



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November - December 2025

Stand Fast and Watch

St. John of Shanghai and San Francisco

Stand fast on spiritual watch, because you don't know when the Lord will call you to Himself. In your earthly life be ready at any moment to give Him an account. Beware that the enemy does not catch you in his nets, that he not deceive you causing you to fall into temptation. Daily examine your conscience; try the purity of your thoughts, your intentions.

There was a king who had a wicked son. Having no hope that he would change for the better, the father condemned the son to death. He gave him a month to prepare.

The month went by, and the father summoned the son. To his surprise he saw that the young man was noticeably changed: his face was thin and drawn, and his whole body looked as if it had suffered.

"How is it that such a transformation has come over you, my son?" the father asked.

"My father and my lord," replied the son, "how could I not change when each passing day brought me closer to death?"

"Good, my son," remarked the king. "Since you have evidently come to your senses, I shall pardon you. However, you must maintain this vigilant disposition of soul for the rest of your life."

"Father," replied the son, "that's impossible. How can I withstand the countless seductions and temptations?"

Then the king ordered that a vessel be brought, full of oil, and he told his son:

"Take this vessel and carry it along all the streets of the city. Following you will be two soldiers with sharp swords. If you spill so much as a single drop they will cut off your head."

The son obeyed. With light, careful steps, he walked along all the streets, the soldiers accompanying him, and he did not spill a drop.

When he returned to the castle, the father asked, "My son, what did you see as you were walking through the city?"

"I saw nothing."

"What do you mean, 'nothing'?" said the king. "Today is a holiday; you must have seen the booths with all kinds of trinkets, many carriages, people animals..."

"I didn't notice any of that," said the son. "All my attention was focused on the oil in the vessel. I was afraid to spill a drop and thereby lose my life."

"Quite right, my son," said the king. "Keep this lesson in mind for the rest of your life. Be as vigilant over your soul as you were today over the oil in the vessel. Turn your thoughts away from what will soon pass away, and keep them focused on what is eternal. You will be followed not by armed soldiers but by death to which we are brought closer by every day. Be very careful to guard your soul from all ruinous temptations."

The son obeyed his father, and lived happily.

Watch, stand fast in the faith, quit you like men, be strong. (I Cor. 16:13).

The Apostle gives Christians this important counsel to bring their attention to the danger of this world, to summon them to frequent examination of their hearts, because without this one can easily bring to ruin the purity and ardor of one's faith and unnoticeably cross over to the side of evil and faithlessness.

Just as a basic concern is to be careful of anything that might be harmful to our physical health, so our spiritual concern should watch out for anything that might harm our spiritual life and the work of faith and salvation. Therefore, carefully and attentively assess your inner impulses: are they from God or from the spirit of evil? Beware of temptations from this world and from worldly people; beware of hidden inner temptations which come from the spirit of indifference and carelessness in prayer, from the waning of Christian love.

If we turn our attention to our mind, we notice a torrent of successive thoughts and ideas. This torrent is uninterrupted; it is racing everywhere and at all times: at home, in church, at work, when we read, when we converse. It is usually called thinking, writes Bishop Theophan the Recluse, but in fact it is a disturbance of the mind, a scattering, a lack of concentration and attention. The same happens with the heart. Have you ever observed the life of the heart? Try it even for a short time and see what you find.

Something unpleasant happens, and you get irritated; some misfortune occurs, and you pity yourself; you see someone whom you dislike, and animosity wells up within you; you meet one of your equals who has

now outdistanced you on the social scale, and you begin to envy him; you think of your talents and capabilities, and you begin to grow proud... All this is rottenness: vainglory, carnal desire, gluttony, laziness, malice—one on top of the other, they destroy the heart.

And all of this can pass through the heart in a matter of minutes. For this reason one ascetic, who was extremely attentive to himself, was quite right in saying that

“Man’s heart is filled with poisonous serpents. Only the hearts of saints are free from these serpents, the passions.”

But such freedom is attained only through a long and difficult process of self-knowledge, working on oneself and being vigilant towards one’s inner life, i.e., the soul.

