



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September-October 2014

## On Blessed Humility

Let us take the example of trees. When they have much fruit the branches are bent downwards... The branch without fruit is raised up and grows upwards. In some kinds of trees, no fruit is produced as long as the branches grow upwards; but if somebody takes a stone and binds it to a branch and pulls it down, then the branch will bear fruit. It is similar with a soul; when it humbles itself, it bears fruit, and the more fruit it bears, the humbler the soul becomes. The more the saints approach God, the more they see themselves as sinners.

I remember once when we were talking about humility and one of the leading lights of Gaza heard us saying, "The more one approaches God the more one sees oneself as a sinner." He was surprised, and said, "How is this possible?" Not knowing he wanted to learn the reason, I said to him, "...you who are the most important person here, how do you see yourself in this town?" He answered me saying, "I consider myself to be great and the first in the town." I said to him, "How do you see yourself when you go to Caesarea?" He replied, "There I see myself as insignificant amongst the important men of the town." Again, I said to him, "How do you see yourself when you go to Antioch?" He replied, "I see myself as a peasant." I then said to him, "When you go to Constantinople, near the Emperor, how do you see yourself?"

"I consider myself to be a beggar" he answered. After all this I said to him, "See [in the same way] this happens with the saints, the more they approach God, the more they see themselves as sinners." Thus, when Abraham saw the Lord he called himself "dust and ashes." Isaiah also said, "Woe is me, for I am undone because I am a man of unclean lips." Likewise Daniel, when he was in the lions den, and Habakuk brought him his meal saying "take the meal which God sent to you," replied, "Did God remember even me?" You see what great humility he had in his heart when he was among the lions in the den, and they did not harm him not just once but twice; he was surprised and said, "Did God remember even me?" Do you see

the humility of the Saints, how their hearts are moved?

-- Dorotheus of Gaza, Discourses and Sayings

Meekness and humility of heart are virtues without which it is impossible to inherit the Heavenly Kingdom, to be happy on earth, or to experience inner calm.

-- Counsels of Venerable St. Antony of Optina

Our humility is our surest intercessor before the face of the Lord. It is by dint [means] of humility and penance that the last shall be first.

-- St. Macarius of Optina

Know that when you do not possess calm, you do not have humility within you. The Lord revealed this in the following words, which indicate as well where to seek after calm. He said: "Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls" (Matthew 11:29).

-- Advice from the Holy Elder St. Leo of Optina

Has someone offended you? Guard your breast with the sign of the Cross; remember what took place on the Cross, and all will be extinguished. Think not of offenses only, but recall also whatever good you have received from the one who has offended you, and at once you shall grow meek. Bring to mind the fear of God, and quickly you shall grow more temperate and calm. Train yourself not to offend another during offenses themselves, and then, when offended, you will not feel grief. Think to yourself that he who is offending you is in a frenzy and not in his right mind, and then you will not be vexed at the offense.

-- Saint John Chrysostom

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 15<sup>th</sup> of the month prior to publication to Father Michael at [frmichael@stxenia.org](mailto:frmichael@stxenia.org)  
Thank you.

**Rector:**

V. Rev. Michael Crowley  
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North Andover, MA 01845  
(978) 204-0428

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

**Parish Council**

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Building Expansion: Aquila Choi	(603) 560-4425
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Choir Director: Laryssa Doohovskoy	(978) 841-5960
Church School: Matushka Nancy	(978) 204-0428
Peter Danas	(978) 459-9541
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
Anthony Sarantakis	(978) 263-2016

**Trapeza Schedule**

\* = strict fast

Trapeza can be whatever you would like to prepare. Some parishioners prefer to make a big lunch, but this isn't necessary, especially during the summer. As long as there is enough food for about 150 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. **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**

- 7 Kot Engalichev, Lidia Lynch, Maria Crawford
- 14 Karen Schidlovsky, Nancy Harris
- 21 Mary, Laryssa, Masha Doohovskoy, Ann Marie Hakim
- 28 Vera Sarantakis, Priscilla Choi

**October**

- 5 Helena Doohovskoy and Marianne Dimatteo
- 12 Pikar Family
- 19 Meghan Nettleton, Johanna Crowley, Dorothea Crowley, Brigid Crowley
- 26 Alexandra Gonzalez, Anna Mukhanova, Anna Kekis

**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.

## St. John of Damascus Church School News:

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.

