



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May-June 2012

Building Expansion at St. Xenia Church: An Update on the Work of the Building Committee

The parish community of St. Xenia Church is in the midst of planning an expansion of our facilities. For the purpose of exploring our options and making recommendations, the Parish Council has formed a building expansion committee. At this point, the consensus of the committee is to build out our current church structure on the north side to mirror more or less what we have on the south side, where the current hall and kitchen are located.

This would accomplish a number of things:

- We can increase the size of the nave on both the north and south sides by 10-12 feet. This would give, according to building codes, space for 150 people in the nave. In actuality, it could accommodate more if needed.
- We can add a vestry on the north side, turning the current window in the altar into a full doorway, allowing us to move our vestment storage up from the basement.
- We can use the current hall (diminished by the 10-foot extension of the nave) for Church School classes, and the additional extension of the north side (after the nave) for additional classrooms and rest rooms. We would turn the current kitchen into an office/classroom.
- We can, with the additional basement space provided by the new construction on the north side and the moving of vestment/liturgical storage, add a better kitchen, additional rest-rooms, and dining room space for Trapeza and other events to the basement level.
- We can at a later date, a “Phase 2,” add a bell tower to the front of the building. This would not only accommodate bells, but expand the existing choir loft, and move the stairs to the loft out of the nave and into the tower—freeing up more space on the main floor.

We are estimating \$400k-\$500k for the project. Since our current mortgage is virtually at an end, our bank is willing to give us a new mortgage for \$200k-\$250K, based on our current revenues.

We are at present gearing up to do fund-raising. We fully realize that the principal source of new funds will be our own congregation. We hope to be able to raise as much as \$200k-\$250K over the next three years, in addition to what people are already giving.

We are also planning an additional fund-raising effort from a series of mailings over three years. David James is providing us with an old list from the Orthodox Benevolent Society that he has been working over to bring up to date.

We have asked and received His Eminence Metropolitan Hilarion’s blessing, and will seek as well corporate approval, since our property is deeded in the name of the Synod of Bishops, ROCOR.

The work of the committee is also subject to the direction of the Parish Council and the will of the members of the parish.

Our parish is strong and wanting to strengthen. For those in our region, we encourage them to come and experience a lively connection with God and neighbor through Orthodox worship and community. For those in the greater Orthodox Community, we are out here with your same values. We are asking for your support to stabilize and expand our facilities to accommodate our growth and our desire for Orthodox worship.

To all of our brothers and sisters, friends and benefactors, we put forth this wonderful opportunity to participate directly in the lively growth of a unique Orthodox Community—one that truly reflects the best attributes of our American homeland, while holding steadfastly to the Holy Tradition of the Russian Orthodox Church.

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:

V. Rev. Michael Crowley
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 (978) 204-0428

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

Parish Council

President: Rev. Michael Crowley	(978) 204-0428
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Dcn. Alexander Doohovskoy	(978) 369-4486
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Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
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Choir Director: Michael Lang	(603) 465-9754
Building Expansion: Aquila Choi	(603) 560-4425
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 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. Remember that during the summer months, Trapeza is potluck.

May

- 6 Karen Schidlovsky, Nancy Harris, Tanya Vlasenko
- 13 Kot Engalichev, Lydya Lynch, Maria Crawford
- 20 Tania Sciaudone, Nina Yakuboff, Maria Kasarda
- 27 Nicholas Kronauer, Vera Sarantakis, Priscilla Choi

June

- 3 Josephine Kniaziuk, Mariana Haven
- 10 Helena Doohovskoy, Marianne DiMatteo
- 17* Amy Elizabeth McLellan, Anna Johnson, Mireille Lang
- 24* Alexandra Gonzalez, Anna Mukhanova, Anna Kekis

*Peter & Paul Fast

Sisterhood News: As one of our Lenten charities, the Sisterhood undertook to provide assistance to a priest of the OCA whose family home burned down while he was serving Divine Liturgy. For a full account of what happened, go to this website: <http://roadsfromemmaus.org/2012/03/05/go-tell-your-mother-were-celebrating-the-liturgy-right-now/> A fund has been set up to assist the family in replacing its home and belongings: <http://frssexton.blogspot.com/>

Thank you:...to Tanya Nikshych, David Nettleton, and Peter Reed, who have spent many hours to help improve the on-going Church Expansion Plan

Our condolences to Christine Chaplain on the February 25 passing of her mother, Georgia Antonopoulos. May her memory be eternal! Also to the Gonzalez family on the passing of Alexandra's grandmother, Eva (Evanthia) Geracoulis, in late January.