Be careful. Watch out for your soul! Turn your thoughts away from what will soon pass away and turn them towards what is eternal. Here you will find the happiness that your soul seeks, that your heart thirsts for.

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
Joseph (Kami) Aijaonkar
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School Directors:
Matushka Patricia
Mary 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.

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

- 11/02 Mat Patricia Klar, Alexandra Gonzalez, Celesta Liceaga, Vira Aijaonkar, Johanna Bevel
- 11/09 Meghan Nettleton, Brigid Justinien, Elizabeth Victoria Jackson, Maria Bottos, Nicholas Chaplain
- 11/16 Dorothea Poletti, Kristina Head, Sasha Oxnard, Lisa Andreasen, Olga McLellan, Dama-scene Cummings
- 11/23 Pam Reed, Carolyn Savage, Johanna Victoria Tkaczewski, Judy Engalichev
- *11/30 Mat. Masha Doohovskoy, Mat. Helena Doohovskoy, Marianne DiMatteo, Sasha Frost, Juliana Rost

DECEMBER

-  *12/7 Mat. Kaleria Sarantakis, Juliana Capitanio, Ann Marie Hakim, Vera Sarantakis, Seraphim Silva, Jane Rockwell
- *12/14 Mary Doohovskoy, Olena Fedina, Tanya Nikshych, Liliya Afanasyeva, Olga Rapp, Diane Mendez
- *12/21 Nataliya Orbite,, Alevtina Khusanova, Liudmilla Diakonova, Tanya Burke, Svetlana Duka
- *12/28 Mat Patricia Klar, Alexandra Gonzalez, Celesta Liceaga, Vira Aijaonkar, Johanna Bevel, Sasha Prokopienko

PARISH NEWS

~ Our parish Annual Meeting will be held **November 2nd** after Trapeza. All are welcome to attend.

~Fr. Michael is holding adult Catechism Classes on-line on Wednesday evenings. Please reach out to Fr. Michael if you would like to join.

~ Thank you to all who participated in the Brotherhood Fundraising Raffles this Fall. The 50/50 raffle and the Feast Day Raffle were great successes!

~ Thank you to all who generously donated toward Fr. Augustin's school in Haiti!

~ Thank you to Natasha Orbite for organizing and all who helped and supported the International Food Festival! We raised \$2772 towards the church hall.

~Fundraising for our new Church Hall continues. We look to build a hall that will accommodate our growing Parish, welcome newcomers, provide comfortable surroundings, and be a useful and practical space for the food and fellowship we so enjoy sharing with visitors and each other.

Donations may be made on our website: <https://www.stxenia.org/buildingproject2025> or by methods below:

1. Envelopes at Church - pick up a donation envelope in either our onsite bookstore or on the candle counter. Clearly mark the envelope "Building Fund" and leave your donation in the basket on the counter.
2. Mail - send donations to the fund to:
St. Xenia Orthodox Church Building Fund
P.O. Box 147
Methuen, MA 01844-0147
3. Paypal - use your paypal account, or donate with your credit card (be sure to designate "Building Fund" when asked to write a memo).

Congratulations

~ To the Fox family on the birth of their daughter, Audrey Jean, on October 8th.

~To the Medzhidov and Djatachenko families on the marriage of Michael and Anna, October 26th.

Many years to all!

Condolences

~To the family of Alexandra Gonzalez whose mother, Marina Geracoulis, reposed in the Lord October 7th. Memory Eternal!

Reminders

- ❖ 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 Naïve unless absolutely necessary.
- ❖ Please note, it is completely acceptable, as well as an act of consideration, to step out of Liturgy if you find your child needs to take a break or be consoled.
- ❖ Please remember, if you must leave the Nave during the Liturgy, pause to listen to what is happening in the service before re-entering. If it is any of the above-mentioned times, wait to re-enter.
- ❖ Please remember, while the Clergy are preparing and receiving Holy Communion, all should refrain from chatting and be prayerfully attentive to the readings and Hymns.

SISTERHOOD NEWS

~ If you would like to help with coffee hour and are not currently on a team, please reach out to Meghan Nettleton.

