



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

January - February 2024

The Veneration of the Mother of God During Her Earthly Life

St. John of Shanghai and San Francisco

FROM APOSTOLIC TIMES and to our days all who truly love Christ give veneration to Her Who gave birth to Him, raised Him and protected Him in the days of His youth. If God the Father chose Her, God the Holy Spirit descended upon Her, and God the Son dwelt in Her, submitted to Her in the days of His youth, was concerned for Her when hanging on the Cross then should not everyone who confesses the Holy Trinity venerate Her?

Still in the days of Her earthly life the friends of Christ, the Apostles, manifested a great concern and devotion for the Mother of the Lord, especially the Evangelist John the Theologian, who, fulfilling the will of Her Divine Son, took Her to himself and took care for Her as for a mother from the time when the Lord uttered to him from the Cross the words: Behold thy mother."

The Evangelist Luke painted a number of images of Her, some together with the Pre-eternal Child, others without Him. When he brought them and showed them to the Most Holy Virgin, She approved them and said: "The grace of My Son shall be with them," and repeated the hymn She had once sung in the house of Elizabeth: "My soul doth magnify the Lord, and My spirit hath rejoiced in God My Saviour."

However, the Virgin Mary during Her earthly life avoided the glory which belonged to Her as the Mother of the Lord. She preferred to live in quiet and prepare Herself for the departure into eternal life. To the last day of Her earthly life She took care to prove worthy of the Kingdom of Her Son, and before death She prayed that He might deliver Her soul from the malicious spir-

its that meet human souls on the way to heaven and strive to seize them so as to take them away with them to hades. The Lord fulfilled the prayer of His Mother and in the hour of Her death Himself came from heaven with a multitude of angels to receive Her soul.

Since the Mother of God had also prayed that She might bid farewell to the Apostles, the Lord gathered for Her death all the Apostles, except Thomas, and they were brought by an invisible power on that day to Jerusalem from all the ends of the inhabited world, where they were preaching, and they were present at Her blessed translation into eternal life. The Apostles gave Her most pure body over to burial with sacred hymns, and on the third day they opened the tomb so as once more to venerate the remains of the Mother of God together with the Apostle Thomas, who had arrived then in Jerusalem. But they did not find the body in the tomb and in perplexity they returned to their own place; and then, during their meal, the Mother of God Herself appeared to them in the air, shining with heavenly light, and informed them that Her Son had glorified Her body also, and She, resurrected, stood before His Throne. At the same time, She promised to be with them always.

The Apostles greeted the Mother of God with great joy and began to venerate Her not only as the Mother of their beloved Teacher and Lord, but also as their heavenly helper, as a protector of Christians and intercessor for the whole human race before the Righteous Judge. And everywhere the Gospel of Christ was preached, His Most Pure Mother also began to be glorified.

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. NICHOLAS 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.

Rector:

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

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

Parish Council

| | |
|---|----------------|
| President: Archpriest Michael Crowley | (978) 204-0428 |
| Warden: Andrei Doohovskoy | (339) 223-4168 |
| Secretary: Subdeacon David Nettleton | (203) 895-7636 |
| Treasurer: Isaac (Shedly) Justinien | (646) 639-9273 |
| Sisterhood: Meghan Nettleton | (617) 309-6473 |
| Cemetery: Natalie Pishenin | (978) 761-3449 |
| Anthony Sarantakis | |
| Dmitri Nikshych | |
| Nicholas (Charles) Kronauer | |
| Choir Director: Laryssa Doohovskoy | (978) 841-5960 |
| Church School Director: Alexei Doohovskoy | |



Trapeza Schedule

* = strict fast  = Fish allowed

The coffee hour will be outside, so each week will be **weather dependent**.

Coffee will be made each Sunday morning.

Important - whoever is on for coffee hour is in charge of cleanup as well.

