



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

January-February 2010

from "Gospel, Spirituality and Renewal in Orthodoxy"

by Fr. Theodore G. Stylianopoulos

Orthodoxy as True Faith

The greatest gift of Orthodoxy is its conviction of being the true faith, that is, a way of faith and life which possesses and proclaims the truth as a gift of God. At the heart of this awesome claim is Christ Himself, Who said: "I am the way, the truth and the life" (Jn 14:6). Based on the truth of the person and saving work of Christ, the Apostles and Church Fathers have bequeathed to Orthodox Christians a remarkably coherent and universal vision of truth pertaining to God, man, creation, salvation, Church, ethics, society, family, marriage, vocations, and so on. This theological vision, resisting all sectarian dichotomies, moves toward a harmonious balance on such matters as Bible and tradition, faith and reason, grace and will, faith and works, word and sacrament, prayer and action, clergy and laity, hierarchy and conciliarity, body and soul, man and woman, religion and culture, church and state. According to Orthodox theology, all these elements constitute aspects of the universal truth of Orthodoxy to be interpreted and presented to the world in deed and word precisely as objective and living truth, yet apart from both blind faith and naive rationalism. Following the great Cappadocian Fathers, Saint Basil, Saint Gregory the Theologian and Saint Gregory of Nyssa, Orthodox Christians are to engage life not only with deep faith but also with sound reason, the highest attribute of man created in the image and likeness of God. For the Cappadocian Fathers, our minds are a way of sharing the mind of God. Without the gift of reason, there would be no free will, no moral responsibility, and no freely chosen progress toward God.

There is a growing awareness in the world today, both among scholars and lay people, that Orthodoxy preserves the most authentic expression of classic Christianity. The problem is that many sincere seekers do not see shining tangible evidence of it among the Orthodox themselves. Our urgent task is to integrate truth and life — orthodoxy and orthopraxis. However, right faith (orthodoxia) is not only correct doctrine registered in the mind as theological information. It is also sound spirituality, a true Christian spirit and way of thinking (phronema) reflecting the mind of Christ. Nor is right practice (orthopraxis) simply the correct performance of liturgical rubrics. It is also, and above all, a right way of living (bioma) according to Christ. "The standard (kanon) of Christianity is the imitation of Christ (mimesis Chrestou)," writes Saint Basil. Are we living and promoting the centrality of Christ and the Gos-

pel? Are we applying Orthodox truths to our own ecclesial and personal existence as bishops, priests and lay Orthodox, or are we merely satisfied with triumphal claims while denying them in practice? Are we transformed and liberated by the knowledge and practice of these truths in order to share them, or are we quick to judge and show disdain toward others? In imitation of Christ Who came to save rather than to judge, we ought to rejoice in whatever elements of truth others may possess and humbly offer to them the fullness of faith and life in the name of Christ. In a free and open society, the truth itself is the most powerful force. The presentation of truth, enacted in word and deed, will determine the viability of Orthodoxy and the success of its mission.

Orthodoxy as True Church

A closely related gift of Orthodoxy is its embodiment in a historical community, the true Church, One, Holy, Catholic and Apostolic, identified with the family of Orthodox Churches throughout the world. The Church is the Body of Christ. The Church is wholly centered on Christ and the Gospel, nurturing its communal faith and life by the power of the Spirit through sacrament, proclamation, teaching, practice and witness. Its unity is confirmed by a common faith and life, not by one world organization controlled by a single center. It is a Church which rejects both clericalism and congregationalism. It is shepherded by a hierarchy defined by conciliarity and the synodical system. The Church lives by a synergy of gifts and talents of clergy and laity, together making up God's people, all mutually supportive and accountable, all serving as the conscience of the Church, all being the guardians of the faith. As a family of Churches, the universal Orthodox Church welcomes all nations to join the family according to the principle of one Church in one region, without enslaving them or prohibiting them from retaining their cultures and governing their lives. Today there are about fifteen independent Orthodox Churches throughout the world. There could be fifty or a hundred and fifty, provided they are united striving together toward the fullness of faith and life in God.

