



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September - October 2022

Headscarves in the Orthodox Church: Holy Tradition and Practice vs. Modern Feelings

By Archpriest Geoffrey Korz (orthochristian.com)

The modern Western world seems to be one of the few places where the wearing of a headscarf in a sacred temple is a matter of widespread contention. Perhaps this is to be expected, since we live in a society that is distinct from almost any other, and based entirely on individualism.

The basis of everything in the Orthodox Church is Holy Tradition—as Saint Vincent of Lerins has stated, “in the Catholic Church (i.e. the Universal Church—the Orthodox Church) itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all”. Holy Tradition includes the combined inheritance of the Holy Scriptures, the Church Fathers, the Holy Services, and the hymnody of the Church, across the centuries and from every place, taken together.

To make the mistake that the Orthodox Church is a battle over Biblical quotes, or improved enlightenment over time is to reduce Christ’s Church to simply another flavor of Protestantism with more accurate creeds and councils. Holy Tradition—and the whole package it contains—makes up the Orthodox Faith.

By extension, the other familiar maxim also holds, *lex orandi, lex credendi* (originally from St. Prosper of Aquitaine)—the law of worship both reflects and determines what is believed.

Taken together, what reasons does the Holy Tradition of the Orthodox Church give for women wearing a headscarf?

- For the sake of the angels (1 Cor 11:10). Saint John Chrysostom tells us the head covering induces the woman to humility, and to preserve her virtue, tying in the wearing of the veil to the virtue of chastity—not something left to “personal choice” (c.f. Homilies on the Epistles of Saint Paul to the Corinthians);

- Saint Paul tells us this is the universal practice of the Church for women to pray with their heads covered, and that if any man seem to be contentious (i.e. if anyone

wants to argue about this question), we have no such custom (i.e. to argue about the matter), neither the churches of God. (1 Cor 11:16).

- As a show of reverence in a consecrated place—i.e. a consecrated temple;
- As a show of reverence before the holy relics of the saints, whose holy remains are sanctified by the grace of God, and which often work miracles;
- As a show of reverence before the Ark, which rests at all times upon the Holy Table in every temple, and contains the reserve Holy Mysteries;
- As a show of reverence before the Holy Chalice, when partaking of the Body and Blood of the Lord Jesus Christ;
- In emulation of the Mother of God, whose holy example is given to the faithful through countless icons in every temple, including those which are miracle-working and myrrh-streaming;
- In emulation of the holy example of the women saints of every century and nation, who provide for the Orthodox faithful trustworthy images of the way to live out the teachings of the Bible in practice;
- In emulation of the universal practice of the Church which—with few exceptions (including the secular, post-Christian West)—observe modesty in all holy places. This is standard across Christian cultures, from the Holy Land to the Slavic world, from Africa to Scandinavia, from Southeast Asia to the Near East, at least until the post-Renaissance era.
- To affirm the distinction between male and female from the time of Creation (Gen. 5:2), against which modern ideologues, secularists and activists bristle.

Those who would try to have the Church conform to modern, secular agendas from outside the

Church will obviously disagree with the standards set out in the points above.

The topic of head coverings may be avoided by many parish priests, often because the historical, patristic, traditional practice could lead to conflict and push-back from modern-minded people in a given parish. Much more, such a practice would offend the position of ideological feminists, who see their political worldview as somehow interchangeable with the historical, patristic, traditional practice of the Church, and would not be happy to be told otherwise.

In the modern West, the freedoms we enjoy extend to the personal freedoms we exercise within the Orthodox Church, as far as they do not violate the limits of pastoral authority. One can certainly exercise the prerogative to argue in favour of the freedom from wearing the veil in an Orthodox temple: indeed, people argue for all sorts of things in the name of modern liberties.

What one cannot do is argue that women going without a headscarf in an Orthodox temple is somehow in keeping with the Holy Tradition of the Orthodox

Church, or that the practice is in any way representative of any major time or place in the Orthodox Church outside the secular, post-Christian West.

Far from being representative of the pious practice of Orthodox Christian women, the absence of the head covering in an Orthodox Church is an outlier from the teaching or practice of the Church Fathers. It is an anomaly from Church practice in virtually any other century or place. It forgets the inherited practice as if modernity alone sets the standard for Orthodoxy. It represents a regretful disregard for the presence of holy things within the temple of God, as if the secular world has engulfed the consecrated walls of God's Church.