~ The Sisterhood is meeting monthly on Wednesdays at 7:00pm. Meetings begin with an Akathist to the Mother of God and then work through a curriculum put out by the podcast Filled with Less, intended to "inspire you to live the Christian life with simplicity and intention."

Below are the remaining meetings scheduled for the Fall:

Wednesday, November 5th at 7:00PM
Wednesday, December 10th at 7:00PM

~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 stxenasisterhood100@gmail.com
<https://www.stxenia.org/sisterhood>

BROTHERHOOD NEWS

The Brotherhood's vision is to create a brotherhood that:

- Supports the spiritual growth of our parish
- Assists with the physical maintenance and beautification of our church
- Creates opportunities for fellowship and mutual support
- Participates in charitable works for our broader community

If you would like to update any information or if you know of other men in our parish who might be interested in joining, please contact Dan Poletti, dan.poletti@gmail.com.

PLEASE REMEMBER IN YOUR PRAYERS

Fr. Constantine, Fr. Alexander, Nicholas, Jane, Peter, Dimitri, Laryssa, Celesta, and Wladislaw.

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

CHOIR NEWS

~ All young singers in the parish are invited to participate in the Children's Choir. We meet on Sunday mornings at 9 am: November 2, 16, December 7, 21, and January 4.

Children will work on the opening hymns of the Nativity service to be sung antiphonally with the adult/youth choir. We will also learn some new small pieces they can sing as part of the church services.

If your children would like to participate, please fill out the form:

<https://forms.gle/EPFrX5pyWimT2iH67>

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

SUNDAY SCHOOL

~ Please remember, we will hold two Trapeza lines on Sundays. One for the Sunday School Children and another for all others.

~ At least one class will be held in the basement **during** Trapeza. If you need to be down there, please try not to disturb the class.

UNDERSTANDING THE RELICS PLACED IN THE ALTAR AT CONSECRATION

The relics placed in our altar are emblematic of our beloved Parish. An extraordinary mix of many nationalities born into Orthodoxy and converts from a multitude of denominations; our Parish is forever protected by these Holy Intercessors. As Metropolitan Nicholas explained during the consecration banquet, the relics encased in the newly consecrated altar are those of the Holy Hieroconfessor Tikhon - Patriarch of Moscow & All Russia, Hieromartyr Macarius of Kiev, and the Holy Nun-Martyr Grand Duchess Elizabeth - a convert.

Fr. Michael noted the following in his message about our consecration:

2025 is the 100th anniversary of the martyrdom of Patriarch Tikhon and all of the ROCOR is remembering him at all Liturgies.

And of course, NunMartyr Grand Duchess Elizabeth was a convert to Orthodoxy, an unwavering servant of the needy, and whose relic Fr. Michael had in the first antimins given to him for the former mission parish in South Portland, ME.

The icons of these three Saints can now be found together, to the right of the altar.



LIVES OF SAINTS

NUNMARTYR GRAND DUCHESS

ELIZABETH –

Saint Elizabeth was the older sister of Tsarina Alexandra, and was married to the Grand Duke Sergius, the governor of Moscow. She converted to Orthodoxy from Protestantism of her own free will, and organized women from all levels of society to help the soldiers at the front and in the hospitals.

Grand Duke Sergius was killed by an assassin's bomb on February 4, 1905, just as Saint Elizabeth was leaving for her workshops. Remarkably, she visited her husband's killer in prison and urged him to repent.

After this, she began to withdraw from her former social life. She devoted herself to the Convent of Saints Martha and Mary, a community of nuns which focused on worshiping God and also helping the poor. She moved out of the palace into a building she purchased on Ordinka. Women from the nobility, and also from the common people, were attracted to the convent.

Saint Elizabeth nursed sick and wounded soldiers in the hospitals and on the battle front. On Pascha of 1918, the Communists ordered her to leave Moscow, and join the royal family near Ekaterinburg. She left with a novice, Sister Barbara, and an escort of Latvian guards.

After arriving in Ekaterinburg, Saint Elizabeth was denied access to the Tsar's family. She was placed in a convent, where she was warmly received by the sisters.

