



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November-December 2024

## TO ACQUIRE PERFECT HUMILITY

Homily by St. Seraphim (Sobolev) on the Feast of St. Nicholas , 1925

Every time the Holy Church celebrates the memory of a holy hierarch, it presents Christ's Beatitudes to us in the Gospel reading during the Liturgy. And this is what I would like to draw your attention to today, beloved brothers and sisters in Christ, on the feast of St. Nicholas the Wonderworker: Why does the Lord bless spiritual poverty, i.e. humility, at the beginning of these sayings?

The answer to this question is found in the words of the troparion to St. Nicholas: "Thou hast attained the heights through humility, and riches through poverty." From these words it's clear that the height of the moral Christian life and all the richness of the grace of the Holy Spirit is acquired by humility. It's the basis of our salvation. From this it's clear why the Lord laid the beatitude about humility as the foundation for all His Beatitudes.

Without humility, it's impossible to weep for our sins; for how will a proud man weep for his sins when he isn't aware of these sins in himself, when he always justifies himself and accuses others? Without humility, it's impossible to be meek, for a proud man doesn't forgive insults. Without humility, it's impossible to hunger and thirst for the truth of Christ, for a proud man hungers and thirsts only for everyone to consider his own views as the truth, even if they're false. Without humility, it's impossible to be merciful, for proud people are cruel-hearted. Without humility, it's impossible to have a pure heart, for pride is the vessel for all ungodliness and vices. Without humility, it's impossible to be a peacemaker, for pride not only doesn't contribute to peace, but it is the source of malice, hostility, and all kinds of turmoil among people. Without humility, it's impossible to undertake the podvig of being persecuted for the truth of Christ; and even more so is it impossible to endure reproaches, exile, and any slander for the sake of Christ, for the proud man can be persecuted and endure all misfortunes, all the way up to death—but only for the sake of his pride.

Thus, without humility, it's impossible to take even a single step towards accomplishing a truly Christian good deed, which, being based on humility, is accompanied by and distinguished by it as its most characteristic feature. The Lord testified to this truth in His Sermon on the Mount, not only by setting forth the Beatitude about humility first, but also by His words in which He commanded us to secretly do alms, prayer, and fasting and to do good deeds such that our left hand doesn't know what our right hand is doing (Mt. 6:3). This is why the saints, those true disciples of Christ, tried to conceal their good deeds from others. Once, St.

Poemen the Great was asked which virtue is the highest. He said: "That which is done in secret."

Bearing in mind Christ's teaching about the significance of humility for the Christian life, knowing that the virtuous life of the saints was imbued with humility and distinguished by it as its most essential property, let us also endeavor, beloved, to have humility, without which we'll never become true Christians.

Of course, acquiring humility is the most difficult of all podvigs. Often, even the Lord Himself, sending us great trials and tribulations, can't force us to be humble. This we know, beloved children in Christ, by our own life experience. However, without humility, we'll never attain salvation. Therefore, let us try to acquire it at least at first in its simplest and original form; i.e., let us be aware of our sinfulness and nothingness before God. Of course, it's no great merit to be aware of our sins before God when they're so obvious to us and to others. But if we acquire this initial humility, then we also draw near to its highest form, which consists in considering ourselves worse than others. This humility is highly valuable in the eyes of God. This is why the Lord said: Every one that exalteth himself shall be abased (Lk. 18:14).

Only having reached such a degree of humility will we be able to acquire its highest and most perfect form, which consists in ascribing all our good deeds not to our own efforts but to God; and together with the Divine Psalmist, say from the bottom of our hearts: Not to us, O Lord, not to us, but to Thy Name give glory, because of Thy mercy and Thy truth (Ps. 113:9). Then we'll be able to fulfill all the Divine commandments perfectly. Let us recall the words of the Apostle Paul: I can do all things through Christ Which strengtheneth me (Phil. 4:13). These words tell us that with the help of God, we can perform even the most difficult podvig—that is, acquire true, perfect humility.

Therefore, let us ask the Lord that He might help us, through the prayers of the saints and the Holy Hierarch Nicholas now being celebrated by the Church, to acquire this great, fundamental virtue. When we acquire humility, then we'll know by our own experience why the Lord placed the Beatitude about spiritual poverty first. Then we'll become true followers of Christ, bearers of every Christian virtue, and the words of Christ will be fulfilled in our lives: Let your light so shine before men, that they may see your good works, and glorify your Father Which is in Heaven (Mt. 5:16). Amen.

