



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September - October 2018

Guidelines for Proper Conduct in Church

by Archbishop Vitaly (Maximenko).†

Orthodox Christians, brothers and sisters!

On our sinful earth the holy Church is the only place where we can get away from life's storms and inclemency, from the world's moral filth. The Church is an image of heaven on earth; within the Temple the heavenly powers serve invisibly. Remember and know: the Holy Temple is the house of God, in which God Himself is invisibly present. For this reason, our behavior in the Temple should correspond to its holiness and its greatness.

1. Enter the Temple with humility and meekness, so as to leave justified, as the humble publican of the Gospel.
2. When you enter the Temple and see the holy icons, think about the fact that the Lord Himself and all the Saints are looking at you; be particularly reverent and have the fear of God.
3. Always come for the beginning of the service. If for some important reason you are late, be careful not to disturb the prayer of those already there. If you come to the Temple during the reading of the Gospel, stand at the entrance doors until the end of the reading: when it is finished, quietly go to your place.
4. When you take your place in the Temple and others are standing nearby, greet them with a silent nod; never, even with close friends, shake hands or ask any questions. Be sincerely modest in church.

5. If you come to the Temple with children, see that they behave themselves properly, meekly, and that they not be noisy; teach them to understand and know how people should behave in the Temple; accustom them to pray. If the children have to leave the Temple, tell them to cross themselves and to leave quietly, or take them out yourself.
6. Pray in the Temple as though you yourself are participating in the divine services and not simply attending, so that those prayers and hymns which are being chanted come from your own heart; attentively follow the holy service, in order to pray together with everyone and to pray for that which the whole Church is praying for.
7. While still at home, before going to the Temple, prepare your money for the prosphora, candles and the collection plates; avoid having to make change at the candle counter; this necessitates talking and disturbs the service and those praying.
8. Never, without extreme need, leave the Temple before the end of the service; this indicates disrespect for the holiness of the Temple and it is a sin before God. If it happens that you do leave early, you should mention this to the priest in confession.
9. Approach Holy Communion humbly and reverently, crossing your hands on your chest; with faith and love receive the holy Mysteries of God; then, without crossing yourself, kiss the Chalice, so as not to bump it accidentally, and quietly return to your place. Do not leave the Temple without listening to the thanksgiving prayers to the Lord God, after Holy Communion.

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

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

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Trapeza Schedule

* = strict fast

Trapeza can be whatever you would like to prepare, anything is appreciated. **Note: If you are preparing anything containing nuts or other allergens, please put a small label to that effect in front of your dish. Nut allergies are especially fatal to small children.**

A note about Trapeza etiquette: Standing, even for short periods of time, is often extremely difficult for older people and expectant mothers. It would be an act of Christian charity to allow them to collect their meal first and to be seated. It should go without saying that this courtesy should also be extended to visiting clergy.

September

- 2 Potluck
- 9 Church Feast
- 16 Nettleton/Chaplain/Bottos
- 23 Matushka Nancy, JoJo Crowley, Dorothea Poletti
- 30 Engalichev, Lynch, Harris

October

- 7 Suzie Soloviev, Olga McLellen, Lexie Lehmkuhl
- 14 Pekar, Ailena Kazlouski
- 21 Raisa, Natalie Avram
- 28 Katia Fredette, Natasha Kirichuk, Vera Sarantakis

PARISH NEWS

Congratulations

...to Dan and Anne Marie Hakim on the birth of their twin boys Lucas Daniel and Matteo Charles on July 25! Many years to the entire Hakim family!

...to Aaron and Clare Murphey on the birth of their son Benjamin. Many years to the Murphey family!

...to Seraphim Semyanko and family on his Tonsure as Reader, to David Nettleton and family on his Tonsure as Subdeacon and to John Sarantakis and family on his Ordination to the Sacred Diaconate. Our Parish is truly blessed!

Condolences

...to the Emilianoff family on the passing of Dimitri on July 28, 2018. May his memory be eternal!

Please Remember in Your Prayers

Athanasia Tamvlakis, Peter Danas, Dimitri Nikshych, Masha Harris, and Laryssa Doohovskoy.

