



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November-December 2014

## Giving Thanks to God On the Holiday of Thanksgiving

Excerpts from “Glory to God for All Things”

by Bishop Alexander of South America †

There is a story about a protestant pastor who, in the course of visiting the sick, entered a mental hospital. There, apparently in a moment of lucidity, one of the patients approached the pastor and asked him, “Have you in any way given thanks to God for your reason?” The pastor was stunned by this unexpected question. No, it had never occurred to him to thank God for such an obvious gift. It was only here, standing in the midst of so many unfortunate and mentally ill persons in the mental hospital, that he understood that his intellect was a great gift from God! The pastor immediately promised the patient and himself that he would thank God daily for his healthy mental faculties.

This vignette from the life of the pastor illustrates a general characteristic of mankind’s attitude toward the good things of life, through which people have become accustomed to taking everything as their self-evident right. There are few people who thank their Creator, Who constantly cares for them and sends them countless material and spiritual good things.

St. John of Kronstadt writes, “No matter where I look with the eyes of my heart, whether within myself or without, everywhere I see good reasons to thank and glorify the Lord!”

Truly, our entire life is an unbroken chain of God’s blessings! He created the body, something better and more perfect than any machine or computer. He instilled in us this immortal, God-like soul to animate our mortal body, the soul which is precious and treasured above all else. He gave us reason, raising us above the animals; free will, through which we might physically and spiritually improve ourselves and direct our life to good; and the senses, with which we might enjoy God’s gifts and find happiness and joy in life...

Many become despondent and complain in times of trial. However, one must understand that the Lord sometimes permits us to experience troubles and sorrows not because He has forgotten us, or because He wishes to punish us. No! He allows them to occur, as a bitter but nec-

essary medicine, a medicine to heal us of pride, absent-mindedness, excessive self-reliance, egotism, and other such failings. Recognizing this, St. John Chrysostom said at the twilight of his life, “Glory to God for all things, and especially for sorrows!”

We Orthodox people should thank God even more for making us worthy to be children of His true Church, which through the power of the Holy Spirit maintains the pure teaching of the Gospel, which enlightens and strengthens us with its grace-filled Mysteries. It is that Church to which belonged the prophets, apostles, martyrs, and all of the saints who both reside in the heavenly abode and together with us, their younger brothers, comprise the one, great, Family of God. It is that Church in which we are made worthy to commune of the life-giving Body and Blood of our Savior, which grants us immortality.

Thus, contemplating the paths of God’s providence in our lives, we see that it is not so much duty or obligation, but rather our entire being, our present and future life, that demands that we not remain insensitive to God’s blessings. One must add that it is not God, but we ourselves, who need our thanksgiving. In thanking God, we are reminded of His love for us, His constant care for us, and the sea of material and spiritual good things which He daily pours out upon us. This reminder enlightens our intellect, gives us the opportunity to understand more precisely the purpose of our life, and helps us to separate from what is of primary importance that which is of secondary importance.

Moreover, giving thanks to God causes our despondency to dissipate, removes our sorrow from us, returns to us courage and joy in being alive. Giving thanks to God may be compared to the warm rays of the sun penetrating into the dark cellar of the soul. The touch of the Spiritual Sun warms the soul, causing man to become kinder and better disposed to love.

Let us strive daily, and especially on Sundays, to offer thanks to our Creator and Savior. This will serve as excellent medicine for our souls!

St. Xenia of St. 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 15<sup>th</sup> of the month prior to publication to Father Michael at [frmichael@stxenia.org](mailto:frmichael@stxenia.org). Thank you.

**Rector:**

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

**Parish Council**

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Starosta: John Kekis	(978) 456-9865
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Treasurer: Dimitri Nikshych	(603) 659-0015
Sisterhood: Pamela Ann Reed	(978) 254-5043
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Anthony Sarantakis	(978) 263-2016
Peter Danas	(978) 459-9541
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**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.**

A note about Trapeza etiquette: Standing, even for short periods of time, is often extremely difficult for older people and expectant mothers. It would be an act of Christian charity to allow them to collect their meal first and to be seated. It should go without saying that this courtesy should also be extended to visiting clergy.

