



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May-June 2013

from The Moral Significance of the Dogma about the Holy Spirit by Metropolitan Anthony (Khrapovitsky) †

Enlightened Christians know that the Holy Spirit is the third person of the Holy Trinity, the source of the blessed enlightenment of prophets and apostles, and as well of any gracious gift, given to Christians in the holy sacraments, especially in the sacrament of anointment and priesthood. But one must admit that the very character of blessed gifts is not very well understood by us.

The teaching about the third Person of the Holy Trinity was represented in the Farewell conversation of the Lord with His disciples. No prejudice can deconstruct the clear truth that under the Comforter, the Lord meant not any impersonal Divine power, but the living Person, different from Him and God the Father, precisely “other Comforter.” The characteristics of the Holy Spirit, as of the living personality, is expressed in the fact that though the word “spirit” is of neutral gender in Greek, the substituting “it” pronoun is used in the masculine: (John 16:14 and other extracts). What meaning does this name of the Comforter, which helps in understanding the dogma, possess?

At a first glance it can seem that the Holy Spirit will console the apostles in their separation with Jesus Christ. Though a similar interpretation is refuted by the very words of His: “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment”(16:7-10). The consolation in a loss, obviously, cannot have greater importance than the lost object itself; therefore the explanation concerning this name should be searched for in the following words: the Holy Spirit will comfort the followers of the Lord in their struggle against the world and in hatred of the world towards them. Really, the further speech of the Lord reveals the meaning of the Heavenly Comforter with all clarity. In the time when the world will despise the preachers of the Gospel, will hate and perse-

cute them (15:17-21), and even think that killing them is doing God a good service (16:2); this time the Comforter, abiding in the holy Apostles, will strengthen the spirit in their weak-believing hearts, setting them in the way of virtue, reminding and explaining them the prior thoughts of their Teacher, which were till that time beyond their understanding — revealing to them the future lot of the world, and accusing this proud world of the sin of disbelief (16:9-14) through them. That is why, to replace the former fear of the mundane power and arms, the feeling of grief over the humiliation of their Teacher, the Teacher introduced into the hearts of the Apostles that element of moral satisfaction, which would teach them to triumph in the time of persecutions.

All this came true after the Pentecost, when, defeated and dishonored by the imprisonment, the apostles appealed to God in prayer, “and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31).

We shall get convinced in such an understanding of the word “Comforter”—meaning the consoler of those preaching the truth of Christ, or the giver of moral satisfaction in our outward sufferings—when we find the exact place where the Lord borrowed this name from, among the religious-moral concepts, known to old times’ Hebrews, and then trace the influence of the Holy Spirit upon the life of the Apostles and upon the arrangement of the Church of Christ. With this, we shall only pause at the circumstance that the endowment of joyful patience is possible only through the “other Comforter,” but not through Jesus Christ Himself.

Continued on page 5

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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V. Rev. Michael Crowley
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Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment

Parish Council

| | |
|------------------------------------|----------------|
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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 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.**

May

5 Easter Pot Luck

12 Natalya Kirichok, Katia Fredette, Meg Lark

19 Vera Sarantakis, Priscilla Choi

26 Josephine Kniaziuk, Mariana Haven

June

2 Pam Reed, Carolyn Savage, Diane Mendez

9 Amy McLellan, Anna Johnson, Mireille Lang

16 Maria Kasarda, Tania Sciaudone, Abby Legaspi

23 Pot Luck

Sisterhood News: Our thanks to all the members of the Sisterhood who were able to help out with the Lenten Retreat held on April 13 – see specifics below.

We have also decided to restructure the Sisterhood into committees, with Pam Reed as the overall Committee coordinator. These will include: Charity; Church feast; Lilac Nights/social activities; Church decoration; St John of Kronstadt party; Supplies; and Church cleaning. Not all of these committees have Chairs, so if you are interested in serving in this capacity, please speak with current Sisterhood President Mireille Lang.

Thank you... from the Nettleton and Crowley families for all the help and good wishes received over the past few months, and especially to the Sisterhood for their thoughtful gift.

...to all the members of the Sisterhood who worked so hard to make our Lenten retreat a success. We had a good turnout, and all the preparation and hard work showed in the seamless way the whole thing ran.

...to Dr. Michael Legaspi for speaking at the Lenten retreat. Much food for thought in his comments on the Book of Job.

