



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November - December 2023

## **‘We Stand Wholly Against the War and Call for Its End’: A Statement on the War in Ukraine**

by Bishop IRENEI of London and Western Europe, 15th September 2023.

Since we note with sorrow that some in the media persist in misrepresenting our views, with no attempt to speak directly with us at any stage, we restate here what we have openly said since the war in Ukraine began: We stand wholly against the war and we call for it to end. I do not know how one can be clearer than this. The war is an evil. It cannot be justified. God will bless the peacemakers, as the Lord Himself says.

In the Church we are not politicians. We in the Church Abroad are not linked with any state or government, nor any political ideology, as some in the media are nevertheless swift to assume. Indeed, there is something of a ‘witch hunt’ on in certain circles at this moment, in which anyone may be claimed to be politically aligned this way or that, assigned as such simply by accusation — generally in a manner that serves the political interests of the one doing the ‘reporting’ rather than having any bearing on reality. But this leads to falsehoods, and too often these bring real harm to those striving to live peacefully and to do their part to bring peace to terrible situations, who are wrongly accused of supporting wars they do not support, or encouraging regimes with which they in fact have no connection.

A tree should be judged by its fruits. Since the war began, I and my brother bishops in Europe have stood against it whole-heartedly and vocally. We have built upon this stance with action. We have raised large sums of money that have been transmitted to humanitarian relief funds in Ukraine. We have received formal thanks from Ukrainian church leaders for the support of their suffering people. We have opened and operated food banks to provide food to Ukrainian refugees in the UK and Europe. We have assisted in housing and supporting refugee families. We have run a summer camp for children of Ukrainian refugee families in Europe. We have welcomed refugee priests and integrated them into our parishes. We have opened a new parish in Switzerland to cater to large groups of Ukrainian refugees in a region where we had no parish before. We help to the greatest degree we are able and we pray for peace with special prayers composed for the cessation of this war, which are read in every parish in our diocese at every Liturgy.

This is not a political question for us but a religious one. We stand against all war, and this war in particular, as we stand also against bloodshed, and against persecution in all cases — whoever may be their perpetrators. We have already stated many times that the military actions in Ukraine are wrong. We have also stated that the persecution of prayerful Christians within Ukraine is wrong. While for some this might raise the uncomfortable reality that things are not always black-and-white, since the present situation implicates actors on all sides in the current war in acts that are wrong and from which the innocent must be protected, this dark and confusing web of evil is precisely why we stand against the tragedy of war itself. Yes, we wrote against the persecution of Orthodox Christians in Ukraine by civil authorities — a reality that is well documented and against which there have been calls raised by religious leaders all across the world — just as we also wrote earlier against the bloodshed and killing of our Ukrainian brethren by those attacking their land from without. Is the one evil to be ignored, simply so that we might avoid being slandered by those who will use the care for those innocents as a spurious claim of support for those harming others? I should hope that humanity is more mature than this, and that we can see that war leads to suffering everywhere. Love ought to lead us to compassion and care for everyone, without litmus tests of nationality, ethnicity, or political agenda.

Let me repeat once more, for the sake of clarity: our Church Abroad is not united to any State, is not aligned with any government, and does not bow to or toe the line of any political agenda. Claims otherwise may arise out of ignorance or willful misrepresentation, but in any case they are false.

This should, and does, mean that we are free to bear the responsibility that we have without constraint: to speak out against evil whenever it rears its head, and by whomever’s hands, and to care for those who are suffering, by whomever’s hands. There are those who will always try to politicise this, but we must and will ignore these false accusations and strive simply to follow the example of Christ. In the face of this sinister war, with the bloodshed it continues to cause and the persecution of innocents that it fosters, let us strive together to help all those innocents, and to bring a swift and longed-for end to this blight on human dignity.

