



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September - October 2015

Visiting a Monastery

Guests are always welcome, and even encouraged, at most Orthodox monasteries. Many observe the ancient practice of three days of hospitality. Remember, however, that a monastery is primarily a place of prayer. Monastics are people who have been called from the world by God to lead the Angelic life. It is for this reason that the Church encourages the faithful to regularly visit monasteries so that they may find the help they need to develop their own spiritual life. Monastics who truly dedicate themselves to a life of prayer are the examples of what our life on earth is supposed to be—to unconditionally love God and our neighbor. Visitors need to be sensitive to this and help maintain an atmosphere and environment that is conducive to sanctity and prayer.

Since most Orthodox monasteries are traditionally quite small, monastics find it difficult to balance their life of prayer with the needs brought about by hospitality to their guests. In order to preserve the spiritual life of the monastics and afford that same experience to others who visit the Monastery, the following guidelines should be followed. Hospitality has always been a monastic tradition, but those who would visit should respect the monastics' home.

While these guidelines are generally appropriate for any monastery, some may not require them, while others will enforce them emphatically. It is certainly better to be safe than sorry, and to avoid the embarrassment of being asked to leave.

Appropriate Attire

Women are generally expected to wear skirts below the knees, long-sleeved blouses, with their heads covered with a veil or scarf in the Church, and preferably at all times while on the grounds of the monastery. (No pants, shorts, mini-skirts, sleeveless blouses, short-sleeved tops or those with open necks, etc.).

Men should wear long pants and long-sleeved shirts. Socks and shoes should be worn at all times.

Appropriate Conduct

When arriving at the monastery, you should go immediately to the monastery office or bookstore and

ask for the Guest Master. Before taking you to your room, you may be taken to see the Superior (Abbot or Abbess) of the monastery and introduced. You will usually be required to see the Superior before you can begin your stay at the monastery.

When presented to the Abbot, visitors and guests should always greet him in the same manner as they would a Priest. The Abbot or Hegoumen is not always necessarily a hieromonk, but he is always accorded the same respect. If the Abbot or Hegoumen is not a Priest, he will not bestow a blessing. An Abbess is generally addressed as Mother.

You may generally greet the monastics when you see them, but you should not press them for conversation. You should especially not converse with novices. Conversations or questions should be directed to the Superior, if they are present, or generally to the Guest master who is appointed to look after guests and visitors. Other monastics must have a specific blessing from the Superior to speak with visitors. This is a very important part of a monastic's training in obedience, and this silence should not be mistaken as coldness towards you.

Monks should always be addressed as "Father" even though they may not be Priests. Novices are always addressed as "Brother." Women monastics (many Orthodox monastics frown at the word "nun" but some use it) are generally addressed as "Mother" and novices as "Sister," but there may be some variation at different monasteries. Don't be afraid to ask!

The entire complex in which the monastery is located should be treated with the same piety as the inside of a church. The sanctity of this Holy place does not allow for impropriety. Loud conversation, insolent chatter, and unrestrained laughter are out of place. Children should not be allowed to run freely about, but should be quiet and stay close to their parents. Talking in church, especially when a service is in progress, is impolite and rude.

There is generally no smoking permitted anywhere on the grounds.

There are generally private areas in the monastery where guests and visitors are not permitted to go. The monk's cells are usually off limits to all visitors and guests. Never enter the cells or domicile without the express permission of the Superior.

When visiting a monastery, even for a short time, it is customary take a gift, which can include olive oil, candles, fruit or vegetables, brandy, wine, candy, etc. Dairy products such as eggs, milk, cheese, etc. are also appropriate so long as they are not given during a fast period. Meat or meat products are never acceptable as a gift to any monastery. Please check with the monastery before arrival to ask about appropriateness of a gift.

Guests and visitors are usually expected to attend all services and common meals. These are the major activities of the monastic day and you should participate in as much of the monastery life as your schedule permits. If you are staying at the monastery and wish to leave the grounds for any reason, such as to take a walk, you should ask the Superior for a blessing. A monastery is not a hostel or hotel. You are here for a specific reason. Running off to the movies or to a restaurant or undertaking some other form of recreational activity and missing Divine Services will not be looked upon favorably.

