



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

January – February 2019

Homily on the Feast of the Lord's Theophany

by St. John of Shanghai & San Francisco, 1928

When celebrating the Theophany, we call to remembrance both that God was made known to people as Trinity and that Jesus was revealed to people as Christ. Where was Christ revealed? Where was His work begun? Did He go to a great city to be revealed there in His Glory? Did He ascend a high mountain, with a crowd of many thousands standing below and looking up at Him like a wonder? No! Christ went into the desert, to the River Jordan, where John was baptizing the people. John preached repentance, calling upon sinners to be baptized in the Jordan as a sign of repentance. Christ, Who has no sin, now comes and asks for baptism as a sinner. John was fearful: "You should baptize me!" Jesus replies: "Let it be so now: for this is how we should fulfill all righteousness" [cf. Matthew 3:13-15].

Adam sinned through pride. He wanted to be exalted, to become like God. But Christ came to fulfill the righteousness of God and to expiate Adam's pride by His humility. Adam wanted to exalt himself before God, but God humbled Himself before man. Christ descended into the waters, receiving baptism from His servant. John, trembling, placed his hand on His Master and God, while Christ humbly bowed His head before him. Christ's humility unlocked the heavens. The heavens were then opened and the voice of God the Father was heard: "This is My beloved Son, in Whom I am well pleased. This is My Son, Who humbled Himself in order to accomplish My will; this is My true Son Who abases Himself in order to elevate man." The Holy Spirit descended upon Jesus, confirming the word of the Father. Thus, by His humility, Christ opened the heavens, re-

vealing to people the mystery of the Tri-hypostatic Godhead.

Why did He accomplish this in the waters, and not in some other place? Let us recall how God created the world. When God created the heavens and the earth, the earth was without form and void; the Spirit of God moved over the waters. Then God divided the earth from the waters, but in such a way that water still remained everywhere. Water is essential to every kind of creation. Neither man nor any kind of animal can live without water. There is water (humidity) in the air. Pick up a handful of earth from absolutely anywhere: there will be water there. There is water in stone: it might seem to us that there is none there, but when God so wills, He can draw it out, as occurred in the time of Moses. The earth is the Lord's, and the fullness thereof, the world, and all that dwell therein. He hath founded it upon the seas, and upon the rivers hath He prepared it, as the Psalmist says (Psalm 23:1-2). By the word of God the heavens were of old, and the earth standing out of the water and in the water, the Apostle Peter writes, Whereby the world that then was, being overflowed with water, perished (2 Peter 3:5-6).

When man sinned, he incurred the wrath of God not only upon himself, but upon all of nature. Man is the crown of God's creation; he was made nature's king. But when this king became the enemy of another King, his entire kingdom became an enemy kingdom. The penalty was incurred not only by man, but by all of creation. We know that the whole creation groaneth and travaileth in pain together until now (Romans 8:22). But the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same

(Romans 8:20). Therefore, the forgiveness of the offender also frees creation from the bondage of corruption. This corruptible nature will be destroyed, being transformed into new heavens and a new earth, wherein dwelleth righteousness (2 Peter 3:13). It was in order to make this transformation possible, and to prepare nature for the incorruption that will occur after the dread day, that Christ came to the waters of Jordan.

By His immersion in the Jordan, Christ sanctified not only the waters of the Jordan, but the whole nature of the waters, as the Church cries out in its hymns: "Christ hath appeared in the Jordan to sanctify the waters" (troparion of the forefeast); "Today the nature of the waters is sanctified" (troparion at the Blessing of the Waters). Since there is water everywhere, by sanctifying the waters, Christ thereby sanctified all of creation and the entire universe. Christ prepared nature that it, too, might experience the beneficial consequences of the sacrifice that He came to offer. But this was not yet everything. He gave the waters the power to cleanse human sin. The baptism of John was only a sign of repentance. Christian Baptism is a new birth and the forgiveness of all sins. God punished the sin of the first world with water, destroying it in a flood of waters. Now God saves people with water in the Mystery of Baptism.

