



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September - October 2021

Orthodox Catechism and Teaching Children

Archimandrite Vassilios Papavassiliou | 25 June 2014

An Address at a Conference for Greek and Sunday Schools, London

Whenever we speak of Orthodox catechism, particularly for children, we tend to think exclusively in terms of school lessons or church visits, of learning symbols and information or experiencing worship. While all this is important, and should form part of the Christian Orthodox instruction and rearing of children, I would like to focus on another aspect of teaching children that is frequently overlooked, and which has been summed up well by St John Chrysostom:

Let everything take second place to our care of our children, our bringing them up to the discipline and instruction of the Lord. If from the beginning we teach them to love true wisdom, they will have great wealth and glory than riches can provide. If a child learns a trade, or is highly educated for a lucrative profession, all this is nothing compared to the art of detachment from riches; if you want to make your child rich, teach him this. He is truly rich who does not desire great possessions, or surround himself with wealth, but who requires nothing
(Homily 21 on Ephesians)

Let us train boys from earliest childhood to be patient when they suffer wrongs themselves, but, if they see another being wronged, to sally forth courageously and aid the sufferer in fitting measure
(An Address on Vainglory and the Right Way for Parents to Bring Up Their Children, 66)

Here St John makes it clear that the most important and earliest lessons we should teach our children are the Christian virtues. Note, I did not say “morality” or “family values”, but “Christian virtues”. I am trying to make clear here that Christian virtues are distinct from morality, and certainly from moralism. The above passage from Chrysostom, for example, exhorts parents and teaches to instruct children in learning to love wis-

dom more than wealth, and spirituality more than glory. How many of us teach our children this? We prefer to urge our children to become wealthy and well-to-do, rather than devout and self-denying. We would prefer our boys to grow up to be doctors and lawyers, not priests and monks. We would be happier to see them millionaires than charitable, patient and humble.

When it comes to teaching our children about Orthodoxy in our schools, we should go beyond learning about customs and religious devotions (things which, quite frankly, they should be learning from their parents at home and in church, not school). Instead, our schools should teach our children about what it means to live as a Christian, how we should treat our neighbour and environment.

Certainly, at the heart of this instruction in virtue should be the Scriptures and biblical stories. Alas, in our day, children grow up knowing nothing of the bible, and it is shameful that our children should grow up ignorant of God’s word and the many wonderful examples of virtue and holiness in the Scriptures. Biblical knowledge is of fundamental importance to the Christian character of our children and their upbringing. As St John Chrysostom writes:

Don’t think that only monks need to learn the Bible; Children about to go out into the world stand in greater need of Scriptural knowledge.
(Homily 21 on Ephesians)

In addition to Scripture, our children should also be introduced to the lives of saints. The tradition of parents and grandparents passing on such stories is sadly a thing of the past, and here our schools and churches can assist parents who may be lacking in such knowledge. Of particular importance is the patron saints of the children and members of the family. Again, in the words of Chrysostom:

So let the name of the saints enter our homes through the naming of our children, to train not only the child but the father, when he reflects that he is the father of John or Elijah or James; for, if the name be given with forethought to pay honour to those that have departed, and we grasp at our kinship with the righteous rather than with our forebears, this too will greatly help us and our children. Do not because it is a small thing regard it as small; its purpose is to succour us.

(An Address on Vainglory and the Right Way for Parents to Bring Up Their Children 50)

It is unfortunate, that instead of teaching children the virtues at a young age, and religious beliefs at a later age, we do things the other way around, and try to introduce the Christian virtues to our children when they are in their teens, too obstinate and rebellious to be instructed in the virtues of self-denial, patience, and humility, and too grown up to still be learning Sunday school theology. As our children become young adults, their knowledge in every area of learning increases: science, maths, language, literature, history. But when it comes to religion, we never get past primary school. No wonder many of our young adults reject Christianity as childish. We do not prepare our children for the world as they reach their teens; we do not prepare them for the anti-Christian propaganda they will hear, or the many atheist pupils and students they will befriend.

So, if we are to enable our children to hold on to their Christian heritage and Orthodox tradition, and more importantly, if they are to grow up as devout Orthodox believers, first we must teach them the virtues, the Scriptures, the saints, and then our doctrines and beliefs and church practices and customs. Admittedly, many of our young people will no longer be experiencing these things at home and learning from their parents, and so in addition to the efforts our schools are making to teach our young people, initiatives must be taken to support and instruct parents. I believe that this is something schools and teachers cannot do alone. Clergy and teachers, churches and schools, must work together for the instruction and edification of Christian Orthodox families, young and old. The most important school of all is the family, and if we do not engage with families and teach parents, we are failing our children, and the Church will continue to lose them, if not to the atheist and secular culture which surrounds us, then to other Christian churches or even other religions. And so I will conclude, once again, with the words of St John Chrysostom:

In children we have a great charge committed to us. Let us bestow great care upon them, and do everything that the Evil One may not rob us of them.

