

St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November - December 2020

The Church Will Never Alter Her Beliefs or Practices Out of Fear

Homily by Bishop Irenei of London and Western Europe

In the Name of the Father, the Son and the Holy Spirit. My dear brothers and sisters: we are living now in a moment that demands faith — and not faith in ourselves, or in our civil structures, in governments or in the wisdom of men. We are living in a moment that requires faith in God: the true God, the only God: the Holy Trinity, Father, Son and Holy Spirit.

And this is not chiefly because we are facing a specific peril from a virus or a pandemic. This is not the chief reason that faith is required of us. We do not diminish the seriousness of the situation in which the world finds itself now: the epidemic is a reality, and there are practical measures that all should take to combat its spread and minimise its impact. But we have been through pandemics before, as a race, as a society, as the Church. We are able to understand, through experience, the need for reaction as well as non-reaction; the necessity of seriousness as well as the necessity for calm. And we know, also from experience, that all trials pass, from the lesser to the great; and wherever one may deem that the present circumstances stand on that scale, one thing is certain: they shall pass, the Church shall remain, and God shall carry us forward.

No, the epidemic is not the reason that we live now in a moment that demands real faith. The reason for that necessity is fear. This world has shown, in these past few months, what really governs it — and it is not wisdom or compassion, or science, or truth. It is fear. For many years now the world has been cultivating this as its basic principle of operation: with increasing zeal, it functioned by determining what man should be afraid of, and who, and when — and has made into a norm the concept that the driving force in human life is to be the reaction to such fear. And so we have seen the human race grow accustomed to living in fear of everything: of war; of enemies known and imagined; of the economy; of other people; of history; of the past, and above all of the fu-

ture; of loneliness; of society; of poverty, and of wealth; of ignorance, as well as of knowledge. The list could go on forever. Man has grown accustomed to being afraid — of everything. And society considers it second-nature now to live according to this fear: states and governments announce what we are to be afraid of, alter our modes of life based on frightened responses to that fear; and as soon as one momentary fear ceases to grip us entirely, another is provided to replace it.

It is therefore no surprise whatsoever that in the face of a hitherto unknown sickness, intense fear would be the response. This weakness has so worked its way into the hearts of mankind that it cannot help itself; and behold, we have seen how truly damaging fear becomes. In the face of an illness, we have seen fear turn brother against brother, society against society; we have seen the economies of whole nations destroyed, which means families left without the means to provide for themselves; we have seen fear upset the education of our children and young people; we have seen fear increase the rates of depression, domestic violence and even suicide to unknown heights — and again we must be clear: it is not a virus that has caused these things, it is fear.

And it is grounded, ultimately, in the one fear that a society without God cannot overcome: the fear of death. The virulent fear that eats away at human hearts is fueled by the secular inability, or outright refusal, to see beyond death. The secular mind cannot see death as anything other than ‘the end’, and thus a thing to flee from as the utmost evil. For this reason, the avoidance of death is seen as the highest aim, the highest good — even if the result of this is a so-called ‘life’ utterly overwhelmed with fear, sorrow and grief. But I tell you this: death will never be avoided by fearfully clinging to fragments of life — not in the face of sin, nor in the face of a disease. Society today is constantly provoked to base its every decision on the di-

chotomy between life and death. But death is not the opposite of life: the opposite of life is fear.

For this reason I say to you: we are living now in a moment that demands faith in the True God: the Father Who sent His only Son into the world and Who bestows His Spirit upon the faithful. A Christian, who takes his identity from his baptism into the life, death and resurrection of Jesus Christ, cannot shape his life on the fear of death: for our Lord has defeated death — this is the most central pillar of our Life in Christ! We are children of the God Who is Master over life and death, at Whose will death is transformed to life. It is thus that we heard in the Gospel reading today: entering into the city of Nain, Jesus encounters a widow weeping over the body of her dead son, her only child. The response of Christ is peaceful and divinely calm: He says to the woman merely, ‘Do not weep’, and then He turns to the corpse and says, ‘Young man, I say to you, arise’ — and the dead boy sits up and begins to speak (cf. Luke 7.13-15). God, Who is Love, raises up the dead child — for it is love that is the opposite of death, just as much as fear is the opposite of life.

