



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September/October 2009

Icon of the Theotokos “Softener of Evil Hearts”

2/15 February

“Softener of evil hearts”... What a great deal of hope there is in the name of this Icon: hope that some day justice will triumph on earth, that people will become kind and charitable, will begin to love one another. How difficult that is in our embittered world, and sometimes the mere sight of someone else's suffering is enough to soften our own evil hearts...

This Icon is also called the “Symeon's Prophecy” Icon. According to the Evangelist Luke, the Holy Spirit told righteous Elder Symeon the God-receiver that he would not die until he had seen the Messiah. And thus when, forty days after the Divine Infant's birth His parents brought Him to the Temple of Jerusalem, Symeon “was inspired” to come there as well, and took the Infant into his arms (hence the title “God-receiver”), and pronounced those famous words which ever since have been spoken at the conclusion of each Vesper service, and which are known as the Prayer of St. Symeon the God-receiver: “Now lettest Thou Thy servant to depart in peace, O Master, according to Thy word...” It was after he had blessed St. Joseph and the Most-immaculate Mother of the Savior, that he addressed Mary with that same prophecy: “Behold, this Child is set for the falling and rising again of many in Israel, and for a sin which shall be spoken against. Yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed.” Just as Christ would be pierced with nails and a spear, so the soul of the Most-pure One would be pierced by a certain weapon of sorrow and pain in the heart, when she saw her Son's suffering. After that, the heretofore hidden thoughts of the people regarding the Messiah would be revealed, and they would face a choice: to be with Christ, or against Him.

Such an interpretation of Symeon's prophecy became the subject of a number of icons of the Theotokos. All those who turn to them in prayer sense that with the softening of evil hearts comes an easing of spiritual and physical suffering. People come to recognize that when they pray for their enemies before such icons, their feelings of enmity are softened, and that internecine strife and hatreds abate, giving way to kindness.

Evidently the “Softening of Evil Hearts” Icon came from southwestern Rus', but unfortunately there has never existed any supporting historical documentation of its ori-

gins. Even when and where it appeared is unknown. The Immaculate One is depicted on the “Softening of Evil Hearts” Icon with her heart pierced by seven swords—three on either side, and one below. In Sacred Scripture, the number seven usually indicates something's fullness and abundance. In this case, it is the fullness of that boundless sorrow, pain and “sickness of the heart” experienced by the Theotokos during her earthly life. Sometimes, the Pre-eternal Infant is also depicted resting on her knees.

Another Icon, the “Seven Swords” Icon is quite similar to the “Softening of Evil Hearts” Icon. They differ only in the arrangement of the swords: on the “Seven Swords” Icon, there are three swords on the right, and four on the left. It is commemorated on August 13, Old Calendar.

During World War II, in the southern part of Voronezh Province, in a place known as Belogorye (“White Hill”—a reference to the chalk cliffs on the right bank of the Don near the town of Pavlovsk), there was a detachment of Italian mountain artillery men, allies of the Nazis. During the second half of December 1942, soldiers under the command of Lieutenant Giuseppe Pereigo found a “Softener of Evil Hearts” Icon in a bombed-out house. They gave it to their military chaplain, Fr. Policarpo, who was from Valdania. According to the locals, the Icon had come from the Belogorye Cave Monastery of the Resurrection near Pavlovsk. The Italians called the Icon the “La Madonna del Don,” the Madonna of the Don—not to be confused with the Donskoy Icon of the Mother of God. After the Ostrog-Rossoshansk campaign by Soviet forces in January 1943, the remnants of the decimated Italian contingent left Russia. Chaplain Policarpo took the “Madonna of the Don” with him to Italy, where in Mestra, a part of Venice, a chapel was built to house it. It remains a center of mass pilgrimages by friends and relatives of the Italian soldiers who perished in Russia.

