunity to help support parish members by feeding the parents of a newborn. We will be providing dinner for them over the coming month. This is a volunteer effort, so please e-mail Diane Mendez at fry20@comcast.net if you are interested in signing up. In your e-mail, please specify days of the week you would prefer. You will be expected to cook a dinner and bring the meal to their home (in Hudson, MA) or to church for a Sunday delivery. Sunday meal deliveries can be brought home by Nick.

A Message from Fr. Michael: THANK YOU! to the mothers who are cleaning the church while their children are in the class with Marianne. What a wonderful difference it has made in our church! It just keeps getting shinier and shinier! We certainly miss it when the children's class is not held and no one is there to clean. And what greater gift can you give than to keep God's house tidied up while the children are receiving instruction? Again, a big THANK YOU! I greatly appreciate your efforts and I am sure that God blesses you.

Building Fund Update: Below is a brief summary of the presentation of the building committee at the annual parish meeting in November:

Expansion Plan: Addition of ~2,200 square foot is planned with the estimated construction costs of ~\$450,000. In addition to the construction loan of \$200,000., raising \$250,000 in three years (2013-2015) is also planned to complete the project.

Preliminary Site Plan: Site preparation such as property survey, utility upgrades, zoning study, entrance driveway expansion, additional parking space, etc. is planned in 2014, as being practical to facilitate the expansion plan/needs in a timely manner.

As of mid December 2013 we have raised just over \$87,000. Thank you very much for your dedicated support and prayers. We need your continuous support to complete the expansion plan.

If you have not contributed would like to, please consider the holy work of God that you are blessed to participate in, and give according to your ability. Help to strengthen the New England Orthodox community. All contributions are tax deductible. Send your donation to:

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

You can also make an online contribution by going to our church website: www.stxenia.org and midway down the home page you will find a "Donate" button under the heading of "Building Expansion Fundraising Drive".

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

1. **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.
2. **Mail** - send donations to the fund to:

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

Charitable Deductions on Income Taxes: Consistent with good financial practice, the parish has maintained records of all donations made to the church. These contributions include those made by cash, checks, electronic funds transfer, credit card, or payroll deductions. Donors who want to itemize deductions cannot claim a tax deduction for any contribution regardless of the amount, unless you keep one of the following:

1. A bank record that shows the name of the qualified organization, the date of the contribution, and the amount of the contribution. Bank records may include:
 - a. A canceled check.
 - b. A bank or credit union statement, or
 - c. A credit card statement.
2. A receipt (or letter or other written communication) from the qualified organization showing the name of the organization, the date of the contribution, and the amount of the contribution.
3. The payroll deduction reductions (see Publication 526 (2007)).

To ensure tax compliance for contributions to our parish, if you are planning to itemize your deductions using Schedule A, the following donation methods are recommended:

1. If you plan to include deduction of your cash donations, please use the parish envelopes provided to you on the candle counter and write your name on the envelope.
2. For checks, if your name is not on the check (for instance, if it is the name of your business), please put the check in the donation envelope and write your name on the envelope.
3. Direct deposit from your bank account
4. Payroll deduction.

Our parish does track contributions made and will, upon request, produce a written statement of contributions

made. This information will include the name of our parish, name of the parishioner, date of each individual contribution, and the dollar amount. Our parish cannot track cash contributions, regardless of amount, that are not properly identified by using the contribution envelope and writing in your name. Everyone who has given single contributions of \$250 or more will still receive a statement without needing to request it, as required by the tax code. This is our best understanding of the current law; if you have additional questions, please consult with your tax advisor.

Tax Deductions for Church Volunteers: Did you know that if you itemize your income-tax deductions, you can deduct your out-of-pocket expenses for church-related activities? In order to qualify for charitable tax deductions, you must:

1. Keep accurate records of mileage to and from church, or to and from church-related activities (e.g., post office, when picking up church mail).
2. Keep all receipts for expenses over \$25.00.
3. Keep records of all out-of-pocket expenses for trips taken to church events, such as choir or clergy conferences, at which you are an official representative of St. Xenia's parish. These include:
 - a. hotel rooms
 - b. parking
 - c. tolls
 - d. meals
 - e. conference fees
 - f. travel expenses (air fare, train tickets, cab fare)

Be sure to deduct any reimbursement you receive.

