



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

July-August 2010

## Faith-Key to God's Treasury

by Bp. Alexander (Mileant)+

Faith draws a person into a living communication with God in heartfelt, concentrated prayer. When a person comes into close contact with the Almighty, then, according to the words of the Savior, everything becomes possible to him: "Whatever things you ask in prayer, believing, you will receive ... If you have faith as (small as) a mustard seed, and you will say to this mountain, 'Move from here to there,' it will move; and nothing will be impossible for you" (Matt. 21:22, 17:20). Thus even the smallest faith can work wonders provided it is wholesome and healthy like a mustard seed. The great miracle worker Saint John of Kronstadt, speaking from his own experience, called faith "the key to God's treasures."

True faith has nothing to do with self-confidence. Greatly mistaken are those who confuse faith with ordinary auto-suggestion. Some sectarian preachers teach that one must convince oneself of whatever one desires, for example: in health, success, or well-being — and that is enough to obtain it. These auto-suggestions resemble a game in which a child imagines that he is sailing across the sea or riding a horse while he sits on the floor in his room. Faith built on self-suggestion leads to self-delusion and a spiritual catastrophe.

True faith acts not by the power of imagination or self-hypnosis but in that it joins a person to the ultimate Source of all life and strength — to Almighty God. Faith is like a vessel with which one scoops up from the Divine fountain, and prayer acts as an arm with which one reaches into it. It is important to take recourse prudently to the power of faith. Because only God knows what is best for us, in praying one should be less concerned about pressing one's own desires and more about understanding what is the will of God. After all, prayer should not become a monologue but a two-way conversation. And in every conversation one must learn to listen as well. When we sincerely pray to God, He replies to us in our heart and in subsequent external circumstances.

Turning to the Gospel accounts, we see that those people who possessed an exceptionally strong faith as, for example, the Roman centurion, the Canaanite woman, the friends of the paralytic, and others, were all very far from any elation or pathos. Actually, they all were extremely humble people (Matt. 8:10, 15:22, 9:2). The combination

of strong faith and humility is not accidental. A deeply believing person feels, more than anyone else, the greatness and the almightiness of God. And the more he realizes it, the more keenly he becomes aware of his own limitations and deficiency. The great miracle workers such as, for example, the prophets Moses and Elisha, the apostles Peter and Paul and those like them were always distinguished by profound humility.

Thus, among the many talents and faculties of the human spirit, faith is the most precious of the Divine gifts. Faith broadens man's horizons and gives him a proper outlook, reveals to him the purpose of his life, encourages him during hard times and gladdens his heart, empowers his prayer and gives him access to a multitude of God's treasures and mercies.

Sadly, however, our life of plenty and well-being weakens our faith, and God's goodness gets forgotten. As faith grows dim, a man's inner condition becomes increasingly disordered: he loses clarity of thought and purpose of life, his spiritual strength leaves him, emptiness and despondency firmly set into his heart, he becomes irritable and dissatisfied with everything. After all, the soul cannot live without faith, just as a plant cannot live without light and moisture. No matter how intelligent and talented he might be, with faith extinguished a person descends to the level of a cunning animal, or even a predator.

In order to escape such a "shipwreck of faith" (1 Tim. 1:19), one must seriously concern oneself with the renewal of one's soul. But how? We know that all talents require exercise: to preserve a sharp mind, it must be engaged in mental work; so that fingers maintain their flexibility, it is necessary to practice on a musical instrument; to have the body remain limber, it is necessary to do gymnastic exercises; and so on. If people expend so much energy and money to develop and preserve their physical abilities, should not we Christians strive to strengthen our spiritual capabilities?

Specifically: to strengthen our faith, we must live spiritually. This includes regular reading of the Holy Scripture, meditation about God and the purpose of our life, fasting and prayer. When praying, one must make an effort to

*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 15<sup>th</sup> of the month prior to publication to Margaret Lark at (603) 332-9613, e-mail: [woolfolk3@gmail.com](mailto:woolfolk3@gmail.com), or to Father Michael at [tcrowley@maine.rr.com](mailto:tcrowley@maine.rr.com). Thank you.