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 15<sup>th</sup> of the month prior to publication to Father Michael at [frmichael@stxenia.org](mailto: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

Please limit coffee hour to Bagels, Muffins/ Pastries, and Fruit.  
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.**

### NOVEMBER

- 11/5 Engalichev, Lynch, Harris, Schidlovsky, Mary Doohovskoy
- 11/12 Alevtina Khusanova, Natalia & Raisa Avram, Nataliya Orbite, Liudmilla Diakonova
- 11/19 Mat. Helena Doohovskoy, Marianne DiMatteo Tanya Nikshych, Olga McLellan
- 11/26 Meghan Nettleton, Nick Chaplain, Seraphima Ann Dolan, Boris and Olga Dzikovski, Lexi Lehmkul

### DECEMBER

- 12/3  Natalya Kirichuk, Vera Sarantakis, Kristina Head, Damascene Cummings, Sasha Prokopienko
- 12/10  Pam Reed , Carolyn Savage, Diane Mendez, Claire Murphy
- 12/17  Johanna Bevel, Sasha Frost, Mat. Masha Doohovskoy, Celesta Liceaga
- 12/24  Mat. Kaleria Sarantakis, Juliana Capitani, Misha Medzhidov, Tanya Burke, Jane Rockwell
- 12/31  Olena Fedina, Vira Ajgaonkar, Ksenia Guryeva, Victoria Tkaczevski, Liliya Afanasyeva

## PARISH NEWS

~ Thank you to all who helped prepare, serve and support our wonderful Parish Feast Day!

~ *Congratulations to....*

The Fox Family on the birth of their daughter, Ia Lee, on September 30.

The Justinien Family on the birth of their son, Elijah James, on October 9.

The Semyanko Family on the birth of their daughter, Elena, on October 20.

To Semehar Antonina Tesfaye and her baby Nina on their baptism October 21.

To Benjamin Dudley on his baptism October 28.

*Many Years to all!!!*

## SISTERHOOD NEWS

~ As always, the Fall Festival on October 31<sup>st</sup> was a wonderful afternoon of games, great food and good cheer. Thank you to all who made this possible!

~ 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](mailto: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 [stxeniachoir@gmail.com](mailto:stxeniachoir@gmail.com).

## SUNDAY SCHOOL NEWS

~ **Russian Dance Lessons** ~ Russian dance for the Yolka practices will be on Sundays, November 5, 12, 19 and 26 and December 3<sup>rd</sup> and 31<sup>st</sup>. Each practice will take about 30 minutes and starts promptly at the end of coffee hour.

Any children who want to participate must attend all 6 practices. If your children are interested and available to practice those 6 weeks, please let Vira know. [virakami@comcast.net](mailto:virakami@comcast.net)

## UPCOMING EVENTS

**2023**

**St. Herman Conference**

**Dec. 22-26, 2023**

**Rochester, NY**

*Holy Protection*

*Russian Orthodox Church*

For Orthodox young adults, ages 16-27

Registration deadline is Dec. 1

\$350/person quad occupancy

\$300 before Nov. 15

<https://sainthermanconference.org/index.html>

## LIVES OF SAINTS

**Righteous Iakov (James) Borovich, Novgorod Wonderworker**, (*Commemorated October 23/November 5*) in his youth took upon himself the arduous task of fool-for-Christ. Most of the details of his life are unknown. The Lord glorified him after death. In the year 1540, on the third day of Pascha, a large block of ice floated up against the current along the River Msta

to the village of Borovich (in Novgorod district), and on this block of ice stood the coffin (an oaken log) without cover, upon which lay the body of the youth. Shunning their responsibility, peasants with poles shoved the block of ice to mid-stream, but it returned to the shore. This was repeated three times. By night the youth appeared in a dream to the elders of the village, who had seen him upon the ice-floe, and said: "I too am a Christian just like ye. Push me not away. My name is Iakov, and I received my name in honour of Saint Iakov (James), Brother of the Lord".