Thus, as we sing in the hymns of the Church, Christ crushed the head of the serpent in the waters of the Jordan, the head of that same serpent

that deceived Adam and Eve but was defeated by the humility of Jesus. He made known to people that God is Trinity and He sanctified the waters, preparing all of creation, along with the waters, to receive the word of forgiveness and to prepare it for incorruption. Then, having withstood another battle with the devil in the wilderness, Christ went to prepare people for the kingdom to come. He began His preaching with these words: Repent: for the kingdom of heaven is at hand (Matthew 4:17); or, as another Gospel puts it: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel (Mark 1:15).

Until that time, John the Baptist had been preaching repentance, preparing the way for the Lord. Now the Lord Himself cries out to people: "Repent!" This voice is not addressed only to the people who lived in the time of Christ; rather, by these words, Christ addressed all people of every time and age. We, too, have heard these words in the Gospel. So long as the festal hymns of the Theophany have not gone silent, they will remind us that the time of repentance is drawing near.

Let us be attentive! For these are the words not of a prophet or an angel, but of the Lord Himself. Let us repent and, in the approaching fast, let us strive to conquer our passions and to receive remission of sins, that in the age to come we might enter the imperishable kingdom prepared by the Lord. 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 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.

January

6 Pot Luck

13 Pot Luck – YOLKA

20 Suzie Soloviev, Olga McLellen, Lexie Lehmkuhl

27 Pekar, Ailena Kazlouski

February

3 Katia Fredette, Natasha Kirichuk, Vera Sarantakis

10 Matushka Helena, Marianne Dimatteo, Tanya Nikshych

17 Pam Reed, Carolyn Savage, Diane Mendez

24 Mary Doohovskoy, Fotini Dimatteo, Sonya Carrascal

PARISH NEWS

Thank you!

To all who helped clean and prepare the Church for the Nativity services.

Congratulations

To the Poletti Family on the baptism of their daughter, Elyse Sophia on December 22nd.

To the Rodzianko Family on the birth and baptism of their daughter, Vasilissa.

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 donated coats for the Methuen School District coat drive. The School District is very appreciative of our help.

St. John of Damascus Church School News

Our Parish Yolka will take place January 13th after Trapeza. The students and teachers have been working very hard to prepare a wonderful presentation for us all.

Choir News

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

Building Expansion Update

Father Michael and Constantine Engalichev continue to meet with prospective contractors to review specs and generate quotes. Details of the project thus far may be found on the bulletin board in the hall as well as by following this link:

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

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.

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!

Links for Learning

Interested in listening to Orthodox lectures, discussions, music and readings during the week?

Chastity, Purity, Integrity: Orthodox Anthropology and Secular Culture in the 21st Century

*Holy Trinity Seminary Jordanville, NY
March 7 - 9, 2019*

This three-day conference focuses on the application of Orthodox teachings on anthropology and morality to contemporary challenges posed by secular American culture (even within the Church). It will include both scholarly and pastoral perspectives, with the goal of articulating the application of Orthodox Tradition and apologetics to current needs, in the face of current social trends regarding sex, body, and human nature. It seeks to do so in a prayerful and traditional framework, out of compassion for both struggling Orthodox Christians and families, and those of our neighbors facing spiritual shipwreck in our culture today. The planning committee encourages attendants, in lieu of a set conference fee, to donate generously to the monastery and seminary, to help offset costs of hosting the conference and to support their blessed work. On-site accommodations will be of limited availability for a fee, and donations will be needed for noonday meals. Info: JordanvilleConference2019@gmail.com

- ❖ Talks and Sermons by Priestmonk Kosmas may now be downloaded free of charge from <https://www.orthodoxtalks.com>
- ❖ <https://www.ancientfaith.com/> has live streaming radio as well as podcasts free of charge.

House Blessings

Fr. Michael will begin scheduling house blessings after Theophany on Jan 19. There will be a sign-up sheet on the candle table.

DIOCESE NEWS

SEA CLIFF, NY: PARISH OF ST. SERAPHIM MEMORIAL CHURCH TO ORGANIZE PILGRIMAGE TO HOLY LAND

With the blessing of the Synod of Bishops of the Russian Church Abroad, a pilgrimage of clergy and laity will be made to the Holy Land, to be held on May 27 – June 7, 2019, and led by His Grace Nicholas, Bishop of Manhattan. The trip, organized by St. Seraphim Memorial Parish in Sea Cliff, NY, will center on the patronal feast day celebrations of Holy Ascension Convent on the Mount of Olives. In addition to visits to holy sites in Jerusalem and Palestine, divine services will be held at the Life-Bearing Tomb of the Lord, the Church of the Nativity of Christ, and other churches.