Financial Update: As of April 30, the balance on the church mortgage stands at approximately \$3,000. If you have any questions, or would like to know the exact amount, please see Fr. Constantine Desrosiers.

Building Committee Update: At the most recent meeting of the Building Expansion Committee (BEC), we discussed the new expansion plan and fundraising plan.

- Phase I Expansion Plan: Expand the Nave to accommodate average 150 persons (~200 persons at peak times) from the current capacity of ~100 persons, by bumping out 10 to 15 feet to both north and south sides from the Nave area. Addition of the new building with a basement (its length of ~35 feet) to the north side attached to the existing building is planned to accommodate new facilities (rest rooms, bookstore, vestry), as well as expansion of the Nave. The new basement attached to existing one will facilitate our needs for Trapeza, Sunday school, commercial kitchen, etc.
- Phase II Expansion Plan: Construct a Bell Tower to be located to the northwest corner of the Church and expand the foyer area as well as the Choir Loft.
- Construction Cost: The total cost of the Expansion Plan is estimated to be about \$500,000. The Expansion Plan details will come out on the preliminary design plan later. We plan to extend the mortgage loan of about \$250,000. Thus, we need to raise \$250,000 to cover the building expansion plan.
- As a reminder, we have set up a "Building Expansion Fund" as of January 2012. Please support our building expansion project and make your donations for the glory of God.

St. John of Damascus Church School News: In Church School news, the elementary and kindergarten children recently colored icon drawings of the Resurrection. These drawings were made into cards, and on April 25 were delivered to the Hellenic Home in Canton, MA by the Gon-

zalez Family in memory of Alexandra's grandmother, Eva Geracoulis (who passed away in late January and was a resident of the home). The children sang "Christ is Risen" and handed out cards and Greek Easter Bread to twelve residents of Greek Orthodox background. The Church School would like to reach out to rehabs and nursing homes in the local area as Canton is too far a drive for most people. If anyone has any suggestions for local rehabs/nursing homes where we may organize a visit, please let the Church School teachers know.

Our Holy Friday retreat was a wonderful success - 25 participants this year! The kids had a wonderful time learning about the events of Holy Week and Pascha and their connection to the Old Testament. There were projects and games, and most importantly, fellowship!

Please mark your calendar for Vacation Church School: July 8-12. Kick-off is during Trapeza on Sunday, July 8. Morning prayers begin promptly at 9:30 am on Monday-Wednesday, and the program concludes with Liturgy for Sts. Peter and Paul on Thursday.

"Behold the Light," the second installment of the Twelve Great Feasts VCS Series, will be our curriculum for the week. Volunteers will be needed to help coordinate and run the week. Please be on the lookout for emails regarding meetings as we prepare for this event. This program cannot run without the help of volunteers. Thank you for your support!

Should you have any questions, concerns, or suggestions regarding Church School, please contact Fr. Michael, or Laryssa Doohovskoy.

Summer School of Liturgical Music: The twenty-first session of the Summer School of Liturgical Music will be held July 8-21, 2012. For further information, all interested parties are welcome to visit their website: <http://sslm.hts.edu/index.php?npage=1&lng=en>

SSLM is a course for Russian Orthodox church musicians that consists of three two-week sessions over a period of three years (two weeks per year). The course is accredited by the New York State Board of Regents, so that completion of the entire six-week course earns three college credits, useful for anyone in college who could use a few elective credits on the side. Among other topics, it covers Church Music History, Music Theory, Solfege (sight reading), Choir Conducting, Choral Methods, Voice Training, and the Octoechos cycle. Almost all classes are conducted in English, and translators are available for the one or two classes conducted in Russian.

