



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March-April 2010

Preparation for Confession

by St. John of Kronstadt

A meditation for those preparing to stand before the Creator and Church community in the awesome Mystery of Holy Confession, thereby being given the renewal of a second baptism.

I, a sinful soul, confess to our Lord God and Savior Jesus Christ, all of my evil acts which I have done, said or thought from baptism even unto this present day.

I have not kept the vows of my baptism, but have made myself unwanted before the face of God.

I have sinned before the Lord by lack of faith and by doubts concerning the Orthodox Faith and the Holy Church; by ungratefulness for all of God's great and unceasing gifts; His long-suffering and His providence for me, a sinner; by lack of love for the Lord, as well as fear, through not fulfilling the Holy Commandments of God and the canons and rules of the Church.

I have not preserved a love for God and for my neighbor, nor have I made enough efforts, because of laziness and lack of care, to learn the Commandments of God and the precepts of the Holy Fathers.

I have sinned: by not praying in the morning and in the evening and in the course of the day; by not attending the services or by coming to Church only halfheartedly.

I have sinned by judging members of the clergy. I have sinned by not respecting the Feasts, breaking the Fasts, and by immoderation in food and drink.

I have sinned by self-importance, disobedience, willfulness, self-righteousness, and the seeking of approval and praise.

I have sinned by unbelief, lack of faith, doubts, despair, despondency, abusive thoughts, blasphemy and swearing.

I have sinned by pride, a high opinion of my self, narcissism, vanity, conceit, envy, love of praise, love of honors, and by putting on airs.

I have sinned: by judging, malicious gossip, anger, remembering of offenses done to me, hatred and returning evil for evil; by slander, reproaches, lies, slyness, deception and hypocrisy; by prejudices, arguments, stubbornness, and an unwillingness to give way to my neighbor; by gloat-

ing, spitefulness, taunting, insults and mocking; by gossip, by speaking too much and by empty speech.

I have sinned by unnecessary and excessive laughter, by reviling and dwelling upon my previous sins, by arrogant behavior, insolence and lack of respect.

I have sinned by not keeping my physical and spiritual passions in check, by my enjoyment of impure thoughts, licentiousness and unchastity in thoughts, words and deeds.

I have sinned by lack of endurance towards my illnesses and sorrows, a devotion to the comforts of life and by being too attached to my parents, children, relatives and friends.

I have sinned by hardening my heart, having a weak will and by not forcing myself to do good.

I have sinned by miserliness, a love of money, the acquisition of unnecessary things and immoderate attachment to things.

I have sinned by self-justification, a disregard for the admonitions of my conscience and failing to confess my sins through negligence or false pride.

I have sinned many times by my Confession: belittling, justifying and keeping silent about sins.

I have sinned against the Most-holy and Life-creating Mysteries of the Body and Blood of our Lord by coming to Holy Communion without humility or the fear of God.

I have sinned in deed, word and thought, knowingly and unknowingly, willingly and unwillingly, thoughtfully and thoughtlessly, and it is impossible to enumerate all of my sins because of their multitude. But I truly repent of these and all others not mentioned by me because of my forgetfulness, and I ask that they be forgiven through the abundance of the Mercy of God.

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.

March

- *7 Karen Schidlovksy, Nancy Harris, Tanya Vlasenko
- *14 Ana Mukhanova, Olga Medvedeva
- *21 Maria Kasarda, Tania Sciaudone, Nina Yakuboff
- *28 Palm Sunday (Pot Luck)

April

- 4 Easter Sunday (Pot Luck)
- 11 Helena Doohovskoy, Marianne Dimatteo
- 18 Chaplin Family
- 25 Nick Kronauer, Vera Sarantakis, Priscilla Choi

Thank You... to all who responded to our call for assistance for the elderly person in the nursing facility in Andover.

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 February 28, 2010, the balance on the church mortgage stands at \$31,335. If you have any questions, please see Deacon Constantine Desrosiers.

Congratulations:

...To Andrei and Mary Elizabeth Doohovskoy on their January 31 wedding. Many years to them and to their families!

...To the Gonzalez family on their most recent addition, Salome Eve, who was born on January 30. Olivia and Esteban are almost as thrilled as Roberto and Alexandra. Many years to all!

St. John of Damascus Church School News:

A special Yahoo! group has been formed. Parents are welcome to join and may do so by sending an email to Laryssa Doohovskoy (LaryssaL@aol.com) or by visiting the group website at <http://groups.yahoo.com/group/stxeniachurchschool>. Our hope is that this will not only be a way to easily communicate information regarding church school activities, but will also be a forum for parents to share information, ask questions and offer support.