The relics of the holy lad were at first placed in a chapel, and in 1544 transferred to the Holy Spirit church. Then was established a festal celebration to him. The Lord, having glorified his God-pleasing one, granted the relics of Saint Iakov a curative power. A feastday with matins was established in 1572. In the Iconographic Originals it says about Saint Iakov: "The likeness of a lad, bare, girded with a piece of cloth". In 1657 Patriarch Nikon dispatched part of the relics to Valdai, to the Iversk monastery.

**The Monk Ioannikes the Great** (*Commemorated Nov 4/Nov 17*) was born in Bithynia in the year 752 in the village of Marikat. His parents were destitute and could not provide him even the basics of an education. From childhood he had to tend the family cattle -- their sole wealth. Love for God and prayer completely held sway in the soul of the lad Ioannikes. Often, having shielded the herd with the sign of the Cross, he went to a secluded place and spent the whole day praying, and neither thieves nor wild beasts came near his herd.

By order of the emperor Leo IV (775-780), a multitude of officials spread through the cities and towns to draft fine young men for military service. Young Ioannikes was also drafted into the imperial army. He earned the respect of his fellow soldiers for his good disposition, but also as a brave soldier and fierceness to enemies. Saint Ioannikes served in the imperial army for 6 years. More than once he was rewarded by his commanders and the emperor. But military service weighed heavily on him, his soul thirsted for spiritual deeds and solitude. And the Lord summoned His servant to Him for service.

The Monk Ioannikes, having renounced the world, was intent to go off at once into the wilderness. However, on the advice of an elder experienced in monastic deeds, he spent a further two years at the monastery. Here the saint became accustomed to monastic obedience, to monastic rules and practices, he studied reading and writing, and he learned by heart thirty psalms of David. After this, on the urging by God, the monk withdrew into the wilderness. For three years he remained in deep solitude in the wilderness, and only once a month a shepherd brought him some bread and water. The ascetic spent day and night in prayer and psalmody. After each verse of singing the psalms the Monk Ioannikes made a prayer, which in somewhat altered form the Orthodox Church keeps to this day: "My hope is the Father, my refuge is Christ, and my protection is the Holy Spirit". By chance encountering his former companions from military service, the saint quit the wilderness and withdrew to Mount Konturea. Only after 12 years of ascetic life did the hermit accept monastic tonsure. The saint spent three years after the tonsure in seclusion, wrapped in chains, after which he set off to Chelidon to the great faster Saint George (Comm. 21 February). The ascetics spent together three years. During this time the Monk Ioannikes learned by heart the entire Psalter. Having gotten up in age, the Monk Ioannikes settled in the Antidiev monastery and dwelt there in seclusion until his end.

The Monk Ioannikes spent 70 years in ascetic deeds and attained to an high spiritual perfection. Through the mercy of God the saint acquired the gift of prophecy, as his student Pakhomios has related. The monastic elder during the time of prayer hovered over the ground. One time he traversed a river flooded to overflowing. The saint could make himself invisible for people and make others invisible: one time the Monk Ioannikes led out from prison Greek captives under the watch of a crowd of guards. Poison and fire, with which the envious wanted to destroy the saint, did him no harm, and predatory beasts did not touch him. It is known, that he freed the island of Thasos from a multitude of snakes. The Monk Ioannikes likewise saved a young nun, who was preparing to quit the monastery on a whim to marry; he took upon himself the agonised maiden's suffering of

passion, and by fasting and prayer annihilated the seductive assault of the devil.

Foreseeing his end, Saint Ioannikes expired to the Lord on 4 November 846, at the age of 94.

**Righteous Philaretos the Merciful**, (*Commemorated December 1/December 14*) son of George and Anna, was raised in piety and the fear of God. He lived during the VIII Century in the village of Amnea in the Paphlagonian district (Asia Minor). His wife, Theozua, was from a rich and illustrious family, and they had children: a son John, and daughters Ipatia and Euanthea.

Philaretos was a rich and illustrious dignitary, but he was not hoarding of his wealth. Knowing that many people suffered from poverty, he remembered the words of the Saviour about the dread Last Judgment and about "these least ones" (Mt. 25: 40); the words of the Apostle Paul about the fact that a dying man takes nothing along from this world (1 Tim. 6: 7); and the verses of king David about the reward of the righteous (Ps. [37] 36: 25). And Philaretos became famed for his love for the poor.