As always, our parish has a scholarship available for anyone interested. Please see Father Michael, and please do consider taking part in this very worthwhile course.

On May 6/19, we celebrate the Feast of Righteous Job the Much-Suffering. This saint is of particular importance to the Russian Orthodox Church Outside of Russia because on this date, the future Tsar-Martyr Nicholas was also born. All his life, St. Tsar Nicholas felt that

he, like Job, would be called upon to suffer, and in this way he was prepared for his eventual martyrdom, together with his family. Holy Righteous Job and Holy Tsar-Martyr Nicholas, pray to God for us!

May 6/19: Righteous Job the Much-Suffering

Saint Job the Righteous lived about 2000-1500 years before the Birth of Christ. His life and sufferings are recorded in the Bible (Book of Job). Job was a man God-fearing and pious. With all his soul he was devoted to the Lord God, and in everything conducted himself in accord with God's will, refraining from everything evil not only in deeds, but also in thoughts. The Lord blessed his earthly existence and rewarded Righteous Job with great wealth: he had many cattle and all kinds of possessions. Righteous Job's seven sons and three daughters were amiable amongst themselves and gathered for common repast all together in turns at each of their homes. Saint Job was held in high esteem by his fellow citizens, and he had great influence in public matters.

One time however, when the Holy Angels did stand before the Throne of God, Satan appeared amongst them. The Lord God asked Satan whether he had seen His servant Job, a man righteous and without blemish. Satan answered audaciously that it was not for nothing that Job was God-fearing, since God was watching over him and multiplying his riches; but if misfortune were sent him, he would then cease to bless God. Then the Lord, wishing to prove Job's patience and faith, said to Satan: "Everything that Job hath, I give into thine hand, but only he himself touch not." After this Job suddenly lost all his wealth, and then also all his children. Righteous Job turned to God and said: "Naked did I emerge from the womb of my mother, and naked shalt I be returned to my mother the earth. The Lord giveth, and the Lord taketh away. Blest be the Name of the Lord!" And thus did Job not sin before the Lord God, nor utter even an unthinking word.

When the Angels of God again stood before the Lord and amongst them Satan also, then said the devil, that Job was righteous, since that he himself was without harm. Thereupon declared the Lord: "I permit thee to do with him what thou desirest, sparing only his soul." After this Satan inflicted upon Righteous Job a horrid illness, leprous boils, which covered him head to foot. The sufferer was compelled to remove himself from the company of people, he sat outside the city on a heap of ashes and had to scrape at his puss-filled wounds with a shard of clay. All his friends and acquaintances abandoned him. His wife not only did not support her husband with patience, but rather she thought, that God was punishing Job for some kind of secret sins, and she wept and wailed against God, reproaching also her husband, and finally advised Righteous Job to curse God and die. Righteous Job sorrowed grievously, but even in these sufferings he remained faithful to God. He answered his wife: "Thou speakest, like someone hysterical. Shall we have from God only the good, and have nothing bad?" And Righteous Job sinned in nothing before God.

Hearing about the misfortunes of Job, three of his friends reckoned that Job was being punished by God for his

sins, and they urged this righteous man, though innocent, to repent. The righteous one answered, that he was suffering not for sins, but that these tribulations were sent him from the Lord in accord with the Divine Will, which is inscrutable for man. His friends however did not believe him and they continued to think that the Lord was dealing with Job in accord with the laws of human standards, thus punishing Job for committing sins. In sorrow of soul, Righteous Job turned with a prayer to God, beseeching Him Himself to bear witness before them of his innocence. God thereupon manifested Himself in a tempestuous whirlwind and reproached Job, in that he had tried to penetrate by his reason into the mystery of the world-order and the judgmental-purposes of God. The Righteous Job with all his heart repented himself in these thoughts and said: "I am as nothing, and I forswear and repent myself in dust and ashes." The Lord thereupon commanded the friends of Job to have recourse to him in asking him to offer sacrifice for them. Job offered sacrifice to God for his friends, and the Lord accepted his intercession, and the Lord likewise returned to Righteous Job his health and gave him twice over more than he had previously. In place of his deceased children was born to him seven sons and three daughters, more beautiful than any other in that land. After bearing his sufferings, Job lived yet another 140 years, and he lived to see his descendants down to the fourth generation.

