



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November-December 2016

## THE MYSTERY OF LOVING-KINDNESS

A Sermon by St John of Kronstadt on the Nativity of Christ

*“Great is the mystery of piety: God is manifested in the flesh.”  
(1 Tim. 3, 16)*

It is on this day that, throughout the entire inhabited world, the Holy Church brings to our remembrance and observes that most majestic and sublime of mysteries: the Incarnation of God the Word from a Most-pure virgin through an outpouring of, and an overshadowing by, God's Holy Spirit. Wondrous, inexpressible, and awesome is this mystery, both for the exalted and all-contemplating celestial minds of those who dwell in the heavens: the ranks of the angels, – and for the minds of men, enlightened by the Holy Spirit. Imagine: the unoriginate God from Whom everything received the commencement of its existence: the Angels, and the human race, and the entire world, both visible and invisible, – takes a beginning in His humanity. He Whom the heavens cannot contain – is contained in a virginal womb. God – becomes an infant, and is borne upon the arms of a Mother. He Who nourishes every breath – is nourished by paps.

The science of astronomy has learned and affirms that, in the order of creation, our earth is but a barely-noticeable point; that millions of worlds around our own fill up the vastnesses of space. And, lo! this single point, this barely-noticeable globe of God's creation, being inhabited by men, – has been accounted worthy of the inexpressible honour of bearing upon itself God-in-the-Flesh, the God-Man, Who did deign to dwell amongst men, to teach erring mankind the knowledge of God, to work innumerable miracles of good, to preach repentance and complete forgiveness of sins; to suffer and to die as an holy Sacrifice for the sins of the world, to be resurrected through the power of Divinity from amongst the dead, – having vanquished death, which is natural to all men, – and to make a gift of resurrection to the entire human race.

Not a single one of the visible worlds, save the earth, has been deemed worthy of this greatest of all honours: for it was only upon the earth that Jesus Christ, the only-begotten of the heavenly Father, had a Virgin-Mother, and He alone was Her Son by way of humanity. Why was the earth given such preference? Why was it only on earth that God ap-

peared in the flesh? – This is a great Divine mystery, a mystery of immeasurable loving-kindness and of God's condescension to perishing mankind.

Thus, God did appear in the flesh: rejoice and be exceeding glad, O earth; rejoice and celebrate, ye earth-born. The Creator Himself did come to you, in order to create you anew; to restore you, who were corrupted by transgressions. To you did He come: the almighty Physician Himself, – powerful to treat all the inveterate afflictions of sin, – in order that He might heal all the passions of the soul and all the infirmities of the body, – all of the which He truly did do, as we know from the Gospel and from the history of the Church.

Thus, greet Him joyfully – with pure minds and hearts, with bodies chaste and restrained by fasting and abstinence, which the Holy Church has thoughtfully instituted prior to this great feast in order to prepare us worthily to meet the heavenly 'Tsar', Who comes to us in order to abide in us.

He came to us with the mercy and good will of His heavenly Father, – and from us He demands mercy toward our neighbors; He is the righteous 'Tsar' – and He demands of us all righteousness; for He, too, as a man, fulfilled all righteousness (Matt. 3,15), showing us an example and providing us with grace and the strength to carry it out. He Himself did suffer for us, having borne the cross; and He taught us to deny ourselves, – or our sins and our passions, – and to follow after Him, doing what is holy out of reverence for God (2 Cor. 7, 1).

He came to heal our souls, ailing from sin, and commanded all to repent; let us ever, then, be earnestly contrite, correcting ourselves and striving toward holiness and perfection. The holy Angels, at the Nativity of the God-man, did declare peace unto the world; and unto men – the good will of the Heavenly Father. Let us then, ourselves, have within us a peaceful conscience, and let us be at peace with everyone, if possible. Be at peace and be holy with all, sayeth the apostle, – for without this shall none see the Lord. (comp. Heb. 12, 14).

Amen.

