



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

January - February 2016

The True Meaning of Christmas

from Orthodox America

The Nativity of Our Lord, God, and Saviour Jesus Christ has been celebrated with all solemnity and joy since the very earliest period of the Church.

Until the 4th century this Feast was kept on January 6, when the Church also remembered the Baptism of Our Lord in the River Jordan. It was called the Theophany and was dedicated especially to the manifestation of God in the flesh. (“Theophany” means the “showing forth of God.”)

The early Church knew that there was a mystical relationship between the first and the Second Adam, between the one that brought death into the world and the One Who brought life and salvation. According to very ancient tradition, Christ, the “Second Adam,” was born on the same day on which Adam, the first-created one, was born—that is, on the “Sixth Day,” which corresponded to the sixth day of the first month (January 6th on the Julian calendar).

Fighting Errors

In the 4th century many errors were being taught, especially by the followers of Arius. They denied that Jesus was of the same substance as God; they believed that He was only the highest of created beings (a false teaching that has again become fashionable in our own days). According to this error, Orthodox Christians could not celebrate the birth in flesh of God Himself (which is called the Doctrine of the Incarnation), but only the birth of a very special creature who was not in reality God,

In order to combat this heresy it was agreed that the commemoration of the Birth of the Son of God should be separated from the Feast of His Baptism: the Church intended by this to make

even clearer the truth about the incarnation. Many different dates were suggested for the celebration of Christmas, but in order to remove a temptation from the Christians of that time it was decided to use December 25. The Romans had a pagan festival on this day called *dies natalis Solis invicti* — a celebration of the return of the sun to Summer, as if renewing itself. The Romans used this day as an excuse for unbridled merry-making and immorality (much as it has again become in the 20th century). Since the Church had already decided to establish a separate Feast-day for the Nativity of Christ, December 25 was chosen in order to preserve the faithful from the temptation to participate in pagan revels. The Church Fathers also wanted to make use of the symbolism of the sun on that day, thinking to ennoble or elevate the pagan feast to a Christian understanding because Christ is often spoken of in the New Testament as the “Sun of Justice,” “The Light of the World,” etc. (The fact, that the early Church deliberately chose a pagan feast for the celebration of Christmas has been confused in the minds of many modern sectarians—viz., Jehovah's Witnesses—who do not understand the authority of the Church, and are themselves latter-day Arians.)

The True Meaning of Christmas

By establishing the Feast of the Lord's Birth on December 25, the Church did two things; first, she clearly rejected pagan ideas about life, death, birth, etc., and showed that Christ had come to replace those lifeless and gloomy teachings (see the article on Reincarnation elsewhere in this issue); secondly, the Church confessed her undying faith in a great dogma: that God had taken flesh from a woman and come to dwell among and save men.

In the center is the cave in which the Saviour was born; the two animals fulfill the prophecy of Isaiah (1 3): "The ox knows his owner and the ass his master's crib; but Israel does not know Me, and the people has not regarded Me". Surrounding the cave, the whole of creation offers what it can in thanksgiving to the new-born Saviour: "Angels their song, the heavens a star, the Magi gifts, the shepherds wonder, the earth a cave, the wilderness a manger, and we the Virgin Mother" (from Christmas Vespers). At the bottom are two details handed down in iconographic tradition: two women wash the Child and St. Joseph is tempted to doubt the Virgin Birth by the Devil disguised as a shepherd.

At the same time, by means of special hymns and prayers on this day, Orthodoxy instructs the world in ways of holiness and morality, wishing to kindle in the hearts of people a determination to be reborn from a life of sin to a life pleasing to God.

As one writer explains: "Not in glory and magnificence, but in poverty, wretchedness and humiliation does the Creator and Lord of heaven and earth appear in the world; not a luxurious palace, but a humble cave, receives the King of those who reign and the Lord of those who rule. By this we are shown the greatness of humility, poverty, meekness and simplicity, and the ruinousness of pride, riches, vainglory and luxury.... By this it is suggested to us that the Lord receives all and everyone: He is pleased by unlettered simplicity, when it is united to faithful fulfillment of one's calling, to purity Of conscience and life; and He does not reject human wisdom, when it knows how to submit itself to illumination from above and make use of its learning for the glory of God and the benefit of one's fellow men" (*Orthodox Word*, Vol. 3, 16-17, 1967).