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**

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Anthony Sarantakis  
Dmitri Nikshych  
Joseph (Kam) Aijaonkar  
Choir Director: Laryssa Doohovskoy (978) 841-5960  
Church School Director: Alexei Doohovskoy



## Trapeza Schedule

\* = strict fast

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

Coffee will be made each Sunday morning.

*Please remember, that while hospitality is a beautiful tradition at St. Xenia's, we can only do as much as we can with given capacities. If some weeks, we simply have a light snack following liturgy, that is still above and beyond what many churches are able to provide.*

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

**Please refer to list on refrigerator for all that should be checked.**

### NOVEMBER

- 11/3 Meghan Nettleton, Kristina Head, Juliana Rost, Seraphima Ann Dolan, Elizabeth Victoria Jackson, Brigid Justinien
- 11/10 Judy Engalichev, Sasha Oxnard, Lisa Anderson, Anna Kekis, Damascene Cummings
- 11/17 Pam Reed, Carolyn Savage, Diane Mendez, Johanna Victoria Tkaczewski, Olga McLellan, Claire Murphy
- 11/24 Mat. Masha Doohovskoy, Mat. Helen Doohovskoy, Marianne DiMatteo, Sasha Frost, Jessica Coronel, Katia Semyanko

### DECEMBER

- \*12/1 Mat. Kaleria Sarantakis, Juliana Capitanio, Misha Medzhidov, Vera Sarantakis, Jane Rockwell, Caroline Maria Fox
- \*12/8 Ksenia Guryeva, Olena Fedina, Tanya Nikshych, Liliya Afanasyeva, Mary Doohovskoy, Olga Rapp
- \*12/15 Nataliya Orbite,, Alevtina Khusanova, Liudmilla Diakonova, Raisa & Natalia Avram, Tanya Burke, Yeva Klein
- \*12/22 Matushka Patricia Klar, Alexandra Gonzalez, Celesta Liceaga, Vira Ajgaonkar, Barbara Semyanko

## PARISH NEWS

~Thank you to all who prepared for and served during our Parish Feast! It was a joyous day!



### ~ Congratulations

To the Andrasen Family on their Baptism on October 5th

To the Ranberg family on the Baptism of Silouan (Daniel) on November 2nd

Many years to all!

### ~ Condolences

To the family of Christine Chaplain, reposed in the Lord on September 15th

To the family of Suzie Soloviev, reposed in the Lord September 22nd.

Memory Eternal!

## ~ Reminders

- ❖ Please remember that **the fast before Holy Communion** begins at midnight the night before. The fast is from both food and drink, including water, for all above 7 years old. Those who have special needs, e.g. prescription medicines, etc., should speak with Fr. Michael or Fr. Alexei directly.
- ❖ Please remember, that particularly during the Cherubic Hymn, the Gospel Reading, the Creed, the Lord's Prayer and Communion, all who are able should remain standing and all should refrain from walking around the Nave unless absolutely necessary.
- ❖ Please remember, if you must leave the Nave during the Liturgy, please pause to listen to what is happening in the service before re-entering. If it is any of the above-mentioned times, please wait to re-enter.

## SISTERHOOD NEWS

### ~ Thank You

To Alexandra Gonzales for leading an icon study at the October Sisterhood meeting.



The sisterhood meets the first Wednesday of every month - more enrichment sessions to come!

**Next Meeting:** Wednesday November 6th at 7PM - 10PM

Rdr. Robert will join us for a talk on the Incarnation of Our Lord.

We will sing an akathist first to the Theotokos, and then we will promptly begin the session which will include:

- 1) Icon study of the Nativity by Alexandra
- 2) Talk on the Incarnation of Our Lord by Reader Robert
- 3) Excerpts on the Nativity Hymnography by Rdr Robert (this will especially help us attune ourselves to the hymns during Nativity services.)

~ 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

Fr. Michael in his travels, Fr. Constantine, Nicholas, Jane, Peter, Dimitri, Laryssa, and Celesta.

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).