It should therefore be no surprise that the practice of women wearing headscarves in the holy temple should be called into question in the modern West, of all times and places—since it is only in the modern West that the specters of forgetfulness, impiety, and secularism cast their long shadows across the face of our churches.

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 frmichael@stxenia.org. Thank you.

Rector:

V. Rev. Michael Crowley
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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
 Secretary: Subdeacon David Nettleton (203) 895-7636
 Treasurer: Nicholas (Charles) Kronauer (978) 265-6369
 Sisterhood: Pam Reed (617) 590-0062
 Cemetery: Natalie Pishenin (978) 761-3449
 Anthony Sarantakis
 Dmitri Nikshych
 Isaac (Shedly) Justinien
 Choir Director: Laryssa Doohovskoy (978) 841-5960
 Church School Director: Alexei Doohovskoy

Trapeza Schedule

* = strict fast

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.

Coffee will be made each Sunday morning.

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

SEPTEMBER

*11 Engalichev, Harris, Schidlovsky, Lynch
 18 Alevtina Khusanova, Natalia & Raisa Avram,
 Natalya Orbite, Luidmilla Diakonova
 25 Mat. Helena Doohovskoy, Anna Johnson
 Marianne DiMatteo, Tanya Nikshych,

OCTOBER

2 Meghan Nettleton, Nick Chaplain, Ann Dolan
 9 Suzie Soloviev, Olga McLellen,
 Lexi Lehmkuhl, Victoria Jackson
 16 Katya Fredette, Natalya Kirichuk,
 Vera SarantakiS, Kristina Head
 23 Pam Reed, Carolyn Savage, Diane Mendez
 Claire Murphy
 30 Johanna Crowley, Alexandra Medzhidov,
 Brigid Justinian

PARISH NEWS

Congratulations

~ To the Mary & Andrei Doohovskoy family on the Baptism of Anna on August 13th.

~To Lidia Lynch and Wadislaw Jandolenko on their marriage, September 4th!

Many Years to All!!!

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.

Condolences

~ To the family of Carol (Katherine) Kolomitchenko on her falling asleep in the Lord on August 9th. May her memory be eternal!

Sisterhood News

~ September 23rd-24th is our PARISH FEAST. There will be lots of details to come! Please be on the lookout for the many signups and opportunities to provide service for the celebratory day.

~ Due to the installation of the new Metropolitan on September 18th, we will be moving our TRI-ANNUAL CLEANING DAY TO SEPTEMBER 11th, Sunday, after Liturgy. As always, you are highly encouraged to stay and assist in the few necessary house-keeping chores we tend to three times a year. Many hands make these tasks finish quickly!

The PARISH FALL FESTIVAL will be held at the end of October. Please be on the lookout for more details and volunteer opportunities to participate in this festive family event!



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

StXeniaSisterhood100@gmail.com

Choir News

~ Children's Choir will begin Sunday, September 11th. 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.

Church School and Youth Group News

~Parents - Please complete the church school registration form for this coming school year to help us make sure our records are up to date.

<https://forms.gle/AwA8X1RdSDxHsB546>

Please submit all forms **asap!**

For planning purposes, forms should be filled out for each child *INCLUDING* those too young to attend church school.

DIOCESE NEWS

NEW YORK CITY: PRINCE VLADIMIR YOUTH ASSOCIATION RELEASES NEW PODCASTS FOR YOUTH

Coming off the heels of a successful [All North American Youth Conference held in Salt Lake City, UT from June 13-19](#), the St. Prince Vladimir Youth Association has begun releasing podcasts recorded during the conference in conjunction with the Synodal Youth Department.

One notable aspect of the recordings is that they were recorded by the young people themselves in order to have a direct conversation with one another on topics of faith, relationships, serving the Church, and more.

To access the podcast recordings, please visit: podcast.youthpv.org.

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~From Fr. John and Matushka Camelia~
Saint Michael Romanian Orthodox
Church
Southbridge, MA

St. Silouan Young Adult Fall Retreat, on September 17, 2022. It is an all day retreat for **young adults age 18-35.** (if other people 16-17 age and up to 40 would like to attend it we will be open to accept them too). **Free admission.**

The **Main Speaker is Protosingelos Ieremia (Berbec)**, who is the Abbot of St. Dimitry Monastery in NY. He came from the best monk monastery from Romania- Putna Monastery. He is a Phd Math graduate from Berkley, CA.

