



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November - December 2018

Metropolitan ONUPHRY: Man's Main Task Is To Rule Not The World But His Own Heart

Belaya Tserkov, October 29, 2018

His Beatitude Metropolitan Onuphry of Kiev and All Ukraine, the primate of the Ukrainian Orthodox Church, offered a word on the parable of the sower (Mt. 13:3-23) in his Sunday homily given at St. Mary Magdalene Monastery in the city of Belaya Tserkov (White Church) in which he emphasized that man's main task in life is to "work on his spiritual development."

The Ukrainian primate also added that it is prayer, fasting, and living according to the Divine commandments that help a man attain spiritual perfection, "in cleansing the heart of sin and cruelty," reports the site of the Ukrainian Orthodox Church.

"Some say that the greatest work is to be a politician, to direct the world to the right and to the left. Some say that the greatest work is to be a king and rule over people. But the greatest work is to learn to rule over yourself, to control your passions and vices, and your own heart," Met. Onuphry emphasized.

"To purify the heart, one must entrust his life to God, that is, to build it on the principles of Holy Scripture. Perhaps it will be unfashionable. Perhaps someone will call us cowardly, weak—do not pay attention to that. We must build our lives on the Divine commandments... Then a man will bring forth good fruits," His Beatitude exhorted.

He also noted that few are those who strive to live according to God's Word, and thus few are those who bring forth good fruits. Such are atheists and those who do not renounce God but constantly complain and accuse Him of injustice.

"We must not say that we deserve a better fate, because we thereby blaspheme God, we insult God. We must always thank Him and say, 'Lord, I know that I have received more than I deserve, because I am worthy of nothing.' When God sees such humility, then ... He sends man everything he needs for life," the Ukrainian archpastor explained.

This also includes those who believe in God but not trust Him with their lives and constantly put off correcting their lives: "These people accept the Word of God when they are praised for it, but when their faith is not praised, but persecuted, then they fall away."

Met. Onuphry concluded by offering advice to those who find themselves relating to such people with hearts of stone, advising "not to despair, but to work on yourselves."

"We must read the Holy Gospel, read our prayers, and begin to build our lives on the basis of Divine Law. Then, gradually, this hardness of soul will soften, the soul will be filled with kindness and purity, and we will also bring forth salvific good works," His Beatitude affirmed.

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

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

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Trapeza Schedule

* = strict fast

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

4 Matushka Helena, Marianne Dimatteo,
 Tanya Nikshych
 11 Pam Reed, Carolyn Savage, Diane Mendez
 18 Mary Doohovskoy, Fotini Dimatteo,
 Sonya Carrascal
 25 Nancy Vaters, Brigid Amy Fischer, L&A
 Doohovskoy

DECEMBER

*2 Olena Fedina, Ksenia Guryeva, Liliya
 Afanasieva
 *9 Alexandra Gonzalez, Anna Kekis, Marina
 Pavlova
 *16 Nettleton/Chaplain/Bottos
 *23 Matushka Nancy, JoJo Crowley
 *30 Engalichev, Lynch, C&N Harris

PARISH NEWS

Annual Parish Meeting

Please be reminded, our annual Parish Meeting is November 4. All are invited to attend.

Congratulations

...to Richie and Fotini Dimatteo on their marriage October 7 in Colorado! Many Years!

...to the Hakim Family on the baptism of their twin boys Lucas Daniel and Matteo Charles on September 22! Also, to the Murphey family on the baptism of their son Benjamin in November. We ask God's blessing and many years to all!

Please Remember in Your Prayers

Athanasia Tamvlakis, Peter Danas, Dimitri Nikshych, Masha Harris, and Laryssa Doohovskoy.

Also, please be sure to inform the Sisterhood if someone is in the hospital or shut in at home.

Sisterhood News

...Thank you to all who helped make our Fall Festival such a success. We are very blessed to have this opportunity for the children (and adults!) of our Parish.