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 V. 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:**

V. Rev. Michael Crowley  
 34 Elm Street  
 North Andover, MA 01845  
 (978) 204-0428

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

**Parish Council**

President: Rev. Michael Crowley	(978) 204-0428
Fr. Constantine Desrosiers	(603) 775-0320
Dcn. Alexander Doohovskoy	(978) 369-4486
Starosta: John Kekis	(978) 456-9865
Treasurer: Alexis Rodzianko	(603) 275-8251
Sisterhood: Pamela Ann Reed	(978) 254-5043
Cemetery: Natalie Pishenin	(978) 761-3449
Choir Director: Laryssa Doohovskoy	(978) 841-5960
David Nettleton	(203) 895-7636
Dimitri Nikshych	(603) 659-0015
Anthony Sarantakis	(978) 263-2016
Roberto Gonzalez	(978) 692-1229
Pavel Kazlouski	
Dan Hakim	(201) 543-4260

**Trapeza Schedule**

\* = strict fast

If you cannot be at church on your assigned Sunday, please contact someone directly to switch. If you are not on this list and would like to help, please add your name on the hard copy posted in the church hall and you will be added for the next round. If you have any questions, contact Judy Engalichev -- [dujykot@comcast.net](mailto:dujykot@comcast.net).

Trapeza can be whatever you would like to prepare, 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**

6	Laryssa Doohovskoy, Anne Marie Hakim, Sonya (Mukhanov)
13	Alexandra Gonzalez, Anna Kekis, Marina Pavlova
20	Katia Fredette, Natasha Kirichuk, Vera Sarantakis
27	Matushka Helena, Marianne Dimatteo

**December**

*4	40 Day Memorial Trapeza for Lilly Dombrowski
*11	Raisa, Natalie Avram and Anna Mukhanov
*18	Pekar Family, Ailena Kazlouski
*25	<b>Pot Luck</b>

## Sisterhood News

Thank you to all who helped with our annual Parish Feast. It was a big success and a beautiful day!



## *Reciting the Days of Creation*



Thank you to Megan Nettleton and Anne Marie Hakim for organizing the 2<sup>nd</sup> annual Fall Harvest Fair on October 31. Thanks also to all who helped prepare and host. The children (and adults!) had a wonderful time!



## Congratulations

... to the newly-illuminated Nadezhda Dokukina, daughter of Maxim & Irina Dokukin, received into the Church on October 22. Congratulations to the family. We ask God's blessing and many years!

## Memory Eternal

On October 13, Lilly Dombrowski passed away. Lilly was a long time parishioner and the person most responsible for our parish securing the cemetery property where we have our church. She, following in the footsteps of her father, was the administrator of the cemetery until she was nearly 90 years old, caring for both the property and the families who have loved ones buried there. She loved and remembered anyone she ever met at St. Xenia's. Though in her 99th year, she will be greatly missed!

On Dec 4<sup>th</sup>, Lilly's granddaughter, Theresa Dionne, will be hosting a 40 day memorial trapeza for Lilly.

## Please Remember In Your Prayers

Athanasia Tamvlakis, Masha Harris, Peter Danas, and Dimitry Emelianoff.

## St. John of Damascus Church School News

Preparations for the 2017 Yolka will begin the Sunday after Thanksgiving, November 27.

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

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

## Choir News

If you have a private service - wedding, baptism, funeral, etc. – and would like to have choir singers, please contact Laryssa directly at [doohovskoy@aol.com](mailto:doohovskoy@aol.com).

If you are interested in singing in the choir, please see Laryssa Doohovskoy.

## Other News

... Have you discovered the podcasts or streaming Orthodox talk and music on [ancientfaith.com](http://ancientfaith.com)?

Ancient Faith Ministries states: *Our mission is to embrace the fullness of the Orthodox Christian faith, encourage the discipleship of believers, equip the faithful for ministry, and evangelize the world. In addition to the two 24-hour-a-day internet radio stations, Ancient Faith Radio is the leading provider of Orthodox podcasts.*

Podcast subjects include cultural issues, interviews, Theology and Doctrine, history, parenting, and others. You can listen online or sign up for the free subscription through any of the major podcast services such as iTunes, Yahoo, Google, etc.

