



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March-April 2012

Third Sunday of Lent: The Cross Preserves the Universe by St. John of Shanghai and San Francisco

In the Prophet Ezekiel (9:6), it is said that when the Angel of the Lord was sent to punish and destroy the sinning people, it was told him not to strike those on whom the "mark" had been made. In the original text this mark is called "tau," the Hebrew letter corresponding to the letter "T," which is how in ancient times the cross was made, which then was an instrument of punishment.

So, even then, it was foretold the power of the Cross, which preserves those who venerate it. Likewise, by many other events in the Old Testament the power of the Cross was indicated. Moses, who held his arms raised in the form of a cross during the battle, gave victory to the Israelites over the Amalekites. He also, dividing the Red Sea by a blow of his rod and by a transverse blow uniting the waters again, saved Israel from Pharaoh, who drowned in the water, while Israel crossed over on the dry bottom (Exodus, ch. 14, 17).

Through the laying on of his hands in the form of a cross on his grandsons, Jacob gave a blessing to his descendents, foretelling at the same time their future until the coming of the "expectation of the nations" (Genesis, ch. 48).

By the Cross, the Son of God, having become man and accomplished our salvation. He humbled Himself and became obedient unto death, even death on the Cross (Phil. 2:8). Having stretched out His hands upon the Cross, the Savior with them as it were embraced the world, and by His blood shed on it, like a king with red ink, He signed the forgiveness of the human race.

The Cross of the Lord was the instrument by which He saved the world after the fall into sin. Through the Cross, He descended with His soul into hell, to raise up from it the souls who were awaiting Him. By the Cross Christ opened the doors of paradise which had been closed after our first ancestors had been banished from it. The Cross was sanctified by the Body of Christ which was nailed to it when He gave Himself over to torments and death for the salvation of the world. Then it was filled with life-giving power. By the Cross on Golgotha the prince of this world was cast out (John 12:31) and an end was put to his authority. The weapon by which he was crushed became the sign of Christ's victory.

The demonic hosts tremble when they see the Cross, because the kingdom of hell was destroyed by the Cross. They do not dare to draw near to anyone who is guarded by the Cross.

The whole human race, by the death of Christ on the Cross, received deliverance from the authority of the devil, and everyone who makes use of this saving weapon is inaccessible to the demons.

When legions of demons appeared to St. Anthony the Great and other desert-dwellers, they guarded themselves with the sign of the Cross, and the demons vanished.

When there appeared to St. Symeon the Stylite, who was standing on his pillar, what seemed to be a chariot to carry him to heaven, the Saint, before mounting it, crossed himself and it disappeared. The enemy, who had hoped to cast down the ascetic from the height of his pillar, was put to shame.

One cannot enumerate all the various incidents of the manifestation of the power of the Cross. Invisibly and unceasingly, Divine grace that gushes from it saves the world.

The sign of the Cross is made at all the Mysteries and prayers of the Church. With the making of the sign of the Cross over the bread and wine, they become the Body and Blood of Christ. With the immersion of the Cross the waters are sanctified. The sign of the Cross looses us from sins. "When we are guarded by the Cross, we oppose the enemy, without fearing his nets and barking." Just as the flaming sword in the hands of the Cherubim barred the entrance into paradise of old, so the Cross now acts invisibly in the world, guarding it from perdition.

The Cross is the unconquerable weapon of pious kings in the battle with enemies. Through the apparition of the Cross in the sky, the dominion of Emperor Constantine was confirmed and an end was put to the persecution against the Church. The apparition of the Cross in the sky in Jerusalem in the days of Constantius the Arian proclaimed the victory of Orthodoxy. By the power of the Cross of the Lord, Christian kings will continue to reign until Antichrist, barring his path to power and restraining lawlessness (St. John Chrysostom, Commentary on II Thes. 2:6-7).

The "sign of the Son of Man" (Matt. 24:30), that is, the Cross, will appear in the sky in order to proclaim the end of the present world and the coming of the eternal Kingdom of the Son of God. Then all the tribes of the earth shall weep, because they loved the present age and its lusts, but all who have endured persecution for righteousness and called on the name of the Lord shall rejoice and be glad. The Cross then will save all who conquered temptations, from eternal perdition by the Cross, who crucified their flesh with its passions and lusts, and took up their cross and followed afar Christ.

