



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

September-October 2013

The Lord's Prayer

by Bishop Alexander (Mileant) †

Teaching us not to say more than what is necessary, the Lord gives us an example of prayer. This is the "Our Father" or, as it is often called, "The Lord's Prayer." This prayer is noteworthy because it encompasses in a few words the main spiritual and material needs of a person. Besides that, the Lord's prayer teaches us to organize our tasks correctly, showing which is more important, and which is secondary.

"Our Father, which art in Heaven." In addressing God with the words "Our Father," we remind ourselves that He, like a most loving Father, continually works for our good. We remind ourselves about Heaven, so that we turn our thoughts from the mundane bustle and direct it to where our life's path should be leading to, to our eternal homeland. Let us turn our attention to that main detail, that all the requests in the Lord's Prayer are found in the plural form. That is to say, we are praying not only for ourselves, but for all those near to us by blood or faith, and, in some measure, for all people. In this way we remind ourselves that we are all brothers, children of the Heavenly Father.

"Hallowed be Thy name." This is the first request, in which we express the desire that the Name of God be honored and glorified by us and by all people, that the true faith and piety spread throughout the world. The second request, "Thy kingdom come," expands upon the first. Here we ask God to rule in our hearts, that His law govern our thoughts and deeds, and that His grace enlighten our souls. In this mortal life the Kingdom of God is not visible to the physical eye: it is born in the souls of Christians. But the time will come when all who have the Kingdom of God within them will also earn the right to enter the Kingdom of His eternal glory with both their soul and their renewed body. No earthly riches or pleasures can compare with the bliss of the Heavenly Kingdom, where angels and holy people dwell. And that is why the believing soul languishes in this world and thirsts to reach the Heavenly Kingdom.

People possess the most varied of interests and desires, usually proud and sinful ones, and in human relations these interests and desires clash. From this, all sorts of friction, displeasures and reciprocal offenses arise among people. With such conflicts of human desires, we cannot

expect everything in our life to go smoothly and according to our wishes, particularly if we ourselves often err in our goals and ventures. The Lord's Prayer reminds us of the fact that only God knows perfectly what we need, and teaches us to ask for His guidance and help: "Thy will be done on earth, as it is in Heaven."

In the first three requests of the Lord's Prayer, we ask from God the most important things for ourselves: the restoration of good in our souls and in our life's conditions. The next requests shift to more personal and secondary necessities. Everything which is required for our physical existence is delegated to this category: "Give us this day our daily bread." In Old Church Slavonic, the word "daily" correctly translates the original Greek word "epiousion," which means "essential." To ask for our "daily bread" is to request food, a roof over one's head, clothing, and everything necessary to live. We do not list these items separately, because the Heavenly Father Himself knows what to send. We do not ask anything for the morrow, because we do not know that we will be alive.

The next request for the forgiveness of our debts is the only request limited by a condition: "And forgive us our debts, as we forgive our debtors." In a wider sense, the word "debts" means "sins." Of sins we have many, but debts even more. God gave us life so that we could do good for others and increase our abilities, or our "talents." When we do not fulfill our earthly purpose, then we, like the lazy servant in the parable, are burying our talent and will find ourselves debtors before God. Recognizing this, we ask that He forgive us. The Lord knows our weaknesses and our inexperience, and He pities us. He is ready to forgive us, but with one condition: that we forgive all those who have wronged us. The parable about the merciless debtor (Mat. 18:24-35) clearly illustrates how the way we forgive those who offend us is related to the way we receive forgiveness of our debts from God.

At the end of the Lord's Prayer we say: "And lead us not into temptation, but deliver us from the evil one." The "Evil one" means crafty or cunning, and this name refers to the devil — the main source of all evil in the world. Temptations may arise from many different sources: from people, from unfavorable living conditions, but, chiefly,

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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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Peter Danas	(978) 459-9541
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
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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.**

September

- 8 Karen Schidlovsky, Nancy Harris
- 15 Kot Engalichev, Lidia Lynch, Maria Crawford
- 22 Vera Sarantakis, Priscilla Choi
- 29 Josephine Kniaziuk, Mariana Haven

October

- 6 Pam Reed, Carolyn Savage, Diane Mendez
- 13 Amy McLellen, Lena Rodzianko
- 20 Maria Kasarda, Tania Sciaudone, Abby Legaspi
- 27 Chaplain Family

Dress Code for Church: 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 at least short sleeves – nothing sleeveless – and a scarf or hat on their heads. **Men and boys** should wear clothing best described as businesslike or “business casual,” collared shirts and long trousers, no t-shirts (especially with writing on them) or shorts. No one should wear tank tops (sometimes an issue in the summer). Remember, we should always show respect in church, both for God and for our fellow parishioners. Thank you.

