



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November - December 2015

Sacred Tradition

Protopresbyter Michael Pomazansky †
(From *Dogmas and Opinions*)

IN THE ORIGINAL PRECISE meaning of the word, Sacred Tradition is the tradition which comes from the ancient Church of Apostolic times. In the second to the fourth centuries this was called “the Apostolic Tradition.”

One must keep in mind that the ancient Church carefully guarded the inward life of the Church from those outside of her; her Holy Mysteries were secret, being kept from non-Christians. When these Mysteries were performed- Baptism or the Eucharist-those outside the Church were not present; the order of the services was not written down, but was only transmitted orally; and in what was preserved in secret was contained the essential side of the faith. St. Cyril of Jerusalem (4th century) presents this to us especially clearly. In undertaking Christian instruction for those who had not yet expressed a final decision to become Christians, the hierarch precedes his teachings with the following words: “When the catechetical teaching is pronounced, if a catechumen should ask you, ‘What did the instructors say?’ you are to repeat nothing to those who are without (the church). For we are giving to you the mystery and hope of the future age. Keep the Mystery of Him Who is the Giver of rewards. May no one say to you, ‘What harm is it if I shall find out also?’ Sick people also ask for wine, but if it is given at the wrong time it produces disorder to the mind, and there are two evil consequences; the sick one dies, and the physician is slandered” (*Prologue to the Catechetical Lectures*, ch. 12).

In one of his further homilies St. Cyril again remarks: “We include the whole teaching of faith in a few lines. And I would wish that you should remember it word for word and should repeat it among yourselves with all fervor, without writing it down on paper, but noting it by memory in the heart. And you should beware, lest during the time of your occupation with this study none of the catechumens should hear what has been handed down to you” (*Fifth Catechetical Lecture*, ch. 12). In the introductory words which he wrote down for those being “illuminated!” — that is, those who were already coming to Baptism, and also to those present who were baptized — he gives the following warning: “This in-

struction for those who are being illumined is offered to be read by those who are coming to Baptism and by the faithful who have already received Baptism; but by no means give it either to the catechumens or to anyone else who has not yet become a Christian, otherwise you will have to give an answer to the Lord. And if you make a copy of these catechetical lectures, then, as before the Lord, write this down also” (that is, this warning, end of the *Prologue to the Catechetical Lectures*).

In the following words St. Basil the Great gives us a clear understanding of the Sacred Apostolic Tradition: “Of the dogmas and sermons preserved in the Church, certain ones we have from written instruction, and certain ones we have received from the Apostolic Tradition, handed down in secret. Both the one and the other have one and the same authority for piety, and no one who is even the least informed in the decrees of the Church will contradict this. For if we dare to overthrow the unwritten customs as if they did not have great importance, we shall thereby imperceptively do harm to the Gospel in its most important points. And even more, we shall be left with the empty name of the Apostolic preaching without content. For example, let us especially make note of the first and commonest thing, that those who hope in the Name of our Lord Jesus Christ should sign themselves with the Sign of the Cross. Who taught this in Scripture? Which Scripture instructed us that we should turn to the east in prayer? Which of the saints left us in written form the words of invocation during the transformation of the bread of the Eucharist and the Chalice of blessing? For we are not satisfied with the words which are mentioned in the Epistles or the Gospels, but both before them and after them we pronounce others also as having great authority for the Mystery, having received them from the unwritten teaching. By what Scripture, likewise, do we bless the water of Baptism and the oil of anointing and, indeed, the one being baptized himself Is this not the silent and secret tradition? And what more? What written word has taught us this anointing with oil itself? Where is the triple immersion and all the rest that has to do with Baptism, the renunciation of

Satan and his angels to be found? What Scripture are these taken from? Is it not from this unpublished and unspoken teaching which our Fathers have preserved in a silence inaccessible to curiosity and scrutiny, because they were thoroughly instructed to preserve in silence the sanctity of the Mysteries? For what propriety would there be to proclaim in writing a teaching concerning that which it is not allowed for the unbaptized even to behold?" (*On the Holy Spirit*, ch. 27).

