



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

January - February 2015

## Worldly Cares (from Letter 49 of *Spiritual Life*)

By St. Theophan the Recluse †

There is a widely-accepted misconception among us that when one becomes involved in work at home or in business, immediately one steps out of the godly realm and away from God-pleasing activities. From this idea, it follows that once the desire to strive toward God germinates, and talk turns toward the spiritual life, then the idea inevitably surfaces: one must run from society, from the home—to the wilderness, to the forest.

Both premises are erroneous!

Homes and communities depend on concerns of daily life and society. These concerns are God-appointed obligations; fulfilling them is not a step toward the ungodly, but is a walking in the way of the Lord.

All who cleave to these erroneous premises fall into the bad habit of thinking that once they accept worldly obligations, they no longer need strive towards God.

I see that these misconceptions have trapped you also. Cast them aside and grasp the concept that everything you do, in and outside your home, concerning social life, as a daughter, as a sister, as a Muscovite—is godly and God-pleasing. There is an appointed commandment for everything in our lives. How can the fulfillment of commandments be displeasing to God? Your misconceptions truly *make* them ungodly, because you fulfill your daily tasks with an attitude contrary to the one God intended you to have.

You complete godly deeds in an ungodly manner. They are needlessly lost and tear your mind from God. Correct this and, from now on, approach daily matters with the knowledge that to fulfill them is a

commandment. Administer them as administering God's law.

Once you adjust yourself to this outlook, no worldly duty will distract you from God. Instead, it will bring you close to Him. We are all servants of our God. God has assigned to each his place and responsibilities, and He watches to see how each approaches his assignment. He is everywhere. And He watches over you. Keep this in mind and do each deed as if it were assigned to you directly by God, no matter what it is.

Do your housework in this manner: When someone comes to visit, keep in mind that God has sent you this visitor, and is watching. When you have to leave your house, keep in mind that God has sent you out on an errand, and is watching. Will you complete it as He wishes?

By orienting yourself to God at all times, your chores at home and responsibilities outside the house will not distract your attention from God, but, on the contrary, will keep you intent on completing all tasks in a God-pleasing manner. All will be performed with the fear of God, and this fear will keep your attention on God unswervingly.

To determine which duties inside and outside the family are God-pleasing, take the books in which these matters are discussed as your guides. Be careful to distinguish between concerns prompted by frivolity, passions, flattery and worldliness, from those that are correct, appropriate and honorable.

Of course, having expressed the firm determination to live in a God-pleasing manner, you will need no prompting to discriminate between godly tasks and ungodly ones.

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. HILARION of Eastern America & New York. The parish newsletter is published bi-monthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15<sup>th</sup> of the month prior to publication to Father Michael at [frmichael@stxenia.org](mailto:frmichael@stxenia.org). Thank you.

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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

Trapeza can be whatever you would like to prepare. Some parishioners prefer to make a big lunch, but this isn't necessary, especially during the summer. As long as there is enough food for about 150 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. **Note: If you are preparing anything containing nuts or other allergens, please put a small label to that effect in front of your dish. Nut allergies are especially fatal to small children.**

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

**January**

- \*4 Vera Sarantakis, Matushka Nancy
- 11 "Yolka" Pot Luck
- 18 Helena Doohovskoy and Marianne Dimatteo
- 25 Pikar Family

**February**

- 1 Meghan Nettleton, Lena Rodzianka, Dorothea Crowley
- 8 Alexandra Gonzalez , Anna Mukhanov, Anna Kekis
- 15 Amy McLellen, Tanya Myers (Meat fare)
- 22 Pot Luck (Cheese Fare)

**Dress Code for Church:** Please keep in mind that a certain standard of dress is expected in church. **Women and girls** should wear skirts or dresses (no pants!) at least knee length, blouses with a modest neckline and at least short sleeves – nothing sleeveless – and a scarf or hat on their heads. **Men and boys** should wear clothing best described as businesslike or "business casual," collared shirts and long trousers, no t-shirts (especially with writing on them) or shorts. No one should wear tank tops (sometimes an issue in the summer). Remember, we should always show respect in church, both for God and for our fellow parishioners. Thank you.

