



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September - October 2025

Protection of the Theotokos

The Protection of the Mother of God is one of the most beloved feast days on the Orthodox calendar among the Slavic peoples, commemorated on October 1st/14th. The feast is celebrated additionally on October 28 n.s. in the Greek tradition. It is also known as the feast of the Virgin Mary's Cerement.

In most Slavic languages the word "cerement" has a dual meaning of "veil" and "protection." The Russian word Pokrov (Покров), like the Greek Skepi (Σκέπη), has a complex meaning. First of all, it refers to a cloak or shroud, but it also means protection or intercession. For this reason, the name of the feast is variously translated as the Veil of Our Lady, the Protecting Veil of the Theotokos, the Protection of the Theotokos, or the Intercession of the Theotokos.

The Feast

The feast day celebrates the appearance of the Mother of God at Blachernae (Vlaherna) in the tenth century. At the end of St. Andrei (Andrew of Constantinople) Yurodivyi's life, he, with his disciple St. Epiphanius, and a group of people, saw the Mother of God, St. John the Baptist, and several other saints and angels during a vigil in the Church of Blachernae, nearby the city gates. The Blachernae Palace church was where several of her relics were kept. The relics were her robe, veil, and part of her belt that had been transferred from Palestine during the fifth century.

The Theotokos approached the center of the church, knelt down and remained in prayer for a long time. Her face was drowned in tears. Then she took her veil (cerement) off and spread it over the people as a sign of protection. During the time, the people in the city were threatened by a barbarian invasion. After the appearance of the Mother of God, the danger was averted and the city was spared from bloodshed and suffering.

Celebration of the feast

The Protection is commemorated most fervently in Slavic churches, probably because St. Andrei was a Slav. The first celebration of the Theotokos's cerement in the

Russian Orthodox Church dates back from the 12th century and today is celebrated throughout the Orthodox Church.

The feast day commemorating the miracle is celebrated with an All-Night Vigil, with many of the same elements as occur on Great Feasts of the Theotokos. However, this feast has no afterfeast.

Russian usage

The Russian Primary Chronicle noted that the intercession of the Theotokos was needed for the protection of the people of Constantinople when a large fleet of the pagan Rus, led by Askole and Dir, was threatening Constantinople. The invading fleet was defeated and the event remembered. Strangely, the feast came to be considered a very important feast by the Slavic Orthodox Churches but not by the Greeks.

A twelfth century Russian chronicle describes the establishment of the intercession as a special feast day honoring the event. Within a few centuries churches began being named in honor of the Protection of the Mother of God.

Pokrovsky Sobor (St Basil Cathedral) Moscow

Among these churches two that are world famous are: in Moscow, the Cathedral of Intercession upon a Moat (Russian: Храм Покрова "на рву," Cathedral of the Pokrov upon a moat), which is popularly known as the St. Basil's Cathedral and in Bogolyubovo near Vladimir, the Church of Intercession upon the Nerl River (Russian: Церковь Покрова на Нерли, Tserkov Pokrova na Nerli).

The Moscow cathedral was built in the mid 1500s by Tsar Ivan IV and the Bogolyubovo church was built in 1165 by Prince Andrew Bogoliusky. In Novgorod, the Monastery of the Intercession of Our Lady (Zverin Monastery) was also built during the twelfth century.

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 fmichael@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 (Kam) Ajaonkar
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School Co-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.

SEPTEMBER

- 9/07 Mat Patricia Klar, Alexandra Gonzalez, Celesta Liceaga, Vira Ajaonkar, Johanna Bevel
- 9/14 Meghan Nettleton, Brigid Justinien, Elizabeth Victoria Jackson, Maria Bottos, Nicholas Chaplain
- 9/21 Dorothea Poletti, Kristina Head, Sasha Oxnard, Lisa Andreasen, Olga McLellan, Dama-scene Cummings
- 9/28 Mat. Masha Doohovskoy, Mat. Helen Doohovskoy, Marianne DiMatteo, Sasha Frost, Juliana Rost

OCTOBER

- 10/05 INTERNATIONAL FOOD DAY
Contact: Natasha norbite@yahoo.com to help
- 10/12 Mat. Kaleria Sarantakis, Juliana Capitanio, Ann Marie Hakim, Vera Sarantakis, Seraphim Silva, Jane Rockwell,
- 10/19 Mary Doohovskoy, Olena Fedina, Tanya Nikshych, Liliya Afanasyeva, Olga Rapp,  Diane Mendez
- 10/26 Nataliya Orbite,, Alevtina Khusanova, Liudmilla Diakonova, Tanya Burke, Svetlana Duka

PARISH NEWS

~ Our parish altar feast will be celebrated on September 23-24, Tuesday-Wednesday. Metropolitan NICHOLAS will preside.