From these words of St. Basil the Great we may conclude: first, that the Sacred Tradition of the teaching of faith is that which may be traced back to the earliest period of the Church, and, second, that it was carefully preserved and unanimously acknowledged among the Fathers and teachers of the Church during the epoch of the great Fathers and the beginning of the Ecumenical Councils.

Although St. Basil has given here a series of examples of the "oral" tradition, he himself in this very text has taken a step towards the "recording" of this oral word. During the era of the freedom and triumph of the Church in the fourth century, almost all of the tradition in general received a written form and is now preserved in the literature of the Church, which comprises a supplement to the Holy Scripture.

We find this sacred ancient Tradition

- in the most ancient record of the Church, the Canons of the Holy Apostles;
- in the Symbols of Faith of the ancient local churches;
- in the ancient Liturgies, in the rite of Baptism, and in other ancient prayers;
- in the ancient Acts of the Christian martyrs. The Acts of the martyrs did not enter into use by the faithful until they had been examined and approved by the local bishops; and they were read at the public gatherings of Christians under the supervision of the leaders of the churches. In them we see the confession of the Most Holy Trinity, the Divinity of the Lord Jesus Christ, examples of the invocation of the saints, of belief in the conscious life of those who had reposed in Christ, and much else;

- in the ancient records of the history of the Church, especially in the book of Eusebius Pamphilus, Bishop of Caesarea, where there are gathered many ancient traditions of rite and dogma-in particular, there is given the canon of the sacred books of the Old and New Testaments;
- in the works of the ancient Fathers and teachers of the Church;
- and, finally, in the very spirit of the Church's life, in the preservation of faithfulness to all her foundations which come from the Holy Apostles.

The Apostolic Tradition which has been preserved and guarded by the Church, by the very fact that it has been kept by the Church, becomes the Tradition of the Church herself, it "belongs" to her, it testifies to her; and, in parallel to Sacred Scripture it is called by her, "Sacred Tradition."

The witness of Sacred Tradition is indispensable for our certainty that all the books of Sacred Scripture have been handed down to us from Apostolic times and are of Apostolic origin. Sacred Tradition is necessary for the correct understanding of separate passages of Sacred Scripture, and for refuting heretical reinterpretations of it, and, in general, so as to avoid superficial, one-sided, and sometimes even prejudiced and false interpretations of it.

Finally, Sacred Tradition is also necessary because some truths of the faith are expressed in a completely definite form in Scripture, while others are not entirely clear and precise and therefore demand confirmation by the Sacred Apostolic Tradition.

The Apostle commands, "Therefore, brethren, stand fast, and bold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).

Besides all this, Sacred Scripture is valuable because from it we see how the whole order of Church organization, the canons, the Divine Services and rites are rooted in and founded upon the way of life of the ancient Church. Thus, the preservation of "Tradition" expresses the succession of the very essence of the Church.

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 15th of the month prior to publication to Father Michael at frmichael@stxenia.org. Thank you.

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

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Trapeza Schedule

* = strict fast

If you cannot be at church on your assigned Sunday, please call and switch with someone. If you are not on this list and would like to help, please add your name to the Pot Luck days and you will be added for the next round. If you have any questions, contact Karen Schidlovsky at (603)868-6410.

Trapeza can be whatever you would like to prepare. As long as there is enough food for about 150 people, anything is appreciated. **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

- 1 Helena Doohovskoy and Marianne Dimatteo
- 8 Amy McLellen, Tanya Myers
- 15 Pam Reed, Carolyn Savage, Diane Mendez
- 22 Josephine Kniaziuk, Mariana Haven
- *29 Karen Kulakov, Matushka Nancy

December

- *6 Meghan Nettleton, Lena Rodzianka, Dorothea Crowley
- *13 Kot Engalichev, Lidia Lynch, Karen Schidlovsky
- *20 Alexandra Gonzalez, Anna Mukhanov, Anna Kekis
- *27 Katia Fredette, Natasha Kirichuk, Brigid

News & Events

*As 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 unwrapped new clothing, household, or hygiene items that can be donated as a Christmas gift for someone in need. We will collect items up until Sunday December 13th, 2015.