## Sisterhood News:

### Thank you...

... to Natasha Bochkov and Lyouv Lavrentyev for the donation of the poinsettias for Christmas and to Gene Survillo for the exterior decorations of the Church.

... to all who turned out for the workday to tidy up our worship space in preparation for the glorious Feast of the Nativity of our Lord.

...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. Thanks for your donations!

**Congratulations** to the newly-illuminated Nina Doo-hovskoy, daughter of Mary and Andrei Doohovskoy, who was received into the Church on December 27, 2014. Her godparents are Constantine Engalichev and Laryssa Doohovskoy. Many years!

**Please Remember In Your Prayers...**Michael Emelianoff, Dimitry Emelianoff, 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 Sunday school once again received a donation of \$2000 from the Ivan V Koulaieff Educational Fund in San Francisco. They have given this for several years now and it not only funds the materials needed but gives us some nest egg for future field trips or whatever needs arise.

Our Sunday school has nearly 50 students this year with 12 or so teachers. The children are being offered a range of instruction from Old Testament to the Services and Feasts and the Saints. Amy Elizabeth has helped a great deal in the organizing and developing of the curriculums and every Sunday the teachers are there offering instruction and guiding the children along in their studies. The parents should be sure to support this effort wherever the needs arise. One area which we should always be aware of is the maintenance of the basement areas. Sometimes the teachers may not have time to clean up as well as they would like or the children may play in the basement after Sunday School and we need to be sure these areas are picked up, cleaned and respected.

Now the production of the Yolka is in full swing. This year we are working on a play written by our own Katya Engalichev plus we will once again have our orchestra performing and some singing and whatever else comes

forward. So be sure the children come for rehearsals and do whatever they need to do to be prepared.

Please, mark your calendars...

Sunday, January 11, 2015 – Yolka

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

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

### News & Events:

-Fr. Michael will be holding classes on Saturday afternoons in January. Please look for notices as the schedule develops.

-Did you know the Eastern American Diocese has its own YouTube channel?

<https://www.youtube.com/user/eadiocese>

There you will find many interesting videos including Liturgies and presentations on living an Orthodox life.

-**Project Tikhvin** plans are developing for 2015. A group of young adults will travel to Russia to work on the restoration of the Monastery of the Entrance of the Mother of God in Tikhvin. This year we have been invited to have a youth choir to sing services as well as perform in a northern Russian village folk festival which draws thousands of people from across the area south of Lake Ladoga. We will also visit St. Petersburg and Moscow. We will be in Russia for about three weeks at the end of June until mid-July. We need to have a list of participants by just after Nativity. All participants must be 18 or older. The cost per person will be approximately \$1,200.00 and that will include airfare, lodging, much transportation and many meals. For further detailed information please contact Fr. Alexis Duncan at [fr.alexis.duncan@gmail.com](mailto:fr.alexis.duncan@gmail.com)

**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.

**Holy Equal-to-the-Apostles Nina, Enlightener of Gruzia (Georgia),** was born in about the year 280 in the city of Kolastra in Cappadocia, where many of the Gruzian people had gathered. Her father Zabulon happened to be a kinsman to the holy GreatMartyr George (Comm. 23 April). He was descended of illustrious lineage and of pious parentage, and he stood in good favour with the emperor, Maximian (284-305). Zabulon, a Christian, served in the military under the emperor, and he took part in the setting free of Christian captives from Gaul (modern France). Saint Nina's mother, Susanna, was a sister of the Jerusalem Patriarch (some suggest named Juvenalios).

[trans. addendum: in 1996 the parents of Saint Nina were enumerated to the ranks of the Saints; the commemoration of Saints Zabulon and Susanna is 20 May].

At twelve years of age Saint Nina went to Jerusalem together with her parents, who had but only this one daughter. By their mutual consent and with the blessing of the Jerusalem Patriarch, Zabulon devoted his life to the service of God at the Jordan, and Susanna was made deaconess in the church of the Sepulchre of the Lord. The upbringing of Saint Nina was entrusted to the pious woman-elder, Nianphora. Saint Nina displayed diligence and obedience over the space of two years: with the help of the grace of God, she got into the firm habit of fulfilling the rule of faith and she read the Holy Scripture zealously.