July-August Newsletter: There actually was one, but due to the pressures of Father Michael's job, he was unable to write the lead article or do a full calendar, so it was never published. We all do our best to get this publication out on time, but when it doesn't happen – I think this was only the third time in our eleven-year existence – the patience of the parish is greatly appreciated.

Sisterhood News: The Sisterhood is reorganizing into committees, and is looking for volunteers for help within each. These are:

Supply and General Coordination: Pam Reed
Social/Charity: headed by Alexandra Gonzales
Parish Feast: Amy McLellan
Church Beautification: Matushka Nancy
Bookstore: Katya Fredette
Yolka: Pam Reed/Amy MacLellan
Newborn Family Outreach: Diane Mendez
St. John of Kronstadt Party: Pam Reed

These ladies are the Committee Chairs, and need help with each of these activities, so consider offering to help in accordance with your talents and interests. This work is also to the glory of God, because it helps our parish to grow!

Thank you... to Michael and Mireille Lang, for their devotion to our parish over many, many years, serving as choir members (both), choir director (Michael), and Sisterhood president (Mireille). Thanks also to Nicholas and Roman for serving on the altar so faithfully. You will be missed! We wish you every blessing in your new location.

Building Fund Update: Currently stands at approximately \$75,000. If you have not yet submitted your pledge to support our building expansion program, there's still time – all donations are needed and most welcome! Remember, we need to raise \$250,000 in less than three years, so even though we have a promising start here, we do have a considerable way to go.



We want to give a special "thank you" to our parishioners who are continuing to pledge to the building expansion effort. Their pledging represents the bulk of the money collected to date and will be the major building fund effort in the future. In June we made a special local building expansion fund mailing to 216 people on our newsletter mailing list (excluding our parishioners). Fifteen of them came back "undeliverable", so out of 201 names, 15 so far have responded, which is a response rate of 7.5%. From this mailing we have collected a total of \$2,385. We are hopeful that many more people will still respond and contribute.

Congratulations... to Tanya and Dmitri Nikshych on the birth of their daughter, Nadezhda, on June 25. We welcomed Nadezhda into our community via Holy Baptism on August 24. Many years to all!

...to John Sarantakis and Colleen Winzeler on their wedding, which took place on July 14. Congratulations also to Tony and Vera Sarantakis on the latest addition to their family!

...to Andrei and Mary Doohovskoy, and to all the Doohovskoy family, on the birth of baby Maria on July 25.

...to Anne Marie and Dan Hakim on the birth of their daughter, Julia Rose, on August 3.

As has become customary for new parents, our parish is looking for volunteers to provide meals to the family over the next few weeks. Meals may be dropped off at the family's home or at church on Sunday. If you can help with this ministry, please contact Diane Mendez at fry20@comcast.net. Thank you!

St. John of Damascus Church School News: We had a wonderful turnout for our Holy Friday Retreat -- 50 participants!!!

This July 8-12 was our Vacation Church School program. We had 30 participants for the week. The children learned about the "Stepping Stones in the Divine Liturgy." Fr. Michael made a presentation on the Liturgy of Preparation, Matushka made prosphora with the kids, and there were fun activities and craft projects. The kids also prepared care packages for Lieutenant Andrei Doohovskoy's unit in Afghanistan.

Church School begins on September 8th! Class lists will be posted in the church hall.

Save the dates:

- October 31, 2013 - St. John of Kronstadt Party
- January 12, 2014 - Yolka
- April 18, 2014 - Holy Friday Retreat
- July 10-12, 2014 - Vacation Church School
- July 27-August 3, 2014 - St. Seraphim Camp

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

Parish Feast: Our visiting hierarch this year will be Bishop George of Mayfield, PA. Among our other preparations, choir director Laryssa Doohovskoy has announced rehearsals to be held each Sunday from now until Bishop George's visit on September 21/22 (excepting September 15, when she will be out of town). Hierarchical services are among the most beautiful but complicated our Church has to offer, **so choir members – please attend these rehearsals!!**

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from our passions. For this reason we meekly confess our spiritual weakness at the end of the prayer to our Heavenly Father, asking Him to keep us from sin and to defend us from the intrigues of the prince of darkness — the devil.

We end the Lord's Prayer with words which express our full faith that God will fulfill our request because He loves us, and how we submit to His Almighty will: "For Thine is the Kingdom, and the Power, and Glory..." The closing word "Amen" in the Hebrew tongue means: "truly, let it be so!"