...Our Parish is conducting a coat drive to collect coats and jackets for young students in need within the Methuen School District. **The need is for elementary-aged children, grades k-6.**

As in the past, we will only be accepting new and gently used (freshly washed) coats and jackets. Accessories such as gloves, hats, etc. are not needed as coats and jackets are the primary need for the students. Waterproof winter jackets with hoods would be ideal.

Coats and jackets may be dropped off in the church hall and will be collected every Sunday until November 18th.

Please contact Katia Reilly if any questions arise at katerina.reilly5@gmail.com.

St. John of Damascus Church School News
Sunday School is now meeting regularly. Please contact Matushka Nancy if you have questions or go to:
<https://www.stxenia.org/churchschool.html>

Choir News

The Children's Choir will be meeting on the following dates: **December 1, 15, 22, 29 and January 5**. The children will prepare portions of the Liturgy for Nativity and work on learning the tones. This program is open to children ages 5 and older. A registration form and more details will be forthcoming.

If you have a private service - wedding, baptism, funeral, etc. - and would like to have choir singers, please contact Laryssa at stxeniachoir@gmail.com.

Building Expansion Update

Father Michael and Constantine Engalichev continue to meet with prospective contractors to review specs and generate quotes.

Our project has truly just begun and the fundraising will surely continue. To those who made pledges, we ask that you be mindful about sending in your monthly donations.

Additional donations are always welcome. There are several ways you can contribute or pledge - envelopes and pledge forms are available at the candle counter. We also have a Paypal account on the St. Xenia website.

<https://stxenia.org/buildingexpansion2018.html>

We thank you and ask for your continued prayers as we join together to move into this next important phase of our Parish. God willing, the commitment today will have an immeasurable impact as we move to our next chapter.

By the prayers of St. Xenia, may God continue to bless our efforts in expanding our church building and hall!

DIOCESE NEWS

Saint Herman Youth Conference

With the blessing of Their Eminences Hilarion, Metropolitan of Eastern America & New York, and Gabriel, Archbishop of Montreal & Canada, the annual Saint Herman Youth Conference will be hosted by Nativity of the Mother of God Church in Albany, NY. The conference will commence on the evening of Sunday, December 23rd and conclude on the morning of Wednesday, December 26th. The conference is open to all youth over the age of 16. All registrations will be managed online at the Conference website:

<http://sthermanconference.com/registration.html>

The cost of the conference is \$300.00 per person and includes all lodging, meals, and transportation from the hotel to the church. The deadline for registration is November 30th, and after that date the cost will increase to \$350.00 with no guarantee of space remaining. Any youth who need a scholarship may contact the conference at the e-mail listed on the website. All clergy are encouraged to participate and bring a delegation from their parish.

Support the Diocese through AmazonSmile

AmazonSmile is a website operated by Amazon with the same products, prices, and shopping features as Amazon.com. The difference is that when you shop on AmazonSmile, the AmazonSmile Foundation will donate 0.5% of the purchase price of eligible products to the charitable organization of your choice.

The Eastern American Diocese can be selected as the charitable organization of your choice, and all proceeds from AmazonSmile are put in the diocesan Benevolent Fund.

Please consider supporting the Eastern American Diocese!

The Holy Great Martyr Demetrios of

Soluneia (*Commemorated Oct 26/Nov 8*) was the son of a Roman proconsul in Thessalonika (the present day Salonika, which in the Slavonic is termed Solun', [anglicised as Soluneia]). Three centuries had then already elapsed, and Roman paganism, -- spiritually shattered and defeated by the multitude of martyrs and confessors of the Crucified Saviour, -- intensified its persecutions. Both the father and mother of saint Demetrios were clandestine Christians. In a secret house-church at the home of the proconsul, the child was baptised and raised in the Christian faith. When the father died, and the child had reached the age of maturity, the emperor Galerius Maximian -- having ascended the throne in the year 305 -- summoned him, and confident in his education and military-administrative abilities, appointed him to the position of his father as proconsul of the Thessalonika district. The chief task expected of this young commander consisted in the defense of the city from barbarians, and in the extermination of Christianity. It is interesting, that among the barbarians threatening the Romans our ancestral Slavs occupied an important place, in particular by intentionally settling upon the Thessalonikan peninsula. There exists even the opinion that the parents of Saint Demetrios were of Slavic descent. In regard to Christians the will of the emperor was expressed simply: "Put to death anyone who calls on the name of the Crucified". The emperor did not suspect in appointing Demetrios, how wide a swath of confessors acts he had opened up for the clandestine ascetic.