### UPCOMING EVENTS

~4<sup>th</sup> Youth Vintage Dancing Ball - St. Vladimir Memorial Church in Jackson, NJ on **November 8th**. This dance is for youth 12 and up.  
<https://www.eventbrite.com/e/4-4th-youth-vintage-dancing-ball-tickets-1027706737517>

~ The New England Deanery Music Committee invites you to join us in feasting and song on **November 10 at 4:30pm at Holy Epiphany Russian Orthodox Church in Roslindale, MA.**

Choir directors and singers (whether you currently sing in your parish choir, or not) are welcome to join in!

Bring something to share -- a side or dessert! (Turkey will be provided.)

And, if there is anything you'd like to sing with a willing and eager group of participants, bring copies of that too (church music, folk songs, carols, etc.)!

Fill out the form at [bit.ly/NEDMusic](https://bit.ly/NEDMusic) and we look forward to seeing you there!

*Women's Ensemble*  
PRESENTS  
**A FUNDRAISER  
CONCERT**


SUNDAY, NOVEMBER 17TH, 2024 AT 12:30PM

ST. XENIA'S ORTHODOX CHURCH  
170 NORTH LOWELL STREET, METHUEN, MA

PLEASE JOIN US FOR A CELEBRATION OF  
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ALL PROCEEDS WILL BE DONATED TO THE  
RUSSIAN ECCLESIASTICAL MISSION IN  
JERUSALEM AND THE ORTHODOX SCHOOL OF  
BETHANY

PLEASE CONTACT ALEXANDRA AT (978) 394-1362  
WITH ANY QUESTIONS



~Registration is open for the St. Herman Conference, **Dec. 23-27**, in Toronto, ON, CANADA  
Information is here:

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

## LIVES OF SAINTS

**Sainted Ilarion, Metropolitan of Kiev and All Russia**, (*Commemorated Oct. 21/Nov3*) lived during the era of the Great-prince Yaroslav the Wise (+ 1054), son of the holy Equal-to-the-Apostles Vladimir. In the history of the Russian Church he enters in as the first of its Russian representatives, installed as Metropolitan by a Sobor-Council of Russian bishops.

The Russian Church up to that time had been a metropolitan see, under the Constantinople patriarchate. Russia's first metropolitans were Greeks, and their appointment was made at Tsar'grad. Saint Ilarion, priest of the prince's village of Berestovo, nigh to Kiev, was the spiritual father and a companion of prince Yaroslav. "God-loving prince Yaroslav loved Berestovo, and put there the church of the Holy Apostles and many priests he did honour and maintain, -- relates the Monk Nestor the Chronicler. -- Amongst them was the presbyter by name Ilarion, a man of virtue, and book-learned, and given to fasting. He made his way from Berestovo to the Dniepr, where is now the old Pechersk monastery, and here he made his prayer in the deep forest. Having dug out a shallow two-sashen (14 foot) cave, and having come from Berestovo, he intoned here the hours and did pray in solitude to God...".

Saint Ilarion, as attest his works, was not simply a "man of books", but was endowed with great spiritual gifts, and profound theological knowledge. He devoted all his efforts to the service of the Russian Church. When metropolitan Theopemptos died, Rus' was in a state of war against Byzantium. By decision of a Sobor-Council of Russian hierarchs of the Russian Church, resolution was made to establish a metropolitan at Kiev, not subject to Tsar'grad. Saint Ilarion was famed amongst the Russian clergy for his heightened spiritual life and gift for preaching. A short while before this, he had uttered in the Desyatn-Tithe church a eulogy to holy Prince Vladimir with his acclaimed "Discourse concerning Law and Grace", in which he provided a theological explanation of the place of the Russian Church in the history of the Divine Economy of Salvation.

The choice of the Sobor-Council hierarchs was dear to the heart of Yaroslav the Wise. The ascetic was installed as Metropolitan at Saint Sophia in the year 1051. Saint Ilarion was later affirmed by the Constantinople patriarch. But he was not the primate of the Russian Church for long. The chronicle does not mention the year of his death, but the saint was already not at the death of prince Yaroslav the Wise (+ 20 February 1054), and in the year 1055 a new

metropolitan had arrived at Kiev. Evidently, Saint Ilarion had expired to the Lord in 1053.