St. Herman Youth Conference

Registration is now open for St. Herman Conference. It will be hosted by the Nativity of the Mother of God Church in Albany, NY December 22-26, 2015. A trip to Jordanville will take place and there will be wonderful lectures, incredibly beautiful hierarchal services with two bishops, workshops on spiritual and contemporary issues as well as great social activities.

Please see our web site:

Congratulations

*to the newly-illuminated Sophia Kandil, daughter of Natalya Girenko and granddaughter of Tatiyana Burke, and Thomas Daniel Ronan, son of Maria and Dan Ronan and grandson of Lidia Lynch, who were received into the Church on October 10, 2015.

*also to the newly-illuminated Gerry (Augustine) Humphrey and Michael Dolan, baptized by our own Fr. Michael in Jordanville during our Parish Pilgrimage on Oct 16, 2015. Many Years to all.

*Congratulations to Reader Robert Stauffer, St Xenia's canonarch and assistant choir director, on his receipt of the diocesan gramota for his many years of service to the parish.

Thank You

*to all who worked so hard to prepare for our Parish Feast and welcome Met. Hilarion on September 23-24, 2015. Many hands were needed to organize, clean, set-up, cook, bake, and serve for this blessed and beautiful event.

From the Diocese website:

Methuen, MA: Metropolitan Hilarion leads Patronal Feast Day of St. Xenia Church

<http://eadiocese.org/News/2015/oct/methuen.en.htm>

*to the choir for their hard work and dedication in preparing for the Hierarchical services. As usual, the singing was beautiful and inspiring.

*and thank you to all who helped with and attended the Fall Festival on October 31st. A wonderful time was had by all!



Please Remember In Your Prayers

Peter Danas, Dimitry Emelianoff, and Lilly Dombrowski. Please also note that Lilly always appreciates visitors and cards.

St. John of Damascus Church School News

The 2015-2016 school year of the St. John of Damascus church school at St. Xenia Orthodox Church began on Oct 4, 2015. The two older groups, grades 5-10, meet right after the Divine Liturgy during Trapeza. The younger groups meet as usual right after Communion. This arrangement better accommodates the many different age groups and permits the older children to hear Father's sermon on a regular basis.

Please contact Amy Elizabeth McLellan with any questions at Amybethesq@yahoo.com.

The Church website has a page dedicated to the church school: <http://www.stxeniamethuen.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.

Choir News: Bi-weekly rehearsals of the choir have begun. If you are interested in singing in the church choir, please contact Laryssa Doohovskoy:

stxeniachoir@gmail.com or 978-841-5960.

Children's Choir rehearsals will begin again on November 14th. Bi-weekly rehearsals will take place on Saturday afternoons from 3:15 - 4:45. Exact dates will be forthcoming!

The Celebration of the Most Holy Mother of God, in honor of Her "Kazansk" Icon (Oct 22/Nov 4)

The Celebration of the Most Holy Mother of God, in honour of Her "Kazansk" Icon, was established in gratitude for the deliverance of Moscow and all Russia from the incursion of the Polish in 1612. The period of the end of the XVI and beginning XVII Centuries is known in the history of Russia as "the Time of Troubles" ("Smutnoe Vremya"). The country suffered the onslaught of Polish armies, which scoffed at the Orthodox faith, in plundering and burning churches, cities and villages. By way of deceit they succeeded in taking Moscow. To the appeal of His Holiness Patriarch Ermogen (Comm. 12 May), the Russian nation rose up in defense of its native-land. To the militia forces headed by prince Dimitrii Mikhailovich Pozharsky was sent from Kazan the wonderworking image of the Mother of God.