St. John of Damascus Church School News: Holy Friday Retreat - Friday, May 3, from 12:30 p.m. to 4 p.m. Ages Pre-Kindergarten - High School. The afternoon will consist of lessons, games, crafts, and time with friends. It's a special way our young parishioners can focus on the events of the week, and prepare for Pascha.

Vacation Church School - July 8-12, 9:30 a.m. to 1 p.m. Ages Pre-Kindergarten - 6th grade. This summer's program is "Stepping Stones in the Divine Liturgy." Children will gain a better understanding of the service through lessons, crafts, workshops, and games. Each day begins with a short prayer service and ends with lunch. VCS culminates with the celebration of Divine Liturgy on the Feast of Sts. Peter & Paul on July 12.

If you have any questions, comments, or concerns, please see Laryssa Doohovskoy or Fr. Michael.

Youth News: St. Xenia's Youth participated in the Lowell Walk for Hunger on March 29. Pledges were collected for the event, which raised money for shelters and food banks in the Greater Lowell area. Participating in the walk were: Kara and Johanna Danas, Olivia, Anna, Cato and Abby Legaspi and Olivia, Esteban, Salome and Alexandra Gonzalez. The group walked over 4 miles, and then cheerfully headed over to the Gonzalez house for veggie burgers! It was a fun day of bonding and we hope we can do more activities like this in the future.

Save the Date for Lilac Nights

Join us for dancing, dinner and fun for the whole family!

**Sunday, June 30th,
2013**

3:00pm – 9:00pm

**St. John of Damascus Church Hall
300 West Street
Dedham, MA**

A multi-ethnic theme is planned, with Middle-Eastern and Greek as well as Russian music.

St. Seraphim Camp registration is now open. The camp dates for 2013 are July 28-August 4, 2013. **The registration deadline is July 5.** The cost will remain at \$275.00.

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.

Dress Code: Please keep in mind that a certain standard of dress is expected in church. Women and girls should wear skirts or dresses (no pants!) at least knee length, blouses with a modest neckline, and a scarf or hat on their heads. Men should wear clothing best described as businesslike or “business casual,” and no one should wear tank tops – sometimes an issue, as summer approaches. Remember, we should always show respect in church, both for God and for our fellow parishioners. Thank you.

Donation Opportunity:

Dear St. Xenia Community,

As many of you know I have recently taken a new teaching job as a preschool teacher at the Crispus Attucks Children's Center in Dorchester. As a new member of the staff, they have given me the task of opening a new preschool classroom. They have redone a whole classroom space and have asked me to set it up and get it started. This is by far one of the most exciting career-based opportunities I have had as an educator.

The Crispus Attucks Children's Center is one of the largest early education programs in the Greater Boston area. That being said, it serves a more “inner city” urban population, and lacks some of the funds and amenities of other smaller programs. Although most of the school's revenue is generated from government funding, they still rely heavily on community contributions and donations. Many of the families who send their students to this school receive education vouchers. This allows them to send their children to school for a reduced cost. During my short time there thus far, I have been able to put together a list of classroom necessities that may be more difficult to come by; this list includes:

Rags
New/used towels (for drying toys after cleaning)
Extra/spare clothes (previously worn is fine)- girls and boys sizes 3T-4T-Shoes as well if possible
Small plastic containers, Glue sticks, Legos
ABC/number games, posters, etc.
Makers (regular and dry-erase)
Construction paper
Reuseable shopping bags (20 students)- to keep nap-time bedding in
Plastic shopping bags
Gently used preschool-appropriate toys (including dress-up clothes and baby dolls)
Books, Play dough

As my family and church community, I thought I would offer you this opportunity for charity. If you are able to contribute in any way possible, or may have something that you would like to donate that I did not include in my list, it would be greatly appreciated.

Thank you,
In Christ,
Johanna Crowley

One of the favorite saints of the West is the Martyr Christopher. There are many myths about him, but the facts of his life are little known in this culture, so we are presenting what is known of him in the East. His feast is celebrated on May 9.

The Holy Martyr Christopher lived during the third century and suffered in about the year 250, during the reign of the emperor Decius (249-251). About his life and miracles there exist many various accounts, and his memory is venerated in both the Western and Eastern Churches. (The memory of the Martyr Christopher is especially venerated in Italy, where they recourse to him in prayer during times of contagious diseases).

