



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March-April 2013

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

**W**e have successfully kicked off the fund-raising effort for the expansion of our facilities. The committee sent out a mailing to all of the member families of the parish. Seventy (70) pledge forms were mailed out and twenty-five (25) families responded. We have hopes that more of the pledge forms will yet come in. Since in the course of living busy family lives things can get misplaced or overlooked, we have provided extra pledge forms on the candle counter. It is very important for all members to give us some idea of what they are able to contribute over and above their normal tithe.

At our last meeting we were informed that the balance in the account thus far is \$38,812. An additional \$7,000 will be transferred from the General Fund to the Building Fund, representing the \$1,000/month that we were paying on our mortgage until it was retired last summer. The decision was ratified at the Annual Meeting to continue putting this same amount into the Building Fund going forward, and this \$7,000 represents the September to February amounts. From the twenty-five responses noted above, a total thus far of \$80,315 is pledged over the next three (3) years. If we add to this the \$36,000 that will be transferred in former mortgage payments over the three years, we find ourselves at \$116,315. This is over half of the \$225,000 that we hoped to collect through direct donations.

Without going into great detail at this point, the estimate of the construction cost of the expansion is \$425,000. We expect to fund \$200,000 of this through a mortgage similar to, and from the same bank as, the mortgage that helped to build our facilities initially.

The committee is currently considering the timing and efficacy of another fund-raising appeal mailed to the larger mailing list that have received this newsletter over the past years. Another consideration is more of a mass mailing to various "Friends of Orthodoxy" on the Eastern seaboard.

**H**aving dispensed with the temporal details of this effort, let us take some time to consider the spiritual. We are at a real crossroad in our North American culture. A cursory look at the evening news on any given day reminds us that 1) we have been given a lot with little appreciation, and 2) there is struggle and potentially painful times ahead.

The responsibility of Orthodox Christians is to provide means by which many who are in distress can come for sanctuary. The cultural situation we find ourselves in is directly related to the denigration of Christian morals and values that previously provided the underpinnings for Western society. Things are being turned upside down. That which was sin in the past is now heralded as some kind of heroic virtue. Some may say that this was inevitable since the West turned away from Orthodoxy many centuries ago and little by little lost their footing on the Christian Way.

Whatever the case, many more people are turning to the Church of the Apostles, at once One, Holy and Universal, to find the life-sustaining answers to the questions posed by modern life. As a parish we do not really have the choice to "wall ourselves off" from those around us. Our children attend schools, most often public, we have secular jobs to provide for our families, we have neighbors and acquaintances that have hardly heard of the Orthodox Church and yet are in dire need of the healing balm of Christ our Lord.

We can and will respond by providing Divine Services, help and counseling, and the support of family—keeping our doors open to those who will come. We need not only the openness of heart, but also the physical space to accomplish this.

We just barely have the room that we need now. As our children grow, marry and have children, as pilgrims come for solace, we need more space to accommodate for both now and the future.

—Fr. Michael

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) 948-1619, e-mail: [woolfolk3@gmail.com](mailto:woolfolk3@gmail.com), or to Father Michael at [frmichael@stxenia.org](mailto:frmichael@stxenia.org). Thank you.

**Rector:**

V. Rev. Michael Crowley  
 34 Elm Street  
 North Andover, MA 01845  
 (978) 204-0428

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

**Parish Council**

President: V. Rev. Michael Crowley (978) 204-0428  
 Rev. Constantine Desrosiers (603) 775-0320  
 Dcn. Alexander Doohovskoy (978) 369-4486  
 Starosta: Anthony Sarantakis (978) 263-2016  
 Secretary: Katia Fredette (603) 458-1370  
 Treasurer: Dimitri Nikshych (603) 659-0015  
 Sisterhood: Mireille Lang (603) 465-9754  
 Building Expansion: Aquila Choi (603) 560-4425  
 Cemetery: Natalie Pishenin (978) 658-5564  
 Choir Director: Laryssa Doohovskoy (978) 841-5960  
 Church School: Laryssa Doohovskoy (978) 841-5960  
 Peter Danas (978) 459-9541  
 Roberto Gonzalez (978) 692-1229  
 Peter Reed (781) 643-0070  
 John Kekis (978) 456-9865