One time Ishmaelites (arabs) made an attack on Paphlagonia, devastating the land and plundering the estate of Philaretos. There remained only 2 oxen, a cow, some oil and the house. But this also, finally, he shared with the poor. Mildly yet stubbornly he endured the reproaches of his wife and the jeers of his children. "I have in secret places unbeknownst to you, such riches and such treasure, -- he replied to his family, -- which would suffice you, even if ye live an hundred years without toil and without concern".

And the Lord rewarded Philaretos for his generosity: when the last measure of wheat was given away, a old friend sent him forty measures, and after this, as warm clothing was given to the needy, riches returned to him.

During this time the Byzantine empress Irene (797-802) was seeking a bride for her son -- the future co-reigning Constantine Porphyrogenitos (Bagryanorodnii) (780-797) and for this emissaries were sent throughout all the empire. And the envoys did not bypass Amnea. When Philaretos and Theozua learned that these most illustrious guests were to visit at their house, Philaretos was very happy, but

Theozua was sad, -- at the house there was no always even food, and suitable entertainment was impossible. But Philaretos bid his wife to finely decorate their home. Their neighbours, knowing that imperial envoys were being expected, brought everything in abundance for a rich feast. The envoys made their choices for the imperial bride selection: amidst the 10 most beautiful maidens was Philaretos' grand-daughter, Maria. This very Maria exceeded all her rivals in quality and modesty and indeed became the regent's wife, and Constantine Porphyrogenitos lavished rewarded Philaretos. And thus fame and riches returned to Philaretos. But just as before, this holy lover of the poor generously distributed alms and established an eating place for the poor, and he himself served them at the time of the meal. Everyone was astonished at the humility of Philaretos and said: "In truth this is a man of God completely, a true disciple of Christ".

He ordered a servant to take three chests and fill them separately with gold, silver and copper coins: from the first the totally destitute received alms, from the second -- those having been robbed of the means of subsistence, and from the third -- those who hypocritically coveted money.

Thus, not caught up in honours, but rather in humility and love for the poor, the blessed elder attained 90 years of age. Foreseeing his end, he set off to the Constantinople Rodolpheia monastery, distributing there everything that he had on himself, for monastery needs and for the needy. Having summoned his family, he exhorted them in love for the poor and non-avarice; he then expired peacefully to the Lord. He died in the year 792 and was buried in the Rodolpheia Judgement monastery in Constantinople.

The appearance of a miracle after his death confirmed the sainthood of Righteous Philaretos. When they took the body of the saint to the place of burial, a certain man, possessed by the devil, took hold on the coffin and followed with the funeral procession. At the cemetery occurred the healing of the demoniac: the devil threw the man down on the ground and went out from him. Many other miracles and healings also were done at the grave of the saint.

After the death of Righteous Philaretos, his wife Theozua worked at restoring monasteries and

churches devastated during the time of a barbarian invasion.

**The Conception by Saint Anna, of "Whence is Conceived the Holy Mother of God":** (*Commemorated December 9/December 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 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 Nun Sophia,** (*Commemorated December 16/Dec 28*) in the world Solomonina, a great-princess, was the daughter of the boyar-noble Yurii Konstantinovich Saburov. In the year 1505 she was chosen as bride by the heir to the throne, the future great-prince Vasiliï Ioannovich. Their marriage was unhappy, because Solomonina remained childless. In order to have an heir, great-prince Vasiliï Ioannovich decided to wed a second time (to Elena Glinsky) and on 25 November 1525 he ordered Solomonina to be tonsured a nun. Forcibly monasticised with the name Sophia, Solomonina was sent under guard to the Suzdal' Pokrov-Protection convent, where by ascetic deeds she banished from her heart worldly thoughts, and totally dedicated herself to God. Prince Kurbsky calls the blessed princess "a Nun Martyress". In the manuscripts of the Saints she is termed as "the holy Righteous Princess Sophia the Monastic, for she did dwell at the Pokrov monastery convent, a wonderworker". Under tsar Feodor Ioannovich they esteemed her as a saint. Tsaritsa Irina Feodorovna sent to Suzdal', "to Great-Princess Solomonida, in other regards Sophia, a velvet veil with depiction of the Saviour and other saints". Patriarch Joseph wrote to the Suzdal' archbishop Serapion about the singing over Sophia of panikhidas and moliebens. The Nun Sophia reposed to God in the year 1542. In the descriptions by the Suzdal' sacristan Ananii there occur several instances of miraculous healings at the grave of the Nun Sophia.