The cost is \$2,450 per person, which includes round-trip airfare from JFK to Tel Aviv, double-occupancy hotels, meals, transportation, tips, and donations to holy sites. Insurance is not included but is required. Interested parties must register by March 11, 2019.

For further information, contact Archpriest Serafim Gan at: revsgan@hotmail.com. Donations and commemorative slips to Holy Land monasteries can be given to Fr. Serafim.

FR. JOHN MOSES IS IN NEED OF A KIDNEY

Archpriest John Moses, cleric of Holy Myrrhbearers Church in Harrisonburg, VA and one-time rector of All Saints of North America Church in Middlebrook, VA, has received a critical medical prognosis. As he reported recently, he will be in need of a kidney transplant. His doctor believes

that this is a necessary measure in order to avoid dialysis.

Most critically, Fr. John asks for everyone's prayers. If someone is willing to consider donation, Fr. John is in the B group. He has more information on what potential compatibility, and can be contacted by e-mail at frj1951@yahoo.com.

The Holy 20,000 Martyrs of Nicomedia:

(Commemorated Jan 10/Dec 28) At the beginning of the IV Century the emperor Maximian (284-305) gave orders to destroy Christian churches, to burn Divine-service books, and to deprive all Christians of rights and offices of citizenship. At this time the bishop of the city of Nicomedia was Saint Cyril, who by his preaching and life contributed to the spread of the Christian faith, such that many of the dignitaries of the emperor were themselves secretly Christian.

At the Nicomedia court of the emperor lived the pagan-priestess, Domna. In the absence of Maximian she read through the Acts of the Apostles and the Epistles of the Apostle Paul. Her heart burned with the desire to become acquainted with the Christian teaching. With the help of some young Christian, Domna went secretly to the bishop, Cyril, in the company of a faithful servant, the eunuch Indysos. Saint Cyril catechised them, and afterwards both received holy Baptism. Domna began to help the poor: she distributed her valuables with the assistance of Indysos, and she distributed also food from the imperial kitchen. Having learned about the unusual manner of life of Domna and Indysos, the head of the eunuchs -- who was in charge of the imperial table, locked up both of them to exhaust them with hunger, but they received support from an Angel and did not suffer. In order to no longer live amidst the pagans, Saint Domna feigned insanity. Then she and Indysos managed to leave the court, and she went to the women's monastery of the hegumeness Agathia. The hegumeness quickly dressed her in men's clothing, cut her hair and sent her off from the monastery.

During this time the emperor happened to return and gave orders to seek out everywhere for the former pagan-priestess Domna. The soldiers dispatched for this purpose found the monastery

and destroyed it. The sisters were thrown into prison, subjected to torture and abuse, but not one of them suffered violation. Sent off to an house of iniquity, Saint Theophila with the help of an Angel of the Lord there also preserved her virginity: the Angel removed her from the profligacy.

At this time the emperor set up in the city square an offering of sacrifice to the pagan gods. When they began sprinkling the crowd with the blood of the sacrificial animals, Christians started to leave the square. Seeing this, the emperor became enraged, but he did not give vent to his anger, since suddenly the earth quaked. A certain while later Maximian having located the church entered it and demanded a renunciation of Christ from all; for refusal he promised to burn the church and kill its Christians. The Christian presbyter Glykerios answered him, that Christians never renounce their faith, even under the threat of torture. Hiding his anger, the emperor exited the church, and after a certain while commanded the presbyter Glykerios be arrested for trial. The executioners tortured the martyr, who ceased not to pray and to call on the Name of the Lord. Not being able to wring a renunciation of Christ out of Saint Glykerios, Maximian ordered him to be burned to death.