His spiritual legacy lives on in the Russian Church. And foremost, a fine work of old-Russian churchly literature -- the "Discourse concerning Law and Grace". Its content is profound and many-sided. At the centre of the "Discourse" -- is the teaching concerning salvation and grace. Great attention is devoted to the question about the superiority of Christianity over Judaism. This theme was essential at these times for Kievan Rus': the Jews had approached Saint Vladimir, hoping to convert him to their faith, and the Monk Theodosii of Pechersk (+ 1074) went also to the "Jewish Quarter" in Kiev with the preaching of Christ Crucified. It is known likewise, that the Jews had attempted to convert to Judaism Sainted-hierarch Nikita the Hermit, when he was still a monk of the Pechersk monastery (1088). Saint Simon relates about this in the "Kievo-Pechersk Paterikon". Hence therefore the attention, which Saint Ilarion devotes to the question "about the law, given to Moses, and about grace and truth, through the coming of Jesus Christ". And finally, the third theme, the occasion of the uttering of the "Discourse" -- was to the glorification of the apostolic work of holy Prince Vladimir.

The kingdom of nature, the kingdom of grace and the future Kingdom of Glory are perceived in the spiritual experience of the Church as coalesced inseparably. The law -- is but the forerunner and servant of grace and truth. Truth and grace -- are but servants of the future age and true life. Saint Ilarion teaches thus about the superiority of the Church: "Moses and the prophets did foretell the Coming of Christ, whereas Christ and His Apostles -- did witness about the Resurrection and about the future age".

From the moment, when the Saviour was come into the world, the Old (preliminary) Covenant of man with God ceased to be in effect. With the theological symbols of the Old and New Covenant-Testaments the saint employs images borrowed from the holy Apostle Paul relating to the two wives of Abraham: the freeborn Sarah and the maid-servant Agar. "Agar was cast out, a slave, together with her son Ishmael, and Isaac, the free son, was heir to Abraham. Thus also were the Jews cast out and dispersed through the lands, whereas the sons of grace, the Christians, are become heirs to God the Father. As the light of the moon doth fade amidst the shining forth of the sun, so also the law -- doth fade amidst the shining forth of grace; the cold of night doth vanish from the warmth of the sun, heating the earth, -- and mankind be no longer bent over under the burden of the law, but instead in grace walketh freely".

The joy of Christ fills the holy preacher, when he speaks about the entry of his native Rus' into the host of Christian peoples. "The grace of Christ hath filled all the earth", and foremost, the youthfully alive peoples, to which also is regarded the Russian people. "It becometh grace and truth to shine forth in new peoples. They do not, in the words of the Lord, pour new wine -- this being the teaching of grace -- into old wine-skins, referring to the Jews, but the rather put the new teaching, into new wine-skins, into new peoples". Thus the graced faith "throughout all the earth hath spread and reached our Russian tongue. Here now we too with all Christians do glorify the Holy Trinity, and the Jews be silent; pagans be accepted, but Jews -- art spurned".

Russian Orthodox at present "be not termed idolators, but rather Christians, no longer do we build heathen temples, but rather the churches of Christ; no longer do we sacrifice others to the demons (vide Comm. Varangian Martyrs, 12 July), but Christ for us instead hath been slain in sacrifice to God and Father. The Blessed God hath had mercy on all lands -- and us too hath not despised, for He did desire likewise to save us and bring us to our senses in truth". The great apostolic exploit of the enlightening of the Russian Land was made by holy Prince Vladimir (Comm. 15 July), "like to holy Equal-to-the-Apostles Constantine", who "did command throughout all his land that they be baptised in the Name of the Father and the Son and the Holy Spirit, and clearly and loudly in voice in all the cities to glorify the Holy Trinity and to all be Christians -- the small and great, slave and free, young and old, rich and poor". Saint Ilarion speaks with pride about his native land: "Saint Vladimir did not exercise sovereignty in a bad or ignorant land, but the rather in Russia, which is known and heard of by all the ends of the earth".