Sainted Dimitrii of Rostov (Comm. 21 September), in his "Discourse on the Day of Appearance of the Icon of the Mother of God at Kazan" (Icon feastday 8 July), said: "The Mother of God doth deliver from misfortune and woe not only the righteous, but also sinners, but which sinners? Those, which do turn themselves to the Heavenly Father like the Prodigal Son, they make lamentation beating their bosom, like the Publican, they weep at the feet of Christ, like the Sinful Woman washing His feet with her tears, and they offer forth confession of Him, like the Thief upon the Cross. Upon suchlike sinners is it that the All-Pure Mother of God doth heed and hasten to their aid, and from great misfortunes and woe doth deliver".

Knowing that the misfortunes were in sufferance for their sins, the whole nation and the militia imposed upon themselves a three-day fast and with prayer they turned to the Lord and His All-Pure Mother for Heavenly help. The prayer was heard. Situated in captivity under the Polish, from Sainted Arsenii (afterwards Bishop of Suzdal') came an announcement, that in a vision to him had been revealed a shifting in the Judgement of God towards mercy, through the intercession of the Most Holy Virgin. Emboldened by the news, Russian forces on 22 October 1612 liberated Moscow from the Polish usurpers. Celebration in honour of the Kazan Icon of the Most Holy Mother of God was established in 1649. And down to our own day this icon is especially revered by the Russian Orthodox nation.

The Monastic Martyress Anastasia the Roman (Nov 11/Oct 29) in infancy lost her parents, and she was then taken under the care of the head of a women's monastery, named Sophia. The hegumeness raised Anastasia in fervent faith, in the fear of God and obedience. During these times there began the persecution against Christians by the emperor Decius (249-251). The city administrator, Probus, on the orders of the emperor commanded that Anastasia be brought to him. Having been blessed by her eldress-mentor for the deed of suffering for the Name of Christ, the young Martyress Anastasia humbly came out to meet the armed soldiers. Seeing her youth and beauty, Probus at first attempted by false flattery to tempt her and lead her into a renunciation of faith in Christ: "Why waste thine years, deprived of pleasure? What is there to gain in giving thyself over to tortures and death for the Crucified? Worship our gods, get thyself some handsome husband, and live in glory and honour". The saint steadfastly replied: "My Bridegroom, my riches, my life and my happiness -- is my Lord Jesus Christ, and with the threat of torments thou canst not part me from the Lord!" Fiercesome tortures were then begun. The holy martyress bravely endured them, glorifying and praising the Lord. In anger the torturers cut out her tongue. The people, seeing the inhuman and disgusting treatment of the saint, became indignant, and the governor of the city was compelled to bring the torture to a close, by beheading the martyress. The body of Saint Anastasia was thrown out beyond the city for devouring by wild animals, but the Lord did not permit that a mockery should be made with the holy remains. Learning of this through the Lord, the

hegumeness Sophia found the torn body of the martyr, and with the help of two Christians she consigned it to earth.

Sobor of the Leader of the Heavenly Hosts Michael, and the Other Heavenly Bodiless Hosts

(Nov 8/21) 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 IV Century at the local Laodician Council, which occurred several years before the First Ecumenical Council. The Laodician Council by its 35th Canon 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 9 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 [Seraphimy] (Flaming, and Fiery) (Is. 6: 12). They blaze with love for God and impel others to it.

Over all the Nine Ranks, the Lord put the Holy Leader (“Archistrategos”) Michael (his name in translation from the Hebrew means – “who is like unto God”) – a faithful servitor of God, wherein he hurled down from Heaven the arrogantly proud day-star Lucifer together with the other fallen spirits. And to the remaining Angelic powers he cried out: “Let us attend! Let us stand aright before our Creator and not ponder that which is displeasing unto God!” According to Church tradition, in the church service to the Archistrategos Michael concerning him, he participated in many other Old Testament events. During the time of the Exodus of the Israelites from Egypt he went before them in the

form of a pillar of cloud by day and a pillar of fire by night. Through him the power of the Lord was made manifest, annihilating the Egyptians and Pharaoh who were in pursuit of the Israelites. The Archangel Michael defended Israel in all its misfortunes.

