



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July/August 2008

Sermon on the Transfiguration by St Gregory Palamas

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (*Mt 17:1*).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day be it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (*Mt 16:27-28*)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (*Lk 9:28-29*). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

But these twofold sayings as it were present us a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew says "after six days"), but rather "it came to pass eight days after these words." But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say "after six days," but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: "There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (*Mt 16:28*). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: "come in power." And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something "created") not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle

Paul: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God" (1 Cor 2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt 14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: "Sit here while I go over there and pray" (Mt 26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostomos). He answers this by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Lk 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt 17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt 13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person

[Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor 15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city "has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp" (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: "they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more" (Rev 22:5). But how, we might ask, is there this

other light, in which “there is no change, nor shadow of alteration” (*Jas 1:17*)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: “they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem” (*Lk 9:30-31*). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

St. Xenia of Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Metropolitan HILARION of Eastern America & New York, First Hierarch. 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 Margaret Lark at (603) 332-9613, e-mail: woolfolk3@gmail.com, or to Father Michael at tcrowley@maine.rr.com. Thank you.

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

Parish Council

- President: Rev. Michael Crowley (207) 767-1889
- Starosta: Sdn. Constantine Desrosiers (603) 775-0320
- Secretary: Natalie Pishenin (978) 658-5564
- Treasurer: Anthony Sarantakis (978) 263-2016
- Sisterhood: Matushka Nancy Crowley (207) 767-1889
- Cemetery: to be determined by search committee.
Interim, Rev. Michael Crowley
- Peter Danas (978) 459-9541
- John Danas (978) 454-0315
- Laryssa Doohovskoy (978) 841-5960
- Roberto Gonzalez (978) 692-1229
- Michael Johnson (603) 893-4593
- John Kekis (978) 456-9865
- Choir Director: Michael Lang (603) 465-9754

Trapeza Schedule

Please remember that during the summer months, Trapeza is always potluck. The calendar above is provided as a means of reminding us when the Fast days are during the summer. We hope to enjoy some cool and refreshing potluck meals together in fellowship.

Sisterhood News:

The Sisterhood is open to all women of the parish. Dues are \$5 per year.

Thank You...

Please remember in your prayers...Nicholas, Lilly, Nina, Josephine, David, Vassilisa, Lilly Anne, Margaret.

Please remember to inform the Myrrhbearers Sisterhood if someone is in the hospital or shut in at home.

Financial Update: As of June 30, 2008, the balance on the church mortgage stands at \$41,335. If you have any questions, please see Subdeacon Constantine Desrosiers.

High School Graduates: Congratulations to our high-school members on their graduations, and best wishes for success in college: Dorothea Crowley, valedictorian of her class at South Portland (Maine) High, is going on to Boston University; Richie DiMatteo will attend Holy Cross; and Alexandra Reilly will attend Simmons College.

Member Information Update/Renewal: Parish membership should be renewed, or updated, by Sept. 1. Please fill out an updated renewal membership form, or notify Natalie Pishenin, parish council secretary, of any changes of address, phone numbers and any family member inclusions or exclusions. Thank you.

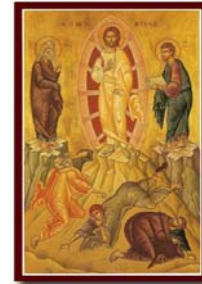
Annual Parish Meeting: Our parish's Annual Meeting is planned for a Sunday in October. Agenda and details will be posted on the bulletin board in our hall in advance of the date, which will be announced. We also hope to include this information in the September/October issue of the newsletter.

Altar Feast: This year marks the thirtieth anniversary of the glorification of Blessed Xenia of St. Petersburg. As has been the case recently, we will celebrate our altar feast on the Sunday closest to the actual date that is acceptable to the bishop. It appears that this will be on September 28th this year. More information will be forthcoming.