At the end of May, Saint Elizabeth was moved to nearby Alopaevsk with the Grand Dukes Sergius, John, and Constantine, and the young Count Vladimir Paley. They were all housed in a schoolhouse on the edge of town. Saint Elizabeth was under guard, but was permitted to go to church and work in the garden.

On the night of July 5, they were all taken to a place twelve miles from Alopaevsk, and executed. The Grand Duke Sergius was shot, but the others were thrown down a mineshaft, then grenades were tossed after them. Saint Elizabeth lived for several hours, and could be heard singing hymns.

The bodies of Saint Elizabeth and Saint Barbara were taken to Jerusalem in 1920, and buried in the church of Saint Mary Magdalene.

SAINT TIKHON OF MOSCOW -

St. Tikhon, Patriarch of Moscow and Apostle to America was born as Vasily Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Toropetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church as well as rare meekness and humility.

When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen his dead mother in a dream, who foretold to him his imminent death, and the fate of his three sons. She said that one would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers.

From 1878 to 1883, Vasily studied at the Pskov Theological Seminary. The modest seminarian was tender and affectionate by nature. He was fair-haired and tall of stature. His fellow students liked and respected him for his piety, brilliant progress in studies, and constant readiness to help comrades, who often turned to him for explanations of lessons, especially for help in drawing up and correcting numerous compositions. Vasily was called "bishop" and "patriarch" by his classmates.

In 1888, at the age of 23, Vasily Belavin graduated from the St. Petersburg Theological Academy as a lay-

man, and returned to the Pskov Seminary as an instructor of Moral and Dogmatic Theology. The whole seminary and the town of Pskov became very fond of him. He led an austere and chaste life, and in 1891, when he turned 26, he took monastic vows. Nearly the whole town gathered for the ceremony. He embarked on this new way of life consciously and deliberately, desiring to dedicate himself entirely to the service of the Church. The meek and humble young man was given the name Tikhon in honor of St. Tikhon of Zadonsk.

He was transferred from the Pskov Seminary to the Kholm Theological Seminary in 1892, and was raised to the rank of archimandrite. Archimandrite Tikhon was consecrated Bishop of Lublin on October 19, 1897, and returned to Kholm for a year as Vicar Bishop of the Kholm Diocese. Bishop Tikhon zealously devoted his energy to the establishment of the new vicariate. His attractive moral make-up won the general affection, of not only the Russian population, but also of the Lithuanians and Poles. On September 14, 1898, Bishop Tikhon was made Bishop of the Aleutians and Alaska. As head of the Orthodox Church in America, Bishop Tikhon was a zealous laborer in the Lord's vineyard.

He did much to promote the spread of Orthodoxy, and to improve his vast diocese. He reorganized the diocesan structure, and changed its name from "Diocese of the Aleutians and Alaska" to "Diocese of the Aleutians and North America" in 1900. Both clergy and laity loved their archpastor, and held him in such esteem that the Americans made Archbishop Tikhon an honorary citizen of the United States.

On May 22, 1901, he blessed the cornerstone for St. Nicholas Cathedral in New York, and was also involved in establishing other churches. On November 9, 1902, he consecrated the church of St. Nicholas in Brooklyn for the Syrian Orthodox immigrants. Two weeks later, he consecrated St. Nicholas Cathedral in NY.

In 1905, the American Mission was made an Archdiocese, and St. Tikhon was elevated to the rank of Arch-

bishop. He had two vicar bishops: Bishop Innocent (Pustynsky) in Alaska, and St. Raphael (Hawaweeny) in Brooklyn to assist him in administering his large, ethnically diverse diocese. In June of 1905, St. Tikhon gave his blessing for the establishment of St. Tikhon's Monastery.

In 1907, he returned to Russia, and was appointed to Yaroslavl, where he quickly won the affection of his flock. They came to love him as a friendly, communicative, and wise archpastor. He spoke simply to his subordinates, never resorting to a peremptory or overbearing tone. When he had to reprimand someone, he did so in a good-natured, sometimes joking manner, which encouraged the person to correct his mistakes.

