



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March-April, 2011

from Counsels from the Holy Mountain

by Elder Ephraim

God allows temptations so that they might rouse us to remember Him. When we call upon Him, He acts as though He does not hear us so that we multiply our supplications and cry out His holy name, in fear of the various passions. Then, through pain of the entreaties, our heart is sanctified, and through experience we learn the weakness of our lame nature. And thus we realize in practice that without God's help we are not able to do anything.

This deep experience is acquired with the blood of the heart and remains indelible; it becomes a foundation for the remainder of one's life. The grace of God leaves and comes again, but experience never leaves, because it has been branded within the heart. And no matter how much Satan praises the heart, it points to what is indelibly written within its depths, that without God it is impossible to do anything.

If there were no temptations, pride and other passions would have turned us into other Lucifers. But our good Father, God, allows afflictions to come upon us so that we may be guarded by humility, which will lighten the burden of our sins.

When we are still in our youth, we must be tempted, for youth is easily derailed. In time the war will cease and the desired peace will come. Just have courage and patience. Do not despair, no matter how much the passions may fight you. God loves one who is fought against and fights back. Be brave, and pray also for me, the indolent, the unclean, the unworthy, the abomination!

...Struggle, my child, for God's road is narrow and thorny; not inherently, but because of our passions. Since we want to eradicate from our heart the passions, which are like thorny roots, so that we may plant useful plants, naturally we shall toil greatly and our hands will bleed and our face will sweat. Sometimes even despair will overcome us, seeing roots and passions everywhere!

But with our hope in Christ, the Repairer of our souls, let us diligently work at clearing the earth of our heart. Patience, mourning, humility, obedience, cutting off one's will – all these virtues help cultivate it. We must apply all our strength, and then God, seeing our labor, comes and blesses it, and thus we make progress.

Take courage, for the toil is temporary and ephemeral, whereas the reward is great in heaven. Struggle and be vigilant with your thoughts. Keep a firm hold on hope, for this shows that your house is founded on the rock – and the rock is our Christ.

Do not feed your passions by yielding to them, so that you do not suffer pain and affliction later! Labor now, as much as you can, because otherwise, if the passions are not tended to, in time they become second nature, and then try and deal with them! Whereas now, if you fight against them lawfully, as we advise you, you will be freed and will have happiness by the grace of God.

The thing that should preoccupy us above all is how to cleanse our heart from the passions and how to abate some passion or vice! The visitations of grace that God sends us from time to time for consolation do not play an important role, because they come and go. Ah, those passions! They are like roots with thorns. How much toil, how much pain, what tears, what prayers are necessary for a person to find slight relief — it is a real martyrdom!

I pray to the merciful God that He will show you the path of salvation and guide you as a hart to the springs of the living water of refreshment. Man is full of passions, shortcomings, etc., and in order to be freed of them, he must engage in a bloody battle. Once he wins, with God's help, he will receive here in this life the promise of the future marriage with the Lamb, Who was ruthlessly slaughtered by cruel hands accursed by 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) 948-1619, e-mail: woolfolk3@gmail.com, or to Father Michael at frmichael@stxenia.org. Thank you.

Rector:

Rev. Michael Crowley
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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
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Secretary: Maria Kasarda	(978) 356-2180
Treasurer: Reader Joseph Nucci	(617) 522-0256
Sisterhood: Mireille Lang	(603) 465-9754
Peter Danas	(978) 459-9541
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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. **Note: If you are preparing anything containing nuts or other allergens, please put a small label to that effect in front of your dish. Nut allergies are especially fatal to small children.** If you have any questions, please contact Karen Schidlovsky at (603) 868-6410.

March

6 Amy McLellan, Anna Johnson, Mireille Lang (**Cheese-fare Sunday**)

*13 Karen Schidlovsky, Nancy Harris, Tanya Vlasenko

*20 Pam Reed, Carolyn Savage, Diane Mendez

*28 Josephine Kniaziuk, Mariana Haven

April

*3 Matushka Nancy, Meghan Nettleton, Katia Fredette

*10 Natalie Botchkov, Natalya Kirichok, Olga Medvedeva

*17 Palm Sunday – POTLUCK

24 PASCHA

May

1 Lidia and Daryl Lynch, Kot Engalichev

Sisterhood News: Much going on in the Sisterhood! A preview:

- Save the date for Lilac Nights, which will take place on Friday, June 17, 2011. This year's event will be the platform for a fundraiser for St. Seraphim Camp. Come and share a wonderful evening and swing to the tunes of the White Heat Swing Orchestra. Final details will be published in the next issue of the newsletter.