Finally, there is another miraculous icon of the same type in the cathedral in the town of Zhizdra, near Bryansk, in southwestern Kaluga Province. It was known as the “Strastnaya” (i.e., Passion) Icon or, as it was described in the Cathedral inventory, the “And a sword shall pierce through thy soul also” Icon. It is also commemorated on August 13, the same day as the “Seven Swords” Icon.

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.

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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
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- Secretary: Natalie Pishenin (978) 658-5564
- Treasurer: Anthony Sarantakis (978) 263-2016
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- 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) 465-975

Trapeza Schedule

* = strict fast

If you cannot be at church on your assigned Sunday, please call and switch with someone. If you are not on this list and would like to help, please add your name to the Pot Luck days and I will add you for the next round. If you have any questions, contact Karen Schidlovsky at (603) 868-6410. Trapeza can be whatever you would like to prepare. Some parishioners prefer to make a big lunch, but this isn't necessary. As long as there is enough food for about 75 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. Thank you in advance for your contribution.

September

- 6 Matushka Nancy, Meghan Nettleton, Katia Fredette
- 13 Karen Schidlovsky, Nancy Harris, Tanya Vlasenko
- 20 Helena Doohovskoy, Pot Luck
- 27 Masha Harris, Kot Engalichev

October

- 4 Natalie Botchkov, Natalya Kirichok
- 11 Josephine Kniaziuk, Mariana Haven
- 18 Nick Kronauer, Vera Sarantakis, Priscilla Choi
- 25 Anna Johnson, Mireille Lang, Alexandra Gonzalez

Sisterhood News: The Sisterhood is making plans for our altar feast day, and for the visit of the Myrrh-Streaming Icon "Softening of Evil Hearts."

Thank You...

... to all who worked so hard to spruce up our parish for Vladyka Metropolitan's visit. Your hard work is much appreciated.

Please remember in your prayers... Archimandrite Joasaph, Nicholas, Lilly, Nina, Josephine, David, 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 August 31, 2009, the balance on the church mortgage stands at \$27,335. If you have any questions, please see Deacon Constantine Desrosiers.

Congratulations: To Fr. Deacon Constantine Desrosiers, who was consecrated to the diaconate on August 23 by Vladyka Metropolitan Hilarion. Many years! The office of Deacon is one of the oldest in the Church, and a Deacon can relieve the priest of many of the details of Vigil and Liturgy, leaving him free to concentrate on the Sacraments; so we are all especially pleased, on behalf of Father Michael, that we have a Deacon once again.

St. John of Damascus Church School News:

Although we have continued with church school lessons through the summer, we will begin our official school year on September 13th. Alexandra Gonzalez will be teaching the Preschool class, Laryssa Doohovskoy will be teaching in the Elementary class, and John Danas and Subdeacon Alexander Doohovskoy will be team teaching the Middle School class. These classes will continue to meet in the basement classrooms immediately following the blessing after communion. The classes are as follows:

Preschool - children through Kindergarten
Elementary - 1st grade through 6th grade
Middle School - 7th grade through 9th grade

We hope to begin the High School lecture series again in the fall. If you are interested in being a guest teacher for one of these classes, please see Matushka Nancy.

Prior to the first Small Vespers service on October 3, starting at 1:30, we will have an afternoon retreat dedicated to St. John of Damascus. After some careful consideration, St. John of Damascus was chosen as the Patron Saint of our Church School. Our retreat activities will include learning about the life of St. John, some activities, and mounting an icon of our new Patron Saint. We hope all of our church children will be able to attend this event. Please mark your calendars and save the date!

If you have any questions about the church school, please feel free to contact Laryssa Doohovskoy at 978-841-5960 or at LaryssaL@aol.com.

Choir News: In September, Laryssa Doohovskoy will begin a new round of vocal training classes, and she has agreed to start after the summer vacation, in September. These classes are open to all, and choir director Michael Lang highly recommends them for both existing and aspiring members of the choir.

For Sale in the Bookstore: 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.

20th Anniversary of the Parish of Blessed St. Xenia

August 13, 2009 marked 20 years to the day of the parish's first Sunday liturgy, held in a classroom of Sacred Heart parish in Haverhill, as an official mission, following the blessing of now-Metropolitan Hilarion for the mission to be organized.