Lilac Nights Thanks:

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

...to Nick Chaplain, Meghan Nettleton, and Mireille Crowley for handling the catering for this the event.

...to Matushka Nancy Crowley for taking care of the floral arrangements.

...to Vera Sarantakis, Colleen Sarantakis, Abby Legaspi, Amy McLellan, and Carolyn Savage, for providing baked goods and other desserts.

...to Matushka Nancy, Amy McLellan, Abby Legaspi, and Mireille Lang for the set-up, and to Mireille Lang and the Legaspi family for the cleanup. Much, much appreciated!

Our Church rightly gives much attention to the Forerunner of Christ and Prophet John the Baptist, who has many feast days. However, we also honor all those in the ancestry of our Lord, including the parents of John the Baptist, Elizabeth and Zachariah, whose feast falls on September 5.

The Holy Prophet Zachariah and Holy Righteous Elizabeth were the parents of the holy Prophet, Forerunner and Baptist of the Lord, John. They were descended from the lineage of Aaron: Saint Zachariah, son of Barach, was a priest in the Jerusalem Temple, and Saint Elizabeth was the sister of Saint Anna, the mother of the Most Holy Mother of God. The righteous spouses, "comporting themselves through all the commandments of the Lord blameless" (Lk. 1: 5-25), suffered barrenness, which in the Old Testament times was considered a punishment from God.

One day, during the occasion of service in the Temple, Saint Zachariah received the news from an Angel, that his

aged wife would bear him a son, who "will be great before the Lord" (Lk. 1: 15) and "will go before Him in the spirit and power of Elias" (Lk. 1: 17). Zachariah was doubtful of the possibility of the fulfilling of this prediction, and for his weakness of faith he was punished by becoming unable to speak. When Righteous Elizabeth gave birth to a son, through the inspiration of the Holy Spirit she announced that his name was John, although earlier in their family line no one had been given such a name as this. When Righteous Zachariah was asked, he likewise wrote down on the writing-board the name John. Immediately the gift of speech returned to him, and inspired of the Holy Spirit, he began to prophesy about his son as being the Forerunner of the Lord.

When impious king Herod heard from the Magi about the birth of the Messiah, he decided to kill at Bethlehem and its surroundings all the infants up to two years old, hoping that in this number would be also the new-born Messiah. Herod well knew about the unusual birth of John and he wanted to kill him, fearing that he was the foretold King of the Jews. But Righteous Elizabeth hid herself away with the infant in the hills. The murderers searched everywhere for John. Righteous Elizabeth, catching sight of her pursuers, began tearfully to implore God concerning their safety, and immediately the hill opened up, concealing her together with the infant from their pursuers. In these tragic days, Saint Zachariah was taking his turn making services at the Jerusalem Temple. Soldiers sent by Herod tried in vain to learn from him the whereabouts of his son. Then, by command of Herod, they murdered this holy prophet, having stabbed him betwixt the offertory and the altar (Mt. 23: 35). Righteous Elizabeth died forty days after her spouse, and Saint John, preserved by the Lord, dwelt in the wilderness until the day of his appearance to the nation of Israel. *Source: Menologion 3.0*

Throughout the Russian Church, October 1 is dedicated with great love and devotion to the Protection of the Mother of God. But not all the details surrounding this feast are well-known, and make for fascinating reading in their own right.

"The Virgin today standeth forth within the Church, and with the choirs of the Saints invisibly for us prayeth to God: angels with hierarchs make reverence, and apostles with prophets sing forth: for us the Birthgiver of God prayeth the Pre-eternal God" -- this miraculous appearance of the Mother of God occurred in the mid-Tenth Century at Constantinople, in the Blakhernae church, where there was preserved the Robe of the Mother of God, Her Head-Veil (mathoria) and part of the Belt-Sash, transferred from Palestine in the V Century.

On Sunday, October 1, during the time of the all-night vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (commemorated on October 2) at the fourth hour of the night lifted up his eyes towards the heavens, and beheld coming through the air our Most Holy Lady Mother of God, resplendent with

a heavenly light and surrounded by an assembly of the Saints. The holy Baptist of the Lord John, and the holy Apostle John the Theologian, accompanied the Queen of Heaven. On bended knee the Most Holy Virgin began with tears to pray for Christians and for a long time was at prayer. Then, coming nigh the "Prestol" Throne, she continued her prayer; and when she had completed it, she took the veil from her head and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Mother of God was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed, trembling, at the miraculous vision, and he asked of his disciple Blessed Epiphanius standing alongside him: "Seest thou, O brother, the Queen and Lady, praying for all the world?" Epiphanius answered: "I do see, holy father, and I am in awe".