However, those who hated the Cross of the Lord and did not engrave the Cross in their soul will perish forever. For "the Cross is the preserver of the whole universe, the Cross is the beauty of the Church, the Cross is the might of kings, the Cross is the confirmation of the faithful, the Cross is the glory of angels and the scourge of demons" (Octoechos: Exapostilarion, Monday Matins).

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.

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Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment

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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 100 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

- *9 Amy Elizabeth McLellen, Anna Johnson, Mireille Lang
- * 11 Alexandra Gonzalez, Anna Mukhanov, Anna Kekis
- *18 Chaplin Family
- * 25 Matushka Nancy, Meghan Nettleton, Johanna Crowley

April

- * 1 Pekar Family
- *8 Pot Luck – Palm Sunday
- 15 PASCHA
- 22 Natalya Kirichok, Katia Fredette
- 29 Pam Reed, Carolyn Savage, Diane Mendez

Sisterhood: Lots of news to share this month! At a recent meeting of the Sisterhood, several topics came up:

We all decided to resume our book club and decided to go with *A Champion of Good: the Life of Father Ilarion*, by Nathan Williams. Our first meeting is planned for Saturday, March 3, at 3pm. Anyone interested should email Mireille to order books (mimillang@yahoo.com).

We are considering offering a class on the practical aspect of death for Orthodox people, possibly to be set around the book *A Christian Ending*. We will ask Father Michael about it.

Workshops: We would like to pick up our series with a workshop on embroidery. Matushka suggested that once proficient, could tackle small project like: embroidering simple baptism gowns for children and kerchiefs for church, and have those items available for sale. Matushka Nancy would also consider doing a workshop on French baguettes.

It has been about seven years since our last women's retreat, and we are considering having one this year. The idea is to have it on the same weekend we usually have Lilac Nights, since that event will not take place this year, start it on the Friday with a potluck dinner and wine, and have the presentations/discussions on the Saturday. Ideally we would love to have Mother Thekla from the Montreal Convent or one of the sisters there, to be our keynote speaker. We will present the idea to Father Michael, and once we get his blessing, Mireille will contact the convent to see what can be arranged. We are also considering holding it as a fundraiser for the convent.

Another possibility is a women's retreat to the convent in Montreal; part of the purpose of this retreat would be to help the sisters there. The period where they are the most in need of help is June to September. Mireille will call the convent to see when and how many of us they could accommodate.

Great Lent charity: We are thinking of raising money for the convent in Montreal, and also talked about the mission in Haiti.

Youth socials: Since we are not having Lilac Nights this year, we thought of organizing other socials for the youth and families. Mireille suggested having a couple of beach picnic/get-togethers. It would be a BYO food and beverage, and we could have a volleyball, soccer, or Frisbee tournament that the youth could organize. Matushka Helena also suggested that we hold a dance for the youth at the performing arts center in Concord. It would be a simple affair with pizza and soft drinks, and we would charge about \$15, similar to a school dance. Matushka Helena will check with the center concerning dates and cost.

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

Thank You...

...to Daniel McLellan for organizing the reading of the Psalter for the soul of Archpriest Laurence Girard, father of Maria Kasarda. Those who participated can attest to the great comfort the reading of the Psalms afforded to the living, and we are assured that the Psalms are of even greater benefit to the soul of the departed.

...to our parish financial officers, for being so prompt in sending out the contribution statements that we all rely on for income-tax purposes. It's a great help to be able to get this civic chore out of the way before the start of Great Lent.

Our condolences to the Kasarda and Girard families on the passing of Archpriest Laurence Girard, Maria Kasarda's father. May his memory be eternal!

Financial Update: As of February 29, 2012, the balance on the church mortgage stands at approximately \$4,500. If you have any questions, or would like to know the exact amount, please see Fr. Constantine Desrosiers.

Building Committee Update: Many of us have noticed that Church Hall roof repairs were completed. Structural engineer identified potential (but not imminent) structural issues in the northern parts of the wall and roof in the Sanctuary (Nave). These will be also dealt with the Church addition/expansion plan.

At the Building Expansion Committee (BEC) meeting on January 22, 2012, we discussed: new expansion plan, fundraising efforts, and roles of the BEC members. Among our goals:

Increase the size of the Nave first (attendance to ~200 persons) and then consider the Hall later. The Nave area is insufficient even during regular services; the basement can be used for Trapeza, if necessary.

Various fundraising efforts to maximize the building fund.

Opening of the "Building Expansion Fund." Please support our building expansion project for the glory of God.

