



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

January-February 2011

Strangers to the World

While we are very aware of the life of our patroness St. Xenia of Petersburg, we may not all be as aware of the life of her namesake, St. Xenia of Rome.

The Nun Xenia (5th century), in the world Eusebia, was the only daughter of an eminent Roman senator. From her youth she yearned for God. In order to evade the marriage set up for her, she secretly left from her parental home together with two servants devoted to her and they set sail upon a ship. Through the Providence of God meeting up with the head of the monastery of the holy Apostle Andrew, which was situated in the city of Milassa, in Caesarea, she besought him to take her with her companions to Milassa. Having changed her name, she called herself Xenia [which in Greek means "stranger" or foreigner"]. At Milassa she bought land, built a church in the name of Saint Stephen and founded a woman's monastery. Soon after this the bishop of Milassa, Paul, consecrated Xenia a deaconess, as fully worthy of that calling through virtuous life. The saint rendered aid to all: for the destitute she was a benefactress, for the grief-stricken – a comforter, for sinners – a guide. She possessed deep humility, accounting herself worst and most sinful of all. In her ascetic deeds she was guided by the counsels of the Palestinian ascetic, the Monk Euthymios. By her lofty life Saint Xenia attracted many a soul to salvation. The death of the holy virgin, during a time of prayer, was marked by the Lord with the appearance over the monastery in the heavens of an apparition in the form of a luminous crown with a radiant cross amidst it, which accompanied the body of the saint when it was carried into the city to the people, and it stayed until the moment of burial. Many of the sick, having touched to the remains of the saint, received healing.

It is of particular note that the name Xenia means "stranger" since both of the holy saints made themselves strangers to the world—one by leaving her privileged position to take up the monastic life, and

the other taking on the podvig of fool-for-Christ. Both as a result brought the help, counsel and healing of God to many in their lives and after.

True spiritual life involves our being strangers to the world. How often we forget that this present, mortal existence is not all that is, but rather is only a shadow of reality! We walk through our days completely immersed with our present circumstances, our bodies, minds and emotions, anxious for tomorrow and too often fearful for today. Our Savior has taught, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Mat. 6:25), but still we worry.

It is difficult to long for a heavenly home that we have not seen, and so God in His infinite wisdom has given us the Holy Church. It is here that we begin to catch glimpses of our heavenly home and have awakened in our hearts the love and longing for union with our Maker. The Holy Church both sets us apart as strangers to the world and provides us consolation in our earthly sojourn. Here we find "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23), all of which sustains us until the end. Earthly things cannot compare.

Being strangers to the world does not mean forsaking the world, or shunning our neighbors. It is more an attitude of heart whereby we can appreciate beauty and truth wherever we might find it, always calling to mind our heavenly Father who made it all. It does not mean avoiding relationship with others not of our Faith, but rather looking forward to the opportunities that God gives us to be witnesses to the ultimate reality, the overarching Love of God Himself, in all of our relationships. And it does not mean sheltering our children from the world, but rather teaching and guiding them in their spiritual journey—the journey of life in the world but not of it.

Let us then follow after the examples of both St. Xenias, and by their prayerful intercession be guided to our heavenly home.

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) 948-1619, e-mail: woolfolk3@gmail.com, or to Father Michael at frmichael@stxenia.org. Thank you.

Rector:

Rev. Michael Crowley
 34 Elm Street
 North Andover, MA 01845
 (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	(978) 204-0428
Fr. Constantine Desrosiers	(603) 775-0320
Dcn. Alexander Doohovskoy	(978) 369-4486
Starosta: Anthony Sarantakis	(978) 263-2016
Secretary: Maria Kasarda	(978) 356-2180
Treasurer: Reader Joseph Nucci	(617) 522-0256
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Peter Danas	(978) 459-9541
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Laryssa Doohovskoy	(978) 841-5960
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
John Kekis	(978) 456-9865
Choir Director: Michael Lang	(603) 465-9754
Building Expansion: Aquila Choi	(603) 548-9456
Cemetery: Natalie Pishenin	(978) 658-5564

Trapeza Schedule

* = strict fast

Trapeza can be whatever you would like to prepare. Some parishioners prefer to make a big lunch, but this isn't necessary, especially during the summer. 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. If you have any questions, please contact Karen Schidlovsky at (603) 868-6410. Thank you in advance for your contribution.