One time, while in tears reliving the experience of the Gospel passages describing the Crucifixion of Christ the Saviour, the thought would not leave her mind over the fate of the Chiton (Tunic) of the Lord (Jn. 19: 23-24). To the questioning of Saint Nina as to where the Chiton (Tunic) of the Lord had gone (the account about it may be found under 1 October), the woman-elder Nianphora declared that the undecayed Chiton (Tunic) of the Lord, by tradition, had been carried off by the Mtskheta rabbi Eleazar and taken with him back to a place named Iveria (Gruzia or Georgia), and called the Appanage (i.e. the "allotted portion") of the Mother of God. The All-Pure Virgin Herself during Her earthly lifetime had received the

Apostolic allotment for the enlightening of Gruzia, but an Angel of the Lord in appearing to Her foretold, that Gruzia would become Her earthly appanage only afterwards upon Her Repose, and that the Providence of God had prepared for Her Apostolic service too at Athos (likewise called the Appanage of the Mother of God).

And learning further from the woman-elder Nianphora, that Gruzia had not then yet been enlightened by the light of Christianity, Saint Nina both day and night in prayer besought the Most Holy Mother of God, that She might grant her to see Gruzia converted to Christ, and indeed too might enable her to find the Chiton (Tunic) of the Lord.

The Queen of Heaven heard the prayer of the young righteous one. One time, when Saint Nina was taking rest after long prayer, the All-Pure Virgin appeared to her in a dream, and entrusting her a cross plaited together of vineyard sprigs, She said: "Take thou this cross, for it will be for thee a shield and protection against all enemies both visible and invisible. Go thou to the land of Iveria, proclaim there the Gospel of the Lord Jesus Christ and spread forth His grace: and I wilt be thine Protectress".

Awakening, Saint Nina saw in her hand the cross (now preserved in a special reliquary in the Tbilisi Zion cathedral church). Rejoicing in spirit, she went to her uncle, the Jerusalem Patriarch, and told him about her vision. The Jerusalem Patriarch thereupon blessed the young virgin in her deed of Apostolic service.

On the way to Gruzia, Saint Nina in miraculous manner escaped a martyr's death under the Armenian emperor Tiridates, which however befell her companions -- the emperor's daughter Ripsimia, her guide Gaiania and 35 virgins (Comm. 30 September), who had fled to Armenia from Rome to escape persecution under the emperor Diocletian (284-305). Bolstered in spirit by visions of an Angel of the Lord, appearing the first time holding a incenser, and the second time a scroll in hand, Saint Nina continued on her way and appeared in Gruzia in the year 319. News about her soon spread through the surroundings of Mtskheta, where she asceticised, with numerous signs accompanying her preaching. Thus on the day of the Most-Glorious Transfiguration of the Lord, during the time of a pagan sacrificial offering made by pagan priests in the presence of the emperor Mirian and a multitude of the people, through the prayers of Saint Nina were toppled down from an high mountain the idols -- Armaz, Gatsi and Gaim. This apparition was accompanied by a strong storm.

Having entered Mtskheta, the ancient capital of Gruzia, Saint Nina found shelter in the household of a childless imperial official, the wife of whom -- Anastasia, was delivered from her infertility through the prayers of Saint Nina, and she came to believe in Christ.

Saint Nina healed from grievous infirmity the Gruzian empress Nana, who upon accepting holy Baptism, ceased with her idol-worship and became instead a zealous Christian (Comm. 1 October). In spite of the miraculous healing of his wife, the emperor Mirian (265-342),

in heeding the complaints of the pagans, made ready to subject Saint Nina to fierce tortures. "At that very moment, when they did contrive execution for the holy righteous one, the sun darkened and an impenetrable mist covered the place where the emperor was". The emperor suddenly fell blind, and seized by terror his retainers began to beseech their pagan idols for a return of the light of day. "But Armaz, Gaim and Gatsi were deaf, and the darkness did intensify. Then with one voice the terrified cried out to God, Whom Nina did preach. Instantly the darkness dissipated, and the sun shone in all its radiance". This event occurred on 6 May in the year 319.