**November**

- 2 Amy McLellen, Tanya
- 9 Katia Fredette, Natasha Kirichuk
- 16 Pam Reed, Carolyn Savage, Diane Mendez
- 23 Josephine Kniaziuk, Mariana Haven
- \*30 Karen Kulakov, Tanya Nikshich, Tania Sciaudone

**December**

- \* 7 Kot Engalichev, Lidia Lynch, Maria Crawford
- \*14 Karen Schidlovsky, Nancy Harris
- \*21 Laryssa, Masha Doohovskoy, Ann Marie Hakim
- \*28 Matushka Nancy and Marina Pavlova

**January**

- \*4 Vera Sarantakis, Priscilla Choi

**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.

## Volunteers Needed for Regular Cleaning of the

**Nave:** We are putting together a list of people who are interested in supervising and helping some of the young people clean the Nave after Liturgy each week. Duties include:

- Cleaning the candle stands;
- Scraping wax from the floor;
- Straightening candle counter;
- Wiping benches;
- Vacuuming;
- Watering plants;
- Cleaning Icon glass.

If you (and your children) would like to be put on a rotating list to help, please contact Judy Engalichev: [dujy-kot@comcast.net](mailto:dujy-kot@comcast.net)

**Sisterhood News:** The Sisterhood would like to thank everyone who worked so hard to prepare for the visit of Metropolitan Hilarion and provide a beautiful Parish Feast on September 20/21. Over 150 people joined in the celebration.

Thanks also to all who helped out with our annual St. John of Kronstadt party on October 31. The children had great fun playing outside games, doing indoor art projects, and getting their bags of candy after the scavenger hunt! We are so blessed to have this wonderful celebration bringing families together as an alternative to the secular “holiday,” and this would not be possible without all the volunteer effort.

As we have done in past years, we will be collecting clothing and goods for the Lazarus House Homeless Shelter in Lawrence, MA for the Christmas holiday. Starting in November, please bring an unwrapped new clothing, household, or hygiene item that can be donated as a Christmas gift for someone in need. We will collect items up until Sunday December 14th, 2014.

**Annual Meeting of the Parish:** The annual meeting of the Parish was held on October 5, 2014. During the meeting, the 2014/2015 budget was approved in the amount of \$113,206. Further, Parish Council and Auditing Committee members were elected as follows:

### **Auditing Committee (3)**

Daniel McLellan – reelected  
Nicholas Kronauer – reelected  
Mark Mikita – reelected  
(Robert DiMatteo, alternate – reelected)

### **Treasurer**

Dimitri Nikshych – reelected

### **Secretary**

Andrei Doohovskoy – newly elected

### **Parish Council – 1 yr terms**

Peter Danas – reelected  
Laryssa Doohovskoy – reelected  
Roberto Gonzalez – reelected

David Nettleton – newly elected

Alexis Rodzianko – newly elected

Anthony Sarantakis – reelected

### **Fixed Council Seats (Those currently serving)**

Pastor, Council President: Fr. Michael Crowley

Priest: Fr. Constantine Desrosiers

Deacon: Fr. Alexander Doohovskoy

Head Sister: Pamela Reed

Cemetery Administrator: Natalie Pishenin

**Congratulations:** The parish celebrates three marriages in the month of November:

*Alexander Prokopineko* and *Alexandra Riley* on Nov. 2nd at St. Xenia's

*Shedly Justinien* and *Brigid Crowley* on Nov. 9th at St. Xenia's  
*Nicholas Soloviev* and *Suzanna McLellan* on Nov. 16th at Holy Epiphany

Many years to all!

**Please Remember In Your Prayers...** Michael Emelianoff, Dimitry Emelianoff, and Lilly Dombrowski. Please also note that Lilly always appreciates visitors.

**St. John of Damascus Church School News:** 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.

Please, mark your calendars...

Sunday, January 11, 2015 – Yolka

*(note: rehearsals for the Yolka begin on November 23)*

**Choir News:** The choir is always looking for capable singers. If you are interested in singing in the choir, please see Laryssa Doohovskoy. Choir members are strongly encouraged to attend as many of the schedule rehearsals as possible! We meet after Trapeza on Sundays.

### **Choir Rehearsals:**

November -none  
December 7, 14, 21, 28  
January 4

**The St. Xenia Children's Choir** began rehearsing in October. All children are invited to participate! We will meet on Saturday afternoon from 4-5 pm (we begin promptly at 4pm). Dinner will be provided at 5pm, Vigil begins at 5:30.