~Cleaning Day – **Saturday September 20** in preparation for our parish feast.

~The Miraculous Hawaiian Iveron Icon of the Mother of God will visit St. John the Russian Orthodox Church in Ipswich on Sunday, September 7th for Divine Liturgy.

~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 Semyanko family on the birth of Ivan, July 7th and his Baptism August 16th.

~To the Capitanio family on the Baptism of Isabella on August 9th.

~To the Dudley and Krapov families on the marriage of Benjamin and Anna, August 10th.

Many years to all!

Condolences

~To the family of Vera Mackanic, reposed in the Lord August 9th. 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 Nave unless absolutely necessary.
- ❖ Please note, it is completely acceptable as well as an act of consideration to step out of Liturgy at any time, 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

~The new coffee hour (Trapeza) list has been posted on the website. If you would like to help with coffee hour and are not currently on a team, please reach out to Meghan Nettleton.

~Natasha Orbite has graciously offered to organize an International Food Day Trapeza on October 5th to raise money for our church hall. Lunches will be available for purchase and will be individually packaged to either enjoy during trapeza or take with you. Please contact Natasha at norbite@yahoo.com to help set-up, clean, or bring a dish.

~ From time to time we have offered some monetary assistance to Fr. Augustin who is an Orthodox Christian priest in the city of Jacmel, Haiti. Despite the problems in Haiti, Fr. Augustin works tirelessly for his community. There is extreme poverty and criminal activity all around him, yet he is determined to build a school for the children of Jacmel.

If you feel moved to donate, please make donations either in the basket at church or online at <https://www.stxenia.org/>. Any amount is welcome!

Please be sure to earmark your donation for HAITI--whether online or at church.

Our Treasurer, Shedly will wire the money directly to Fr. Augustin.

~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
<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

~ 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.

SUNDAY SCHOOL

~ Alexei Doohovskoy is stepping down from his role as Director of the Sunday School. We thank him for his years of service! Matushka Patricia and Mary Doohovskoy will be Co-Directors. School will resume September 28th, after our Parish Feastday.

LIVES OF SAINTS

The Monk Simeon the Stylite (*Commemorated September 1/September 14*) was born in the Cappadocian village of Sisan in the Christian family of Susotian and Martha. At 13 years of age he began to tend his father's flock of sheep. To this his first obedience he concerned himself attentively and with love. One time, having heard in church the Gospel commands of the Beatitudes, he was struck by their profundity. Not trusting to his own immature judgement, he turned therefore with his questions to an experienced elder. The elder readily explained to the lad the meaning of what he had heard and it strengthened in him finally the resolve to follow the Gospel path. Instead of heading homewards, Simeon set off to the nearest monastery and, after tears of entreaty, he was accepted after a week into the number of the brethren. When Simeon became age 18, he took monastic vows and devoted himself to feats of the strictest abstinence and of unceasing prayer. His zealousness -- beyond strength for the other monastic brethren -- so alarmed the hegumen (abbot) that he suggested to the monk that he either moderate his ascetic deeds or leave the monastery. The Monk Simeon thereupon withdrew from the monastery and settled himself by day upon a very high column, where he was able to carry out his austere vows unhindered. After some time, Angels appeared in a dream vision to the hegumen, which commanded him to bring back Simeon to the monastery. The monk however did not long remain at the monastery. After a short while he settled into a stony cave, situated not far from the village of Galanissa, and he dwelt there for three years, all the while perfecting himself in monastic feats. One time, he decided to spent the entire Forty-day Great Lent without food and drink. With the help of God, the monk endured this strict fast. From that time he always completely refrained during the entire period of the Great Lent even from bread and water -- twenty days he prayed while standing, and twenty days while sitting -- so as not to permit the corporeal powers to relax. A whole crowd of people began to throng to the place of his efforts, wanting to receive healing from sickness and to hear a word of Christian edification. Shunning worldly glory and striving again to find