The Spirit of Christmas

Orthodox Christians celebrate Christmas in a manner directly opposed to the way in which it is

kept by the world. While western countries are involved in weeks of partying and eating, from Thanksgiving on, Orthodox Christians are deep in a preparatory fast of 40 days. We do not participate in Christmas parties before the Feast itself because we are trying to understand what it must have been like for the righteous ones of the Old Testament, who waited so many generations for the coming of the Messiah. This fast period is of very early origin and was universally known at the time of the great Church Councils. We do not break this fast from meat and dairy products until after receiving Holy Communion on Christmas Day itself, although the Feast actually begins with Divine Services after the appearance of the first star on Christmas Eve. Furthermore, since the Orthodox Church still observes the Julian Calendar which is 13 days behind the civil calendar, Christmas is celebrated on January 7 according to the latter; after the world has removed its tinsel, then Orthodox Christians are able to meet the Feast of the Nativity in peace and true spiritual joy much more akin to the first Christmas in Bethlehem.

The celebration of the Birth of Christ begins at nightfall on December 24 and continues for three days. With the exception of Pascha (Easter), it is the greatest of all Church Feasts; St. John Chrysostom calls it "the mother of all feasts."

On this day we also celebrate the memory of the Three Magi (who later received baptism from the Apostle Thomas) and the simple shepherds who were the first of the Chosen People to learn of the Birth of the long awaited Messiah.

The second day of Christmas is dedicated to the honor and memory of the one from whom our Redeemer took His flesh: the Most Holy Mother of God and Ever-Virgin Mary, whom Orthodox call by the dogmatic title Theotokos ("She who gave birth to God"), and for whom all true Christians have had reverence, love and feelings of closeness since the beginning of Her Son's ministry.

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.

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
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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.

January

*3 Matushka Helena, Marianne Dimatteo
 10 Pekar Family
 17 Kot Engalichev, Lidia Lynch, Karen Schidlovsky
 24 Marianna Haven and Josephine
 31 Pam Reed, Carolyn Savage, Diane Mendez

February

7 Amy McLellen, Tanya Myers, Brigid Amy Fischer
 14 Karen Kulakov, Matushka Nancy
 21 Meghan Nettleton, Johanna & Dorothea Crowley
 28 Laryssa & Mary Doohovskoy, Anna Korolkova

Sisterhood News - Thank you...

...to Brigid Fischer, Vera Sarantakis, Tanya Nikshych, Masha Harris, and Matuskha for the poinsettias and wreaths to decorate the Church.

...to all who donated to the goods drive for the Lazarus House homeless shelter. Each year, our parish is privileged to be able to help our neighbors in need.

Congratulations to the newly-illuminated Emilia Grace Hakim, daughter of Anne Marie and Dan Hakim, who was received into the Church on January 2, 2016. Many years!

Please Remember In Your Prayers... Peter Danas, Dimitry Emelianoff, Athanasia Tamvlakis and Lilly Dombrowski. Please also note that Lilly always appreciates visitors and cards.

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.

The Parish Yolka will be held January 10 after Trapeza with a mandatory dress rehearsal on Saturday, January 9 from 1:30-4:30. Please be sure the children come for rehearsals and are well-prepared. Regular classes will resume on January 17th.

This year's Yolka presents "The Life and Miracles of Blessed Xenia of St. Petersburg." The play is based on a booklet by the same title that was translated into English and published by Holy Trinity Monastery in Jordanville in 1973. The play was adapted by Alexandra Gonzalez who is also director. Fifty children, ages 5 to 17, will be participating in three acts: Act I: The Life of St. Xenia; Act II: The Miracles; Act III: The Virtues of St. Xenia. Through this adaptation the children have learned much about Blessed Xenia, her life and the times in which she lived. Special thanks to high school students: Annabelle Zvagelsky, who assists as stage manager, and Thomas Myers, who provides technical and back stage support. Many adults have been involved as well, making this truly a community production which lovingly portrays our intercessor and helper, St. Xenia of St. Petersburg.