He appeared to Jesus Son of Navin (Joshua) and revealed the will of the Lord at the taking of Jericho (Nav. / Josh. 5: 13-16). The power of the great Archistrategos of God was manifest in the annihilation of the 185 thousand soldiers of the Assyrian emperor Sennacherib (4 [2] Kings 19: 35); also in the smiting of the impious leader Antiochos Illiodoros; and in the protecting from fire of the Three Holy Youths – Ananias, Azarias and Misail, thrown into the fiery furnace for their refusal to worship an idol (Dan. 3: 22-25).

Through the will of God, the Archistrategos Michael transported the Prophet Avvakum (Habbakuk) from Judea to Babylon, so as to give food to Daniel, locked up in a lions’ den (Kondak of Akathist, 8).

The Archangel Michael prevented the devil from displaying the body of the holy Prophet Moses to the Jews for idolisation (Jude 1: 9).

The holy Archangel Michael showed his power when he miraculously saved a lad, cast by robbers into the sea with a stone about his neck at the shores of Athos (Athos Paterikon).

From ancient times the Archangel Michael was famed by his miracles in Rus’. In the Volokolamsk Paterikon there is included a narrative of the Monk Paphnutii of Borovsk with an account of Tatar “baskaki” (tax-gatherers) concerning the miraculous saving of Novgorod the Great: “And wherefore Great Novgorod never was taken by the Hagarites... when by the sufferance of God for our sins the godless Hagarite emperor Batu devoured and set aflame the Russian land and was come to the New City (i.e. Novgorod) and God and the Most Holy Mother of God shielded it with an appearance of Michael the Archistrategos, which did forbid him to enter into it. He [Batu] was come to the Lithuanian city and did come towards Kiev and did see the stone church over the doors of which the great Archangel Michael had written and spoken unto the prince his allotted fate: ‘By this we have forbidden entry into Great Novgorod.’”

Intercession for Russian cities by the Most Holy Queen of Heaven always involved Her appearances

with the Heavenly Hosts, under the leadership of the Archistategos. Grateful Rus' acclaimed the Most Pure Mother of God and the Archangel Michael in church singing. To the Archistategos Michael are dedicated many a monastery, cathedrals, court and merchant churches. In old Kiev at the time of the accepting of Christianity, there was erected a cathedral of the Archangel, and a monastery also was built in his name. Archangel cathedrals stand at Smolensk, Nizhni Novgorod, Staritsa, a monastery at Great Ustiug (beginning XIII Century), and a cathedral at Sviyazhsk. In Rus' there was not a city, wherein was not a church or chapel, dedicated to the Archangel Michael. One of the chief temples of the city of Moscow – the burial church in the Kremlin – is dedicated to him.

The Holy Great Martyress Catherine (+ 305-313). (Dec 7/Nov 24) was the daughter of the governor of Alexandrian Egypt Constus during the reign of the emperor Maximian (305-313). Living in the capital – the centre of Hellenistic knowledge, and possessed of an uncommon beauty and intellect, Catherine received a most splendid of educations, having studied the works of the finest philosophers and teachers of antiquity. Young men from the most worthy families of the empire sought the hand of the beautiful Catherine, but none of them was chosen. She declared to her parents that she would be agreeable to enter into marriage only with someone who surpassed her in illustriousness, wealth, comeliness and wisdom.

Catherine's mother, a secret Christian, sent her for advice to her own spiritual father – a saintly elder pursuing prayerful deeds in solitude in a cave not far from the city. Having listened to Catherine, the elder said that he knew of a Youth, who surpassed her in everything, such that "His beauty was more radiant than the shining of the sun, His wisdom governed all creation, His riches were spread throughout all the world – this however did not diminish but rather added to the inexpressible loftiness of His lineage". The image of the Heavenly Bridegroom produced in the soul of the holy maiden an ardent desire to see Him. Truth, to which her soul yearned, revealed it to her. In parting, the elder handed Catherine an icon of the Mother of God with the God-Child Jesus on Her arm and bid her to pray with faith to the Queen of Heaven – the Mother of the Heavenly Bridegroom – for the bestowing of the vision of Her Son.