### **Children's Choir Rehearsals:**

November 8, 22  
December 6, 20

**News & Events:** The celebration of Metropolitan Hilarion's 30th year as a Bishop will be held at St. Alexander Nevsky Cathedral in Lakewood, NJ on Nov. 14th/15th. Information on attending is available at the candle counter.

Bp. Nicholas of Manhattan will visit the new St. Nicholas Church in Enfield, CT on Dec. 19th. Fr. Michael and Matushka will attend.

**St. Herman Youth Conference:** St. Herman Conference 2014 - Cathedral of the Holy Trinity in Toronto, Ontario, Canada. St. Herman Conference will take place December 23-27, 2014.

With the blessings of His Eminence Metropolitan Hilarion and His Eminence Archbishop Gabriel of Montreal the Kursk-Root Icon of the Most Holy Mother of God will arrive accompanied by His Grace Bishop Nicholas of Manhattan.

Youth between the ages of 16 and young adult may participate. Noted hierarchs and clergy of the Russian Church Abroad will lead discussions and be present for questions and social activities.

The registration fee of \$300.00 includes all lectures, activities, meals, lodging (quad occupancy), and local transportation. It does not include local parking fees at the hotel which are \$20.00 per night.

*If you register before the deadline, a \$25.00 discount will be applied. The deadline for registration will be November 20.*

*Registration is now open!*

*<http://sthermanconference.com/register.html>*

**Building Expansion Committee:** To date, two separate proposals have been submitted for the expansion of our facilities. The plans for both are available for viewing in the Trapeza hall.

An announcement will be made concerning the next meeting to discuss and vote on the more desirable option for our parish.

### **Entry of the Most Holy Theotokos into the Temple, Nov 21<sup>st</sup>/Dec. 4<sup>th</sup>:**

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having

dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, – said Blessed Jerome, – how the Most Holy Virgin spent the time of Her youth, – I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".

But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of Palestinian Christians, where mention is made that the holy Empress Helen built a church in honour of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Saint Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God – foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

*On November 8/21, we celebrate the Feast of the Synaxis (Sobor) of the Heavenly Hosts. Following is a brief description of each Rank, together with the Biblical reference for each of them. It is especially important to understand Angels correctly in these times, when the New Age movement has co-opted the knowledge of their existence and distorted it to serve demonic "spirit guides."*

The Celebration of the Sobor (Assemblage) of the Leader of the Heavenly Hosts Michael, and the other Heavenly Bodiless Hosts, was established at the beginning of the fourth century at a local Laodician Council, which occurred several years before the First Ecumenical Council. By its 35th Canon, the Laodician Council condemned and renounced as heretical the worship of angels as creators and rulers of the world and it affirmed their proper Orthodox veneration. A feastday was established in November - the ninth month from March (with which month the year began in ancient times) - in accordance with the nine Ranks of Angels. The eighth day of the month was decreed for the intended Sobor (Assemblage) of all the Heavenly Powers, in conjunction with the Day of the Dread Last Judgement of God, which the holy fathers called the "Eighth Day", since after this age in which the seven days [of Creation] have elapsed will come the "Eighth Day", and then "shalt come the Son of Man in His Glory and all the holy Angels together with Him" (Mt. 25: 31). The Angelic Ranks are divided into three Hierarchies: highest, middle, and lowest.

In the Highest Hierarchy are included the three Ranks: the Seraphim, Cherubim and Thrones.

Closest of all to the Most Holy Trinity stand the six-winged **Seraphim** (Flaming, and Fiery) (Is. 6: 12). They blaze with love for God and impel others to it. After the Seraphim there stand before the Lord the many-eyed **Cherubim** (Gen. 3: 24). Their name means: outpouring of wisdom, enlightenment, since through them, radiating with the light of Divine-knowledge and understanding of the mysteries of God, there is sent down wisdom and enlightenment for true Divine knowledge. After the Cherubim stand the **Thrones**, (Col. 1: 16), mysteriously and incomprehensibly upholding God. They serve the uprightness of God's justice.

The Middle Angelic Hierarchy consists of three Ranks: Dominions, Powers, and Authorities.