January

- 2* Matushka Nancy, Meghan Nettleton, Katia Fredette
- 9 Natalie Botchkov, Natalya Kirichok, Olga Medvedeva
- 16 Yolka
- 23 Lydia, Daryl, and Kot Engalichev
- 30 Josephine Kniazziuk, Mariana Haven

February

- 6 The Chaplain Family
- 13 Maria Kasarda, Tania Sciaudone, Nina Yakuboff
- 20 Helena Doohovskoy, Marianne Dimatteo
- 27 Nick Kronauer, Vera Sarantakis, Priscilla Choi

(Meatfare Sunday)

March

- 6 (*) Amy McLellen, Anna Johnson, Mereille Lang

(Cheesefare Sunday)

Sisterhood News: It is time for us to decorate our church for Nativity, and we are looking for some poinsettias. We need them in different sizes: 5 large, 6, small and 2 medium. If you are able to help, there will be a sign-up sheet at church, or you can email me at mimillang@yahoo.com. (Yes, there are two "I's" in Mimi's address.)

Also, plans are underway for this year's Lilac Nights celebration. Stay tuned!

Thank You... to all who help with the preparations for the Feast of the Nativity. Our temple always looks so beautifully decorated and clean for this beautiful Feast.

...to Mireille Lang, for the hard work she put in, yet again, on the Yolka. Every year, we always anticipate this treat, and every year, she pulls it together.

...to Laryssa Doohovskoy and all the Sunday School teachers, for the work they put in on preparing the children for the Yolka – in addition to the time they put in on teaching our children about the importance and true meaning of this Feast.

... to Michael Johnson for his many years of service on the parish council. The parish is indebted to his longstanding commitment and assistance.

Please remember in your prayers... Nicholas, Lilly, Nina, Josephine, David, Lilly Anne, Margaret, the soldier John (Gil), the soldier Michael, the soldier Andrei. Please remember to inform the Myrrhbearers Sisterhood if someone is in the hospital or shut in at home.

Financial Update: As of December 31, 2010, the balance on the church mortgage stands at approximately \$15,750. If you have any questions, or would like to know the exact amount, please see Fr. Constantine Desrosiers.

Congratulations: To Andrei and Mary Doohovskoy, who have set up their home in Waterville, NY. We will miss their presence in our parish, but are happy that they are together again, after Andrei's long absence during Army training.

St. John of Damascus Church School News: Special thanks to Mireille Lang and Pam Reed for their work with our young ones on this year's Yolka Play, "From I-ville to You-ville." **This year's Yolka will take place on January 16.**

We have two special events on the horizon for the church school. On Friday, April 22, we will have a Holy Friday retreat. Also, please save the date for this year's Vacation Church School. VCS will run from Tuesday, July 12

through Friday, July 15. All of our young children and youth are encouraged to attend!

A special Yahoo Group exists for the church school. If you would like to join, please visit:

<http://groups.yahoo.com/group/stxeniachurchschool/>

and click on the "Join this Group" button.

If you have any questions, comments, or suggestions, please contact Fr. Michael, or Laryssa Doohovskoy (978-841-5960, or LaryssaL@aol.com).

Building Committee Update: Most of our fellow parishioners are very interested in the church expansion plan (how, when, where?). Their input is important to prepare for the preliminary expansion plan. We need more time to gather information to reflect their opinions. Thus, we plan to have the joint meeting with the parish council members, including anyone interested in the building expansion plan, at the next meeting (scheduled for January 16, 2011). We expect it will take at least 4-6 months (2-3 meetings) to have the written preliminary church expansion plan. In the meantime, we work on: 1) financial plan, and 2) hiring an architect.