The Ever-Blessed Mother of God implored of the Lord Jesus Christ to accept the prayers of all the people, calling on His Most Holy Name and hastening in recourse to her intercession. "O Heavenly King," said the Immaculate Queen standing ethereally amidst the Angels, "accept every person that prayeth unto Thee and calleth on my name for help; let them not go empty away unheard from before my visage." Saints Andrew and Epiphanius, granted to behold the Mother of God at prayer, "for a long time gazed at the protecting veil spread over the people and the lightning-like flashes in glory to the Lord; as long as the Most Holy Mother of God was there, so likewise was the protecting veil visible; but with her departure it likewise became invisible, and though having taken it with her, she left behind the grace of having been there." At the Blakhernae church was preserved the memory of the miraculous appearance of the Mother of God.

In the Fourteenth Century, the Russian pilgrim and clerk Aleksandr saw within the church an icon of the Most Holy Mother of God praying for the world, and written such, as depicting Saint Andrew in contemplation of her. But the Greek Church does not know this feast. [translator's note: i.e., does not historically celebrate this feast]. Our Russian source is here reticent concerning the historical circumstances occasioning the necessary protective intercession of the Mother of God, and it reflects a great irony, that for the Russians rather than for the Greeks this should be an important feast, since it celebrates the Divine destruction by a storm of a large pagan-Russian fleet under Askold and Dir which threatened Constantinople itself, sometime in the years 864-867, or per the Russian historian Vasiliev on 18 June 860. The Russian Primary Chronicle of Saint Nes-

Nestor notes this miraculous deliverance following the all-night vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blakhernae church, but without mention of Saints Andrew and Epiphanius and their vision of the Mother of God at prayer.

These latter elements, and the beginnings of the celebrating of the feast of Pokrov [Protection of the Mother of God], seem to postdate Saint Nestor and the Chronicle.

In the Prologue, a Russian book of the Twelfth Century, is contained a description about the establishing of the special feastday in honor of this event: "For lo, when we heard, we realized, how wondrous and merciful was the vision and moreover an expectation and intercession on our behalf, without celebration... and it transpired, that thy holy Pokrov-Protection should not remain without festal-celebration, O Ever-Blessed One!" Wherefore in the festal celebration of the Divine services to the Protection of the Mother of God, the Russian Church intones: "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Priest-Martyrs and sainted hierarchs, pray thou for us sinners, glorifying the feast of thy Protection in the Russian Land." And moreover, it would seem that Saint Andrew, contemplating the miraculous vision, was a Slav, taken captive and at Constantinople and given over into slavery to the local inhabitant named Theognost.

Churches in honor of the Protection of the Mother of God appeared in Russia in the Twelfth Century. Widely known on its architectural merit is the temple of the Pokrov at Nerla, which was built in the year 1165 by holy Prince Andrei Bogoliubsky. Through the efforts of this holy prince was also established in the Russian Church the feast itself, the Protection of the Mother of God, in about the year 1164. At Novgorod in the Twelfth Century, there existed a monastery of the Pokrov of the Most Holy Mother of God (the so-called Zverinsk monastery); at Moscow also under Tsar Ivan IV (the Terrible) was built the cathedral of the Pokrov of the Mother of God at the church of the Holy Trinity (known as the church of Saint Basil the Great).

On the feast of the Protection of the Most Holy Mother of God, we implore the defense and assistance of the Queen of Heaven: "Remember us in thy prayers, O Lady Virgin Mother of God, that we perish not by the increase of our sins; protect us from every evil and from grievous woes; for on Thee do we hope, and venerating the feast of thy Protection, thee do we magnify!" (*Source: Menologion 3.0*)