It is interesting, then, that the word that St Luke uses to describe the reaction of the people who witnessed this miracle is in fact ‘fear’ (c̄r̄pax). He writes, as we heard: ‘Then fear came upon them all, and they glorified God, saying, “A great prophet has risen up among us”, and “God has visited His people”’ (Luke 7.16). But here the Evangelist speaks of an entirely different kind of fear than that which we witness in our world today: the people surrounding Jesus are fearful — not with a terror or cowardice or anxiety in the face of the world, but with an awe in the power of God that surpasses their understanding. Their ‘fear’ is in their own lack of faith: that God Himself, the God Who raises the dead and brings life to the world, has been standing in their midst and they were too blind to see it — and now that they see it, that same awe propels them immediately to faith.

My brothers and sisters, this is the spirit that is required of you today. It is not enough simply to bear the name ‘Christian’ as a kind of affiliation or badge: we must live and think and breathe after the manner of Christ our God. We cannot watch Him conquer life, and then ourselves remain afraid of death. We cannot behold His sovereignty of all things, and then remain fearful of the world, or our future. We will not succumb to the temptation too many are following: to let fear even infect an understanding of God, so that the Holy Mysteries that He provides as the medicine of eternity and the gift of everlasting life — life! —

are placed under suspicion, as if they might convey disease or death. Anathema! This is a sin, plainly and simply.

We as a Christian people are in no way against co-operating with governments and authorities in difficult times when their edicts are perhaps an annoyance but do not prevent us from maintaining our beliefs and living our Christian worshiping life in its fullness. But a right faith is a necessity now, and it is obtained through our obedience to the Church which is the living Body of this same Lord. The Church does not cower in fear before the temptations of this world: she is the rock upon which those stand, who will not be tossed about by them. Her teachings are sure and true, because they are God’s. Her practices are right and proper, because the Holy Spirit Himself has forged them and sanctified and blessed them. Her message is clear and unequivocal, and she does not bow before time, or history, or powers, or temptations. And so, my dear faithful, cling to her — and you, too, shall have this stability and strength. We will never change our beliefs or our practices out of fear, rather, we will enter our temples and get on with the business of conforming our lives to God’s, and finding there — and only there — our real salvation.

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 fmichael@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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Isaac (Shedly) Justinien

Trapeza Schedule

Organized Trapeza is on hold for the foreseeable future. We encourage everyone to bring their own lunches or snacks so that we may still gather in fellowship and community after Liturgy.



PARISH NEWS

Please Remember in Your Prayers ~

Jane Rockwell, Peter and Dorothea Danas, Dimitri Nikshych, Laryssa Doohovskoy, and Matushka Anna.

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

Congratulations!

To the Poletti family on the birth of Basil Andrés Poletti on October 12th.

To the Justinien family on the birth of their twins, Samson Henri Justinien and Isaiah George Justinien on September 16th.

And to the whole Crowley family on all the new additions!

We ask God's blessings and many years to all!

Attending Liturgy ~

In consideration of capacity limitations due to Covid, sign-ups continue to be made available for Liturgy. There is no sign-up required for Vigil. To sign-up, please go to:

<https://www.signupgenius.com/go/30e0548a5ae2fa64-stxenial>

Services will continue to be live-streamed from our YouTube Channel. The link is on our website.

Choir News ~

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

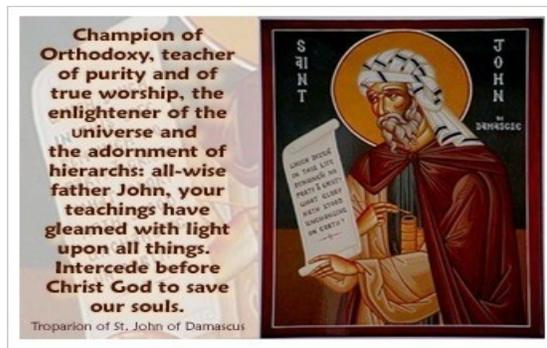
Sisterhood News ~

The Sisterhood has agreed to support a donation request for a family in Ukraine. A friend of Tanya Nikshych tells us there is a family of 5 (Xenia and her 4 children) who can't afford firewood this winter. A track of wood costs about \$110 which the Sisterhood will gladly support, as well as additional funds for food.

