



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July-August 2012

The Condition of Society

by Archimandrite Sebastian Dabovich (†1863-1940)

How long will it thus go on! When will the baptized become active Christians, so that the pastors may give their attention to the conversion of the heathen? What a terrible battle we must fight. Already the fire of hell is in the world. Great cities are multiplying throughout the land. The farmer, as the word is defined in our dictionaries, is a thing of the past. It is now the land-owner with a mansion in the city, a yacht on the sea, and with a private train across the continent. There are comparatively but a few laborers in the fields—too poor to support families. The quiet country homes are becoming few, shall I say precious? I fear not so, because people are fast losing their ability to rightly estimate the value of things. Most of the cities in all the world are overcrowded. The female portion of the population is most conspicuous. A stupid craze after unwholesome fashions is the one all-absorbing passion of the majority of women. There is no room for gardens and yards; most of the children in San Francisco are actually brought up in the streets. Oh, how few of them feel the blessed influence of a Christian home! Young men and young women are continually "on the go," as they say. And this "go" is a nervous, unsteady rush to "keep up with the times." And after all their hurry nothing is left but steam and vapor, for they are empty, as empty as the changing and vanishing world can be. Yet they fret and inquire: "Where shall we go to and what shall we see? What shall we do? Oh! what can we do?" If you promenade along the broad avenue or pass through the narrow lane, if you visit the meeting halls in the city or look into the factories, everywhere you see that same all-devouring gaze of the bold young woman, who stares with a kind of artificial movement of the eyes. And sometimes you hear even so-called Christians say that it is a weakness of character in one who has the downcast eyes of modesty, the blush of innocence. Such people do not know the live sense and fine impulse of a pure conscience. When a young man puffs tobacco smoke or shows his teeth with a disapproving smile in the presence of and at the conversation of older people, then society is wrong; something is the matter with his family.

In view of all this, beloved, the preacher of the Word of God is obliged by a terrible oath he has given before he received the gift in Apostolic succession at his ordination, to present to you the whole of the Truth, not a part of it.

The number of unmarried people is increasing. And there are some married people who say: "We do not want children, because we want to have as much pleasure as possible." This is a false position, for in a Christian marriage one kind of pleasure is not allowed continually. Christians marry for the sake of God and His law as much as they do for themselves. But Christians who remain single renounce marriage and live holy for the sake of God and Him alone. Thus we find that the family tie is abused, as well as the single state. Courtship of young people just

out of school is not to be advised, because it often leads to debauchery. A courtship running through long years also gives occasion to sin and a species of wrongdoing to God, for the heart and its love are stolen from God and thrown away on a man.

Throughout all the long centuries of Christianity there have been in the Church heroic members, young people of both sexes, who by the grace of God have kept their souls pure and intact, and have dedicated to the honor of God the noblest attribute of their human life, namely, an untarnished purity of soul and body. Such persons have had the courage and such unbounded confidence in God's assistance that, although living in the world and its dangers, though threatened by the cravings of their own individual passions and by the temptations of the devil, yet they have succeeded bravely in preserving this treasure even in a frail earthen vessel, have carried it uninjured through life's long journey here below, and have finally presented it to their Lord.

Christian heroes and heroines, you who have imitated or who still do imitate the sublime example of the Most Blessed Virgin, the Church admires your spirit of sacrifice as she does that of the holy martyrs, who in a few hours finished their contest and proved their fidelity to God and their faith; because you have to combat, to suffer, and to sacrifice your whole life through. With joy and veneration do the angels look down upon you, for you resemble themselves. With motherly affection and with mighty power does the Holy Virgin Mary when you earnestly pray throw her sheltering omophorion around you, for you are her pupils and imitators. With the sweetness of divine love the heavenly Bridegroom will fill your heart and more than compensate you for the fleeting, transient, worldly love that you have laid down at His feet. The eternal Judge will find you waiting like the wise and prudent virgins who all through life carry in their hands the pure oblation of love and the burning light of good example. Therefore, faithful to the end, He will invite you to the eternal wedding feast in heaven. Amen.