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

Sisterhood News

...Thank you to all who helped to make the Parish Feast such a wonderful celebration of our Parish family! To everyone who cleaned the Church the week before, set up for the Feast, prepared food, cleaned afterwards, joined together in the Vigil and Hierarchical Divine Liturgy with Bishop Nicholas and came to venerate the Wonderworking Kursk Root Icon, we are grateful.

... Thank you to all who donated school supplies to help the children in need in Methuen! We are very blessed to be able to extend support to our surrounding community.

St. John of Damascus Church School News

Fall 2018 Sunday School will begin October 7. Class lists will be posted on the bulletin board in the Parish Hall. Please contact Matushka Nancy for more information or go to:

<https://www.stxenia.org/churchschool.html>

Choir News

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

Tag Sale Building Fundraiser

Save the Date! Our tag sale is scheduled for **Saturday, September 22 from 9am - 2pm.**

Sellers can purchase a "table" by putting their name on the signup sheet posted on the bulletin board next to the kitchen. Checks should be made out to St. Xenia Church (include "Tag Sale" in the memo line). All proceeds will go toward the Building Expansion Fund. "Tables" are \$25 each, and are approximately the size of a parking space.

Sale items cannot be stored at church prior to the sale, or left at the church after the sale.

Bakers can bring their items to church prior to the sale to store in the freezer, or bring the morning of the sale. A couple of our youth have volunteered to run the bake sale table(s).

Building Expansion Update

On August 1st, we reached our target of \$50K in donations and pledges. This show of support gives us the momentum to move forward in the process, and look for a general contractor. Glory be to God for all things!

During the fall, Father Michael and Constantine Engalichev will meet with prospective contractors to review specs and generate quotes.

Our project has truly just begun and the fundraising will surely continue. To those who made pledges, we ask that you be mindful about sending in your monthly donations.

Additional donations are always welcome. There are several ways you can contribute or pledge - envelopes and pledge forms are available at the candle counter. We also have a Paypal account on the St. Xenia website.

<https://stxenia.org/buildingexpansion2018.html>

We thank you and ask for your continued prayers as we join together to move into this next important phase of our Parish.

Sainted Peter, Metropolitan of Moscow (*Commemorated August 24/September 6*) died on 21 December 1326. (The account about him is located under 21 December). The first transfer of his relics was on 1 July 1472 -- a feastday then established. The second transfer of the relics of Sainted Peter was after the consecration of the Uspensk (Dormition) Cathedral -- constructed anew -- on 24 August 1479, and the feastday of 1 July was replaced. A feastday of appearing-forth of the relics of Sainted Peter (4 August) is also known of -- upon the occasion of an appearance to the spouse of Ivan the Terrible (1533-1584), -- the tsaritsa Anastasia (1547-1560). Sainted Peter appeared to tsaritsa Anastasia and allowed no one to open up his grave. He commanded the grave to be sealed and a feastday established.

From Sainted Peter are preserved three epistles. The first was to priests with an exhortation to worthily pursue their pastoral service, and to tend zealously their spiritual children. It concluded with an account of Church law concerning widowed priests: with the aim of protecting them from reproach and temptation he advised them to settle in a monastery, and their children to be enrolled for upbringing and instruction in a monastery school. In the second missive, the saint urged priests to be true pastors and not hirelings, and to be concerned about the strengthening of oneself with Christian and pastoral virtues. In the third missive, Saint Peter again gives an exhortation to priests concerning their pastoral obligations, and he urges laypeople to fulfill the commandments of Christ.

Prominent in church-state affairs, Sainted Peter even for his contemporaries gave good cause to compare him with Saints Basil the Great, Gregory the Theologian and John Chrysostom. The principal effort of Saint Peter was in the struggle for an unified Russian state and the blessing of Moscow as the unifier of the Russian land.

The Beheading of the Prophet, Fore-Runner of the Lord, John the Baptist

(*Commemorated August 29/September 11*) The Evangelists Matthew (Mt. 14: 1-12) and Mark (Mk. 6: 14-29) provide accounts about the Martyr's end

of John the Baptist in the year 32 after the Birth of Christ.