Fr. Michael re-appointed Aquila Choi to lead the new BEC, and in addition the BEC members include: Anthony Sarantakis (co-chair), Andrew Walters, David Burnham, David Nettleton (secretary), Michael Lang, Peter Reed, and Tanya Vlasenko.

St. John of Damascus Church School News:

Important upcoming events: Holy Friday Retreat on April 13, and our annual Vacation Church School July 8-12. Mark your calendars now for these important events!

As always, questions, comments, or suggestions may be directed to Laryssa Doohovskoy or Fr. Michael. 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.

Join us in prayer for our children: Join us for a Monthly Akathist Service: We have a monthly meet-up (one Wednesday per month) for anyone who is interested in gathering to pray the Akathist to the Mother of God. We start the Akathist at 10:30 a.m. and afterwards socialize a bit, and brown-bag lunch together. Email Alexandra Gonzalez at alex8665@yahoo.com to know the next scheduled Akathist. Many thanks to Father Constantine (Desrosiers) for making this possible for us."

Visit of the Icon "Theotokos, Softener of Evil Hearts": Many of us will remember when this icon visited our parish a few years ago. The website for the Eastern American Diocese lists an announcement that from March 17 to April 17, the myrrh-bearing Icon of the Mother of God "Softener of Evil Hearts" will visit Holy Trinity Monastery in Jordanville, NY. Holy Trinity Monastery will be sponsoring the Icon's visit to the United States.

In the first thousand years of Christianity, there was but one Christian Church; East and West had yet to be divided. This month, we offer a short life on one of the most illustrious of the Western saints, who is also commemorated in our Orthodox tradition: St. Benedict of Nursia, founder of Western monasticism.

March 9/27: St. Benedict of Nursia

The Monk Benedict, founder of the western monastic order of the Benedictines, was born in the Italian city of Nursia in the year 480. At 14 years of age, the saint was sent off by his parents for studies at Rome, but vexed at the immorality there surrounding him, he decided to devote himself to a different sort of life. At first Saint Benedict settled near the church of the holy Apostle Peter in the village of Effedum, but news about his ascetic life compelled him to go farther into the mountains. There he encountered the hermit Romanus, who tonsured him into monasticism and directed him to a remote cave for a domicile. From time to time the hermit would bring the saint food. For three years, the saint waged a harsh struggle with temptations in total solitude, and conquered them. People soon began to gather to him, thirsting to live under his guidance. The number of disciples grew so much, that the saint divided them into twelve communities. Each community was comprised of twelve monks and was a separate skete-monastery. And to each skete the saint gave an igumen-abbot from among his experienced disciples. With the Monk Benedict remained only the new-made monks for instruction.

Finally he settled in Campagna, and on Mount Cassino he founded the Monte Cassino monastery, which for a long time was a center of theological education for the Western Church. At this monastery the Monk Benedict wrote his ustav – rule, based on the experience of life of the Eastern wilderness-dwellers and the precepts of the Monk John Cassian the Roman (29 February). The monastic rule was accepted after-

wards by many of the Western monasteries (by the year 1595 it had come out in more than 100 editions). The rule prescribed for monks an absolute renunciation of personal possessions, unconditional obedience and constant work. It was considered the duty of older monks to teach children and to copy out ancient manuscripts. This helped to preserve many memorable writings belonging to the first centuries of Christianity. Every new postulant was required to live as a novice-obedient over the course of a year, to learn the monastic rule and to become acclimated to monastic life. Every deed required a blessing. The head of this common-life monastery is the igumen-abbot, having all the fullness of power. He discerns, teaches and explains. The igumen solicits the advice of the elders and the experienced brethren, but he personally makes the decisions. The fulfilling of the monastic-rule is strictly binding for everyone, and is regarded as an important step, nigh to perfection.

Saint Benedict was vouchsafed of the Lord the gift of foresight and wonderworking. He healed many by his prayers. The monk foretold his end beforehand. (*Source: Menologion 3.0*)

Several great saints are celebrated in the month of April, such as St. Mary of Egypt, St. George the Great Martyr, and the Holy Apostle and Evangelist Mark. Herewith a brief biography of the evangelist, whose Gospel occupies much of the summer months.