This year's Yolka was a great success! In addition to the wonderful play led by Mirielle Lang, with the help of Pam Reed, the Elementary group participated in the "Yolka Bowl." The kids had a terrific time showing off their new knowledge of the Church and were so enthusiastic they requested another "Bowl" event for Pascha!

On Holy Friday, April 2, 2010, the church school will be holding a retreat. It will begin immediately after the Royal Hours in the morning, and conclude with the Burial Service in the afternoon. This will be a wonderful opportunity for our young people to learn more about Our Lord's Passion and Resurrection! We encourage all to attend, including parents. More details will be available as the date approaches, but please mark your calendars now.

We are also in the process of organizing a "Vacation Bible School" for the summer of 2010. This will be a week-long program which will focus on the Feasts of the Theotokos. Volunteers are needed to help make this program a success! If you are interested in helping, please contact Laryssa Doohovskoy at LaryssaL@aol.com.

A special reminder for all families: On the first Saturday of every month (October-June), Fr. Michael serves Small Ves-

pers at 4:00 pm. This brief service is followed by the hearing of confessions and a potluck supper. Please do what you can to make every effort to attend with your children!

If you have any questions, comments or concerns about the church school, please feel free to contact Laryssa Doohovskoy or speak with Fr. Michael.

Cleaning Day: Saturday, March 20 will be a general cleaning day at the church. We will do a thorough cleaning of the inside of the church and hall, and weather permitting, will also tidy up the grounds around the church. There is much to be done, so plan to put on your work clothes and pitch in. Thank you!

* * * * *

The remainder of this issue will be devoted to the holy time that has come upon us: Pascha, and the preparations for it that are such a big part of our church life.

GOOD FRIDAY LAMENTATIONS

One of the major events of the commemoration of our Lord's death and resurrection is the singing of the Lamentations, which come from Psalm 118 (119, in the Masoretic text). Not widely known is that this psalm is "acrostic" in its structure ("acrostic," from the late Greek *akróstichon*, from *ákros*, "top", and *stíchos*, "verse", can be used as a mnemonic device to aid memory retrieval). The acrostic structure is evident in that each of its 22 sections begins with a different letter in the 22-letter Hebrew alphabet. Moreover, the 8 verses in each section start with that same letter, so we have $22 \times 8 = 176$ verses in all. In other words, all eight verses in the first section begin with the Hebrew character Aleph (equivalent to our A), and in the next section all eight verses begin with Beth (equivalent to our B), and so on.

This alphabetical pattern of A followed by B is lost when translating to English simply because the English alphabet not only has 26 characters but in Hebrew the equivalent letter to B is not followed by C. Nor is it possible to translate each verse into English with the same alphabetical character and still maintain the correct meaning. Nevertheless, the original acrostic pattern did help the Hebrew reader or singer to memorize the verses and words of this lengthy Psalm.

Keywords

Virtually every verse in Psalm 118 contains one or more of the following keywords: law, commandments, precepts, testimonies, judgement/s, word, statutes, ways or name. This is significant because it tells us that composer of Psalm 118 pored over the Torah, the law of God, and understood its various divisions as few others do. He knew that God's law represented His Name, His character and His will; that it was a transcript of the Almighty's own soul and an everlasting fountain of blessing. To obey Yahweh's

law was the psalmist's one goal, the all-consuming passion of his life. Never a day or night passed but found him pondering the mysteries of the Almighty's words, laws, commandments, statutes, precepts and judgments.

The Significance of the Number 22

As early as the first & second centuries B.C., the Jews noted that 22 was significant not just as the number of letters in the Hebrew alphabet, but also as the number of generations from Adam to Jacob (Israel), the number of works of creation, and the number of books in the Jewish canon of the Bible (sources: Josephus; the book of Jubilees 2.23; cf. Kabbalah). Psalm 118/119 with its 176 verses is all about the Almighty's law and the blessings that flow from obedience.

THE CHARACTERS AND THEIR PICTURE-IMAGES

Character	Name	Original Picture Symbolism	
א	'Aleph	ox head, yoke, learn	
ב	Beth	house, tent	
ג	Gimel	camel's neck, soul	
ד	Dáleth	door, curtain to tent	
ה	Hé	window, lattice	
ו	Wáw or váv	hook, nail, peg	
ז	Zayin	weapon	
ח	Cheth	hedge, fence, surround, gird	
ט	Teth	serpent, snake, roll, curve	
י	Yodh	hand (bent)	
כ	ך	Kaph	wing, palm (hollow of the hand)
ל	Lâmedh	ox goad, correction, learning	
מ	ם	Mem	waves, water
נ	ן	Nun	fish (tadpole?), snake
ס	Sâmekh	prop, support	
ע	'Ayin	eye	
פ	ף	Pâ	mouth
צ	ץ	Tsâdhe	fish hook? tool for cutting down?
ק	Qoph	axe, monkey, back of the head	
ר	Resh	head	
ש	ש	Sin, Shin	tooth
ת	Tâw	sign, branded cross, mark, 'T'	

So, as we chant these verses during the Lamentations, let us keep in mind that we are invoking His Name, His character and His will, and that it provides us with a window into His own soul, into the very nature of the infinite depths of His great love for us.