Sunday School News ~

Sunday School teachers have begun meeting with their students in various capacities. If you have not been contacted by a teacher or have questions, please reach out to Alexei Doohovskoy at 617-824-0754,

www.adtrombone.com.



LIVES OF THE SAINTS

The Celebration of the Most Holy Mother of God, in honour of Her "Kazansk" Icon, (*Commemorated Oct 22/Nov 4*) was established in gratitude for the deliverance of Moscow and all Russia from the incursion of the Polish in 1612. The period of the end of the XVI and beginning XVII Centuries is known in the history of Russia as "the Time of Troubles" ("Smutoe Vremya"). The country suffered the onslaught of Polish armies, which scoffed at the Orthodox faith, in plundering and burning churches, cities and villages. By way of deceit they succeeded in taking Moscow. To the appeal of His Holiness Patriarch Erмоgen (Comm. 12 May), the Russian nation rose up in defense of its native-land. To the militia forces headed by prince Dimitrii Mikhailovich Pozharsky was sent from Kazan the wonderworking image of the Mother of God.

Sainted Dimitrii of Rostov (Comm. 21 September), in his "Discourse on the Day of Appearance of the Icon of the Mother of God at Kazan" (Icon feastday 8 July), said: "The Mother of God doth deliver from misfortune and woe not only the righteous, but also sinners, but which sinners? Those, which do turn themselves to the Heavenly Father like the Prodigal Son, they make lamentation beating their bosom, like the Publican, they weep at the feet of Christ, like the Sinful Woman washing His feet with her tears, and they offer forth confession of Him, like the Thief upon the Cross. Upon suchlike sinners is it that the All-Pure Mother of God doth heed and hasten to their aid, and from great misfortunes and woe doth deliver".

Knowing that the misfortunes were in sufferance for their sins, the whole nation and the militia imposed upon themselves a three-day fast and with prayer they turned to the Lord and His All-Pure Mother for Heavenly help. The prayer was heard. Sit-

uated in captivity under the Polish, from Sainted Arsenii (afterwards Bishop of Suzdal') came an announcement, that in a vision to him had been revealed a shifting in the Judgement of God towards mercy, through the intercession of the MostHoly Virgin. Emboldened by the news, Russian forces on 22 October 1612 liberated Moscow from the Polish usurpers. Celebration in honour of the Kazan Icon of the MostHoly Mother of God was established in 1649. And down to our own day this icon is especially revered by the Russian Orthodox nation.

The MonasticMartyress Anastasia the Roman (*Commemorated Oct 29/Nov 11*) in infancy lost her parents, and she was then taken under the care of the head of a women's monastery, named Sophia. The hegumeness raised Anastasia in fervent faith, in the fear of God and obedience. During these times there began the persecution against Christians by the emperor Decius (249-251). The city administrator, Probus, on the orders of the emperor commanded that Anastasia be brought to him. Having been blessed by her eldress-mentor for the deed of suffering for the Name of Christ, the young Martyress Anastasia humbly came out to meet the armed soldiers. Seeing her youth and beauty, Probus at first attempted by false flattery to tempt her and lead her into a renunciation of faith in Christ: "Why waste thine years, deprived of pleasure? What is there to gain in giving thyself over to tortures and death for the Crucified? Worship our gods, get thyself some handsome husband, and live in glory and honour". The saint steadfastly replied: "My Bridegroom, my riches, my life and my happiness -- is my Lord Jesus Christ, and with the threat of torments thou canst not part me from the Lord!" Fiercesome tortures were then begun. The holy martyress bravely endured them, glorifying and praising the Lord. In anger the torturers cut out her tongue. The people, seeing the inhuman and disgusting treatment of the saint, became indignant, and the governor of the city was compelled to bring the torture to a close, by beheading the martyress. The body of Saint Anastasia was thrown out beyond the city for devouring by wild animals, but the Lord did not permit that a mockery should be made with the holy remains. Learning of this through the Lord, the hegumeness Sophia found the torn body of the martyress, and with the help of two Christians she consigned it to earth.