Saint John Chrysostom says: "There was no human misfortune, which this man did not undergo. He was the firmest and most adamant, beset by sudden tribulation by hunger, and by woe, and sickness, and bereft of children, and loss of riches, and then suffering abuse from his wife, insult from his friends, reproach from his servants, and in everything he showed himself more solid than a stone, and a source before the Law also of Grace". (*Source: Menologion 3.0*)

St. John of Shanghai and San Francisco needs no introduction! Here-with a thumbnail biography of this Saint of our times. Holy Father John, pray to God for us!

June 19/July 2: St. John of Shanghai and San Francisco

The life of Archbishop John Maximovitch demonstrates more vividly than any words that true Christianity far exceeds the bounds of human "goodness." Here is a shining reflection of the supernatural love of God, which works miracles, a living proof that the burning faith of the early Christian saints still warms the earth at a time when the love of many has grown cold. Archbishop John did not isolate himself from the world, but he was not of this world. First and foremost he was man of prayer. He completely surrendered himself to God, presenting himself as a "living sacrifice", and he became a true vessel of the Holy Spirit. His work continues even now today.

This holy man of God was born 4 June 1896, in the province of Kharkov in southern Russia. At baptism he was given the name Michael. As a child he was serious for his years,

and he later wrote: "From the first days when I began to become aware of myself, I wished to serve righteousness and truth. My parents kindled in me a striving to stand unwaveringly for the truth, and my soul was captivated by the example of those who had given their lives for it."

Following the desire of his parents, he entered law school in Kharkov. He was a naturally gifted student but spent more time reading Lives of Saints than attending academic lectures. "While studying the worldly sciences," he wrote, "I went all the more deeply into the study of the science of sciences, into the study of the spiritual life."

After the Revolution in Russia, he was evacuated together with his family to Belgrade where he entered the school of theology at the University. In 1926, a year after his graduation, he was tonsured a monk and given the name John, after his own distant relative who was a canonized saint in Russia, St. John of Tobolsk (Archbishop John was buried with an icon of his saintly relative). In November of that same year, he was ordained hieromonk. Soon he became a teacher at the Serbian Seminary of St. John the Theologian at Bitol. More than once the bishop of that diocese would say, "If you wish to see a living saint, go to Father John."

It was his own students who first became aware of Vladyka's great feats of asceticism. At night they noticed that Vladyka would stay up, making the rounds of the dormitories and praying over the sleeping students. "Finally, it was discovered that he scarcely slept at all, and never in a bed, allowing himself only an hour or two each night of uncomfortable rest in a sitting position, or bent over on the floor, praying before icons." This ascetic feat he continued for the rest of his life, bringing his body "into subjection" according to the holy Apostle Paul.

At the age of 38 he was elevated to the episcopate and sent to Shanghai. There he restored Church unity, took an active interest in the religious education of youth, encouraged and participated in various charitable organizations, founded an orphanage, and himself gathered sick and starving children off the streets. He always wore clothing of the cheapest Chinese fabric and often went barefoot, sometimes having given his sandals away to some poor man. Vladyka celebrated Holy Divine Liturgy and received Holy Communion daily, as he did for the rest of his life.

In Shanghai it became evident that Vladyka John was not only a righteous man, but a true ascetic, a man of prayer and a wonderworker. Vladyka John loved to visit the sick, and if the condition of a patient would become critical, he would go to him at any hour of the day or night to pray at his bedside. There were cases when patients would cry out to Vladyka in the middle of the night from the hospital beds, and from the end of the city Vladyka John would come without even being called by phone.

With the coming of the communists, the Russians in China were forced once again to flee, most through the Philippines. At one time 5,000 of the refugees were living in an International Refugee Organization camp on the island of Tubabao, located in the path of typhoons. When one Russian mentioned to the Filipinos the fear of typhoons, they replied that there was no reason to worry, because "your holy man blesses your camp from four directions every night." They referred to Vladyka John, for no typhoon struck the island while he was there.