**ST. XENIA ORTHODOX CHURCH**  
 P.O. Box 147 - Methuen, MA 01844  
 (phone) (978) 204-0428



**NOVEMBER 2023**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Oct 29 (Oct 16)</b> <b>21<sup>st</sup> Sunday after Pentecost. Tone 4</b>  9:30 Hours and Divine Liturgy	<b>Oct 30 (Oct 17)</b>	<b>Oct 31 (Oct 18)</b>  3:00 Fall Festival	<b>1 (Oct 19)</b>  Fast: fish, wine & oil	<b>2 (Oct 20)</b>	<b>3 (Oct 21)</b>  Fast	<b>4 (Oct 22)</b>  5:30 All-Night Vigil
<b>5 (Oct 23)</b> <b>22<sup>nd</sup> Sunday after Pentecost. Tone 5</b>  9:30 Hours and Divine Liturgy	<b>6 (Oct 24)</b>	<b>7 (Oct 25)</b>	<b>8 (Oct 26)</b>  Fast: wine & oil	<b>9 (Oct 27)</b>	<b>10 (Oct 28)</b>  Fast: fish, wine & oil	<b>11 (Oct 29)</b>  3:30 Baptism Ia Lee Fox  5:30 All-Night Vigil
<b>12 (Oct 30)</b> <b>23<sup>rd</sup> Sunday after Pentecost. Tone 6</b>  9:30 Hours and Divine Liturgy 12:30 Annual Meeting of the Parish	<b>13 (Oct 31)</b>	<b>14 (Nov 1)</b>	<b>15 (Nov 2)</b>  Fast	<b>16 (Nov 3)</b>	<b>17 (Nov 4)</b>  Fast	<b>18 (Nov 5)</b>  3:30 Baptism Elijah Justinien  5:30 All-Night Vigil
<b>19 (Nov 6)</b> <b>24<sup>th</sup> Sunday after Pentecost. Tone 7</b>  9:30 Hours and Divine Liturgy	<b>20 (Nov 7)</b>  5:30 Vigil "Archangel Michael"	<b>21 (Nov 8)</b> <b>Synaxis of the Archangel Michael</b>  9:30 Hours & Divine Liturgy	<b>22 (Nov 9)</b>  Fast: wine & oil	<b>23 (Nov 10)</b> <b>American Thanksgiving Day</b>  10:00 Thanksgiving Moleben	<b>24 (Nov 11)</b>  Fast	<b>25 (Nov 12)</b>  5:30 All-Night Vigil
<b>26 (Nov 13)</b> <b>25<sup>th</sup> Sunday after Pentecost. Tone 8</b>  9:30 Hours and Divine Liturgy	<b>27 (Nov 14)</b>	<b>28 (Nov 15)</b> <b>Nativity Fast Begins</b>  Fast	<b>29 (Nov 16)</b>  8:30 Class  Fast: fish, wine & oil	<b>30 (Nov 17)</b>  Fast: wine & oil	<b>Dec 1 (Nov 18)</b>  Fast	<b>Dec 2 (Nov 19)</b>  5:30 All-Night Vigil  Fast: fish, wine & oil