**Dominions** (Col. 1: 16) hold dominion over the successive ranks of Angels. They instruct the earthly authorities, established from God, to wise governance. The Dominions influence rule by miracles, they quell sinful impulses, subordinate the flesh to the spirit, and provide mastery over the will to conquer temptation. **Powers** (1 Pet. 3: 22) fulfill the will of God. They work the miracles and send down the grace of wonderworking and perspicacity to saints pleasing to God. The Powers give assist to people in bearing obediences, encourage them in patience, and give them spiritual strength and fortitude. **Authorities** (1 Pet. 3: 22, Col. 1: 16) have authority to quell the power of the devil. They repel from people demonic temptations,

uphold ascetics and guard them, helping people in the struggle with evil ponderings.

In the Lowest Hierarchy are included the three Ranks:

**Principalities** (Col. 1: 16) have command over the lower angels, instructing them in the fulfilling of Divine commands. To them are entrusted to direct the universe, and protect lands, nations and peoples. Principalities instruct people to render honor to everyone, as becomes their station. They teach those in authority to fulfill their necessary obligations, not for personal glory and gain, but out of respect for God and benefit for neighbor. **Archangels** (1 Thess. 4: 16) announce about the great and most holy, they reveal the mysteries of the faith, prophecy and understanding of the will of God, they intensify deep faith in people, enlightening their minds with the light of the Holy Gospel. **Angels** (1 Pet. 3: 22) are closest of all to people. They proclaim the intent of God, guiding people to virtuous and holy life. They protect believers, restraining them from falling, and they raise up the fallen; never do they abandon us and always they are prepared to help us, if we so desire.

All the Ranks of the Heavenly Powers have in common the name Angels -- by virtue of their service. The Lord reveals His will to the highest of the Angels, and they in turn inform the others.

### **Saint Mitrophan, Bishop of Voronezh Commemorated Nov. 23<sup>rd</sup> /Dec.6<sup>th</sup>**

Saint Mitrophan, Bishop of Voronezh, in the world Mikhail (Michael), was born 8 November 1623. In the synodikon (memorial-list) belonging to the saint, the list begins especially with persons of priestly dignity, and this gives a basis to suggest, that he was born into priestly lineage. From the Spiritual last-testimony of Saint Mitrophan is known, that he "was born of pious parents and was raised by them in the incorrupt piety of the Eastern Church, in the Orthodox faith". Until age 40 the saint lived in the world: he was married, had a son Ioann and served as a parish priest. The place of pastoral activity of the priest Mikhail was the village of Sidorov, situated at the River Molokhta, a tributary of the Teza flowing to the Klyaz'ma, not far from the city of Shui (now Vladimir district).

Having lost his spouse, priest Mikhail took monastic vows with the name Mitrophan in the Zolotnikovsk wilderness in 1663. In the synodikon of the monastery the origin of Saint Mitrophan that begins with the words: "Origin of black clergy Mitrophan is of Sidorovsk". After three years of monastic life the priest-monk Mitrophan was chosen hegumen of the Yakroma Kosma monastery [cf. 14 October]. He guided the monastery for 10 years, showing himself zealous as its head. By his efforts here they raised up a

church in honour of the All-Merciful Saviour Not-Made-by-Hand Image.

Patriarch Joakim (1674-1690), learning about the deep piety of Saint Mitrophan, raised him in 1675 to the dignity of archimandrite of the then known Makarievo-Unzhensk monastery. Under the supervision of the saint, a church was built there in honour of the Annunciation (Blagoveschenie) of the Most Holy Mother of God, together with a refectory and bell-tower. At the Moscow Sobor (Council) of 1681-1682 among the number of measures taken for the struggle against the old-ritualist schism, and with the goal in mind of improvement of Christian enlightenment among the Orthodox populace, it was resolved to increase the number of dioceses and to open up new cathedrals at: Voronezh, Tambov, Kholmogor and Great-Ustiug. Saint Mitrophan was summoned to the capital and on 2 April 1682 was ordained bishop of Voronezh by Patriarch Joakim and sixteen archpastors.

The beginning of bishop's service of Saint Mitrophan coincided with a terrible time of troubles for Rus' and a Church schism. Upon his arrival at Voronezh the saint first of all sent out to the pastors of his diocese a circular missive, in which he urged his pastors to moral improvement. "Venerable priests of God Most-High! – wrote the saint, – Lead the flock of Christ! Ye ought to possess bright mental eyes, enlightened by the light of reasoning, in order to lead others to the correct path. In the words of the Lord, ye ought to be yourselves the light: "ye art the light of the world" (Mt. 5: 14)... Christ the Saviour, entrusting the flock to His apostle, thrice said to him: pastor, as though inspiring him that the image of pastorate is threefold: the word of teaching, prayer in benefit of the Holy Mysteries, and the example of life. Act ye also by all three methods: give example by a good life, teach your people and pray for them, strengthening them by the Holy Mysteries; above all enlighten the unbelieving by holy Baptism, and lead sinners to repentance. Be attentive to the sick, so that their lives be not deprived of the communing of the Holy Mysteries and the anointing with holy oil".