We thank all who have made the existence of our parish possible, from its very beginning to the present. Or, as taken from the Paschal homily of St. John Chrysostom:

If any have toiled from the first hour, let them receive their due reward; and he who arrived only at the eleventh hour, let him not be afraid by reason of his delay. To this one He gives, and upon another He bestows. He accepts the works as He greets the endeavor. The deed He honors and the intention He commends. Let us all enter into the joy of the Lord! Celebrate the day!

Metropolitan Hilarion of Eastern America and New York, the First Hierarch of the Russian Church Abroad, visited our parish in August of this year. What follows are passages from his epistle to a youth symposium held in NY in Oct. 2008.

It is interesting to note that the altars of our churches are oriented to the East. When we pray in a place that lacks an icon, or in the countryside, we face East. Why? It is because the Eden of old, in which people had direct contact with God, was located in the East, as Holy Scripture tells us. That is why, as we pray facing East, we express our yearning for returning to that existence in Eden, in which mankind is most closely in contact with God, where mankind experienced blessedness and bliss, and was holy. St John [of Kronstadt the Miracle-Worker] achieved this holiness through earnest prayer and a churchly life. You and I can also achieve this holiness, beloved ones, if we immerse ourselves in the essence of the teachings of the Orthodox Church, and live its life, commune with God through prayer and the Mysteries, towards which Righteous John called us.

Upon this path, which, God willing, will lead us towards holiness, we must support each other. We must learn together and pray together at divine services. Unfortunately, due to human feebleness, we cannot maintain constant

mental vigilance towards God. We falter upon this path. As a bird soars towards the heavens, its wings tire, and it returns to earth, and so it is in our church prayers: we cannot pray constantly, we are distracted by icons, or by singing, or by our own thoughts, and our prayer weakens. But beside us may stand a person who is praying at that moment. That is the meaning of the words: "For where two or three are gathered together in my name, there am I in the midst of them."

Elevation of the Holy Cross (Exaltation of the Cross)

Sept. 14/27

On this day, the faithful make dedication to the crucified Lord and pledge their faithfulness to him by making prostrations at the Lord's feet on the life creating Cross. For the feast, the Cross is placed on a tray surrounded by flowers or branches of basil, and placed in the center of the Church for veneration.

On the eve of the feast, Vespers is served and contains three Old Testament readings. The first, from Exodus 15:22-16:1, tells of the "tree" which made the bitter waters sweet, the symbol of the Tree of the Cross. The second reading is from Proverbs 3:11-18, reminding us the Lord chastens and corrects those whom he loves and that Divine Wisdom is "a Tree of life to those who lay hold upon her and trust in her, as in the Lord." The third reading is from the Prophecy of Isaiah 60:11-16; it tells of the "city of the Lord," where both Jews and Gentiles will live together and shall prostrate themselves at the place of God's feet and "shall know that I, the Lord, am your Savior and your Redeemer, the mighty One of Jacob."

This feast, which is one of the two feast days which is held as a strict fast (the other is the Beheading of St. John the Baptist), commemorates two events:

1. The finding of the Cross by the Empress Helen (the mother of St. Constantine the Great) on Golgotha in 326 AD, the place where Christ was crucified. On that spot, St. Helen had found a hitherto unknown flower of rare beauty and fragrance, which has been named "Vasiliko", or Basil, meaning the flower of royalty. Note that the word "Vasiliko" means "of the King," since the word "Basileus" in Greek means "King;" so, the plant Vasiliko, Basil, is tied to the Precious Cross of the King of Glory, our Lord Jesus Christ.