Consult with your tax preparer to confirm allowable deductions.

And finally, information on **another way to support our parish community, and save on your taxes: donations of stocks and bonds.** Supporting the church with a stock gift allows you to deduct the original cost, and also to avoid the tax incurred upon its sale. The church immediately sells the stock, and pays no tax on the sale. For example, if you bought fifty shares of Dunkin' Donuts common stock for \$30 per share, you paid \$1,500. If you donate the stock to the church at \$50 per share, the church would receive its full appreciated value of \$2,500 tax free! Please consult with your broker if you are interested in supporting the church in this way.

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:

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.

The 13th All-Diaspora Russian Orthodox Youth Conference is scheduled to be held on June 27-July 4, 2014, in San Francisco, CA. The forum will be devoted to missionary service through charity, and will coincide with a meeting of the Council of Bishops of the Russian Orthodox Church Outside of Russia, as well as the celebration of the twentieth anniversary of the canonization of St John of Shanghai and San Francisco. Although preliminary work has begun at the Synodal Youth Department in New York for the last several months, work in earnest began in San Francisco in October. Information and registration materials can be found here:

<http://www.synod.com/synod/vs13/envs13.html>

Please take advantage of this important event. For more information at the parish level, please speak with Fr. Michael.

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. This becomes especially important as we begin our preparations for Great Lent and the glorious Feast of Pascha. We welcome those interested in participating. If you have interest in joining the choir, please speak with Laryssa Doohovskoy.

In the Orthodox Church the custom has been established that on the day following Great Feasts of the Lord and the Mother of God, would be remembered those saints who most essentially participated in the sacred event. Thus, on January 7, the day after the Theophany of the Lord, the Church honors the Forerunner and Baptist of the Lord, John, who participated directly in the Baptism of Christ.

Saint John, the holy Forerunner and Baptist of the Lord, termed by our Lord the greatest of the prophets, both concludes the history of the Old Testament and opens up the epoch of the New Testament. The holy Prophet John gave witness concerning the arrival on earth of the Only-Begotten

Son of God, incarnated humanly in the flesh. Saint John was deemed worthy to baptize Him in the waters of the Jordan, and he was a witness of the Theophany or Manifestation of the Most Holy Trinity on the day of the Baptism of the Saviour. The holy Prophet John was a kinsman of the Lord on His mother's side, the son of the Priest Zachariah and Righteous Elizabeth. The holy Forerunner of the Lord, John, was born six months earlier than Christ Jesus. The Archangel Gabriel was the messenger of his birth, in the Jerusalem Temple revealing to his father, that for him a son was to be born. Through the prayers offered up beforehand, the child was filled with the Holy Spirit.

Saint John prepared himself in the wilds of the desert for his great service by a strict life, by fasting, prayer and sympathy for the fate of God's people. At the age of about 30 years, he came forth preaching repentance. He appeared at the banks of the Jordan, to prepare by his preaching the people for acceptance of the Saviour of the world. In the expression of churchly song, Saint John was a "bright morning star", whose gleaming outshone the shining of all the other stars, announcing the coming morning of the day of grace, illumined with the light of the spiritual Son, our Lord Jesus Christ. Having baptized the sinless Lamb of God, Saint John soon died a martyr's death, beheaded by the sword on orders of king Herod in fulfilling the request of his daughter Salome.

There exists a legend that during the reign of Tsar Ivan the Terrible, at the time of an imperial hunt, a falcon beloved by the Tsar flew off. The Tsar ordered the falconer Tryphon Patrikeev to find the bird. The falconer Tryphon journeyed about through the surrounding forest, but without luck. On the third day, exhausted by long searching, he returned to Moscow to the place now called Marina Grove, and in weariness he lay down to rest, fervently praying to his patron saint, the Martyr Tryphon, beseeching him for help. In a dream he saw a youth on a white horse, holding on his hand the imperial falcon, and this youth said: "Take back the lost bird, go with God to the Tsar, and be not aggrieved about it." Having awakened, the falconer actually spotted the falcon not far off on a pine tree. He then took it to the Tsar and told him about the miraculous help he had received from the holy Martyr Tryphon. After a certain while the falconer Tryphon Patrikeev built a chapel on the spot where the saint appeared, and later on also there was a church in the name of the holy Martyr Tryphon. Thus, St. Tryphon the martyr is particularly beloved of the Russian people, and his feast is celebrated on February 1.