Translated from his book "Preaching in the Russian Church," (San Francisco: 1899) and published in *The Orthodox Word*, Vol. 43, Nos. 102 (252-253), pp. 86-88.

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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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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John Kekis	(978) 456-9865
Choir Director: Michael Lang	(603) 465-9754
Building Expansion: Aquila Choi	(603) 560-4425
Cemetery: Natalie Pishenin	(978) 658-5564

Trapeza Schedule

* = strict fast

During the summer months, Trapeza is potluck. 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 150 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.**

Don't forget that from August 14 to August 27, inclusive, a strict fast is in effect. Fortunately, during this time we have an abundance of the "Fruits of the Earth"!

Sisterhood News: On Friday, June 8, our Sisterhood hosted a gathering for the ladies of the parish. The purpose was to come together for prayer and fellowship, and last but not least, to raise money for the St. Xenia Church Expansion Fund. Fr. Michael served a Molieben to Blessed St. Xenia to begin the evening. Then the ladies were treated to a delicious and elegant meal in the transformed candlelit trapeza hall. The culmination of the evening was a presentation on "Motherhood" given by Georgia Mamalakis, which was reported to be both edifying and inspiring. Glory be to God, all in all it was a wonderful success! The Sisterhood hopes to repeat it in the future.

The event was put together with the help of Meghan Nettleton, Bridget Crowley, Matushka Nancy, Alexandra Gonzalez, Mireille Lang and the ladies of the Sisterhood, who contributed with desserts and clean-up. Many warm thanks to all who helped and attended.

Financial Update: As of June 30, the balance on the church mortgage stands at approximately \$1,000. If you have any questions, or would like to know the exact amount, please see Fr. Constantine Desrosiers.

St. John of Damascus Church School News: 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.

St. Seraphim Camp: Registration is now open for the 2012 St Seraphim Russian Orthodox Camp. Dates for 2012 are July 29-August 5. Camp fees are only \$275.00 per child. After the deadline of July 5, the fee will increase to \$300.00. Please register early to avoid this price increase! No scholarships are available after the deadline.

From the website: St. Seraphim Youth Camp is a private, not-for-profit, fully insured organization serving the needs of the Russian Orthodox community. The camp was founded in 1994 with the blessing of His Eminence, Metropolitan Laurus of the Russian Orthodox Church Abroad. Our camp utilizes the facilities of the Boy Scouts of America in the beautiful Pocono Mountains of Pennsylvania.

The camp is held each year at the feast of St. Seraphim of Sarov. We accept Russian Orthodox youth between grades 3

and 12. Each day begins and ends with prayer, and includes daily religious instruction. The fasts of the Russian Orthodox Church are strictly observed. A camp choir sings the services, and each child goes to Confession and Holy Communion. Several priests are in the camp the entire week and available for any spiritual needs.

Camp activities include all the wonderful experiences we associate with camping, including arts and crafts, swimming, sports, archery, hiking, tube rafting, flag games and, of course, bonfires.

Since 1994, with the blessings of the ever memorable Metropolitan Laurus, St. Seraphim Camp has served thousands of youth. The camp began earlier as a family outing for the parish of Christ the Savior in Wilkes-Barre, Pennsylvania. Metropolitan Laurus saw the need for such a camp to serve a wider audience, and immediately blessed the foundation of St. Seraphim Camp. An arrangement was made with the Boy Scouts of America to rent a camp in the beautiful Pocono Mountains. The first camp was attended by well over 100 children. Today the camp serves over 200.

St. Seraphim's Bells: A miraculous event occurred which solidified the resolve of the children and staff. One early morning, as is usual, the children had gathered for morning prayers. All the children and staff were present. During the reading of the prayers the camp director, Fr. Alexis, heard church bells being rung, a *trezvion*. He assumed someone in the kitchen was playing a recording while they worked. Many of the children also heard the bells and wondered where they were coming from. After the prayers there was a lot of conversation about the bells. Upon further investigation, it was determined that there were no radios or players anywhere. The camp is situated far, far from any homes or civilization. It was determined that the bells were something not of this world.

