



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May/June 2009

The Gifts of the Holy Spirit

by Rev. George Mastrantonis

The Christian should be informed of the various gifts given him by God. Gifts are given only to those who believe in the true faith, and not to those who have gone astray by interpreting on their own or to those who believe in superstitions. There is no neutrality in matters of belief; either one believes in the "True God" or in his own man-made gods, such as astrology, fortune telling, witchcraft, greediness, etc., all as objects of worship (cf. John 17:3). The difference between the belief in the True God and in others is the acceptance of the gift of the Holy Spirit. For "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3). The acceptance of Christ as the Savior through confession in Christ as the True God is the highest gift given to the believer by the Holy Spirit. If one does not wish to accept this gift, he does not allow himself to understand the reality of the True God as opposed to his own ideas. This acceptance is his own choice though his own free will. This is why one is responsible for his own fate. As a result, those who believe in superstitions are enslaved in thoughts and feelings by their choice. Their preoccupation with superstitions, astrology, etc. does not permit them to accept the True God. This is true slavery of the mind. If one opens his mind and heart to accept the gift of the Holy Spirit in the belief in the True God, he will realize a great difference in himself, having peace of mind and harmony of living, which bring about a living faith.

"There are varieties of gifts, but the same Spirit," (1 Cor. 12:4). It is the Holy Spirit from Whom every gift is given with certain abilities and understanding. The faithful one is called to undertake the responsibility of gifts or charismata, which are bestowed on him. "And there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone" (vs. 4-6). In addition to the "varieties of gifts" of faith, there are the "varieties of service" by which the faithful one serves his fellow man with love and almsgiving. The one who receives the gifts of "service" considers himself a steward of the Lord. He devotes all his abilities with love in the service of God's commandments. The "varieties" of "service" in everyday life include: medicine, hospital care, nursing, social work, care for the elderly, teaching, missionary work, honest government and in general all services which deal in helping others when done in the name of the "same Lord." The "varieties of working"

are the results of the energies and the actions of the "varieties of service." They are the wonderful results, which come either in the everyday life of the people or in the spiritual world, when done in the name of the "same God." The varieties of gifts of service and of working, "All these are inspired by one and the same Spirit, Who apportions to each one individually as He will" (v. 11).

"To each (person) is given the manifestation of the spirit for the common good" (v. 7). Each person is given the energy, charisma and grace to work for the common interest of the people. The successful achievements of this "service" and "working" should be attributed to one and the same power: the Holy Spirit Who bestows them. These "varieties," although separate, contribute to the same goal, helping one another, and depend upon the same authority, the Holy Spirit, the Lord and God. These are not varieties for destruction, but energies of unification in the service of the Will of God. They are fruits coming from the same root, the inspiration of God Himself.

The "varieties of gifts" are many: "To one is given through the Spirit the utterance of wisdom and to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, Who apportions to each one individually as He will" (vs. 8-11). The gift of the "utterance of wisdom" means the deeper understanding of the will of God and mysteries of salvation; the "utterance of knowledge" means the good sense of knowledge; "faith" means the supernatural achievements through the Spirit; "healing" means the ability to heal various sicknesses; "working of miracles" means supernatural achievements; "prophecy" means the miracle in the form of preaching; "ability to distinguish between spirits" means being able to distinguish between good and evil spirits by which various spiritual expressions exist; "various kinds of tongues" means the gift of speaking in many dialects, of which the meaning is known only to him who speaks them, not even an interpreter; "interpretation of tongues" means the ability to interpret the language of the speaker of "tongues" to the people who do not understand what is being said.

from "The Holy Spirit and His Variety of Gifts"

St. Xenia of 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 Margaret Lark at (603) 332-9613, e-mail: woolfolk3@gmail.com, or to Father Michael at tcrowley@maine.rr.com. Thank you.

Rector:

Rev. Michael Crowley
16 Channel Road
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(978) 204-0428 (cell phone with voice mail)

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: Rev. Michael Crowley, Natalie Pishenin, Peter Kasarda, Daniel McLellan, Maryann DiMatteo
Peter Danas (978) 459-9541
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Roberto Gonzalez (978) 692-1229
Michael Johnson (603) 893-4593
John Kekis (978) 456-9865
Choir Director: Michael Lang (603) 465-975

Trapeza Schedule

*** =Strict Fast (no meats, fish or dairy)**

If you cannot be at church on your assigned Sunday please call and switch with someone. If you have any questions contact Karen Schidlovsky at (603) 868-6410. Trapeza can be whatever you would like to prepare on your day. Some parishioners prefer to make a big lunch but this isn't necessary. As long as there is enough food for about 50 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. Thank you in advance for your contribution.