The Martyr Tryphon was born in one of the districts of Asia Minor -- Phrygia, not far from the city of Apameia in the village of Kampsada. From his early years, the Lord granted him the power to cast out devils and to heal various maladies. The inhabitants of his native city were once saved by him from starvation: Saint Tryphon, by the power of his prayer,

forced back a plague of locusts that were devouring the bread grain and devastating the fields. Saint Tryphon gained particular fame by casting out a devil from the daughter of the Roman emperor Gordian (238-244). Helping everyone in distress, he asked but one fee: faith in Jesus Christ, by Whose grace he healed them.

When the emperor Decius (249-251) entered upon the imperial throne, there was a fierce persecution of Christians. A denunciation was made to the commander Akelinos that Saint Tryphon was boldly preaching faith in Christ and that he led many to Baptism. The saint was arrested and subjected to interrogation, at the time of which he fearlessly confessed his faith. They subjected him to harsh tortures: they beat at him with clubs, lacerated his body with iron hooks, they seared the wounds with fire, and led him through the city, having hammered iron nails into his feet. Saint Tryphon bravely endured all the torments, not giving out a single whimper. Finally, he was condemned to beheading with a sword. The holy martyr prayed before the execution, thanking God for strengthening him in his sufferings, and he besought of the Lord in particular to bless those who should call upon his name for help. Just as the soldiers suspended the sword over the head of the holy martyr, he placed his soul into the hands of God.

This event occurred in the city of Nicea in the year 250. Christians wound the holy body of the martyr in a clean shroud and wanted to bury him in the city of Nicea, in which he suffered, but Saint Tryphon in a vision commanded them to take his body to his native land to the village of Kampsada. This was done. Later on the relics of Saint Tryphon were transferred to Constantinople, and then to Rome. The holy martyr is accorded great veneration in the Russian Orthodox Church. (Source: Menologion 3.0)

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 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.



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



JANUARY 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Dec 29 (Dec 16) 27th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	Dec 30 (Dec 17) Prophet Daniel and the Three Holy Youths Fast	Dec 31 (Dec 18) M Sebastian at Rome and comp. Fast	1 (Dec 19) M Boniface at Tarsus Fast	2 (Dec 20) HM Ignatius the God-bearer St. John of Kronstadt Fast: wine & oil	3 (Dec 21) VM Juliana of Nicomedia Fast	4 (Dec 22) GM Anastasia of Rome 3:00 Class 3:00 Yolka Practice 5:30 All-Night Vigil Fast: wine & oil
5 (Dec 23) 28th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: wine & oil	6 (Dec 24) Eve of the Nativity 9:00 Royal Hours, Vespers, Divine Liturgy of St Basil 6:30 Vigil of the Nativity Fast: wine & oil	7 (Dec 25) NATIVITY OF THE LORD 9:30 Hours and Divine Liturgy 12:00 Festive Nativity Meal Fast free	8 (Dec 26) Synaxis of the Most Holy Theotokos Fast free	9 (Dec 27) PM and Archdeacon Stephen Fast free	10 (Dec 28) 20,000 MM of Nicomedia Fast free	11 (Dec 29) 14,000 Holy Innocents 5:30 All-Night Vigil Fast free
12 (Dec 30) Sunday after the Nativity. Tone 4 9:30 Hours and Divine Liturgy Fast free	13 (Dec 31) Apodosis of the Nativity of Christ Fast free	14 (Jan 1) Circumcision of the Lord Fast free	15 (Jan 2) St. Sylvester, pope of Rome Fast free	16 (Jan 3) Pr Malachias Fast free	17 (Jan 4) Synaxis of the 70 Apostles Fast free	18 (Jan 5) Forefeast of Theophany 5:30 All-Night Vigil Fast: wine & oil
19 (Jan 6) THEOPHANY OF THE LORD 9:30 Hours and Divine Liturgy Fast free	20 (Jan 7) Synaxis of the Baptist Fast free	21 (Jan 8) St. George the Chozebite Fast free	22 (Jan 9) M Polyuctus of Melitene Fast: wine & oil	23 (Jan 10) St. Gregory of Nyssa Fast free	24 (Jan 11) Ven Theodosius the Great Fast: wine & oil	25 (Jan 12) M Tatiana of Rome 5:30 All-Night Vigil Fast free
26 (Jan 13) Sunday after Theophany. Tone 6 9:30 Hours and Divine Liturgy Fast free	27 (Jan 14) Holy Fathers slain at Sinai and Raithu Fast free	28 (Jan 15) St. Paul of Thebes Fast free	29 (Jan 16) Chains of the Holy Apostle Peter Fast	30 (Jan 17) St. Anthony the Great Fast free	31 (Jan 18) St. Athanasius the Great Fast	Feb 1 (Jan 19) Ven Macarius the Great 5:30 All-Night Vigil Fast free