Fr. Ieremia talk and Q&A session will be available for people of all ages. The rest of the schedule is available only for young adults.

Fr. John Downie is the host priest.

Our young adults from all Orthodox Church (catechumens are accepted too) will have a great opportunity to meet other orthodox people from MA, CT, NY, Maine, PA, create fellowship, and have a lot of fun. Our **workshop - How to prepare Koliva and prosphora** - will benefit your church too. We will also try to revive the love for regional traditional dances.

Our church will provide **free accommodation** - first come, first served basis.

For registration, and more info: <https://www.stmichaelorthodox.com/young-adult-retreat>. If you would have trouble with Register Here button you can send your RSVP to fr.john_downie71@yahoo.com and/or downie.-camelia@yahoo.com.

Thank you so much for your kindness and support.

In Christ,
Presbytera Camelia Downie

LIVES OF SAINTS

The Monk Pimen the Great (*Commemorated Aug 27/Sept 9*) was born in about the year 340 in Egypt. With his two brothers, Anubias and Paisias, he went into one of the Egyptian monasteries, and all three accepted monastic tonsure. The brothers were such strict ascetics, that when their mother came to the monastery to see her children, they did not come out to her from their cells. The mother stood there for a long time and wept. Then the Monk Pimen said to her through the closed door of the cell: "If thou bearst with the temporal parting from us now, then in the future life wilt thou see us, since we do hope upon God the Lover-of-Mankind!". The mother was humbled and returned home.

Fame about the deeds and virtues of the Monk Pimen spread throughout all the land. One time the governor of the district wanted to see him. The Monk Pimen, shunning fame, reasoned thus: "If dignitaries begin coming to me with respect, then also many of the people will start coming to me and disturb my quiet, and I shalt be deprived of the grace of humility, which I have found only with the help of God". And so he relayed a refusal to the messenger. For many of the monks, the Monk Pimen was a spiritual guide and instructor. And they wrote down his answers to serve to the edification of others besides themselves. A certain monk asked: "Ought one to veil over with silence the sin of a transgressing brother, if perchance one see him?" The elder answered: "If we reproach the sins of brothers, then God will reproach our sins, and if thou seest a brother sinning, believe not thine eyes and know, that thine own sin is like a wood-beam, but the sin of thy brother is like a wood-splinter, and then thou wilt not come into distress and temptation". Another monk turned to the saint, saying: "I have grievously sinned and I want to spend three years at repentance. Is such a length of time sufficient?" The elder answered: "That is a long time". The monk continued to ask, how long a period of repentance did the saint reckon necessary for him -- a year or forty days? The elder answered: "I think, that if a man repenteth from the depths of his heart and posits a firm intent to return no more to the sin, then God would accept also a three-day repentance". To the question, as to how to be rid of persistent evil thoughts, the saint answered: "If a man has on one side of him fire, and on the other side a vessel with water, then if he starts burning from the fire, he takes water from the vessel and extinguishes the fire. Like to this are the evil thoughts, suggested by the enemy of our salvation, which like a spark can enkindle sinful

desires within man. It is necessary to put out these sparks with the water, which is prayer and the yearning of the soul for God".

The Monk Pimen was strict at fasting and did not partake of food for the space of a week or more. But others he advised to eat every day, only but without eating one's fill. For a certain monk, permitting himself to partake of food only on the seventh day but being angry with a brother, the saint said: "Thou wouldst learn to fast over six days, yet cannot abstain from anger for even a single day". To the question, which is better -- to speak or be silent, the elder said: "Whoso doth speak on account of God, doeth well, and whoso is silent on account of God -- that one doth act well". And moreover: "It may be, that a man seems to be silent, but if his heart doth judge others, then always is he speaking. But there are also those, who all the day long speak with their tongue, but within themselves they do keep silence, since they judge no one".