**Rector:**

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

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Cemetery: Rev. Michael Crowley, Natalie Pishenin, Peter Kasarda, Daniel McLellan, Maryann DiMatteo

**Trapeza Schedule**

\* = strict fast

Trapeza is potluck during the summer months. We suggest light fare, especially during the Peter and Paul Fast (May 31-July 12 n.s.), and during the Dormition Fast (August 14-28 n.s.). If you have any questions contact Karen Schidlovsky at (603) 868-6410. 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 75 people, anything is appreciated. Donuts, fruit and pastries are as acceptable as soup and sandwiches. Thank you in advance for your contribution.

**Many years to our beloved Bishop Jerome, who celebrated his Namesday on June 28!**

**Thank You...** to Meghan and David Nettleton, for hosting Joanna Crowley's graduation party at their new home. Thank you also to everyone who stopped by to offer their best wishes to the new graduate.

...to Laryssa Doohovskoy, for all the hard work and efforts that went into the planning, preparation and execution of the Holy Friday retreat that was held for the St. John of Damascus Sunday School students. It was a great day, and the children got a lot out of it.

**Please remember in your prayers...** Nicholas, Lilly, Nina, Josephine, David, Lilly Anne, Margaret, John (Gil). Please remember to inform the Myrrhbearers Sisterhood if someone is in the hospital or shut in at home.

**Financial Update:** As of June 30, 2010, the balance on the church mortgage stands at approximately \$21,250. If you have any questions, please see Fr. Deacon Constantine Desrosiers.

### **Congratulations to all our graduates and their parents:**

... to Joanna Crowley, on her graduation from Wheelock College.

... to Nicholas (Kai) Schidlovsky, who will be attending Ithaca College in NY to study Spanish Education and Music.

... to Anne Marie DiMatteo, who graduated from Clark University.

... to Katia Reilly, who plans to attend Assumption College.

... to Dimitry Harris, who will be going to the University of New Hampshire to study engineering.

Congratulations also to the Villahermosa Family on the birth of Everett Michael, who was born on June 10, and to Meghan and David Nettleton (and grandparents Father Michael and Matushka Nancy) on the birth of their first child, Lucy, on July 3.

Many years to all!

**Condolences** to Bob DiMatteo and his family on the passing of his father, Robert F. DiMatteo, on May 16. May his memory be eternal!

### **St. John of Damascus Church School News:**

Please remember our Vacation Church School, which will run from July 12-July 16, 2010. Our children, ages 5-12, will be "Traveling on the Ark of Salvation" and learning about the Great Feasts of the Theotokos. Our teens, ages 13-18, will be discussing the "Teenage Ten Commandments," as well as other topics of Faith and the Church, relevant to their daily lives. The camp will kick off on July 12 with the Liturgy celebrating the Feast of Sts. Peter and Paul. A short session will follow the Liturgy on Monday. From Tuesday, July 13 through Friday, July 16 the camp will run from 9:00 am to 1:00 pm. The kids will enjoy

crafts, music, lessons, activities, daily assemblies, and worship. Lunch will be provided each day. The cost of the camp is \$20 per child, or \$40 per family, and is for kids ages 5-18. Registration forms are posted on the parish website and included with this newsletter. If you are interested in volunteering during the week of VCS, please let Laryssa know so you can be included in our first "Staff" meeting mid-May. This is a great and exciting program, and we are very excited to be putting it together for our kids! For more details, please see the parish website: <http://www.stxenia.org/church-school.html> (no hyphen in the address). As always, should you have any questions, concerns or comments regarding the church school, please feel free to contact Laryssa Doohovskoy at [LaryssaL@aol.com](mailto:LaryssaL@aol.com) or by phone at 978-841-5960.

**St. Seraphim Camp:** There is still time to register for the annual session of the St. Seraphim Camp, which is open to all children of the Russian Orthodox Church, and will take place from July 25 through August 1, the feast of St. Seraphim of Sarov. The cost is \$175.00 per child. His Eminence, Metropolitan Hilarion, will visit the camp, along with other bishops and clergy of the Russian Church. Each year, over 200 participate, making the camp the largest youth activity of the Russian Church Abroad. Each day begins with morning prayer and is filled with wonderful activities such as the Law of God, hiking, tube rafting, sports, arts and crafts, and bonfires. Evening prayers end the day. Each campsite is supervised by adult counselors as well as junior college-aged counselors. Several priests spend the entire week at camp, offering counseling, prayers, and instruction. All instruction is in English and services are in both English and Church Slavonic. Vigil and Liturgy are served the final weekend and all children receive the Holy Mysteries. A camp application was in the last issue of the St. Xenia newsletter, copies of which are still available at the candlestand. We urge all families to take advantage of this wonderful opportunity for fellowship with other children who hold beliefs similar to the ones we teach at St. Xenia's.