Metropolitan Laurus was contacted, and the miraculous bell-ringing was explained. Vladyka said that it was a sign from God that this endeavor was pleasing to Him and a great blessing. Since that time, every camper has heard the story of "St. Seraphim's Bells." The camp endeavors to keep that original spirit alive. Due only to God's blessing, the camp has prospered for many years and is currently the largest Russian Orthodox camp in the West.

Calling All St. Xenia Musicians: The 22nd Annual Russian Orthodox Church Musicians' Conference will be held at Holy Trinity Russian Orthodox Cathedral in Toronto, Canada, from October 3 - 7, 2012. From the website:

It has been twenty years since the vast changes in Russia's political landscape which resulted in unprecedented growth and development in the Russian Church. This year's conference will address practice and usage in Russian church music today including new composers, ancient chants and their harmonizations. Participants will gain practical and theoretical knowledge and experience through lectures, workshops

and rehearsals, which culminate in festive pontifical services to be headed by Archbishop Gabriel of Montreal and Canada. It is expected that hierarchs from the Moscow Patriarchate, the Orthodox Church in America and the Serbian Orthodox Church will also be serving. Further, participants will have the opportunity to exchange ideas, get to know like-minded people and expand their liturgical repertoire.

Conference presentations and discussions will be conducted primarily in English with Russian translation as required.

The All-Night Vigil and the Divine Liturgy will be held at the Holy Trinity Russian Orthodox Cathedral, located at 23 Henry Street, Toronto, Ontario. (Nearest Major Intersection: College St. & University Ave)

The church services will be chanted by antiphonal choirs in both Church Slavonic and English. Transliterated music will be available.

For online registration, go to <http://rocmconference.org/index.html>, or write to:

ROCM Conference
c/o George Skok
44 Craighurst Ave
Toronto, ON M4R 1J8
Canada

Make out check or money order (CAN or US funds) to: George Skok. In the memo area of the check please include: re: ROCM Conference

Full Registration Rates (Wednesday evening through Sunday):

1. Single occupancy (Lodging, meals and all activities): \$695 US / \$730 CAN
2. Double occupancy (Lodging, meals and all activities): \$495 US / \$520 CAN
3. Quad occupancy: The hotel rooms are very well-appointed, but on the smaller side. We therefore recommend that a maximum of 2 people occupy a room. 3-4 occupants would certainly be permissible as long as guests are aware of the space limitation.
4. Suites: There are a limited number of suites available. They sleep only 2 but have more room for after-hours entertaining or relaxing.

*** Please inquire for Triple/Quad occupancy, Suite rates as well as other special arrangements. Additionally, rooms are available to conference guests 3 days before and after the conference dates for \$122 (+taxes) US /night. Please inquire if interested.

Week-End Rates (Begins Friday after 5PM):

1. Single occupancy (Lodging, meals and all activities): \$345 US / \$363 CAN
2. Double occupancy (Lodging, meals and all activities): \$245 US / \$258 CAN

The price of the conference also includes

- transportation to/from hotel/church services
- all meals, with the exception of dinner on Friday. Conference participants will be free to sample local cuisine. A final banquet lunch will be held at the Cathedral following the Divine Liturgy on Sunday.
- daily rehearsals, seminars on various musical topics, informative lectures by noted experts in the field of Russian Orthodox church music.
- all conference materials, including a bound choir music book containing all the music sung during Vigil and Liturgy by the combined choirs.

After August 15, there will be a late fee of \$35 US / \$37 CAN. All registrations must be prepaid. Cancellations must be received by September 15.

The faculty will include:

Professor Mikhail Ivanovich Vaschenko, St. Petersburg Theological Academy; Director, Conducting Department St. Vladimir Cathedral; Choir Master (Retired)

Priest Mikhail Asmus, Moscow - Holy Virgin Protection Church

Ekaterina Nikolayevna Sadikova, Moscow, Holy Trinity-Sergius Monastery

Miraculous occurrences are nothing new to our Holy Church. One that is celebrated during the month of July is the placement of the venerable robe of the Most Holy Mother of God at Blachernae, which is commemorated on July 2/15, a Sunday this year. Most Holy Theotokos, save us!