When St. Tikhon was transferred to Lithuania on December 22, 1913, the people of Yaroslavl voted him an honorary citizen of their town. After his transfer to Vilna, he did much in terms of material support for various charitable institutions. There too, his generous soul and love of people clearly manifested themselves. World War I broke out when His Eminence was in Vilna. He spared no effort to help the poor residents of the Vilna region who were left without a roof over their heads or means of subsistence as a result of the war with the Germans, and who flocked to their archpastor in droves.

After the February Revolution and formation of a new Synod, St. Tikhon became one of its members. On June 21, 1917, the Moscow Diocesan Congress of clergy and laity elected him as their ruling bishop. He was a zealous and educated archpastor, widely known even outside his country.

On August 15, 1917, a local council was opened in Moscow, and Archbishop Tikhon was raised to the dignity of Metropolitan, and then elected as chairman of the council. The council had as its aim to restore the life of Russian Orthodox Church on strictly canonical principles, and its primary concern was the restoration of the Patriarchate. All council members would select three candidates, and then a lot would reveal the will of God. The council members chose

three candidates: Archbishop Anthony of Kharkov, the wisest, Archbishop Arseny of Novgorod, the strictest, and Metropolitan Tikhon of Moscow, the kindest of the Russian hierarchs.

On November 5, following the Divine Liturgy and a Molieben in the Cathedral of Christ the Savior, a monk removed one of the three ballots from the ballot box, which stood before the Vladimir Icon of the Mother of God. Metropolitan Vladimir of Kiev announced Metropolitan Tikhon as the newly elected Patriarch. St. Tikhon did not change after becoming the primate of the Russian Orthodox Church. In accepting the will of the council, Patriarch Tikhon referred to the scroll that the Prophet Ezekiel had to eat, on which was written, "Lamentations, mourning, and woe." He foresaw that his ministry would be filled with affliction and tears, but through all his suffering, he remained the same accessible, unassuming, and kindly person.

All who met St. Tikhon were surprised by his accessibility, simplicity and modesty. His gentle disposition did not prevent him from showing firmness in Church matters, however, particularly when he had to defend the Church from her enemies. He bore a very heavy cross. He had to administer and direct the Church amidst wholesale church disorganization, without auxiliary administrative bodies, in conditions of internal schisms and upheavals by various adherents of the Living Church, renovationists, and autocephalists.

The situation was complicated by external circumstances: the change of the political system, by the accession to power of the godless regime, by hunger, and civil war. This was a time when Church property was being confiscated, when clergy were subjected to court trials and persecutions, and Christ's Church endured repression. News of this came to the Patriarch from all ends of Russia. His exceptionally high moral and religious authority helped him to unite the scattered and enfeebled flock. At a crucial time for the church, his unblemished name was a bright beacon pointing the way to the truth of Orthodoxy. In his messages, he called on people to fulfill the command-

ments of Christ, and to attain spiritual rebirth through repentance. His irreproachable life was an example to all.

In order to save thousands of lives and to improve the general position of the church, the Patriarch took measures to prevent clergy from making purely political statements. On September 25, 1919, when the civil war was at its height, he issued a message to the clergy urging them to stay away from political struggle.

The summer of 1921 brought a severe famine to the Volga region. In August, Patriarch Tikhon issued a message to the Russian people and to the people of the world, calling them to help famine victims. He gave his blessing for voluntary donations of church valuables, which were not directly used in liturgical services. However, on February 23, 1922, the All-Russian Central Executive Committee published a decree making all valuables subject to confiscation.

According to the 73rd Apostolic Canon, such actions were regarded as sacrilege, and the Patriarch could not approve such total confiscation, especially since many doubted that the valuables would be used to combat famine. This forcible confiscation aroused popular indignation everywhere. Nearly two thousand trials were staged all over Russia, and more than ten thousand believers were shot. The Patriarch's message was viewed as sabotage, for which he was imprisoned from April 1922 until June 1923.

His Holiness, Patriarch Tikhon did much on behalf of the Russian Orthodox Church during the crucial time of the so-called Renovationist schism. He showed himself to be a faithful servant and custodian of the undistorted precepts of the true Orthodox Church. He was the living embodiment of Orthodoxy, which was unconsciously recognized even by enemies of the church, who called its members "Tikhonites."