The saint said: "For a man it is necessary to observe three primary rules: to fear God, to pray often and to do good for people". "Malice in turn never wipes out malice. If someone doeth thee bad, do them good, and thine good will conquer their bad". One time, when the monk with his students arrived at an Egyptian wilderness-monastery (since he had the habit to go about from place to place, so as to shun glory from men), it became known to him, that the elder living there was annoyed at his arrival and also was jealous of him. In order to overcome the malice of the hermit, the saint set off to him with his brethren, taking along with them food as a present. The elder refused to come out to them. Thereupon the Monk Pimen said: "We shall not depart from here, until we are granted to see and pay respect to the holy elder", -- and he remained standing in the bright heat at the door of the cell. Seeing such perseverance and lack of malice on the part of the Monk Pimen, the elder received him graciously and said: "It is right what I have heard about you, but I see in you the good deeds and an hundred times even moreso". Thus did the Monk Pimen know how to extinguish malice and provide good example to others. He possessed such great humility, that often with a sigh he said: "I shalt be cast down to that place, whither was cast down Satan!"

One time there came to the saint a monk from afar, to get his guidance. He began to speak about sublime matters difficult to grasp. The saint turned away from him and was silent. To the bewildered monk they explained, that the saint did not like to speak about lofty matters. Then the monk began to

ask him about the struggle with passions of soul. The saint turned to him with a joyful face: "Here now thou well hath spoken, and I must needs answer", -- and for a long while he provided instruction, as to how one ought to struggle with the passions and conquer them.

The Monk Pimen died at age 110, in about the year 450. Soon after his death he was acknowledged as a saint pleasing to God and received the title "the Great" -- as a sign of his great humility, modesty, uprightness and self-denying service to God.

Saint Jesus Son of Navin (Joshua) (*Commemorated Sept 1/Sept 14*) after the death of the Prophet Moses was leader of the Israelite People. He conquered the Promised Land and brought upon it the Hebrew nation. The Lord worked a great miracle through Jesus Navinus. The Jews went across the River Jordan as though on dry land, the Archistratigos [Leader of the Heavenly Hosts] Michael appeared to Jesus Navinus, and the walls of the city Jericho -- besieged by the Israelites -- fell down by themselves after the Ark of the Covenant was carried around the city during the course of seven days. Finally at the time of the battle with the enemy, Jesus Navinus, by the will of God, halted the motion of the sun and prolonged the day until that moment when victory was won. After the end of the war, Jesus Navinus divided the Promised Land among the 12 Tribes of Israel. He died at 110 years of age (XVI Century B.C.), in his last will commanding the nation to preserve the Law of Moses. All these events are recounted in the Book of Jesus Navinus (Joshua) (Chapters 3, 5, 6, 10), which is included within the Holy Bible.

The Protection (Pokrov) of the MostHoly Mother of God: (*Commemorated Oct 1/Oct 14*) "The Virgin to-day doth stand forth within the Church, and with the choirs of the Saints invisibly for us doth pray to God: angels with hierarchs make reverence, and apostles with prophets sing forth: for us the Birthgiver of God prayeth the Praeternal God" -- this miraculous appearance of the Mother of God occurred in the mid-X Century at Constantinople, in the Blakhernae church where there was preserved the Robe of the Mother of God, Her Head-Veil (mathoria) and part of the Belt-Sash, transferred from Palestine in the V Century. On Sunday, 1 October, during the time of the all-night vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (Comm. 2 October) at the fourth hour of the night lifted up his eyes towards the heavens, and beheld coming through the air our MostHoly Lady