### **First International Rachmaninoff Russian Music Festival:**

This annual cultural event took place at locations throughout the greater Boston area this year from June 13-20. Unfortunately, notice was sent out too late to include in our last issue, but we are pleased to note that our own Alexei Doohovskoy was one of the performers, along with the men's a cappella group "Blagovest," founded in 1991 for the purpose of singing services as a male choir at Nizhny Novgorod's Annunciation Monastery.

From the Eastern American Diocese website: "The grand finale and pinnacle performance of the Festival [took] place on June 20. On the initiative of the Boston Russian Chorus, artistic director Irina Shachneva, with the invaluable assistance of the Eastern American Diocesan Music Committee, the Festival called experienced singers

throughout North America to come to Boston in order to form the Festival Russian Chorus.

“The concert feature[d] these singers, together with the Boston Russian Chorus and the Russian male choir “Blagovest,” all of whom [formed] a single festival chorus [to] sing...the best musical compositions of a Russian son in his new homeland of America – Sergei Rachmaninoff – selections from *Vespers* (the All-Night Vigil), *Liturgy*, and a choral concerto, *The Theotokos, Ever-Vigilant in Prayer*.”

Noted the EAD website: “The festival chorus will perform...with the strength of True Faith, which is unachievable by even the best American choirs, who frequently perform this music.” It is our fervent hope to include regular information concerning concerts by the Boston Russian Chorus, especially in these times when our Faith is under increasing attack by the secular media.

## **On the Dormition of the Mother of God**

*(from the Eastern American Diocese website)*

The feast of the Dormition is the last great feast in the Church calendar year. It is preceded by a two-week fast.

The glorious lot of the ever-blessed Virgin in the work of God’s salvation of the world made all Her life wonderful and exemplary. After the Crucifixion of Christ, the Mother of God was taken to live in the house of Her adopted son, the Apostle John. Tradition notes that even after the descent of the Holy Spirit on the apostles, the Mother of God remained in Jerusalem, visiting those places where the Savior of the world preached, suffered and died. She did not want to leave the country that was dear and holy to Her. When king Herod Agrippa began to persecute the Church, both the pagans and the Jews, indignant of the respect that the Mother of God was receiving from the Christians, wanted to kill Her. It was during this time that She traveled with Apostle John to Ephesus. Church tradition has this also as the time of Her visit to Cyprus to Bishop Lazarus, who had been raised from the dead after four days, and to Mount Athos. When the persecution ended, the Mother of God returned to Apostle John’s house at Zion in Jerusalem.

Once, when She went to the Mount of Olives to pray, Archangel Gabriel appeared and spoke of Her approaching departure from this world. Upon returning home, She told Apostle John all that the Archangel had said to Her and started preparing Herself for Her final day on earth. Friends and relatives gathered, and eleven of the apostles were miraculously transported from various parts of the world to Her deathbed. They were all amazed to see each other there. When Apostle John explained that the Mother of God would soon be departing this world, they understood why God had brought them together and became sad. But She comforted them, saying: “Do not cry and darken My happiness with your sadness. I am going to My Son and your God, and you will bury My body and return

each to your work.” As the time of Her death neared, the room shone with a divine light, the roof disappeared, and a wondrous sight appeared before all: the Lord Jesus Christ descended from heaven surrounded by many angels. All looked upon this wondrous sight with awe and reverence, and when they approached Her bed, the holy body of the Mother of God shone radiantly, and a fragrance of incense pervaded the room.

The apostles carried the body of the Mother of God through the city to Gethsemane, to be buried at Her request in the tomb of Her family and Joseph. They buried Her body, closed the tomb with a stone and remained there at the site in prayer for three days. On the third day Apostle Thomas arrived and was very saddened that he did not find the Mother of God alive. To make him feel better, the other apostles rolled away the stone to let him pay his respects to the body. But on entering the tomb, they found that the body was not there – only the winding sheet. They returned home to partake of a communal meal at which they always left a place for the Resurrected Lord. After the meal, they raised the bread left for Christ aloft and exclaimed: “Lord, Jesus Christ, help us.” And they heard a choir of angels, and when they looked up they saw the Holy Virgin surrounded by angels. She greeted them, saying: “Rejoice, for I am with you through all the days.” Then the apostles were filled with joy, and instead of using the usual words, they exclaimed: “Most holy Mother of God, help us.” And now they understood and believed that upon the third day after Her dormition, the Mother of God had been resurrected.