JANUARY

- 1/7 COFFEE & PASTRIES
- 1/14 POTLUCK - YOLKA
- 1/21 Mary Doohvoskoy, Kristina Head, Olga Dzikovski, Anne Warner, Lexi Lehmkul
- 1/28 Matushka Patricia Klar, Alexandra Gonzalez, Celesta Liceaga, Vira Ajgaonkar, Johanna Bevel, Barbara Semyanko

FEBRUARY

- 2/4 Nataliya Orbite, Alevtina Khusanova, Liudmilla Diakonova, Raisa & Natalia Avram Tanya Burke, Yulia Podorozhna
- 2/11 Meghan Nettleton, Nick Chaplain, Juliana Rost, Seraphima Ann Dolan
- 2/18 Dorothea Poletti, Sasha Oxnard, Lisa Anderson, Anna Kekis, Judy Engalichev, Damscene Cummings
- 2/25 Matushka Kaleria Sarantakis, Juliana Capitanio, Misha Medzhidov, Vera Sarantakis, Jane Rockwell

PARISH NEWS

~PARISH MEMBERSHIP~

We are making great progress in refreshing our membership roster and updating our pledge information. **Our goal is to reach 100 new/refreshed membership forms by Nativity.**

We ask that everyone submit a membership form **even if you are already a member** - we are looking to gather updated information from both our existing and new members. All are encouraged to prayerfully consider their pledges to the church according to their means and circumstances.

There are three ways that you can submit your membership form:

1. Email andrei.doohovskoy@gmail.com to receive a membership form and complete it electronically;
2. Print and send it to the church address (mailing address is on the form);
3. Place it in the donation basket at church (we have copies of the membership form at the candle counter)

**Please do not hesitate to reach out to Andrei or to Shedly Justinien if there are any questions!*

For those who were not able to attend the stewardship discussion a few weeks ago, please see Deacon Dimitry for a summary or any questions. Key elements of discussion are: 1) our goal to raise funds for a parish hall within 5 years and how to make this possible, and 2) increasing participation in our parish stewardship (currently estimated that our parish pledges 1-2% of income to the church).

~ CONGRATULATIONS TO....

The Fox Family on the baptism of their daughter, Ia Lee, on November 11th.

The Justinien Family on the baptism of their son, Elijah James, on November 18th.

The Semyanko Family on the baptism of their daughter, Elena, on December 2nd.

Many Years to all!!!

SISTERHOOD NEWS

~SAVE THE DATE~

We will have our second annual lenten sisterhood retreat to Jordanville the weekend of:

April 19-21, 2024 (Friday - Sunday)

More details will be forthcoming

The Sisterhood is always eager to have more volunteers. If you would like to be of service, there are many opportunities to help. Please reach out to Meghan Nettleton with any questions stxeniasisterhood100@gmail.com

PLEASE REMEMBER IN YOUR PRAYERS

Jane Rockwell, Peter Danas, Dimitri Nikshych, Laryssa Doohovskoy, Suzie Soloviov and Celesta Liceaga.

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

CHOIR NEWS

~ Children's Choir Rehearsals take place on Sunday mornings starting at 9:00am. All children ages 8 and older are welcome to attend. The Children's Choir prepares music and readings for upcoming services.

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

UPCOMING EVENTS

~PARISH YOLKA~

Sunday, Jan. 14, 2:00 PM
Andover Town House



LIVES OF SAINTS

The Holy Martyr Boniface (+ 290) (*Commemorated December 19/January 1*) was the slave of a rich young Roman woman named **Aglaida** and he dwelt with her in an iniquitous cohabitation. But they both felt the sting of conscience and they wanted somehow to wash away their sin. And the Lord deigned to grant them the possibility to cleanse away their sin with their blood and to finish their sinful life with repentance. Aglaiada learned, that if relics of the holy martyrs be reverently kept in the home, then through their prayers it becomes the easier to receive salvation, since under their graced influence sinfulness is diminished and virtues prevail. She arranged for Boniface to go to the East, where at the time there was a fierce persecution against Christians, and she asked him to bring back the relics of some martyr or other, who would become for them a guide and protector. In making his farewell Boniface laughed and asked: "And what if, lady, I do not find the relics, and instead I myself suffer for Christ, -- wilt thou accept my body with reverence?" Aglaida took his words seriously and she scolded him, that he was setting off on a sacred matter, but he was not taking it seriously. Boniface pondered over her words, and the whole while of the journey he was absorbed in thought.