2/15 July: Placement of the Venerable Robe of the Most Holy Mother of God at Blachernae

During the years of the reign of the Byzantine emperor Leo the Great the Macedonian (457-474), the brothers Galbuis and Candidus, associates of the emperor, set out from Constantinople to Palestine to venerate at the holy places. In a small settlement near Nazareth they stopped for overnight lodging with a certain quite aged Hebrew woman. In her house the burning of candles and smoking incense caught the attention of the pilgrims. To their questions, as to what sort of sacred thing there was in her house, the pious woman for a long time did not want to give an answer, but after persistent requests she replied, that she had a very precious sacred item -- the Robe of the Mother of God, from which had occurred many miracles and healings. The Most Holy Virgin before the time of her Dormition bequeathed one of her garments to a pious Jewish maiden from the family-lineage of this house, having instructed her to hand it on after death to another virgin. Thus, from generation to generation, the Robe of the Mother of God was preserved in this family.

The jewelled chest, containing the sacred Robe, was transferred to Constantinople. Having learned of the sacred

find, Saint Gennadios, Patriarch of Constantinople, and the Emperor Leo convinced themselves of the incorruptness of the holy Robe and with trembling they certified its authenticity. At Blachernae, near the seacoast, there was erected a new church in honor of the Mother of God. On 2 June 458 Sainted Gennadios with appropriate solemnity transferred the sacred Robe into the Blachernae church, placing it into a new reliquary. Afterwards was also put her omophorion (i.e. the outer or over-robe) and part of her belt-sash.

More than once during the invasion of enemies, the Most Holy Mother of God saved the city, to which she had given her holy Robe. This holy icon is also called the "Hodegetria", that is, ""Way-Guide." And in particular it was with this icon that Patriarch Sergios (610-631) made the rounds of the walls of Constantinople in the year 626 with moliebens during a siege of the capital by the Avars. In memory of this and other victories that were obtained due to the intercession of the Most Holy Virgin, there was established annually on Saturday of the Fifth Week of Great Lent to celebrate a feast of Praise to the Most Holy Mother of God ("Saturday Akathist"). At first the celebration was done only at the Blachernae temple at Constantinople. In the ninth century the feast was included in the Ustav (rule) of the Monk Sava the Sanctified and in the Studite Ustav, but later was included in the Lenten Triodion and made universal for all the Orthodox Church.

After the fall of Constantinople in 1453, the Blachernae Icon was transferred to Mount Athos, and in 1654 it was sent by the Athonite monks to Moscow as gift to the Tsar Aleksei Mikhailovich. (*Source: Menologion 3.0*)

Thanks to our own Blessed Xenia of St. Petersburg, we are familiar with the podvig of the Fool-for-Christ. Here is the life of another who is venerated as such in our Holy Church. Blessed Andrew, pray for us!

2/15 August: Blessed Vasilii (Basil), Fool-for-Christ, Moscow Wonderworker

Blessed Saint Vasilii (Basil), Moscow Wonderworker, was born in December 1468 on the portico of the Elokhovsk church in honor of the Vladimir Icon of the Most Holy Mother of God, outside Moscow. His parents were common folk and sent their son for training in the cobbler's (shoemaker's) craft. At age 16 the saint arrived in Moscow and began the thorny exploit of foolishness. In the burning summer heat and in the crisp harsh frost he walked about bare-legged and barefoot through the streets of Moscow. His actions were strange: here he would upset a stand with *kalachi*, and there he would spill a jug with *kvass*. Angry merchants throttled the blessed saint, but he took the beatings with joy and he thanked God for them. But then it was discovered that the *kalachi* were poorly cooked, the *kvass* was badly prepared. The reputation of Blessed Vasilii quickly grew: in him they perceived a fool, a man of God, a denouncer of wrong.

A certain merchant was intent to build on Pokrovna in Moscow a stone church, but thrice its arches collapsed. The merchant turned for advice to the blessed saint, and he pointed him toward Kiev: "Find there John the Cripple, he will

will give thee the advice, how to construct the church." Having journeyed to Kiev, the Merchant sought out John, who sat a poor hut and rocked an empty cradle. "Whom dost thou rock?" asked the merchant. "My beloved mother do I weep for, long indigent for my birth and upbringing." Only then did the merchant remember his own mother, whom he had thrown out of the house, and it became clear to him why he was in no wise able to build the church. Having returned to Moscow, he brought his mother home, begged her forgiveness and built the church.