Mother of God resplendent with an Heavenly light and surrounded by an assembly of the Saints. The holy Baptist of the Lord John and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knee the MostHoly Virgin began with tears to pray for Christians and for a long time was at prayer. Then, coming nigh the Prestol'-Throne, She continued Her prayer, which having completed She then took from Her head the veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The MostHoly Lady Mother of God was resplendent with Heavenly glory, and the protecting veil in Her hands gleamed "more than the rays of the sun". Saint Andrew gazed atrembling at the miraculous vision and he asked of his disciple Blessed Epiphanius standing alongside him: "Dost thou see, brother, the Queen and Lady, praying for all the world?" Epiphanius answered: "I do see, holy father, and I be in awe". The Ever-Blessed Mother of God implored of the Lord Jesus Christ to accept the prayers of all the people, calling on His MostHoly Name and hastening in recourse to Her intercession. "O Heavenly King, -- sayeth in prayer the Immaculate Queen standing aethereally amidst the Angels, -- accept every person, that prayeth unto Thee and calleth on My Name for help, let them not go empty away unheard from before My Visage". Saints Andrew and Epiphanius, granted to behold the Mother of God at prayer, "for a long time did gaze at the protecting veil spread over the people and the lightning like flashes in glory to the Lord; as long as the MostHoly Mother of God was there, so likewise was the protecting veil visible; but with Her departure it likewise became invisible, and though having taken it with Her, She left behind the grace of having been there". At the Blakhernae church was preserved the memory of the miraculous appearance of the Mother of God. In the XIV Century, the Russian pilgrim and clerk Aleksandr saw within the church an icon of the MostHoly Mother of God praying for the world, and written such, as depicting Saint Andrew in contemplation of Her. But the Greek Church does not know this feast. [trans. note: i.e. does not historically celebrate this feast. Our Russian source is here reticent concerning the historical circumstances occasioning the necessary protective intercession of the Mother of God, and it reflects a great irony, that for the Russians rather than for the Greeks this should be an important feast, since it celebrates the Divine destruction by a storm of a large pagan-Russian fleet under Askold and Dir which threatened Constantinople itself, sometime in the years 864-867, or per the Russian historian Vasiliev on 18 June

860. The Russian Primary Chronicle of Saint Nestor notes this miraculous deliverance following the all-night vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blakhernae church, but without mention of Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the feast of Pokrov, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under the 2 October entry for Saint Andrew -- that of his demise in the year 936. Either this year of death might not be quite reliable, or that he survived into quite extreme old age after the vision of his youth, or that his vision involved some historically later pagan-Russian raid which met with the same fate. The below suggestion likewise that the Saint Andrew of the vision was a Slav (or a Skyth per other sources, such as S. V. Bulgakov) -- is a nice touch, but not necessarily chauvinism: the extent of historical South Slavic penetration and re-population into Greece is the stuff of scholarly disputes].

In the Prologue, a Russian book of the XII Century, is contained a description about the establishing of the special feastday in honour of this event: "For lo, when we heard, -- we realised, how wondrous and merciful was the vision and moreover an expectation and intercession on our behalf, without celebration... and it transpired, that Thy holy Pokrov-Protection should not remain without festal-celebration, O Ever-Blessed One!". Wherefore in the festal celebration of the Divine-services to the Pokrov-Protection of the Mother of God, the Russian Church intones: "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the PriestMartyrs and Sainted-hierarchs pray Thou for us sinners, glorifying the feast of Thine Protection in the Russian Land". And moreover, it would seem that Saint Andrew, contemplating the miraculous vision, was a Slav, taken captive and at Constantinople given over into slavery to the local inhabitant named Theognost.

Churches in honour of the Pokrov-Protection of the Mother of God appeared in Russia in the XII Century. Widely known on its architectural merit is the temple of the Pokrov at Nerla, which was built in the year 1165 by holy Prince Andrei Bogoliubsky. Through the efforts of this holy prince was also established in the Russian Church the feast itself, the Pokrov-Protection of the Mother of God, in about the year 1164. At Novgorod in the XII Century there existed a monastery of the Pokrov of the MostHoly Mother of God (the so-called Zverinsk monastery); at

Moscow also under tsar Ivan the Terrible was built the cathedral of the Pokrov of the Mother of God at the church of the Holy Trinity (known as the church of Saint Basil the Great).

On the feast of the Pokrov-Protection of the Most Holy Mother of God we implore the defense and assist of the Queen of Heaven: "Remember us in Thine prayers, O Lady Virgin Mother of God, that we perish not by the increase of our sins, protect us from every evil and from grievous woes; for on Thee do we hope, and venerating the feast of Thine Pokrov, Thee do we magnify".

The Nun Pelagia (*Commemorated Oct 8/Oct 21*) was converted to Christianity by Sainted Nonnos, Bishop of Edessa (Comm. on Saturday of Cheesefare Week). Before her acceptance of saving Baptism, Pelagia was head of a dance troupe in Palestinian Antioch, living life in frivolity and profligacy. But one time Pelagia, elegantly dressed, was making her way past a church, at the doors of which Saint Nonnos was preaching a sermon. Believers turned their faces away from the sinner, but the bishop long glanced after her. Struck by the outer beauty of Pelagia and having foreseen the spiritual greatness in her, the saint in his cell prayed long to the Lord for the sinner, grieving that the poverty attiring his soul could not compare with the splendid garb and beauty of the profligate.