In trying to resettle his flock in Christ our Lord, Vladyka John went to Washington D.C. Vladyka John had a meeting before the Senate, to appeal for the Russian refugees, and he had to be at that meeting at a certain hour. However, the pious Vladyka John said he would go to the meeting after he celebrated the Divine Liturgy. When the Liturgy was over, he went to the Senate on behalf of the Russian refugees, and he was late! When Vladyka John entered the Senate, they had already moved on to another agenda, but stood out of respect, for they had noticed that a holy man of God had entered the room. They then wanted to hear his appeal on behalf of the Russian refugees in the Philippines. After Vladyka John gave his report before the Senate Committee, the refugees were able to come to America and live in San Francisco, including all the children in his orphanage, which became known as St. Tikhon Orphanage.

On 19 June/2 July, 1966, during an archpastoral visit to Seattle, Washington with the wonder-working Kursk icon of the Mother of God, Vladyka John peacefully gave his soul to the Lord. His unembalmed body was flown to San Francisco, California, where for six days it lay in the cathedral in an open coffin. Vladyka Philaret arrived at the Joy of All Who Sorrow Russian Orthodox Cathedral in San Francisco for the funeral, Vladyka John had no sign of decay. It was said that Vladyka John looked pure, and that a sense of spiritual beauty was felt when anyone approached his coffin during his funeral at the Church.

From the first day of the vigil, it was apparent that this was to be no ordinary farewell to the newly departed in the Lord Vladyka John, not even for a Hierarch. There was a sense of being present at the unfolding of a mystery: the mystery of holiness, that still exists until this day. "Those present were devoutly convinced that they had come to bury a saint."

Since the repose of Vladyka John, many of the faithful called him Blessed John, and for many years his tomb had been a place of pilgrimage for thousands and thousands of Orthodox Christians throughout the world, before his glorification on 2 July, 1994. Let us all humbly ask St. John to pray for us poor sinners. Amen. (*Source: Menologion 3.0*)



ST. XENIA ORTHODOX CHURCH
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688-1211



MAY 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Apr 29 (Apr 16) 3rd Sunday of Pascha: The Myrrh-bearing Women. Tone 2 9:30 Hours and Divine Liturgy	Apr 30 (Apr 17) HM Simeon, bp in Persia	1 (Apr 18) Ven John, disciple of St. Gregory of Decapolis	2 (Apr 19) Ven John of the Ancient Caves in Palestine Fast: wine & oil	3 (Apr 20) Ven Theodore Trichinas	4 (Apr 21) HM Januarius, bp of Benevento, and comp Fast: wine & oil	5 (Apr 22) Ven Theodore the Sykeote, bp of Anastasiopolis 5:30 All-Night Vigil
6 (Apr 23) 4th Sunday of Pascha: The Paralyzed Man. Tone 3 9:30 Hours and Divine Liturgy	7 (Apr 24) M Sabbas Stratelates of Rome	8 (Apr 25) Holy Apostle and Evangelist Mark	9 (Apr 26) Mid-Pentecost or Prepolovenie Fast: fish, wine & oil	10 (Apr 27) HM Symeon the Kinsman of the Lord	11 (Apr 28) App Jason and Sosipater of the 70 & comp Fast: wine & oil	12 (Apr 29) Synaxis of New Martyrs of Butovo 5:30 All-Night Vigil
13 (Apr 30) 5th Sunday of Pascha: The Samaritan Woman. Tone 4 9:30 Hours and Divine Liturgy	14 (May 1) Pr Jeremiah	15 (May 2) St. Athanasius the Great	16 (May 3) MM Timothy the Reader and his wife Maura Fast: fish, wine & oil	17 (May 4) VM Pelagia of Tarsus	18 (May 5) GM Irene of Thessalonica Fast: wine & oil	19 (May 6) Righteous Job the Long-suffering 5:30 All-Night Vigil
20 (May 7) 6th Sunday of Pascha: The Blind Man. Tone 5 9:30 Hours and Divine Liturgy	21 (May 8) St. John the Theologian	22 (May 9) Prophet Isaiah	23 (May 10) Apostle Simon the Zealot 6:30 Vigil of Ascension Fast: fish, wine & oil	24 (May 11) ASCENSION OF THE LORD 9:30 Hours and Divine Liturgy	25 (May 12) St. Epiphanius, bp of Cyprus Fast: wine & oil	26 (May 13) VM Glyceria at Heraclea 5:30 All-Night Vigil
27 (May 14) 7th Sunday of Pascha: The Fathers of the First Ecumenical Council. Tone 6 9:30 Hours and Divine Liturgy	28 (May 15) Ven Pachomius the Great	29 (May 16) Ven Theodore the Sanctified	30 (May 17) Ven Dodo of the St. David-Gareji Monastery Fast: wine & oil	31 (May 18) Ven David of the Gareji Monastery	Jun 1 (May 19) HM Patrick, bp of Prusa Fast: fish, wine & oil	Jun 2 (May 20) M Thalelaeus at Aegae and comp 5:30 All-Night Vigil