When attending services in church, please allow the monastics, novices and other visiting clergy to make their venerations, receive Holy Communion, and take blessings first. Protocol requires that good

order be preserved in the Church and there is a system in effect. If you are unsure as to what to do, the Guest Master or Ecclesiarch will be most happy to help you.

When eating in the refectory, visitors and guests should refrain from conversation during the meal, unless addressed by the Superior. During the meal, it is customary to follow the lead of the Superior throughout the entire meal. This includes standing behind your seat and waiting for the Superior to sit before taking your seat; and waiting for the Superior to start eating before you do. At the end of the meal, you should rise when the Superior rises, whether you have finished your meal or not, and continue eating only if invited to do so. Normally, when the Superior rises from the table, the meal is ended and the after-meal prayers begin.

Visitors and guests may be expected to participate as much as they can in the life of the monastery by helping in meal preparation and cleanup, cleaning and other chores and helping with other obediences. While this is probably not mandatory, you should remember that in serving others, you are serving our Lord.

When leaving the monastery, please leave your room neat and clean. If you stayed in the Guest House, please make sure that you leave it exactly the way you found it. Make sure the beds are made and the garbage has been taken out. Do not leave a mess behind for the monks to clean up.



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.

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: Rev. Michael Crowley (978) 204-0428
 Fr. Constantine Desrosiers (603) 775-0320
 Dcn. Alexander Doohovskoy (978) 369-4486
 Starosta: John Kekis (978) 456-9865
 Secretary: Andrei Doohovskoy (978) 835-2459
 Treasurer: Dimitri Nikshych (603) 659-0015
 Sisterhood: Pamela Ann Reed (978) 254-5043
 Cemetery: Natalie Pishenin (978)-761-3449
 Choir Director: Laryssa Doohovskoy (978) 841-5960
 David Nettleton (203) 895-7636
 Alexis Rodzianko (603) 275-8251
 Anthony Sarantakis (978) 263-2016
 Peter Danas (978) 459-9541
 Roberto Gonzalez (978) 692-1229

Trapeza Schedule

* = strict fast

If you cannot be at church on your assigned Sunday, please call and switch with someone. If you are not on this list and would like to help, please add your name to the Pot Luck days and you will be added for the next round. If you have any questions, contact Karen Schidlovsky at (603)868-6410.

Trapeza can be whatever you would like to prepare. As long as there is enough food for about 150 people, 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

6 Potluck
 13 Meghan Nettleton, Lena Rodzianko, Dorothea Crowley
 20 Engalichev, Lidia Lynch, Karen Schidlovsky
 *27 Alexandra Gonzalez, Anna Mukhanov, Anna Kekis

October

4 Katia Fredette, Natasha Kirichok, Brigid Fisher
 11 Pikar Family
 18 Vera Sarantakis, Tanya Nikshych, Marina Pavlova
 25 Laryssa & Mary Doohovskoy, Ann Marie Hakim

Dress Code for Church: Please keep in mind that a certain standard of dress is expected in church. **Women and girls** should wear skirts or dresses (no pants!) at least knee length, blouses with a modest neckline and at least short sleeves – nothing sleeveless – and a scarf or hat on their heads. **Men and boys** should wear clothing best described as businesslike or “business casual,” collared shirts and long trousers, no t-shirts (especially with writing on them) or shorts. No one should wear tank tops (sometimes an issue in the summer). Remember, we should always show respect in church, both for God and for our fellow parishioners. Thank you.

News & Events:

*A Church cleaning day is scheduled for Saturday, September 19th in preparation for our Parish Feast.

* Our Parish Altar Feast will be celebrated on Thursday, September 24th. Met HILARION will be serving the Hierarchical Services on the 23rd and 24th.

* A Parish Pilgrimage to Holy Trinity Monastery in Jordanville, NY is scheduled for October 16/17. We will meet at the Church Friday morning, Oct.16th, and return Saturday the 17th. We will stay overnight at the guesthouse near the monastery. More information will be forthcoming.

Congratulations to Dan & Maria Ronan on the birth of their son Thomas Daniel and Nadia Voronova on the birth of her son Alexander.

Condolences to Nicholas Kronaeur on the loss of his mother.