Once again, the challenge for Orthodox Christians is to integrate theory and practice in ecclesiology, eschewing on the one hand the spirit of institutionalism, authoritarianism and factionalism, and showing on the other hand that the

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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
 South Portland, ME 04106
 (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: Dcn. 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
 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

* = 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.

January

- *3 Helena Doohovskoy, Marianne Dimatteo
- 10 Nick Kronauer, Vera Sarantakis, Priscilla Choi
- 17 Yolka (Pot Luck)
- 24 Anna Johnson, Mireille Lang, Alexandra Gonzalez
- 31 Pam Reed, Carolyn Savage, Diane Mendez

February

- 7 Josephine Kniaziuk, Mariana Haven (Meat Fare)
- 14 Matushka Nancy, Meghan Nettleton, Katia Fredette (Cheese Fare—Forgiveness Sunday)
- *21 Natalie Botchkov, Natalya Kirichok
- *28 Masha Harris, Kot Engalichev

Sisterhood News: The sisterhood wishes to thank Anna Johnson, Helena Doohovskoy, Priscilla Choi, Natalie Villahermosa, Anna Mukhanov, Vera and Tony Sarantakis, Natalie Pishenin, Maria and Peter Kasarda and all the many hands that helped the St. Herman's conference fulfill its mission. Thanks, everyone, for giving jackets for Yemen and giving for the "Giving Tree" for Lazarus House.

Thank You...

... to all who helped prepare the church, the lodging, and the food for the participants in the St. Herman Youth Conference. This Conference continues to be one of the most important ministries offered by the Church Abroad, and we are grateful to all who helped us "put our best foot forward."

... to all those who donated to the Yemeni orphanage sweater drive. Many items were collected and will be distributed by Gil Villahermosa, who is currently stationed in Yemen.

... to all who donated to the goods drive for the Lazarus House homeless shelter. Each year, our parish is privileged to be able to help our neighbors in need. Thanks for your donations!

... to Mireille Lang, for her continued efforts and successes with the annual Christmas Yolka. Each year we are provided with a most entertaining performance, and this year was no exception!

... to all of Mireille's helpers, for a wonderful and successful effort by all.

... to Laryssa Doohovskoy, for her very beneficial efforts for our Sunday School. We are happy to see such good progress with the education our students receive in the foundations of our Faith.

... to Natalie Pishenin, for her faithful efforts, continued interest, and contributions to our newsletter issue after issue. Without her, we wouldn't have nearly so many interesting and informative articles.

Please remember in your prayers... 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 December 31, 2009, the balance on the church mortgage stands at \$23,335. If you have any questions, please see Deacon Constantine Desrosiers.

Congratulations: To Andrei Doohovskoy and Mary Elizabeth DiMatteo on their recent engagement and upcoming wedding in 2010. Many years to them and to their families! We also congratulate Andrei Doohovskoy on his recent commission as a second lieutenant in the US Army infantry. He will soon be going into training as an officer

and an Army Ranger. We offer him our prayers and best wishes for his progress and safety. Also, congratulations to our students, who participated in our Christmas Yolka. Once again, a stellar effort and performance!

Condolences: To the McLellan family on the loss of their son, brother, and uncle, Archimandrite Joasaph. Condolences also to the Brotherhood of Holy Trinity Monastery, and to the faculty, staff, and graduates of the Summer School of Liturgical Music, where Father Joasaph taught both Typicon and Church Slavonic. May his memory be eternal!

Donations Requested: Donations of olive oil to keep out lampadas lit are always appreciated. The best kind is extra-virgin olive oil, as it burns more cleanly than regular or "light" olive oil. Thank you!

Please remember St. Xenia Orthodox Church when writing or changing your WILL!

Sunday School: We recently had a three-part series of classes discussing the components of the All-Night Vigil. Thank you to Reader Robert Stauffer for his excellent presentations. Please check the parish hall bulletin board for the schedule of Trapeza classes for 2010.

Venerating Icons: When you enter the church, it is traditional to venerate the Icons. Usually there are Icons at the entrance to the church, near the front door, that is, the door through which we are encouraged appropriately to enter. At St. Xenia's the saints at our entrance represent who we are as a spiritual family: St. Xenia of Petersburg (our parish), Sts Peter and Paul (our cemetery), American Saints, and The Myrrhbearers (our sisterhood). Of course, we have Icon stands around the church, as well.