Sainted John the Merciful, Patriarch of Alexandria, (*Commemorated Nov 12/Nov 25*) was born on Cyprus in the VII Century into the family of the illus-

trious dignitary Epiphanius. At the wish of his parents he entered into marriage and had children. When the wife and the children of the saint died, he became a monk: strict at fasting, prayer and love for brother.

His spiritual exploits gain him reknown, and when the Patriarchal cathedra-seat at Alexandria fell vacant, the emperor Heraclius and all the clergy besought Saint John to occupy the Patriarchal throne.

The saint worthily assumed his archpastoral service, concerning himself over the moral and dogmatic welfare of his flock. During his time as patriarch he denounced and drove out from Alexandria the heresy of the Antioch Monophysite Phyllonos.

But his chief task he considered to be charity and beneficence towards all those in need. At the beginning of his patriarchal service he ordered an accounting of all the poor and downtrodden in Alexandria, which turned out to be over seven thousand men. To all these unfortunates the saint daily distributed food, gratis and for free. Twice during the week, on Wednesdays and Fridays, he emerged from the doors of the Patriarchal cathedral, and sitting on the church portico, he received everyone in need: he settled quarrels, aided the wronged, and distributed alms. Three times a week he visited in the sick-houses, and rendered help to the suffering. It was during this period that the emperor Heraclius led a tremendous army against the Persian emperor Chosroes II. It resulted with the Persians ravaging and burning Jerusalem, and taking a multitude of captives. The holy Patriarch John gave over a large portion of the church treasury for their ransom.

The saint never refused suppliants. One time along the road to the sick-house he encountered a beggar and commanded that he be given 6 silver coins. The beggar, having made a change of clothes, ran on ahead of the Patriarch and again began to entreat alms. Saint John again gave him 6 silver coins. When however the beggar a third time besought charity, and the servants began to thrust away the obtrusive fellow, the Patriarch ordered that he be given 12 pieces of silver, saying: "Is Christ not indeed putting me to the test?" Twice the saint gave money to a merchant that had suffered shipwreck, and a third time gave him a ship belonging to the Patriarchate and filled with grain, with which the merchant had a successful journey and repaid his obligations.

Saint John the Merciful was known for his gentle attitude towards people. One time the saint was compelled because of some offense to remove from the Church a certain clergyman. This fellow was angry at the Patriarch, and so the saint wanted to summon him and talk it out, but it slipped his mind. But when

he was celebrating the Divine Liturgy, the saint was suddenly reminded by the words of the Gospel: when thou bringest forth thine gift to the altar and do recollect, that thine brother hath something against thee, leave hold thine gift and first make peace with thine brother (Mt. 5: 23-24). The saint came out of the altar, called over the offending clergyman to him, and falling down on his knees before him, in front of all the people he asked forgiveness. The clergyman, shaken with surprise, repented his doings and afterwards became a pious priest.

Likewise there was a time when a certain citizen insulted George, a nephew of the Patriarch. George asked the saint to avenge the wrong. The saint promised to reward the offender, in a manner that all Alexandria would see. This calmed George down, and Saint John began to instruct him, speaking about the necessity of meekness and humility, and then, having summoned the insulter, he declared, that he would release him from payment of a church tax on his land. Alexandria indeed was amazed by such a "revenge", and George learned the lesson in the teaching of his uncle.

Saint John, a strict ascetic and man of prayer, was always mindful of his soul, and of death. He commissioned for himself a crypt-coffin, but he did not bid the master-craftsmen to finish it off, instead each feastday he would have them come and ask, if it was time to finish the work.

Shortly before his death, Saint John through illness was compelled to resign his cathedra and set off to the island of Cyprus. On the ship-journey the saint in his illness had a sign: in a sleep-vision a resplendent man appeared to him and said: "The King of kings doth summon thee unto Himself". The vision announced the impending death of the Patriarch. Having arrived at Cyprus, in his native city of Amaphunteia, the saint in peace expired to the Lord (616-620).