Accepting the appointment, Demetrios returned to Thessalonika and in front of everyone immediately confessed and glorified our Lord Jesus Christ. Instead of persecuting and executing Christians, he openly began to teach the inhabitants of the city the Christian faith and to extirpate pagan customs and idol-worship. The compiler of his life, Metaphrastes, says that in his teaching zeal he became for Thessalonika "a second Apostle Paul", particularly since "the Apostle to the Gentiles" once founded at this city the first community of believers (1 Thes., 2 Thes.). The Lord also destined Saint Demetrios to follow the holy Apostle Paul to a death by martyrdom.

When Maximian learned, that the proconsul newly appointed by him -- was a Christian, and that he had converted to Christianity many Roman subjects who were influenced by his example -- the rage of the emperor know no bounds. Returning from a campaign in the Black Sea region, the emperor decided to lead his army through Thessalonika, filled with the desire to make a massacre of the Solunea Christians.

Learning of this, Saint Demetrios opportunely ordered his faithful servant Luppas to distribute his wealth to the poor with the words: "Give away the earthly riches amongst them, for we shalt seek for ourselves heavenly riches". And he gave himself over to prayer and fasting, preparing himself for the accepting of a martyr's crown.

When the emperor came into the city, he summoned Demetrios, who boldly confessed himself a Christian and denounced the falsehood and futility of Roman polytheism. Maximian gave orders to lock up the confessor in prison, and an Angel came to him in confinement, comforting and encouraging him for the act. The emperor meanwhile concerned himself with a foul gladiators spectacle, esteeming as his beloved champion a German by the name of Leo, who made a challenge for a Christian to struggle with him on the platform over the spears of the victorious soldiers. A brave youth from the Solunea Christians, Nestor by name, went to the prison to his advisor Demetrios and requested to be given the blessing for single-combat with the barbarian. With the blessing of Demetrios and through his prayers, Nestor prevailed over the fierce German and hurled him from the dais-platform onto the spears of the soldiers, just as the murderous pagan would have done with the Christian. The enraged commander gave orders to immediately execute the holy Martyr Nestor (Comm. 27 October) and dispatched a guard to the prison -- to run through with spears the one who had blessed this deed, Saint Demetrios.

At dawn on 26 October 306 soldiers appeared in the underground prison of the holy saint and ran him through with spears. His faithful servant, Saint Luppas, gathered up on a towel the bless of Saint Demetrios, and he took from his finger the imperial ring, -- a symbol of his high status, and likewise dipped it also in the blood.

With the ring and other holy things sanctified by the blood of Saint Demetrios, Saint Luppas began to heal the infirm. The emperor gave orders to arrest and kill him.

The body of the holy GreatMartyr Demetrios was cast out for devouring by wild animals, but the Solunea Christians took it and secretly committed it to earth. During the reign of holy Equal-to-the-Apostles Constantine (306-337), a church was erected over the grave of Saint Demetrios. A hundred years later, during the construction of a majestic new church on the old spot, the incorrupt relics of the holy martyr were uncovered. From the time of the VII Century beneath the crypt of the GreatMartyr Demetrios was found a miraculous flowing of fragrant myrh, in regard to which the GreatMartyr Demetrios receives the church title "Myrh-flowing". Several times those venerating the Solunea wonderworker made attempts at a transfer of his holy relics, or part of them, to Constantinople. But invariably Saint Demetrios secretly made apparent his will to remain the protector and defender of the people of Thessalonika.