**Building Expansion Committee:** To date, two separate proposals have been submitted for the expansion of our facilities. The plans for both are available for viewing in the Trapeza hall. An announcement will be made concerning the next meeting to discuss and vote on the more desirable option for our parish.

**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.

### Choir Rehearsals:

September 7, 14, 28

October 5, 19, 26

November TBD

December 14, 21, 28

January 4

**The St. Xenia Children's Choir** will begin rehearsing in October. All children are invited to participate! We will meet on Saturday afternoon from 4-5pm (we begin promptly at 4pm). Dinner will be provided at 5pm, Vigil begins at 5:30.

### Children's Choir Rehearsals:

October 4, 18

November 8, 22

December 6, 20

**Newsletter Editor sought:** After twelve years of putting the parish newsletter together, it is time to hand the reins over to someone else. This is a simple enough job: All that is needed is that every other month, contributors (Sunday School coordinator, Building Expansion coordinator, Choir director, Sisterhood president, to name a few) be contacted and requested to submit updates on their various concerns. A certain degree of facility with the conventions of the English language (spelling, grammar, punctuation) is a help. If you are interested, please contact Margaret Lark at [woolfolk3@gmail.com](mailto:woolfolk3@gmail.com), and I will be happy to send you the format and the list of contributors. However, if no one is interested in taking over, this will be the last issue of the newsletter; I cannot do it anymore.

## Confession of Children

*From a sermon by Metropolitan Anthony of Sourozh*

In the Name of the Father, Son and Holy Spirit. Amen.

I was asked to give a certain number of sermons on Confession; because many come to Confession and repeat only things which they have read in manuals of devotion or which other people have told them about. And I would like to start where I start with a child and attract your attention to the fact that our situation is the same.

When a child comes to Confession, usually he brings either on paper or by memory a long list, or a short list, of sins. And when he has finished, I always say, 'Are these things which break your heart? Are these things which you feel are wrong in you? Did you invent for yourself this confession?' And most of the time the answer is, 'No, my mother gave me this list because that makes her cross!' After that I usually have a conversation with the mother. But as far as the child is concerned, it has nothing to do with him, it is not his confession. It is the judgement which the parents have established, accusations against him. And the same could be asked about grown-up people who come with lists of sins which they have found in manuals, or been told to consider by their spiritual fathers. And the answer is always the same: it is not my confession, yet it is a challenge which I was given.

And then, the next move, indeed, is to ask, 'What do you know of Christ? Does He attract you? Do you like Him? Does He mean anything to you? And the answer is varied. Some say, 'No, I know Him from afar off, I know Him from the Church, from what I was taught, but I never had a personal attitude to Him.' Then the answer is, 'Find out. Read the Gospel and try to find out what Christ is like.' And the next move: ask yourself, 'Do I like Him? Would I wish to be His disciple, His friend? If the answer is 'no', then begin to think about your whole situation, because if Christ means nothing, if you dislike Him, if He is no image of what you would like to be, then you must start a long, long way away. But if you can say, 'Yes! I like Him, I can respect Him, I can admire Him. Yes, I would like to be His personal friend if He was here,' then my next question will be, 'Do you know what friendship is?'

Friendship consists most of all in choosing someone among all the people to be to you the one you treasure above all, whom you admire, by whom you are prepared to stand in case of danger or unpleasantness; one to whom you wish to give joy.

Ask yourself these questions with regard to Christ; and ask yourself, in what way have you tried in the past week to give some joy to the Lord Jesus Christ, or in what way have you been for Him a cause of pain.

‘I have loved him to the point of giving My life and My death to him and he does not care at all. Not for My suffering or My death, but for Me ...’

If that is the conclusion, begin to re-examine all your status as a Christian. If you can say, yes, I choose Him as a friend, begin to ask yourself every day, every day: what have I done, said, thought, felt, been, which can be to Him a joy or a pain?

And when you will come to Confession that is what you must bring to Confession; between the last Confession and today’s Confession this is what I have been: an unfaithful friend, an indifferent friend, a cowardly friend, or on the contrary, no, I have chosen Him for my friend and I stood by Him...