Underneath the Basil, the Cross of Christ was found, but with it were the other two crosses, those used to crucify the two thieves on either side of Christ. The sign with the inscription, "Jesus of Nazareth, the King of the Jews," also lay among the three crosses. In order to determine which one was the true cross, a sick woman was told to kiss each of the three crosses. The woman kissed the first cross with no result. She kissed the second cross and again

nothing happened. However, when the ailing woman kissed the True Cross, she was immediately made well. It so happened that a funeral procession was passing that way, and so the body of the dead man was placed on each of the crosses, and when it was placed on the True Cross, the dead man came to life — thus the name the "Life-Giving" Cross, which gives life not only to that man, but to each person who believes in the sacrifice of Christ on the Cross and His all-glorious Resurrection. When the True Cross was identified, it was lifted on high for all the people to see, who then continually sang Kyrie Eleison, a practice which is still enacted at current celebrations of this feast.

2. The recovery of the True Cross from the Persians in 627 AD. The Persians had captured the True Cross as a prize of war when they sacked Jerusalem in 614 AD. It was recovered by the forces of the Byzantine (Eastern Roman) Empire in 627 AD, when Emperor Heraclius defeated the Sassanid Persians at the Battle of Nineveh. He surrounded their capital Ctesiphon, recovered the True Cross, and broke the power of the Sassanid dynasty. The Elevation took place on March 21, 630 AD, when Emperor Heraclius entered Jerusalem amidst great rejoicing, and together with Patriarch Zacharios (609-633), transferred the Cross of Christ with great solemnity into the temple of the Resurrection, joyously held up for veneration by the Christian faithful.

The Protection of our Most Holy Lady the Theotokos and Ever-Virgin Mary 1/14 October

The Feast of the Protection celebrates the day, over one thousand years ago, when St. Andrew, Fool for Christ, and his disciple, St. Epiphanius, stood in church during the Vigil Service and beheld the Most-pure Virgin. Accompanied by St. John the Baptist, the Holy Apostle John, and other Saints, she stood tearfully praying for the people. Contemplating that event, we pause to consider the church building, to consider who is present, and who prays in, the church

We have become accustomed to seeing clergy, choir, and parishioners in attendance, but we have completely forgotten that others are invisibly present: God's holy Angels, His holy Saints, the Most-holy Virgin, and our Lord Himself, are there as well. St. Andrew, St. Epiphanius, Venerable batiushka St. Seraphim of Sarov, and many other righteous ones could see this. We do not see, because it is "the pure in heart [who] see." It is only the pure in heart who are capable of beholding what mystically transpires within the church; only they behold those who stand alongside us in church. I suppose that we could not bear the actual sight of the spiritual world as it really is. The more one grows spiritually, the more one can see and understand. For our part, we occasionally hear, "Now the Hosts of Heaven invisibly worship with us."

The Feast of the Protection of the Mother of God reminds us that Heaven reaches all the way to the earth.

The Russian people have fixed this event, which took place in far-off Constantinople so many centuries ago, well in their memories. They have made the day of its commemoration their own day, a Russian holiday in honor of the Most-pure Mother of Our Lord and Savior Jesus Christ.

In times of national misfortune, as in times of individual trials and sorrows, Russian people rush to God's temples, rush to the Protection of the Mother of God, and ask of the Queen of Heaven her defense and assistance: "Remember us in thy supplications, O Virgin Lady and Theotokos, that we not perish because of the multitude of our sins. Protect us from all evil and grievous perils, for in thee do we put our trust, and honoring the feast of thy protection, we magnify thee."

At many different times, many Orthodox peoples have received help, comfort, strength, and salvation from the Mother of God. Thus, right now, at a time when the whole world is deeply worried by the recent tragic events of 11 September and by the possible consequences of those events, we would all do well to come to church and ask of the Theotokos her grace-filled intercession.

O Most holy Theotokos – Cover us with thy wondrous omphorion, and preserve us from all evil!

Parish Stewardship

With the support of the Parish Council, I am writing to you this note of encouragement in regard to your continued financial support of the parish.

As we prepared the budget for this year's Annual Meeting of the Members, it came to our attention that we had fallen a good deal behind expectations in regard to our income for the past year. At the same time, it was the first year in memory that we actually spent the monies we had budgeted for. In past years we had budgeted generously and were always a comfortable amount below in our actual expenditures.