May

3 Helena Doohovskoy, Marianne Dimatteo, Laryssa Doohovskoy

10 Nick Kronauer, Vera Sarantakis, Priscilla Choi

17 Anna Johnson, Mireille Lang, Alexandra Gonzalez

24 Pam Reed, Carolyn Savage, Diane Mendez

31 Josephine Kniaziuk, Mariana Haven

June

7 Chaplain Family

14 Anna Mukhanov and Olga Medvedeva

Trapeza is potluck during the summer months

Sisterhood News: This year our Lilac Nights semi-formal family dinner dance will take place on Friday, June 12, at St. John of Damascus Church Hall in Dedham. The doors open at 7:00 PM, with dinner at 8:00 and dancing until midnight. Big Band Swing, Oldies dance, and Russian music will be provided by the band Total Groove. Ticket prices are as follows: Adults \$60, Students \$50, Children 5-12 \$25, under 5 no charge. Please make checks payable to St. Xenia Sisterhood, and send to Mat. Nancy Crowley, 16 Channel Rd., South Portland, ME 04106. For further information contact Mat. Nancy, or Mat. Lena Jarostchuk at Holy Epiphany.

Thank You...

... to all those who donated lilies and other flowers for the glorious Feast of Pascha. Your donations helped to beautify our parish and give glory to our risen Lord.

... to all who came forward with help, cleaning, decorating and donating to our parish for the feasts of Palm Sunday and Pascha. Our Holy Temple has never looked more beautiful or been more radiant for the feasts!!

... to all who served and sang during our Lenten and Paschal services. You helped to make ours a most beautiful and Holy Paschal season.

... to the St. Xenia community, from the Rev. Dr. Costin Popescu of Annunciation Greek Orthodox Church in Dover, NH, for the warm welcome you extended to him and members of his parish on their visit at the Feast of the Annunciation. We are still talking about our visit!

Please remember in your prayers...Nicholas, Lilly, Nina, Josephine, David, Vassilisa, Lilly Anne, Margaret, John (Gil).

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

Financial Update: As of April 30, 2009, the balance on the church mortgage stands at \$31,335. If you have any questions, please see Subdeacon Constantine Desrosiers.

St. Herman's Youth Conference: Our parish has been blessed with the honorable task of hosting the December 2009 St. Herman's Youth Conference. Please spread the word and encourage those members of your family who are in their mid and late teens and early 20's to save the dates around December 25 for participation in what will be, for the first time, a locally accessible conference for our Orthodox youth. Please contact Fr. Michael or Matushka Nancy with any assistance you may be able to offer with planning, supplies, or other needs. Details will be available later in the year via our parish, as well as on the conference's and synodal websites.

In the meantime, the Youth Conference's beautiful patronal Icon of St. Herman of Alaska will reside in our parish throughout 2009.

For Sale in the Bookstore:

1. Several 14K gold St. Olga crosses, with chains and gift boxes, are available for purchase. You may see Fr. Michael, if you'd like to purchase any.
2. Paschal egg jewelry will be available until Pentecost. Please enjoy the selection and make your purchases before then.

Summer School of Liturgical Music: With the blessing of his Eminence, Metropolitan Hilarion, the 18th session of the Summer School of Liturgical Music at Holy Trinity Seminary, Jordanville, New York, will be in session from Sunday, July 5 to Saturday, July 18, 2009, inclusive. This is a three-year program of intense study of Russian Orthodox Church Music History, Typicon, Vocal Training and Choir Conducting, Slavonic, Music Theory, and Liturgical Performance Practice.

Many parishes have sponsored their parishioners in the past, and singers and conductors aged 16 to 80 have participated in our program. The fee for two weeks of concentrated training (room, board, and tuition) is \$ 1100.00. If a parish sponsors the student, there is a \$ 50.00 discount, i.e. the total fee is \$ 1050.00.

Please register online— <http://sslm.hts.edu>. If you have any questions, please email Matushka Natalia Papkova at musicschool@msn.com or call 847-299-2585.

MUSEUM OF RUSSIAN ICONS
203 Union St. Clinton, MA 01510
www.museumofrussianicons.org

Beginning May 8th 2009, the Museum will showcase "Christ in Majesty," and more than 20 other recent acquisitions.