Emperor Mirian, healed from his blindness by Saint Nina, accepted holy Baptism together with all his retainers. Over the course of several years, by 324 Christianity had ultimately consolidated itself in Gruzia.

The chronicles relate, that through her prayers it was revealed to Saint Nina, where the Chiton (Tunic) of the Lord was hid. And at this place was built the first Christian temple in Gruzia (at first a wooden church, but now the stone cathedral, in honour of the Twelve Holy Apostles, the "Svetitskhoveli").

During this period at the request of the emperor Mirian, with the assist of the Byzantine emperor Saint Constantine (306-337), there was dispatched to Gruzia the Antioch bishop Eustathios, with two priests and three deacons. Christianity took an definite hold upon the land. The mountain regions of Gruzia however remained without enlightenment. In the company of the presbyter James and one of the deacons, Saint Nina set off to the upper regions of the Aragva and Iori Rivers, where she preached the Gospel to the pagan hill-people. Many of them came to believe in Christ and accepted holy Baptism. From thence Saint Nina proceeded to Kakhetia (Eastern Gruzia) and settled in the village of Bodbe, in a small tent aside a mountain. Here she led an ascetic life, dwelling in constant prayer, and converting to Christ the surrounding inhabitants. Amidst all these was the empress of Kakhetia, named Sodzha (Sophia), who accepted Baptism with all her court and a multitude of the people.

Having completed her Apostolic service in Gruzia, Saint Nina perceived from above about her impending end. In a letter to the emperor Mirian, she requested him to send bishop John, so that he might prepare her for her final journey. But it was not only bishop John that came, but also the emperor together with all the clergy set off to Bodbe, where at the deathbed of Saint Nina were occurrences of many an healing. For the edification of the people that had come, and at the request of her students, Saint Nina told about her origin and life. This narration, written down by Solomia of Udzharm, has served as the basis of the Vita of Saint Nina.

Reverently having communed the Holy Mysteries, Saint Nina gave final instructions that her body be buried at Bodbe, and then she peacefully expired to the Lord in the year 335 (according to other sources, it was in the year 347, at 67 years of age, after 35 years of Apostolic works).

The emperor, together with the clergy and the people -- grieving over the death of Saint Nina, wanted to transfer her remains to the Mtskheta cathedral church, but they were not able to remove the coffin of the ascetic from her chosen place of rest. And on this place in the year 342 emperor Mirian started with the foundations, and his son the emperor Bakur (342-364) completed and dedicated the church in the name of Saint Nina's kinsman, the holy Great Martyr George. Later on at this place was founded a women's monastery in the name of Saint Nina. The relics of the saint, at her command concealed beneath a crypt, were glorified by many miracles and healings. The Gruzian (Georgian) Orthodox Church, with the assent of the Antioch Patriarchate, designated Saint Nina the Enlightener of Gruzia as in rank Equal-to-the-Apostles, and having enumerated her to the rank of the Saints, established her memory under 14 January, on the day of her blessed end.

### **St. Ephrem the Syrian (Jan.28<sup>th</sup>/Feb. 10<sup>th</sup>)**

Ephrem was born around the year 306, in the city of Nisibis (the modern Turkish town of Nusaybin, on the border with Syria). Internal evidence from Ephrem's hymnody suggests that both his parents were part of the growing Christian community in the city, although later hagiographers wrote that his father was a pagan priest. Numerous languages were spoken in the Nisibis of Ephrem's day, mostly dialects of Aramaic. The Christian community used the Syriac dialect. Various pagan religions, Judaism and early Christian sects vied with one another for the hearts and minds of the populace. It was a time of great religious and political tension. The Roman Emperor Diocletian had signed a treaty with his Persian counterpart, Nerses in 298 that transferred Nisibis into Roman hands. The savage persecution and martyrdom of Christians under Diocletian were an important part of Nisibene church heritage as Ephrem grew up.