Catherine prayed all night and was given to see the Most Holy Virgin, Who sent Her Divine Son to look upon the kneeling of Catherine before Them. But the

Child turned His face away from her saying, that He was not able to look at her because she was ugly, of shabby lineage, beggarly and mindless like every person – not washed with the waters of holy Baptism and not sealed with the seal of the Holy Spirit. Catherine returned again to the elder deeply saddened. He lovingly received her, instructed her in the faith of Christ, admonished her to preserve her purity and integrity and to pray unceasingly; he then performed over her the mystery / sacrament of holy Baptism. And again Saint Catherine had a vision of the Most Holy Mother of God with Her Child. Now the Lord looked tenderly at her and gave her a ring – a wondrous gift of the Heavenly Bridegroom.

At this time the emperor Maximian was himself in Alexandria for a pagan feastday. Because of this, the feast was especially splendid and crowded. The cries of the sacrificial animals, the smoke and the smell of the sacrifices, the endless blazing of fires, and the bustling crowds at the arenas filled Alexandria. Human victims also were brought – because they consigned to death in the fire the confessors in Christ, those not recanting from Him under torture. The Saint's love for the Christian martyrs and her fervent desire to lighten their fate impelled Catherine to go to the pagan head-priest and ruler of the empire, the emperor-persecutor Maximian.

Introducing herself, the saint confessed her faith in the One True God and with wisdom denounced the errors of the pagans. The beauty of the maiden captivated the emperor. In order to convince her and show the superiority of pagan wisdom, the emperor gave orders to gather 50 of the most learned men (rhetoricians) of the empire, but the Saint got the better of the wise men, such that they themselves came to believe in Christ. Saint Catherine shielded the martyrs with the sign of the cross, and they bravely accepted death for Christ and were burnt by order of the emperor.

Maximian, no longer hoping to convince the saint, tried to entice her with the promise of riches and fame. Having received an angry refusal, the emperor gave orders to subject the saint to terrible tortures and then throw her in prison. The Empress Augusta, who had heard much about the saint, wanted to see her. Having prevailed upon the military-commander Porphyry to accompany her with a detachment of soldiers, Augusta went to the prison. The empress was impressed by the strong spirit of Saint Catherine, whose face glowed with Divine grace. The holy martyress explained the Christian teaching to the newly-arrived, and they in believing were converted to Christ.

On the following day they again brought the martyress to the judgement court where, under the threat

of being broken on the wheel, they urged that she recant from the Christian faith and offer sacrifice to the gods. The saint steadfastly confessed Christ and she herself approached the wheels; but an Angel smashed the instruments of execution, which broke up into pieces with many pagans passing nearby. Having beheld this wonder, the empress Augusta and the imperial courtier Porphyry with 200 soldiers confessed their faith in Christ in front of everyone, and they were beheaded. Maximian again tried to entice the holy martyress, proposing marriage to her, and again he received a refusal. Saint Catherine firmly confessed her fidelity to the Heavenly Bridegroom -- Christ, and with a prayer to Him she herself put her head on the block under the sword of the executioner. The relics of Saint Catherine were taken by the Angels to Mount Sinai. In the VI Century, through a revelation, the venerable head and left hand of the holy martyress were found and transferred with honour to a newly-constructed church of the Sinai monastery, built by the holy emperor Justinian (527-565; Comm. 14 November).

Saint Maksim, Metropolitan of Kiev (+ 1305). (Dec 19/Dec 6) successor of the Kievan Metropolitan Kirill III (1243-1280), was by birth a Greek, and he arrived in Rus', which then suffered under the Mongol (Tatar) Yoke, in the year 1283 in the dignity of Metropolitan. The saint decided to remain at Kiev, but the city was completely devastated by the plundering incursions of the Tatars. Metropolitan Maksim withdrew to Bryansk, and from there to Suzdal'. During the time of his visit from Southern Rus' to Volynia the saint met with the hegumen of the Ratsk monastery, Sainted Peter (Comm. 21 December), who would succeed him in future as metropolitan.

In 1295 the saint deposed Jakov from the bishop's cathedra at Vladimir and put there Simon. During these terrible times the Great-princely throne was situated first at Vladimir, then at Pereslavl', then at Tver'.