his lost solitude, the monk chose a yet unknown mode of asceticism. He went up a pillar 4 meters in height and settled upon it in a little cell, devoting himself to intense prayer and fasting. Reports about the Monk Simeon reached the highest church hierarchy and the imperial court. The Antioch Patriarch Domninos II ((441-448) visited the monk, made Divine Liturgy on the pillar and communed the ascetic with the Holy Mysteries. Fathers pursuing asceticism in the wilderness all heard about the Monk Simeon, who had chosen such a difficult form of ascetic striving. Wanting to test the new ascetic and determine whether his extreme ascetic feats were pleasing to God, they dispatched messengers to him, who in the name of these desert fathers were to bid the Monk Simeon to come down from the pillar. In the case of disobedience they were to forcibly drag him to the ground. But if he offered obedience, they were entrusted in the name of the desert fathers to bless his continued ascetic deeds. The monk displayed complete obedience and deep Christian humility.

The Monk Simeon was brought to endure many temptations, and he invariably gained the victory over them -- relying not on his own weak powers, but on the Lord Himself, Who always came to him in help. The monk gradually increased the height of the pillar on which he stood. His final pillar was 40 cubits in height. Around him was raised a double wall, which hindered the unruly crowd of people from coming too close and disturbing his prayerful concentration. Women in general were not permitted beyond the fence. In this the monk did not make an exception even for his own mother, who after long and unsuccessful searchings finally succeeded in finding her lost son. Not having gained a farewell, she thus died, nestled up to the fence encircling the pillar. The monk thereupon asked that her coffin be brought to him; he reverently bid farewell to his dead mother -- and her dead face then brightened up with a blissful smile.

The Monk Simeon spent 80 years in arduous monastic feats -- 47 years of which he stood upon the pillar. God granted him to accomplish in such unusual conditions an indeed apostolic service -- many pagans accepted Baptism, struck by the moral staunchness and bodily toughness which the Lord bestowed upon His servant.

The first one to learn of the end of the monk was his close pupil Anthony. Concerned that his teacher had not appeared to the people over the course of 3 days, he went up upon the pillar and found the dead body stooped over at prayer (+ 459). The Antioch Patriarch Martyrios performed the funeral of the monk before an huge throng of clergy

and people. They buried him not far from the pillar. At the place of his ascetic deeds, Anthony established a monastery, upon which rested a special blessing of the Monk Simeon.

Sainted Joasaph (*Commemorated September 4/September 17*) was born at Proluka, in the former Poltava governance, on 8 September 1705, the feastday of the Nativity of the MostHoly Mother of God. At Baptism he was named Joakim. He was descended from the old and venerable Little Russian (Ukrainian) lineage of the Gorlenkovi. In 1712 his father enrolled the 7-year old Joakim in the Kiev Spiritual Academy. Within the walls of the Academy, he felt the attraction towards monastic life. And over the course of 7 years he studied it further, and finally revealed his intent to his parents. For a long time his mother and father pleaded with their first-born son not to accept monastic tonsure. But in 1725, in secret from them, he became a "ryasophor" ("robe-wearing novice") with the name Ilarion at the Kiev Mezhygorsk monastery, and on 21 November 1727 he was tonsured in monk's-mantle with the name Joasaph at the Kievo-Bratsk monastery. This event co-incided with the completion of his studies at the spiritual academy. After the death of His Grace Varlaam, the Kiev cathedra-chair was governed by archbishop Raphael Zaborovsky. Archbishop Raphael directed his attention to the evident abilities of the young ascetic and drew him into still more widespread a service to the Church. He was entrusted the responsible obedience of the office of examiner of the Kiev archbishopric. In November 1734 archbishop Raphael ordained the monk-deacon Joasaph to the dignity of priest-monk, and he transferred over from the Bratsk monastery school to the Kievo-Sophia archbishop's house. At the same time he was appointed a member of the Kiev religious consistory. In fulfilling the office of examiner, he exerted much effort towards the correction of moral deficiencies among the parish clergy. The consistory office service of the saint proved a fine schooling for his administrative abilities. During this time he made a good study of the needs of clergy-servers, noting both the good points and the failings of the diocese. Herein in clear form developed Joasaph's many-sided ability for matter, combined with great inner spiritual efforts. He quickly rose up the ladder of spiritual perfection, to which he witnesses in his work, "The Conflict of the Seven Venerable Virtues with the Seven Deadly Sins".