St. James (Mar Jacob), the first bishop of Nisibis, was appointed in 308, and Ephrem grew up under his leadership of the community. St. James is recorded as a signatory at the First Ecumenical Council in 325. Ephrem was baptized as a youth, and James appointed him as a teacher (Syriac *malpânâ*, a title that still carries great respect for Syriac Christians). He was ordained as a deacon either at this time or later. He began to compose hymns and write biblical commentaries as part of his educational office. In his hymns, he sometimes refers to himself as a "herdsman" (*allânâ*), to his bishop as the "shepherd" (*râ`yâ*) and his community as a "fold" (*dayrâ*). Ephrem is popularly credited as the founder of the School of Nisibis, which in later centuries was the centre of learning of the Assyrian Church of the East (i.e., the Nestorians).

In 337, emperor Constantine I, who had established Christianity as the state religion of the Roman Empire,

died. Seizing on this opportunity, Shapur II of Persia began a series of attacks into Roman North Mesopotamia. Nisibis was besieged in 338, 346 and 350. During the first siege, Ephrem credits Bishop James as defending the city with his prayers. Ephrem's beloved bishop died soon after the event, and Babu led the church through the turbulent times of border skirmishes. In the third siege, of 350, Shapur rerouted the River Mygdonius to undermine the walls of Nisibis. The Nisibenes quickly repaired the walls while the Persian elephant cavalry became bogged down in the wet ground. Ephrem celebrated the miraculous salvation of the city in a hymn as being like Noah's Ark floating to safety on the flood.

One important physical link to Ephrem's lifetime is the baptistry of Nisibis. The inscription tells that it was constructed under Bishop Vologeses in 359. That was the year that Shapur began to harry the region once again. The cities around Nisibis were destroyed one by one, and their citizens killed or deported. The Roman Empire was preoccupied in the west, and Constantius and Julian the Apostate struggled for overall control. Eventually, with Constantius dead, Julian began his march into Mesopotamia. He brought with him his increasingly stringent persecutions on Christians. Julian began a foolhardy march against the Persian capital Ctesiphon, where, overstretched and outnumbered, he began an immediate retreat back along the same road. Julian was killed defending his retreat, and the army elected Jovian as the new emperor. Unlike his predecessor, Jovian was a Nicene Christian. He was forced by circumstances to ask for terms from Shapur, and conceded Nisibis to Persia, with the rule that the city's Christian community would leave. Bishop Abraham, the successor to Vologeses, led his people into exile.

Ephrem found himself among a large group of refugees that fled west, first to Amida (Diyarbakir), and eventually settling in Edessa (modern Sanli Urfâ) in 363. Ephrem, in his late fifties, applied himself to ministry in his new church, and seems to have continued his work as a teacher (perhaps in the School of Edessa). Edessa had always been at the heart of the Syriac-speaking world, and the city was full of rival philosophies and religions. Ephrem comments that Orthodox Nicene Christians were simply called "Palutians" in Edessa, after a former bishop. Arians, Marcionites, Manichees, Bardaisanites and various Gnostic sects proclaimed themselves as the true Church. In this confusion, Ephrem wrote a great number of hymns defending Orthodoxy. A later Syriac writer, Jacob of Serugh, wrote that Ephrem rehearsed all female choirs to sing his hymns set to Syriac folk tunes in the forum of Edessa.

After a ten-year residency in Edessa, in his sixties, Ephrem reposed in peace, according to some in the year 373, according to others, 379.