(Homily 9 on 1 Timothy)

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. HILARION of Eastern America & New York. The parish newsletter is published bi-monthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15th of the month prior to publication to Father Michael at frmichael@stxenia.org. Thank you.

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

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Isaac (Shedly) Justinien
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School Director: Alexei Doohovskoy

Trapeza Schedule

Please limit coffee hour to Bagels, Muffins/ Pastries, and Fruit.

The coffee hour will be outside, so each week will be **weather dependent**. *Please check the weather before your Sunday when bringing food.* There will be big bottles of juices that the Sisterhood will buy and put in the fridges in the kitchen and basement. Each week, you can grab a bottle or two for coffee hour.

Coffee will be made each Sunday morning.

Important - whoever is on for coffee hour is in charge of cleanup as well.

SEPTEMBER

5 Potluck
12 Gonzalez, Kekis
19 Engalichev, Lynch, Harris
26 Justinian, Masha Doohovskoy, Hakim

OCTOBER

3 Avram, Alevtina
10 Nettleton, Chaplain
17 Matushka Helena, Dimatteo, Nikshych
24 Soloviev, McLellen, Lehmkuhl
31 Fredette, Kirichuk, Vera Sarantakis

PARISH NEWS

Thank you

~ To everyone who volunteered with summer coffee hour. It was a big success!

~ To everyone who donated School supplies for needy Methuen children. They were so appreciative!

Congratulations

~ To the Carrascals on the birth of their new son Nicolas (Nico) Martin who arrived July 7th.

~ To Maria and Dino Bottos on the birth of their son Makarios Evangelos who arrived Aug 17th.

Many years to all the families!!!

Please Remember in Your Prayers

Jane Rockwell, Peter Danas, Dimitri Nikshych and Laryssa Doohovskoy.

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

Sisterhood News

~ Lots of help is needed for our St. Xenia feast day on Friday, September 24th. Look for emails on how to help.

~ If you would like to be on the Sisterhood email list, please send your email to:

StXeniaSisterhood100@gmail.com

Choir News

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

St. John of Damascus Sunday School News

Our Church School Director, Alexei Doohovskoy, is working to organize church school classes for the coming year. Classes will begin the first weekend in October.

He asks that parents please fill out the following Google form as soon as you're able, so he will have the most up to date information:

<https://forms.gle/yAanGgGgsyjp8BaX8>

FROM THE DIOCESE

VOICES FROM HAITI: LETTERS FROM TWO PRIESTS

Earlier this year, two priests of the Haitian Mission wrote to Bishop Nicholas of Manhattan, vicar of the Eastern American Diocese, on the occasion of the fifth anniversaries of their respective ordinations to the holy priesthood. To give a small glimpse into the lives of our humble and hardworking pastors in the long-suffering Haitian land, His Grace has blessed for these to be published.

Please keep our fathers, brothers, and sisters in Haiti in your prayers!

Your Grace, Bishop Nicholas,
Master, bless!

On my 5th anniversary to the priesthood, I rejoice and praise God for having given me the gift of the grace of the priestly vocation. My gratitude goes first to God. I thank His Eminence, Metropolitan Hilarion, for his blessings and His Grace, Bishop Nicholas, Archpriest Daniel McKenzie, Archpriest Jean Chénier-Dumais, and Matushka Rose May Legouté, in addition to all the people who accompanied me and who still accompany me on this demanding journey. On April 25, 2016, five years ago, I was ordained to the priesthood by His Grace, Bishop Nicholas. There are events in life that will never be forgotten. Some are so striking that, years later, we still remember them exactly. My ordination was for me an event of this nature. It was an immense joy!

It has been five years since I answered God's call and I have kept my word until today. As a father, I am not spared from the crises of life. There are ups and downs in my life, too. I too know the discouragement, the disappointments, and the doubt. God chooses the poor, the weak, and the sinful beings to praise, bless, and heal, to be present through them with other men. To be a priest is to teach, to sanctify, and to serve. It is according to them that I direct my thoughts and actions, I try to merge them with my life. On this anniversary, it is a day of joy and gratitude for me. But it does not take big ceremonies to celebrate it. What matters to me is the gratitude for having received my vocation and the memory of my ordination. Yes, and also joy... and your gifts, of course; make me very happy. Thank you from the

bottom of my heart! Being a priest, for me, is not a job – it is a vocation!