The "Discourse concerning Law and Grace" -- is the first work of its time in the Russian Church in which the holy Baptiser of Rus' is acclaimed blessed amongst the rank of the equal-to-the-Apostles. "Rejoice thou midst sovereigns, O apostle, not in having dead bodies resurrected, but our deadened souls resurrecting: for by thee hath we been made alive in God and given to know life in Christ". Suchlike is the content of this remarkable memorial of ancient Russian theology. Among the other works of Saint Ilarion is known his archbishopal "Confession", having become the model for a bishop's vow in the Russian Church. And to the "Discourse concerning Law and Grace" in the manuscripts is usually appended the "Prayer of Saint Ilarion". This work of the saint likewise possesses a long history within the tradition of his native

church. In the year 1555, upon his sending off to the newly-formed Kazan diocese, Saint Gurii ordered that there be read to him the prayer, "The Work of Metropolitan Ilarion the Russia", at Moscow and in the other cities, through which he was to travel.

Saint Ilarion was buried in the Kiev caves. In the inscribed titles to his works, in the manuscripts of saintly literature and lists of sainted-hierarchs, Saint Ilarion is invariable termed a saint and predicated as a wonderworker. His assured literary veneration as a saint is evidenced in the services to the Kievo-Pechersk Monastics. Both in the service to the Sobor-Assembly of Fathers of the Nearer Caves (Comm. 28 September), and likewise in the service to all the Kievo-Pechersk Saints (2nd Sunday of Great Lent), Saint Ilarion is enumerated together with other saintly hierarchs of the Russian Orthodox Church.

### **The Holy Martyress Cecelia (Cesilia) and the Holy Martyrs Valerian, Tiburtius and Maximus:**

*(Commemorated Nov 22/ Dec 5)* The holy Martyress Cecelia was a Roman of rich and noted lineage. From her youth she was raised in the Christian faith and she prayed fervently, she helped those in need, and beneath her fine clothing she wore an hairshirt. Her parents decided to give her in marriage to the illustrious pagan Valerian. The saint did not dare oppose the will of her parents, but with tears she prayed to God, that her betrothed would believe in Christ, and that she would preserve her virginity. The saint persuaded her fiance to go with her to bishop Urban, hiding away from the persecution in a cave along the Appian Way. The instructions of the wise elder permeated the soul of Valerian, and both he and his brother Tiburtius believed in Christ and were converted to Christianity. The brothers distributed part of their inheritance to the poor, cared for the sick, and buried Christians tortured to death by the persecutors.

The governor Ammachus, having learned of this, gave orders to arrest the brothers and bring them to trial. He demanded that the saints renounce Christ and offer sacrifice to the pagan gods. The brothers refused. Then they mercilessly began to scourge the brothers. Saint Valerian under torture urged Christians not to be afraid of torments, but rather stand firm for Christ.

The governor, wanting to prevent the holy preacher from influencing the people, gave orders to take the martyrs beyond the city limits and there execute them. The detachment of soldiers accompanying the martyrs to execution was commanded by Maximus. He was amazed at the courage of the saints. He asked them why they did not fear death. The holy

brothers answered, that they were relinquishing temporal life for life eternal. Maximus wanted to learn in detail the teaching of Christians. He took Saints Valerian and Tiburtius to his own house and all night engaged them in conversation. Having learned of this, Saint Cecelia went with a priest to Maximus, and he with all his family accepted holy Baptism.

On the following day when they beheaded the Martyrs Valerian and Tiburtius, Saint Maximus confessed before everyone that he saw how their holy souls had gone up to Heaven. For this confession the holy Martyr Maximus was scourged to death with whips (+ 230).

The governor wanted to confiscate the property of the executed, but having learned that Saint Cecelia had already distributed all her remaining wealth to the poor and by her preaching had converted 400 men, he gave orders to execute her. For three days they tormented her with fire and smoke in a red-hot bath-house, but the grace of God succored her. Then they decided to behead her. The executioner struck the saint with a sword, but only wounded her. The holy martyress suffered yet three more days in full consciousness, encouraging in the faith those around her, and died with prayer on her lips.

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

that she decided to devote all her life to this and to spend her life in virginity.

But the fame of her beauty spread throughout the city, and many sought for her hand in marriage. But despite the endearing entreaties of her father, she refused. Barbara cautioned her father, that his persistence might end tragically and separate them forever. Dioskoros decided, that the temperament of his daughter had been affected by her life of seclusion. He therefore permitted her to leave the tower and gave her full freedom in her choice of friends and acquaintances. The maiden thus encountered in the city youthful confessors of faith in Christ, and they revealed to her teachings about the Creator of the world, about the Trinity, and about the Divine Logos. Through the Providence of God, after a certain while there arrived in Heliopolis from Alexandria a priest in the guide of a merchant. He performed the sacrament of Baptism over Barbara.