Giving to the Church is good for your soul. Some people make the commitment to tithe, which is a wonderful blessing for them and for the Church. While we do not pressure anyone to tithe, we do encourage everyone to see this as a goal. It is very good to give a percentage of one's income rather than whatever happens to be in your pocket on a given day. This would certainly be a problem with me, for example, since I rarely carry any significant amount of cash in my wallet.

We can assure you that we do not budget spuriously, but make every effort to be good stewards and only spend what is necessary to support our parish and its growth. And we have been growing! It is somewhat amazing to me how many more candles we use now as compared to when I first came to the parish!

Many of you make annual pledges to the parish. Sometimes, for various reasons, you do not completely meet your pledge. There are vacation times, and the varied busy activities of life that distract us, and we forget to make good on our pledge. Please take a look back at the past year to see if you have given as you promised.

And, there are a good many of you, families and single people, who have not for one reason or another become full members of the parish by making an annual pledge. And yet we still must pay the mortgage, pay the utility bills, etc. Please consider joining with us to help make this house strong for the Lord, or at least making the effort to give of your first fruits.

We are all aware from the mass media that these are seen as trying financial times in our country and the world. These financial troubles did not come about, however, because people were giving too much to the Church. The truth is quite the opposite. Most of these problems came from greed and dishonesty, turning away from God and the things of God to embrace the way of the evil one.

Our best defense, as they say in the world of sports, is a good offense. We must pray not only with our mouths, but also with our hearts, with our actions. If we are to be part of the solution, helping to right the wrongs of our society, we must do so from our faith in God and adherence to His holy commandments. We cannot live in fear of dire things to come, but in hope of the eternal salvation promised to each and every one of us by the Savior, Jesus Christ our Lord. And we must demonstrate this to our children by letting them see us giving to the support of the parish. Perhaps they will not see us give our monthly pledge check, but they will see us putting money in the basket for our candles, prosphora, and the other collections that are visible and real to them.

The Church, represented in the local parish, is our safe haven, our sanctuary in times of trouble, and our true home in times of joy. It is the Body of Christ in Whom we find love, joy, peace, and brotherhood—true family.

It is somewhat interesting to note that our entire parish budget is less than or equal to the combined income of one to two average middle class American families. We currently have at least 45 member families in the parish, and quite a few others who attend Divine Services regularly. If everyone were giving according to their ability we would have more than enough funds to function in the present and plan for the future.

Please take these words as encouragement. We hope only that you will do what you can in full faith that as you give of your substance to God and His Holy Church, He will reward you a hundredfold in this life and in the life to come.