Having journeyed to Cilicia, to the city of Tarsus, Boniface left his companions at the inn and proceeded to the city square, where they were torturing the Christians. Struck by the beastly horrible torments, and seeing the faces of the holy martyrs radiant with the grace of the Lord, Boniface was drawn to them with sympathy in his heart, and he rushed up to them, kissed their feet and besought their holy prayers, that he also might be found worthy to suffer with them. The judge thereupon asked Boniface, who was he? Boniface answered: "I am a Christian", -- and then refused to make the sacrificial offering to idols. They therewith gave him over to torture: they beat him so hard, that the flesh lay bare the bones, they stuck needles under his nails, and finally they poured molten tin down his throat, but by the power of the Lord he remained unharmed. The people round about the judgement-seat went into an uproar, they began to throw stones at the judge, and then they headed off for the pagan temple, to cast down the idols. On the following morning, when they had quieted down the unrest somewhat, the judge directed that the holy martyr be thrown into a cauldron of boiling tar, but this also caused the sufferer no harm: an Angel come down from Heaven moistened him, and the tar overflowed the cauldron, spluttering and burning the torturers themselves. Saint Boniface was then sentenced

to beheading by the sword. From his wounds flowed blood and a milky fluid; beholding such a miracle, about 550 men believed in Christ.

Amidst this the companions of Saint Boniface, waiting at the inn for him for two days in vain, began searching around for him, thinking that he had gotten caught up in some frivolous past-time. At first their search was without success, but finally they came across a man, who had been an eyewitness to the martyr's death of the saint. The eyewitness also led them to the place, where lay the decapitated body. The companions of Saint Boniface with tears besought of him forgiveness for their unseemly thoughts about him, and having ransomed for a sizeable sum of money the remains of the martyr, they brought them back to Rome.

On the eve of their arrival an Angel appeared to Aglaida in her sleep and bid her prepare herself to receive her former slave, now his own man and a patron, serving together with the Angels. Aglaida summoned the clergy, with great reverence she received the venerable relics, and then she built on the place of his grave a church in the name of the holy martyr and put there his relics, glorified by numerous miracles. Having distributed to the poor all her wealth, she withdrew to a monastery, where she spent eighteen years in repentance and during her lifetime she acquired the miraculous gift to cast out unclean spirits. She herself was buried nearby to the tomb of the Martyr Boniface.

Sainted Peter, Metropolitan of Moscow (+ 1326), (*Commemorated December 21/January 3*) was born in Volhynia of the pious parents Feodor and Evpraksia. Even before the birth of her son, the Lord revealed to Evpraksia the blessed pre-chosenness of her son. At 12 years of age, young Peter entered a monastery. He successfully studied the book sciences of those times and eagerly fulfilled his monastic obediences. The future saint devoted much time to an attentive study of the Holy Scriptures and he learned iconography. The icons, written by the Monk Peter, were distributed to the brethren and to Christians visiting the monastery. Because of his virtuous and ascetic life, the hegumen of the monastery had the Monk Peter ordained to the dignity of priestmonk. After some number of years of ascetic deeds at the monastery, the priestmonk Peter, having gained the blessing of the hegumen, left the monastery in search of a solitary place. At the Rata River he made a cell and began to pursue asceticism in silence. Afterwards at this place of his ascetic exploits was formed a monastery, called the Novodvorsk. A church in the Name of the Saviour was built

for the arriving monks. Chosen as hegumen, Saint Peter guided his spiritual children, never becoming angry with a guilty monk, but rather by word and by example he instructed the brethren. The virtuous hegumen and ascetic became known far beyond the bounds of the monastery. The prince of Galich Yuri L'vovich came frequently to the monastery to hear spiritual guidance from the holy ascetic.

One time the Vladimir Metropolitan Maxim visited the monastery, in his travels through the Russian land with words of instruction and edification. Having received the Saint Maxim's blessing, Saint Peter offered him as a gift in return an image written by him of the Uspenie (Dormition) of the MostHoly Mother of God -- before which Saint Maxim until the end of his days prayed for the salvation of the Russian land entrusted him by God.

When Metropolitan Maxim died, the Vladimir cathedra-chair remained for a certain time unoccupied. The Greatprince of Vladimir, -- at this time it was Saint Michael of Tver (Comm. 22 November), -- dispatched to the Patriarch of Constantinople his chosen like-minded associate the hegumen Gerontii with a petition that he be elevated to Metropolitan of Russia.