Preaching mercy, the blessed saint helped first of all those, who were ashamed to ask for alms, but who all the while more were more in need of help than others. There was an instance where he gave away a rich imperial present to a foreign merchant, who was left without anything at all and, although for three days already the man had eaten nothing, he was not able to turn for help, since he wore fine clothing.

Harshly did the blessed saint condemn those who gave alms for selfish reasons, not from compassion for the poor and destitute, but hoping for an easy way to attract the blessings of God upon their affairs. One time the blessed saint saw a devil, which took on the guise of a beggar. It sat at the gates of the All-Pure Virgin's church, and to everyone who gave alms, it rendered speedy help in their affairs. The blessed saint exposed the wicked trick and drove away the devil. For the salvation of one's neighbors, Blessed Vasilii visited also the taverns, where he endeavored, even in people very much gone to ruin, to see a grain of goodness, and to strengthen and encourage them by kindness. Many observed that when the saint passed by a house in which they madly made merry and drank, with tears he clasped the corners of that house. They enquired of the fool what this meant, and he answered: "Angels stand in sorrow at the house and are distressed about the sins of the people, but with tears I entreat them to pray to the Lord for the conversion of sinners."

Purified by great deeds and by the prayer of his soul, the blessed saint was vouchsafed also the gift of foreseeing the future. In 1547 he predicted the great conflagration of Moscow; by prayer he extinguished a conflagration at Novgorod; one time he reproached Tsar Ivan the Terrible, that during the time of Divine services he was preoccupied with thoughts about the construction of a palace on the Vorob'ev hills.

Blessed Vasilii died on 2 August 1557. His body was buried at the Trinity church, in the trench where in 1554 was being annexed the Pokrov cathedral in memory of the conquest of Kazan. The glorification of Blessed Vasilii was by a Sobor-Council on 2 August 1588, which His Holiness Patriarch Job proclaimed.

In a description of the appearance of the saint characteristic details were preserved: "All bare, in the hand a staff." The veneration of Blessed Vasilii was always so strong that the Trinity temple and the attached Pokrov church are to the present day named the temple of Blessed Vasilii [i.e. the famous Saint Basil's in Moscow].

The chains of the saint are preserved at the Moscow Spiritual Academy. (*Source: Menologion 3.0*)



ST. XENIA ORTHODOX CHURCH
P.O. Box 147 - Methuen, MA 01844
(phone) (978) 204-0428