On the following day, when Saint Nonnos was teaching in the church about the Dread Last Judgement and its consequences, Pelagia came. The teaching made such an impression upon her, that be-taken with the fear of God and bursting out in tears of repentance, she besought the saint for Baptism. Seeing the sincere and full repentance of Pelagia, Bishop Nonnos baptised her.

By night the devil appeared to Pelagia, urging her to return to her former life. In answer to this the saint made prayer, signed herself with the Sign of the Cross, and the devil vanished. Having gathered up her valuables, Saint Pelagia took them to Bishop Nonnos. The bishop gave orders to distribute it amidst the poor with the words: "Let be wisely dispersed what is miraculously gathered". After this Saint Pelagia in hair-shirt journeyed to Jerusalem to the Mount of Olives. There, until her end (457), she asceticised in seclusion under the masculine-name Pelagios, and attained to great spiritual gifts.

The Holy Prophet Hosea (*Commemorated Oct 17/Oct 30*) was descended from the tribe of Issachar. He lived during the IX Century before the Birth of Christ, and he lived in the Israelite kingdom. He was a contemporary of the holy Prophets Isaiah, Micah

(Mikhei) and Amos. During this time many of his fellow Israelites, having forgotten the True God, worshipped idols. The holy Prophet Hosea by his wise guidances attempted to turn them again to the ancient piety. Denouncing the iniquities of the people of Israel [i.e. the northern kingdom Israel], the prophet proclaimed to them great misfortunes from a foreign people and their removal into captivity by Assyria. Almost a thousand years before the coming of the Saviour, and through the inspiration of the Holy Spirit, the prophet foretold the cessation of the Old Testament sacrificial offering and of the priesthood of Aaron (Hos. 3: 4-5), and that through all the earth would spread knowledge of the True God (Hos. 2: 20-23). Hosea spoke also about Christ, that He would return from out of Egypt (Hos. 11: 1; compare Mt. 2: 15), that He would be resurrected on the third day (Hos. 6 and especially Hos. 6: 2; compare with 1 Cor. 15: 4), and that He would conquer death (Hos. 13-14, especially Hos. 13: 14; compare 1 Cor. 15: 54-55). The prophecies of Saint Hosea are included in the books of Holy Scripture, in the Book of Hosea. The prophetic service of Saint Hosea continued for more than 60 years. The God-inspired prophet died in extreme old age, having devoted all his life to fulfilling the Will of God.



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SEPTEMBER 2022						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Aug 28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours and Divine Liturgy	Aug 29 (Aug 16)	Aug 30 (Aug 17)	Aug 31 (Aug 18) Fast	1 (Aug 19)	2 (Aug 20) Fast	3 (Aug 21) 5:30 All-Night Vigil
4 (Aug 22) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	5 (Aug 23)	6 (Aug 24)	7 (Aug 25) Fast	8 (Aug 26)	9 (Aug 27) Fast	10 (Aug 28) 5:30 All-Night Vigil
11 (Aug 29) Beheading of the Baptist Tone 4 9:30 Hours and Divine Liturgy Fast: wine & oil	12 (Aug 30)	13 (Aug 31)	14 (Sep 1) The Church New Year Fast: wine & oil	15 (Sep 2)	16 (Sep 3) Fast	17 (Sep 4) 5:30 Reader's Vigil
18 (Sep 5) 14th Sunday after Pentecost. Tone 5 10:00 Hours and Typica Enthronement of the First Hierarch in NYC	19 (Sep 6)	20 (Sep 7) 5:30 Vigil "Nativity of the Theotokos"	21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	22 (Sep 9)	23 (Sep 10) 5:30 Vigil "St. Xenia" Fast	24 (Sep 11) Glorification of St. Xenia 9:30 Meeting of the Bishop, Hours 10:00 Hierarchal Divine Liturgy Noon Festive Banquet 5:30 All-Night Vigil
25 (Sep 12) 15th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	26 (Sep 13) 5:30 Vigil "Elevation of the Cross"	27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours & Divine Liturgy Fast: wine & oil	28 (Sep 15) Fast	29 (Sep 16)	30 (Sep 17) Fast	Oct 1 (Sep 18) 5:30 All-Night Vigil



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OCTOBER 2022

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