Think in those terms; and we will see in the following sermons of mine what else we can think and do, and prepare, to pronounce a Confession that will be your own; the truth, the rock bottom of your life and heart, the truth about your relationship with Christ. Amen.

Source: <http://www.pravmir.com/child-confession/#ixzz3BbGZIE8H>

*In addition to being the beginning of the Church Year, September 1 is the feastday of many saints, as well as of the Chernigov Icon of the Mother of God.*

**The Chernigov-Gethsemane Icon of the Mother of God** is a copy from the famed Chernigov-Il’insk Icon of the Mother of God, which was to be found at the Trinity Il’insk monastery near Chernigov on Mount Boldina, and where in the XI Century for a certain while the Monk Antonii of Pechersk pursued asceticism. To the description of the miracles from this icon, beginning with 16-24 April 1662, Sainted Dimitrii of Rostov in his book “The Bedewed Fleece” (Oroshennoe Runo) wrote in conclusion: “The end of the booklet, but not of the miracles of the MostHoly Mother of God, since who is it that can count them”. The grace-bearing power of this icon is manifest also in its copies.

The Chernigov-Gethsemane Icon of the Mother of God was written in the mid XVIII Century and passed on in 1852 to the Trinity Sergiev Lavra by Alexandra Grigor’evna Philippova, piously having had it for a quarter century. (This icon was passed on to her by the priest Ioann Alekseev, to whom in turn it came from one of the monks of the Trinity Sergiev Lavra.) On the advice of the head of the Lavra, Archimandrite Antonii (+ 1 May 1877), the icon was placed in the newly-consecrated cave church named for the Holy Archistratigos [Leader of the Heavenly Hosts] Michael, which was consecrated on 27 October 1851 by the Metropolitan of Moscow Philaret (+ 19 November 1867), who assumed an active role in the building of the Gethsemane skete-monastery. In such manner, the icon took in the currents of grace of all the history of the

Russian Church, -- it acquired the blessing of the Monk Antonii of Pechersk, of the Monk Sergei of Radonezh and of his parents the schema-monastics Kirill and Maria (+ 1337, a votive liturgy for them with the reading of a special prayer is made on 28 September and on Thursday of the Week of the Publican and Pharisee), and finally, of the ascetics of the XIX Century. These spiritual connections providentially come forth through the Chernigov-Gethsemane Icon of the Mother of God.

It is remarkable, that the first miracle from this icon was witnessed on the day of the Church New Year -- 1 September 1869, when the 28 year old peasant of Tula governance, Thekla Adrianova, was healed, having been completely crippled constantly for 9 years. Living at the hostel by the caves, and then at the Lavra during the celebration of the Repose of the Monk Sergei (25 September), Thekla recovered completely. Sainted Innocent (Innokentii) the Metropolitan of Moscow (1797-1879, Comm. 23 September and 31 March), learned of the miracle from his daughter the Nun Poliksena, treasurer of the Borisovsk wilderness monastery. On the feast of the Monk Sergei, he himself met with Thekla and asked her about all the details of the healing. On 26 September 1869 Sainted Innocent arrived at the Gethsemane skete and gave the blessing to make molieben before the glorified icon while he himself prayed with tears.

By 26 September there had occurred already three graced healings and a whole series of miracles in November of that same year. The fame of the icon of the Mother of God spread with unusual swiftness. Exhausted by suffering and sickness, thirsting for bodily and spiritual healing, people from every class of society came with firm faith to the wonderworking icon, and the mercy of God did not forsake them. Towards the beginning of the XX Century more than 100 miracles were witnessed. By its great esteem the icon benefited the ascetics of the Gethsemane skete: the schema-monk Philip (+ 18 May 1868), the founder of the cave-monastery, and his three sons -- the priest-schemamonks Ignatii (+ 1900), Porphyrii (+ 1905 ?) and Vasilii (+ 1 April 1915). They preserved accounts about the deep love, which the priestmonk starets (monastic elder) Isidor (+ 3 February 1908) displayed for the Chernigov-Gethsemane Icon.