On 24 June 1737 Priest-monk Joasaph was appointed head of the Holy Transfiguration Mgarsk monastery, with elevation to the dignity of hegumen. Here the hegumen worked with all his strength to get

the monastery in good order, which was an old bulwark of Orthodoxy in the struggle with the Unia. In this monastery were situated relics of Sainted Athanasias, Patriarch of Constantinople and Lubensk Wonderworker (Comm. 2 May). And several times Sainted Athanasias appeared to Hegumen Joasaph, witnessing to his patronal protection.

In 1744 metropolitan Raphael elevated Hegumen Joasaph to the dignity of archimandrite. Towards the end of that same year he was called to Moscow and soon, at the direction of the Most Holy Synod, he was appointed vicar of the Holy Trinity Sergiev Lavra monastery. At this monastery of the Monk Sergei he likewise unstintingly fulfilled obedience to the Church (this year required much exertion for the rebuilding of the monastery after a conflagration).

On 2 June 1748 at the Petropavlovsk (Peter and Paul) cathedral in Peterburg, Archimandrite Joasaph was ordained bishop of Belgorod. Entering upon the archbishop cathedra-chair, Saint Joasaph strictly concerned himself with piety and the condition of the churches, with the proper making of Divine-services and especially the moral condition of his flock. The saint devoted great attention to the education of the clergy, and the correct observance by them of churchly norms and traditions. And just as before, the saint worked with all his strength at the archpastoral service, without regard for his health. To his cell-attendant Stefan, on the eve of his repose, the saint forbade him to aspire to the priestly dignity and he predicted, that in case of disobedience he would meet with an untimely end. To another dell-attendant Vasilii, the saint indicated that he would be a deacon, but would never attain the dignity of priesthood. And this prediction was afterwards fulfilled. On 10 December 1754 the saint died. Sainted Joasaph was glorified to the ranks of the Saints on 4 September 1911.

The Holy GreatMartyr Eustathius (*Commemorated September 20/October 3*) before Baptism had the name "Placidus" [meaning "placid" or "calm" in Latin]. He was a military commander under the emperors Titus (79-81) and Trajan (98-117). Even before he came to know Christ, Placidus did acts of charity, helping the poor and destitute. And the Lord deigned not to leave the virtuous pagan remain within the darkness of idol-worship.

One time a hunting he chased upon his speedy mount after a stag, which halted its run atop a high hill, and Placidus suddenly saw amidst its antler-rack a radiant Cross, and upon it -- the Crucified Son of God. In surprise Placidus heard a voice saying: "Why pursuest thou Me, Placidus?" "Who art Thou, Master,

Who dost speak with me?" -- in fright asked Placidus. In reply he heard: "I -- am Jesus Christ, God, Who wast incarnated for the salvation of mankind and didst endure voluntary suffering and death by the Cross. Thou honourest Me even without knowing Me, since thy good deeds and abundant alms art come to Me. I have appeared here, to convert and to conjoin thee unto Mine true servants. For I want, that the man working righteous deeds, shouldst not perish in the snares of enemies".

Placidus cried out: "Lord, I do believe that Thou -- art the God of Heaven and earth, the Creator of all creatures. I beseech Thee, O Master, teach me what I should do". And again resounded the Divine voice: "Go thou unto the Christian priest, receive from him Baptism, and he wilt instruct thee unto salvation".

With joy Placidus returned home, and told everything to his wife. She in turn told him, how the evening before in a mysterious dream-vision she had been told: "Thou, thy husband and thy sons on the morrow shalt come unto Me and know Me -- Christ Jesus, the True God, sent unto the salvation of those that do love Me". The spouses then proceeded to do as they had been bidden.

They hastened to the Christian presbyter, who baptised all their family, and communed all with the Holy Mysteries.