When venerating (kissing) the Icon, pay attention to where you kiss. We wouldn't go up and kiss the Lord or His mother on the lips or cheek, nor should we do this as we venerate their Icons. Pay attention to what you are doing. When you approach an Icon to venerate it, kiss the gospel, scroll, or hand cross in the hand of the person in the icon, or kiss the hand or foot or hem of the garment of the person depicted. As you venerate an Icon, show proper respect to the person depicted in the Icon – the same respect you would show the person by venerating him or her in an appropriate place. And remember, blot off your lipstick before kissing.

Parents and Godparents should teach and encourage children to follow these guidelines, as well.

A Unique Opportunity among Orthodox Youth:

Our parish's own Dimitry Doohovskoy is currently pursuing a year of travel. Before graduating from Harvard University this year, he received the John Huston Finley Fellowship, to pursue a year of meaningful travel, and "provide an interval of exploration and experience, which might not otherwise be possible." His project, with the blessing of our Metropolitan, is a trip to help bring Orthodox Youth Groups together, country to country, coast to coast. This will consist of year-long travel throughout Russia, Ukraine, Romania and Bulgaria to meet with Orthodox youth groups at universities and parishes. More information on this project is available on Dimitry's blog:

<http://dimitrydoohovskoy.wordpress.com/>

Alleluia!

Melismatic and Psalmic Singing

The singing of the alleluia verses in antiquity comprised an important part of the Christian worship. Inherited by Christianity from Hebrew worship, the Alleluia belongs to the type of *melismatic* singing, where melody takes precedence over the word. The melodic, rhythmic and musical reading of the psalms, scriptures and prayers expressed the verbal nature of Christian worship and is referred to as *psalmodic* singing.

Melismatic singing, however, expressed the experience of worship as a real contact with the *transcendent*, and entry into the supernatural reality of the kingdom. "Alleluia" is not simply a word, but a certain melodic exclamation. The word itself is a transport of joy and praise before the appearance of the Lord, a "reaction" to His coming. It presupposes a manifestation, and it is a reaction to this manifestation. The Alleluia verses precede the reading of the Gospel because the appearance of the Lord in the "assembly as the Church" and His opening of the minds of the faithful precedes the hearing. The ancient melody of the Alleluia has come down to us as a sound, a melody expressing the joy and praise and experience of a presence that is more real than any words, than any explanation.

St. Xenia of Rome

(fifth century - commemorated with her two female slaves)

Saturday, January 24/February 6

In 2010 the commemoration of St. Xenia of St. Petersburg is moved to Friday, January 23/February 5 from January 24/February 6, the date on which both Saint Xenia's are normally commemorated. The commemoration of St. Xenia of Rome remains on Saturday, January 24/ February 6. We commemorate St. Xenia of Rome as the patroness of our own parish's St. Xenia of St. Petersburg.

Saint Xenia of Rome, in the world Eusebia, was the only daughter of an eminent Roman senator. From her youth

she loved God, and wished to avoid the marriage arranged for her. She secretly left her parental home with two servants devoted to her, and set sail upon a ship. Through the Providence of God she met the head of the monastery of the holy Apostle Andrew in Milassa, a town of Caria (Asia Minor). She besought him to take her and her companions to Milassa. She also changed her name, calling herself Xenia [which means "stranger" or "foreigner" in Greek].

At Milassa she bought land, built a church dedicated to St. Stephen, and founded a woman's monastery. Soon after this, Bishop Paul of Milassa made Xenia a deaconess, because of her virtuous life. The saint helped everyone: for the destitute, she was a benefactress; for the grief-stricken, a comforter; for sinners, a guide to repentance. She possessed a deep humility, accounting herself the worst and most sinful of all.