On the feastday of the Nativity of Christ in the year 302, when about 20,000 Christians had assembled at the Nicomedia cathedral church, the emperor sent into the church an herald -- who proclaimed the emperor's command to exit the church and offer sacrifice to idols; otherwise, he threatened to burn the church together with those praying in it. But all those present refused to worship idols. While the tormentors prepared to set fire to the church, Bishop Anthymos (Comm. 3 September; a related account is under this day), having completed Divine-services, baptised all the catechumens and communed all with the Holy Mysteries. All 20,000 of those praying died in the fire. Among them were the hegumeness Agathia and Saint Theophila who had been saved by a miracle from the den of iniquity. Bishop Anthymos however managed to escape the fire.

Maximian reckoned that he had finished off all the Christians of Nicomedia. But he soon learned that there were many more, and that they all as before would confess their faith and were

prepared to die for Christ. The emperor pondered over how to deal with them. By his command they arrested the regimental-commander Zinon, who openly before the people was criticising the emperor for impiety and cruelty. Zinon was fiercely beaten and finally beheaded. They locked up in prison the eunuch Indysos, formerly a priest to idols, for his refusal to participate in a pagan feastday.

Amidst all this, Saint Domna concealed herself within a cave and nourished herself eating plants. The persecution against Christians continued. In the locale elsewhere, in Italy, there were thrown into prison Dorotheus, Mardonius, Migdonius the Deacon and some dignitaries. Bishop Anthymos encouraged them, sending epistles to them. One of the messengers, the deacon Theophilos, was captured. Interrogating him about the bishop, they subjected him to torture, but the holy martyr endured all the tortures, revealing nothing. Then together with him they executed those, whom the bishop had addressed in his letter.

When Saint Domna returned to the city, she cried for a long time at the burnt-out ruins, regretting that she was not found worthy to die with her sisters. Then she went along the sea shore. At that moment fishermen pulled out of the water with their nets the bodies of the martyrs Indysos, Gorgonios and Peter. Saint Domna was still dressed in men's clothing, and she helped the fishermen to draw in their nets. They left her the bodies of the martyrs. With reverence she looked after the holy remains; in particular, she was gladdened that she saw the body of her spiritual friend -- the Martyr Indysos. After the burial, she did not depart these graves so dear to her heart, but daily made incensing before them. When the emperor was told about an unknown youth who paid respects at the graves of executed Christians, he gave orders to behead the youth. Together with Domna was executed also the Martyr Euthymios.

Righteous Juliania of Lazarev and

Muromsk (*Commemorated Jan 15/Jan 2*) presents an astonishing example of a self-denying Russian Christian woman. She was the daughter of the nobleman Iustin Nediurov. From her early years she lived piously, kept the fasts strictly and set

aside much time for prayer. Early on having become orphaned, she was given over into the care of kinsfolk, who did not take to her and laughed at her. Juliania bore everything with patience and without complaint. Her love for people expressed itself in this manner -- she often nursed the sick and sewed clothing for the poor. The pious and virtuous life of the maiden attracted the attention of the Lazarev village owner, Yurii Osor'in, who thereafter soon married her. The husband's parents loved their gentle daughter-in-law and gave over into her hands the running of the household. Domestic concerns did not disrupt the spiritual efforts of Juliania. She always found time for prayer and she was always prepared to feed the orphaned and clothe the poor. During the time of an harsh famine, she herself remained without food, having given away her last morsel to someone begging. When an epidemic started after the famine, Juliania devoted herself completely to the nursing of the sick.

Righteous Juliania had six sons and a daughter. After the death of two of her sons she decided to withdraw to a monastery, but her husband persuaded her to remain in the world, and to continue to raise their children. On the testimony of a son of Juliania -- Kallistrat Osor'in, who wrote her life, at this time she became all the more demanding towards herself: she intensified her fasting and prayer, slept not more than two hours at night, and then laying her head upon a board.

Upon the death of her husband, Juliania distributed to the poor her portion of the inheritance. Living in extreme poverty, she was none the less for it vivacious, cordial, and in everything she thanked the Lord. The saint was vouchsafed a visitation by Saint Nicholas the Wonderworker and guidance by the Mother of God in church. When Righteous Juliania expired to the Lord, she was then buried alongside her husband at the church of Saint Lazarus. Here also was buried her daughter, the schema-nun Theodosia. In the year 1614 the relics of Righteous Juliania were uncovered, exuding a fragrant myrh, from which many received healing.