- The Sisterhood is starting a book-club, which will meet on the first Saturday of the month, before small Vespers. Our first book will be *The Way of the Ascetics*, by Tito Colliander. If you would like to join us, please contact Mireille Lang for more info.

- Throughout Great Lent, we will collect new and used earrings in good condition--nickel free, hypoallergenic—to benefit women with breast cancer who are undergoing radiotherapy and chemotherapy. Please join us in this worthwhile endeavor and show support in this unique way.

- We are also collecting quality items for a Spring yard sale. The items should be in good, sellable and working condition. Please bring your items to church and place them in the Yolka area in the basement. The yard sale will most likely take place in May; the actual date will be announced later.

- We will be offering a series of workshops entitled "Show Me How To...", as a community gathering and a chance to pick up a new skill. Our first session will be on painting Ukrainian-style Easter Eggs, given by Nina Lang. These workshops will take place on Saturday afternoons at church, and sign-up sheets will be posted. Stay tuned for more details, and if you have a skill or hobby that you would like to share with us, please contact Mireille Lang.

- In line with this last note, we have begun a "prospora roster" to ensure that baking prospora does not land on only one or two people every Sunday. For this ministry, Father Michael has blessed: Mireille Lang, Maria Kasarda, Anna Mukhanova, Tatiana Vlasenko, and Natasha Kirichok. These ladies, along with Vera Sarantakis, will constitute the "committed" prospora bakers, while Matushka Helena and Marianne DiMatteo will be the "occasional" prospora bakers. Matushka Nancy will continue to bake prospora as in the past.

If anyone else is interested in learning how to bake prospora, please speak with Mireille Lang. New prospora bakers need a prior blessing from Father Michael, so classes will take place as we have renewed interest.

Please remember in your prayers... Nicholas, Lilly, Nina, Josephine, David, Lilly Anne, Margaret, 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 February 28, 2011, 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.

Thank You... to our newly-blessed Prospora bakers. Father Michael has blessed: Mireille Lang, Maria Kasarda, Anna Mukhanova, Tatiana Vlasenko, and Natasha Kirichok, who join Matushka Nancy, Vera Sarantakis, Matushka Helena, and Marianne DiMatteo in this important ministry to our church.

... to Nina Lang (mother of our choir director, Michael Lang), for offering to give our first "How-To" class. We hope to have many more sign-ups!

... to Stefan Lukianov, who has likewise volunteered to teach a "How-To" class in icon-painting.

Congratulations to:

...Laryssa and Alexei Doohovskoy, on the addition of Isidora Alexayevna to their family on January 10.

...Patricia and Alexei Klar, on the addition of Faina Alexeyevna to their family.

...Fr. Michael, Matushka Nancy, Fr. Deacon Alexander and Matushka Helena, on their new granddaughters. Many years to all!

St. John of Damascus Church School News: Because Spring Break in Massachusetts falls during Holy Week this year, the Church School is planning a mini-retreat for Holy Thursday (April 21, after Liturgy) and Holy Friday (April 22, between Royal Hours and the Burial Services). More information will be mailed out to the parents of students as the time approaches.

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: The committee met on January 27 and discussed the following:

Preliminary Church Attendance Analysis (based on numbers observed since last September 2010) was presented by David Nettleton and Peter Reed:

- Attendance on Sundays is around 75-95 for both Adults and Children
- More than 75% of the people stay for Trapeza
- Nativity: over 150 attend Liturgy
- About 40 cars parked on Sundays

They will continue to observe the attendance that provides critical information for the determination of the size of the future Church Hall.

The conceptual Financial Plan was also presented by Anthony Sarantakis, who has studied how much we can afford to spend:

- Current financial status of our church
- Example construction loan analysis
- Advising additional expenses due to the new building.
- Suggesting other fundraising options

We plan to set up the financial sub-committee to deal with the financial plan, as we learn more about the realistic size and cost for the new Church Hall.

The next meeting will be held on Sunday after Trapeza, March 6, mainly to discuss the Sisterhood and Church School needs. Input from each of these groups has been requested.

In light of the meaning of this most holy time of the year, it seems appropriate to include some:

Thoughts on the Nature of Evil

By Father James Thornton

WE READ IN VARIOUS PLACES in the Holy Scriptures about encounters between Christ and Satan, or about people possessed by demons, or regarding what one might call the very essence of evil. Such passages illustrate for us vividly that life in this fallen world, obviously, is ever a contest between Good and Evil. That contest is the point of our attendance at church, of membership in the church, and of our participation in the Holy Mysteries of the Church, such as Baptism, Chrismation, Confession, Holy Communion, and so forth. They signify our commitment to God, and they strengthen us by Divine Grace in our efforts to prevail over evil.