Advancing towards the city, pagan Slavs were repeatedly turned by the apparition of a threatening radiant youth, going the round of the walls and inspiring terror in the enemy soldiers. It is therefore perhaps why the name of Saint Demetrios is particularly venerated among the Slavic nations after their enlightenment by the light of the Gospel truth. On the other hand, Greeks regard Saint Demetrios in terms of being a Slavic saint merely an arbitrary preference.

The very first pages of the Russian Primary Chronicle, as foreordained by God, is bound up with the name of the holy GreatMartyr Demetrios of Solunea. Oleg the Wise threatened the Greeks at Constantinople (907), as the Chronicle relates: "The Greeks became terrified and said: this is not Oleg, but rather Saint Demetrios sent upon us from God". Russian soldiers always believed that they were under the special protection of the holy GreatMartyr Demetrios. Moreover, in the old Russian barracks the GreatMartyr Demetrios was always depicted as Russian by descent -- thus this image fused with the soul of the Russian nation.

Church veneration of the holy GreatMartyr Demetrios in Russia began with the time

shortly after the Baptism of Rus'. Towards the beginning of the decade of the 70's of the XI Century belongs the founding of the Dimitriev monastery at Kiev, known afterwards as the Mikhailov-Zlatoverkh monastery. The monastery was built by the son of Yaroslav the Wise, -- GreatPrince Izyaslav, baptised Dimitrii (+ 1078). The mosaic icon of Saint Demetrios of Soluneia from the cathedral of the Dimitriev monastery has been preserved up to the present day, and is located in the State Tret'yakov gallery. In the years 1194-1197 the GreatPrince of Vladimir, Vsevolod III Bol'shoe Gnezdo (Great-Nest), -- baptised Dimitrii, "built at his court a beautiful church of the holy martyr Dimitrii, and adorned it wondrously with icons and writing" (i.e. frescoes). The Dimitriev cathedral also reveals for the present the embellishment of ancient Vladimir. The wonder-working icon of Saint Demetrios of Soluneia from the cathedral iconostas is located even now in Moscow, at the Tret'yakov gallery. It was written upon a plank of wood from the grave of the holy GreatMartyr Demetrios, brought in 1197 from Soluneia to Vladimir. One of the most precious depictions of the saint -- a fresco on a column of the Vladimir Usenie cathedral, is from the brush of the Sainted Iconographer Andrei Rublev.

The veneration of Saint Demetrios continued also in the family of Saint Alexander Nevsky (Comm. 23 November). Saint Alexander named his eldest son in honour of the holy greatmartyr. And his younger son, holy Nobleborn Prince Daniel of Moscow (+ 1303, Comm. 4 March), raised up at Moscow a temple in the name of the holy GreatMartyr Demetrios in the 1280's, which was the first stone church in the Moscow Kremlin. Later on in 1326, under Ivan Kalita, it was taken down and in its place was erected the Usenie (Dormition) cathedral.

The memory of Saint Demetrios of Soluneia from of old was bound up in Rus' with the military, patriotism and the defense of the Fatherland. The saint is depicted on icons in the guise of a soldier in plumed armour, with a spear and sword in hand. On a scroll (in later depictions) is written also a prayer, with which Saint Demetrios turned to God about the salvation of the people of Soluneia: "Lord, let not the city nor the people perish. If Thou do save the city and the people --

with them I shalt be saved, if they perish -- I too perish with them".

In the spiritual experience of the Russian Church, veneration of the holy GreatMartyr Demetrios of Soluneia is closely bound up with the memory of the defense the Native-Land and Church by the GreatPrince of Moscow, Dimitrii Donskoi (+ 1389). "An Account of the Life and Repose Great Prince Dimitrii Ivanovich, Tsar of Russia", written in the year 1393, already regards the GreatPrince as a saint, as also do other old Russian histories. GreatPrince Dimitrii was a spiritual son and pupil of the Sainted Metropolitan of Moscow Alexei (+ 1378, Comm. 12 February), and a disciple and associating also with other great figures of prayer in the Russian Land: -- the Monk Sergei Radonezh (+ 1392, Comm. 25 September, Dimitrii of Prilutsk (+ 1392, Comm. 11 February), Sainted Theodore of Rostov (+ 1394, Comm. 28 November). GreatPrince Dimitrii "about the churches of God he worried much, and the territory of the Russian land he held by his bravery: many the enemy risen against us he conquered, and his glorious city Moscow he protected with wondrous walls". From the time of the building of the white-walled Kremlin (1366) by GreatPrince Dimitrii, Moscow was called "Belokamenna" ("White-Stoned"). "The land of Russia prospered during the years of his reign", -- testifies the "Account".