Please Remember In Your Prayers Peter Danas, Dimitry Emelianoff, and Lilly Dombrowski. Please also note that Lilly always appreciates visitors and cards.

St. John of Damascus Church School News:

All Sunday school parents, teachers and children should meet in the basement on **Sunday September 20th** after Trapeza for registration, cleaning and setting up of the classrooms. We expect to begin classes on October 4th.

Please remember, the Church website has a page dedicated to the church school:

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

There you can find information about dates for our special events, pictures from past events, and curriculum guidelines broken down by age group.

Choir News: The choir is always looking for capable singers. If you are interested in singing in the choir, please see Laryssa Doohovskoy. Choir members are strongly encouraged to attend as many of the scheduled rehearsals as possible! We meet after Trapeza on Sundays.

Please see Laryssa Doohovskoy for more information.

The Martyrs Adrian and Natalia (Sept 8/Aug 26) were married in their youth for one year prior to their martyrdom. They lived in Bithynian Nicomedia during the time of the emperor Maximian (305-311). Having started his persecution, the emperor promised a reward to whomever would inform on Christians to bring them to trial. There began the denunciations, and through one of these there were seized 23 Christians, hiding in a cave near Nicomedia. They were tortured, urged to worship idols, and then taken to the judgement palace, in order to record their names and responses. Adrian, the head of the judgement palace,

looking on as they brought in the people suffering with such courage for their faith, and how firmly and fearlessly they confessed Christ, asked: "What rewards do ye expect from your God for suffering?" The martyrs replied: "Such rewards, as we are not able to describe, nor thy mind comprehend". Inspired, Saint Adrian told the scribes: "Write me down also, that I be a Christian and with joy I do die for Christ God". The scribes reported about this to the emperor, who summoned Saint Adrian and asked: "Really, hast thou gone mad, that thou dost want to die? Come, cross out thine name from the lists and offer sacrifice to the gods, asking their forgiveness". Saint Adrian answered: "I am not mad, but the rather have been converted to health of mind". Maximian then ordered Adrian to be thrown into prison. His wife, Saint Natalia, knowing that her husband was suffering for Christ, rejoiced, since she herself was secretly a Christian. She hastened to the prison and encouraged her husband saying: "Blest be thou, mine lord, in that thou hast believed on Christ, wherein thou hast obtained a great treasure. Regret not anything of earth, neither beauty, nor youth (Adrian was then 28 years of age), nor riches. Everything worldly -- is dust and ashes. Only faith and good deeds be pleasing to God". On the pledge of the other martyrs, they released Saint Adrian from prison to relate to his wife about the day of execution. Saint Natalia at first thought, that he had renounced Christ and thus had been set free, and she did not want to let him into the house. The saint persuaded his wife, that he had not fled martyrdom, but rather had come to give her the news of the day of his execution.

They tortured Saint Adrian cruelly. The emperor advised the saint to have pity on himself and call on the gods, but the martyr answered: "Let thine gods say, what blessings they promise me, and then I shalt worship them, but if they cannot speak thus, then why should I worship them?" Saint Natalia did not cease to encourage her husband. She asked him also to convey for her a foremost prayer to God, that they would not compel her into a marriage with a pagan after his death. The executioner ordered the hands and the legs of the saints to be broken on the anvil. Saint Natalia, fearing that her husband would hesitate in seeing the sufferings of the other martyrs, besought the executioner to begin the execution with him and let her herself put his hands and legs on the anvil. They wanted to burn the bodies of the saints, but a strong storm arose and the fire went out. Many of the executioners even were struck by lightning. Saint Natalia took the hand of her spouse and kept it at home. Soon an army commander asked the emperor's approval to wed Saint Natalia, who was both young and rich. But she hid herself away in Byzantium. Here Saint Adrian appeared to her in a dream and said, that she would soon be at rest in the Lord. The anemic martyress, worn down by her former sufferings, in fact soon expired to God.