April 25/May 8: The Holy Apostle and Evangelist Mark

The Holy Apostle and Evangelist Mark, named also John-Mark (*Acts 12: 12*), was a Disciple from among the Seventy, and was also a nephew of the Disciple Barnabas (commemorated 11 June). The house of his mother Mary adjoined the Garden of Gethsemane. As Church Tradition relates, on the night of the Sufferings of Christ on the Cross, he followed after Him, wrapped in a linen winding-cloth, and he fled from the soldiers as they caught hold of him (*Mk. 14: 51-52*). After the Ascension of the Lord, the house of his mother Saint Mary became a place of prayerful gatherings of Christians and a lodging for certain of the Apostles (*Acts 12: 12*).

Saint Mark was a very close companion of the Apostles Peter and Paul (29 June), and of the Disciple Barnabas. Saint Mark was at Seleucia together with Paul and Barnabas, and from there he set off to the island of Cyprus, and he crossed over the whole of it from East to West. In the city of Paphos, Saint Mark was an eye-witness of how the Apostle Paul had struck blind the sorcerer Elymas (*Acts 13: 6-12*). After working with the Apostle Paul, Saint Mark returned to Jerusalem, and then with the Apostle Peter he arrived in Rome, from whence at the latter's bidding he set out for Egypt, where he became founder of the Church.

During the time of the second evangelic journey of the Apostle Paul, Saint Mark met up with him at Antioch. From there he set out preaching with the Disciple Barnabas to Cyprus, and then he went off again to Egypt, where together with the Apostle Peter he founded many churches, and then

also at Babylon. From this city the Apostle Peter directed an Epistle to the Christians of Asia Minor, in which he points to Saint Mark as his spiritual son (*1 Pet. 5: 13*).

When the Apostle Paul came in chains to Rome, the Disciple Mark was at Ephesus, where the cathedra-seat was occupied by Saint Timothy (4 January). The Disciple Mark arrived together with him in Rome. There also he wrote his holy Gospel (c. 62-63).

From Rome Saint Mark again set off to Egypt. At Alexandria he made the beginnings of a Christian school, from which later on emerged such famous fathers and teachers of the Church as Clement of Alexandria, Saint Dionysios (5 October), Sainted Gregory the Wonderworker (5 November), and others. Zealous with the arranging of the Divine services of the Church, the holy Disciple Mark compiled the order of Liturgy for the Alexandrian Christians. Later on in preaching the Gospel, Saint Mark also visited the inner regions of Africa, and he was in Libya at Nektopolis.

During the time of these journeys, Saint Mark received inspiration of the Holy Spirit to go again to Alexandria and confront the pagans. There he visited at the home of the dignitary Ananias, for whom he healed a crippled hand. The dignitary happily took him in, hearkened with faith to his narratives, and received Baptism. And following the example of Ananias, many of the inhabitants of that part of the city where he lived were baptized after him. This roused the enmity of the pagans, and they gathered to kill Saint Mark. Having learned of this, the holy Disciple Mark made Ananias bishop, and the three Christians Malchos, Sabinos and Kerminos, were made presbyters.

The pagans pounced upon Saint Mark when he was engaged in Divine services. They beat him, dragged him through the streets, and threw him into prison. There Saint Mark was granted a vision of the Lord Jesus Christ, Who strengthened him before his sufferings. On the following day, the angry crowd again dragged the holy disciple through the streets towards the courtroom, but along the way Saint Mark died with the words: "Into Thy hands, O Lord, I commend my spirit."

The pagans wanted to burn the body of the holy disciple. But when they lit up the bonfire, everything grew dim, thunder crashed, and an earthquake occurred. The pagans fled in terror, and Christians took up the body of the holy disciple and buried it in a stone crypt. This was on 4 April in the year 63. The Church celebrates his memory on 25 April.

In the year 310, a church was built over the relics of the holy Disciple Mark. In the year 820, when the Mohammedan Arabs had established their rule in Egypt and those of this different faith oppressed the Christian Church, the relics of Saint Mark were transferred to Venice and placed in the church of his name.

One of the central theological themes in the Gospel of Saint Mark is the theme of the power of God, doing the humanly impossible, wherein the Lord makes possible that which of man is impossible. By the efficacy of Christ (*Mk.*

16: 20) and the Holy Spirit (*Mk. 13: 11*), His disciples are to go forth into the world and preach the Gospel to all creatures (*Mk. 13: 10, 16: 15*). (*Source: Menologion 3.0*)

Finally, from the website of Bishop Alexander (Mileant) of blessed memory, a few thoughts on the focus of this season in our Church life:

Repentance Cleanses the Heart

As a general rule, fasting and praying awaken in a person the desire for a more spiritual way of life. When the passions of the body become pacified, a person's mind is enlightened, and he begins to see his own shortcomings better. He becomes ashamed of his sinful deeds and bad habits, and he feels a strong desire to cleanse his soul through repentance before God.