—Fr. Michael



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 688-1211



SEPTEMBER 2009

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|---|--|--|--|--|
| Aug 30 (Aug 17) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy | Aug 31 (Aug 18) Martyrs Florus and Laurus of Illyria | 1 (Aug 19) M Andrew Stratelates | 2 (Aug 20) Prophet Samuel Fast | 3 (Aug 21) Ap Thaddeus of the 70 | 4 (Aug 22) M Agathonicus & comp Fast | 5 (Aug 23) M Lupus 6:30 All-Night Vigil |
| 6 (Aug 24) 13th Sunday after Pentecost Tone 4 9:30 Hours and Divine Liturgy | 7 (Aug 25) Ap Titus of the 70 | 8 (Aug 26) MM Adrian and Natalia & comp | 9 (Aug 27) Ven Poemen the Great Fast | 10 (Aug 28) Ven Moses the Black of Scete | 11 (Aug 29) Beheading of the Baptist Fast: wine & oil | 12 (Aug 30) Sts. Alexander , John, and Paul the New, pats. of Constantinople 6:30 All-Night Vigil |
| 13 (Aug 31) 14th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy | 14 (Sep 1) Church New Year Ven Symeon Stylites | 15 (Sep 2) M Mamas of Caesarea | 16 (Sep 3) HM Anthimus, bp of Nicomedia & comp Fast | 17 (Sep 4) Holy Prophet and God-seer Moses | 18 (Sep 5) Pr Zacharias and Righteous Elizabeth Fast: wine & oil | 19 (Sep 6) Miracle of the Archangel Michael at Colossae 6:30 All-Night Vigil |
| 20 (Sep 7) 15th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy Altar Feast Activities 2:30 Vigil | 21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours and Divine Liturgy | 22 (Sep 9) Righteous Ancestors of God Joachim and Anna | 23 (Sep 10) MM Menodora, Metrodora, and Nymphodora 7:00 Vigil of St. Xenia Fast | 24 (Sep 11) GLORIFICATION OF ST XENIA 9:00 Hours and Divine Liturgy 7:30 Visit of Myrrh Streaming Icon "Softening of Evil Hearts" | 25 (Sep 12) HM Autonomus Fast: wine & oil | 26 (Sep 13) Founding of the Church of the Holy Sepulchre 6:30 All-Night Vigil |
| 27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil | 28 (Sep 15) GM Nicetas the Goth | 29 (Sep 16) GM Euphemia of Chalcedon | 30 (Sep 17) MM Sophia and daughters: Faith, Hope, and Love Fast | Oct 1 (Sep 18) Ven Eumenes, bishop of Gortyna | Oct 2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada Fast | Oct 3 (Sep 20) GM Eustathius, his wife M Theopistes, and their children 6:30 All-Night Vigil |



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OCTOBER 2009

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|---|--|---|---|---|--|
| Sep 27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil | Sep 28 (Sep 15) GM Nicetas the Goth | Sep 29 (Sep 16) GM Euphemia of Chalcedon | Sep 30 (Sep 17) MM Sophia and daughters: Faith, Hope, and Love Fast | 1 (Sep 18) Ven Eumenes, bishop of Gortyna | 2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada Fast | 3 (Sep 20) GM Eustathius, his wife M Theopistes, and their children 6:30 All-Night Vigil |
| 4 (Sep 21) 17th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy | 5 (Sep 22) Prophet Jonah | 6 (Sep 23) Conception of the Prophet, Forerunner and Baptist John | 7 (Sep 24) Protomartyr & Equal-to-the-Apostles Thecla Fast | 8 (Sep 25) Ven Euphrosyne of Alexandria | 9 (Sep 26) Ap & Evangelist John the Theologian Fast: fish, wine & oil | 10 (Sep 27) M Callistratus & comp 6:30 All-Night Vigil |
| 11 (Sep 28) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy | 12 (Sep 29) Ven Cyriacus the Hermit of Palestine | 13 (Sep 30) HM Gregory, bp of Armenia | 14 (Oct 1) Protection of the Theotokos Fast: fish, wine, & oil | 15 (Oct 2) HM Cyprian, VM Justina and M Theoctist of Nicomedia | 16 (Oct 3) HM Dionysius the Areopagite Fast | 17 (Oct 4) HM Hierotheus, bp of Athens 6:30 All-Night Vigil |
| 18 (Oct 5) 19th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy | 19 (Oct 6) Ap Thomas | 20 (Oct 7) MM Sergius & Bacchus in Syria | 21 (Oct 8) Ven Pelagia the Penitent Fast | 22 (Oct 9) Ap James, son of Alphaeus | 23 (Oct 10) MM Eulampius & Eulampia at Nicomedia Fast: wine & oil | 24 (Oct 11) Ap Philip of the 70 6:30 All-Night Vigil |
| 25 (Oct 12) 20th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy | 26 (Oct 13) Trans to Moscow of the Iveron Icon | 27 (Oct 14) MM Nazarius, Gervase, Protase, & Celsus of Milan | 28 (Oct 15) Ven Euthymius the New of Thessalonica Fast | 29 (Oct 16) Ven Longinus the Centurion | 30 (Oct 17) Prophet Hosea | 31 (Oct 18) Ap & Evangelist Luke 6:30 All-Night Vigil |

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St. Xenia Orthodox Church
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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.