Holy Nobleborn Prince Theodore (Feodor) of Smolensk and Yaroslavl', (Oct 2/Sept 19) nicknamed the "Black" (i.e. "dark" or "swarthy"), was born in years terri-

terrible for Rus' -- those of the Mongol invasion, about 1237-1239, and at Baptism he was named after the holy GreatMartyr Theodore Stratilates (Comm. 8 February), who was particularly esteemed by the Russian warrior-princes. And holy Prince Theodore also was destined by God to be famed in the Russian Land by military exploits. In the year 1239, when through the prayers of the MostHoly Mother of God, the holy Warrior-Martyr Merkurii (Comm. 24 November) delivered Smolensk from being captured by Batu, the child Theodore was not in the city: they had taken him away and hidden him in a safe place during the warfare. In the following year of 1240 died his father, prince Rostislav, who was a great-grandson of holy Prince Rostislav of Smolensk and Kiev (+ 1168, Comm. 14 March).

His elder brothers as heirs divided among themselves the lands of their father, allotting to the infant child Theodore the small holding of Mozhaïsk. Here passed his childhood, and here he studied Holy Scripture, the church-services and the military art.

In the year 1260 holy Prince Theodore was married to Maria Vasil'evna, daughter of holy Nobleborn Prince Vasiliï of Yaroslavl' (+ 1249, Comm. 3 July), and Theodore became prince of Yaroslavl'. From their marriage was born a son Mikhail, but Saint Theodore was soon widowed. He spent much of his time at military efforts and campaigns, and his son was raised by his mother-in-law, princess Xenia.

In the year 1277 the allied forces of the Russian princes, in union with the Tatar forces, took part in a campaign in the Osetian land and in the taking of "its famed city Tetyakov". In this war the allied forces gained a total victory. From the times of Saint Alexander Nevsky (+ 1263, Comm. 23 November), the khans of the Golden Horde -- seeing the uncrushable spiritual and the military strength of Orthodox Rus', were compelled to change their attitude towards it, and they began to draw the Russian princes into alliances, and the khans then turned to them for military assistance. The Russian Church providentially made use of this drawing closer, for the Christian enlightenment of the foreigners. Already in the year 1261, through the efforts of Saint Alexander Nevsky and Metropolitan Kirill III at Sarai, the capital of the Golden Horde, there was established a diocese of the Russian Orthodox Church. In the year 1276, a Constantinople Council presided over by the patriarch John Bekkos (1275-1282) gave reply to questions of the Sarai Russian bishop Theognost about the order for baptising Tatars, and also the receiving into Orthodoxy of the Monophysite and Nestorian Christians among them. During these years also, holy Prince Theodore was at the Horde. Having distinguished himself by military exploits on the Osetian campaign, he gained special favourable attention from khan Mengü-Temir, who regarded the Orthodox Church with respect, and who as khan issued the first "yarlyk" ("decree" or "grant") about church tax-exemption for Metropolitan Kirill. In the chronicles it said: "And prince Feodor Rostislavich the emperor Mengü-Temir and his empress did favour fondly

and did not want to permit him return back to Rus' on account of his bravery and the handsomeness of his face". Saint Theodore spent three years at the Horde. Finally, "the emperor did send him off with great honour", and the prince arrived in Yaroslavl'. His wife Maria had already died, and in the city ruled princess Xenia with her grandson Mikhail. The Yaroslavians would not let in the prince returning from the Horde: "not accepting him onto the city but saying to him: "this be the city of princess Xenia and Mikhailo is our prince"".

Saint Theodore had to return to the Horde. The empress, wife of khan Mengü-Temir, "did have exceedingly great fondness for him and did wish for him to give the hand of her own daughter". Such a marriage had tremendous significance for Rus'. For a long time the khan would not consent to this, considering the Russian princes to be "ulusniki" (i.e. "vassals" or "subjects"). To give in marriage his daughter to a Russian prince meant to acknowledge him as an equal in worthiness. And even more important: this meant the khan would acknowledge the primacy of Orthodoxy, since before the wedding rite of crowning it required that the Tatar princess would accept holy Baptism. The khan went along with this, since union with Russia was very important for him: "and he ordered his daughter be given to prince Feodor, and ordered first to baptise her, and he ordered the Orthodox faith not be desecrated". Thus was Saint Theodore married to the daughter of the mighty khan, who was baptised with the name Anna. "The emperor didst esteem exceedingly and commanded him be seated opposite himself, he built him a palace, and gave princes and bolyarini-nobles in retinue".