Thus, the dormition of the Mother of God is not a sad event, but a joyous one. Her death is but a short sleep, after which follows Her resurrection and ascension to heaven. From the very beginning, the Church saw in the Mother of God the One who would pray for all of mankind. She is the haven of all the mothers in the world. She teaches us how to live in total faithfulness to the will of God. She, who kept in Her heart the divine words, is an example of faithfulness, love and service.

## **Comforting Truths Inherent in the Feast of Dormition**

*By St. John of Kronstadt*

Blessed is God for having granted us this great day, in which from ancient times and with triumphant hymns the universal Church accompanies heavenward into supreme Zion the incorruptible body of the Mother of God together with Her soul, and allows us to take pleasure in the spiritual fragrance of Her indescribable holiness and in all the virtues with which She was endowed by the Holy Spirit and by the Son of God, Who had issued from Her by taking on human nature! With what tenderness, joy, and piety

did the apostles and all the other elect enjoy the wondrous vision of the reposing Theotokos' visage, all shining with heavenly light, and the indescribable heavenly fragrance of Her God-bearing body, and the contemplation of the brightest visage of Her Son and God, the Lord Jesus Christ, Who had come to take His holy Mother's soul into His hands! O, this was a celestial vision on earth, never seen before! Even the heavenly angels were visibly present here together with their King and Master.

Only three days did the Most-pure body of the Theotokos, buried by the apostles in Gethsemane, remain in the tomb, only three days did it stay there, and afterwards it was resurrected by the Lord and united with Her soul, and She was taken up together with Her body into heaven. For only three days was She fated to repose in the sleep of death, just as the Lord Himself remained in His tomb for three days and afterwards arose to confirm the universal resurrection of mankind. Death, having been vanquished by the resurrected Christ, became for the faithful a dormition, a passage, a step towards immortality and eternal life, provided we die in faith, repentance, and virtue.

Let us venerate the Most-glorious Mother of God, higher than the heavens and purer than sunlight, Who delivered mankind from its curse, i.e. from God's damnation. But what exactly is God's curse? It is the consequence of God's righteous wrath upon criminal, sinful mankind, so ungrateful to its Creator and Benefactor, for which it had been deprived of God's mercy, eternally rejected from the face of God, condemned to the eternal torment of hell or to eternal death with the fallen angels, the evil spirits. Eve, our foremother, was responsible for this damnation together with Adam through the sin of disobedience – and even to this day its consequences continue to overshadow sinners who do not know God, their Savior. But the Theotokos, through Her humility, obedience, meekness, God-like purity, acceptance of the Archangel's tidings, and above all through Her wondrous bearing of the Son of God in Her womb, attracted God's blessing upon the world by giving birth to the Savior of the world and obtaining the benevolence of the Heavenly Father towards all the faithful. Another consequence of God's damnation of mankind was death, but Christ, the Son of God, Who was born of the Theotokos in flesh, Who suffered and died for the sins of mankind, took upon Himself our damnation, vanquished our death by His death, and removed the curse

from us by crucifying our sins on the cross and granting us incorruptibility, resurrection, and immortality.

Such are the comforting truths which the feast of the Dormition of the Theotokos brings us: it assures us that Christ the Savior, born from the Most-pure Virgin Mary, removed from us the curse of our sins and granted to all of us resurrection from the dead on the last day of the world. Is this not comforting for every Christian believer? And having such an expectation of a general resurrection from the dead, let us try throughout our entire life to become worthy of the glorious resurrection into eternal life by means of constant repentance, battle with our passions and the temptations of the flesh and the world, and strive for success in all virtues, in order to eternally enjoy the infinite, incorruptible, surpassing all understanding, all feeling and all expectation – the blessings of the Heavenly Kingdom, together with God, the Mother of God, the holy angels, and all the saints. Amen.