On the suggestion of the Galich prince Yuri, hegumen Peter also set out to the Constantinople Patriarch for consideration to the hierarch cathedra. God chose Saint Peter for the nourishing of the Russian Church. The Mother of God appeared to Gerontii, sailing amidst the Black Sea by night during a storm, and said: "In vain dost thou endeavour, the hierarchical dignity is not allotted thee. That one, who hath written Me [upon icon], the Rata hegumen Peter, shalt be elevated to the throne of the Russian metropolitan". The words of the Mother of God were fulfilled in full: the Patriarch of Constantinople Athanasias (1289-1293) with a council elevated Saint Peter to Russian metropolitan, bestowing upon him the hierarchical vestments, staff and icon, brought by Gerontii. Upon his return to Russia in 1308, Metropolitan Peter after the course of a year arrived at Kiev, and then proceeded on to Vladimir.

The chief hierarch was tested by many trials during his first years of guiding the Russian metropolitanate. In its suffering beneath the Tatar (Mongol) Yoke the Russian land was in turmoil, and Saint Peter was obliged often to change the place of his residence. During this period particularly important were the labours and concerns of the saint to affirm the true faith and morality in the realm. During this time of constant journeying throughout the diocese he incessantly instructed the people and clergy

about strict preservation of Christian piety. The quarrelsome princes he summoned to love of peace and unity.

In the year 1312 the saint made a journey to the Horde, where he received from khan Uzbek an edict, guarding the rights of Russian clergy.

In 1325 Metropolitan Peter, at the request of Greatprince Ivan Kalita (1328-1340), transferred the metropolitan cathedra-chair from Vladimir to Moscow. This event had very great significance for all the Russian land. Saint Peter prophetically predicted deliverance from the Tatar Yoke and the future emergence of Moscow as the centre of all Russia.

By his blessing, in August 1326 in the Moscow Kremlin was put down the foundation of the cathedral in honour of the Uspenie (Dormition) of the MostHoly Mother of God. This was a profoundly symbolic blessing by the chief-hierarch of the Russian land. On 21 December 1326 Saint Peter expired to God. The holy body of the saint was buried in the Uspenskiy cathedral in a stone crypt, which he himself had prepared. Many miracles were done through the prayers of the saint. Many healings even were done secretly, which testifies to the deep humility of the saint even after death. The deep veneration of the Chief-hierarch of the Russian Church was affirmed and spread throughout all the Russian land. In 1339, 13 years later under Sainted Theognost (Comm. 14 March), Saint Peter was enumerated to the ranks of the saints. And at the tomb of the saint, princes kissed the cross as a symbol of fidelity to the Greatprince of Moscow. As a particularly venerated protector of Moscow, Saint Peter was called on in witness in the drawing up of government treaties. The Novgorod people, formerly having the right to choose their own bishop of Saint Sophia, after their annexation to Moscow under Ivan III, gave promise with an oath to establish their archbishops only at the grave of Sainted Peter the Wonderworker. And it was at the grave of the saint that Russian chief-hierarchs were named and chosen.

The Russian chronicles make mention about him constantly, and no significant state undertaking was initiated without prayer at the grave of Saint Peter. In 1472 and 1479 was made a transfer of the relics of Saint Peter. In memory of these events feastdays were established for 5 October and 24 August.

The Monastic Fathers, Murdered at Sinai and Raipha (IV-V), (*Commemorated January 14/27*) asceticised at the monasteries and caves of Mount Sinai, where previously the Ten Commandments had been given through Moses; near to it also was the Raipha

monastic wilderness (on the shores of the Red Sea). They suffered under the Saracens and under nomadic brigands from among the Arab tribes. The first massacre occurred in about the year 312. It was recorded by Ammon, an Egyptian monk, who witnessed the murder of the 40 holy fathers in Sinai. During this time the Arabs also killed 39 fathers at Raipha. The second period of the massacres occurred nearly an hundred years later, and was likewise recorded by an eye-witness who himself in the process miraculously escaped -- the Monk Nilos the Faster (Comm. 12 November).