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SEPTEMBER 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Aug 19) 10th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	2 (Aug 20) Prophet Samuel	3 (Aug 21) Ap Thaddeus of the 70	4 (Aug 22) M Agathonicus of Nicomedia and comp Fast	5 (Aug 23) M Lupus, slave of St. Demetrius	6 (Aug 24) HM Eutychius, disciple of St. John the Theologian Fast	7 (Aug 25) Ap Titus of the 70 5:30 All-Night Vigil
8 (Aug 26) 11th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy	9 (Aug 27) Ven Poemen the Great	10 (Aug 28) Ven Moses the Black of Scete	11 (Aug 29) Beheading of the Baptist Fast: Strict fast	12 (Aug 30) Sts. Alexander, John, and Paul the New, patriarchs of Constantinople	13 (Aug 31) Placing of the Cincture of the Most Holy Theotokos Fast	14 (Sep 1) The Church New Year 5:30 All-Night Vigil
15 (Sep 2) 12th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy	16 (Sep 3) HM Anthimus, bp of Nicomedia & comp	17 (Sep 4) HM Babylas, bp of Antioch & comp	18 (Sep 5) Prophet Zacharias and Righteous Elizabeth Fast	19 (Sep 6) Miracle of the Archangel Michael at Colossae	20 (Sep 7) St. John, abp and wonderworker of Novgorod 6:30 Vigil Fast	21 (Sep 8) NATIVITY OF THE THEOTOKOS 9:30 Hours and Divine Liturgy 5:30 All-Night Vigil
22 (Sep 9) 13th Sunday after Pentecost. Tone 4 9:00 Meeting of the Bishop 9:15 Hours and Hierarchical Divine Liturgy	23 (Sep 10) MM Menodora, Metrodora, and Nymphodora at Nicomedia	24 (Sep 11) Glorification of St. Xenia	25 (Sep 12) HM Autonomus, bp in Italy Fast	26 (Sep 13) Founding of the Church of the Resurrection at Jerusalem 6:30 Vigil	27 (Sep 14) ELEVATION OF THE CROSS 9:30 Hours and Divine Liturgy Fast: wine & oil	28 (Sep 15) GM Nicetas the Goth 5:30 All-Night Vigil
29 (Sep 16) 14th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	30 (Sep 17) MM Sophia and daughters: Faith, Hope, and Love, at Rome	Oct 1 (Sep 18) Ven Eumenes, bp of Gortyna	Oct 2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada Fast	Oct 3 (Sep 20) GM Eustathius Placidus, his wife M Theopistes, and their children	Oct 4 (Sep 21) Ap Quadratus of the 70 Fast	Oct 5 (Sep 22) Prophet Jonah 5:30 All-Night Vigil



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OCTOBER 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sep 29 (Sep 16) 14th Sunday after Pentecost. Tone 5 9:30 Hours and Divine Liturgy	Sep 30 (Sep 17) MM Sophia and daughters: Faith, Hope, and Love, at Rome	1 (Sep 18) Ven Eumenes, bp of Gortyna	2 (Sep 19) MM Trophimus, Sabbatius, and Dorymedon of Synnada Fast	3 (Sep 20) GM Eustathius Placidus, his wife M Theopistes, and their children	4 (Sep 21) Ap Quadratus of the 70 Fast	5 (Sep 22) Prophet Jonah 5:30 All-Night Vigil
6 (Sep 23) 15th Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	7 (Sep 24) PM and Equal-to-the-Apostles Thecla of Iconium	8 (Sep 25) Ven Euphrosyne, nun, of Alexandria	9 (Sep 26) Repose of Apostle and Evangelist John the Theologian Fast	10 (Sep 27) M Callistratus and comp of Carthage	11 (Sep 28) Ven Chariton the Confessor, abbot of Palestine Fast	12 (Sep 29) Ven Cyriacus the Hermit of Palestine 5:30 All-Night Vigil
13 (Sep 30) 16th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	14 (Oct 1) Protection of the Theotokos	15 (Oct 2) HM Cyprian, VM Justina and M Theoctist of Nicomedia	16 (Oct 3) HM Dionysius the Areopagite Fast	17 (Oct 4) HM Hierotheus, bp of Athens	18 (Oct 5) Sts. Peter, Alexis, Jonah, Macarius, Philip, Hermogenes, Philaret, Innocent, and Tikhon, mets of Moscow Fast	19 (Oct 6) Holy and Glorious Apostle Thomas 5:30 All-Night Vigil
20 (Oct 7) 17th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	21 (Oct 8) Ven Pelagia the Penitent of the Mount of Olives	22 (Oct 9) Holy Apostle James, son of Alphaeus	23 (Oct 10) MM Eulampius and Eulampia at Nicomedia & 200 Martyrs Fast	24 (Oct 11) Holy Apostle Philip of the 70	25 (Oct 12) MM Probus, Tarachus, and Andronicus at Tarsus Fast	26 (Oct 13) Iveron Icon of the Most Holy Theotokos 5:30 All-Night Vigil
27 (Oct 14) 18th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	28 (Oct 15) Ven Euthymius the New of Thessalonica	29 (Oct 16) Ven Longinus the Centurion	30 (Oct 17) Prophet Hosea Fast	31 (Oct 18) Holy Apostle and Evangelist Luke	Nov 1 (Oct 19) Fast	Nov 2 (Oct 20) 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.