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JUNE 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 27 (May 14) 7th Sunday of Pascha: The Fathers of the First Ecumenical Council. Tone 6 9:30 Hours and Divine Liturgy	May 28 (May 15) Ven Pachomius the Great	May 29 (May 16) Ven Theodore the Sanctified	May 30 (May 17) Ven Dodo of the St. David-Gareji Monastery Fast: wine & oil	May 31 (May 18) Ven David of the Gareji Monastery	1 (May 19) HM Patrick, bp of Prusa Fast: fish, wine & oil	2 (May 20) M Thalelaeus at Aegae and comp 5:30 All-Night Vigil
3 (May 21) PENTECOST Ss. Constantine & Helen 9:30 Hours and Divine Liturgy	4 (May 22) HM Basiliscus, bp of Comana Fast free	5 (May 23) Ven Michael the Confessor, bp of Synnada Fast free	6 (May 24) Ven Symeon Stylites (the Younger) of the Wonderful Mountain Fast free	7 (May 25) 3rd Finding of the Precious Head of St. John the Baptist Fast free	8 (May 26) App Carpus of the 70 and Alphaeus Fast free	9 (May 27) HM Therapon, bp of Sardis 5:30 All-Night Vigil Fast free
10 (May 28) 1st Sunday after Pentecost. All Saints. Tone 8 9:30 Hours and Divine Liturgy	11 (May 29) VM Theodosia of Tyre Fast	12 (May 30) Ven Isaac, founder of the Dalmatian Monastery Fast: wine & oil	13 (May 31) Ap Hermes of the 70 Fast	14 (Jun 1) M Justin the Philosopher, and those with him at Rome Fast: wine & oil	15 (Jun 2) Ven Barlaam of Khutyn Fast	16 (Jun 3) M Lucillian and those with him at Byzantium 5:30 All-Night Vigil Fast: fish, wine & oil
17 (Jun 4) 2nd Sunday after Pentecost. All Russian Saints. Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	18 (Jun 5) HM Dorotheos, bp of Tyre Fast	19 (Jun 6) Ven Bessarion the Wonderworker of Egypt Fast: wine & oil	20 (Jun 7) Martyr <u>Theodotus</u> of Ancyra Fast	21 (Jun 8) Trans. of the relics of GM Theodore Stratelates Fast: wine & oil	22 (Jun 9) St. Cyril, abp of Alexandria Fast	23 (Jun 10) HM Timothy, bp of Prusa 5:30 All-Night Vigil Fast: fish, wine & oil
24 (Jun 11) 3rd Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	25 (Jun 12) Ven Onuphrius the Great Fast	26 (Jun 13) M Aquilina of Byblos in Lebanon Fast: wine & oil	27 (Jun 14) Prophet Elisha Fast	28 (Jun 15) St. Jonah, met of Moscow Fast: fish, wine & oil	29 (Jun 16) St. Tychon, bp of Amathus in Cyprus 6:30 Vigil Fast	30 (Jun 17) St. John of Shanghai and San Francisco the Wonderworker 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil Fast: fish, wine & oil

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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.