The Sinai and Raipha ascetics lived a particularly strict lifestyle: they spent the whole week in their cells at prayer, on Saturday they gathered for the all-night vigil, and on Sunday they communed the Holy Mysteries. Their only food was dates and water. Many of the wilderness ascetics were glorified by wonder-working -- the elders Moses, Joseph and others. By name, remembered in the service to these monastic fathers are commemorated: Isaiah, Sava, Moses and his student Moses, Jeremiah, Paul, Adam, Sergios, Domnos, Proklos, Ipatios, Isaac, Makarios, Mark, Benjamin, Eusebios and Elias.

The Holy Martyress Agnes (+ C. 304) (*Commemorated January 21/Feb 3*) was born at Rome during the III Century. Her parents were Christians and they raised her in the precepts of the Christian faith. From her youthful years she devoted herself to God, and decided to dedicate herself to a life of virginity. When she refused to enter into marriage with the son of the city official Symphronius, one of his associates revealed to him that Agnes was a Christian. The wicked governor decided to subject the holy virgin to shame and he gave orders to strip and send her off to an house of harlotry for her insult against the pagan gods. But the Lord would not permit the shaming of the saint -- on her head there instantly grew out her long thick hair covering her body from people; later situated in the house of harlotry the saint shone with an Heavenly light, which blinded the sight of anyone approaching her. The son of the governor, himself having come to dishonour the virgin, fell down dead in merely having touched her hand. But through the fervent prayer of Saint Agnes he was restored to life and before the face of his father and many other people he proclaimed: "There is One God in the heavens and on earth -- the Christian God, and the other gods be but dust and ashes!" In seeing this miracle, 160 men believed in God and were baptised, and then in short order accepted a martyr's death from the pagans.

Saint Agnes, at the demand of the pagan priests, was given over to torture. They tried to burn her in a bon-fire as a witch, but the saint remained unharmed in the fire, praying to God, and after this they killed her with a strike of the sword to the throat. The holy virgin martyress was buried by her parents not far from the city of Rome (in about the year 304).

At the grave of Saint Agnes occurred many a miracle. The relics of Saint Agnes rest at Rome in a church on the outskirts, built in honour of her name, along the Via Nomentana.

Holy Nobleborn Prince Vsevolod of Pskov, in Baptism Gabriel (Gavriil), (+ 1138) (*Commemorated February 11/February 24*) a grandson of Vladimir Monomakh, was born at and spent almost all his life in Novgorod, where in the years 1088-1093 and 1095-1117 his father ruled as prince. His father was the holy prince Saint Mstislav-Theodore (Feodor) the Great (+ 15 April 1132). In the year 1117, when Greatprince Vladimir Monomakh gave Mstislav Kievan Belgorod as his "udel" (land-holding), practically making him co-ruler, young Vsevolod remained as vicar of his father in the Novgorod principality.

Holy Prince Vsevolod did much good for Novgorod. Together with the Archbishop of Novgorod, Saint Nyphontii (Comm. 8 April), he raised up many a church, among which were -- the cathedral of the GreatMartyr George at the Yur'ev monastery, and the church of Saint John the Forerunner at Opokakh, built in honour of the "Angel" (i.e. "patron saint") of his first-born son John, who had died in infancy (+ 1128). In his Ustav (Law-code) the prince bestowed a grammota-deed of privileges to the cathedral of Saint Sophia and other churches. During the time of a terrible famine, to save people from perishing, he exhausted his entire treasury. Prince Vsevolod was a valiant warrior, he marched victoriously against the Yam (in 1123) and Chud peoples, but never did he brandish the sword for lucre or power.

In 1132, upon the death of holy Greatprince Mstislav, Vsevolod's uncle the Kiev prince Yaropolk Vladimirovich followed up the last-wishes of his brother and transferred Vsevolod Pereyaslavl'-South, then reckoned the eldest city after Kiev itself. But the younger sons of Monomakh -- Yurii Dolgoruky and Andrei Dobry, were apprehensive lest Yaropolk make Vsevolod his successor, and so they marched out against their nephew. Not wanting internecine strife, Saint Vsevolod returned to Novgorod, but was received there with disaffection. The Novgorodians reckoned, that the prince had been "raised" by them and should not earlier have left them. "Vsevolod did

go to Rus', to Pereslavl', -- noted the Novgorod chronicler, -- and did kiss the cross against the Novgorodians, saying, "Ye I would kill!"