Anna Zvakelsky: Dance Choreographer

Tanya Nikshych: Costumes and Backdrop Art for Scenes 5 & 6

Diane Mendez, Pam Reed and Amy McLellan: Support Kot Engalichev: Sound

Nicholas & Kristina Kronauer: Folk Music and Photos
Brigid Fischer: Signs

Roberto Gonzalez: Set Improvements

Dmitry Zvagelsky: Story Support

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 scheduled rehearsals as possible! We meet after Trapeza on Sundays.

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.

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.

THEOPHANY / BOGOYAVLENIE

Commemorated on January 19/January 6

Theophany / Bogoyavlenie denotes the feast whereby through the Baptism of the Lord the MostHoly Trinity has been revealed to the world (Mt. 3: 13-17; Mk. 1: 9-11; Lk. 3: 21-22). God the Father spoke from Heaven about the Son, the Son was baptised by the holy ForeRunner of the Lord John, and the Holy Spirit descended upon the Son in the form of a Dove. From ancient times this feast was called the Day of Illumination and the Feast of Lights, since that God is Light and has appeared to illumine "those sitting in darkness and the shadow of death" (Mt. 4: 16) and to save through grace the fallen race of mankind.

In the ancient Church it was the custom to baptise catechumens at the vespers of Theophany, such that Baptism also is revealed as a spiritual illumination of mankind.

The origin of the feast of Theophany came about in Apostolic times. Mention is made concerning it in the Apostolic Decretals. From the II Century there is preserved the testimony of Sainted Clement of Alexandria concerning the celebration of the Baptism of the Lord and performing the night vigil before this feast.

In the III Century on the feast of Theophany there is known the dialogue concerning Divine-services between the holy martyr Hyppolitus and Saint Gregory the WonderWorker. In the following centuries – from the IV to IX Century – all the great fathers of the Church – Gregory the Theologian, John Chrysostomos, Ambrose of Milan, John Damascene, had their own comments about the feast of Theophany. The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this feastday, which even now is sung for Divine-services. The Monk John Damascene said, that the Lord was baptised not because He Himself had need for cleansing, but so that "by water to bury human sin", to fulfill the law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "watery nature" and to proffer it to us in the form and example of Baptism.

THE HOLY UNMERCENARIES CYRUS AND JOHN

Commemorated on February 13/January 31

The Holy UnMercenary Cyrus was a noted physician in the city of Alexandria, where he was born and grew up. He was a Christian and he doctored all

the sick for free, not only offering help for bodily ills, but healing also infirmities of soul, such as were causes of bodily sickness. Preaching the Gospel teaching, the holy physician converted many pagans to Christ. During the time of the persecution by Diocletian (284-305), Saint Cyrus withdrew into the Arabian wilderness, where he took on the monastic life, and continued there also to doctor people by his prayer, having received from God the gift to heal every sickness.

In the city of Edessa at this time lived the soldier John, a pious Christian. When the persecution started, he went to Jerusalem and there, hearing about Saint Cyrus, he began to search for him, and he went first to Alexandria and then to Arabia. Having finally found Saint Cyrus, John with all his heart became attached to him and became his faithful follower. They learned that in Egypt in the city of Canopis had been arrested the Christian Athanasia and her three young daughters: Theoktista – age 15, Theodotia – age 13, and Eudoxia – age 11. Saints Cyrus and John hastened to go to them in help, worrying that fear in the face of torture might impel them to renounce Christ. They visited them in prison and gave them courage to stand what was before them. Learning of this, the governor of the city arrested Saints Cyrus and John, and convincing himself of their steadfast and fearless confession of faith in Christ, he gave them over to terrible tortures before the very eyes of Athanasia and her daughters, who in turn bravely endured all the tortures and were beheaded. After them at the same place they executed the holy UnMercenaries Cyrus and John (+ 311). Christians buried their bodies in a church of the holy Disciple and Evangelist Mark. In the V Century the relics of Saints Cyrus and John were transferred from Canopis to Manuphin. Later on their relics were transferred to Rome, and from there to Munchen (Munich) (an account further is located under 28 June).

The Holy Martyress Anysia

Commemorated on December 30/January 12

The Holy Martyress Anysia lived in the city of Soluneia (Thessalonika) during the reign of the emperor Maximian (284-305). Upon the death of her parents, who had raised her in Christian piety, Saint Anysia distributed her substance to the poor and began to lead a strict life in vigil, fasting and prayer.