The Blessing of Fruit at Transfiguration (August 6/19): The blessing of grapes, as well as other fruits and vegetables on this day, is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in God's Paradise, where all will be transformed by the glory of the Lord. Father Michael will bless the fruit baskets brought to Divine Liturgy at the end of the service.

Transfiguration of our Lord Jesus Christ - August 6 / 19

The iconography and symbolic images of the Transfiguration



The Gospel gives two accounts of the Transfiguration. According to the version in Mark and Matthew, the Apostles fell after having heard the voice of the Father and seen the bright cloud. According to Luke, they awoke from their sleep and saw the glory of Christ. The two versions were to be fused together in the commentary of St. John Chrysostom.

Starting with the eleventh century, St. Peter will always be represented kneeling, supported on his left hand, and raising his right hand to protect himself from the light (or to make a gesture accompanying the words he addresses to Christ). St. John (always in the center) falls, turning his back to the light. St. James flees before the light or falls backwards.

In the thirteenth century, icons aimed to accentuate the expressive attitudes of the Apostles; they fall precipitately from the rugged summit, overwhelmed by the vision. This multiplication of witnesses emphasizes the importance of the Transfiguration and its spiritual meaning. The intention was to underline, in iconography, the uncreated character of the Light of the Transfiguration.

Sometimes the composition is made more complex by the inclusion of scenes of Christ and the apostles ascending and descending Mount Tabor by depictions of the prophets being brought to the mountain by angels. There may be three rays pointing down upon the apostles as an indication that the action in the Transfiguration is Trinitarian.

Christ transfigured is represented standing on the summit of the mountain, speaking with Moses and Elias. His raiment is shining white. The bright cloud behind Him reveals the transcendent source of the Divine energies. Moses is holding a book; generally it is the Tables of the Decalogue (Ten Commandments). Elias is an old man with long hair. St. John Chrysostom gives several reasons to explain the presence of Moses and Elias at the moment of the Transfiguration: 1. they represent the law and the prophets; 2. both had had a secret vision of God, one on Mt. Sinai, the other on Mt. Carmel; 3. Moses represents the dead, while Elias, taken up to heaven on a chariot of

fire, represents the living. This underlines the eschatological* character of the Transfiguration. Christ appears as the Lord of the quick and the dead, coming in the glory of the future age. The Transfiguration was "an anticipation of His glorious Second Coming", says St. Basil, the moment which opened a perspective of eternity in time.

* Eschatology - Concerning life after death, especially the 'last things' i.e., the state of the dead, the Second Coming of Christ, and the Final Judgment .

Symbols of the Four Evangelists

Matthew - winged human, Mark - winged lion, Luke - winged ox, John - eagle



In iconography, the evangelists often appear in Evangelist portraits derived from classical tradition, and are also often represented by symbols, which originate from the four "living creatures" of the Book of Ezekiel (Chapter 1) and the Book of Revelation (4.6-9 and following). The meanings accruing to the symbols grew over centuries, and were expressed in three layers of meaning for the beasts, as representing firstly the Evangelists, secondly the nature of Christ, and thirdly the virtues required of a Christian for salvation.

The association between the Four Evangelists and four living creatures seems to have been made first by St. Irenaeus of Lyons (c.120-202 AD), as part of an argument against heretics that there are only four gospels:

“It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the... ‘pillar and ground’ of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side.... He who was manifested to men, has given us the Gospel under four aspects, but bound together by one Spirit....

For the cherubim, too, were four-faced, and their faces were images of the dispensation of

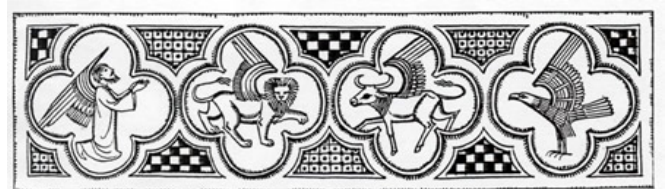
the Son of God. The first living creature was like a lion, symbolizing His effectual working, His leadership, and royal power; the second was like a calf, signifying His sacrificial and sacerdotal order; but the third had, as it were, the face as of a man - an evident description of His advent as a human being; the fourth was like a flying eagle, pointing out the gift of the Spirit hovering with His wings over the Church. And therefore the Gospels are in accord with these things, among which Christ Jesus is seated.”
(*Against Heresies*, 3.11.8)