Striving to restore good relations with the Novgorodians, the prince in 1133 undertook a new victorious campaign against the Chud people, and he annexed Yur'ev to the Novgorod domain. But an harsh Winter campaign in 1135-1136 against Suzdal' ended unsuccessfully. The stubborn minded Novgorodians would not heed their chastisement by God, and they could not forgive the prince their defeat. The veche-assembly decided to summon a prince from the hostile Monomakh line of the Ol'govichei, and Saint Vsevolod they condemned to banishment: "Thou didst suffer banishment from thine own", -- is sung in the tropar to the saint. For a month and an half they held the prince with his family under guard at the archbishop's palace, and when prince Svyatoslav Ol'govich arrived, "he was expelled from the city".

Vsevolod went again to Kiev, and his uncle Yaropolk gave him as holding the Vyshgorod district near Kiev, -- the place where in the X Century during the rule of her son Svyatoslav had lived holy Equal-to-the-Apostles Greatprincess Olga (Comm. 11 July). Saint Olga, "well preferring the cities of Kiev and Pskov", came to the defense of her unrighteously wronged descendant: in the following year of 1137 the people of Pskov, mindful of the campaigns of the Novgorod-Pskov army under the lead of the prince, invited him to the Pskov principality, the native region of Saint Olga. This was the first Pskov prince, chosen through the will of the Pskov people itself.

Among the glorious works of holy prince Saint Vsevolod-Gabriel at Pskov was the construction of the first stone church in the Name of the Life-Originating Trinity, replacing a wooden one from the times of Saint Olga. On the icons of the saint they often depict him holding a temple "of That Above -- the Holy Trinity".

Saint Vsevolod ruled as prince at Pskov for only a year -- on 11 February 1138 he died, at age 46. All Pskov gathered at the funeral of the beloved prince, and the church singing could barely be heard over the people's wailing. The Novgorodians, in retrospect, sent off an archpriest from the Sophia cathedral to take his holy body back to Novgorod, but the prince had become loathful of Novgorod, and the coffin would not move from the spot. Bitterly then did the Novgorod people bewail and repent in their misfortune, and they then besought to be given but a small bit of the holy dust "for upholding their city". Through their prayers fell out a fingernail from the hand of the saint. The Pskov people put Saint

Vsevolod into the temple of the holy GreatMartyr Demetrios. Alongside the grave they placed the military armament of the prince -- shield and sword, in cruciform shape, with the Latin inscription to wit, -- "I give away mine honour to no one".

On 27 November 1192, the relics of holy Prince Vsevolod were uncovered and transferred into the Trinity cathedral, in which a chapel was consecrated in his honour.

On 22 April 1834, on the first day of Pascha, the holy relics were solemnly transferred into the main church-area of the cathedral.

The deep spiritual bond of the city of holy Equal-to-the-Apostles Olga with holy Prince Vsevolod was never broken: he always remained a Pskov wonderworker. At the siege of Pskov by Stefan Bathory in 1581, when the fortress walls were already breached and the Poles were ready to rush into the city, from the Trinity cathedral with a church procession they brought to the place of battle the holy relics of Prince Vsevolod, and the enemy withdrew. And with the appearance of the wonderworking Pskovo-Pechersk Icon (Comm. 1 October), holy Nobleborn Prince Vsevolod-Gabriel has stood amidst the Heavenly defenders of Pskov.

Saint Martin the Merciful (*Commemorated February 13/February 26*) as from the time of his youth distinguished by his benevolent heart and great pity for the poor. At age 20, before even he had accepted Baptism, he began to give away all his subsistence to the needy, and soon he himself remained with but only one set of clothes and a knife.

It was winter, and bitterly cold, and he saw a beggar begging alms at the city gates, but no one gave him anything but instead just passed right by. Saint Martin was deeply distressed at seeing this. Finally he took his tunic off himself, cut it in half with his knife and gave the beggar the one half, while the other half he used to cover his own nakedness. Many scoffed at the saint, seeing how he was dressed. At night, shivering in the cold, he saw in a dream our Lord Jesus Christ Himself, dressed in half of the tunic -- that very one he had given to the beggar. The Lord said to the Angels while pointing to this tattered cloth: "Martin even before his Baptism hath covered Me with this cloth, and I shalt clothe him in glory, and at death I shalt call him into My Kingdom". Having awakened, the saint immediately went and was baptised. The rest of his life he spent incessantly working at charity, and he was vouchsafed the gift of wonderworking.