The most compelling of the new acquisitions is the awe-inspiring, monumental, 65" high x 49", wide painting known as the "Christ in Majesty"— the most important and largest icon acquired by the Museum of Russian Icons. "Christ the Pantocrator," was painted in 1580 and was the focal point of an iconostasis. This icon reflects the strong influence of the Byzantine style in Russian sacred art of this period.

Special Lecture: Thurs., June 18, 7:00 PM: Sir Richard Temple will speak on the iconography of the Christ in Majesty icon. Free to members, Nonmembers, \$10

Two Great Feasts of the Orthodox Church

Ascension of our Lord Jesus Christ

40 days after Pascha - May 15 / May 28, 2009

Pentecost

50 days after Pascha - May 25 / June 7, 2009

The Ascension of our Lord Jesus Christ is celebrated forty days after Pascha (thus always falling on a Thursday). Forty days after the Resurrection, while blessing His disciples (Luke 24:50-51), Christ ascended into heaven, taking his place at the right hand of the Father (Mark 16:19 and Nicene-Constantinopolitan Creed).

The most celebrated account of the Ascension is in the Acts of the Apostles (1:9-12). For forty days after the Resurrection, Jesus continued to preach the Gospel. Jesus and the eleven were gathered near Mt. Olivet (or the Mount of Olives), to the northeast of Bethany. Jesus tells His disciples that they will receive the power of the Holy Spirit, and that they will spread His message the world over. He is then taken up and received by a cloud. Two men clothed in white appear and tell the disciples that Jesus will return in the same manner as He was taken. Afterwards, the disciples return to Jerusalem rejoicing, remaining continually in the Temple.

The Ascension of Christ shows the last stage in God's plan for mankind: total union with Himself upon one's departure from the world.

Pentecost (also called Trinity Day or Descent of the Holy Spirit) is celebrated fifty days after Pascha (thus always falling on a Sunday). The number fifty, as in the fiftieth day after Pascha, stands for eternal and heavenly fulfillment, seven times seven, plus one.

Fifty days after the Resurrection, on the Jewish feast of Pentecost, while the disciples and many other followers of Jesus Christ were gathered together to pray, the Holy Spirit descended upon them in the form of "cloven tongues of fire," with the sound of a mighty rushing wind, and they began to speak in languages that they did not know. There were many visitors from the Jewish Diaspora to Jerusalem at that time for the Jewish observance of the feast, and they were astonished to hear these untaught fishermen speaking praises to God in their alien tongues. This account is detailed in the Acts of the Apostles, Chapter 2.

The Orthodox Church sees Pentecost as the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God, mystically present in His Church. It is traditionally called the beginning of the One, Holy, Catholic, and Apostolic Church.

Besides celebrating the coming of the Holy Spirit, the feast also celebrates the full revelation of the divine Trinity, Father, Son, and Holy Spirit. Hymns of the Church celebrate

the sign of the final act of God's self-disclosure to the world of His creation.

To Orthodox Christians, the feast of Pentecost is not just a celebration of an event in history. It is also a celebration their membership in the Church. They have lived Pentecost and received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation.

What Do I Do: After Partaking of Holy Communion?

After partaking of Holy Communion, we do not turn our back on the Holy Chalice, for to do so is to turn our back on Christ, Who is present in the Chalice and on the Holy Altar. We leave the ambo/solea facing the Chalice in such a fashion in which we are able.

To ensure that none of the Holy Gifts remain in the mouth but are washed down, we partake of the post-Communion wine and prosphora offered, as follows:

First, we take three small sips from the cup. We mentally invoke the Holy Trinity as follows: In the name of the Father (first sip), Son (second sip) and Holy Spirit (third sip).

Second, we take a small piece of prosphora to help in the consumption and keep the memory of the Holy Gifts with us, and then allow the next communicant to do the same.

Children, if presenting themselves for Holy Communion alone, should be taught by their parents and Godparents to follow the practices above. Dipping of the pieces of bread should be reserved for those presenting infants and discouraged by those able to present themselves.

(Note: Children under seven or so are allowed to take Communion without confession, as they have not reached the age of responsibility or discernment. These children still need guidance, however, in their practices.)