Following the Baptism of the Lord, Saint John the Baptist was locked up in prison by Herod Antipas, holding one-fourth the rule of the Holy Land as governor of Galilee. (After the death of king Herod the Great, the Romans divided the territory of Palestine into four parts, and into each part put a governor. Herod Antipas received from the emperor Augustus the rule of Galilee). The prophet of God John openly denounced Herod for having left his lawful wife -- the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, -- the wife of his brother Philip (Lk. 3: 19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. The daughter of Herod, Salome, danced before the guests and charmed Herod. In gratitude to the girl he swore to give her anything, whatsoever she would ask, anything up to half his kingdom. The vile girl on the advice of her wicked mother Herodias asked, that she be given at once the head of John the Baptist on a plate. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet, whom earlier he had heeded. He feared also the people, who loved the holy ForeRunner. But because of the guests and his careless oath, he gave orders to cut off the head of Saint John and to give it to Salome. By tradition, the mouth of the dead head of the preacher of repentance once more opened and proclaimed: "Herod, thou ought not to have the wife of Philip thy brother". Salome took the plate with the head of Saint John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod was possessor of a parcel of land (the Uncovering of the Venerable Head is celebrated 24 February). The holy body of John the Baptist was taken that night by his disciples and buried at Sebasteia, there where the wicked deed had been done. After the murder of Saint John the Baptist, Herod continued to govern for a certain while. Pontius Pilate, governor of Judea, later sent to him the bound Jesus

Christ, over Whom he made mockery (Lk. 23: 7-12).

The judgement of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way for her such that her body was in the water, but her head trapped beneath the ice. It was similar to how she once had danced with her feet upon the ground, but now flailing helplessly in the icy water. Thus she was trapped until that time when the sharp ice cut through her neck. The corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of Saint John the Baptist. The Arab king Aretas in revenge for the disrespect shown his daughter made war against Herod. Having suffered defeat, Herod suffered the wrath of the Roman emperor Caius Caligula (37-41) and was exiled with Herodias first to Gaul, and then to Spain. And there they were from view.

In memory of the Beheading of Saint John the Baptist, the feastday established by the Church is also a strict day of fast, -- as an expression of the grief of Christians at the violent death of the saint. On this day the Church makes remembrance of soldiers, killed on the field of battle, as established in 1769 at the time of a war of Russia with the Turks and the Poles.

The Elevation of the Venerable and Life-Creating Cross of the Lord (*Commemorated September 14/September 27*) The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Adrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and upon the hill fashioned there to set up a pagan temple of the pagan goddess Venus and a statue of Jupiter. Pagans gathered on this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains -- the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This occurred under the Equal-to-the-Apostles Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the West-

ern part of the Roman empire, and over Licinius, ruler of its Eastern part, becoming in the year 323 the sole-powerful ruler of the vast Roman empire. In 313 he had issued the so-called Edict of Milan, by which the Christian religion was legalised and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Milan Edict to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict about toleration extend also to the Eastern part of the empire. The Equal-to-the-Apostles Emperor Constantine, having with the assistance of God gained victory over his enemies in three wars, had seen in the heavens the Sign of God -- the Cross and written beneath: "By this thou shalt conquer".

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Equal-to-the-Apostles Constantine sent to Jerusalem his mother, the pious Empress Helen (Comm. 21 May), having provided her with a letter to the Jerusalem patriarch Makarios. Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and idol-statues overshadowing Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her searchings remained unsuccessful. Finally, they directed her to a certain elderly hebrew by the name of Jude who stated, that the Cross was buried there, where stands the pagan-temple of Venus. They demolished the pagan-temple and, having made a prayer, they began to excavate the ground. Soon there was detected the Sepulchre of the Lord and not far away from it three crosses, a plank with inscription having been done by order of Pilate, and four nails, which had pierced the Body of the Lord. In order to discern on which of the three crosses the Saviour was crucified, Patriarch Makarios alternately touched the crosses to a corpse. When the Cross of the Lord was placed to it, the dead one came alive. Having beheld the rising-up, everyone was convinced that the Life-Creating Cross was found. Christians, having come in an innumerable throng to make veneration to the Holy Cross, besought Saint Makarios to elevate, to exalt the Cross, so that all even afar