## St. Herman Youth Conference

The St. Herman Conference was founded in the 1970's to attract young people to gather in prayer and services, listening to inspiring lectures, having opportunity to gather as the Body of Christ. Since that time, each year, the youth of the Russian Orthodox Church Abroad has been nurtured by countless moments of spiritual fervor and a deepening dedication to the Lord's Holy Church. Through lectures, workshops, discussions and social activities participants grow in faith and love for each other with a renewed sense of commitment to the mission of the Church and the fundamental transformation of their lives in the light of Christ.

This year's St. Herman Conference will be held in the St. John the Baptist Cathedral in Washington, DC. This year marks the 50th year of the repose of the great Wonderworker St. John of Shanghai and San Francisco. Archpriest Peter Perekrestov will deliver a lecture on this marvelous archpastor. Fr. Patrick Viscuso will also deliver a lecture on Islam. Many workshops and discussions are planned as well.

Registration is now open at <http://sthermanconference.com/>

**The Monk Ilarion the Great** (*Commemorated Nov 3/Oct 21*) was born in the year 291 in the Palestinian village of Tabath. He was sent for study to Alexandria, where he became acquainted with Christianity and accepted holy Baptism. Hearing an account of the angelic life of the Monk Anthony the Great (Comm. 17 January), Ilarion set out to him, in order to study that which is pleasing to God. Ilarion soon returned to his native-land. His parents had already died. Having distributed his familial inheritance to the poor, Ilarion set out into the wilderness surrounding the city of Maium. The monk struggled intensely with impure thoughts, vexations of the mind and the burning of the flesh, defeating them with heavy toil, fasting and fervent prayer. The devil sought to terrorise the saint with phantoms and apparitions. During times of prayer Saint Ilarion heard children crying, women wailing, and the growling of lions and other wild beasts. The monk perceived that it was the demons causing these terrors, in order to drive him away from the wilderness, and therefore he overcame his fear with the help of fervent prayer.

One time robbers fell upon the Monk Ilarion, and he by the power of his words persuaded them to forsake the life of crime.

Soon all Palestine learned about the holy ascetic. The Lord vouchsafed to the Monk Ilarion the power to cast out unclean spirits. With this graced gift he loosed the bounds of many of the afflicted. The sick came for healing, and the monk cured them free of charge, saying, that the grace of God is not for sale. By means of smell the saint learned with which passion this or that man was afflicted. And they came to the Monk Ilarion wanting to save their soul under his guidance. With the blessing of the Monk Ilarion, monasteries began to spring up throughout all of

Palestine. Going from one monastery to another, he set in them a strict ascetic manner of life. About seven years before his death (+ 371-372) the Monk Ilarion resettled to Cyprus, where he asceticised in a solitary place, until the Lord summoned him to Himself.

**Sainted Innokentii, Bishop of Irkutsk**, (*Commemorated Dec 9/Nov 26*) in the world Ioann (John), was descended from the Kul'chitsky line of court nobility. His parents in the mid-XVII Century resettled from Volynia to the Chernigov region. The saint was born in about the year 1680, and educated at the Kiev Spiritual Academy. He accepted monastic tonsure in 1710 and was appointed an instructor at the Slavonic-Greek-Latin Academy as prefect and professor of theology. In 1719 Saint Innokentii transferred to the Sankt-Peterburg Alexandro-Nevisky Lavra with the appointment of arch-priestmonk of the Fleet. In 1720 he bore the obedience of vice-regent of the Alexandro-Nevisky Lavra. On 14 February 1721, PriestMonk Innokentii was ordained to the dignity of Bishop of Pereyaslavl' and appointed to the Peking Spiritual Mission in China. But the Chinese government on the visa gave refusal "for a spiritual personage, a great lord", as the Senate Commission on External Affairs had indiscretely characterised him. The saint was compelled to spend three years at Selingin on the Chinese border, undergoing much deprivation because of the uncertainty of his position, and grief from the disarray of civil governance in Siberia. Diplomatic blunders of the Russian Mission in China by Graf Raguzinsky, and intrigues by the Irkutsk archimandrite Antonii Platkovsky led to this -- that in China was appointed archimandrite Antonii, and by decree of the MostHoly Synod Saint Innokentii was named in 1727 to be Bishop of Irkutsk and Nerchinsk. And so he entered into the governance of the newly-formed dioceses.