JULY 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Jun 18) 4th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	2 (Jun 19) Holy Apostle Jude, the Brother of the Lord Fast: fish, wine & oil	3 (Jun 20) HM Methodius, bp of Patara Fast: wine & oil	4 (Jun 21) M Julian of Tarsus Fast	5 (Jun 22) HM Eusebius, bp of Samosata Fast: wine & oil	6 (Jun 23) Meeting of the Vladimir Icon of the Most Holy Theotokos Fast: fish, wine & oil	7 (Jun 24) Nativity of St. John the Baptist 5:30 All-Night Vigil Fast: fish, wine, & oil
8 (Jun 25) 5th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	9 (Jun 26) Tikhvin Icon of the Most Holy Theotokos Fast: fish, wine & oil	10 (Jun 27) Ven Sampson the Hospitable of Constantinople Fast: wine & oil	11 (Jun 28) Holy and Wonderworking Unmercenarys Cyrus and John 6:30 Vigil Fast: fish, wine & oil	12 (Jun 29) Ss. Peter & Paul 9:30 Hours & Divine Liturgy	13 (Jun 30) Synaxis of the Holy, All-praised Twelve Apostles Fast: wine & oil	14 (Jul 1) Holy and Wonderworking Unmercenarys Cosmas and Damian 5:30 All-Night Vigil
15 (Jul 2) 6th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	16 (Jul 3) M Hyacinth of Caesarea	17 (Jul 4) Holy Royal Martyrs of Russia	18 (Jul 5) Ven Athanasius of Mt. Athos Fast: fish, wine & oil	19 (Jul 6) Ven Sisoes the Great of Egypt	20 (Jul 7) Ven Thomas of Mt. Maleon Fast	21 (Jul 8) "Kazan" Icon of the Most Holy Theotokos 5:30 All-Night Vigil
22 (Jul 9) 7th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	23 (Jul 10) Placing of the Precious Robe of the Lord at Moscow	24 (Jul 11) Blessed Equal-to-the-Apostles Olga, princess of Russia	25 (Jul 12) MM Proclus and Hilary of Ancyra Fast: fish, wine & oil	26 (Jul 13) Synaxis of the Holy Archangel Gabriel	27 (Jul 14) Ap Aquila of the Seventy, and St. Priscilla Fast	28 (Jul 15) Holy Equal-to-the-Apostles Great Prince Vladimir 5:30 All-Night Vigil
29 (Jul 16) 8th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	30 (Jul 17) GM Marina (Margaret) of Antioch	31 (Jul 18) M Emilian of Silistra in Bulgaria	Aug 1 (Jul 19) Ven Macrina, St. Seraphim of Sarov Fast: Fish, wine & oil	Aug 2 (Jul 20) Prophet Elijah	Aug 3 (Jul 21) Prophet Ezekiel Fast	Aug 4 (Jul 22) Holy Equal-to-the-Apostles Mary Magdalen 5:30 All-Night Vigi



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AUGUST 2012						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jul 29 (Jul 16) 8th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	Jul 30 (Jul 17) GM Marina (Margaret) of Antioch	Jul 31 (Jul 18) M Emilian of Silistra in Bulgaria	1 (Jul 19) Ven Macrina, St. Seraphim of Sarov Fast: Fish, wine & oil	2 (Jul 20) Prophet Elijah	3 (Jul 21) Prophet Ezekiel Fast	4 (Jul 22) Holy Equal-to-the-Apostles Mary Magdalen 5:30 All-Night Vigil
5 (Jul 23) 9th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	6 (Jul 24) M Christina of Tyre	7 (Jul 25) Dormition of the Righteous Anna	8 (Jul 26) HMM Hermolaus, Hermippus, and Hermocrates Fast	9 (Jul 27) GM and Healer Panteleimon	10 (Jul 28) App Prochorus, Nicanor, Timon, and Parmenas of the 70 Fast: wine & oil	11 (Jul 29) M Callinicus of Gangra 5:30 All-Night Vigil
12 (Jul 30) 10th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	13 (Jul 31) R Eudocimus of Cappadocia	14 (Aug 1) Procession of the Cross Fast	15 (Aug 2) Tr relics of Protomartyr and Archdeacon Stephen Fast	16 (Aug 3) Ven Isaac, Dalmatus, and Faustus Fast	17 (Aug 4) Holy 7 Sleepers of Ephesus Fast	18 (Aug 5) M Eusignius of Antioch 5:30 All-Night Vigil Fast: wine & oil
19 (Aug 6) TRANSFIGURATION OF THE LORD 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	20 (Aug 7) M Dometius of Persia & comp Fast	21 (Aug 8) St. Emilian the Confessor Fast: wine & oil	22 (Aug 9) Apostle Matthias Fast: wine & oil	23 (Aug 10) MM Archdeacon Laurence and Pope Sixtus & comp Fast	24 (Aug 11) M Archdeacon Euplus Fast	25 (Aug 12) MM Anicetus and Photius of Nicomedia 5:30 All-Night Vigil Fast: wine & oil
26 (Aug 13) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: wine & oil	27 (Aug 14) Prophet Micah 6:30 Vigil of the Dormition Fast	28 (Aug 15) DORMITION OF THE THEOTOKOS 9:30 Hours and Divine Liturgy	29 (Aug 16) Image Not-Made-By-Hands of our Lord Jesus Christ Fast	30 (Aug 17) M Myron of Cyzicus	31 (Aug 18) MM Florus and Laurus Fast	Sep 1 (Aug 19) 5:30 All-Night Vigil

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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.