Assemblage ("Sobor" Or Synaxis") Of The Forerunner And Baptist Of The Lord, John. (*Commemorated Jan 20/Jan 7*) In the Orthodox Church the custom was established, that on the day following the Great Feasts of the Lord and the Mother of God, would be remembered those saints who most essentially participated in whichever the sacred event. And thus, on the day following after the Theophany of the Lord, the Church honours he that participated directly in the Baptism of Christ, indeed placing his own hand upon the head of the Saviour. Saint John, the holy Forerunner and Baptist of the Lord, termed by our Lord the greatest of the prophets, both concludes the history of the Old Testament and opens up the epoch of the New Testament. The holy Prophet John gave witness concerning the arrival on earth of the Only-Begotten Son of God, incarnated humanly in the flesh. Saint John was deemed worthy to baptise Him in the waters of the Jordan and he was a witness of the Theophany or Manifestation of the Most Holy Trinity on the day of the Baptism of the Saviour. The holy Prophet John was a kinsman of the Lord on His mother's side, the son of the Priest Zachariah and Righteous Elizabeth. The holy Forerunner of the Lord, John, was born six months earlier than Christ Jesus. The Archangel Gabriel was the messenger of his birth, in the Jerusalem Temple revealing to his father, that for him a son was to be born. Through the prayers offered up beforehand, the child was filled with the Holy Spirit. Saint John prepared himself in the wilds of the desert for his great service by a strict life, by fasting, prayer and sympathy for the fate of God's people. At the age of about 30 years he came forth preaching repentance. He appeared at the banks of the Jordan, by his preaching to prepare the people for acceptance of the Saviour of the world. In the expression of churchly song, Saint John was a "bright morning star", whose gleaming outshone the shining of all the other stars, announcing the coming morning of the day of grace, illumined with the light of the spiritual Son, -- our Lord Jesus Christ. Having baptised the sinless Lamb of God, Saint John soon died a martyr's death, beheaded by the sword on orders of king Herod in fulfilling the request of his daughter Salome.

The Veneration of the Venerable Shackles of the Holy and All-Praiseworthy

Apostle Peter: *(Commemorated Jan 29/Jan 16)*

On the orders of Herod Agrippa, in about the year 42 the Apostle Peter was thrown into prison for preaching about Christ the Saviour. In prison he was held secure by two iron chains. By night, on the eve of his trial, an Angel of the Lord removed these chains from the Apostle Peter and miraculously led him out from the prison (Acts 12: 1-11). Christians who learned of the miracle took the chains and kept them as precious keepsakes. Those afflicted with illness and approaching them with faith received healing. The Chains of the holy Apostle Peter were kept at Jerusalem until the time of Patriarch Juvenalios, who presented them to Eudocia, spouse of the emperor Theodosius the Younger, and she in turn transferred them from Jerusalem to Constantinople in either the year 437 or 439. Eudocia sent one Chain to Rome to her daughter Eudoxia, who built a church in the name of the Apostle Peter and put within it the Chain. At Rome were also other Chains, in which the Apostle Peter found himself before his death under the emperor Nero.

On 16 January the Chains of the Apostle Peter are brought out for veneration by the people.

"Three Saints" -- the Assemblage (Sobor, Synaxis) of the Holy OEcumenical Teachers of the Church and Sainted-Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostomos:

(Commemorated Feb 12/Jan 30) At Constantinople for a long time there raged disputes about which one of the three sainted-hierarchs should be accorded the primacy of honour. One faction of the people preferred Saint Basil (Comm. 1 January), others stood forth for Saint Gregory the Theologian (Comm. 25 January), while a third revered Saint John Chrysostomos (Comm. 13 November).

From this arose among church factions amongst Christians: some called themselves Basilians, others -- Gregorians, and the third -- Johannites.

In accord with the will of God, in the year 1084 the three sainted-hierarchs appeared to the Euchantine metropolitan John, and in declaring that they were equal before God, they gave orders that the disputes should stop and that a day in common celebration of their memory should be established.