The initial celebration of the icon was established on 16 April, on the day when also was the celebration of the Chernigov-Il’insk icon. Afterwards it was transferred to the day of glorification -- 1 September. At the present time at Trinity-Sergiev Lavra there are venerable copies of the Chernigov-Gethsemane icon -- within the temple in honour of the Monk Sergei, in the monastery refectory, and in the portico of the Trinity cathedral, -- written by elders of the Gethsemane skete and the Zosimov wilderness-monastery.

Source: *Menologion 3.0*

*Another miracle granted by an icon took place in the city of Beirut at the time of the Seventh Ecumenical Council:*

**Remembrance of the Miracle from an Icon of Our Lord Jesus Christ in Beirut:** At the fourth session of the Seventh OEcumenical Council (year 787) Sainted Peter, Bishop of Nicomedia, in evidence of the necessity of icon-veneration, presented an account of Saint Athanasias and about a miracle, which occurred in the city of Berit (now Beirut).

In this city lived a Christian near the Jewish synagogue. Having moved off to another place, he left behind at the house an icon of the Lord Jesus Christ. The Jew, who moved into the house, paid no attention to the icon. One time his friend took note of the image of Jesus Christ on the wall, and said to the home-owner: "Why dost thou, a Jew, have in thy house an icon?" He then went to the synagogue and reported about this transgression of Jewish law. The Jews cast out from the synagogue the owner of the house, and they took the icon from the wall and began to scoff over it: "As once our fathers mocked at Him, so we also mock at Him". They spit at the face of the Lord, lashed at the icon, hurling abuses, they thrust thorns about the head, and put a sponge with vinegar to the mouth. Finally, they took a spear, and one of the Jews thrust with it into the side of the Saviour. Suddenly from the opening, pierced by the spear in the icon, flowed blood and water. The Jewish rabbis, seeing the miracle, decided: "The followers of Jesus Christ affirm, that He could heal the sick. We shall take this blood and water into the synagogue and we shall anoint those afflicted with infirmities, and then we shall see, whether this be spoken truly of Him".

A vessel with the blood was put in the synagogue. Having learned about the miracle, the inhabitants of Beirut began to bring and to lead into the synagogue those suffering from various illnesses, and they all were healed, having been anointed with the blood from the icon of the Saviour. All the high-priests, priests and Jewish people believed in

Christ and exclaimed: "Glory to Thee, O Christ, Whom our fathers crucified, Whom we also crucified in the guise of Thine icon. Glory to Thee, O Son of God, for having worked such a miracle! We believe in Thee, wherefore be Thou merciful to us and receive us!" The Jews went to the bishop of Berit and, having shown him the wonderworking icon, the blood and water having flowed from it, they told about their misdeed. The bishop, seeing their sincere repentance, accepted them, chatechised them for many days and then baptised them, and then consecrated the synagogue into the church of our Saviour Jesus Christ. At the request of the Jews, he consecrated also other synagogues into churches, dedicated to the holy martyrs. And "there became great joy in that city, not only that many people were healed and quickened, but that many souls passed from the kingdom of the dead unto life eternal".

*Source: Menologion 3.0*

**DIRECTIONS TO ST. XENIA CHURCH:**  
**From I-93 North or South take Exit 46, Routes 110 and 113 Dracut and Lawrence. If you were travelling North on I-93,** take the exit and go around the rotary and under the highway. Follow the signs and bear right off the rotary for Route 110/113 Dracut. **If you were travelling South on I-93,** bear right at the bottom of the exit ramp towards Route 110/113 Dracut. Where Routes 110 and 113 split, bear right onto Route 113 towards Dracut. You will pass several cemeteries on your left, including the Polish National Catholic Cemetery. The very next gate on the left is the entrance to St. Xenia's. Please note that the church is on the left just before the Hickory Hill Golf course, so if you pass the golf course, you will have missed the church. Parking is available on church grounds.