In her ascetic deeds she was guided by the counsels of the Palestinian ascetic, St. Euthymius. The sublime life of St. Xenia drew many souls to Christ. The holy virgin died in 450 while she was praying. During her funeral, a luminous wreath of stars surrounding a radiant cross appeared over the monastery in the heavens. This sign accompanied the body of the saint when it was carried into the city, and remained until the saint's burial. Many of the sick received healing after touching the relics of the saint.

Martyred Female Slaves of the Venerable Xenia of Rome

These holy martyrs travelled with St. Xenia from Rome to Milassa in Asia Minor. They remained with her when she founded a women's monastery, and agreed to live together as sisters and devote themselves to the salvation of their souls. Following the death of St. Xenia, first one of her former servants died, then the other. They were buried at the saint's feet.

St. Herman's Youth Conference: As we have known for many months now, our parish was blessed with the honorable task of hosting the December 2009 St. Herman's Youth Conference. In our last issue, anticipating this event, we included a brief biography of St. Herman. In this issue, we would like to offer something written by St. Herman.

From the Treasury of Saint Herman's Spirituality:

A compilation of Saint Herman's teachings on spiritual life drawn from his letters and conversations.

The Way of a Christian

Without exalting myself to the rank of teacher, nonetheless, fulfilling my duty and obligation as an obedient servant for the benefit of my neighbor, I will speak my mind, founded on the commandments of Holy Scripture, to those who thirst and seek for their eternal heavenly homeland.

A true Christian is made by faith and love of Christ. Our sins do not in the least hinder our Christianity, according to the word of the Savior Himself. He said: I am not come to call the righteous, but sinners to repentance; there is more joy in heaven over one who repents than over ninety and nine just ones. Likewise concerning the sinful woman who touched His feet, He said to the Pharisee Simon: To one who has love, a great debt is forgiven, but from one who has no love, even a small debt will be demanded. From these judgements, a Christian should bring himself to hope and joy, and not in the least accept the torment of despair. Here one needs the shield of faith.

Sin, to one who loves God, is nothing other than an arrow from the enemy in battle. The true Christian is a warrior fighting his way through the regiments of the unseen enemy to his heavenly homeland. According to the word of the Apostle, our homeland is in heaven; and about the warrior he says: We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph.6: 12)].

The vain desires of this world separate us from our homeland; love of them and habit clothe our soul as if in a hideous garment. This is called by the Apostles the outward man. We, traveling on the journey of this life and calling on God to help us, ought to be divesting ourselves of this hideous garment and clothing ourselves in new desires, in a new love of the age to come, and thereby to receive knowledge of how near or how far we are from our heavenly homeland. But it is not possible to do this quickly; rather one must follow the example of sick people, who, wishing the desired health, do not leave off seeking means to cure themselves.

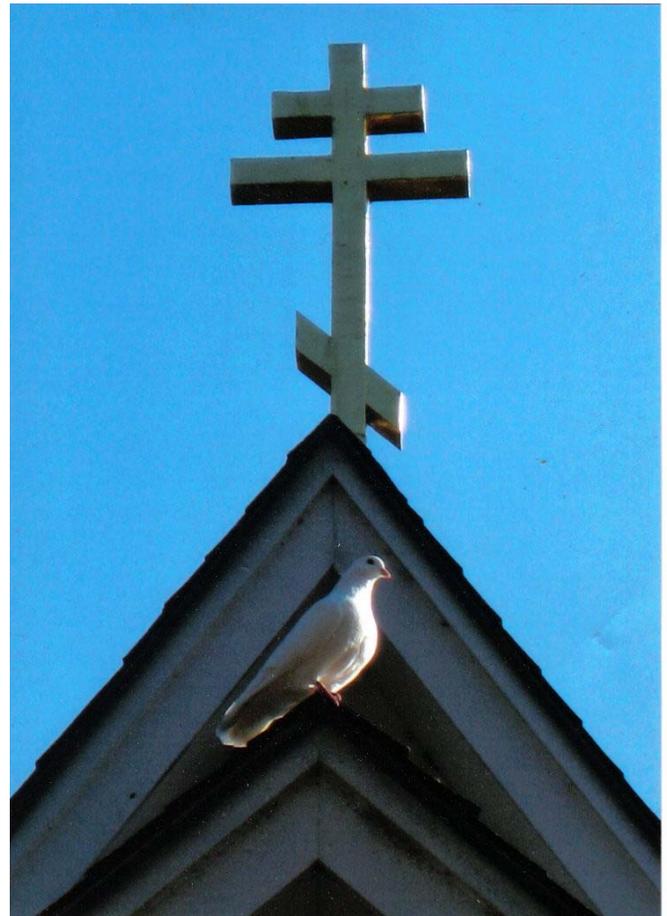
(From a Letter of June 20, 1820)

Holy Father Herman, pray to God for us!