The proximity of the Chinese border, the expanse and sparsely-settled dioceses, the great number of diverse nationalities (Buryat, Mongol, and others), mostly unenlightened by the Christian faith, the lack of roads and the poverty -- all this made Saint Innokentii's pastoral work burdensome and his life full of deprivation. Through a strange oversight of the Senate, he did not receive money up until the time of his very death and he endured extreme insufficiency of means. In these difficult conditions of scant funds the Irkutsk Ascension monastery still maintained two schools opened under him -- one Mongol and the other Russian. The constant concern of the saint was directed towards their functioning -- the selection of worthy teachers, and providing for students the necessary books, clothing and other provisions.

The saint toiled tirelessly at the organising of the diocese, strengthening its spiritual life, to which witness his many sermons, pastoral letters and directives. In his work and deprivations Saint Innokentii found spiritual strength, humility, and perspicacity.

In the Spring of 1728 the Baikal region began to suffer a drought. Famine from poor grain-harvest had threatened the diocese already back in 1727. With the

blessing of the sainted-hierarch, in May within the churches of Irkutsk and the Irkutsk region for each Liturgy they began to include a molieben for the cessation of the drought; on Saturdays they sang an akathist to the Mother of God, and on Sundays they served a collective molieben. "The supplications, -- said the saint, -- should finish on the day of Saint Elias". And indeed on that very day appointed, 20 July, at Irkutsk there raged a storm with such strong rains, that in the streets of the city water stood up to their knees, -- and thus ended the drought.

Through the efforts of Saint Innokentii, construction was started on a stone church to replace the wooden one at the Ascension monastery, and the boundaries of the diocese were expanded to include not only Selingin, but also the Yakutsk and Ilimsk surroundings.

The Saint, never noted for robust health, and under the influence of the severe climate and his afflictions, rather young expired to the Lord. He reposed on the morning of 27 November 1731.

In the year 1764 the body of the Saint was discovered incorrupt during a time of restoration work on the monastery's Tikhvinsk church. Many miracles occurred not only at Irkutsk, but also in remote places of Siberia -- for those recouring with prayer to the Saint. This impelled the MostHoly Synod to display the relics and glorify the Saint in the year 1800. And in the year 1804 there was established a feastday in his memory throughout all Russia on 26 November, since on the actual day of his repose is made celebration of the Znamenie-Sign Icon of the Mother of God. A second day in memory of Saint Innokentii is 9 February.

**Sainted Ambrose, Bishop of Mediolanum (Milan)**, (*Commemorated Dec 20/Dec 7*) was born in the year 340 into the family of the Roman governor of Gaul (now France). Even in the saint's childhood there appeared presentiments of his great future. Thus, one time bees covered the face of the sleeping infant and they flew away after leaving honey on his tongue.

After the death of the father of the family, Ambrose journeyed off to Rome, where the future saint and his brother Satyrus received a most excellent, for their time, law education. About the year 370, upon completion of his course of study, Ambrose was appointed to the official position of governor (consular prefect) of districts of Liguria and AEmilia, though he continued to live at Mediolanum (now Milan). In the year 374 the bishop of Mediolanum, Auxentius, died. This entailed complications between the Orthodox and the Arians, since each side wanted to have its own bishop. Ambrose, as the chief city official, set off to the church for presiding over the agenda. When he turned from speaking to the crowd, suddenly some child cried out: "Ambrose -- bishop!" The people took up this chant. Ambrose, who at this time was still in the rank of the catechumens, considered himself unworthy, and began to refuse. He attempted falsely to disparage himself, and moreover tried to flee from Mediolanum. The matter went ultimately before the emperor Valentinian the