Matthew the Evangelist, the author of the first Gospel, is symbolized by a winged **human** (not an angel as sometimes thought) - a figure of humanity and reason. Matthew's Gospel starts with Jesus' genealogy from Abraham; it represents Jesus' Incarnation, and so Christ's human nature. Christians should use their reason for salvation.

Mark the Evangelist, the author of the second Gospel, is symbolized by a winged **lion** - a figure of courage and monarchy. Mark has John the Baptist preaching “like a lion roaring” at the beginning of his Gospel. It also represents Jesus' Resurrection (because lions were believed to sleep with open eyes, a comparison with Christ in the tomb), and Christ as king. Christians should be courageous for salvation.

Luke the Evangelist, the author of the third Gospel (and presumably the Acts of the Apostles), is symbolized by a winged **ox** bull or calf - a figure of sacrifice, service and strength. Luke's gospel starts on the temple duties of Zacharias in the temple; it represents Jesus' sacrifice in the Passion, and Christ as priest (this also represents Mary's obedience). Christians should be prepared to sacrifice themselves for salvation.

John the Evangelist, the author of the fourth Gospel, is symbolized by an **eagle** - a figure of the sky, and believed to be able to look straight into the sun. John starts with an eternal overview of Jesus the Logos, and goes on to describe many things with a "higher" level of theology than the other three "terrestrial" Synoptic Gospels; it represents Jesus' Ascension, and Christ's divine nature. Christians should look directly on eternity without flinching for salvation.





ST. XENIA ORTHODOX CHURCH

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JULY 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jun 29 (Jun 16) All Saints of Russia Tone 1 9:30 Hours and Divine Liturgy Fast: Fish, wine & oil	Jun 30 (Jun 17) MM Manuel & comp Fast: Wine & Oil	1 (Jun 18) MM Leontius & comp Fast: Wine & Oil	2 (Jun 19) Ap Jude St. John of Shanghai & San Francisco Fast: Wine & Oil	3 (Jun 20) HM Methodius Fast: Wine & Oil	4 (Jun 21) M Julian of Tarsus Fast	5 (Jun 22) HM Eusebius Ven Anastasia of Serbia 6:30 All-Night Vigil Fast: Fish, wine & oil
6 (Jun 23) New Martyrs of the Turkish Yoke Tone 2 9:30 Hours and Divine Liturgy Fast: Fish, wine & oil	7 (Jun 24) Nativity of the Baptist Fast: Fish, wine, & oil	8 (Jun 25) VM Febronia Fast: Wine & Oil	9 (Jun 26) St David of Thessalonica Fast	10 (Jun 27) St Sampson the Hospitable Fast: Wine & Oil	11 (Jun 28) SS Cyrus & John SS Sergius & Herman of Valaam 6:30 Vigil of SS Peter & Paul Fast	12 (Jun 29) Ss. Peter & Paul 9:30 Hours & Divine Liturgy 6:30 All-Night Vigil
13 (Jun 30) Synaxis of the 12 Apostles Tone 3 9:30 Hours and Divine Liturgy	14 (Jul 1) MM Cosmas & Damian Fast: Wine & Oil	15 (Jul 2) Deposition of the Robe of the Theotokos Fast	16 (Jul 3) M Hyacinth Fast	17 (Jul 4) St Andrew of Crete Royal Martyrs of Russia Fast: Wine & Oil	18 (Jul 5) St Athanasius of Athos St Sergius of Radonezh NMM Elizabeth & Barbara Fast: Wine & Oil	19 (Jul 6) St Sisoës the Great 6:30 All-Night Vigil
20 (Jul 7) Pentecost 5 Tone 4 9:30 Hours and Divine Liturgy	21 (Jul 8) GM Procopius Kazan Icon of the Theotokos Fast: Wine & Oil	22 (Jul 9) HM Pancratius Fast	23 (Jul 10) 45 MM of Nicopolis Fast	24 (Jul 11) GM Euphemia St Olga Fast	25 (Jul 12) MM Proclus & Hilary Fast	26 (Jul 13) Synaxis of Archangel Gabriel 6:30 All-Night Vigil
27 (Jul 14) Fathers of the 6 Councils Tone 5 9:30 Hours and Divine Liturgy	28 (Jul 15) St. Vladimir Fast: Wine & Oil	29 (Jul 16) HM Athenogenes Fast: Wine & Oil	30 (Jul 17) GM Marina Fast: Wine & Oil	31 (Jul 18) M Emelian Fast	Aug 1 (Jul 19) St Macrina St Seraphim of Sarov Fast	Aug 2 (Jul 20) Prophet Elijah 6:30 All-Night Vigil