By the prayers of his Heavenly patron the holy warrior Demetrios of Soluneia, GreatPrince Dimitrii gained besides his brilliant military victories also the preordained further prominence of Russia: he repelled the onslaught against Russia by the Lithuanian armies of Ol'gerd (1368, 1373), he routed at the River Vozha the Tatar army of Begich (1378), and he smashed the military might of all the Golden Horde at the Battle of Kulikovo Pole (Kulikovo Field) (8 September 1380, on the day of celebration of the Nativity of the MostHoly Mother of God), set between the Rivers Don and Nepryadva. The Kulikovo Battle, for which the nation calls him Dimitrii Donskoi, became the first all-Russian national deed, rallying round Moscow the spiritual power of the Russian nation. To this auspicious event of Russian history is dedicated the "Zadonschina", an inspiring historic po-

em, written by the priest Sophronii of Ryazem (1381).

Prince Dimitrii Donskoi was greatly devoted to the holy GreatMartyr Demetrios. In 1380, on the eve of the Kulikovo Battle, he solemnly transferred from Vladimir to Moscow the most holy effect of the Vladimir Dimitriev cathedral -- the icon of the GreatMartyr Demetrios of Soluneia, written on the plank from the grave of the saint. At the Moscow Uspenie Cathedral was built a chapel in the name of the GreatMartyr Demetrios. In memory of the soldiers, fallen in the Kulikovo Battle, was established for all-church remembrance the Demetrios Parental-Ancestors Saturday. The first time this panikhida was held was at the Trinity-Sergiev monastery on 20 October 1380 by the Monk Sergei, Hegumen of Radonezh, in the presence of GreatPrince Dimitrii Donskoi. From that time it is served annually with a solemn remembrance of the heroes of the Kulikovo Battle, in which number are the Schema-monks Alexander (Peresvet) and Andrei (Oslyab).

Sainted Dimitrii, Metropolitan of Rostov (*Commemorated Oct 28/Nov 10*) (in the world Daniil Savvich Tuptalo), was born in December 1651 in the locale of Makarovo, not far from Kiev. He was born into a pious family a grew up a deeply believing Christian. In 1662, soon after his parents resettled to Kiev, Daniil was sent to the Kievo-Mogilyansk college, where the gifts and remarkable abilities of the youth were first discovered. He successfully learned the Greek and Latin languages and the whole series of classical sciences. On 9 July 1668 Daniil accepted monasticism with the name Dimitrii, in honour of the GreatMartyr Demetrios of Soluneia (Thessalonika). Prior to the Spring of 1675 he progressed through the monastic obediences at the Kiev Kirillov monastery, where he began his literary and preaching activity. The Chernigov archbishop Lazar (Baranovich) ordained Dimitrii as priestmonk on 23 May 1675. Over the course of several years Priestmonk Dimitrii asceticised and preached the Word of God at various monasteries and churches in the Ukraine, Lithuania and Belorus. For a certain while he as hegumen of the Maksimovsk monastery, and later the Baturinsk Nikol'sk monastery, from where in

1684 he was summoned to the Kievo-Pechersk Lavra. The head of the Lavra, archimandrite Varlaam (Yasinsky), knowing the high spiritual disposition of his former student, his education, his proclivity for scientific work, and also his undoubted literary talent, -- entrusted to the Priestmonk Dimitrii the organising of the Chetii Minei (Lives of the Saints, Meneion) for the whole year.