During this while at the house of Dioskoros a luxuriant bath was being built. By his orders the

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

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

punish both torturers, Martianus and Dioskoros: they were struck down by bolts of lightning.

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

**The Monk Sava the Sanctified** (*Commemorated Dec 5/Dec 18*) was born in the V Century at Cappadocia of pious Christian parents, named John and Sophia. His father was a military-commander. Journeying off to Alexandria on service-related matters, his wife went with him, but their five year old son they left in the care of an uncle. When the boy reached eight years of age, he entered the monastery of Saint Flavian situated nearby. The gifted child quickly learned to read and became well studied in Holy Scripture. And in vain then did his parents urge Saint Sava to return to the world and enter into marriage.

At 17 years of age, he accepted monastic tonsure and so prospered in fasting and prayer, that he was bestowed the gift of wonderworking. Having spent ten years at the monastery of Saint Flavian, the monk set off to Jerusalem, and from there to the monastery of the Monk Euthymios the Great (Comm. 20 January). But the Monk Euthymios sent off Saint Sava to abba Theoktistos, the head of a nearby monastery with a strict common-life monastic rule. The Monk Sava dwelt at this monastery as an obedient until age 30.

After the death of the monastic-elder Theoktistos, his successor gave blessing to the Monk Sava to seclude himself within a cave: on Saturdays however, the monk left his hermitage and came to the monastery, where he participated in Divine-services and partook of food. And after a certain while they gave permission to the monk not to leave his hermitage at all, and Saint Sava asceticised within the cave over the course of 5 years.

The Monk Euthymios attentively oversaw the life of the young monk, and seeing how he had matured spiritually, he began to take him along with him to the Ruv wilderness (at the Dead Sea). They went out on 14 January and remained there until Palm Sunday. The Monk Euthymios called Saint Sava a child-elder and took care to encourage in him growth in the utmost monastic virtues.

When the Monk Euthymios expired to the Lord (+ 473), Saint Sava withdrew from the Laura-monastery and resettled in a cave near the monastery

of the Monk Gerasimos of Jordan (+ 475, Comm. 4 March). After several years disciples began to gather to the Monk Sava -- all searching for monastic life. There thus arose the Great Laura-monastery. Through a command from above (in a pillar of fire) the monks built a church in the cave.

The Monk Sava founded several more monasteries. Many a miracle was manifest through the prayers of the Monk Sava: amidst the Laura spouted forth a spring of water, during a time of drought it rained in abundance, and there likewise occurred healings of the sick and the demoniac. The Monk Sava composed the first monastic-rule of church services, the so-called "Jerusalem Rule", accepted by all the

Palestine monasteries. The saint reposed peacefully to God in the year 532.