Elder (364-375), whose orders Ambrose dared not disobey. He accepted holy Baptism from an Orthodox priest and, -- having in a mere seven days passed through all the ranks of the Church clergy, on 7 December 374 he was ordained to the dignity of bishop of Mediolanum and at once he dispersed all his possessions, money and property for the embellishment of churches, the upkeep of orphans and the poor, and he turned himself towards a strict ascetic life.

Ambrose combined strict temperance, intense vigilance and work within the fulfilling of his duties as pastor. Saint Ambrose, defending the unity of the Church, energetically opposed the spread of heresy. Thus, in the year 379 he traveled off to set up an Orthodox bishop at Sirmium, and in 385-386 he refused to hand over the basilica of Mediolanum to the Arians.

The preaching of Saint Ambrose in defense of Orthodoxy was deeply influential. Another noted father of the Western Church, Blessed Augustine (Comm. 15 June), gave witness to this, having in the year 387 accepted holy Baptism by the grace of the preaching of the bishop of Mediolanum.

Saint Ambrose also actively participated in civil matters. Thus, the emperor Gracian (375-383), having received from him the "Exposition of the Orthodox Faith" (*De Fide*), removed -- by decree of the saint -- the altar of Victory from the halls of the Senate at Rome, on which oaths were wont to be taken. Displaying a pastoral boldness, Saint Ambrose placed a severe penance on the emperor Theodosius I (379-395) for a massacre of innocent inhabitants of the city of Soluneia (Thessalonika). For him there was no difference between emperor and common person: having then released Theodosius from the penance, the saint would not permit the emperor to commune at the altar, but compelled him to stand together with all the flock.

Fame about Bishop Ambrose and his actions attracted to him many followers from other lands. From faraway Persia came to him students of sagacity, wanting to discern the Truth. Fritigelda, queen of the military Germanic tribe of the Markomanni, which often had attacked Mediolanum, asked the saint to instruct her in the Christian faith. The saint in his letter to her persuasively stated the dogmas of the Church. And having become a believer, the queen converted her own husband to Christianity and persuaded him to seal a treaty of peace with the Roman empire.

The saint combined strictness with an uncommon kindness. Granted a gift of wonderworking, he healed many from sickness. One time at Florence, staying at the house of Decentus, he resurrected a dead boy.

The repose of Saint Ambrose, who expired to God on the night of Holy Pascha, was accompanied by many miracles, -- and he even appeared in a vision to the children being baptised this night. The saint was buried in the Ambrosian basilica in Mediolanum, beneath the altar, between the Martyrs Protasius and Gervasius.

A zealous preacher and valiant defender of the Christian faith, Saint Ambrose received particular reknown as a Church writer. In dogmatic compositions he set forth the Orthodox teaching about the Holy Trinity, the Sacraments and Repentance: "Five Books about the Faith" (*De Fide*); "Explication of the Symbol of the Faith" (*Explicatio Symboli*); "About the Incarnation" (*De Incarnationis*); "Three Books about the Holy Spirit" (*De Spiritu Sancto*); "About the Sacraments" (*De Sacramento*); "Two Books about Repentance" (*De Paenitentia*). In writings about Christian morality, he explained the excellence of Christian moral teaching compared to pagan moral teaching. A well-known work of Saint Ambrose, "About the Duties of Clergy-Servers" (*De Officiis Ministrorum*) evidences a deep awareness by him of pastoral duty; in it is contained not only the command for proper knowledge of Church-services, but the proper knowledge also of moral precepts, for those that serve in the Church. Saint Ambrose was also a reformer of Church-singing. He introduced into the western Church antiphonal singing (along the Eastern or Syrian form), which became known as "Ambrosian Chant"; and he composed 12 hymns, which were used during his lifetime. His solemn thanksgiving hymn, -- "Thou, O God, we praise" (*Te Deum*), composed in the year 386, entered into the Divine-services of the Orthodox Church.