When Renovationist priests and hierarchs repented and returned to the church, they were met with tenderness and love by St. Tikhon. This, however, did not represent any deviation from his strictly Orthodox policy. "I ask you to believe me that I will not

come to agreement or make concessions which could lead to the loss of the purity and strength of Orthodoxy," the Patriarch said in 1924.

Being a good pastor, who devoted himself entirely to the church's cause, he called upon the clergy to do the same: "Devote all your energy to preaching the word of God and the truth of Christ, especially today, when unbelief and atheism are audaciously attacking the Church of Christ. May the God of peace and love be with all of you!"

It was extremely painful and hard for the Patriarch's loving, responsive heart to endure all the Church's misfortunes. Upheavals in and outside the church, the Renovationist schism, his primatial labors, his concern for the organization and tranquility of Church life, sleepless nights and heavy thoughts, his confinement that lasted more than a year, the spiteful and wicked baiting of his enemies, and the unrelenting criticism sometimes even from the Orthodox, combined to undermine his strength and health.

In 1924, Patriarch Tikhon began to feel unwell. He checked into a hospital, but would leave it on Sundays and Feast Days in order to conduct services. On Sunday, April 5, 1925, he served his last Liturgy, and died two days later. On March 25/April 7, 1925 the Patriarch received Metropolitan Peter and had a long talk with him. In the evening, the Patriarch slept a little, then he woke up and asked what time it was. When he was told it was 11:45 P.M., he made the Sign of the Cross twice and said, "Glory to Thee, O Lord, glory to Thee." He did not have time to cross himself a third time.

Almost a million people came to say farewell to the Patriarch. The large cathedral of the Donskoy Monastery in Moscow could not contain the crowd, which overflowed the monastery property into the square and adjacent streets. St. Tikhon, the eleventh Patriarch of Moscow, was primate of the Russian Church for seven and a half years.

On September 26/October 9, 1989, the Council of Bishops of the Russian Orthodox Church glorified

Patriarch Tikhon and numbered him among the saints. For nearly seventy years, St. Tikhon's relics were believed lost, but in February 1992, they were discovered in a concealed place in the Donskoy Monastery.

It would be difficult to imagine the Russian Orthodox Church without Patriarch Tikhon during those years. He did so much for the Church and for the strengthening of the Faith itself during those difficult years of trial. Perhaps the saint's own words can best sum up his life: "May God teach every one of us to strive for His truth, and for the good of the Holy Church, rather than something for our own sake."

THE HIEROMARTYR MACARIUS, METROPOLITAN OF KIEV, was earlier the archimandrite of the Vilensk Holy Trinity monastery.

In 1495, after the death of Metropolitan Jonah of Kiev, Macarius was chosen and ordained in his place by an assembly of hierarchs; Vassian of Vladimir, Luke of Polotsk, Vassian of Turov and Jonah of Lutsk. Papers of blessing were sent from Constantinople by the Patriarch Niphon, confirming the election of Saint Macarius to the metropolitan See of Kiev. On May 1, 1497 Tatars invading Russia killed Metropolitan Macarius of Kiev and All Rus in the village of Strigolovo, at the River Vzhischa, where the saint was conducting divine services. Many of his flock were killed with him, or taken into captivity.

The holy incorrupt relics of Saint Macarius, glorified by God with miracles, rest now at Kiev at the Vladimir cathedral church.