Apprehensive lest he insult the South Russian princes by his removal to the north, the saint turned in heated prayers to the Mother of God and was granted inspiration by the Most Holy Mother of God, Who pointed to Vladimir as the place of his residence. In the year 1299 Metropolitan Maksim resettled at Vladimir, and in the following year at Novgorod he established as bishop Sainted Theoktist (Comm. 23 December). In

1301 Metropolitan Maksim arrived at Constantinople for a Patriarchal Council, where at the urging of the bishop of Saraisk Sainted Theognost he set forth for resolution questions about the needs of the Russian Church. Concerned about rebuilding the strength of subjugated Rus', the saint urged the Moscow prince Yuri Danilovich to make peace with the Tver' prince Mikhail Yaroslavich, and he advised Yuri journeying to the Horde for receiving the Great-princely throne. In 1304 the saint installed upon the Great-princely throne at Vladimir the holy Nobleborn Prince of Tver', Mikhail Yaroslavich (Comm. 22 November). Giving everyone example of intense spiritual life, Metropolitan Maksim was constantly concerned about the spiritual growth of his proverbial flock. Thus, the saint established rules about fasting, besides Great Lent specifying it for the Apostles', Dormition and Nativity lenten periods, and he defined when the fast on Wednesdays and Fridays is allowed (until the XIV Century in Russia they did not observe fast on the Mid-Feast and Leave-taking of Pascha). The holy metropolitan was particularly concerned with an affirmation of lawful marriage: "I write therefore about all this, so that ye my children, born in baptismal font and newly-sanctified, will take for your wife from the Holy, Catholic (Soborni) and Apostolic Church, -- for the woman is unto the salvation of the man. If ye cleave to them in profligacy without marriage: what doth it benefit thee? No, but rather beseech ye and implore them whether young or old to be married in the Church". The saint reposed on 6 December 1305, and his body was buried in the Vladimir Uspenie cathedral. Over the place of the saint's grave was built a gilded covering, on which was written in gold lettering: "Maksim the Greek ordained in the year 6791 in the existence of the world and having come to Kiev in the year 1283 after the Birth of Christ, because of his sharing in the Tatar onslaught he resettled from Kiev to the Great-Russian city of Vladimir; Maksim shepherded the Church of Christ for 23 years, and he reposed in the year 6813." On the wall over the grave of the saint was put the Maksimovsk Icon of the Mother of God, written in the year 1299 in a vision to Metropolitan Maksim. An inscription about this vision was embellished on the left side of the crypt.



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NOVEMBER 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Oct 19) 22nd Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	2 (Oct 20) GM Artemius at Antioch	3 (Oct 21) Ven. Hilarion the Great of Palestine	4 (Oct 22) Kazan Icon of the Most Holy Theotokos Fast: wine & oil	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) Demetrius Saturday. Remembrance of the dead. 4:30 General Pannhida 5:30 All-Night Vigil
8 (Oct 26) 23rd Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	9 (Oct 27) M. Nestor of Thessalonica	10 (Oct 28) GM Parasceva of Iconium	11 (Oct 29) VM Anastasia the Roman Fast: wine & oil	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) Unmercenaries Cosmas and Damian, and their mother St. Theodota 3:30 Childrens Choir, Adult Class 5:30 All-Night Vigil
15 (Nov 2) 24th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	16 (Nov 3) MM Acepsimas the Bishop, Joseph the Presbyter, and Aeithalas the Deacon	17 (Nov 4) Ven. Ioannicius the Great of Bithynia	18 (Nov 5) Repose of St. Jonah, abp. of Novgorod Fast: wine & oil	19 (Nov 6) St. Paul the Confessor	20 (Nov 7) Holy 33 Martyrs of Melitene 6:30 Vigil Fast	21 (Nov 8) Synaxis of the Archangel Michael 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil
22 (Nov 9) 25th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	23 (Nov 10) App. Erastus, Olympas, Herodion, Sosipater, Quartus, and Tertius of the 70	24 (Nov 11) St. Martin the Merciful, bp of Tours	25 (Nov 12) St. John the Merciful, patr. of Alexandria Fast	26 (Nov 13) St. John Chrysostom, abp. of Constantinople	27 (Nov 14) Holy and All-praised Apostle Philip Fast: wine & oil	28 (Nov 15) MM Gurias, Samonas, and Abibus, of Edessa 3:30 Children's Choir, Adult Class 5:30 All-Night Vigil Fast: fish, wine & oil
29 (Nov 16) 26th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	30 (Nov 17) St. Gregory the Wonderworker of Neo-Caesarea Fast	Dec 1 (Nov 18) M. Platon of Ancyra Fast: wine & oil	Dec 2 (Nov 19) Prophet Obadiah Fast	Dec 3 (Nov 20) Ven. Gregory Decapolites 6:30 Vigil Fast: wine & oil	Dec 4 (Nov 21) ENTRANCE OF THE THEOTOKOS 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	Dec 5 (Nov 22) App. Philemon, Archippus and comp. 3:30 Children's Choir, Adult Class 5:30 All-Night Vigil Fast: fish, wine, & oil