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Church is truly the redeemed community, a witness to the new creation in Christ, an image of unity in love which God offers to the world. Our respective cultural and ethnic treasures are advanced by inspired work, and not by rhetoric or polemics against those perceived to be less ethnic-minded. According to Saint Paul, we are to welcome all to the Church, for there is no Jew, Greek, barbarian or slave in the Body of Christ. We have the strength and creativity to cooperate and establish effective ways of perpetuating our respective ethnic traditions while allowing the Church to focus on saving souls and manifesting its catholicity. We have the wisdom and patience in Christ to discuss the issue of jurisdictional unity in a timely and appropriate manner. We want to foster personal freedom, dignity and justice in the Church because, while the Church is not a democracy, it is far more and not less than a democracy. The Church is a loving community of brothers and sisters ready to lay down their lives for each other.

A recent visitor to St. Xenia's:





ST. XENIA ORTHODOX CHURCH
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688-1211



JANUARY 2010						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Dec 27 (Dec 14) 29th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	Dec 28 (Dec 15) HM Eleutherius, bishop of Illyria Fast	Dec 29 (Dec 16) Prophet Haggai Fast: wine & oil	Dec 30 (Dec 17) Holy Prophet Daniel and the Three Holy Youths Fast: wine & oil	Dec 31 (Dec 18) M Sebastian at Rome and comp Fast: wine & oil	1 (Dec 19) M Boniface at Tarsus Fast	2 (Dec 20) HM Ignatius the God-bearer of Antioch 6:30 All-Night Vigil Fast: wine & oil
3 (Dec 21) Sunday before the Nativity Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	4 (Dec 22) GM Anastasia of Rome Fast	5 (Dec 23) Holy 10 Martyrs of Crete Fast	6 (Dec 24) Nun-martyr Eugenia of Rome 6:30 Vigil of the Nativity Fast	7 (Dec 25) NATIVITY OF THE LORD 9:30 Hours & Divine Liturgy	8 (Dec 26) Synaxis of the Most Holy Theotokos Fast free	9 (Dec 27) Holy Protomartyr and Archdeacon Stephen 6:30 All-Night Vigil Fast free
10 (Dec 28) Sunday after the Nativity, holy ancestors Tone 6 9:30 Hours and Divine Liturgy Fast free	11 (Dec 29) The 14,000 Holy Innocents Fast free	12 (Dec 30) St. Macarius, metropolitan of Moscow Fast free	13 (Dec 31) Ven. Melania the Younger Fast free	14 (Jan 1) Circumcision of the Lord Fast free	15 (Jan 2) St. Sylvester, pope of Rome Fast free	16 (Jan 3) Pr. Malachias 6:30 All-Night Vigil Fast free
17 (Jan 4) Sunday before Theophany Tone 7 9:30 Hours and Divine Liturgy Fast free	18 (Jan 5) MM Theopemptus & Theonas 6:30 Vigil of Theophany Fast	19 (Jan 6) THEOPHANY OF THE LORD 9:30 Hours & Divine Liturgy	20 (Jan 7) Synaxis of the Baptist Fast: wine & oil	21 (Jan 8) St. George the Chozebite Fast	22 (Jan 9) M Polyuctus of Mitene Fast	23 (Jan 10) St. Gregory of Nyssa 6:30 All-Night Vigil
24 (Jan 11) Sunday of the Publican and the Pharisee. Tone 8 9:30 Hours and Divine Liturgy	25 (Jan 12) M Tatiana of Rome Fast free	26 (Jan 13) MM Hermylus & Stratonicus Fast free	27 (Jan 14) Holy Fathers slain at Sinai and Raithu Fast free	28 (Jan 15) St. Paul of Thebes Fast free	29 (Jan 16) Chains of the Holy and All-glorious Apostle Peter Fast free	30 (Jan 17) St. Anthony the Great 6:30 All-Night Vigil Fast free
31 (Jan 18) Sunday of the Prodigal Son. Tone 1 9:30 Hours and Divine Liturgy	Feb 1 (Jan 19) Ven Macarius the Great of Egypt	Feb 2 (Jan 20) Ven Euthymius the Great	Feb 3 (Jan 21) Ven Maximus the Confessor Fast	Feb 4 (Jan 22) Ap Timothy of the 70	Feb 5 (Jan 23) HM Clement, bishop of Ancrya 7:00 Vigil Fast	Feb 6 (Jan 24) St. Xenia of Petersburg 9:30 Hours & Divine Liturgy 6:30 All-Night Vigil