As Christians, it behooves us to understand more thoroughly this phenomenon called evil, so that we may better stand up to it. So, let us discuss briefly the nature of evil, drawing our information here primarily from an essay published fifty years ago under the title "The Darkness of Night" and written by one of the great Orthodox theologians of this century, Father Georges Florovsky. What follows is a mixture of quotations, and paraphrases, of Father

Georges' commentary, the complete text of which appears in *Creation and Redemption*, published by Nordland Publishing Company in 1976 (pp. 81-91).

How is it possible that evil exists in a world created by God? For evil is precisely that which opposes itself to, and resists, God – perverting His designs and repudiating His ordinances. How then can evil exist if all that exists depends upon God for its existence?

There are always and everywhere causes and reasons for things. God, in fact, is the cause and reason for the existence of nearly all. But that which brings about evil is deeply peculiar. The causes and reasons of evil are always anomalous, and are more or less veiled. Evil stands outside of the ideal "chain" of God's universal causes and reasons; it splits and disfigures these things. It exists as a rival to God as Creator, but it occupies an opposite character – that of destroyer. God creates all, and evil undertakes to destroy all.

God is the source of all true power, and yet evil, which does not come from God, possesses a real power, a real force, a real violent energy. This is clearly a mystery. Its opposition to God, and His designs, is real, not imaginary, and is very active. Good, in this world, is seriously limited and oppressed by the insurrection of evil. God Himself is engaged in a struggle with these powers of darkness, and yet in this struggle there are very real losses, and there is a perpetual diminution of the good, perpetual because as good will live forever in Heaven, so evil will live forever in Hell. Universal harmony, willed and established by God, is thrown into discord, is decomposed, and the world is fallen. The entire world, in this fallen state, is surrounded by a dismal twilight of nothingness. No longer is it that world which was conceived and created by God. There are morbid innovations, new existences – existences that are "false" but nonetheless real. Evil adds something to that which was created by God, it has the ability to imitate God's creation. Its existence, its power, its ability to thwart to some real degree God's plan for the universe, are all indeed in the realm of full mystery.

But God has His response to the world of evil. God has in fact responded to evil once and for all through His Beloved Son, Who came to earth to bear the sins of the world and the sins of all humanity. As a nineteenth century Russian writer said, "Evil begins on earth, but it disturbs heaven, and causes the Son of God to descend to earth." God's response to evil was the Cross, the Crucifixion, Suffering, the Death of the Incarnate Son. Evil caused God to suffer, and He accepts this suffering to the end. And so, the Glory of eternal life shines forth victoriously from the tomb of God Incarnate. The suffering and death of Jesus Christ was a triumph, a decisive victory. It is also a triumph of Divine Love which calls us, and accepts us, without any coercion. Evil indeed continues its shadowy existence, but it is now an existence encompassed all around by the framework of God's Love for us.

One may define evil as nothingness. Certainly evil never exists by itself but only inside of Goodness. Evil is a pure negation, a privation, a mutilation. But, though evil is a void of nothingness, it is a void which exists, which swallows and devours beings. It has no power to create, but its destructive power is enormous. Evil never ascends, it always descends. The very debasement of being that it produces is frightening. Evil is chaotic, it is a separation, a decomposition constantly in progress, a disorganization of the entire structure of being.

In the human person, the place of evil, or the seat of evil, is in what the Holy Fathers of the Church call "the passions." Passions are active and have as an intrinsic part of their nature the power to entrap. Persons do not, rightfully speaking, possess passions, the passions possess them. Man is constrained and constricted, insofar as his potential is concerned, by the passions. The passions are a concentration of cosmic energies which make the human being a slave and a prisoner. They are blind, and they blind those whom they possess. The man possessed by the passions no longer acts on his own, but is acted upon. He loses even the consciousness of being a free agent. He no longer believes in freedom or the possibility of freedom, but generally ascribes his slavery to some deterministic concept of reality beyond his, or anyone else's, power to cope. As a consequence of his enslavement to evil, he loses his personality, his personal identity, and he becomes chaotic, with multiple faces, or rather multiple masks. The man of passions gives every evidence of activity and energy, but in fact he is no longer genuinely free. He is nothing but a "ball" of impersonal influences. These influences hypno-tize him and exercise continuous power over him.

In the world, evil is revealed to us by the suffering and sorrow that we see around us. The world is empty, cold, indifferent, a non-responding wasteland. We all suffer because of evil. The very contemplation of the universal suffering caused by evil can bring us to the brink of despair, if we allow ourselves to lose hope in the manner of non-Christians. All creation suffers, evil has generated cosmic suffering, and all is somehow poisoned by evil and its malevolent energies.