Saint Christopher was a man of great stature and unusual strength, and his face was brutish. By tradition, Saint Christopher at first possessed a handsome appearance, but wishing to avoid temptation for himself and others, he besought the Lord to give him an unseemly face. Until Baptism he had the name Reprebus (Reprobate), which was connected with his disfigured outer appearance. Even before Baptism, Reprebus confessed his faith in Christ and denounced those who persecuted Christians. For this he was once given a beating by a certain Bacchus, and he took the beating with humility. Because of his renowned strength, soon after this there came after him 200 soldiers, so as to bring him before the emperor Decius. Reprebus submitted without resistance. On the way miracles occurred: a dry stick blossomed in the hand of the saint, by his prayer bread-loaves were multiplied, and the travellers had no lack thereof, similar to the multiplication of loaves in the wilderness by the Savior. The soldiers surrounding Reprebus were astonished at the miracles; they came to believe in Christ, and together with Reprebus they were baptized by the Antioch Bishop Babylos.

When Saint Christopher was brought before the emperor, the emperor became terrified by his appearance and decided to coerce him into renouncing Christ, not by force but by cunning. He summoned two profligate women, Callinika and Acelina, and commanded them to sway Christopher into a renunciation of Christ and gain his consent to offer sacrifice to idols. But the women were themselves converted by Saint Christopher to the faith in Christ, and having returned to the emperor, they declared themselves Christians, for which they were subjected to fierce beatings and died as martyrs. Decius sentenced to execution also the soldiers who had been sent after Saint Christopher, but who now believed in Christ. The emperor gave orders to throw the martyr into a red-hot metal box. But Saint Christopher did not experience any suffering and he remained unharmed. After many fierce torments they finally beheaded the martyr with a sword. This occurred in the year 250 in Lycia. By his miracles the holy Martyr Christopher converted to Christ as many as 50 thousand pagans, to which Saint Ambrose (of Milan) testifies. The relics of Saint Christopher were later transferred

to Toledo (Spain), and even later -- to the abbey of Sainte Denis in France. *Source: Abridged from Menologion 3.0*

Very little is known, outside of his native Romania, of the martyr John the New of Suceava, who is greatly beloved in Moldova, and whose feast is celebrated on June 2.

The holy, glorious and right-victorious Great-martyr John the New of Suceava (Romanian: Sf. Mare Mucenic Ioan cel Nou de la Suceava), was a Romanian saint of the 14th century. His feast days are celebrated on June 2 and June 24.

St. John was born in Trebizond in Asia Minor in about 1300 to devout Orthodox parents. His father was a merchant and John followed in his footsteps. On a trading trip to Cetatea Alba, then part of Moldova but now Bilhorod-Dnistrov'skyy in the Ukraine, he got to know a Venetian merchant named Reiz whilst they were sailing on the Black Sea. They discussed the faith many times and, seeing that John always defeated his arguments, the Venetian decided to take revenge.

On arriving in Cetatea Alba, Reiz spread a rumor that John, despite being raised Christian, was interested in the Muslim faith. Cetatea Alba at that time had been conquered by Muslim Tartars, and when their ruler heard the rumor he called for John. He was taken before the ruler and asked if it was true that he wished to deny the Christian faith and become a Muslim. He responded that he would never give up his faith in the true God in order to worship created things or the inventions of men. This response offended the Tartar ruler, who ordered John to renounce his faith on pain of torture. He refused to do so, enduring many beatings, and was eventually martyred by being dragged behind a horse through the streets of the city before having his head struck off. The year was 1330 and John was only about 30 years old.

On hearing of his death, Reiz resolved to dig up the body of the martyr and steal it as a further act of revenge, but the Orthodox priest in the city had a dream in which John informed him of this crime and asked him to bring his body to the Orthodox Church. This was the first miracle of the great martyr. For years his relics were kept in Cetatea Alba, where they became famous for healings and other miracles, but eventually Prince (Voievod) Alexander the Good (Alexandru cel Bun) heard of the martyr's relics and, at the urging of Metropolitan Joseph (Iosif) Musat of Moldova, arranged to have them brought to his capital,

Suceava, on June 24, 1402. John's incorrupt relics have been kept at the monastery bearing his name in that city until the present.