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



**NOVEMBER 2016**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Oct 30 (Oct 17)</b> <b>19th Sunday after Pentecost. Tone 2</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Oct 31 (Oct 18)</b> <b>Holy Apostle and Evangelist Luke</b>	<b>1 (Oct 19)</b> <b>St. John of Kronstadt</b>	<b>2 (Oct 20)</b> <b>GM Artemius at Antioch</b>  <b>Fast</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>Fast: wine &amp; oil</b>	<b>5 (Oct 23)</b> <b>Apostle James the Brother of the Lord</b>  <b>5:30 All-Night Vigil</b>
<b>6 (Oct 24)</b> <b>20th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>7 (Oct 25)</b> <b>MM Marcian and Martyrius of Constantinople</b>	<b>8 (Oct 26)</b> <b>GM Demetrius the Myrrh-gusher of Thessalonica</b>	<b>9 (Oct 27)</b> <b>M Nestor of Thessalonica</b>  <b>Fast</b>	<b>10 (Oct 28)</b> <b>GM Parasceva of Iconium</b>	<b>11 (Oct 29)</b> <b>VM Anastasia the Roman</b>  <b>Fast: wine &amp; oil</b>	<b>12 (Oct 30)</b> <b>HM Zenobius and his sister Zenobia of Cilicia</b>  <b>5:30 All-Night Vigil</b>
<b>13 (Oct 31)</b> <b>21st Sunday after Pentecost. Tone 4</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>14 (Nov 1)</b> <b>Wonderworkers and Unmercenaries Cosmas and Damian</b>	<b>15 (Nov 2)</b> <b>MM Acindynus, Pegasius, Aphthonius, Elpidophorus, and Anempodistus of Persia</b>	<b>16 (Nov 3)</b> <b>MM Acepsimas the Bishop, Joseph the Presbyter, and Aeithalas the Deacon, of Persia</b>  <b>Fast</b>	<b>17 (Nov 4)</b> <b>Ven. Ioannicius the Great of Bithynia</b>	<b>18 (Nov 5)</b> <b>MM Galacteon and his wife Episteme at Emesa</b>  <b>Fast: wine &amp; oil</b>	<b>19 (Nov 6)</b> <b>St. Paul the Confessor, abp. of Constantinople</b>  <b>5:30 All-Night Vigil</b>
<b>20 (Nov 7)</b> <b>22nd Sunday after Pentecost. Tone 5</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>21 (Nov 8)</b> <b>Synaxis of the Archangel Michael</b>	<b>22 (Nov 9)</b> <b>MM Onesiphorus and Porphyrius of Ephesus</b>	<b>23 (Nov 10)</b> <b>App. Erastus, Olympas, Herodion, Sosipater, Quartus, and Tertius of the 70</b>  <b>Fast</b>	<b>24 (Nov 11)</b> <b>American Thanksgiving Day M Menas of Egypt</b>	<b>25 (Nov 12)</b> <b>St. John the Merciful, pat. of Alexandria</b>  <b>Fast</b>	<b>26 (Nov 13)</b> <b>St. John Chrysostom, abp. of Constantinople</b>  <b>5:30 All-Night Vigil</b>
<b>27 (Nov 14)</b> <b>23rd Sunday after Pentecost. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>28 (Nov 15)</b> <b>Beginning of Nativity Fast. MM Gurias, Samonas, and Abibus of Edessa</b>  <b>Fast</b>	<b>29 (Nov 16)</b> <b>Apostle and Evangelist Matthew</b>  <b>Fast: fish, wine &amp; oil</b>	<b>30 (Nov 17)</b> <b>St. Gregory the Wonderworker</b>  <b>Fast</b>	<b>Dec 1 (Nov 18)</b> <b>Martyr Platon of Ancyra</b>  <b>Fast: wine &amp; oil</b>	<b>Dec 2 (Nov 19)</b> <b>Prophet Obadiah</b>  <b>Fast</b>	<b>Dec 3 (Nov 20)</b> <b>Ven. Gregory Decapolites</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>