ST. XENIA ORTHODOX CHURCH
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NOVEMBER 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Oct 26 (Oct 13) 20th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	Oct 27 (Oct 14)	Oct 28 (Oct 15)	Oct 29 (Oct 16) 8:00 PM Catechumen Class (zoom) Fast	Oct 30 (Oct 17)	Oct 31 (Oct 18) 4:00 PM Fall Festival 5:00 PM Moleben St. John of Kronstadt Fast: wine & oil	1 (Oct 19) Demetrius Saturday 4:00 PM, General Pannyhida 5:30 All-Night Vigil
2 (Oct 20) 21st Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy 1:00 PM Parish Annual Meeting	3 (Oct 21)	4 (Oct 22)	5 (Oct 23) 8:00 PM Catechumen Class (zoom) Fast: wine & oil	6 (Oct 24)	7 (Oct 25) Fast	8 (Oct 26) 5:30 All-Night Vigil
9 (Oct 27) 22nd Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	10 (Oct 28)	11 (Oct 29)	12 (Oct 30) 8:00 PM Catechumen Class (zoom) Fast	13 (Oct 31)	14 (Nov 1) Fast: wine & oil	15 (Nov 2) 5:30 All-Night Vigil
16 (Nov 3) 23rd Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	17 (Nov 4)	18 (Nov 5)	19 (Nov 6) 8:00 PM Catechumen Class (zoom) Fast: wine & oil	20 (Nov 7) 5:30 PM, Vigil "Archangel Michael"	21 (Nov 8) Synaxis of the Archangel Michael 7:40 AM Hours & Divine Liturgy	22 (Nov 9) 5:30 All-Night Vigil
23 (Nov 10) 24th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	24 (Nov 11)	25 (Nov 12)	26 (Nov 13) Fast: wine & oil	27 (Nov 14) American Thanksgiving 10:00 AM Thanksgiving Moleben	28 (Nov 15) Beginning of Nativity Fast Fast	29 (Nov 16) 5:30 All-Night Vigil Fast: fish, wine & oil
30 (Nov 17) 25th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	Dec 1 (Nov 18) Fast	Dec 2 (Nov 19) Fast: wine, & oil	Dec 3 (Nov 20) 5:30 PM, Vigil "Entrance of the Theotokos" Fast	Dec 4 (Nov 21) ENTRANCE OF THE THEOTOKOS 7:40 AM Hours & Divine Liturgy	Dec 5 (Nov 22) Fast	Dec 6 (Nov 23) 5:30 All-Night Vigil



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DECEMBER 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Nov 30 (Nov 17) 25th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	1 (Nov 18) Fast	2 (Nov 19) Fast: wine, & oil	3 (Nov 20) 5:30 PM, Vigil "Entrance of the Theotokos" Fast	4 (Nov 21) ENTRANCE OF THE THEOTOKOS 7:40 AM Hours & Divine Liturgy Fast: fish, wine, & oil	5 (Nov 22) Fast	6 (Nov 23) 5:30 All-Night Vigil Fast: fish, wine, & oil
7 (Nov 24) 26th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	8 (Nov 25) Fast: wine & oil	9 (Nov 26) Fast: wine & oil	10 (Nov 27) Kursk-Root Icon Fast: fish, wine, & oil	11 (Nov 28) Fast: wine & oil	12 (Nov 29) Fast	13 (Nov 30) 5:30 All-Night Vigil Fast: fish, wine, & oil
14 (Dec 1) 27th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	15 (Dec 2) Fast	16 (Dec 3) Fast: wine & oil	17 (Dec 4) Fast: wine & oil	18 (Dec 5) 5:30 Vigil "St. Nicholas" Fast: fish, wine, & oil	19 (Dec 6) St. Nicholas 9:00 AM Hierarchical Liturgy in Enfield, CT Fast: fish, wine, & oil	20 (Dec 7) 5:30 All-Night Vigil Fast: fish, wine, & oil
21 (Dec 8) 28th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	22 (Dec 9) Fast: wine & oil	23 (Dec 10) Fast: wine & oil	24 (Dec 11) 5:30 PM Vigil "St. Herman of Alaska" Fast	25 (Dec 12) 8:40 AM Hours & Divine Liturgy "St. Herman of Alaska" Fast: fish, wine, & oil	26 (Dec 13) Fast: wine & oil	27 (Dec 14) 5:30 All-Night Vigil Fast: fish, wine, & oil
28 (Dec 15) 29th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	29 (Dec 16) Fast	30 (Dec 17) Fast: fish, wine, & oil	31 (Dec 18) Fast	Jan 1 (Dec 19) Fast	Jan 2 (Dec 20) Fast	Jan 3 (Dec 21) 5:30 All-Night Vigil Fast: wine & oil