off, might reverently contemplate it. Then the Patriarch and other spiritual chief personages raised up high the Holy Cross, and the people, saying "Lord have mercy", reverently made poklon/prostration before the Venerable Wood. This solemn event occurred in the year 326. During the discovery of the Life-Creating Cross there occurred also another miracle: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The starlets/elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Kuriakos (ie. lit. "of the Lord") and afterwards was ordained Bishop of Jerusalem. During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (Comm. of Priest-Martyr Kuriakos is 28 October). The holy empress Helen journeyed round the holy places connected with the earthly life of the Saviour -- the reason for more than 80 churches -- raised up at Bethlehem the place of the Birth of Christ, and on the Mount of Olives from whence the Lord ascended to Heaven, and at Gethsemane where the Saviour prayed before His sufferings and where the Mother of God was buried after the falling-asleep. Saint Helen took with her to Constantinople part of the Life-Creating Wood and nails. The Equal-to-the-Apostles Emperor Constantine gave orders to raise up at Jerusalem a majestic and spacious church in honour of the Resurrection of Christ, including in itself also the Sepulchre of the Lord, and Golgotha. The temple was constructed in about 10 years. Saint Helen did not survive until the dedication of the temple; she died in the year 327. The church was consecrated on 13 September 335. On the following day, 14 September, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

On this day is remembered also another event connected to the Cross of the Lord, -- its return back to Jerusalem from Persia after a 14 year captivity. During the reign of the Byzantine emperor Phokas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and led off into captivity both the Life-Creating Cross of the Lord and the Holy Patriarch Zacharios (609-633). The Cross remained in Persia for 14 years and only under the emperor Herakles (610-641), who

with the help of God defeated Khozroes and concluded peace with his successor and son Syroes -- was the Cross of the Lord returned to Christians from captivity. With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Herakles in imperial crown and porphyry (purple) carried the Cross of Christ into the temple of the Resurrection. Alongside the emperor went Patriarch Zacharios. At the gates, by which they ascended onto Golgotha, the emperor suddenly stopped and was not able to proceed further. The Holy Patriarch explained to the emperor that an Angel of the Lord blocked his way, since He That bore the Cross onto Golgotha for the expiation of the world from sin, made His Way of the Cross in the guise of Extreme Humiliation. Then Herakles, removing the crown and porphyry, donned plain garb and without further hindrance carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (Comm. 4 July) says: "The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast".

The Holy Martyr Phocas the Gardener

(Commemorated September 22/October 5) came from the city of Sinope, situated on the southern shore of the Black Sea. Having a small garden, he lived modestly: he sold what he grew and on the proceeds he maintained himself, he helped the needy and paid the housing of vagrants. The Christian piety of the saint had an influence on other people. Even pagans deferred to him with deep respect. Under his influence they often abandoned their error and accepted the Christian faith.

But the governor of the district, aware that Saint Phocas was spreading Christian teachings, gave orders to find and kill him. The saint himself accidentally came upon those sent after him, and not mentioning his name he courteously received them, dined them and prepared them a place for night-lodging. At night he went into the garden, he prepared a grave and the place for his burial; he even was able to make arrangements that all his possessions would be distributed after death to the poor. In the morning Saint Phocas declared to the strangers that it was he here for whom they were

searching. And he asked that they fulfill the duty entrusted to them. The visitors were distressed, not wanting to kill the kindly saint, they felt honour bound to spare Saint Phocas. But he would not hear of their good intent and bent down humbly his head beneath the sword.

They buried the holy Martyr Phocas in the grave that he himself had prepared in the garden. The place of his burial was glorified by miracles, and later a church was built there. An accurate account of the martyr's death was collected by Asterios of Amasia (+ c. 410), through the testimony of whom the memory of the holy Martyr Phocas is especially venerated by sea-farers.