Now, the Orthodox Church teaches that man becomes truly free when he defeats the passions that hold him captive, when he subdues the sinfulness of his fallen nature. Paradoxically, it is obedience and servitude to God that leads man to true freedom, to concrete freedom, to the real freedom of adopted sons of God. God imposes a severe discipline on the man who desires true freedom, a disci-

pline of prayer, of fasting, of watchfulness, of study, of work, of service. But, in God, and in submission to God, man's personality is restored and reintegrated in the Holy Spirit, and a true and total freedom is gained.

We read in the Holy Gospel passages wherein Christ casts out the demons from the two people afflicted, and so by His power miraculously cleanses these men of the influence of evil. Through His Church, the Orthodox Church, Christ offers each of us the ability to combat, and struggle against, and defeat evil, to cast out its influence from our lives. Satan, on the other hand, seeks to deflect us from this objective, and uses all manner of trickery to accomplish his ends. He will whisper to us that we lack time or energy to struggle against evil, and that we are incapable, even with God's help, of success. We *must* resist these lies!

Sin and evil make us slaves. When we choose evil, we make a grave error, and sin then begins to enslave us. Those, for example, who choose to use drugs are often shackled to this habit for life, until death finally overtakes them. The same is true of alcohol abuse, or gambling, or other addictive evils. They are chains around our ankles, they are prisons around our souls and bodies, they rob us of true happiness in this life, and threaten our eternal happiness as well. Some well-meaning people try to encourage these people to stop their destructive ways by the use of methods that do not rely upon God, but such efforts rarely help.

There is an escape for them, however, a release for those imprisoned in the self-created cages of their sins. That escape is through the liberating Gospel of Christ Jesus. God created us for happiness and for freedom. He gave us, His most favored creatures, dominion over the whole of the universe. Through Him, through fidelity to His teaching, we may claim our birthright and defeat our Adversary, the Evil One. Let us turn our hearts to Christ, and to His Church. If we will but do that, then we will be cleansed, and set free from that Adversary whose greatest ambition is our perpetual imprisonment. May God protect us all from that Adversary!

From the website of Bishop Alexander (Mileant)+:

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688-1211



MARCH 2011						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 27 (Feb 14) Sunday of the Last Judgment. Tone 7 9:30 Hours and Divine Liturgy	Feb 28 (Feb 15) Ap Onesimus of the 70 Fast: dairy, fish, wine, & oil	1 (Feb 16) MM Pamphilus presbyter, Valens deacon, & comp Fast: dairy, fish, wine, & oil	2 (Feb 17) GM Theodore the Tyro Fast: dairy, fish, wine, & oil	3 (Feb 18) St. Leo the Great, pope of Rome Fast: dairy, fish, wine, & oil	4 (Feb 19) App Archippus and Philemon of the 70 Fast: dairy, fish, wine, & oil	5 (Feb 20) Ven Leo, bp of Catania in Sicily 4:00 Small Vespers 6:30 All-Night Vigil Fast: dairy, fish, wine, & oil
6 (Feb 21) Sunday of Forgiveness. Tone 8 9:30 Hours and Divine Liturgy Fast: dairy, fish, wine, & oil	7 (Feb 22) MM at the gate of Eugenius at Constantinople 7:00 Compline with the Great Canon Fast	8 (Feb 23) HM Polycarp, bp of Smyrna 7:00 Compline with the Great Canon Fast	9 (Feb 24) 1st & 2nd Findings of the Head of St. John the Baptist 7:00 Compline with the Great Canon Fast	10 (Feb 25) St. Tarasius, abp of Constantinople 7:00 Compline with the Great Canon Fast	11 (Feb 26) St. Porphyrius, bp of Gaza Fast	12 (Feb 27) Ven Procopius the Confessor 4:00 Class 6:30 All-Night Vigil Fast: wine & oil
13 (Feb 28) Triumph of Orthodoxy. Tone 1 9:30 Hours and Divine Liturgy Fast: wine & oil	14 (Mar 1) M Eudocia of Heliopolis Fast	15 (Mar 2) Icon of the Most Holy Theotokos, "Reigning" Fast	16 (Mar 3) M Eutropius of Amasea & comp Fast	17 (Mar 4) Ven Gerasimus of the Jordan Fast	18 (Mar 5) M Conon of Isauria 7:00 Akathist Fast	19 (Mar 6) 42 Martyrs of Ammorin in Phrygia 6:30 All-Night Vigil Fast: wine & oil
20 (Mar 7) St. Gregory Palamas, Tone 2 9:30 Hours and Divine Liturgy Fast: wine & oil	21 (Mar 8) Ven Theophylactus, bp of Nicomedia Fast	22 (Mar 9) The Holy Forty Martyrs of Sebaste Fast	23 (Mar 10) M Codratus & comp Fast	24 (Mar 11) St. Sophronius, patriarch of Jerusalem Fast	25 (Mar 12) Ven Theophanes the Confessor Fast	26 (Mar 13) St. Nicephorus the Confessor 4:00 Class 6:30 All-Night Vigil Fast: wine & oil
27 (Mar 14) Adoration of Cross. Tone 3 9:30 Hours and Divine Liturgy Fast: wine & oil	28 (Mar 15) MM Agapius, Publius, Timolaus, Romulus, Dionysius(2), and Alexander(2) Fast	29 (Mar 16) M Sabinas of Hermopolis Fast	30 (Mar 17) Ven Alexis the Man of God St. Patrick of Ireland Fast	31 (Mar 18) St. Cyril, abp of Jerusalem Fast	Apr 1 (Mar 19) MM Chrysanthus & Daria & comp 7:00 Akathist Fast	Apr 2 (Mar 20) Fathers slain at the Monastery of St. Sabbas 6:30 All-Night Vigil Fast: wine & oil