The Monks Varlaam the Wilderness-Dweller, Joasaph the son of the Emperor of India, and his father Avenir: (*Commemorated Nov/19/Dec 2*) In India, -- once formerly having received the Christian faith through the evangelisation of the holy Apostle Thomas, there ruled the emperor Avenir, an idol-worshipper and fierce persecutor of Christians. For a long time he did not have any children. Finally, a son was born to the emperor, and named Joasaph. At the birth of this son the wisest of the emperor's star-gazers predicted, that the emperor's son would accept the Christian faith which was persecuted by his father. The emperor, wanting to ward off the prediction, com-

manded that there be built for his son a separate palace and he arranged matters such, that his son should never hear a single word about Christ and His teachings.

Reaching a youthful age, Joasaph asked permission of his father to go out beyond the palace, and he saw existing there such things as suffering, sickness, old age and death. This led him into ponderings over the vanity and absurdity of life, and he began to engage in some serious thinking.

At this time in a far-off wilderness there asceticised a wise hermit, the Monk Varlaam. By a Divine insight he learned about the youth agonising in search of truth. Forsaking his wilderness, the Monk Varlaam in the guise of a merchant set out to India, and having arrived in the city where Joasaph's palace was situated, he declared that he had brought with him a precious stone, endowed with wondrous powers to heal sickness. Being brought in to Joasaph, he began to present him the Christian faith in the form of parables, and then also "from the Holy Gospel and the Holy Epistles". From the instructions of the Monk Varlaam the youth reasoned out, that the precious stone is faith in the Lord Jesus Christ, and he believed in Him and desired to accept holy Baptism. Having made the sign of the cross over the youth, the Monk Varlaam bid him to fast and pray, and he went off into the wilderness.

The emperor, learning that his son was become a Christian, fell into a rage and grief. On the advice of one of his counsellors, the emperor arranged for a debate about faith between the Christians and the pagans, at which under the guise of Varlaam there appeared the Magi magician Nakhor. In the debate Nakhor was supposed to acknowledge himself beaten and in such manner turn the imperial youth away from Christianity. Through a vision in a dream, Saint Joasaph learned about the deception and he threatened Nakhor with a fiercesome execution, if beaten in the debate. Nakhor in terror not only beat the pagans, but he himself came to believe in Christ, and he repented and accepted holy Baptism and went off into the wilderness. The emperor tried to turn his son away from Christianity by other methods also, but the youth conquered all the temptations. Then on the advice of his counsellors, Avenir bestowed on his son half the realm. Saint Joasaph, having become an emperor, restored Christianity in his lands, built anew the churches, and finally, he converted his own father the emperor Avenir to Christianity. Soon after Baptism the emperor Avenir died, and Saint Joasaph abdicated his rule and went off into the wilderness in search of his teacher, the elder Varlaam. Over the course of two

years he wandered about through the wilderness, suffering dangers and temptations, until he found the cave of the Monk Varlaam, asceticising in silence. The elder and the youth began to asceticise together. When the end for the Monk Varlaam approached, he served out the Divine Liturgy, partook of the Holy Mysteries and communed Saint Joasaph, and with this he expired to the Lord, having lived in the wilderness 70 of his hundred years. Having buried the elder, Saint Joasaph remained at the cave and continued with the wilderness efforts. He dwelt in the wilderness for 35 years, and expired to the Lord at age sixty.

The successor of Saint Joasaph as emperor, Barachias, with the help of a certain hermit, found in the cave the undecayed and fragrant relics of both ascetics, and he conveyed them back to his fatherland and gave them burial in a church, built by the Monk-Emperor Joasaph.

The Holy Prophet Avvakum (Habbakuk), (*Commemorated Dec 2/Dec 15*) one of the 12 Minor Prophets, was descended from the Tribe of Simeon, and he prophesied in about the year 650 B.C.

The Prophet Avvakum foresaw the destruction of the Jerusalem Temple, the Babylonian Captivity and the later return of the captives to their native-land. During the time of the war with the Babylonians the prophet withdrew to Arabia, where with him there occurred the following miracle. When he was bringing dinner to the reapers, he met with an Angel of the Lord, and instantly by the strength of his spirit he was transported to Babylon, where at the time the Prophet Daniel was languishing in prison. Thus, the food, intended for the reapers, assuaged the hunger of the exhausted Prophet Daniel. After the end of the war with the Babylonians, the Prophet Avvakum returned to his fatherland and died in extreme old age. His relics were found at the time of the holy Constantinople Emperor Theodosius the Younger (408-450).

