

# January 24

## *C. Our Venerable Mother Xenia (in the world Eusebia)*



Eusebia, the only daughter of a certain famous Roman senator, from her youth decided to abide as a virgin. Wishing to avoid marriage, she secretly left the home of her parents with two handmaidens and went to Alexandria. Here she asked her fellow travelers to call her Xenia in order to better avoid the searches of her father. Having accidentally met the Rector of the Monastery of the Holy Apostle Andrew in the city of Milassa, Caria, she begged him to take her together with her fellow champions to Milassa. There she bought land, constructed a church in the name of St. Stephen and built a women's monastery. Soon the Bishop of Milassa blessed Xenia as a deaconess because of her virtuous life. She led a truly angelic life: she loved everyone, assisted all with everything she could, was a benefactress for the poor, a comforter for the grieving and a guide for sinners. In deep humility she considered herself worse and more sinful than all. "As a good paradigm of giving", St. Xenia "brought many souls to salvation". She died in second half of the Fifth Century. There were wondrous signs at the time of her death<sup>1</sup>.

### *Kontakion, tone 2*

**Celebrating your unusual memory, O Xenia,  
As we honor you with love,  
Let us hymn Christ who granted you healing strength in all things:  
Always pray to Him for us all.**

### *Ven. Macedonius, Hermit of Syria*

Tops of mountains were the places of the asceticism of Ven. Macedonius. He neither had huts nor tents, but built his dwelling in deep caves. But he also did not live for long at any one place, but passed from cave to cave, wishing by this to avoid human glory, having gathered many fasters around him. Thus the hermit lived for 45 years. Later in old age, he conceded to the requests of his admirers and began to live in a kellia. He lived in the homes of his friends, responding to their invitations and love for him. He lived this way for 25 years. During almost all the time of his long life, Ven. Macedonius ate only barley, ground and moistened by water, called "Kritophagy" (Greek *κρίθη* - barley and *φαγείν* - to eat) and, only when he experienced a breakdown that he began to use bread. For his ascetic life he received from the Lord the gift to cast out demons and to heal the sick. The Venerable One died in about the year 420, but others say in 430.

*Martyrs Babylas and his two Disciples: Timothy and Agapius*

St. Babylas was born in the vicinity of Rome of noble and wealthy parents and received a Christian formation. Having begun to hate all things terrestrial since his youth, he secretly left the home of his parents and settled on a certain mountain, spending his time in fasting, prayer and silence. Two of his disciples, Agapius and Timothy, practiced asceticism with him. Fleeing the pagan persecution, he and his disciples left for the island of Sicily, where he converted many unbelievers to Christ. Embittered by the enlightened activity of Babylas, the governor of the island ordered him and his disciples arrested and sentenced them to severe torture. The holy martyrs long-sufferingly endured the suffering and all three died by the sword. This was at the end of the Third Century.

*Translation of the Relics of the Ven. Martyr Anastasius the Persian*, see January 22.

*Martyrs Paul, Pausirius and Theodotion*, brothers, suffered in Egypt in the Third Century during the reign of Diocletian.

*Two female slaves with Xenia*

*Ven. Philo, Bishop of Kalpaseia, Cyprus* died peacefully in the Fifth Century. A commentary on the Pentateuch and a Commentary on the Song of Songs are attributed to him.

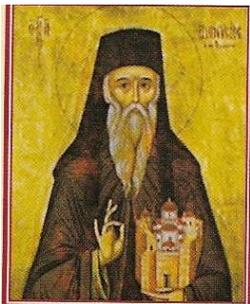
*Ven. Philippicus, Presbyter.*

*Martyr Barsimas and two brothers* were executed by the sword for their confession of faith in Christ.

*Ven. Zosimas.*

*John the Baptist* near the Taurus Mountain area.

*Ven. Dionysius of Olympus*



He was born of poor parents in the village of Platinum. From his young years Dionysius especially grew fond of reading divine books and prayer. After the death of his parents, Dionysius decided to devote himself to monasticism and with this purpose in mind went to Mt. Athos. There he settled in with a pious Elder Seraphim and under his direction began to carry out the strictest ascetic life. He especially strictly honored the fasts. Soon he was ordained a deacon, and then also a presbyter. The

lofty life of Dionysius soon became known and many monks came to him to hear a word of edification from him. The brethren of the Philotheou Monastery, having lost their Hegumen, asked Dionysius to be their Rector. He agreed, but among the monks of this monastery some were a little dissatisfied with his management. They accused the venerable one of excessive strictness and changing the former customs of the monastery. Valuing peace and love over everything, Dionysius resigned from the calling of Hegumen and left for Berrhoia. When here they began to ask him to be bishop, he refused and left for Mt. Olympus. Here little by little adherents of piety began flowing to him. Dionysius built kellias and a church for them and together spent time in vigil, fasting and prayer with them. During his life the Venerable One created many wonders. He died at an extreme old age in the Fifteenth Century. His relics repose openly in his monastery on Mt. Olympus.

### *Suffering of Martyr John of Kazan*

Martyr John suffered for Christ in Kazan on January 24, 1529. During the reign of Great Prince Basil Ivanovich, the Tartars attacked Nizhniy Novgorod. They took many captives to Kazan, including the god-fearing John among the section of captives belonging to the khan's relative Ali Shapur. The latter thought he could make the new slave to bow to Muhammed, but John declared that he confesses Jesus Christ as his Lord and God. The angry Ali Shapur ordered to chop off John's head. The impact was off base and only the neck of the martyr was cut. Having fallen backwards, he fainted. Then, having come to himself and perceiving beforehand his close death, John asked for a priest, partook of the Holy Mysteries and peacefully died. His suffering body was buried in an old Russian cemetery.

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<sup>1</sup>In the past on the day of Ven. Xenia there was a custom to consult the market about the prices of bread and in case of an increase in the prices they expected expensiveness and in the case of a downturn, cheapness. Because from this time there is half a term up to new bread and winter grain has laid in the ground half of its term to its sprouting, the day of St. Xenia is called mid-sprouting. Similarly the day of Apostle Timothy is still called mid-winter.