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

NOVEMBER 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Oct 27 (Oct 14)</b> <b>18<sup>th</sup> Sunday after Pentecost. Tone 1</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Oct 28 (Oct 15)</b>	<b>Oct 29 (Oct 16)</b>	<b>Oct 30 (Oct 17)</b>   <b>Fast</b>	<b>Oct 31 (Oct 18)</b>   <b>3:00 PM, Fall Festival</b>	<b>1 (Oct 19)</b>   <b>5:30 Vespers &amp; Matins for the Departed</b> <b>Fast: fish, wine &amp; oil</b>	<b>2 (Oct 20)</b> <b>Demetrius Saturday</b>  <b>8:00 AM Liturgy for the Departed</b>  <b>5:30 All-Night Vigil</b>
<b>3 (Oct 21)</b>   <b>9:30 Hours and Divine Liturgy</b>	<b>4 (Oct 22)</b>	<b>5 (Oct 23)</b>	<b>6 (Oct 24)</b>   <b>7:30 PM Akathist &amp; Sisterhood Meeting</b>  <b>Fast: wine &amp; oil</b>	<b>7 (Oct 25)</b>	<b>8 (Oct 26)</b>   <b>Fast: wine &amp; oil</b>	<b>9 (Oct 27)</b>   <b>5:30 All-Night Vigil</b>
<b>10 (Oct 28)</b>   <b>9:30 Hours and Divine Liturgy</b>	<b>11 (Oct 29)</b>	<b>12 (Oct 30)</b>	<b>13 (Oct 31)</b>   <b>Fast</b>	<b>14 (Nov 1)</b>	<b>15 (Nov 2)</b>   <b>Fast</b>	<b>16 (Nov 3)</b>   <b>5:30 All-Night Vigil</b>
<b>17 (Nov 4)</b>   <b>9:30 Hours and Divine Liturgy</b>	<b>18 (Nov 5)</b>	<b>19 (Nov 6)</b>	<b>20 (Nov 7)</b>   <b>5:30 PM Vigil "Archangel Michael"</b> <b>Fast</b>	<b>21 (Nov 8)</b> <b>Synaxis of the Archangel Michael</b>  <b>8:00 AM Hours &amp; Divine Liturgy</b>	<b>22 (Nov 9)</b>   <b>Fast: wine &amp; oil</b>	<b>23 (Nov 10)</b>   <b>5:30 All-Night Vigil</b>
<b>24 (Nov 11)</b>   <b>9:30 Hours and Divine Liturgy</b>	<b>25 (Nov 12)</b>	<b>26 (Nov 13)</b>	<b>27 (Nov 14)</b>   <b>Fast: wine &amp; oil</b>	<b>28 (Nov 15)</b>   <b>10:00 AM Thanksgiving Moleben</b>  <b>Fast</b>	<b>29 (Nov 16)</b>   <b>Fast: wine &amp; oil</b>	<b>30 (Nov 17)</b>   <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>

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DECEMBER 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1 (Nov 18)</b> <b>23<sup>rd</sup> Sunday after Pentecost. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>2 (Nov 19)</b>	<b>3 (Nov 20)</b>  <b>5:30 PM Vigil "Entry of the Theotokos"</b> <b>Fast: wine &amp; oil</b>	<b>4 (Nov 21)</b> <b>ENTRANCE OF THE THEOTOKOS</b> <b>8:00 AM Hours &amp; Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>5 (Nov 22)</b>  <b>Fast: wine &amp; oil</b>	<b>6 (Nov 23)</b>  <b>Fast</b>	<b>7 (Nov 24)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>8 (Nov 25)</b> <b>24<sup>th</sup> Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>9 (Nov 26)</b>	<b>10 (Nov 27)</b>  <b>Fast: fish, wine &amp; oil</b>	<b>11 (Nov 28)</b>  <b>Fast</b>	<b>12 (Nov 29)</b>  <b>Fast: wine &amp; oil</b>	<b>13 (Nov 30)</b>  <b>Fast: wine &amp; oil</b>	<b>14 (Dec 1)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>15 (Dec 2)</b> <b>25<sup>th</sup> Sunday after Pentecost. Tone 8</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>16 (Dec 3)</b>	<b>17 (Dec 4)</b>  <b>Fast: fish, wine &amp; oil</b>	<b>18 (Dec 5)</b>  <b>5:30 PM Vigil "St. Nicholas"</b> <b>Fast: wine &amp; oil</b>	<b>19 (Dec 6)</b> <b>St. Nicholas</b>  <b>9:00 AM Hours &amp; Divine Liturgy in Enfield, CT</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>20 (Dec 7)</b>  <b>Fast</b>	<b>21 (Dec 8)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>22 (Dec 9)</b> <b>26<sup>th</sup> Sunday after Pentecost. Tone 1</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>23 (Dec 10)</b>	<b>24 (Dec 11)</b>  <b>Fast: wine &amp; oil</b>	<b>25 (Dec 12)</b>  <b>Fast</b>	<b>26 (Dec 13)</b>  <b>Fast: wine &amp; oil</b>	<b>27 (Dec 14)</b>  <b>Fast</b>	<b>28 (Dec 15)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>29 (Dec 16)</b> <b>27<sup>th</sup> Sunday after Pentecost. Tone 2</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>30 (Dec 17)</b>	<b>31 (Dec 18)</b>  <b>Fast: wine &amp; oil</b>	<b>Jan 1 (Dec 19)</b>  <b>Fast</b>	<b>Jan 2 (Dec 20)</b>  <b>Fast</b>	<b>Jan 3 (Dec 21)</b>  <b>Fast</b>	<b>Jan 4 (Dec 22)</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>