Saint Mitrophan began his arch-pastoral activity with the building of a new cathedral church in honour of the Annunciation of the Most Holy Mother of God, replacing an old wooden temple. In 1692 the cathedral with chapels in honour of the Archistrategos Michael and Saint Nicholas was consecrated. In the 20 years that Saint Mitrophan was bishop, the number of churches increased from 182 to 239, and two monasteries were founded: the Korotoyaksk Ascension (Voznesenie) and the Bitiugsk Trinity monasteries. And within the existing monasteries, he concerned himself about eradicating the unseemingly and disorders, emphasizing strict life according to monastic rule.

The first Voronezh bishop eagerly concerned himself about the needs of his flock. He consoled both the poor and the wealthy, was a defender of widows and orphans,

and an advocate of the wronged. His home served as an hostel for strangers and an hospice for the sick. The saint prayed not only for the living, but also for dead Christians, and particularly for soldiers fallen for the Fatherland, inscribing their names in the memorial list of the synodikon. Remembering them at Proskomedie [priest's preparation of the gifts preceding Liturgy], Saint Mitrophan said: "If a righteous soul, then be there a greater portion of worthiness; if however be a sinner, then be there a communion with the mercy of God".

Saint Mitrophan, a man intensely patriotic, by his own moral authority, kind-heartedness and prayers contributed to the reforms of Peter I, the necessity and purpose of which he well understood. With the building of a fleet at Voronezh for a campaign against Azov, Saint Mitrophan urged the nation to fully support Peter I. This was particularly important, since many regarded the construction of a fleet as a useless affair. The saint did not limit himself only to advice to the tsar, but rendered also material support to the state treasury, which needed the money for the construction of the fleet, and he provided all the means, aware that they would go for the welfare of the nation.

The patriotic feelings of the saint were combined in his soul with unflinching faith and strict Orthodox conviction, on account of which he did not fear incurring the tsar's wrath. Thus, the saint refused to go to court to Peter I, since there stood there statues of pagan gods, and although for disobedience to the imperial will disgrace threatened the saint, he remained uncompromising. Peter gave orders to remove the statues and from that time was imbued with greater respect for the bishop. Saint Mitrophan died in 1703 in extreme old age, taking before death the schema with the name Makarii. The funeral was done 4 December. Tsar Peter I himself carried the coffin from the cathedral to the tomb. Taking leave, he said: "There remains for me no greater such holy elder. Memory eternal be to him". One of the remarkable memorials of the life and activity of Saint Mitrophan is his Spiritual Testament. In it he says: "By Divine destiny I have arrived at old age and now I have exhausted my natural strength. Wherefore I have adjudged this my final writing... When my sinful soul is released from its union with the flesh, I entrust it to the bosom of the Wisdom of God having created it, that it might find favour as the work of His hands, and the sinful bones I grant to the mother of all, in expectation thence of the resurrection of the dead". Further on, addressing pastors and the flocks, the saint says: "The simple sinner giveth answer to God for only his soul alone, but priests can come to torment for many, in neglecting the sheep, from which they do gather milk and wool... For everyone such the rule of wise men is: do work, preserve a balance – ye will be rich; drink temperately, eat little – ye will be healthy; do good, shun evil – ye wilt be saved". The commemoration of Saint Mitrophan was established in 1832.