From this time, all the further life of Saint Dimitrii was devoted to the fulfilling of this ascetic work, grandiose in its scope. The work demanded an enormous exertion of strength, since it necessitated the gathering and analysing of a multitude of various sources and to expound them in a fluent language, worthy of the lofty subject of exposition and at the same time accessible to all believers. Divine assist did not abandon the saint over the course of his twenty year labour. According to the testimony of Saint Dimitrii himself, his soul was filled with impressions of the saints, which strengthened him both in spirit and body, and they encouraged faith in the felicitous completion of his noble task. And at the same time as this, the Monk Dimitrii was head of several monasteries (in succession).

The works of the ascetic brought him to the attention of Patriarch Adrian. In 1701, by ukaz-decree of tsar Peter I, Archimandrite Dimitrii was summoned to Moscow, where on 23 March at the Uspensky-Dormition cathedral of the Kremlin he was ordained Metropolitan to the Siberian cathedra-seat of the city of Tobol'sk. But after a certain while, because of the importance of his scientific work and the frailty of his health, the saint received a new appointment to Rostov-Yaroslavl', whither on 1 March 1702 he arrived in the capacity of Metropolitan of Rostov.

Just as before, he continued to be concerned about the strengthening of the unity of the Russian Orthodox Church, weakened by the Old Ritualist schism.

In his inspired works and preachings many a generation of Russian theologians drew spiritual strength for creativity and prayer. For all Orthodox Christians he remains an example of a saintly, ascetic, non-covetous life. At his death, 28 October 1709, they found with him but few possessions, except for books and manuscripts.

The enumeration of Sainted Dimitrii, Metropolitan of Rostov, to the ranks of the Saints was made on 22 April 1757. Celebration to him is made likewise on 21 September, on the day of the uncovering of relics.

The Holy Great Martyress Barbara *Commemorated Dec 4/Dec 17*) lived and suffered during the reign of the emperor Maximian (305-311). Her father, the pagan Dioskoros, was a rich and illustrious man in the city of Phoenician Heliopolis; early left a widower, he concentrated all his attention in tender devotion to his only daughter. Seeing the extraordinary beauty of Barbara, Dioskoros decided to raise her concealed from the eyes of strangers. For this he built a tower, where besides Barbara, there were present only her pagan teachers. From the tower heights there opened up a view of God's world of hills stretching into the distance. By day she was able to gaze upon the wooded hills, the swiftly flowing rivers, and on the meadows covered with a gayly mottled blanket of flowers; by night the harmonious and majestic vault of the heavens twinkled and provided a spectacle of inexpressible beauty. Soon the maiden began to ask herself questions about the Primal Cause and Creator of so harmonious and splendid a world. Gradually she became convinced of the idea, that the soul-less idols -- were but only the work of human hands, and though her father and teachers offered them worship, the idols were not sufficiently clever and august enough to have made the surrounding world. The desire to know the True God so consumed the soul of Barbara, that she decided to devote all her life to this and to spend her life in virginity.

But the fame of her beauty spread throughout the city, and many sought for her hand in marriage. But despite the endearing entreaties of her father, she refused. Barbara cautioned her father, that his persistence might end tragically and separate them forever. Dioskoros decided, that the temperament of his daughter had been affected by her life of seclusion. He therefore permitted her to leave the tower and gave her full freedom in her choice of friends and acquaintances. The maiden thus encountered in the city youthful confessors of faith in Christ, and they revealed to her teachings about the Creator of the

world, about the Trinity, and about the Divine Logos. Through the Providence of God, after a certain while there arrived in Heliopolis from Alexandria a priest in the guide of a merchant. He performed the sacrament of Baptism over Barbara.