**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.**

**March**

3 Helena Doohovskoy, Marianne DiMatteo  
 10 **Meat Fare:** Pekar Family  
 17 **Cheese Fare:** Pot Luck  
 \*24 Alexandra Gonzalez, Anna Mukhanova, Anna Kekis  
 \*31 Matushka Nancy, Meghan Nettleton, Johanna Crowley, Dorothea Crowley

**April**

\* 7 Karen Schidlovsky, Nancy Harris, Masha Harris  
 \*14 Tanya Vlasenko, Marina  
 \*21 Kot Engalichev, Lidia Lynch, Maria Crawford  
 \*28 **Palm Sunday:** Pot Luck

**Sisterhood News:** At the Sisterhood meeting on the last Sunday of January, a number of topics were discussed, including restarting the Book Club. We will meet every other Sunday during Trapeza, and will begin our book club with *Crazy John*, by Dionysios A. Markis. If you want to join us and need to order a book, please see Katya Frette.

We are also trying to finalize plans for a Lenten retreat that would cover the Book of Job, and are hoping to get Michael Legaspi as a speaker. We would gather at 9:30 a.m., have an Akathist, main talk, lunch, Q&A with Father Michael, Father Constantine and possibly Robert Stauffer. We have yet to finalize a date, so the announcement for this retreat will have to come from Father Michael.

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...** to all who provided meals for the various Church feasts during January and February, especially to those who brought food for the Feast of the Nativity. Somehow we always seem to have enough food for potluck meals, and it is much appreciated.

... to all who brought poinsettias to decorate the church during the Feast, particularly Natasha Bochkov, and to those who have been taking such good care of them. And pointedly to Gene Survillo who contributes so much to our festal decorations.

**Congratulations...** to Dimitri and Masha Doohovskoy on the birth of their son Vasily!

**Building Committee Update:** As of February 15, 2013, we had approximately \$38,812 in the Building Expansion Fund Account. Thank you very much for your support!

Further Building Committee updates are included in Father Michael's pastoral message on the front page of this issue of the newsletter.

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

We had a lovely Yolka celebration on January 13. Special thanks to everyone who worked so hard to put it together: Mireille Lang, Pam Reed, Amy Elizabeth McLellan, and Diane Mendez – as well as those who worked hard behind



the scenes to make everything run smoothly. The kids had a wonderful time and the audience enjoyed it immensely.

Please mark your calendars for our upcoming events:

**Friday, May 3** - Holy Friday Retreat beginning at 12:00pm

**Monday, July 8 - Friday, July 12** - Vacation Church School

**St. Seraphim Camp** registration will be upon us soon enough. The camp is open for all children grades 3 - 12. This year's camp will be July 28 - August 4.

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

Don't forget about our **Trapeza Discussion Series**. This program meets on the second and fourth Sunday of every month during Trapeza, and is designed for high school students and young adults. If you have interest in a particular topic, or would like to volunteer as a guest lecturer, please contact Danny McLellan. Anyone is welcome to attend.

# *Save the Date for Lilac Nights*

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

**Friday, June 28th, 2013**

7:00pm - Midnight

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. More information in the May-June issue of the newsletter.

Looking for **something to read for Great Lent**? Our Bookstore and Library are well stocked. Included in the offerings are several copies of the excellent book, "Everyday Saints," by Archimandrite Tikhon. Everyone who reads this book comes away inspired by the true stories of ordinary people who, faced with the most relentless persecution since the beginning of the Church, have still managed to remember "the one thing needful," and have structured their entire lives around it. Of 26 reviews given this book on the website Amazon, *all* have rated it five stars. It's worth every penny!