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| JANUARY 2024 | | | | | | |
|--|--|---|--|---|---|---|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| Dec 31 (Dec 18) 30th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy Fast: fish, wine & oil | 1 (Dec 19) Civil New Year Fast | 2 (Dec 20) Fast: wine & oil | 3 (Dec 21) Fast | 4 (Dec 22) Fast: wine & oil | 5 (Dec 23) 9:00 Royal Hours of the Nativity Fast | 6 (Dec 24) Forefeast of the Nativity 9:30 Hours & Divine Liturgy 12:30 Great Vespers of the Nativity 5:30 All-Night Vigil Fast: wine & oil |
| 7 (Dec 25) NATIVITY OF THE LORD 9:30 Hours and Divine Liturgy | 8 (Dec 26) Fast free | 9 (Dec 27) Fast free | 10 (Dec 28) Fast free | 11 (Dec 29) Fast free | 12 (Dec 30) Fast free | 13 (Dec 31) 5:30 All-Night Vigil Fast free |
| 14 (Jan 1) Circumcision of the Lord 9:30 Hours and Divine Liturgy Fast free | 15 (Jan 2) Fast free | 16 (Jan 3) Fast free | 17 (Jan 4) Fast free | 18 (Jan 5) 5:30 Vigil "Theophany" Fast: wine & oil | 19 (Jan 6) THEOPHANY OF THE LORD 9:30 Hours & Divine Liturgy Fast free | 20 (Jan 7) Synaxis of the Baptist 5:30 All-Night Vigil |
| 21 (Jan 8) 33rd Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy | 22 (Jan 9) | 23 (Jan 10) | 24 (Jan 11) Fast: wine & oil | 25 (Jan 12) | 26 (Jan 13) Fast | 27 (Jan 14) 5:30 All-Night Vigil |
| 28 (Jan 15) 134th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy | 29 (Jan 16) | 30 (Jan 17) St. Anthony the Great | 31 (Jan 18) Fast | Feb 1 (Jan 19) | Feb 2 (Jan 20) Fast: fish, wine & oil | Feb 3 (Jan 21) 5:30 All-Night Vigil |



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| FEBRUARY 2024 | | | | | | |
|---|---|--|--|--|---|---|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| Jan 28 (Jan 15) 134th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy | Jan 29 (Jan 16) | Jan 30 (Jan 17) St. Anthony the Great | Jan 31 (Jan 18) Fast | 1 (Jan 19) | 2 (Jan 20) Fast: fish, wine & oil | 3 (Jan 21) 5:30 All-Night Vigil |
| 4 (Jan 22) 35th Sunday after Pentecost. Tone 2 Holy New Martyrs of Russia 9:30 Hours and Divine Liturgy | 5 (Jan 23) 5:30 Vigil "St. Xenia" | 6 (Jan 24) St. Xenia of Petersburg 8:30 Hours & Divine Liturgy | 7 (Jan 25) Fast: wine & oil | 8 (Jan 26) | 9 (Jan 27) Fast: wine & oil | 10 (Jan 28) 5:30 All-Night Vigil |
| 11 (Jan 29) 36th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy | 12 (Jan 30) Three Holy Hierarchs | 13 (Jan 31) | 14 (Feb 1) 5:30 Vigil "Meeting of the Lord" Fast | 15 (Feb 2) MEETING OF THE LORD 8:30 Hours & Divine Liturgy | 16 (Feb 3) Fast | 17 (Feb 4) 5:30 All-Night Vigil |
| 18 (Feb 5) 37th Sunday after Pentecost. Tone 4 Zaccheus 9:30 Hours and Divine Liturgy | 19 (Feb 6) | 20 (Feb 7) | 21 (Feb 8) Fast | 22 (Feb 9) | 23 (Feb 10) Fast | 24 (Feb 11) 5:30 All-Night Vigil |
| 25 (Feb 12) Publican and the Pharisee. Tone 5 9:30 Hours and Divine Liturgy | 26 (Feb 13) Fast free | 27 (Feb 14) Fast free | 28 (Feb 15) Fast free | 29 (Feb 16) Fast free | Mar 1 (Feb 17) Fast free | Mar 2 (Feb 18) 5:30 All-Night Vigil Fast free |