During this while at the house of Dioskoros a luxuriant bath was being built. By his orders the workers prepared to put into it two windows on the south side. But Barbara, availing herself of her father's absence, asked them to make a third window, in the form of a Trinity of Light. Over the entrance of the bath-house Barbara patterned a cross, which was durably set into stone. On the stone steps of the bath-house there later remained the imprint of her feet, while within the water-spring had dried up, appearing later on with great healing power, -- all which Simeon Metaphrastes in writing about the sufferings of the holy martyress, compares with the life-creating power of the stream of Jordan and the Pool of Siloam. When Dioskoros returned and expressed dissatisfaction about the change of his plan of construction, his daughter told him about her knowledge of the Triune God, about the saving power of the Son of God, and about the futility of worshipping idols. Dioskoros went into a rage, grabbed a sword and was on the point of striking her. The maiden fled from her father, and he rushed after her in pursuit. His way became blocked by a hill, which opened and concealed the saint in a crevice. On the other side of the crevice was an entrance upwards. Saint Barbara managed then to conceal herself in a cave on the opposite slope of the hill. After a long and fruitless search for his daughter, Dioskoros saw two shepherds on the hill. One of them pointed out the cave to him, where the saint had hidden. Dioskoros beat his daughter terribly, and then locked her under watch and tried to wear her down with hunger. Finally he handed her over to the governor of the city, named Martianus. They beat Saint Barbara fiercely: they struck at her with ox thongs, and ground into her wounds with a hair-shirt. By night the holy maiden prayed fervently to her Heavenly Bridegroom, and the Saviour Himself appeared and healed her wounds. Then they subjected the saint to new, and even more cruel torments.

Amidst the crowd standing near the place of torture of the martyress was the Christian Juli-

ania, an inhabitant of Heliopolis. Her heart was filled with sympathy for the voluntary martyrdom of the beautiful and illustrious maiden. Juliana likewise wanted to suffer for Christ. She began loudly to denounce the torturers, and they seized hold of her. For a long while they tortured both holy martyresses: they lacerated and tore at their bodies with hooks and then led them stripped through the city amidst derision and jeers. Through the prayers of Saint Barbara the Lord sent an Angel, which covered the bareness of the holy martyresses with splendid garb. The steadfast confessors of faith in Christ, Saints Barbara and Juliana, were then beheaded. Dioskoros himself executed Saint Barbara. The wrath of God was not slow to punish both torturers, Martianus and Dioskoros: they were struck down by bolts of lightning.

In the VI Century the relics of the holy GreatMartyress Barbara were transferred to Constantinople. In the XII Century the daughter of the Byzantine emperor Alexis Comnenes, the princess Barbara, having entered into marriage with the Russian prince Mikhail Izyaslavich, transferred them to Kiev. They rest even now at the Kiev Vladimir cathedral.

The Nun Sophia, (*Commemorated Dec 16/Dec 29*) in the world Solomonida, a great-princess, was the daughter of the boyar-noble Yurii Konstantinovich Saburov. In the year 1505 she was chosen

as bride by the heir to the throne, the future great-prince Vasiliu Ioannovich. Their marriage was unhappy, because Solomonida remained childless. In order to have an heir, great-prince Vasiliu Ioannovich decided to wed a second time (to Elena Glin-sky) and on 25 November 1525 he ordered Solomonida to be tonsured a nun. Forcibly monasticised with the name Sophia, Solomonida was sent under guard to the Suzdal' Pokrov-Protection convent, where by ascetic deeds she banished from her heart worldly thoughts, and totally dedicated herself to God. Prince Kurbsky calls the blessed princess "a Nun Martyress". In the manuscripts of the Saints she is termed as "the holy Righteous Princess Sophia the Monastic, for she did dwell at the Pokrov monastery convent, a wonderworker". Under tsar Feodor Ioannovich they esteemed her as a saint. Tsaritsa Irina Feodorovna sent to Suzdal', "to Great-Princess Solomonida, in other regards Sophia, a velvet veil with depiction of the Saviour and other saints". Patriarch Joseph wrote to the Suzdal' archbishop Serapion about the singing over Sophia of panikhidas and moliebens. The Nun Sophia reposed to God in the year 1542. In the descriptions by the Suzdal' sacristan Ananii there occur several instances of miraculous healings at the grave of the Nun Sophia.