Some of the concerns that need to be addressed are:

- Size (to accommodate 200 people? More?)
- Traffic noise, not only from the street but the comings and goings between the temple and the fellowship hall
- Sunday-school classrooms in the fellowship hall
- Storage space
- The ever-present issue of funding

Father Michael asked committee members to remember that the real question is, "What is God's will?" This is God's property and church and we are serving God; therefore, we need to work together and proceed as Christians in a loving and caring atmosphere.

Volunteers in Mission: Eastern American Diocese Volunteers in Mission Program (*from the Eastern American Diocese website*):

The purpose of the VIM program is to provide a hands-on approach to missionary endeavors. VIM seeks to encourage a spirit of volunteerism in the diocese and to organize projects that will benefit both the volunteers and missions, churches, or monasteries that are experiencing the need for assistance. We believe that it is vital to our Orthodox Faith that we live out our call to be "fishers of men" in ways that are practical and effective.

In a VIM experience, several things are accomplished. First, the volunteers have an opportunity to experience the life of our diocese in many different states. They also get

to interact with members of the local community, and to work with Orthodox Christians from other churches. This encourages and builds up both the volunteers and the local church. Practical work is done that helps to make the work of the local church or mission more effective. These projects help to show our connectedness, and overcome any sense of isolation on the part of the local community.

In 2010, there were four VIM projects. The first went to Florida to work on the trapeza of St. Nicholas monastery that had been damaged by a hurricane. This was followed by several projects at the Hermitage of the Holy Cross, and finally by a project in Chattanooga, TN.

VIM members come with a variety of skills, and the members themselves come from all age groups and genders. It is not necessary to have a building skill to be a VIM member. Members do a variety of tasks from building to cooking to gardening and cleanup. Clergy are also invited to be members because besides building work, we try to have a spiritual emphasis each evening. We do ask that each team member submit a written recommendation from their parish priest.

We seek to fit the team to meet the project, so the size of the team can vary from three to thirty! We do try to have one or two members for each team who have certifiable building skills and can direct the more unskilled volunteers in their efforts. We try our best to be aware of local building codes and laws.

We look forward to another great year for our volunteers in 2011, but we need to do several things. First, we need to get the word out and encourage volunteers to sign up as potential members of a future VIM team. Signing up does not obligate you, but it will put you on a mailing list so that we can notify you when projects are coming up. You will find a volunteer sign up page on the EAD website (<http://www.eadiocese.org/en.index.htm>). Please download it, fill it out, and send it to:

Volunteers In Mission
Attn: Fr. John Moses
3648 Middlebrook Village Road
Middlebrook, VA 24459

We also need to find more mission projects. If you know of a monastery, church, or mission that could benefit from a VIM team, please send the information to the diocesan administration. You will find a project survey sheet on this website. Please download it, fill it out, and send it to the address above. Potential projects are not limited to the Eastern American Diocese.

As with any project, funding is needed. VIM projects are mainly funded in part by generous individuals. We hope that they will continue to support us. We also ask that our volunteers seek to get financial assistance from their local church and family to help provide support for their personal expenses, and to help the VIM team buy some of the building materials that may be necessary. If you would like

to support the VIM project financially, please send a check to the address above, and make the check out to "All Saints Russian Orthodox Church" and put "VIM" on the subject line. We can use all of the support that we can get, so besides your financial donations, please remember the VIM project and the teams in your prayers.

We are also seeking individuals interested in being a VIM team supervisor. The supervisor arranges for room and board for the team members, and sees that building materials are on site when the team arrives. A supervisor does not need to have building experience, but it is helpful. If you would like to set up a VIM program in your diocese, please contact Fr. John Moses at the address given.

Join the VIM and have a fulfilling and exciting missionary experience. The Lord's Great Commission is an invitation to all of us: "Go out into all the world and preach the Gospel!" In the VIM experience, we fulfill this call with our hearts and our hands.