To be a priest is to radiate this vocation and live it as an example. The people we meet must feel this joy. I find the vocation of a priest to be a wonderful vocation. I am happy to be able to accompany people in their moments of happiness as in the painful periods of their lives; but above all, to preach the comforting Good News of God over and over again. To be a priest is and remains a wonderful vocation. It fills me with joy to be able to say and show by meeting people in person or by administering the Sacraments: God is interested in you and in your life and in your destiny.

For Him, you are infinitely precious, esteemed, and important. We pray today for priests who will ensure that the souls of believers do not die of thirst. I ask you for a prayer. A prayer that will give me also in the future the strength to fulfill my priesthood in the vineyards of the Lord. As we call for God's blessing on our priestly service, we rely on the intercession of the Mother of God and to implore her to grant us her maternal protection and support in our daily concerns and miseries.

In Christ,
Priest Claude Pierre

Saint Augustin Parish in Jacmel. Pray for us as I pray for you daily.



Dear Vladyka Nicholas,
Master, bless!

I desire to give thanks to the Lord our God for these five years of my priesthood, and I ask the Almighty God so that he can always continue to send the gift of the Holy Spirit upon me. I also give thanks to the Lord, for those who ventured out, faithfully according to the vocation they have received from God, my journey until today: His Eminence, Metropolitan Hilarion; His Grace, Bishop Nicholas; the administrator of Haiti, Archpriest Daniel McKenzie in Miami; Frs. Jean, Demetrio Romeo, Matushka Nadia, the secretary of the Orthodox Mission of Haiti and also to my family, my parents, and to my grandparents. I say a big thank you to all the donors who have decided to help me financially to carry out all the work of the parish of St. John of Shanghai & San Francisco in Les Cayes.

With love in our Resurrected Christ,
Priest Pierre Laguerre



LIVES OF THE SAINTS

The Donskoi Icon of the Mother of God (*Commemorated Aug 19/Sept 1*) was written by Theophan the Greek. On the day of the Kulikovo Battle (8 September 1380, the Feast of the Birth of the MostHoly Mother of God), the Icon was amidst the Russian army, giving it help, but after the victory it was passed on by the Don Cossacks as a gift to their commander, Greatprince Dimitrii Donskoy (1363-1389), who then transferred it to Moscow. The Icon at first came to be at the Kremlin Uspensky Sobor (Dormition Cathedral), and later at the Blagoveschenie-Annunciation Cathedral (the Icon is now in the Tretyakov State Gallery). In commemoration of the victory on the banks of the River Don it was given the name of the Donskoi Icon.

In the year 1591 the Crimean khan Nuradin and his brother Murat-Girei invaded Russia with a numerous army, and advancing on Moscow, they positioned themselves on the Vorob'ev hills. For the guarding from enemies, around Moscow there was made a church procession with the Donskoi Icon of the MostHoly Mother of God. On the day of battle it was situated in the military chapel amidst the soldiers ranks and set the Tatars to flight. In thanksgiving to the MostHoly Mother of God for Her mercy, manifest through the Donskoi Icon, in 1592 at the very place where it stood amidst the soldiers was founded the Donskoi monastery, into which was put the wonderworking icon and feastday established under 19 August. By established custom, in the small cathedral in honour of the Donskoi Icon of the Mother of God, once every four years His Holiness the Patriarch of Moscow and All Russia performs the rite of the boiling of holy chrism.

The Monk Simeon the Stylite (*Commemorated Sept 1/Sept 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 zealotness -- 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 de-

cided to spend 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.