Paschal Troparion: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Slavonic: Христос воскрес из мертвых, смертию смерть поправ, и сущим во гробех живот даровав !

Slavonic Transliteration: *Hristoss vosskresse iz myertvih, smyerteyou smyert po prav, ee suscheem vo grobyeh zhyvot darovav!*

Greek: Χριστος ανεστη ει νεκρων, θανατω θανατον πατησας, και τοις εν τοις μνημασι ζωην χαρισαμενος!

Greek Transliteration: *Christos anesti ek nekron, thanato thanaton patisas, ke tis en tis mnimasin, zoin charisa-menos!*

Miracle in the Orthodox Church: The Ceremony of the Holy Light in Jerusalem

This ceremony takes place in the Orthodox Church of the Resurrection in the holy city of Jerusalem in such a way that bewilders the soul of the Christians. It takes place every single year, at the same time, in the same manner, and on the same spot.

On Pascha Saturday, at noon, the Orthodox Patriarch enters the Holy Sepulchre, recites special prayers and remains waiting. Sometimes the waiting is long, sometimes short. The crowd, in the darkened church, repeats continually with a loud voice: "Lord, have mercy." At a certain moment, the Holy Light flashes from the depth of the Holy Sepulchre in a supernatural way, miraculously, and lights up the little lamp of olive oil put on the edge of it. The Patriarch, after having read prayers handed down through antiquity, uses the Holy Fire to light the two clusters of 33 candles he is holding, and begins to distribute the Holy Light to the multitude of pilgrims, who receive it with great emotion, accompanied with the pealing of bells, acclamations, and an unbridled enthusiasm.



The Holy Light is not only distributed by the Patriarch, but operates also by itself. It emits from the Holy Sepulchre, having a gleam of a hue completely different from that of natural light. It sparkles, it flashes like lightning, it flies like a dove around the tabernacle of the Holy Sepulchre, and lights up the unlit lamps of olive oil hanging in front of it. It whirls from one side of the church to the other. It enters some of the chapels inside the church, such as the chapel of Calvary (at a higher level than the Holy Sepulchre) and lights up the little lamps. It lights up also the candles of certain pilgrims. In fact, there are some very pious pilgrims who, every time they attended this ceremony, noticed that their candles lit up on the own accord!

This divine light also presents some special peculiarities: As soon as it appears it has a bluish hue and does not burn. At the first moments of its appearance, if it touches the face, or the mouth, or the hands, it does not burn. The appearance of the Holy Light is an event which occurs every year in front of thousands of visual witnesses.

Nobody can deny it. On the contrary, this miracle can reinforce those who have lack of faith.

From "Differences between the Orthodox and Roman Catholicism", by Irene Econimides

PASCHA: THE DAY WITHOUT EVENING

Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this new and unending day is conveyed to us in the length of the Paschal services, in the repetition of the Paschal order for all the services of Bright Week, and in the special Paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together, they comprise the symbol of the new time in which the Church lives and toward which She ever draws the faithful, from one degree of glory to another.

O Christ, great and most Holy Pascha! O Wisdom, Word and Power of God, grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom (*Ninth Ode, Paschal Canon*).

RESURRECTION IS TRUE LIFE

True life on earth indeed begins with the Resurrection of the Savior, for it does not end in death. Without the Resurrection of Christ, human life is nothing else but a gradual dying which finally inevitably ends in death. Real, true life is that life which does not end in death. And such a life became possible on earth only with the Resurrection of the Lord Christ, the God-man. Life is real life only in God, for it is a holy life and by virtue of this an immortal life.

--St. Justin (Popovich)

OUR WAR IS NOT AGAINST FLESH AND BLOOD: Protopresbyter Michael Pomazansky

from the webside of Bishop Alexander Mileant

Our life among a population which, although it is nominally Christian, in many respects has different conceptions and views than ours in the realm of faith. Sometimes this inspires us to respond to questions of our Faith when they are raised and discussed from a non-Orthodox point of view by persons of other confessions, and sometimes by Orthodox Christians who no longer have a firm Orthodox foundation under their feet.