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NOVEMBER 2018						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Oct 28 (Oct 15) 22nd Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	Oct 29 (Oct 16)	Oct 30 (Oct 17)	Oct 31 (Oct 18) 3:00 St John of Kronstadt Harvest Faire Fast: wine & oil	1 (Oct 19)	2 (Oct 20)	3 (Oct 21) Demetrius Saturday 4:00 General Pannyhida 5:30 All-Night Vigil
4 (Oct 22) 23rd Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	5 (Oct 23)	6 (Oct 24)	7 (Oct 25) Fast	8 (Oct 26)	9 (Oct 27)	10 (Oct 28) 5:30 All-Night Vigil
11 (Oct 29) 24th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	12 (Oct 30)	13 (Oct 31)	14 (Nov 1) Fast	15 (Nov 2)	16 (Nov 3)	17 (Nov 4) 5:30 All-Night Vigil
18 (Nov 5) 25th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	19 (Nov 6)	20 (Nov 7) 6:30 Vigil of Archangel Michael	21 (Nov 8) Synaxis of the Archangel Michael 9:30 Hours & Divine Liturgy Thanksgiving Moleben Fast: wine & oil	22 (Nov 9) Thanksgiving Day	23 (Nov 10)	24 (Nov 11) 5:30 All-Night Vigil
25 (Nov 12) 26th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	26 (Nov 13)	27 (Nov 14)	28 (Nov 15) Nativity Fast Begins Fast	29 (Nov 16)	30 (Nov 17)	Dec 1 (Nov 18) 5:30 All-Night Vigil Fast: fish, wine, & oil



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DECEMBER 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Nov 25 (Nov 12) 26th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	Nov 26 (Nov 13)	Nov 27 (Nov 14)	Nov 28 (Nov 15) Nativity Fast Begins Fast	Nov 29 (Nov 16) Fast: fish, wine & oil	Nov 30 (Nov 17) Fast	1 (Nov 18) 5:30 All-Night Vigil Fast: fish, wine, & oil
2 (Nov 19) 27th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	3 (Nov 20) 6:30 Vigil of the Entry Fast	4 (Nov 21) ENTRANCE OF THE THEOTOKOS 9:30 Hours & Divine Liturgy of the Feast Fast: fish, wine, & oil	5 (Nov 22) Fast	6 (Nov 23) Fast: wine, & oil	7 (Nov 24) Fast	8 (Nov 25) 5:30 All-Night Vigil Fast: fish, wine, & oil
9 (Nov 26) 28th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	10 (Nov 27) Fast: fish, wine, & oil	11 (Nov 28) Fast: wine, & oil	12 (Nov 29) Fast	13 (Nov 30) Fast: fish, wine, & oil	14 (Dec 1) Fast	15 (Dec 2) 5:30 All-Night Vigil Fast: fish, wine, & oil
16 (Dec 3) 29th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	17 (Dec 4) Fast: wine, & oil	18 (Dec 5) 6:30 Vigil of St. Nicholas Fast: fish, wine, & oil	19 (Dec 6) St. Nicholas 9:00 Liturgy at St Nicholas Church, Enfield, CT Fast: fish, wine, & oil	20 (Dec 7) Fast: wine, & oil	21 (Dec 8) Fast	22 (Dec 9) Fast: fish, wine, & oil Fast: wine & oil
23 (Dec 10) 30th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	24 (Dec 11) Fast	25 (Dec 12) Fast: fish, wine, & oil	26 (Dec 13) Fast	27 (Dec 14) Fast: wine, & oil	28 (Dec 15) Fast	29 (Dec 16) 5:30 All-Night Vigil Fast: fish, wine, & oil
30 (Dec 17) 31st Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	31 (Dec 18) Fast	Jan 1 (Dec 19) Fast	Jan 2 (Dec 20) Fast	Jan 3 (Dec 21) Fast	Jan 4 (Dec 22) Fast	Jan 5 (Dec 23) 5:30 All-Night Vigil Fast: wine & oil