**ST. XENIA ORTHODOX CHURCH**  
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**SEPTEMBER 2014**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Aug 31 (Aug 18)</b> <b>12th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>1 (Aug 19)</b> <b>M Andrew Stratelates</b>	<b>2 (Aug 20)</b> <b>Pr Samuel</b>	<b>3 (Aug 21)</b> <b>Ap Thaddeus of the 70</b>  <b>Fast</b>	<b>4 (Aug 22)</b> <b>M Agathonicus of Nicomedia and comp.</b>	<b>5 (Aug 23)</b> <b>M Lupus</b>  <b>Fast: wine &amp; oil</b>	<b>6 (Aug 24)</b> <b>HM Eutychius</b>  <b>12 Noon Parish Cleaning Day</b>  <b>5:30 All-Night Vigil</b>
<b>7 (Aug 25)</b> <b>13th Sunday after Pentecost. Tone 4</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>8 (Aug 26)</b> <b>Vladimir Icon of the Most Holy Theotokos</b>	<b>9 (Aug 27)</b> <b>Ven. Poemen the Great</b>	<b>10 (Aug 28)</b> <b>Ven. Moses the Black of Scete</b>  <b>Fast: wine &amp; oil</b>	<b>11 (Aug 29)</b> <b>Beheading of the Baptist</b>  <b>Fast: wine &amp; oil</b>	<b>12 (Aug 30)</b> <b>ts. Alexander, John, and Paul the New, pats. of Constantinople</b>  <b>Fast: wine &amp; oil</b>	<b>13 (Aug 31)</b> <b>Placing of the Sash of the Most Holy Theotokos</b>  <b>5:30 All-Night Vigil</b>
<b>14 (Sep 1)</b> <b>The Church New Year</b> <b>14th Sunday after Pentecost. Tone 5</b> <b>9:30 Hours and Divine Liturgy</b>	<b>15 (Sep 2)</b> <b>M Mamas of Caesarea</b>	<b>16 (Sep 3)</b> <b>HM Anthimus, bp of Nicomedia, and comp.</b>	<b>17 (Sep 4)</b> <b>HM Babylas, bp of Antioch, and comp.</b>  <b>Fast: wine &amp; oil</b>	<b>18 (Sep 5)</b> <b>Pr Zacharias and Righteous Elizabeth</b>	<b>19 (Sep 6)</b> <b>Miracle of the Archangel Michael at Colossae</b>  <b>Fast</b>	<b>20 (Sep 7)</b> <b>M Sozon of Cilicia</b>  <b>5:30 All-Night Vigil</b>
<b>21 (Sep 8)</b> <b>NATIVITY OF THE THEOTOKOS</b>  <b>9:30 Hours and Hierarchical Divine Liturgy</b> <b>12 Noon Festal Banquet</b>	<b>22 (Sep 9)</b> <b>Righteous Ancestors of God Joachim and Anna</b>	<b>23 (Sep 10)</b> <b>MM Menodora, Metrodora, and Nymphodora at Nicomedia</b>  <b>6:30 Vigil of St Xenia</b>	<b>24 (Sep 11)</b> <b>Glorification of St. Xenia</b>  <b>9:30 Hours &amp; Divine Liturgy</b>  <b>Fast free</b>	<b>25 (Sep 12)</b> <b>HM Autonomus, bp in Italy</b>	<b>26 (Sep 13)</b> <b>Founding of the Church of The Holy Sepulchre at Jerusalem</b>  <b>6:30 Vigil of the Cross</b>  <b>Fast: wine &amp; oil</b>	<b>27 (Sep 14)</b> <b>ELEVATION OF THE CROSS</b>  <b>9:30 Hours &amp; Divine Liturgy</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>28 (Sep 15)</b> <b>16th Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>29 (Sep 16)</b> <b>GM Euphemia the All-praised, of Chalcedon</b>	<b>30 (Sep 17)</b> <b>MM Sophia and her three daughters: Vera, Nadezhda, and Lyubov, at Rome</b>	<b>Oct 1 (Sep 18)</b> <b>Ven Eumenes, bp of Gortyna</b>  <b>Fast</b>	<b>Oct 2 (Sep 19)</b> <b>MM Trophimus, Sabbatius, and Dorymedon of Synnada</b>	<b>Oct 3 (Sep 20)</b> <b>GM Eustace Placidus, his wife M Theopistes, and their children</b>  <b>Fast: wine &amp; oil</b>	<b>Oct 4 (Sep 21)</b> <b>Ap Quadratus of the 70</b>  <b>5:30 All-Night Vigil</b>