The History of the Icon of the Most Holy Theotokos "Of the Three Hands" of Hilandar, Mt. Athos

whose feast is celebrated on June 28 / July 11

In the eighth century, during the time of the Iconoclasts, St. John of Damascus (December 4) was zealous in his veneration of holy icons. Because of this, he was slandered by the emperor and iconoclast Leo III the Isaurian (717-740), who informed the Damascus caliph that St. John was committing treasonous acts against him. The caliph gave orders to cut off the hand of the monk and take it to the marketplace. Towards evening St. John, having asked the caliph for the cut-off hand, put it to its joint and fell to the ground before the icon of the Mother of God. The monk begged Our Lady to heal the hand which had written in defense of Orthodoxy. After long prayer he fell asleep and saw in a dream that the All-Pure Mother of God had turned to him promising him quick healing.

Before this the Mother of God bid him toil without fail with this hand. Having awakened from sleep, St. John saw that his hand was unharmed. In thankfulness for this healing St. John placed on the icon a hand fashioned of silver, from which the icon received its name "Of Three Hands." (Some iconographers, in their ignorance, have mistakenly depicted the Most Holy Theotokos with three arms and three hands.) According to Tradition, St. John wrote a hymn of thanksgiving to the Mother of God: "All of creation rejoices in You, O Full of Grace," which appears in place of the hymn "It is Truly Meet" in the Liturgy of St. Basil the Great.

St. John Damascene accepted monasticism at the monastery of St. Sava the Sanctified, and there bestowed his wonderworking icon. The Lavra presented the icon "Of Three Hands" in blessing to St. Sava, Archbishop of Serbia (+ 1237, January 12). During the time of an invasion of Serbia by the Turks, some Christians who wanted to protect the icon, entrusted it to the safekeeping of the Mother of God Herself. They placed it upon a donkey, which without a driver proceeded to Athos and stopped in front of the Hilandar monastery. The monks put the icon in the monastery's cathedral church (katholikon). During a time of discord over the choice of igumen, the Mother of God deigned to head the monastery herself, and from that time her holy icon has occupied the igumen's place in the temple. At the Hilandar monastery there is chosen only a vicar, and from the holy icon the monks take a blessing for every obedience.

Remembrance of the Appearance in the Heavens of the Cross of the Lord at Jerusalem (351), May 7/20

After the death of the first Christian emperor, Constantine the Great, the imperial throne was occupied by his son Constantius, who inclined towards the heresy of Arius, which denied the one self-same essence of the Son of God with the Father. In the reaffirming of holy Orthodoxy, the Lord manifest at Jerusalem a wondrous sign. On the day of Holy Pentecost, 7 May 351, at the third hour of the morning in the heavens there appeared the image of the equal-proportioned Cross of the Lord, shining with an inexpressible light, and brighter than the light of the sun. All the people were eye-witness to this, and they were struck with great dread and amazement. The appearance of the Sign of the Cross began over holy Mount Golgotha, whereupon it was that the Lord had been crucified (Mt. 27: 32-33; Jn. 19: 17, 41; Heb. 13: 12), and it reached to the Mount of Olives (Jn. 8: 1; 18: 1-2), extending from Golgotha a distance of 15 stadia. The Sign was transfused with all the colours of the rainbow and it caught the sight of all

the people. Many of the people, leaving off from whatever they were doing, went outside the houses and with awe stood contemplating the wondrous sign. Then a numerous throng of the people of Jerusalem with trembling and joy hastened to the holy Church of the Resurrection.

The holy Jerusalem Patriarch Cyril (350-387) advised the emissary of the emperor Constantius about this miraculous occurrence of the appearance of the Sign of the Cross, and he urged him to return to the Orthodox faith. And Sozomen, an historian of the Ancient Church, likewise testifies, that through this appearance of the Holy Cross many of the Jews and pagan Greeks came to the true faith, repenting in Christ God, and accepted Holy Baptism.

From the Pastor's Desk

We have once again run the race of the season of the Great Lent. There was overall very good attendance at the many Divine Services that we shared, and I am certain that the Grace of God has touched each one according to his need.

Now in the enduring glow of the Paschal Season, we have to continue in our spiritual struggle and not give up the good ground that we have gained by our previous prayer and fasting.

Spring and summer bring an increase in outdoor activities and often travel for our families. It is, though, just as important that we remember God and struggle to speak and act as true Christians as we go about our lives. If we travel, we should make every effort to attend the Divine Liturgy on Sunday in a local parish. Since there is not always a chance for the same proper preparation for Communion that we practice at home, and so it is not often appropriate to partake of the Holy Mysteries, it is still food for our souls to make the effort to get to a Church and participate in the Divine Services to our best ability.