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AUGUST 2008						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 27 (Jul 14) Fathers of the 6 Councils Tone 5 9:30 Hours and Divine Liturgy	Jul 28 (Jul 15) St. Vladimir	Jul 29 (Jul 16) HM Athenogenes	Jul 30 (Jul 17) GM Marina Fast: Wine & Oil	Jul 31 (Jul 18) M Emelian	1 (Jul 19) St Macrina St Seraphim of Sarov Fast	2 (Jul 20) Prophet Elijah 6:30 All-Night Vigil
3 (Jul 21) Pentecost 7 Tone 6 9:30 Hours and Divine Liturgy	4 (Jul 22) St Mary Magdalen	5 (Jul 23) MM Trophimus & comp	6 (Jul 24) M Christina of Tyre MM Boris & Gleb Fast	7 (Jul 25) Dormition of St Anna	8 (Jul 26) HM Hermolaus Fast	9 (Jul 27) GM Panteleimon 6:30 All-Night Vigil
10 (Jul 28) Pentecost 8 Tone 7 9:30 Hours and Divine Liturgy	11 (Jul 29) M Callinicus of Gangra	12 (Jul 30) App Silas & Silvanus	13 (Jul 31) R Eudocimus Fast	14 (Aug 1) Procession of the Cross Fast	15 (Aug 2) Protomartyr Stephen Fast	16 (Aug 3) St Isaacius 6:30 All-Night Vigil Fast: wine & oil
17 (Aug 4) Pentecost 9 Tone 8 9:30 Hours and Divine Liturgy Fast: wine & oil	18 (Aug 5) M Eusygnius 6:30 Vigil of Transfiguration Fast	19 (Aug 6) TRANSFIGURATION OF THE LORD 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	20 (Aug 7) M Dometius Fast	21 (Aug 8) M Emelian of Cyzicus Fast	22 (Aug 9) Ap Matthias Fast: Wine & Oil	23 (Aug 10) M Laurence 6:30 All-Night Vigil Fast: wine & oil
24 (Aug 11) Pentecost 10 Tone 1 9:30 Hours and Divine Liturgy Fast: wine & oil	25 (Aug 12) MM Photius & Anicetas Fast	26 (Aug 13) St Tikhon St Maximus Fast	27 (Aug 14) Pr Micah 6:30 Vigil of Dormition Fast	28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours & Divine Liturgy	29 (Aug 16) Holy Napkin Fast: wine & Oil	30 (Aug 17) M Myron of Cyzicus 6:30 All-Night Vigil
31 (Aug 18) Pentecost 11 Tone 2 9:30 Hours and Divine Liturgy	Sep 1 (Aug 19)	Sep 2 (Aug 20)	Sep 3 (Aug 21) Fast	Sep 4 (Aug 22)	Sep 5 (Aug 23) Fast	Sep 6 (Aug 24) 6:30 All-Night Vigil

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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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