Upcoming Feasts: The Divine Services on the Nativity of Christ *(from the website of Bishop Alexander (Mileant)):*

Next to Pascha, the Nativity of Christ is the most joyous festival, and may justly be called the "Winter Pascha." The celebration of the Nativity of Christ was established very early, possibly already in the first century. But until the end of the fourth century, the Nativity of Christ was celebrated with His Baptism on the 6th of January (the 19th according to the New Style) and was called Theophany. Beginning in the fourth century, the Nativity of Christ began to be celebrated on the 25th of December (on the day of the pagan festival in honor of the "Invincible Sun"). At present, this takes place on the 7th of January according to the Gregorian Calendar. The Church prepares the faithful for a worthy celebration of the Nativity of Christ by a 40-day fast, which begins on the 15th/28th of November, on the day after the commemoration of the Apostle Philip (hence "Philip's Fast"). Orthodox Christians spend the Eve of the Nativity of Christ in strict fasting. According to the Typicon, on this day one may only eat *sochivo* (boiled wheat with honey), so this day is called *Sochel'nik*.

On the Eve of the Nativity of Christ, the "Royal Hours" are performed. This divine service differs from the usual "Hours" by the reading of special "paremias" (readings from the Bible, primarily from the Old Testament) corresponding to the feast. Furthermore, the Apostol and Gospel are read. The Liturgy of St. Basil the Great is then performed with Vespers. At this Vespers, the stichera on "Lord, I have cried," depict both the inner significance and the outward picture of the Nativity of Christ. Thus, we hear how, with the Incarnation of the Son of God, the strife between God and men ceases, the fiery sword of the angel (blocking the entry to paradise) is turned back, and we receive access to paradise. We also hear of the doxology of the angels, of Herod's confusion, and of the unifica-

tion of all men under the authority of the Roman emperor Augustus.

Additional paremias are read at Vespers. The first paremia (Gen. 1:1-13) speaks of the creation of man by God. The second (Num. 24:2-9, 17-18) speaks of the prophetic significance of the star out of Jacob and the birth of the Messiah, to whom all men will submit. The third (Micah 4:6-7, 5:2-4) speaks of the birth of Christ in Bethlehem. The fourth (Isaiah 11:1-10) speaks of the Rod (i.e., the Messiah) that would come forth from the root of Jesse and of the fact that the Spirit of God would rest upon Him. The fifth (Baruch 3:36-38; 4:1-4) speaks of the appearance of God on earth and of His life among men. The sixth (Dan. 2:31-36, 44-45) prophecies the restoration of the Heavenly Kingdom by God. After the conclusion of the Liturgy, the priests stand before the icon of the feast in the middle of the Church, and glorify Christ with the singing of the Troparion and the Kontakion of the feast.

In the evening, on the Eve of the Nativity of Christ, a solemn All-night Vigil is served. This begins with Great Compline and the triumphant singing of the verses: *God is with us*, containing a prophecy of the birth of the Messiah (see Isaiah 7:14, 8:8-15 and 9:6-7). The stichera at the Lita express the triumph of heaven and earth, of angels and men, who rejoice over the descent of God to the earth and the spiritual and moral change in men that followed. The stichera for the Aposticha proclaim that a most glorious miracle has been performed: the Word is born incorruptibly from a Virgin and is not separated from the Father. After "Now lettest Thou Thy servant depart," the following Troparion is sung:

Thy Nativity, O Christ our God, shined the light of knowledge upon the world: for therein they that adored the stars were taught by a star to worship Thee, the Sun of righteousness, and to know Thee, the Dayspring from on high: O Lord, glory be to Thee.

Before the reading of the Six Psalms at the beginning of Matins, the church choir joins with the heavenly choir to sing: *Glory to God in the highest, and on earth, peace, good will among men.*

In the Canon, the thought is expressed that He Who was born of the Virgin is not a simple man, but God, Who has appeared in the flesh on earth for the salvation of men, as was foretold concerning Him in the Old Testament. In the Canon, Jesus Christ is called the Benefactor Who has reconciled us with God, and the Father Who has freed us from the authority of the devil and saved us from sin, the curse and death (see the Canon of Matins below). After the

sixth ode of the Canon and the Small Litany is sung the following Kontakion:

Today the Virgin giveth birth to Him Who is beyond being, and the earth offereth a cave to Him Who is unapproachable; angels doxologize with shepherds, and Magi journey with a star; for a young Child, the pre-eternal God, is born for our sake.