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FEBRUARY 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan 31 (Jan 18) Sunday of the Prodigal Son. Tone 1 9:30 Hours and Divine Liturgy	1 (Jan 19) Ven Macarius the Great of Egypt	2 (Jan 20) Ven Euthymius the Great	3 (Jan 21) Ven Maximus the Confessor Fast	4 (Jan 22) Ap Timothy of the 70	5 (Jan 23) HM Clement, bishop of Ancyra 7:00 Vigil Fast	6 (Jan 24) St. Xenia of Petersburg 9:30 Hours & Divine Liturgy 6:30 All-Night Vigil
7 (Jan 25) Sunday of the Last Judgment Tone 2 9:30 Hours and Divine Liturgy	8 (Jan 26) St. Xenophon and St. Mary, and their two sons Fast: dairy, fish, wine, & oil	9 (Jan 27) Trans. of the relics of St. John Chrysostom Fast: dairy, fish, wine, & oil	10 (Jan 28) Ven Ephraim the Syrian Fast: dairy, fish, wine, & oil	11 (Jan 29) Ven Shio Mgvime Fast: dairy, fish, wine, & oil	12 (Jan 30) Three Holy Hierarchs Fast: dairy, fish, wine, & oil	13 (Jan 31) Synaxis of the Three Hierarchs 6:30 All-Night Vigil Fast: dairy, fish, wine, & oil
14 (Feb 1) Sunday of Forgiveness Tone 3 9:30 Hours and Divine Liturgy Fast: dairy, fish, wine, & oil	15 (Feb 2) MEETING OF THE LORD 7:00 Great Canon of St Andrew of Crete Fast	16 (Feb 3) St. Nicholas of Japan 7:00 Great Canon of St Andrew of Crete Fast	17 (Feb 4) Ven Isidore of Pelusium 7:00 Great Canon of St Andrew of Crete Fast	18 (Feb 5) M Agatha of Palermo 7:00 Great Canon of St Andrew of Crete Fast	19 (Feb 6) Ven Bucolus, bp of Smyrna Fast	20 (Feb 7) GM Theodore Tyro 6:30 All-Night Vigil Fast: wine & oil
21 (Feb 8) 1st Sunday of the Great Lent Triumph of Orthodoxy Tone 4 9:30 Hours and Divine Liturgy Fast: wine & oil	22 (Feb 9) M Nicephorus of Antioch Fast	23 (Feb 10) HM Charalampus, bp of Magnesia Fast	24 (Feb 11) HM Blaise, bp of Sebaste Fast	25 (Feb 12) Iveron Icon of the Most Holy Theotokos Fast	26 (Feb 13) Ven Martinian, monk Fast	27 (Feb 14) Ven Auxentius, monk 6:30 All-Night Vigil Fast: wine & oil
28 (Feb 15) 2nd Sunday of Great Lent St. Gregory Palamas Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	Mar 1 (Feb 16) Fast	Mar 2 (Feb 17) Fast	Mar 3 (Feb 18) Fast	Mar 4 (Feb 19) Fast	Mar 5 (Feb 20) Fast	Mar 6 (Feb 21) 6:30 All-Night Vigil Fast: wine & oil

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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.