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**JANUARY 2015**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>Dec 28 (Dec 15)  <b>29th Sunday after Pentecost. Tone 4</b>  <b>Holy Forefathers</b>  9:30 Hours and Divine Liturgy</p> <p><b>Fast: fish, wine, &amp; oil</b></p>	<p>Dec 29 (Dec 16)  <b>Prophet Haggai</b></p> <p><b>Fast</b></p>	<p>Dec 30 (Dec 17)  <b>Holy Prophet Daniel and the 3 Holy Youths</b></p> <p><b>Fast: fish, wine, &amp; oil</b></p>	<p>Dec 31 (Dec 18)  <b>M Sebastian at Rome and comp.</b></p> <p><b>Fast</b></p>	<p>1 (Dec 19)  <b>Martyr Boniface at Tarsus</b></p> <p><b>Fast: wine &amp; oil</b></p>	<p>2 (Dec 20)  <b>HM Ignatius the God-bearer</b></p> <p><b>Fast: wine &amp; oil</b></p>	<p>3 (Dec 21)  <b>VM Juliana of Nicomedia</b></p> <p>5:30 All-Night Vigil</p> <p><b>Fast: wine &amp; oil</b></p>
<p>4 (Dec 22)  <b>Sunday before Nativity. Tone 5</b></p> <p>9:30 Hours and Divine Liturgy</p> <p><b>Fast: wine &amp; oil</b></p>	<p>5 (Dec 23)  <b>Forefeast of the Nativity of Christ</b></p> <p><b>Fast</b></p>	<p>6 (Dec 24)  <b>Eve of the Nativity of Christ</b></p> <p>10:00 Royal Hours &amp; Vespers  6:30 Vigil of the Nativity of Christ</p> <p><b>Fast: wine &amp; oil</b></p>	<p>7 (Dec 25)  <b>NATIVITY OF THE LORD</b></p> <p>9:30 Hours &amp; Divine Liturgy  Noon Festive Trapeza</p> <p><b>Fast free</b></p>	<p>8 (Dec 26)  <b>Synaxis of the Most Holy Theotokos</b></p> <p><b>Fast free</b></p>	<p>9 (Dec 27)  <b>Protomartyr and Archdeacon Stephen</b></p> <p><b>Fast free</b></p>	<p>10 (Dec 28)  <b>The 20,000 Martyrs of Nicomedia</b></p> <p>5:30 All-Night Vigil</p> <p><b>Fast free</b></p>
<p>11 (Dec 29)  <b>Sunday after the Nativity of Christ, holy ancestors. Tone 6</b>  9:30 Hours and Divine Liturgy</p> <p><b>Fast free</b></p>	<p>12 (Dec 30)  <b>St. Macarius, metropolitan of Moscow</b></p> <p><b>Fast free</b></p>	<p>13 (Dec 31)  <b>Apodosis of the Nativity of Christ</b></p> <p><b>Fast free</b></p>	<p>14 (Jan 1)  <b>Circumcision of the Lord</b></p> <p><b>Fast free</b></p>	<p>15 (Jan 2)  <b>St. Sylvester, pope of Rome</b></p> <p><b>Fast free</b></p>	<p>16 (Jan 3)  <b>Prophet Malachias</b></p> <p>10:00 Royal Hours of Theophany</p> <p><b>Fast free</b></p>	<p>17 (Jan 4)  <b>Forefeast of the Theophany</b>  <b>Synaxis of the 70 Apostles</b></p> <p>5:30 All-Night Vigil</p> <p><b>Fast free</b></p>
<p>18 (Jan 5)  <b>Eve of the Theophany. Tone 7</b></p> <p>9:30 Hours and Divine Liturgy  Vespers &amp; Great Blessing of Waters  6:30 Vigil of Theophany</p> <p><b>Fast: wine &amp; oil</b></p>	<p>19 (Jan 6)  <b>THEOPHANY OF THE LORD</b></p> <p>9:30 Hours &amp; Divine Liturgy</p>	<p>20 (Jan 7)  <b>Synaxis of the Baptist</b></p>	<p>21 (Jan 8)  <b>St. George the Chozebite</b></p> <p><b>Fast</b></p>	<p>22 (Jan 9)  <b>M Polyeuctus of Melitene</b></p>	<p>23 (Jan 10)  <b>St. Gregory of Nyssa</b></p> <p><b>Fast: wine &amp; oil</b></p>	<p>24 (Jan 11)  <b>Venerable Theodosius the Great</b></p> <p>5:30 All-Night Vigil</p>
<p>25 (Jan 12)  <b>Sunday after the Theophany. Tone 8</b></p> <p>9:30 Hours and Divine Liturgy</p>	<p>26 (Jan 13)  <b>MM Hermylus and Stratonicus at Belgrade</b></p>	<p>27 (Jan 14)  <b>Apodosis of the Theophany</b>  <b>The Holy Fathers slain at Sinai and Raithu</b></p>	<p>28 (Jan 15)  <b>St. Paul of Thebes</b></p> <p><b>Fast</b></p>	<p>29 (Jan 16)  <b>Veneration of the Precious Chains of the Apostle Peter</b></p>	<p>30 (Jan 17)  <b>St. Anthony the Great</b></p> <p><b>Fast: fish, wine, &amp; oil</b></p>	<p>31 (Jan 18)  <b>St. Athanasius the Great and St. Cyril, archbishops of Alexandria</b></p> <p>3:00 Class  5:30 All-Night Vigil</p>