On the very feast of the Nativity, at the beginning of the Liturgy, instead of the psalms "Bless the Lord, O my soul" and "Praise the Lord, O my soul," special antiphons are sung. The prokeimenon before the Apostol expresses the worship of Jesus Christ by all creation: *Let all the earth worship Thee and chant unto Thee; let them chant unto Thy name, O Most High.* The reading from the Apostol explains how, through the incarnation of Jesus Christ, we have become children of the Heavenly Father: *But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ* (Gal. 4:4-7). The Gospel reading tells of the adoration by the Magi of the Lord Who had been born.

Instead of "It is truly meet," the following *zadostoinik* is sung:

It would be easier for us, because free from all danger, to keep silence in fear: while it is hard indeed, O Virgin, in love to devise songs harmoniously put together. But do thou, O Mother, give us strength so that we may fulfill our good intent.

And so, the Nativity hymns remind those praying how, during this memorable night, each creature hastened to bring its gift to the Savior-King:

- heaven - a star;
- the earth - a cave;
- the wilderness - a manger;
- the angels - singing;
- the shepherds - worship;
- the Magi - gifts.

Therefore, we too should not come to Him "empty-handed," but should bring to Him what is more valuable than anything else - our pure, believing hearts. For the high God has appeared on earth, in order to raise us up to heaven!



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688-1211



JANUARY 2011						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Dec 26 (Dec 13) 31st Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	Dec 27 (Dec 14) MM Thyrsus, Leucius, and Callinicus of Apollonia Fast	Dec 28 (Dec 15) HM Eleutherius, bp of Illyria & comp Fast: fish, wine & oil	Dec 29 (Dec 16) Prophet Haggai Fast	Dec 30 (Dec 17) Prophet Daniel Fast: fish, wine & oil	Dec 31 (Dec 18) M Sebastian at Rome and comp Fast	1 (Dec 19) Martyr Boniface at Tarsus 4:00 Sm. Vespers 6:30 All-Night Vigil Fast: Fish, wine & oil
2 (Dec 20) Sunday before the Nativity. Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil	3 (Dec 21) VM Juliana of Nicomedia Fast	4 (Dec 22) GM Anastasia of Rome and her teacher M Chrysogonus Fast: wine & oil	5 (Dec 23) Holy Ten Martyrs of Crete Fast	6 (Dec 24) Nun-martyr Eugenia of Rome & comp 6:30 Vigil of the Nativity Fast: wine & oil	7 (Dec 25) NATIVITY OF THE LORD 9:30 Hours and Divine Liturgy	8 (Dec 26) Synaxis of the Most Holy Theotokos 6:30 All-Night Vigil Fast free
9 (Dec 27) R Joseph the Betrothed, David the King, and James the Brother of the Lord 9:30 Hours and Divine Liturgy Fast free	10 (Dec 28) 20,000 Martyrs of Nicomedia Fast free	11 (Dec 29) 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 6:30 All-Night Vigil Fast free
16 (Jan 3) Sunday before Theophany. Tone 1 9:30 Hours and Divine Liturgy 1:00 Parish Yolka Fast free	17 (Jan 4) Synaxis of the 70 Apostles Fast free	18 (Jan 5) Eve of Theophany 6:30 Vigil of Theophany Blessing of Waters Fast: wine and oil	19 (Jan 6) THEOPHANY OF THE LORD 9:30 Hours and Divine Liturgy Blessing of Waters	20 (Jan 7) Synaxis of the Baptist Fast: wine & oil	21 (Jan 8) St. George the Chozebite Fast: wine & oil	22 (Jan 9) Ven Pachomius of Kensk 6:30 All-Night Vigil
23 (Jan 10) Sunday after Theophany. Tone 2 9:30 Hours and Divine Liturgy	24 (Jan 11) Ven Theodosius the Great	25 (Jan 12) M Tatiana of Rome	26 (Jan 13) MM Hermylus and Stratonicus at Belgrade Fast: wine & oil	27 (Jan 14) The Holy Fathers slain at Sinai and Raithu	28 (Jan 15) St. Paul of Thebes Fast: wine & oil	29 (Jan 16) Precious Chains of the Apostle Peter 6:30 All-Night Vigil
30 (Jan 17) 36th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	31 (Jan 18) Sts. Athanasius the Great & Cyril, archbishops of Alexandria	Feb 1 (Jan 19) Ven Macarius the Great	Feb 2 (Jan 20) Ven Euthymius the Great Fast: fish, wine and oil	Feb 3 (Jan 21) Ven Maximus the Confessor	Feb 4 (Jan 22) Ap Timothy of the 70 Fast: wine and oil	Feb 5 (Jan 23) HM Clement, bp of Ancyra 6:30 All-Night Vigil