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DECEMBER 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Nov 29 (Nov 16) 26th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	Nov 30 (Nov 17) St. Gregory the Wonderworker of Neo-Caesarea Fast	1 (Nov 18) M. Platon of Ancyra Fast: wine & oil	2 (Nov 19) Prophet Obadiah Fast	3 (Nov 20) Ven. Gregory Decapolites 6:30 Vigil Fast: wine & oil	4 (Nov 21) ENTRANCE OF THE THEOTOKOS 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	5 (Nov 22) App. Philemon, Archippus and comp. 3:30 Children's Choir, Adult Class 5:30 All-Night Vigil Fast: fish, wine, & oil
6 (Nov 23) 27th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	7 (Nov 24) GM Catherine of Alexandria Fast	8 (Nov 25) HM Clement, pope of Rome Fast: fish, wine, & oil	9 (Nov 26) Ven. Alypius the Stylite Fast	10 (Nov 27) GM James the Persian Fast: fish, wine, & oil	11 (Nov 28) M. Stephen the New of Mt. St. Auxentius Fast	12 (Nov 29) M. Paramon and 370 MM in Bithynia 5:30 All-Night Vigil Fast: fish, wine, & oil
13 (Nov 30) 28th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	14 (Dec 1) Prophet Nahum Fast	15 (Dec 2) Prophet Habakkuk Fast: wine & oil	16 (Dec 3) Prophet Zephaniah Fast	17 (Dec 4) GM Barbara and M. Juliana at Heliapolis Fast: fish, wine, & oil	18 (Dec 5) Ven. Sabbas the Sanctified Fast: fish, wine, & oil	19 (Dec 6) St. Nicholas 10:00 Hierarchical Divine Liturgy in Enfield, CT 3:30 Children's Choir, Adult Class 5:30 All-Night Vigil Fast: fish, wine, & oil
20 (Dec 7) 29th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	21 (Dec 8) Ven. Patapius of Thebes Fast	22 (Dec 9) Conception by St. Anna of the Theotokos Fast: fish, wine, & oil	23 (Dec 10) MM Menas the Melodius and comp. Fast	24 (Dec 11) Ven. Daniel the Stylite Fast: wine & oil	25 (Dec 12) St. Spyridon the Wonderworker St. Herman of Alaska Fast	26 (Dec 13) VM Lucy of Syracuse 5:30 All-Night Vigil Fast: fish, wine & oil
27 (Dec 14) 30th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	28 (Dec 15) St. Stephen the Confessor, abp. of Surozh Fast	29 (Dec 16) Prophet Haggai Fast: wine & oil	30 (Dec 17) Pr. Daniel and the Three Holy Youths Fast: wine & oil	31 (Dec 18) M. Sebastian at Rome and comp. Fast: wine & oil	Jan 1 (Dec 19) Fast	Jan 2 (Dec 20) 5:30 All-Night Vigil Fast: wine & oil