**ST. XENIA ORTHODOX CHURCH**  
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**FEBRUARY 2015**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Jan 19) <b>Publican and the Pharisee. Tone 1</b>  9:30 Hours and Divine Liturgy	2 (Jan 20) <b>Ven Euthymius the Great</b>  Fast free	3 (Jan 21) <b>Ven Maximus the Confessor</b>  Fast free	4 (Jan 22) <b>Apostle Timothy of the 70</b>  Fast free	5 (Jan 23) <b>HM Clement, bp of Ancyra</b>  6:30 Vigil of St Xenia Fast free	6 (Jan 24) <b>St. Xenia of Petersburg</b>  9:30 Hours & Divine Liturgy Fast free	7 (Jan 25) <b>St. Gregory the Theologian, abp of Constantinople</b>  5:30 All-Night Vigil Fast free
8 (Jan 26) <b>Prodigal Son. Tone 2</b>  9:30 Hours and Divine Liturgy	9 (Jan 27) <b>Trans. of the relics of St. John Chrysostom</b>	10 (Jan 28) <b>Ven Ephraim the Syrian</b>	11 (Jan 29) <b>Trans. of the relics of HM Ignatius the God-bearer</b>  Fast	12 (Jan 30) <b>Three Holy Hierarchs</b>	13 (Jan 31) <b>Wonderworkers and Unmercenaries Cyrus and John</b>  Fast: wine & oil	14 (Feb 1) <b>Forefeast of the Meeting of Our Lord</b>  5:30 All-Night Vigil
15 (Feb 2) <b>MEETING OF THE LORD</b>  9:30 Hours and Divine Liturgy	16 (Feb 3) <b>Symeon the God-receiver and Anna the Prophetess</b>  Fast: dairy, fish, wine, & oil	17 (Feb 4) <b>Ven Isidore of Pelusium</b>  Fast: dairy, fish, wine, & oil	18 (Feb 5) <b>Martyr Agatha of Palermo</b>  Fast: dairy, fish, wine, & oil	19 (Feb 6) <b>Ven Bucolus, bp of Smyrna</b>  Fast: dairy, fish, wine, & oil	20 (Feb 7) <b>Ven Parthenius, bp of Lampsacus</b>  Fast: dairy, fish, wine, & oil	21 (Feb 8) <b>GM Theodore Stratelates</b>  5:30 All-Night Vigil Fast: dairy, fish, wine, & oil
22 (Feb 9) <b>Sunday of Forgiveness. Tone 4</b> 9:30 Hours and Divine Liturgy Noon Forgiveness Vespers  Fast: dairy, fish, wine, & oil	23 (Feb 10) <b>HM Charalampus, bp of Magnesia</b>  6:30 Compline w/Great Canon Fast	24 (Feb 11) <b>HM Blaise, bp of Sebaste</b>  6:30 Compline w/Great Canon Fast	25 (Feb 12) <b>St. Alexis, met. of Moscow and wonderworker of all Russia</b>  6:30 Compline w/Great Canon Fast	26 (Feb 13) <b>Ven Martinian, monk of Caesarea</b>  6:30 Compline w/Great Canon Fast	27 (Feb 14) <b>St. Cyril, Equal-to-the-Apostles, teacher of the Slavs</b>  Fast	28 (Feb 15) <b>Great Martyr Theodore Tyro</b>  5:30 All-Night Vigil Fast: wine & oil