In the limited conditions of our life we unfortunately are unable fully to react to statements or to reply to the questions that arise. However, we sometimes feel such a need. In the present question the foundation is: We believe in the Church. The Church is the heavenly and earthly Body of Christ, pre-designated for the moral perfection of the members of its earthly part and for the blessed, joyful, but always active life of its ranks in its heavenly realm. The

Church on earth glorifies God, unites believers, and educates them morally so that by this means it might ennoble and exalt earthly life itself — both the personal life of its own children, and the life of mankind. Its chief aim is to help them in the attainment of eternal life in God, the attainment of sanctity, without which no man shall see the Lord (Heb. 12:14).

Thus, it is essential that there be constant communion between those in the Church on earth and the heavenly Church. In the Body of Christ, all its members are interactive. In the Lord, the Shepherd of the Church, there are, as it were, two flocks: the heavenly and the earthly (Epistle of the Eastern Patriarchs, 17th century). "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (1 Cor. 12:26). The heavenly Church rejoices, but at the same time it sympathizes with its fellow members on earth. St. Gregory the Theologian gave to the earthly Church of his time the name of "suffering Orthodoxy"; and thus it has remained until now. This interaction is valuable and indispensable for the common aim that "we may grow up into Him in all things ... from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the building of itself in love" (Eph. 4:15-16).

The end of all this is deification in the Lord, that "God may be all in all" (1 Cor. 15:28). The earthly life of the Christian should be a place of spiritual growth, progress, the ascent of the soul towards heaven. We deeply grieve that, with the exception of a few of us, although we know our path, stray far away from it because of our attachment to what is exclusively earthly. And, although we are ready to offer repentance, still we continue to live carelessly. However, there is not in our souls that so-called "peace of soul" which is present in Western Christian psychology, which is based upon some kind of "moral minimum" i.e., having fulfilled my obligation that provides a convenient disposition of soul for occupying oneself with worldly interests.

However, it is precisely there, where "peace of soul" ends, that there is opened the field of perfection for the inward work of the Christians. "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but only a certain fearful expectation of judgement and fiery indignation, which shall devour the adversaries... It is a fearful thing to fall into the hands of the living God" (Heb. 10:26-31). Passivity and carelessness are unnatural to the soul; by being passive and careless we demean ourselves. However, to rise up requires constant vigilance of the soul and, more than this, warfare.

With whom is this warfare? With oneself only? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spirits of wickedness under the heaven" (Eph. 6:12).



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688-1211



MARCH 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 28 (Feb 15) 2nd Sunday of Great Lent St. Gregory Palamas Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	1 (Feb 16) Martyr Pamphilus & comp Diocesan Clergy Retreat in Mayfield, PA Fast	2 (Feb 17) GM Theodore the Tyro Diocesan Clergy Retreat in Mayfield, PA Fast	3 (Feb 18) St. Leo the Great, pope of Rome Diocesan Clergy Retreat in Mayfield, PA Fast	4 (Feb 19) App Archippus & Philemon Fast	5 (Feb 20) Ven Leo, bishop of Catania Fast	6 (Feb 21) Ven Timothy of Symbola St. Eustathius of Antioch 6:30 All-Night Vigil Fast: wine & oil
7 (Feb 22) 3rd Sunday of Great Lent Adoration of Cross Tone 6 9:30 Hours and Divine Liturgy Fast: wine & oil	8 (Feb 23) HM Polycarp, bp of Smyrna Fast	9 (Feb 24) 1st & 2nd Findings of the Head of St. John the Baptist Fast	10 (Feb 25) St. Tarasius of Constantinople Fast	11 (Feb 26) St. Porphyrius of Gaza Fast	12 (Feb 27) Ven Procopius of Decapolis Fast	13 (Feb 28) Ven Basil the Confessor 4:00 Class 6:30 All-Night Vigil Fast: wine & oil
14 (Mar 1) 4th Sunday of Great Lent St John Climacus Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil	15 (Mar 2) HM Theodotus, bp of Cyrenia Fast	16 (Mar 3) M Eutropius & comp Fast	17 (Mar 4) Ven Gerasimus of the Jordan 6:30 Great Canon of St Andrew of Crete Fast: wine & oil	18 (Mar 5) M Conon of Isauria Fast: wine & oil	19 (Mar 6) 42 Martyrs of Ammorria 7:00 Matins w/ Akathist Fast	20 (Mar 7) Hieromartyrs of Cherson 10:00 Church Cleaning Day 6:30 All-Night Vigil Fast: wine & oil
21 (Mar 8) 5th Sunday of Great Lent St Mary of Egypt Tone 8 9:30 Hours and Divine Liturgy Fast: wine & oil	22 (Mar 9) Holy Forty Martyrs of Sebaste Fast	23 (Mar 10) Martyr Codratus & comp Fast	24 (Mar 11) St. Sophronius of Jerusalem Fast	25 (Mar 12) Ven Theophanes the Confessor Fast	26 (Mar 13) St. Nicephorus of Constantinople 7:00 Vigil of Lazarus Saturday Fast	27 (Mar 14) Lazarus Saturday Tone 8 9:30 Hours and Divine Liturgy 4:00 Class 6:30 All-Night Vigil Fast: wine & oil
28 (Mar 15) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	29 (Mar 16) Great Monday 7:00 Bridegroom Matins Fast	30 (Mar 17) Great Tuesday 7:00 Bridegroom Matins Fast	31 (Mar 18) Great Wednesday 7:00 Rite of Holy Unction Fast	Apr 1 (Mar 19) Great Thursday 9:30 Vesperal Divine Liturgy 6:30 Matins with the 12 Gospels Fast	Apr 2 (Mar 20) Great Friday 10:00 Royal Hours 4:30 Vespers with the Plashanitsa 6:30 Matins with the Lamentations Strict Fast	Apr 3 (Mar 21) Great Saturday 9:00 Vesperal Divine Liturgy 10:00 Reading of Acts 11:30 Midnight Office Fast: wine but no oil