St. John the New is one of the most venerated saints in Moldova, and many miracles are associated with his relics. *(Source: OrthodoxWiki)*

Continued from front page:

The state of humiliation, in which the activity of Christ and its fulfillers always abide on earth, will constantly tempt the latter with that despondent doubt, which had His disciples, who did not wish to believe, hearing the news about His resurrection and were saying about Him: "But we trusted that it had been he which should have redeemed Israel" (Luke 24:21). Though the disciples did not dare to call Jesus a deceiver, they were ready to treat Him as a self-deluded man, how contemporary Jews treat him now. Therefore, there was necessary another witness, following Christ, like the Forerunner, who had come ahead of Jesus, testifying of Him (John 15:26), saying that He went to the Father, and the Prince of this world was judged (16:11). Having such a Comforter, in the time of their sermon the apostles felt themselves better, than even being with Jesus Christ Himself, for being enlightened by their Teacher's heavenly teaching and testimony about Him, they drew closer to Him afterwards, more than while Jesus was with them, for previously they could not understand His words, which the Holy Spirit "shews unto them" further on (16:12-13), in order for them not to be afraid of the cross but to glory in it (Gal. 6:14). "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate," — calls in the conclusion one of the apostles, — "let us go forth therefore unto Him without the camp, bearing His reproach" (Hebr. 13:12-13), i.e. let us step out of the laws of the community, protected by the world, and convert into those persecuted and outcast, without being afraid of the latter state, for Christ Himself had gone through it.



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| MAY 2013 | | | | | | |
|---|---|--|---|--|--|---|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| Apr 28 (Apr 15) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil | Apr 29 (Apr 16) VMM Agape, Irene, and Chionia Fast | Apr 30 (Apr 17) HM Simeon, bp in Persia Fast | 1 (Apr 18) 6:30 Matins of Holy Thursday Fast | 2 (Apr 19) 9:30 Vesperal Divine Liturgy of Holy Thursday 6:30 Matins w/Reading of the 12 Passion Gospels Fast | 3 (Apr 20) 10:00 Royal Hours 4:00 Vespers w/Taking Down from the Cross 6:30 Matins w/Lamentations Fast | 4 (Apr 21) 9:00 Vesperal Divine Liturgy 10:00 Reading of the Acts of the Apostles 11:30 Mldnight Office Fast: wine & oil |
| 5 (Apr 22) PASCHA 12:00 Midnight Procession, Matins, Hours and Divine Liturgy of Pascha 12:00 Noon Agape Vespers Fast free | 6 (Apr 23) GM & Wonderworker George Fast free | 7 (Apr 24) Iveron Icon of the Most Holy Theotokos Fast free | 8 (Apr 25) Synaxis of the Venerable Fathers of the Holy Mount Sinai Fast free | 9 (Apr 26) HM Basil, bp of Amasea St. Stephen, bp of Perm Fast free | 10 (Apr 27) Life- giving Spring Icon of the Most Holy Theotokos Fast free | 11 (Apr 28) App Jason and Sosipater of the 70 & comp 5:30 All-Night Vigil Fast free |
| 12 (Apr 29) Antipascha, St. Thomas Sunday 9:30 Hours and Divine Liturgy 1:00 Blessing of Graves | 13 (Apr 30) Ap James, the brother of St. John the Theologian | 14 (May 1) Radonitsa Pr Jeremiah 12 Noon - Pannyhida in Cemetery | 15 (May 2) St. Athanasius the Great, abp of Alexandria Fast: Fish, wine & oil | 16 (May 3) MM Timothy the Reader and his wife Maura of Antinoe in Egypt | 17 (May 4) VM Pelagia of Tarsus Fast: wine & oil | 18 (May 5) GM Irene of Thessalonica 5:30 All-Night Vigil |
| 19 (May 6) 3rd Sunday of Pascha: The Myrrh-bearing Women. Tone 2 9:30 Hours and Divine Liturgy | 20 (May 7) Apparition of the Sign of the Precious Cross over Jerusalem | 21 (May 8) St. John the Theologian | 22 (May 9) Prophet Isaiah Fast: Fish, wine & oil | 23 (May 10) Ap Simon the Zealot | 24 (May 11) Ss. Cyril and Methodius Fast: fish, wine, & oil | 25 (May 12) St. Epiphanius, bp of Cyprus 5:30 All-Night Vigil |
| 26 (May 13) 4th Sunday of Pascha: The Paralyzed Man. Tone 3 9:30 Hours and Divine Liturgy | 27 (May 14) M Isidore of Chios | 28 (May 15) Ven Pachomius the Great | 29 (May 16) Mid-Pentecost or Prepolovenie. Tone 3 Fast: Fish, wine & oil | 30 (May 17) Ap Andronicus of the 70 and his fellow laborer Junia | 31 (May 18) Holy Fathers of 7 Ecumenical Councils Fast: wine & oil | Jun 1 (May 19) Synaxis of New Martyrs of Butovo 5:30 All-Night Vigil |