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FEBRUARY 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan 26 (Jan 13) Sunday after Theophany. Tone 6 9:30 Hours and Divine Liturgy	Jan 27 (Jan 14) Holy Fathers slain at Sinai and Raithu	Jan 28 (Jan 15) St. Paul of Thebes	Jan 29 (Jan 16) Chains of the Holy Apostle Peter Fast	Jan 30 (Jan 17) St. Anthony the Great	Jan 31 (Jan 18) St. Athanasius the Great Fast	1 (Jan 19) Ven Macarius the Great 5:30 All-Night Vigil
2 (Jan 20) 32nd Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	3 (Jan 21) Ven Maximus the Confessor	4 (Jan 22) Ap Timothy of the 70	5 (Jan 23) HM Clement, bp of Ancyra M Agathangelus Fast	6 (Jan 24) St. Xenia of Petersburg	7 (Jan 25) St. Gregory the Theologian Fast: wine & oil	8 (Jan 26) St. Xenophon and wife, St. Mary 5:30 All-Night Vigil
9 (Jan 27) Sunday of the Publican and the Pharisee, Tone 8 9:30 Hours and Divine Liturgy	10 (Jan 28) Ven Ephraim the Syrian Fast free	11 (Jan 29) Ven Sulpicius Severus Fast free	12 (Jan 30) Three Holy Hierarchs Fast free	13 (Jan 31) Unmercenaries Cyrus and John Fast free	14 (Feb 1) Forefast of the Meeting of Our Lord 6:30 Vigil Fast free	15 (Feb 2) MEETING OF THE LORD 9:30 Hours and Divine Liturgy 5:30 All-Night Vigil Fast free
16 (Feb 3) Sunday of the Prodigal Son. Tone 1 9:30 Hours and Divine Liturgy	17 (Feb 4) Ven Isidore of Pelusium	18 (Feb 5) M Agatha of Palermo	19 (Feb 6) VM Dorothea Fast	20 (Feb 7) Ven Parthenius, bp of Lampsacus	21 (Feb 8) GM Theodore Stratelates Fast: wine & oil	22 (Feb 9) M Nicephorus of Antioch 5:30 All-Night Vigil
23 (Feb 10) Sunday of the Last Judgment. Tone 2 9:30 Hours and Divine Liturgy	24 (Feb 11) HM Blaise, bp of Sebaste Fast: dairy, fish, wine, & oil	25 (Feb 12) Iveron Icon of the Theotokos Fast: dairy, fish, wine, & oil	26 (Feb 13) Ven Martinian of Caesarea Fast: dairy, fish, wine, & oil	27 (Feb 14) St. Cyril, Equal-to-the-Apostles Fast: dairy, fish, wine, & oil	28 (Feb 15) Ap Onesimus of the 70 Fast: dairy, fish, wine, & oil	Mar 1 (Feb 16) 5:30 All-Night Vigil Fast: dairy, fish, wine, & oil