**ST. XENIA ORTHODOX CHURCH**  
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**NOVEMBER 2014**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Oct 26 (Oct 13)</b> <b>20th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Oct 27 (Oct 14)</b> <b>MM Nazarius, Gervase, Protase, and Celsus</b>	<b>Oct 28 (Oct 15)</b> <b>Ven Euthymius the New of Thessalonica</b>	<b>Oct 29 (Oct 16)</b> <b>Ven Longinus the Centurion</b>  <b>Fast</b>	<b>Oct 30 (Oct 17)</b> <b>Prophet Hosea</b>	<b>Oct 31 (Oct 18)</b> <b>Apostle and Evangelist Luke</b>  <b>Fast: wine &amp; oil</b>	<b>1 (Oct 19)</b> <b>Demetrius Saturday</b>  <b>5:30 All-Night Vigil</b>
<b>2 (Oct 20)</b> <b>21st Sunday after Pentecost. Tone 4</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>3 (Oct 21)</b> <b>Ven Hilarion the Great of Palestine</b>	<b>4 (Oct 22)</b> <b>Kazan Icon of the Most Holy Theotokos</b>	<b>5 (Oct 23)</b> <b>Holy Apostle James</b>  <b>Fast: wine &amp; oil</b>	<b>6 (Oct 24)</b> <b>Icon "The Joy of All Who Sorrow"</b>	<b>7 (Oct 25)</b> <b>MM Marcian and Martyrius</b>  <b>Fast</b>	<b>8 (Oct 26)</b> <b>GM Demetrius the Myrrh-gusher of Thessalonica</b>  <b>5:30 All-Night Vigil</b>
<b>9 (Oct 27)</b> <b>22nd Sunday after Pentecost. Tone 5</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>10 (Oct 28)</b> <b>GM Parasceva of Iconium</b>	<b>11 (Oct 29)</b> <b>VM Anastasia the Roman</b>	<b>12 (Oct 30)</b> <b>HM Zenobius and his sister Zenobia of Aegae</b>  <b>Fast</b>	<b>13 (Oct 31)</b> <b>App Stachys, Amplias, Urban, Narcissus of the 70</b>	<b>14 (Nov 1)</b> <b>Unmercenaries Cosmas and Damian of Mesopotamia</b>  <b>Fast</b>	<b>15 (Nov 2)</b> <b>MM Acindynus, Pegasus, Aphthonius, Elpidephorus</b>  <b>5:30 All-Night Vigil</b>
<b>16 (Nov 3)</b> <b>23rd Sunday after Pentecost. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>17 (Nov 4)</b> <b>Ven Ioannicius the Great</b>	<b>18 (Nov 5)</b> <b>MM Galacteon and his wife Episteme at Emesa</b>	<b>19 (Nov 6)</b> <b>St. Paul the Confessor, abp of Constantinople</b>  <b>Fast: wine &amp; oil</b>	<b>20 (Nov 7)</b> <b>Holy 33 Martyrs of Melitene</b>	<b>21 (Nov 8)</b> <b>Synaxis of the Archangel Michael</b>  <b>Fast: wine &amp; oil</b>	<b>22 (Nov 9)</b> <b>MM Onesiphorus and Porphyrius of Ephesus</b>  <b>5:30 All-Night Vigil</b>
<b>23 (Nov 10)</b> <b>24th Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>24 (Nov 11)</b> <b>Repose of Blessed Maximus of Moscow Fool-for-Christ</b>	<b>25 (Nov 12)</b> <b>St. John the Merciful, pat. of Alexandria</b>	<b>26 (Nov 13)</b> <b>St. John Chrysostom, abp. of Constantinople</b>  <b>Fast: fish, wine &amp; oil</b>	<b>27 (Nov 14)</b> <b>American Thanksgiving Day</b> <b>Apostle Philip</b>	<b>28 (Nov 15)</b> <b>MM Gurias, Samonas, and Abibus</b>  <b>Fast</b>	<b>29 (Nov 16)</b> <b>Holy Apostle and Evangelist Matthew</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>30 (Nov 17)</b> <b>25th Sunday after Pentecost. Tone 8</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>Dec 1 (Nov 18)</b> <b>Martyr Platon of Ancyra</b>  <b>Fast</b>	<b>Dec 2 (Nov 19)</b> <b>Prophet Obadiah</b>  <b>Fast: wine &amp; oil</b>	<b>Dec 3 (Nov 20)</b> <b>Ven. Gregory Decapolites</b>  <b>6:30 Vigil of the Entry</b>  <b>Fast</b>	<b>Dec 4 (Nov 21)</b> <b>ENTRANCE OF THE THEOTOKOS</b> <b>9:30 Hours &amp; Divine Liturgy of Feast</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>Dec 5 (Nov 22)</b> <b>App Philemon and Archippus, M Apphia</b>  <b>Fast</b>	<b>Dec 6 (Nov 23)</b> <b>St. Amphilochius, bp of Iconium</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine, &amp; oil</b>