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*continued from page 1*

concentrate on the meaning of the words and feel the presence of God. It is also important to repent sincerely for one's sins, go to Confession and take Communion on a regular basis. Finally, one must try to live not for oneself alone but for the good of one's neighbor and one's church. The heart of one who loves is warmed by the grace of the Holy Spirit. Of course, in trying to lead a Christian life one cannot avoid battles, trials and difficulties. At times it may seem that the whole world is armed against us. These are unwanted but precious periods in which we are given the opportunity to grow spiritually and become better Christians.

In striving to strengthen our faith, let us always remember that ultimately faith is a gift of the Holy Spirit. The Apostle Paul testified to this: "The fruit of the Spirit is: joy, love, peace, long-suffering, gentleness, kindness, faith" (Gal. 5:22). Let us, therefore, ask God for faith, that great spiritual treasure. As Jesus Christ has promised: "Ask, and it shall be given unto you; seek and you shall find; knock and it shall be opened unto you" (Matt. 7:7). And as faith grows, it will bring with it peace of mind, joy, and a foretaste of final triumph over all evil. "This is the victory that has overcome the world — our faith" (1 John 5:4).



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**JULY 2010**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Jun 27 (Jun 14)</b> <b>5th Sunday after Pentecost. Tone 4</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>Jun 28 (Jun 15)</b> <b>St. Jonah, met of Moscow</b>	<b>Jun 29 (Jun 16)</b> <b>St. Tychon, bp of Amathus</b>	<b>Jun 30 (Jun 17)</b> <b>MM Manuel, Sabel, and Ismael of Persia</b>	<b>1 (Jun 18)</b> <b>M Leontius, and with him MM Hypatius and Theodulus</b>	<b>2 (Jun 19)</b> <b>Holy Apostle Jude, the Brother of the Lord</b>	<b>3 (Jun 20)</b> <b>St. John of Shanghai and San Francisco the Wonderworker</b>  <b>6:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>4 (Jun 21)</b> <b>6th Sunday after Pentecost. Tone 5</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>5 (Jun 22)</b> <b>HM Eusebius, bp of Samosata</b>	<b>6 (Jun 23)</b> <b>The Meeting of the Vladimir Icon</b>	<b>7 (Jun 24)</b> <b>Nativity of the Baptist</b>	<b>8 (Jun 25)</b> <b>VM Febronia of Nisibis</b>	<b>9 (Jun 26)</b> <b>Tikhvin Icon of the Most Holy Theotokos</b>	<b>10 (Jun 27)</b> <b>St. Joanna the Myrrh-bearer</b>  <b>6:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>11 (Jun 28)</b> <b>7th Sunday after Pentecost. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>6:30 Vigil of Sts. Peter &amp; Paul</b> <b>Fast: wine &amp; oil</b>	<b>12 (Jun 29)</b> <b>Ss. Peter &amp; Paul</b>  <b>9:30 Hours &amp; Divine Liturgy</b>	<b>13 (Jun 30)</b> <b>Synaxis of the Holy, Glorious and All-praised 12 Apostles</b>	<b>14 (Jul 1)</b> <b>Holy and Wonderworking Unmercenary Cosmas and Damian</b>  <b>Fast: wine &amp; oil</b>	<b>15 (Jul 2)</b> <b>The Placing of the Honorable Robe of the Most Holy Theotokos</b>	<b>16 (Jul 3)</b> <b>M Hyacinth of Caesarea</b>	<b>17 (Jul 4)</b> <b>Holy Royal Martyrs of Russia</b>  <b>6:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>18 (Jul 5)</b> <b>8th Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>19 (Jul 6)</b> <b>Ven Sisoës the Great of Egypt</b>	<b>20 (Jul 7)</b> <b>Ven Thomas of Mt. Maleon</b>	<b>21 (Jul 8)</b> <b>"Kazan" Icon of the Most Holy Theotokos</b>  <b>Fast: wine &amp; oil</b>	<b>22 (Jul 9)</b> <b>HM Pancratius, bp of Taormina</b>	<b>23 (Jul 10)</b> <b>The Placing of the Precious Robe of the Lord</b>	<b>24 (Jul 11)</b> <b>Miracle of GM Euphemia the All-praised, of Chalcedon</b>  <b>6:30 All-Night Vigil</b>
<b>25 (Jul 12)</b> <b>9th Sunday after Pentecost. Tone 8</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>26 (Jul 13)</b> <b>Synaxis of the Holy Archangel Gabriel</b>	<b>27 (Jul 14)</b> <b>Ap Aquila of the 70, and St. Priscilla</b>	<b>28 (Jul 15)</b> <b>St. Vladimir</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>29 (Jul 16)</b> <b>HM Athenogenes, bp of Heracleopolis</b>	<b>30 (Jul 17)</b> <b>GM Marina of Antioch</b>	<b>31 (Jul 18)</b> <b>M Emilian of Silistra</b>  <b>6:30 All-Night Vigil</b>