We can appreciate better the importance of repentance when we remember that Christian teaching began precisely with the call to repent. The prophet John the Baptist preached: "Repent, for the kingdom of heaven is at hand" (*Matthew 3:1-2*). The Lord Jesus Christ began his preaching with the same words. "I indeed baptize you with water unto repentance," John the Baptist continues, "but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire" (*Matthew 3:11*). That was a prophecy about the coming of the Holy Spirit on the day of Pentecost and the divine rebirth of Christians through their faith and repentance.

Indeed, after the descent of the Holy Spirit, the teaching of the Apostles was, first of all, the calling for repentance and the beginning of a new life in Jesus. The believers had to accept Jesus Christ as their Savior from the evil dominating the world. This is the very essence of Christianity. After the descent of the Holy Spirit on Pentecost, when the crowd asked, "What shall we do, brothers?" the Apostle Peter answered: "Repent, and each of you be baptized in the name of Jesus Christ, for the forgiveness of your sins, and you will receive the Gift of the Holy Spirit ... Save yourselves from this corrupt generation!" (*Acts 2:37-40*). These words pointed out the deep, sinful sore in humanity, which can be healed only through repentance, rebirth in Christ, and unity with Him.

So, as we see, the Apostles called for profound changes in people's attitudes, a break with their past, and suppression of passions. The acceptance of Christ as our Savior requires a fundamental transfiguration of our thoughts and feelings: a sincere desire for a New Life in Christ. That is why the Church is so persistent in its calling to repentance during Lent. Repentance is the beginning of salvation. And fasting – being a restraint from gluttony, all kinds of excesses, and worldly concerns – contributes to true repentance! That is how the goal of our faith is reached, as Saint Paul teaches: "Therefore if anyone is in Christ, he is a new creature: former things have gone" (*2 Corinthians 5:17*).



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MARCH 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 26 (Feb 13) Sunday of Forgiveness. Tone 4 9:30 Hours and Divine Liturgy Fast: dairy, fish, wine, & oil	Feb 27 (Feb 14) Start of Great Lent 7:00 Great Canon of St Andrew of Crete Fast	Feb 28 (Feb 15) Ap Onesimus of the 70 7:00 Great Canon of St Andrew of Crete Fast	Feb 29 (Feb 16) MM at Caesarea 7:00 Great Canon of St Andrew of Crete Fast	1 (Feb 17) GM Theodore the Tyro 7:00 Great Canon of St Andrew of Crete Fast	2 (Feb 18) St. Leo the Great, pope of Rome Fast	3 (Feb 19) GM Theodore the Tyro 5:30 All-Night Vigil Fast: wine & oil
4 (Feb 20) Triumph of Orthodoxy 9:30 Hours and Divine Liturgy Fast: wine & oil	5 (Feb 21) Ven Timothy of Symbola Fast	6 (Feb 22) Holy MM at the gate of Eugenius Fast	7 (Feb 23) HM Polycarp, bp of Smyrna Fast	8 (Feb 24) 1st & 2nd Findings of the Head of St. John the Baptist Fast: wine & oil	9 (Feb 25) St. Tarasius, abp of Constantinople 7:00 Small Compline & Akathist to the Theotokos Fast	10 (Feb 26) St. Porphyrius, bp of Gaza 5:30 All-Night Vigil Fast: wine & oil
11 (Feb 27) St. Gregory Palamas 9:30 Hours and Divine Liturgy Fast: wine & oil	12 (Feb 28) Ven Basil the Confessor Fast	13 (Feb 29) Ven John Cassian the Roman Fast	14 (Mar 1) M Eudocia of Heliopolis Fast	15 (Mar 2) St. Arsenius, bp of Tver Fast	16 (Mar 3) M Eutropius of Amasea Fast	17 (Mar 4) Ven Gerasimus of the Jordan 5:30 All-Night Vigil Fast: wine & oil
18 (Mar 5) Veneration of the Cross 9:30 Hours and Divine Liturgy Unction at Holy Epiphany Fast: wine & oil	19 (Mar 6) 42 MM of Ammoria in Phrygia Fast	20 (Mar 7) Holy Hieromartyrs of Cherson Fast	21 (Mar 8) Ven Theophylactus, bp of Nicomedia 9:00 Hours & Liturgy of the Pre-Sanctified Fast: wine & oil	22 (Mar 9) Holy Forty MM of Sebaste Fast: wine & oil	23 (Mar 10) M Codratus & comp Fast	24 (Mar 11) St. Sophronius, pat. of Jerusalem 5:30 All-Night Vigil Fast: wine & oil
25 (Mar 12) St John of the Ladder 9:30 Hours and Divine Liturgy Fast: wine & oil	26 (Mar 13) St. Nicephorus the Confessor, pat. of Constantinople Fast	27 (Mar 14) Ven Benedict of Nursia Fast	28 (Mar 15) 8 MM at Caesarea in Palestine 6:30 Great Canon of St Andrew of Crete Fast: wine & oil	29 (Mar 16) M Sabinas of Hermopolis Fast: wine & oil	30 (Mar 17) Ven Alexis the Man of God Ven Patrick, enlightener of Ireland 6:30 Matins & Akathist to the Theotokos Fast	31 (Mar 18) St. Cyril, abp of Jerusalem 5:30 All-Night Vigil Fast: wine & oil