ST. XENIA ORTHODOX CHURCH
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 688-1211



APRIL 2010						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 28 (Mar 15) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	Mar 29 (Mar 16) Great Monday 7:00 Bridegroom Matins Fast	Mar 30 (Mar 17) Great Tuesday 7:00 Bridegroom Matins Fast	Mar 31 (Mar 18) Great Wednesday 7:00 Rite of Holy Unction Fast	1 (Mar 19) Great Thursday 9:30 Vesperal Divine Liturgy 6:30 Matins with the 12 Gospels Fast	2 (Mar 20) Great Friday 10:00 Royal Hours 4:30 Vespers with the Plashanitsa 6:30 Matins with the Lamentations Strict Fast	3 (Mar 21) Great Saturday 9:00 Vesperal Divine Liturgy 10:00 Reading of Acts 11:30 Midnight Office Fast: wine but no oil
4 (Mar 22) PASCHA 12 Midnight Matins, Hours and Divine Liturgy 11:00 Agape Vespers	5 (Mar 23) Bright Monday Fast free	6 (Mar 24) Bright Tuesday 7:00 Vigil of Annunciation Fast free	7 (Mar 25) ANNUNCIATION 9:30 Hours and Divine Liturgy Fast free	8 (Mar 26) Bright Thursday Fast free	9 (Mar 27) Bright Friday Fast free	10 (Mar 28) Bright Saturday 6:30 All-Night Vigil Fast free
11 (Mar 29) 2nd Sunday of Pascha: Antipascha, St. Thomas Sunday 9:30 Hours and Divine Liturgy	12 (Mar 30) Ven John Climacus	13 (Mar 31) Ven Hypatius of Gangra St Innocent of Alaska	14 (Apr 1) Ven Mary of Egypt Fast: wine & oil	15 (Apr 2) Ven Titus the Wonderworker	16 (Apr 3) Ven Nicetas the Confessor Fast: wine & oil	17 (Apr 4) Ven Joseph the Hymnographer 4:00 Class 6:30 All-Night Vigil
18 (Apr 5) 3rd Sunday of Pascha The Myrrh- bearing Women Tone 2 9:30 Hours and Divine Liturgy	19 (Apr 6) St. Eutychius of Constantinople	20 (Apr 7) Ven George of Mitylene	21 (Apr 8) App Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes Fast: wine & oil	22 (Apr 9) M Eupsychius of Caesarea	23 (Apr 10) Martyr Terence & comp Fast: wine & oil	24 (Apr 11) HM Antipas of Pergamum 6:30 All-Night Vigil
25 (Apr 12) 4th Sunday of Pascha: The Paralytic Tone 3 9:30 Hours and Divine Liturgy	26 (Apr 13) HM Artemon	27 (Apr 14) St Martin the Confessor	28 (Apr 15) Mid-Pentecost Fast: fish, wine & oil	29 (Apr 16) VMM Agape, Irene, and Chionia	30 (Apr 17) HM Simeon & comp Fast: wine & oil	May 1 (Apr 18) 6:30 All-Night Vigil

Please add the following people to your mailing list:

Name _____

Address _____

Name _____

Address _____

Name _____

Address _____

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.

St. Xenia Orthodox Church
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