There at the Horde also were born Saint Theodore's sons -- holy Nobleborn Prince David (+ 1321) and holy Nobleborn Prince Konstantin. The tremendous influence, which Saint Theodore gained at the Horde, he used to the glory of the Russian Land and the Russian Church. Orthodoxy became all the more strengthened amongst the Tatars, and the Horde began to assimilate Russian customs, morals and piety. Russian merchants, architect-builders and skilled craftsmen carried Russian culture to the shores of the Don, the Volga, the Urals and farther even into Mongolia itself. From this period archeologists find Orthodox icons, and crosses and lampadas, throughout all the former territories of the Golden Horde, since included into the makeup of Russia. Thus began a great missionary movement of the Russian Church towards the East, and the enlightening with the light of the Gospel truth of all the tribes -- all the way to the Great Ocean (i.e. the Pacific). Russian Orthodox princes and their retinues, participating as confederates in the Mongol campaigns, learned of and became familiar with the boundless expanses of Asia, Siberia and the Far East. In the year 1330, more than thirty years after the death of Saint Theodore, Chinese chronicles write about Russian retinues in Peking.

Saint Theodore lived in Sarai until 1290, when "news reached him from Rus', from the city of Yaroslavl', that his first son, prince Mikhail, had died". Having bestowed the prince rich gifts and a large retinue, the khan

sent him back to Rus'. Having become again the prince at Yaroslavl', Saint Theodore began zealously to concern himself over the strengthening and building up of his city and principality. He had an especial love for the monastery of the Transfiguration of the Lord. His fame resounded throughout all Rus', and all the princes sought friendship and alliance with him. But most of all, he was fond of the son of Saint Alexander Nevsky, -- Andrei Aleksandrovich, supporting him in all undertakings, and when this prince Andrei became great-prince of Vladimir, he went with him on military campaigns; he was gladdened over the victories, and he grieved over his being cut down in defeat. In 1296 a bloody fratricidal war was just breaking out between two groups of princes: on the one side was Saint Theodore and Great-prince Andrei, and on the other side -- Saint Michael of Tver (+ 1318, Comm. 22 November) and Saint Daniel of Moscow (+ 1303, Comm. 4 March). But with the help of God the bloodshed was successfully averted. At a Vladimir "sitting of princes" (year 1296) the Vladimir bishop Simeon and the Sarai bishop Izmail managed to bring peace to both sides. This fact, that holy Prince Theodore and the Sarai Vladyka Izmail participated in the sitting, points out that Saint Theodore employed all his diplomatic talents and influence at the Horde, to enable the establishing of peace in the Russian Land.

The connections of Saint Theodore the Black with his paternal origins -- Smolensk, were not sundered, though for him to be prince there would have been complicated. Thus, in the year 1297, Saint Theodore went on a campaign to Smolensk to renew his lawful right to the Smolensk principality, which had been usurped by his nephews. But to take the city and become anew the Smolensk prince did not transpire.

Soon after this campaign the holy warrior-prince took sick. On 18 September 1299 the saint of God gave orders that he be carried to the Saviour-Transfiguration monastery, and there he took monastic tonsure. Towards the end of the ritual, Saint Theodore asked to interrupt the service. With the blessing of the hegumen, and to fulfill the will of the dying prince, they carried him into the monastery courtyard, whither had already come a throng of the Yaroslavl' people. "And the prince did confess before all the people, whether he had sinned against anyone or held ill-feelings against anyone. And whoever had sinned against him or borne him enmity -- he blessed all and begged them pardon and in everything took upon himself the guilt before God and mankind". Only after this did the humble warrior complete his resolve to finish his unusual and much-troubled life's path with the acceptance of the angelic form.

All night the hegumen and the brethren prayed over the holy prince. At the second hour of the night they began to ring for matins. Administered the Holy Mysteries of Christ, Saint Theodore lay silently upon his monk's cot. When the monks began the third "Glory" of the Psalter, he made the sign of the Cross and gave up his soul to the Lord. His appearance at the grave was extraordinary: "Wondrous indeed was the look of the blessed one, upon

the cot lay he not as one dead, but as one actually alive. His face did shine like as the rays of the sun, adorned by his venerable grey of hair, witnessing to his purity of soul and heart without malice".