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**DECEMBER 2023**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Nov 26 (Nov 13)</b> <b>25<sup>th</sup> Sunday after Pentecost. Tone 8</b>  9:30 Hours and Divine Liturgy	<b>Nov 27 (Nov 14)</b>	<b>Nov 28 (Nov 15)</b> <b>Nativity Fast Begins</b>  Fast	<b>Nov 29 (Nov 16)</b>  8:30 Class  Fast: fish, wine & oil	<b>Nov 30 (Nov 17)</b>  Fast: wine & oil	<b>1 (Nov 18)</b>  Fast	<b>2 (Nov 19)</b>  5:30 All-Night Vigil  Fast: fish, wine & oil
<b>3 (Nov 20)</b> <b>26<sup>th</sup> Sunday after Pentecost. Tone 1</b>  9:30 Hours and Divine Liturgy 12:30 Great Vespers "Entry of the Theotokos"  Fast: fish, wine & oil	<b>4 (Nov 21)</b> <b>ENTRANCE OF THE THEOTOKOS</b>  9:00 Matins & Divine Liturgy  Fast: fish, wine, & oil	<b>5 (Nov 22)</b>  Fast	<b>6 (Nov 23)</b>  8:30 Class  Fast	<b>7 (Nov 24)</b>  Fast	<b>8 (Nov 25)</b>  Fast	<b>9 (Nov 26)</b>  5:30 All-Night Vigil  Fast: fish, wine & oil
<b>10 (Nov 27)</b> <b>27<sup>th</sup> Sunday after Pentecost. Tone 2</b>  9:30 Hours and Divine Liturgy  Fast: fish, wine & oil	<b>11 (Nov 28)</b>  Fast	<b>12 (Nov 29)</b>  Fast	<b>13 (Nov 30)</b>  8:30 Class  Fast: fish, wine & oil	<b>14 (Dec 1)</b>  Fast	<b>15 (Dec 2)</b>  Fast	<b>16 (Dec 3)</b>  5:30 All-Night Vigil  Fast: fish, wine & oil
<b>17 (Dec 4)</b> <b>28<sup>th</sup> Sunday after Pentecost. Tone 3</b>  9:30 Hours and Divine Liturgy  Fast: fish, wine & oil	<b>18 (Dec 5)</b>  5:30 Vigil  Fast	<b>19 (Dec 6)</b> <b>St. Nicholas</b>  9:00 Hierarchal Divine Liturgy in Enfield, CT  Fast: fish, wine, & oil	<b>20 (Dec 7)</b>  8:30 Class  Fast	<b>21 (Dec 8)</b>  Fast	<b>22 (Dec 9)</b>  Fast	<b>23 (Dec 10)</b>  5:30 All-Night Vigil  Fast: fish, wine & oil
<b>24 (Dec 11)</b> <b>29<sup>th</sup> Sunday after Pentecost. Tone 4</b>  9:30 Hours and Divine Liturgy  Fast: fish, wine & oil	<b>25 (Dec 12)</b> <b>Western Christmas St. Spyridon and St. Herman of Alaska</b>  Fast: fish, wine & oil	<b>26 (Dec 13)</b>  Fast	<b>27 (Dec 14)</b>  Fast	<b>28 (Dec 15)</b>  Fast	<b>29 (Dec 16)</b>  Fast	<b>30 (Dec 17)</b>  5:30 All-Night Vigil  Fast: fish, wine & oil
<b>31 (Dec 18)</b> <b>30<sup>th</sup> Sunday after Pentecost. Tone 5</b>  9:30 Hours and Divine Liturgy  Fast: fish, wine & oil	<b>Jan 1 (Dec 19)</b> <b>Civil New Year</b>  Fast	<b>Jan 2 (Dec 20)</b>  Fast	<b>Jan 3 (Dec 21)</b>  Fast	<b>Jan 4 (Dec 22)</b>  Fast	<b>Jan 5 (Dec 23)</b>  Fast	<b>Jan 6 (Dec 24)</b>  5:30 All-Night Vigil  Fast: wine & oil