The Martyrs Dadas, Habeddai and Kazdoa (*Commemorated Sept 29/Oct 12*) accepted death for Christ under the Persian emperor Sapor. Dadas was chief court-steward under Sapor, and Saints Habeddai and Kazdoa were the cruel emperor's own children. Not knowing that Saint Dadas was a Christian, the emperor appointed him as governor of one of the Persian districts. When it was discovered, he was stripped of all honours, sent to the court of the cruel torturer Andromelik and was condemned to burning. Approaching the stake, Saint Dadas shielded himself with the sign of the Cross, and the fire went out. Seeing this miracle, the emperor's stunned son Habeddai believed in Christ and in the hearing of all confessed his faith. The judge reported this to the emperor, and he commanded Saint Habeddai to be fiercely tortured. But in all the sufferings Divine strength preserved the saint. An Angel of the Lord comforted him, and each time the Lord restored health and strength to him. Beholding the miraculous healing of the holy martyr, many prisoners situated in the prison with him, and even among them the sorcerer Gargal, became Christians and thus accepted martyrdom. The emperor's daughter Kazdoa, sister of the Martyr Habeddai, secretly visited him in prison and brought him water. Another time Kazdoa saw her brother when the torturers tortured him anew. The holy martyr was hung on a cross, and a flight of arrows shot at him, but the arrows bounced off and fell against the archers. Seeing his sister, he prevailed upon her to believe in Christ. Saint Kazdoa confessed herself a Christian, and by the command of her father the emperor Sapor, she was cruelly beaten and thrown into prison where her brother languished. Suffering from her wounds, Saint Kazdoa asked her brother to pray for her. Saint Habeddai, having said the prayer, assured his sister that she would suffer no more. On the fol-

lowing day during new tortures Saint Gabeddai, having seen in the crowd two presbyters -- Dadias and Abdi, asked them to bring oil and water, since he deeply wanted to receive holy Baptism. At this moment a cloud overshadowed the martyr, from which poured out water and oil, and a voice was heard: "Servant of God, thou hast already received Baptism". The face of the martyr became radiant, and in the air was the smell of fragrance. The torturer commanded the saint to be pierced with spears, and after several hours he died with prayer on his lips. His body was divided into three parts, but the priests Dadias, Abdi and the deacon Armazates took the holy remains and buried them reverently. The body of the holy Martyr Dadas, whom they also tortured for a long time and cut in parts, was also secretly buried by Christians. At midnight the Martyr Habeddai appeared to the priest Dadias, gave him a vessel with oil and sent him to the Martyress Kazdoa to anoint her with oil and commune her the Holy Mysteries. The priest did this, at the very last having said to the holy martyress: "Sleep, sister, until the coming of the Lord", and Saint Kazdoa expired to the Lord. The mother of the holy martyress prepared her for burial and with joy buried her with the Martyr Habeddai.

Remembrance of the Miracle from an Icon of Our Lord Jesus Christ in Beirut: (*Commemorated Oct 11/Oct 24*) 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".



ST. XENIA ORTHODOX CHURCH
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SEPTEMBER 2021						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 29 (Aug 16) 10th Sunday after Pentecost 9:30 Hours and Divine Liturgy	Aug 30 (Aug 17)	Aug 31 (Aug 18) 10:00 Akathist "Queen of All"	1 (Aug 19) Fast	2 (Aug 20)	3 (Aug 21) Fast	4 (Aug 22) 5:30 All-Night Vigil
5 (Aug 23) 11th Sunday after Pentecost, Tone 2 9:30 Hours and Divine Liturgy	6 (Aug 24)	7 (Aug 25)	8 (Aug 26) Fast: Fish, wine & oil	9 (Aug 27)	10 (Aug 28) Fast: Fish, wine & oil	11 (Aug 29) Beheading of the Baptist 5:30 All-Night Vigil Fast: wine & oil
12 (Aug 30) 12th Sunday after Pentecost, Tone 3 9:30 Hours and Divine Liturgy 2:00 Semyanko/McPherson Wedding	13 (Aug 31)	14 (Sep 1) The Church New Year 10:00 Molieben	15 (Sep 2) Fast	16 (Sep 3)	17 (Sep 4) Fast: wine & oil	18 (Sep 5) 5:30 All-Night Vigil
19 (Sep 6) 13th Sunday after Pentecost, Tone 4 9:30 Hours and Divine Liturgy	20 (Sep 7) 5:30 Vigil	21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours & Divine Liturgy	22 (Sep 9) Fast: wine & oil	23 (Sep 10) 5:30 Vigil "St Xenia"	24 (Sep 11) Glorification of St. Xenia 9:00 Meeting of the Bishop 9:30 Hours & Hierarchical Divine Liturgy Fast: wine & oil	25 (Sep 12) 5:30 All-Night Vigil
26 (Sep 13) Sunday before the Elevation of the Cross of the Lord Tone 5 9:30 Hours and Divine Liturgy 5:30 Vigil	27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours & Divine Liturgy Fast: wine & oil	28 (Sep 15)	29 (Sep 16) Fast	30 (Sep 17)	Oct 1 (Sep 18) Fast	Oct 2 (Sep 19) 5:30 All-Night Vigil



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OCTOBER 2021

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