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**AUGUST 2010**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Jul 19) <b>10th Sunday after Pentecost. Tone 1</b> Fathers of the First 6 Councils 9:30 Hours and Divine Liturgy	2 (Jul 20) <b>Prophet Elijah</b>	3 (Jul 21) <b>Prophet Ezekiel</b>	4 (Jul 22) <b>Holy Myrrh-bearer and Equal-to-the-Apostles Mary Magdalen</b>  <b>Fast</b>	5 (Jul 23) <b>Pochaev Icon of the Mother of God</b>	6 (Jul 24) <b>M Christina of Tyre</b>  <b>Fast</b>	7 (Jul 25) <b>Dormition of the Righteous Anna, mother of the Theotokos</b>  6:30 All-Night Vigil
8 (Jul 26) <b>11th Sunday after Pentecost. Tone 2</b>  9:30 Hours and Divine Liturgy	9 (Jul 27) <b>GM and Healer Panteleimon</b>	10 (Jul 28) <b>Apostles of the 70 and Deacons: Prochorus, Nicanor, Timon &amp; Parmenas</b>	11 (Jul 29) <b>M Callinicus of Gangra</b>  <b>Fast</b>	12 (Jul 30) <b>App Silas and Silvanus of the 70</b>	13 (Jul 31) <b>R Eudocimus of Cappadocia</b>  <b>Fast</b>	14 (Aug 1) <b>Procession of the Cross</b>  6:30 All-Night Vigil  <b>Fast: wine &amp; oil</b>
15 (Aug 2) <b>12th Sunday after Pentecost. Tone 3</b>  9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	16 (Aug 3) <b>Ven Isaac, Dalmatus &amp; Faustus</b>  <b>Fast</b>	17 (Aug 4) <b>Holy Seven Sleepers of Ephesus</b>  <b>Fast</b>	18 (Aug 5) <b>M Eusignius of Antioch</b>  7:00 All-Night Vigil  <b>Fast</b>	19 (Aug 6) <b>TRANSFIGURATION OF THE LORD</b>  9:30 Hours and Divine Liturgy  <b>Fast: fish, wine, &amp; oil</b>	20 (Aug 7) <b>M Dometius of Persia</b>  <b>Fast</b>	21 (Aug 8) <b>St. Emilian the Confessor</b>  6:30 All-Night Vigil  <b>Fast: wine &amp; oil</b>
22 (Aug 9) <b>13th Sunday after Pentecost. Tone 4</b>  9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	23 (Aug 10) <b>MM Archdeacon Laurence and Pope Sixtus, Felicissimus and Agapitus</b>  <b>Fast</b>	24 (Aug 11) <b>M and Archdeacon Euplus of Catania</b>  <b>Fast</b>	25 (Aug 12) <b>MM Anicetus and Photius of Nicomedia</b>  <b>Fast</b>	26 (Aug 13) <b>Ven Maximus the Confessor</b>  <b>Fast</b>	27 (Aug 14) <b>Prophet Micah</b>  6:30 All-Night Vigil  <b>Fast</b>	28 (Aug 15) <b>DORMITION OF THE THEOTOKOS</b>  9:30 Hours and Divine Liturgy 6:30 All-Night Vigil
29 (Aug 16) <b>14th Sunday after Pentecost. Tone 5</b>  9:30 Hours and Divine Liturgy	30 (Aug 17) <b>M Myron of Cyzicus</b>	31 (Aug 18) <b>MM Florus and Laurus of Illyria</b>	Sep 1 (Aug 19)   <b>Fast</b>	Sep 2 (Aug 20)	Sep 3 (Aug 21)   <b>Fast</b>	Sep 4 (Aug 22)   6:30 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.