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APRIL 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Mar 19) 9:30 Hours and Divine Liturgy Fast: wine & oil	2 (Mar 20) Holy Fathers who were slain at the Monastery of St.Sabbas Fast	3 (Mar 21) Ven James the Confessor Fast	4 (Mar 22) HM Basil of Ancyra Fast	5 (Mar 23) Monk-martyr Nicon and 199 disciples Fast	6 (Mar 24) Ven Zacharias the Recluse of Egypt 6:30 Vigil of the Annunciation Fast: wine & oil	7 (Mar 25) ANNUNCIATION 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil Fast: fish, wine, & oil
8 (Mar 26) PALM SUNDAY 9:30 Hours and Divine Liturgy 7:00 Bridegroom Matins Fast: fish, wine, & oil	9 (Mar 27) Great & Holy Monday 7:00 Bridegroom Matins Fast	10 (Mar 28) Great & Holy Tuesday 7:00 Bridegroom Matins Fast	11 (Mar 29) Great & Holy Wednesday 7:00 Holy Unction Fast	12 (Mar 30) Great & Holy Thursday 9:30 Vesperal Liturgy 6:30 Matins with the 12 Passion Gospels Fast: wine & oil	13 (Mar 31) Great & Holy Friday 10:00 Royal Hours 4:30 Vespers with the Taking Down from the Cross 6:30 Matins with the Lamentations Fast	14 (Apr 1) Great & Holy Saturday 9:00 Vesperal Divine Liturgy 10:00 Reading of Acts of the Apostles 11:30 Midnight Office Fast: wine & oil
15 (Apr 2) PASCHA 12 Midnight Matins, Hours & Divine Liturgy Fast free	16 (Apr 3) Bright Monday Ven Nicetas the Confessor Fast free	17 (Apr 4) Bright Tuesday Iveron Icon of the Most Holy Theotokos Fast free	18 (Apr 5) Bright Wednesday Synaxis of the Venerable Fathers of the Holy Mount Sinai Fast free	19 (Apr 6) Bright Thursday St. Eutychius, pat. of Constantinople Fast free	20 (Apr 7) Bright Friday Meeting of the Theotokos and St Elizabeth Fast free	21 (Apr 8) Bright Saturday App. of the 70: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes & comp 5:30 All-Night Vigil Fast free
22 (Apr 9) 2nd Sunday of Pascha: Antipascha, St. Thomas Sunday 9:30 Hours and Divine Liturgy 1:30 Blessing of Graves	23 (Apr 10) 40 MM beheaded at Carthage	24 (Apr 11) HM Antipas, bp of Pergamus	25 (Apr 12) Ven Basil the Confessor Fast: wine & oil	26 (Apr 13) HM Artemon	27 (Apr 14) St. Martin the Confessor, pope of Rome Fast: wine & oil	28 (Apr 15) App Aristarchus, Pudens, and Trophimus of the 70 5:30 All-Night Vigil
29 (Apr 16) 3rd Sunday of Pascha: The Myrrh-bearing Women. Tone 2 9:30 Hours and Divine Liturgy	30 (Apr 17) HM Simeon, bp in Persia	May 1 (Apr 18)	May 2 (Apr 19) Fast	May 3 (Apr 20)	May 4 (Apr 21) Fast	May 5 (Apr 22) 5:30 All-Night Vigil

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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.