The Holy Apostle Thomas (*Commemorated October 6/October 19*) was born in the Galileian city of Pansada and plied the trade of fisherman. Hearing the good tidings of Jesus Christ, he left all and followed after Him. The Apostle Thomas is included in the number of the holy Twelve Apostles, the 12 closest disciples of the Saviour.

By the account of Holy Scripture, the holy Apostle Thomas did not believe the reports of the other disciples about the Resurrection of Jesus Christ: "Unless I see in His hand the wound of the nail, and place my finger into the wound of the nail, and place my hand in His side, I shalt not believe" (Jn. 20: 25). On the eighth day after the Resurrection the Lord appeared to the Apostle Thomas and shew His wounds. "My Lord and my God" -- cried out the holy apostle (Jn. 20: 28). "Thomas, being once weaker in faith than the other apostles, -- says Saint John Chrysostom, -- toiled through the grace of God more bravely, more zealously and tirelessly than them all, such that he went preaching almost over nearly all the earth, not fearing to announce the Word of God to savage nations". According to Church Tradition, the holy apostle Thomas founded Christian churches in Palestine, Mesopotamia, Parthia, Ethiopia and India. Preaching the Gospel earned the apostle a martyr's death. For having converted the wife and son of the governor of the Indian city of Meliapur (Melipur), the holy apostle was locked up in prison, suffered torture, and finally, having been pierced with five spears, he expired to the Lord. Part of the relics of the holy Apostle Thomas are in India, in Hungary and on Athos. With the

name of the Apostle Thomas is connected the Arabian (or Arapet) Icon of the Mother of God (Comm. 6 September).n

The Holy Martyr Longinus the Centurion, (*Commemorated October 16/October 29*) a Roman soldier, saw service in Judea under the command of the procurator, Pontius Pilate. During the time of the execution of the Saviour it was the detachment of soldiers under the command of Longinus, which stood watch around Golgotha, at the very foot of the holy Cross. Longinus and his soldiers were eye-witnesses of the final moments of the earthly life of the Lord, and of the great and awesome portents that appeared at His death. These events jolted the soul of the soldier. Longinus believed then in Christ and before everyone confessed that, "in truth -- this was the Son of God" (Mt. 27: 54). (according to Church tradition, Longinus was that soldier, who with a spear pierced the side of the Crucified Saviour, and from the outflowing of blood and water received healing from an eye affliction).

After the Crucifixion and Burial of the Saviour, Longinus with his company stood watch at the Sepulchre of the Lord. Here the soldiers were given to behold the All-Radiant Resurrection of Christ. The Jews persuaded them with a bribe to bear false witness that His disciples had stolen away the Body of Christ, but Longinus and two of his comrades refused to be seduced by the Jewish gold. Having believed in the Saviour, the soldiers accepted Baptism from the apostles and decided to forsake military service. Longinus quit Judea and set out preaching about Christ Jesus the Son of God in his native land, in Cappadocia. His two comrades also followed after him. The fiery words of actual participants of the great occurrences in Judea swayed the hearts and minds of the Cappadocians; Christianity began quickly to spread about in the city and the surrounding villages. Having learned of this, the Jewish elders persuaded Pilate to dispatch a company of soldiers to Cappadocia, to kill Longinus and his comrades. The dispatched company of soldiers arrived in the native village of Longinus; the former centurion himself came out to meet the soldiers and took them to his home. After a meal, the soldiers told about the purpose of their arrival, not knowing -- that the

master of the house -- was that very selfsame man, whom they were seeking. Then Longinus and his fellows identified themselves and asked the surprised soldiers, unperturbedly, to do their duty of military service. The soldiers wanted to set free the saints and advised them to flee, but the saints refused to do this, shewing firmness of will to accept suffering for Christ. The holy martyrs were beheaded, and their bodies were buried there where the saints made their final witness, and the cut-off heads were sent on to Pilate. Pilate gave orders to cast the martyrs on the trash-heap out-

side the city walls. After a certain while a certain blind woman arrived in Jerusalem to pray at the holy places. Saint Longinus appeared to her in a dream and said, that she should find his head and bury it. They led the blind woman to the rubbish heap. Having touched the head of the martyr, the woman was granted sight to her eyes. She reverently conveyed the venerable head to Cappadocia and there gave it burial.