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**OCTOBER 2014**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Sep 28 (Sep 15)</b> <b>16th Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Sep 29 (Sep 16)</b> <b>GM Euphemia the All-praised, of Chalcedon</b>	<b>Sep 30 (Sep 17)</b> <b>MM Sophia and her three daughters: Vera, Nadezhda, and Lyubov, at Rome</b>	<b>1 (Sep 18)</b> <b>Ven Eumenes, bp of Gortyna</b>  <b>Fast</b>	<b>2 (Sep 19)</b> <b>MM Trophimus, Sabbatius, and Dorymedon of Synnada</b>	<b>3 (Sep 20)</b> <b>GM Eustace Placidus, his wife M Theopistes, and their children</b>  <b>Fast: wine &amp; oil</b>	<b>4 (Sep 21)</b> <b>Ap Quadratus of the 70</b>  <b>5:30 All-Night Vigil</b>
<b>5 (Sep 22)</b> <b>17th Sunday after Pentecost. Tone 8</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>6 (Sep 23)</b> <b>Conception of the Prophet, Forerunner and Baptist John</b>	<b>7 (Sep 24)</b> <b>PM and Equal-to-the-Apostles Thecla of Iconium</b>	<b>8 (Sep 25)</b> <b>Repose of Ven Sergius, abbot, of Radonezh</b>  <b>Fast: fish, wine &amp; oil</b>	<b>9 (Sep 26)</b> <b>Repose of the Apostle and Evangelist John the Theologian</b>	<b>10 (Sep 27)</b> <b>Ven Sabbatius, wonderworker of Solovki</b>  <b>Fast: wine &amp; oil</b>	<b>11 (Sep 28)</b> <b>Ven Chariton the Confessor, abbot of Palestine</b>  <b>5:30 All-Night Vigil</b>
<b>12 (Sep 29)</b> <b>18th Sunday after Pentecost. Tone 1</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>13 (Sep 30)</b> <b>HM Gregory, bp of Greater Armenia</b>  <b>6:30 Vigil of the Protection</b>	<b>14 (Oct 1)</b> <b>Protection of the Theotokos</b>  <b>9:30 Hours &amp; Divine Liturgy</b>	<b>15 (Oct 2)</b> <b>HM Cyprian, VM Justina and M Theoctist of Nicomedia</b>  <b>Fast</b>	<b>16 (Oct 3)</b> <b>HM Dionysius the Areopagite</b>	<b>17 (Oct 4)</b> <b>HM Hierotheus, bp of Athens</b>  <b>Fast: wine &amp; oil</b>	<b>18 (Oct 5)</b> <b>Sts. Peter, Alexis, Jonah, Macarius, Philip, Hermogenes, Philaret, Innocent, and Tikhon, metropolitans of Moscow</b>  <b>5:30 All-Night Vigil</b>
<b>19 (Oct 6)</b> <b>19th Sunday after Pentecost. Tone 2</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>20 (Oct 7)</b> <b>MM Sergius and Bacchus in Syria</b>	<b>21 (Oct 8)</b> <b>Ven Pelagia the Penitent of the Mount of Olives</b>	<b>22 (Oct 9)</b> <b>Ap James, son of Alphaeus</b>  <b>Fast: wine &amp; oil</b>	<b>23 (Oct 10)</b> <b>MM Eulampius and Eulampia at Nicomedia &amp; comp</b>	<b>24 (Oct 11)</b> <b>Ap Philip of the 70</b>  <b>Fast</b>	<b>25 (Oct 12)</b> <b>MM Probus, Tarachus, and Andronicus at Tarsus</b>  <b>5:30 All-Night Vigil</b>
<b>26 (Oct 13)</b> <b>20th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>27 (Oct 14)</b> <b>MM Nazarius, Gervase, Protase, and Celsus of Milan</b>	<b>28 (Oct 15)</b> <b>Ven Euthymius the New of Thessalonica</b>	<b>29 (Oct 16)</b> <b>Ven Longinus the Centurion</b>  <b>Fast</b>	<b>30 (Oct 17)</b> <b>Prophet Hosea</b>	<b>31 (Oct 18)</b> <b>Apostle and Evangelist Luke</b>  <b>Fast: wine &amp; oil</b>	<b>Nov 1 (Oct 19)</b>  <b>5:30 All-Night Vigil</b>