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FEBRUARY 2011

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan 30 (Jan 17) 36th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	Jan 31 (Jan 18) Sts. Athanasius the Great & Cyril, archbishops of Alexandria	1 (Jan 19) Ven Macarius the Great	2 (Jan 20) Ven Euthymius the Great Fast: fish, wine and oil	3 (Jan 21) Ven Maximus the Confessor	4 (Jan 22) Ap Timothy of the 70 Fast: wine and oil	5 (Jan 23) HM Clement, bp of Ancyra 6:30 All-Night Vigil
6 (Jan 24) 37th Sunday after Pentecost. Tone 4 St. Xenia of Petersburg 9:30 Hours and Divine Liturgy	7 (Jan 25) St. Gregory the Theologian	8 (Jan 26) Sts. Xenophon and his wife, Mary & sons	9 (Jan 27) Trans. of the relics of St. John Chrysostom Fast: fish, wine and oil	10 (Jan 28) Ven Ephraim the Syrian	11 (Jan 29) Trans of the relics of HM Ignatius the God-bearer of Antioch Fast: wine and oil	12 (Jan 30) Three Holy Hierarchs 6:30 All-Night Vigil
13 (Jan 31) Sunday of the Publican and the Pharisee. Tone 5 9:30 Hours and Divine Liturgy	14 (Feb 1) M Tryphon of Campsada 6:30 Vigil of the Meeting Fast free	15 (Feb 2) MEETING OF THE LORD 9:30 Hours and Divine Liturgy Fast free	16 (Feb 3) Righteous Symeon the God-receiver and Anna the Prophetess Fast free	17 (Feb 4) Ven Isidore of Pelusium Fast free	18 (Feb 5) HM Agatha of Palermo Fast free	19 (Feb 6) Ven Bucolus, bp of Smyrna 6:30 All-Night Vigil Fast free
20 (Feb 7) Sunday of the Prodigal Son. Tone 6 9:30 Hours and Divine Liturgy	21 (Feb 8) GM Theodore Stratelates	22 (Feb 9) M Nicephorus of Antioch	23 (Feb 10) HM Charalampus, bp of Magnesia Fast: wine and oil	24 (Feb 11) HM Blaise, bp of Sebaste	25 (Feb 12) St. Meletius, abp of Antioch Fast: fish, wine and oil	26 (Feb 13) Ven Martinian of Caesarea 6:30 All-Night Vigil
27 (Feb 14) Sunday of the Last Judgment. Tone 7 9:30 Hours and Divine Liturgy	28 (Feb 15) Ap Onesimus of the 70 Fast: dairy, fish, wine, & oil	Mar 1 (Feb 16) Fast: dairy, fish, wine, & oil	Mar 2 (Feb 17) Fast: dairy, fish, wine, & oil	Mar 3 (Feb 18) Fast: dairy, fish, wine, & oil	Mar 4 (Feb 19) Fast: dairy, fish, wine, & oil	Mar 5 (Feb 20) 6:30 All-Night Vigil Fast: dairy, fish, wine, & o

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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.