The Conception by Saint Anna, of "Whence is Conceived the Holy Mother of God": (*Commemorated Dec 9/Dec 22*) Saint Anna, the mother of the

MostHoly Mother of God, was the youngest daughter of the priest Nathan from Bethlehem, descended from the tribe of Levi. She entered into marriage with Saint Joakim (their mutual memory is made 9 September), who was a native of Galilee. For a long time Saint Anna was childless, but after a span of some 20 years, through the fervent prayer of both spouses, an Angel of the Lord announced to them the Conception of a Daughter, Who would bring blessing to all the human race. The Conception by Saint Anna took place at Jerusalem, where also was born the MostHoly Virgin Mary by name. The majority of icons, dedicated to the Conception by Saint Anna, portray the MostHoly Virgin trampling underfoot the serpent. "Down the icon, along its sides, Saints Joakim and Anna are depicted usually with upraised hands prayerfully folded; their eyes also are directed upward and they contemplate the Mother of God, Who as it were soars in the air with outstretched hands; under Her feet is portrayed an orb wound round with a serpent symbolising the devil, which in the face of fallen forefathers strives to conquer with its power all the universe".

There also exist icons, upon which Saint Anna holds on her left arm the MostHoly Virgin at an infant age. Upon the face of Saint Anna is portrayed a special reverence. An ancient icon of large size, written on canvas, is located in the village of Minkovetsa in the Dubensk district of Volynsk diocese. And from ancient times this feast was especially venerated in Russia by pregnant women.

The Holy Prophet Aggei (Haggai) (*Commemorated Dec 16/Dec 29*) was the 10th of the Twelve Minor Prophets. He was of the Tribe of Levi and he prophesied during the times of the Persian emperor Darius Hystaspis (prior to 500 B.C.). Upon the return of the Jews from the Babylonian Captivity, he persuaded the people to build the Second Jerusalem Temple and he proclaimed, that in this Temple was to "appear the Word Without-Beginning in the finality of times".



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NOVEMBER 2020						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Oct 19) 21st Sunday after Pentecost. Tone 4 St John of Kronstadt 9:30 Hours and Divine Liturgy 4:00 Annual Parish Meeting	2 (Oct 20)	3 (Oct 21)	4 (Oct 22) Fast: fish, wine & oil	5 (Oct 23)	6 (Oct 24) Fast: wine & oil	7 (Oct 25) Demetrius (Parental) Saturday 4:30 General Pannyhida 5:30 All-Night Vigil
8 (Oct 26) 22nd Sunday after Pentecost. Tone 5 St. Demetrius of Thessalonica 9:30 Hours and Divine Liturgy	9 (Oct 27)	10 (Oct 28)	11 (Oct 29) Fast: wine & oil	12 (Oct 30)	13 (Oct 31) Fast	14 (Nov 1) 5:30 All-Night Vigil
15 (Nov 2) 23rd Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	16 (Nov 3)	17 (Nov 4)	18 (Nov 5) Fast	19 (Nov 6)	20 (Nov 7) Fast	21 (Nov 8) Synaxis of the Archangel Michael 5:30 All-Night Vigil
22 (Nov 9) 24th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	23 (Nov 10)	24 (Nov 11)	25 (Nov 12) Fast	26 (Nov 13)	27 (Nov 14) Fast: wine & oil	28 (Nov 15) Nativity Fast Begins 5:30 All-Night Vigil Fast: fish, wine & oil
29 (Nov 16) 25th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	30 (Nov 17) Fast	Dec 1 (Nov 18) Fast: wine, & oil	Dec 2 (Nov 19) Fast	Dec 3 (Nov 20) 5:30 Vigil Fast: wine, & oil	Dec 4 (Nov 21) ENTRANCE OF THE THEOTOKOS 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	Dec 5 (Nov 22) 5:30 All-Night Vigil Fast: fish, wine, & oil



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DECEMBER 2020

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