On the following day Saint Eustathius set out to the place of his miraculous conversion and in fervent prayer he offered up thanks to the Lord, for having called him onto the path of salvation.

And again Saint Eustathius was vouchsafed a miraculous revelation -- the Lord Himself foretold him about impending tribulations: "Eustathius, thou must needs prove thine faith in deeds. Before thee, like unto Job, art many a sorrow, so that being put to the test like gold in the forge, thou be shewn worthy of Me and receive the crown from My hands". Saint Eustathius humbly answered: "Thy will be done, O Lord. I am prepared to accept all things at Thine hands with gratitude, but let Thine almighty help be with me".

Soon Saint Eustathius was plunged into misfortune: all his servants died and his cattle perished. Brought to ruin, but not despairing in spirit, Saint Eustathius with his family secretly abandoned their home, to live unknown, humble and in poverty. He set off on a ship to Egypt. During the time of sailing a new woe beset the saint. The ship owner, enchanted by the beauty of the wife of Eustathius, cruelly set him ashore with his children, keeping the wife for himself. In great grief the saint continued on his way,

and new woe beset him. Crossing a tempestuous river ford, he went to carry in turn his two sons, but when he had carried across the one, the other on shore was seized by a lion and carried off into the wilderness, and while he returned towards the other, a wolf dragged that one off into the forest.

Having lost everything, Saint Eustathius wept bitterly. But he realised, that Divine Providence had sent him these misfortunes, to test his endurance and devotion to the will of God. In prayer lifting up to God his inconsolable grief, Saint Eustathius went on further, prepared for new tribulations. In the village of Badiss he found work and spent five years in unremitting toil. But Saint Eustathius did not then know, that through the mercy of God shepherds and farmers had saved his sons, and they lived right nearby him; he also did not know, that the impudent shipowner was soon struck down -- he died from a terrible disease, and the wife of Saint Eustathius had been left untouched, and she lived at peaceful work.

During this time period it had become difficult for the emperor Trajan to levy an army for Rome. He then remembered the valiant regimental commander Placidus and dispatched Antiochus and Acacius, friends of Placidus, to find him.

Having gone round a multitude of places, finally they arrived in the village, where Saint Eustathius lived. The soldiers came upon Eustathius in a field, where he was guarding the bread-grain, but they did not recognise him and they began to tell him about the one whom they sought, asking his help and promising a large reward. But Saint Eustathius, immediately recognising his friends, did not reveal to them his identity. He brought them to the home of his master and fed them. Gazing at him, the travellers noted that he very much resembled their regimental commander, and when they saw on his knee a peculiar mark -- the scar from a deep war wound, they realised that in front of them -- was their friend. They hugged him with tears and said why they were seeking him. Saint Eustathius returned to Rome and again became an imperial commandant. Many a new recruit entered the army for him, and he did not know, that the two young soldier-friends, to whom he often gave orders and whom he loved for their skill and daring, were actually his own sons, and they did not know, that they were serving under the command of their own father, nor that they each the other -- were brothers by birth.

One time while on campaign the army, led by Eustathius, halted at a certain settlement. The soldier-brothers were talking in their tent. The elder one spoke about his lot: how he had lost his mother and

hapless brother, and how in a terrifying way he had been parted from his father. And the younger brother with joy realised, that in front of him was his very own brother, and told him so and also about himself.

A woman overheard the soldiers' conversation -- their tent was pitched right next to her house -- and this woman was their mother! She realised that these were her sons. Still not yet identifying herself to them, and not wanting to be separated from them, she went to their commander -- Saint Eustathius, to ask permission to follow along with his army. And this commander she recognised as her husband, and with tears she told him about herself and about the two soldiers, who were actually their sons. Thus, through the great mercy of the Lord, the whole family was happily reunited.

Soon thereafter the war ended in victory. Saint Eustathius returned to Rome with honours and glory. The emperor Trajan had since died, and his successor Adrian (117-138) wanted to celebrate the event of victory with a solemn offering of sacrifice to the gods. To the astonishment of everyone Saint Eustathius did not show up at the pagan temple. By order of the emperor they searched frantically for him.