When traveling, we should remember to be ever respectful of "local custom" and not spend our time looking for what is different or "not right" in local practice. Our business is to give glory to God, to ask His continued protection on our travels, and to thank Him for the many gifts we have already received.

This continued attendance at Divine Services is particularly important for our children. We need to give witness to the fact that God is central in our lives, and that we do not take vacations from worship as we do from school or work. Of course, it is not always possible to get to a church, but we should nonetheless "keep holy the Sabbath" whether at home or away. Taking the time to pray together is a very powerful witness and lesson to our young ones.

ST. XENIA ORTHODOX CHURCH

170 N. Lowell St. (Rt. 113)/PO Box 147 - Methuen, MA 01844
 (phone) Fr. Michael Crowley (978) 204-0428 -- Church (978) 688-1211

**MAY 2009**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Apr 26 (Apr 13) Antipascha, St. Thomas Sunday 9:30 Hours and Divine Liturgy	Apr 27 (Apr 14) St. Martin the Confessor, pope of Rome	Apr 28 (Apr 15) Radonitsa	Apr 29 (Apr 16) Virgin-martyrs Agape, Irene, and Chionia in Illyria Fast	Apr 30 (Apr 17) HM Simeon, bishop in Persia	1 (Apr 18) Ven John, disciple of St. Gregory of Decapolis Fast: Wine & oil	2 (Apr 19) Ven. John of the Ancient Caves 4:00 Small Vespers 6:30 All-Night Vigil
3 (Apr 20) 3rd Sunday of Pascha: The Myrrhbearers Tone 2 9:30 Hours and Divine Liturgy	4 (Apr 21) HM Januarius and comp.	5 (Apr 22) Ven. Theodore the Sykeote	6 (Apr 23) GM George Fast: Fish, wine & oil	7 (Apr 24) M Sabbas Stratelates of Rome, and comp.	8 (Apr 25) Holy Apostle and Evangelist Mark Fast: Wine & oil	9 (Apr 26) HM Basil, bishop of Amasea 4:00 Class 6:30 All-Night Vigil
10 (Apr 27) 4th Sunday of Pascha: The Paralytic. Tone 3 9:30 Hours and Divine Liturgy	11 (Apr 28) App. Jason and Sosipater of the Seventy, and comp.	12 (Apr 29) 9 MM at Cyzicus 7:00 Vespers of Mid-Pentecost	13 (Apr 30) Mid-Pentecst Ap. James the Brother of St. John Fast: Fish	14 (May 1) Pr. Jeremiah Ven. Paphnutius, abbot of Borovsk	15 (May 2) St. Athanasius the Great, archbishop of Alexandria Fast: Wine & oil	16 (May 3) Synaxis of New MM of Butovo 6:30 All-Night Vigil
17 (May 4) 5th Sunday of Pascha: The Samaritan Woman. Tone 4 9:30 Hours and Divine Liturgy	18 (May 5) GM Irene of Thessalonica	19 (May 6) R Job the Long-suffering; Ven. Micah	20 (May 7) App. of the Sign of the Precious Cross over Jerusalem Fast: Wine & oil	21 (May 8) St. John the Theologian	22 (May 9) Prophet Isaiah; M Christopher of Lycia and comp. Fast: Wine & oil	23 (May 10) Ap. Simon the Zealot 4:00 Class 6:30 All-Night Vigil
24 (May 11) 6th Sunday of Pascha: The Blind Man. Tone 5 9:30 Hours and Divine Liturgy	25 (May 12) St. Epiphanius, bishop of Cyprus	26 (May 13) VM Glyceria and with her Martyr Laodicius, jailer	27 (May 14) Apodosis of Pascha 6:30 Vigil Fast: Fish	28 (May 15) ASCENSION OF THE LORD 9:30 Hours and Divine Liturgy	29 (May 16) Ven. Theodore the Sanctified Fast: Wine & oil	30 (May 17) Ap. Andronicus of the Seventy and Junia 6:30 All-Night Vigil
31 (May 18) 7th Sunday of Pascha: The Fathers of the 1st Council. Tone 6 9:30 Hours and Divine Liturgy	Jun 1 (May 19) Hieromartyr Patrick, bp. of Prusa, and comp.	Jun 2 (May 20) Uncovering of the relics of St. Alexis, metropolitan of Moscow	Jun 3 (May 21) Ss. Constantine & Helen Fast: Fish	Jun 4 (May 22) HM Basiliscus, bp of Comana	Jun 5 (May 23) Ven. Michael the Confessor, bp of Synnada Fast: Wine & oil	Jun 6 (May 24) Ven. Symeon Stylites (the Younger) 6:30 All-Night Vigil