**ST. XENIA ORTHODOX CHURCH**  
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**DECEMBER 2014**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Nov 30 (Nov 17)</b> <b>25th Sunday after Pentecost. Tone 8</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>1 (Nov 18)</b> <b>Martyr Platon of Ancyra</b>  <b>Fast</b>	<b>2 (Nov 19)</b> <b>Prophet Obadiah</b>  <b>Fast: wine &amp; oil</b>	<b>3 (Nov 20)</b> <b>Ven. Gregory Decapolites</b>  <b>6:30 Vigil of the Entry</b>  <b>Fast</b>	<b>4 (Nov 21)</b> <b>ENTRANCE OF THE THEOTOKOS</b>  <b>9:30 Hours &amp; Divine Liturgy of Feast</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>5 (Nov 22)</b> <b>App Philemon and Archippus, M Apphia</b>  <b>Fast</b>	<b>6 (Nov 23)</b> <b>St. Amphilochius, bp of Iconium</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine, &amp; oil</b>
<b>7 (Nov 24)</b> <b>26th Sunday after Pentecost. Tone 1</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>8 (Nov 25)</b> <b>HM Clement, pope of Rome</b>  <b>Fast: wine &amp; oil</b>	<b>9 (Nov 26)</b> <b>Ven. Alypius the Stylite of Adrianopolis</b>  <b>Fast: wine &amp; oil</b>	<b>10 (Nov 27)</b> <b>GM James the Persian</b>  <b>Fast</b>	<b>11 (Nov 28)</b> <b>M Stephen the New of Mt. St. Auxentius</b>  <b>Fast: wine &amp; oil</b>	<b>12 (Nov 29)</b> <b>M Paramon and 370 MM in Bithynia</b>  <b>Fast</b>	<b>13 (Nov 30)</b> <b>Holy and All-praised Apostle Andrew the First-called</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine, &amp; oil</b>
<b>14 (Dec 1)</b> <b>27th Sunday after Pentecost. Tone 2</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>15 (Dec 2)</b> <b>Prophet Habakkuk</b>  <b>Fast</b>	<b>16 (Dec 3)</b> <b>Prophet Zephaniah</b>  <b>Fast: wine &amp; oil</b>	<b>17 (Dec 4)</b> <b>GM Barbara and M Juliana at Heliapolis in Syria</b> <b>Ven. John Damascene</b>  <b>Fast: wine &amp; oil</b>	<b>18 (Dec 5)</b> <b>Ven. Sabbas the Sanctified</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>19 (Dec 6)</b> <b>St. Nicholas the Wonderworker</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>20 (Dec 7)</b> <b>St. Ambrose, bp of Milan</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine, &amp; oil</b>
<b>21 (Dec 8)</b> <b>28th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>22 (Dec 9)</b> <b>Conception by St. Anna of the Most Holy Theotokos</b>  <b>Fast: wine &amp; oil</b>	<b>23 (Dec 10)</b> <b>St. Ioasaph, bp of Belgorod</b>  <b>Fast: wine &amp; oil</b>	<b>24 (Dec 11)</b> <b>Ven. Daniel the Stylite of Constantinople</b>  <b>Fast</b>	<b>25 (Dec 12)</b> <b>St. Spyridon, Wonderworker of Tremithon</b> <b>Ven. Herman, Wonderworker of Alaska</b>  <b>Fast: wine &amp; oil</b>	<b>26 (Dec 13)</b> <b>MM Eustratius, Auxentius, Eugene, Mardarius, and Orestes at Sebaste</b>  <b>Fast</b>	<b>27 (Dec 14)</b> <b>MM Thyrsus, Leucius, and Callinicus of Apollonia</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine, &amp; oil</b>
<b>28 (Dec 15)</b> <b>29th Sunday after Pentecost. Tone 4</b> <b>Holy Forefathers</b> <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>29 (Dec 16)</b> <b>Prophet Haggai</b>  <b>Fast</b>	<b>30 (Dec 17)</b> <b>Holy Prophet Daniel and the 3 Holy Youths</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>31 (Dec 18)</b> <b>M Sebastian at Rome and comp.</b>  <b>Fast</b>	<b>Jan 1 (Dec 19)</b>  <b>Fast</b>	<b>Jan 2 (Dec 20)</b>  <b>Fast</b>	<b>Jan 3 (Dec 21)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>