"Why wishest thou not to worship the gods? -- enquired the emperor, -- It becomest thee before all others to offer up thanks unto them. They not only preserved thee in war and granted thee victory, but also they did help thee find thy wife and children". Saint Eustathius replied: "I -- am a Christian and I know as the One God Christ Jesus, I revere and give thanks to Him, and I worship Him. He hath given me everything: health, victory, He returned my family and hath sent down His help unto the overcoming of tribulations".

In a rage the emperor stripped him of his rank and summoned him with his family to trial. But there also they did not succeed in swaying the steadfast confessors of Christ into offering sacrifice to idols. The whole family of Saint Eustathius was sentenced to be torn apart by wild beasts. But the beasts would not touch the holy martyrs. Then the cruel emperor in his wrath gave orders to throw them all alive into a red-hot copper ox, and here Saint Eustathius, his wife Theopistia and their sons Agapius and Theopistus, accepted a martyr's end. Three days later they opened the fiery grave, and the bodies of the holy martyrs were found unscathed -- not one hair on their heads was singed, and their faces shone with an unearthly beauty. Many seeing this miracle came to believe in Christ. Christians then gave burial to the bodies of the saints



ST. XENIA ORTHODOX CHURCH
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SEPTEMBER 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 31 (Aug 18) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	1 (Aug 19)	2 (Aug 20)	3 (Aug 21) Fast	4 (Aug 22)	5 (Aug 23) Fast	6 (Aug 24) 5:30 All-Night Vigil
7 (Aug 25) 13th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	8 (Aug 26)	9 (Aug 27)	10 (Aug 28) Fast: wine & oil	11 (Aug 29) Beheading of the Baptist Fast: wine & oil	12 (Aug 30) Fast: wine & oil	13 (Aug 31) 5:30 All-Night Vigil
14 (Sep 1) The Church New Year 9:30 Hours and Divine Liturgy	15 (Sep 2)	16 (Sep 3)	17 (Sep 4) Fast: wine & oil	18 (Sep 5)	19 (Sep 6) Fast	20 (Sep 7) 5:30 All-Night Vigil
21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours and Divine Liturgy	22 (Sep 9)	23 (Sep 10) 5:30 PM Vigil	24 (Sep 11) Glorification of St. Xenia 9:00 AM Meeting of the Bishop, Hours & Hierarchal Divine Liturgy Fast: wine & oil	25 (Sep 12)	26 (Sep 13) 5:30 PM, Vigil "Elevation of the Cross" Fast: wine & oil	27 (Sep 14) ELEVATION OF THE CROSS 7:40 AM Hour & Divine Liturgy 5:30 All-Night Vigil Fast: wine & oil
28 (Sep 15) 16th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	29 (Sep 16)	30 (Sep 17)	Oct 1 (Sep 18) Fast	Oct 2 (Sep 19)	Oct 3 (Sep 20) Fast: wine & oil	Oct 4 (Sep 21) 5:30 All-Night Vigil



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OCTOBER 2025						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 28 (Sep 15) 16th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	Sep 29 (Sep 16)	Sep 30 (Sep 17)	1 (Sep 18) Fast	2 (Sep 19)	3 (Sep 20) Fast: wine & oil	4 (Sep 21) 5:30 All-Night Vigil
5 (Sep 22) 17th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	6 (Sep 23)	7 (Sep 24)	8 (Sep 25) Fast: fish, wine & oil	9 (Sep 26)	10 (Sep 27) Fast: wine & oil	11 (Sep 28) 5:30 All-Night Vigil
12 (Sep 29) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	13 (Sep 30) 5:30 PM, Vigil "Protection"	14 (Oct 1) Protection of the Theotokos 7:40 AM, Hours & Divine Liturgy	15 (Oct 2) Fast	16 (Oct 3)	17 (Oct 4) Fast: wine & oil	18 (Oct 5) 5:30 All-Night Vigil
19 (Oct 6) 19th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	20 (Oct 7)	21 (Oct 8)	22 (Oct 9) Fast: wine & oil	23 (Oct 10)	24 (Oct 11) Fast	25 (Oct 12) 5:30 All-Night Vigil
26 (Oct 13) 20th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	27 (Oct 14)	28 (Oct 15)	29 (Oct 16) Fast	30 (Oct 17)	31 (Oct 18) Fast: wine & oil	Nov 1 (Oct 19) 5:30 All-Night Vigil