ST. XENIA ORTHODOX CHURCH

170 N. Lowell St. (Rt. 113)/PO Box 147 - Methuen, MA 01844
(phone) Fr. Michael Crowley (978) 204-0428 -- Church (978) 688-1211



JUNE 2009						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 31 (May 18) 7th Sunday of Pascha: The Fathers of the 1st Council. Tone 6 9:30 Hours and Divine Liturgy	1 (May 19) Hieromartyr Patrick, bp. of Prusa, and comp.	2 (May 20) Uncovering of the relics of St. Alexis, metropolitan of Moscow	3 (May 21) Ss. Constantine & Helen Fast: Fish	4 (May 22) HM Basiliscus, bp of Comana	5 (May 23) Ven. Michael the Confessor, bp of Synnada Fast: Wine & oil	6 (May 24) Ven. Symeon Stylites (the Younger) 6:30 All-Night Vigil
7 (May 25) PENTECOST 9:30 Hours and Divine Liturgy 12:00 Kneeling Vespers	8 (May 26) Day of the Holy Spirit Fast free	9 (May 27) HM Therapon, bp of Sardis St. John the Russian Fast free	10 (May 28) Ven. Nicetas, bp of Chalcedon Fast free	11 (May 29) VM Theodosia of Tyre Fast free	12 (May 30) Ven. Isaac, founder of the Dalmatian Monastery Fast free	13 (May 31) Ap. Hermes of the Seventy 6:30 All-Night Vigil Fast free
14 (Jun 1) 1st Sunday after Pentecost. All Saints. Tone 8 9:30 Hours and Divine Liturgy	15 (Jun 2) St. Nicephorus the Confessor, patriarch of Constantinople Fast	16 (Jun 3) M Lucillian and those with him at Byzantium Fast: wine & oil	17 (Jun 4) St. Metrophanes, first patriarch of Constantinople Fast	18 (Jun 5) HM Dorotheos, bp. of Tyre Fast: wine & oil	19 (Jun 6) Ven. Barlaam of Khutyn Fast	20 (Jun 7) M Theodotus of Ancyra 6:30 All-Night Vigil Fast: fish, wine & oil
21 (Jun 8) 2nd Sunday after Pentecost. All Russian Saints. Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	22 (Jun 9) St. Cyril, abp. of Alexandria Fast	23 (Jun 10) HM Timothy, bp. of Prusa Fast	24 (Jun 11) App. Bartholomew and Barnabas Fast	25 (Jun 12) Ven. Onuphrius the Great Fast	26 (Jun 13) M Aquilina of Byblos Fast	27 (Jun 14) Pr. Elisha St. Methodius, pat. of Constantinople 6:30 All-Night Vigil Fast: wine & oil
28 (Jun 15) 3rd Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: wine & oil	29 (Jun 16) St. Tychon, bp. of Amathus Ven. Moses founder of Optina Skete Fast	30 (Jun 17) MM Manuel, Sabel, and Ismael of Persia Fast: wine & oil	Jul 1 (Jun 18) Fast	Jul 2 (Jun 19) Fast	Jul 3 (Jun 20) Fast	Jul 4 (Jun 21) 6:30 All-Night Vigil Fast: wine & oil

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P.O. Box 147
Methuen, MA 01844

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DIRECTIONS TO ST. XENIA CHURCH:

From I-93 North or South take Exit 46, Routes 110 and 113 Dracut and Lawrence. If you were travelling North on I-93, take the exit and go around the rotary and under the highway. Follow the signs and bear right off the rotary for Route 110/113 Dracut. **If you were travelling South on I-93,** bear right at the bottom of the exit ramp towards Route 110/113 Dracut.

Where Routes 110 and 113 split, bear right onto Route 113 towards Dracut. You will pass several cemeteries on your left, including the Polish National Catholic Cemetery. The very next gate on the left is the entrance to St. Xenia's. Please note that the church is on the left just before the Hickory Hill Golf course, so if you pass the golf course, you will have missed the church. Parking is available on church grounds.