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



**DECEMBER 2016**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Nov 27 (Nov 14)</b> <b>23rd Sunday after Pentecost. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Nov 28 (Nov 15)</b> <b>Beginning of Nativity Fast.</b> <b>MM Gurias, Samonas, and Abibus of Edessa</b>  <b>Fast</b>	<b>Nov 29 (Nov 16)</b> <b>Apostle and Evangelist Matthew</b>  <b>Fast: fish, wine &amp; oil</b>	<b>Nov 30 (Nov 17)</b> <b>St. Gregory the Wonderworker</b>  <b>Fast</b>	<b>1 (Nov 18)</b> <b>Martyr Platon of Ancyra</b>  <b>Fast: wine &amp; oil</b>	<b>2 (Nov 19)</b> <b>Prophet Obadiah</b>  <b>Fast</b>	<b>3 (Nov 20)</b> <b>Ven. Gregory Decapolites</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>4 (Nov 21)</b> <b>ENTRANCE OF THE THEOTOKOS</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>5 (Nov 22)</b> <b>App. Philemon and Archippus, Martyr Apphia, and St. Onesimus,</b>  <b>Fast</b>	<b>6 (Nov 23)</b> <b>St. Amphilochius, bp. of Iconium</b>  <b>Fast: wine &amp; oil</b>	<b>7 (Nov 24)</b> <b>GM Catherine of Alexandria</b>  <b>Fast</b>	<b>8 (Nov 25)</b> <b>HM Clement, pope of Rome</b>  <b>Fast: fish, wine &amp; oil</b>	<b>9 (Nov 26)</b> <b>Ven. Alypius the Stylite</b>  <b>Fast</b>	<b>10 (Nov 27)</b> <b>GM James the Persian</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>11 (Nov 28)</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>12 (Nov 29)</b> <b>M Paramon and 370 Martyrs in Bithynia</b>  <b>Fast</b>	<b>13 (Nov 30)</b> <b>Apostle Andrew the First-called</b>  <b>Fast: fish, wine &amp; oil</b>	<b>14 (Dec 1)</b> <b>Prophet Nahum</b>  <b>Fast</b>	<b>15 (Dec 2)</b> <b>Prophet Habakkuk</b>  <b>Fast: wine &amp; oil</b>	<b>16 (Dec 3)</b> <b>Prophet Zephaniah</b>  <b>Fast</b>	<b>17 (Dec 4)</b> <b>GM Barbara and M Juliana at Heliapolis</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>18 (Dec 5)</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>19 (Dec 6)</b> <b>St. Nicholas</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>20 (Dec 7)</b> <b>St. Ambrose, bp of Milan</b>  <b>Fast: wine &amp; oil</b>	<b>21 (Dec 8)</b> <b>Ven. Patapius of Thebes</b>  <b>Fast</b>	<b>22 (Dec 9)</b> <b>Conception by St. Anna of the Most Holy Theotokos</b>  <b>Fast: fish, wine &amp; oil</b>	<b>23 (Dec 10)</b> <b>MM Menas the Melodius, Hermogenes, and Eugraphus of Alexandria</b>  <b>Fast</b>	<b>24 (Dec 11)</b> <b>Ven. Daniel the Stylite</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>25 (Dec 12)</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>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>Fast: wine &amp; oil</b>	<b>28 (Dec 15)</b> <b>St. Stephen the Confessor, abp. of Surozh</b>  <b>Fast</b>	<b>29 (Dec 16)</b> <b>Prophet Haggai</b>  <b>Fast: wine &amp; oil</b>	<b>30 (Dec 17)</b> <b>Prophet Daniel and the Three Holy Youths</b>  <b>Fast: wine &amp; oil</b>	<b>31 (Dec 18)</b> <b>M Sebastian at Rome and his companions</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>