During the time of his persecution against Christians Maximian issued an edict, according to which anyone had the right without punishment to kill Christians. One time, when Saint Anysia had gone to church for prayer, a pagan soldier stopped her and

demanded, that she come along to the pagan feast to the sun. Saint Anysia gently pulled herself away from him. When he soldier boldly grabbed hold of her and attempted to tear the veil from her head, she shoved him, spit in his face and said: "My Lord Jesus Christ forbid thee!" The soldier in anger drew out his sword and ran through the holy martyress. Those gathering over her body wept and loudly complained against the cruel emperor, for having so inhuman an edict. Christians buried the martyress near the city gates, and over her grave was built a house of prayer.

Feast of the Meeting of the Lord

Commemorated on February 2/15

On the Feast of the Meeting of the Lord, the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Lk 2: 22-40). On the 40th day after birth the God-Infant was taken to the Jerusalem Temple – the center of religious life of the God-chosen nation. By the Law of Moses (Lev 12) a woman, having given birth to a child of the male gender, was forbidden for 40 days to enter into the Temple of God. After this interval the mother came to the Temple with the child, so as to offer to the Lord thanksgiving and a purification sacrifice. The MostHoly Virgin, the Mother of God, did not have need for purification, since without defilement she had given birth to the Source of purity and sanctity, but in profound humility she submitted to the precepts of the Law.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. It is known, that on the day of this solemnity were proclaimed sermons by Sainted Bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphylokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). But in spite of its early origin, this feast was not so solemnly celebrated until the VI Century. During the reign of Justinian in the year 528, a catastrophe befell Antioch – an earthquake, in which many people perished. And upon this misfortune there followed others. In the year 544 there appeared a pestilential plague, daily carrying off several thousand people. During these days of widespread travail, it was revealed to a certain pious Christian that the celebration of the Meeting of the Lord should be done more solemnly.

When at the day of the Meeting of the Lord the all-night vigil was finally made with church procession, the disasters at Byzantium ceased. In thanksgiving to God, the Church established in 544 that the Meeting of the Lord should be done more solemnly.



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JANUARY 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Dec 27 (Dec 14) 30th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	Dec 28 (Dec 15) St. Stephen the Confessor, abp. of Surozh Fast	Dec 29 (Dec 16) Prophet Haggai Fast: wine & oil	Dec 30 (Dec 17) Pr. Daniel and the Three Holy Youths Fast: wine & oil	Dec 31 (Dec 18) M. Sebastian at Rome and comp. Fast: wine & oil	1 (Dec 19) M Boniface at Tarsus Fast	2 (Dec 20) HM Ignatius the God-bearer, bp of Antioch 5:30 All-Night Vigil Fast: wine & oil
3 (Dec 21) Sunday before the Nativity of our Lord Jesus Christ, Holy Fathers, Tone 6 9:30 Hours and Divine Liturgy Fast: wine & oil	4 (Dec 22) GM Anastasia of Rome Fast	5 (Dec 23) Holy Ten Martyrs of Crete Fast	6 (Dec 24) Eve of the Nativity of Christ 10:00 Royal Hours, Vespers 6:30 Great Compline and Matins of the Feast Fast	7 (Dec 25) NATIVITY OF THE LORD 9:30 Hours & Divine Liturgy 12 Noon Festive Trapeza	8 (Dec 26) Synaxis of the Most Holy Theotokos Fast free	9 (Dec 27) Protomartyr and Archdeacon Stephen 5:30 All-Night Vigil Fast free
10 (Dec 28) Sunday after the Nativity of our Lord Jesus Christ, Holy Ancestors, Tone 7 9:30 Hours and Divine Liturgy Fast free	11 (Dec 29) 14,000 Holy Innocents slain by Herod Fast free	12 (Dec 30) VM Anyisia at Thessalonica Fast free	13 (Dec 31) Apodosis of the Nativity Fast free	14 (Jan 1) Circumcision of the Lord Fast free	15 (Jan 2) St. Sylvester, pope of Rome Fast free	16 (Jan 3) St. Genevieve of Paris 5:30 All-Night Vigil Fast free
17 (Jan 4) Sunday before the Baptism of Our Lord Jesus Christ, Tone 8 9:30 Hours and Divine Liturgy Fast free	18 (Jan 5) Eve of the Theophany 6:30 Vigil w/Blessing of Waters Fast	19 (Jan 6) THEOPHANY OF THE LORD 9:30 Hours & Divine Liturgy	20 (Jan 7) Synaxis of the Baptist Fast: wine & oil	21 (Jan 8) St. George the Chozebite Fast	22 (Jan 9) M Polyeuctus of Melitene Fast	23 (Jan 10) St. Gregory of Nyssa 5:30 All-Night Vigil
24 (Jan 11) Sunday after the Baptism of Our Lord Jesus Christ, Tone 1 9:30 Hours and Divine Liturgy	25 (Jan 12) Martyr Tatiana of Rome	26 (Jan 13) MM Hermylus and Stratonicus at Belgrade	27 (Jan 14) Apodosis of the Theophany Fast	28 (Jan 15) St. Paul of Thebes and St. John Calabytes	29 (Jan 16) Precious Chains of the Holy Apostle Peter. Fast	30 (Jan 17) St. Anthony the Great 5:30 All-Night Vigil
31 (Jan 18) 35th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	Feb 1 (Jan 19) Ven Macarius the Great of Egypt	Feb 2 (Jan 20) Ven Euthymius the Great	Feb 3 (Jan 21) Ven Maximus the Confessor Fast	Feb 4 (Jan 22) Apostle Timothy of the 70	Feb 5 (Jan 23) HM Clement, bp of Ancyra 6:30 Vigil of St. Xenia Fast	Feb 6 (Jan 24) St. Xenia of Petersburg 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil



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FEBRUARY 2016

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Jan 31 (Jan 18) 35th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	1 (Jan 19) Ven Macarius the Great of Egypt	2 (Jan 20) Ven Euthymius the Great	3 (Jan 21) Ven Maximus the Confessor Fast	4 (Jan 22) Apostle Timothy of the 70	5 (Jan 23) HM Clement, bp of Ancyra 6:30 Vigil of St. Xenia Fast	6 (Jan 24) St. Xenia of Petersburg 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil
7 (Jan 25) 36th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	8 (Jan 26) St. Xenophon, his wife St. Mary and their two sons	9 (Jan 27) Trans. of the relics of St. John Chrysostom	10 (Jan 28) Ven Ephraim the Syrian Fast	11 (Jan 29) Trans. of the relics of HM Ignatius the God-bearer	12 (Jan 30) Three Holy Hierarchs Fast: fish, wine, & oil	13 (Jan 31) Holy Unmercenaries Cyrus and John 5:30 All-Night Vigil
14 (Feb 1) 37th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy 1:30 Vespers of the Feast	15 (Feb 2) MEETING OF THE LORD 9:00 Matins & Divine Liturgy	16 (Feb 3) Righteous Symeon the God-receiver and Anna the Prophetess	17 (Feb 4) Ven Isidore of Pelusium Fast	18 (Feb 5) Holy Martyr Agatha of Palermo	19 (Feb 6) Ven Bucolus, bp of Smyrna Fast	20 (Feb 7) Ven Parthenius, bp of Lampsacus 5:30 All-Night Vigil
21 (Feb 8) Sunday of the Publican and the Pharisee. Tone 5 9:30 Hours and Divine Liturgy	22 (Feb 9) Martyr Nicephorus of Antioch Fast free	23 (Feb 10) HM Charalampus, bp of Magnesia Fast free	24 (Feb 11) HM Blaise, bishop of Sebaste Fast free	25 (Feb 12) St. Meletius, abp of Antioch Fast free	26 (Feb 13) Ven Martinian of Caesarea Fast free	27 (Feb 14) St. Cyril, Equal-to-the-Apostles, teacher of the Slavs 5:30 All-Night Vigil Fast free
28 (Feb 15) Sunday of the Prodigal Son. Tone 6 9:30 Hours and Divine Liturgy	29 (Feb 16) MM Pamphilus presbyter, Valens deacon & comp, at Caesarea	Mar 1 (Feb 17)	Mar 2 (Feb 18) Fast	Mar 3 (Feb 19)	Mar 4 (Feb 20) Fast	Mar 5 (Feb 21) 5:30 All-Night Vigil