After him at Yaroslavl' ruled his son -- Saint David (+ 1321). The second of his two younger sons, Konstantin, had evidently died earlier. The Church veneration of holy Prince Theodore within the Yaroslavsk lands began soon after his death. During the years 1322-1327, with the blessing and commissioning of the Rostov bishop Prokhor, -- in memory by the Vladyka of the venerable Saint Theodore, -- there was written and adorned with miniatures the reknown Theodorov Gospel. Bishop Prokhor at first had been hegumen of the Saviour-Transfiguration monastery at Yaroslavl'. Actually, he knew the holy prince personally, and was able to be an eye-witness at his tonsure and public repentance before the people. Historians think, that the fine miniatures, sewn into this precious manuscript, had belonged to a rather earlier Gospel, the owner of which had been Saint Theodore the Black himself, and which he had brought with him to Yaroslavl' as a blessing from his native Smolensk.

On 5 March 1463, there were opened at Yaroslavl' the relics of holy Prince Theodore and his sons, David and Konstantin. The chronicler, an eye-witness to the event, recorded under the year: "At the city of Yaroslavl' in the monastery of the Holy Saviour they did bring up three great princes, prince Feodor Rostislavich and his sons David and Konstantin, and above the ground they did lay them. Great-prince Feodor was a man of great stature, and of his sons David and Konstantin they did lay them alongside, and their stature was less than his. They did lay within a single grave". This feature of the physical appearance of the holy prince so struck the senses of the eye-witnesses and those present at the time of the uncovering of the relics, that an account of this was entered into the Prologue's Saints-lives concerning Saint Theodore, and also into the text of the Iconographic Originals.

The Life of holy Prince Theodore the Black was written, shortly after the uncovering of the relics, by the priest-monk Antonii of the Yaroslavsk Saviour monastery, with the blessing of the Metropolitan of Moscow and All Rus', Philip I. Another redaction of the Life was written by Andrei Yur'ev at the Kirillo-Belozersk monastery. A third and most detailed Life of Saint Theodore was included in the "Book of Ranks of Imperial Geneology", compiled under tsar Ivan the Terrible and metropolitan Makarii. The Russian people put together spiritual songs about holy Prince Theodore, which over the span of centuries they sang in "the destitute wanderings". In them, the verses glorify the piety and the right-discernment, the beneficence and kind-heartedness of the saint, and his concern over the building and adorning of churches. The complexity of his historical destinies, the roughness of the era, the numerous multitude of enemies -- not personal, but enemies of Russia and the Church, -- stress for us all the more clearly the great exploits of the saintly builders of the Russian Land.



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



SEPTEMBER 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 30 (Aug 17) 13th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy	Aug 31 (Aug 18) MM Florus and Laurus	1 (Aug 19) Martyr Andrew Stratelates	2 (Aug 20) Prophet Samuel Fast	3 (Aug 21) Apostle Thaddeus of the 70	4 (Aug 22) M Agathonicus of Nicomedia and comp. Fast	5 (Aug 23) Martyr Lupus 5:30 All-Night Vigil
6 (Aug 24) 14th Sunday after Pentecost. Tone 5 All Saints of Moscow 9:30 Hours and Divine Liturgy	7 (Aug 25) Apostle Bartholomew Apostle Titus of the 70	8 (Aug 26) Meeting of the Vladimir Icon of the Theotokos	9 (Aug 27) Ven. Poemen the Great Fast	10 (Aug 28) Ven. Moses the Black of Scete	11 (Aug 29) Beheading of the Baptist Fast: Strict fast	12 (Aug 30) Sts. Alexander, John, and Paul the New, patriarchs of Constantinople 5:30 All-Night Vigil
13 (Aug 31) 15th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	14 (Sep 1) The Church New Year	15 (Sep 2) Sts. Anthony and Theodosius of the Kiev Caves	16 (Sep 3) HM Anthimus, bp. of Nicomedia, and those with him Fast	17 (Sep 4) HM Babylas, bp. of Antioch & comp.	18 (Sep 5) Pr. Zacharias and R. Elizabeth, parents of St. John the Forerunner Fast	19 (Sep 6) Miracle of the Archangel Michael at Chonae 10:00 Church Cleaning Day 5:30 All-Night Vigil
20 (Sep 7) 16th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy 1:30 Vespers & Litya of Feast	21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:00 Matins & Divine Liturgy of the Feast	22 (Sep 9) Holy Ancestors of God Joachim and Anna	23 (Sep 10) MM Menodora, Metrodora, and Nymphodora at Nicomedia 6:30 Hierarchical Vigil of Feast Fast	24 (Sep 11) Glorification of St. Xenia 9:30 Meeting of the Bishop, Hours & Hierarchical Divine Liturgy	25 (Sep 12) HM Autonomus, bp. in Italy Fast	26 (Sep 13) Founding of the Church of the Resurrection at Jerusalem 5:30 All-Night Vigil
27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil	28 (Sep 15) GM Nicetas the Goth	29 (Sep 16) GM Euphemia the All-praised, of Chalcedon	30 (Sep 17) MM Sophia and her three daughters: Vera, Nadezhda, and Lyubov Fast	Oct 1 (Sep 18) Ven. Eumenes, bp. of Gortyna	Oct 2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada Fast	Oct 3 (Sep 20) GM Eustathius Placidus, his wife M. Theopistes, and their children MM Agapius and Theopistus 5:30 All-Night Vigil