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| JUNE 2013 | | | | | | |
|--|--|---|--|---|---|--|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| May 26 (May 13) 4th Sunday of Pascha: The Paralyzed Man. Tone 3 9:30 Hours and Divine Liturgy | May 27 (May 14) M Isidore of Chios | May 28 (May 15) Ven Pachomius the Great | May 29 (May 16) Mid-Pentecost or Prepolovenie. Tone 3 Fast: Fish, wine & oil | May 30 (May 17) Ap Andronicus of the 70 and his fellow laborer Junia | May 31 (May 18) Holy Fathers of 7 Ecumenical Councils Fast: wine & oil | 1 (May 19) Synaxis of New Martyrs of Butovo 5:30 All-Night Vigil |
| 2 (May 20) 5th Sunday of Pascha: The Samaritan Woman 9:30 Hours and Divine Liturgy | 3 (May 21) Ss. Constantine & Helen | 4 (May 22) HM Basiliscus, bp of Comana | 5 (May 23) Ven Michael the Confessor Fast: Fish, wine & oil | 6 (May 24) Ven Symeon Stylites | 7 (May 25) 3rd Finding of the Head of John the Baptist Fast: Fish, wine & oil | 8 (May 26) Ap Carpus of the 70 and Alphaeus 5:30 All-Night Vigil |
| 9 (May 27) 6th Sunday of Pascha: The Blind Man. Tone 5 9:30 Hours and Divine Liturgy | 10 (May 28) Ven Nicetas, bp of Chalcedon | 11 (May 29) VM Theodosia of Tyre | 12 (May 30) Ven Isaac 6:30 Vigil Fast: Fish, wine & oil | 13 (May 31) ASCENSION OF THE LORD 9:30 Hours & Divine Liturgy | 14 (Jun 1) M Justin the Philosopher Fast: wine & oil | 15 (Jun 2) St. Nicephorus the Confessor 5:30 All-Night Vigil |
| 16 (Jun 3) 7th Sunday of Pascha: Fathers of the 1st Council 9:30 Hours and Divine Liturgy | 17 (Jun 4) St. Metrophanes, 1st pat of Constantinople | 18 (Jun 5) HM Dorotheos, bp of Tyre | 19 (Jun 6) Ven Dodo Fast: wine & oil | 20 (Jun 7) Ven David of the Gareji Monastery | 21 (Jun 8) GM Theodore Stratelates Fast: Fish, wine & oil | 22 (Jun 9) St. Cyril, abp of Alexandria 5:30 All-Night Vigil |
| 23 (Jun 10) PENTECOST 9:30 Hours and Divine Liturgy | 24 (Jun 11) Day of the Holy Spirit. Tone 7 Fast free | 25 (Jun 12) 3rd Day of the Holy Trinity. Tone 7 Fast free | 26 (Jun 13) M Aquilina of Byblos in Lebanon Fast free | 27 (Jun 14) Theotokos "Surety of Sinners" Fast free | 28 (Jun 15) St. Jonah, met of Moscow Fast free | 29 (Jun 16) St. John of Shanghai and San Francisco 5:30 All-Night Vigil Fast free |
| 30 (Jun 17) 1st Sunday after Pentecost. All Saints. Tone 8 9:30 Hours and Divine Liturgy 3pm-9pm Lilac Nights | Jul 1 (Jun 18) Fast | Jul 2 (Jun 19) Fast | Jul 3 (Jun 20) Fast | Jul 4 (Jun 21) Fast | Jul 5 (Jun 22) Fast | Jul 6 (Jun 23) 5:30 All-Night Vigil Fast: wine & oi |

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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.

St. Xenia Orthodox Church
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