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SEPTEMBER 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 26 (Aug 13) 13th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: wine & oil	Aug 27 (Aug 14) 6:30 Vigil of Dormition Fast	Aug 28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours & Divine Liturgy	Aug 29 (Aug 16) Fast: wine & oil	Aug 30 (Aug 17) 	Aug 31 (Aug 18) Fast	1 (Aug 19) 10:00 Church Cleaning Day 5:30 All-Night Vigil
2 (Aug 20) 14th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	3 (Aug 21) 	4 (Aug 22) 	5 (Aug 23) Fast: wine & oil	6 (Aug 24) 	7 (Aug 25) Fast	8 (Aug 26) Bishop Nicholas Visits 5:30 All-Night Vigil
9 (Aug 27) 15th Sunday after Pentecost. Tone 6 Bishop Nicholas Visits 9:00 Meeting of the Bishop Hours and Hierarchical Divine Liturgy	10 (Aug 28) 	11 (Aug 29) Beheading of the Baptist Fast: Strict fast	12 (Aug 30) Fast: fish, wine, & oil	13 (Aug 31) 	14 (Sep 1) The Church New Year Fast: wine & oil	15 (Sep 2) 4:30 Memorial for Fallen Soldiers 5:30 All-Night Vigil
16 (Sep 3) 16th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	17 (Sep 4) 	18 (Sep 5) 	19 (Sep 6) Fast	20 (Sep 7) 6:30 Vigil of the Theotokos	21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	22 (Sep 9) 5:30 All-Night Vigil
23 (Sep 10) Sunday before the Elevation of the Cross. Tone 8 9:30 Hours and Divine Liturgy 1:00 Vespers of St Xenia	24 (Sep 11) Glorification of St. Xenia 9:00 Matins & Divine Liturgy	25 (Sep 12) 	26 (Sep 13) 6:30 Vigil of the Cross Fast: wine & oil	27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours & Divine Liturgy Fast: wine & oil	28 (Sep 15) Fast	29 (Sep 16) 5:30 All-Night Vigil
30 (Sep 17) Sunday after the Elevation of the Cross. Tone 1 9:30 Hours and Divine Liturgy	Oct 1 (Sep 18) 	Oct 2 (Sep 19) 	Oct 3 (Sep 20) Fast: wine & oil	Oct 4 (Sep 21) 	Oct 5 (Sep 22) Fast	Oct 6 (Sep 23) 5:30 All-Night Vigil



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OCTOBER 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 30 (Sep 17) Sunday after the Elevation of the Cross. Tone 1 9:30 Hours and Divine Liturgy	1 (Sep 18)	2 (Sep 19)	3 (Sep 20)	4 (Sep 21)	5 (Sep 22)	6 (Sep 23) 5:30 All-Night Vigil
			Fast: wine & oil		Fast	
7 (Sep 24) 19th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	8 (Sep 25)	9 (Sep 26)	10 (Sep 27)	11 (Sep 28)	12 (Sep 29)	13 (Sep 30) 5:30 All-Night Vigil
			Fast: wine & oil		Fast	
14 (Oct 1) Protection of the Theotokos. Tone 3 9:30 Hours and Divine Liturgy	15 (Oct 2)	16 (Oct 3)	17 (Oct 4)	18 (Oct 5)	19 (Oct 6)	20 (Oct 7) 5:30 All-Night Vigil
			Fast: wine & oil		Fast: wine & oil	
21 (Oct 8) 21st Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	22 (Oct 9)	23 (Oct 10)	24 (Oct 11)	25 (Oct 12)	26 (Oct 13)	27 (Oct 14) 5:30 All-Night Vigil
			Fast		Fast: wine & oil	
28 (Oct 15) 22nd Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	29 (Oct 16)	30 (Oct 17)	31 (Oct 18)	Nov 1 (Oct 19)	Nov 2 (Oct 20)	Nov 3 (Oct 21) 5:30 All-Night Vigil
			Fast: wine & oil		Fast	