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OCTOBER 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil	Sep 28 (Sep 15) GM Nicetas the Goth	Sep 29 (Sep 16) GM Euphemia the All-praised, of Chalcedon	Sep 30 (Sep 17) MM Sophia and her three daughters: Vera, Nadezhda, and Lyubov	1 (Sep 18) Ven. Eumenes, bp. of Gortyna	2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada	3 (Sep 20) GM Eustathius Placidus, his wife M. Theopistes, and their children MM Agapius and Theopistus 5:30 All-Night Vigil
4 (Sep 21) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	5 (Sep 22) Prophet Jonah	6 (Sep 23) St. Innocent Metropolitan of Moscow	7 (Sep 24) Holy PM and Equal-to-the-Apostles Thecla Fast	8 (Sep 25) Repose of Ven. Sergius, abbot, of Radonezh	9 (Sep 26) Repose of the Holy Apostle and Evangelist John the Theologian Fast	10 (Sep 27) Ven. Sabbatius, wonderworker of Solovki 5:30 All-Night Vigil
11 (Sep 28) 19th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	12 (Sep 29) Uncovering of the relics of St. John of Shanghai and San Francisco	13 (Sep 30) Ven. Gregory, wonderworker of Vologda 6:30 Vigil of Protection	14 (Oct 1) Protection of the Theotokos 9:30 Hours & Divine Liturgy of the Feast Fast: fish, wine, & oil	15 (Oct 2) HM Cyprian, VM Justina and M Theoctist of Nicomedia	16 (Oct 3) HM Dionysius the Areopagite Pilgrimage to Jordanville Fast	17 (Oct 4) HM Hierotheus, bp. of Athens Pilgrimage to Jordanville 5:30 All-Night Vigil
18 (Oct 5) 20th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	19 (Oct 6) Holy and Glorious Apostle Thomas	20 (Oct 7) MM Sergius and Bacchus in Syria	21 (Oct 8) Ven. Pelagia the Penitent of the Mount of Olives Fast	22 (Oct 9) Holy Apostle James, son of Alphaeus	23 (Oct 10) MM Eulampius and Eulampia at Nicomedia & comp. Fast	24 (Oct 11) Holy Apostle Philip of the 70 5:30 All-Night Vigil
25 (Oct 12) 21st Sunday after Pentecost. Tone 4 Holy Fathers of the 7th Ecumenical Council 9:30 Hours and Divine Liturgy	26 (Oct 13) Trans. into Moscow of the Iveron Icon of the Most Holy Theotokos	27 (Oct 14) MM Nazarius, Gervase, Protase, and Celsus of Milan	28 (Oct 15) Ven. Euthymius the New of Thessalonica Fast	29 (Oct 16) Ven. Longinus the Centurion	30 (Oct 17) Prophet Hosea Fast	31 (Oct 18) Holy Apostle and Evangelist Luke 5:30 All-Night Vigil