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JANUARY 2019

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|--|--|--|--|---|
| Dec 30 (Dec 17) 31st Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy Fast: fish, wine & oil | Dec 31 (Dec 18) Fast | 1 (Dec 19) 9:00 Moleben for the New Year Church Cleaning Day Fast: wine & oil | 2 (Dec 20) Fast: fish, wine & oil | 3 (Dec 21) Fast: wine & oil | 4 (Dec 22) 10:00 Royal Hours of Nativity Fast | 5 (Dec 23) 3:30 Children's Choir & Adult Class 5:30 All-Night Vigil Fast: wine & oil |
| 6 (Dec 24) Forefast of the Nativity 9:30 Hours and Divine Liturgy 11:30 Vespers 5:30 Vigil of Nativity Fast: wine & oil | 7 (Dec 25) NATIVITY OF THE LORD 9:30 Hours & Divine Liturgy 12 Noon Festive Trapeza | 8 (Dec 26) Synaxis of the Theotokos Fast free | 9 (Dec 27) Fast free | 10 (Dec 28) Fast free | 11 (Dec 29) Fast free | 12 (Dec 30) 5:30 All-Night Vigil Fast free |
| 13 (Dec 31) Sunday after Nativity Joseph the Betrothed, David the King, James the Brother 9:30 Hours and Divine Liturgy 12:30 Parish Yolka Fast free | 14 (Jan 1) Circumcision of the Lord Fast free | 15 (Jan 2) Fast free | 16 (Jan 3) Fast free | 17 (Jan 4) Fast free | 18 (Jan 5) 10:00 Royal Hours & Vespers 6:30 Vigil of Theophany Fast: wine & oil | 19 (Jan 6) THEOPHANY OF THE LORD 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil |
| 20 (Jan 7) Sunday after Theophany Synaxis of the Baptist 9:30 Hours and Divine Liturgy | 21 (Jan 8) | 22 (Jan 9) | 23 (Jan 10) Fast: wine & oil | 24 (Jan 11) | 25 (Jan 12) Fast: wine & oil | 26 (Jan 13) 5:30 All-Night Vigil |
| 27 (Jan 14) 35th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy | 28 (Jan 15) | 29 (Jan 16) | 30 (Jan 17) St. Anthony the Great Fast: fish, wine, & oil | 31 (Jan 18) | Feb 1 (Jan 19) Fast | Feb 2 (Jan 20) 5:30 All-Night Vigil |



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FEBRUARY 2019

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--|---|---|---|---|---|
| Jan 27 (Jan 14) 35th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy | Jan 28 (Jan 15) | Jan 29 (Jan 16) | Jan 30 (Jan 17) St. Anthony the Great Fast: fish, wine, & oil | Jan 31 (Jan 18) | 1 (Jan 19) Fast | 2 (Jan 20) 5:30 All-Night Vigil |
| 3 (Jan 21) 36th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy | 4 (Jan 22) | 5 (Jan 23) 6:30 Vigil of St. Xenia | 6 (Jan 24) St. Xenia of Petersburg 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil | 7 (Jan 25) | 8 (Jan 26) Fast | 9 (Jan 27) 5:30 All-Night Vigil |
| 10 (Jan 28) 37th Sunday after Pentecost. Tone 4 Zaccheus Sunday 9:30 Hours and Divine Liturgy | 11 (Jan 29) | 12 (Jan 30) Three Holy Hierarchs | 13 (Jan 31) Fast: wine & oil | 14 (Feb 1) 6:30 Vigil of the Meeting of the Lord | 15 (Feb 2) MEETING OF THE LORD 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil | 16 (Feb 3) 5:30 All-Night Vigil |
| 17 (Feb 4) Sunday of the Publican and the Pharisee. Tone 5 9:30 Hours and Divine Liturgy | 18 (Feb 5) Fast free | 19 (Feb 6) Fast free | 20 (Feb 7) Fast free | 21 (Feb 8) Fast free | 22 (Feb 9) Fast free | 23 (Feb 10) 5:30 All-Night Vigil Fast free |
| 24 (Feb 11) Sunday of the Prodigal Son. Tone 6 9:30 Hours and Divine Liturgy | 25 (Feb 12) Fast free | 26 (Feb 13) Fast free | 27 (Feb 14) Fast: wine & oil | 28 (Feb 15) Fast free | Mar 1 (Feb 16) Fast | Mar 2 (Feb 17) 5:30 All-Night Vigil |