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APRIL 2011						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 27 (Mar 14) Adoration of Cross. Tone 3 9:30 Hours and Divine Liturgy Fast: wine & oil	Mar 28 (Mar 15) MM Agapius, Publius, Timolaus, Romulus, Dionysius(2), and Alexander(2) Fast	Mar 29 (Mar 16) M Sabinas of Hermopolis Fast	Mar 30 (Mar 17) Ven Alexis the Man of God St. Patrick of Ireland Fast	Mar 31 (Mar 18) St. Cyril, abp of Jerusalem Fast	1 (Mar 19) MM Chrysanthus & Daria & comp 7:00 Akathist Fast	2 (Mar 20) Fathers slain at the Monastery of St. Sabbas 6:30 All-Night Vigil Fast: wine & oil
3 (Mar 21) St. John Climacus, Tone 4 9:30 Hours and Divine Liturgy Fast: wine & oil	4 (Mar 22) HM Basil of Ancyra Fast	5 (Mar 23) M Nicon and 199 disciples, in Sicily 6:30 Matins w/Great Canon Fast	6 (Mar 24) Ven Zacharias the Recluse of Egypt 6:30 Vigil Fast	7 (Mar 25) ANNUNCIATION 9:00 Hours & Divine Liturgy Fast: fish, wine, & oil	8 (Mar 26) Synaxis of the Archangel Gabriel 7:00 Matins w/Akathist Fast	9 (Mar 27) St. Matrona of Thessalonica 4:00 Class 6:30 All-Night Vigil Fast: wine & oil
10 (Mar 28) St. Mary of Egypt, Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	11 (Mar 29) M Mark, bp of Arethusa & comp Fast	12 (Mar 30) Meeting of the Mother of God and St Elizabeth Fast	13 (Mar 31) Ven Hypatius the Wonderworker Fast	14 (Apr 1) Ven Mary of Egypt Fast	15 (Apr 2) Ven Titus the Wonderworker 6:30 Vigil Fast	16 (Apr 3) Lazarus Saturday 9:30 Hours & Divine Liturgy 1:00 Cleaning Day 6:30 All-Night Vigil Fast: wine & oil
17 (Apr 4) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	18 (Apr 5) Great Monday 7:00 Bridegroom Matins Fast	19 (Apr 6) Great Tuesday 7:00 Bridegroom Matins Fast	20 (Apr 7) Great Wednesday 7:00 Holy Unction Fast	21 (Apr 8) Great Thursday 9:00 Hours & Divine Liturgy 6:30 Matins w/12 Gospels Fast	22 (Apr 9) Great Friday 10:00 Royal Hours 4:00 Vespers w/Taking Down from the Cross 6:30 Matins w/Lamentations Fast	23 (Apr 10) Great Saturday 10:00 Acts of the Apostles 11:30 Midnight Office Midnight Matins, followed by Divine Liturgy Fast: wine & oil
24 (Apr 11) PASCHA 11:00 Agape Vespers Fast free	25 (Apr 12) Bright Monday Fast free	26 (Apr 13) Bright Tuesday Fast free	27 (Apr 14) Bright Wednesday Fast free	28 (Apr 15) Bright Thursday Fast free	29 (Apr 16) Bright Friday Fast free	30 (Apr 17) Bright Saturday 6:30 All-Night Vigil Fast free

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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.