*Among the innumerable miraculous icons of our Most Holy Theotokos, one is especially dear to the hearts of Russian people everywhere: the "Reigning" icon of the Mother of God, whose feast is celebrated on 2/15 March. Following is an abridged version of an article that was originally published in the July/August 1962 edition of Orthodox Life.*

The "Reigning" Icon of the Mother of God revealed itself to the Russian Orthodox people on 2/15 March 1917, in the village of the Kolomna, near Moscow. Shortly before the abdication of Tsar Emperor Nicholas Alexandrovich, which took place on March 2, 1917, an elderly, pious woman had three dreams, in which she saw the most Pure Mother of God and heard Her voice, telling her to go to the village of Kolomskoye, where a large old black icon would be found in a church, amidst furniture, abandoned utensils and dust. The Heavenly Queen added that from the "black one" it would be transformed into a "red one".

The details of this dream compelled the peasant woman's priest to go with her to Kolomskoye, and to show her all the icons, both those that were hanging on the walls, as well as those that were laid up in various spacious places. Not one icon was found to be in suitable accordance with the description. Finally, in the basement, amidst old boards, various cloths and old utensils, in the dust, the large, narrow, ancient black icon upon which at first nothing could be distinguished was found. But when this "black" icon was carefully wiped off and washed off the dust and soot that had accumulated in the course of many years, here to all present appeared the image of the Mother of God, sitting as a Queen on a throne, with a crown upon her head.

The news quickly spread through the neighboring vicinities, penetrating into Moscow and spreading throughout all of Russia. A huge number of pilgrims started to gather in the village of Kolomskoye, and before the icon miracles of healing of both physical and mental infirmities were manifested, according to the witness of those who had received this help. They started to carry about the icon in the neighboring churches, factories, manufacturing plants, the icon remaining in the Ascension Russian Orthodox Church in Kolomskoye only on Sundays and holidays.

In this icon, the Heavenly Queen is depicted as an earthly Queen, sitting on a royal throne, in a dark red royal robe with a green lining, a crown upon Her head and with scepter and imperial globe in hand. On her lap is the blessing Christ child. Unusual for the countenance of the Mother of God was a stern, severe, and commanding gaze of her sorrowful eyes, filled with tears. Her appearance is bright, clear and "red", since the royal robe now impressed itself upon one's vision, as if it were soaked with blood.

Knowing the strength of faith and prayer of Tsar Nicholas II and his particularly reverence for the Mother of God, we may not doubt that it was he who interceded with the Mother of God to take upon Herself the succession of authority of the Russian empire, when the idea itself of the

Orthodox Supreme National Tsardom had been trampled in favor of satanic tyranny. It is for this reason that the gaze of Her wondrous eyes, filled with tears of Divine wrath and maternal love, are so stern, severe and filled with such sorrow; it is for this reason that Her royal robe is soaked with the blood of Russian martyrs, and the jewel tears of innocent Russian martyrs decorate Her crown.

With joyful fear and repentant trepidation the Russian people began to pray before the "Reigning" icon of the Mother of God throughout Russia, and the icon itself, in innumerable reproductions, started to embellish all the Russian churches. The New Martyr and Confessor Patriarch Tikhon, Patriarch of Moscow and All Russia at the time, [1917-1925] wrote an Akathist to the "Reigning" icon of the Mother of God.

Where the original of the "Reigning" icon of the Mother of God is at the present time, is unknown.

*The story of St. Mary of Egypt is one of the most beloved and well-known hagiographies of the Orthodox Church. Less well-known is the story of the monk who found her, and who is commemorated on April 4/17.*

At a certain Palestinian monastery on the outskirts of Caesarea there lived a saintly monk, Zosima. Having dwelt at the monastery since his childhood, he there led an ascetic life until he reached age 53, when he was disturbed by the thought: "Is there to be found in all the furthestmost wilderness -- some holy person surpassing me in spiritual sobriety and deeds?"

Hardly had he thought this, when an Angel of the Lord appeared to him and said: "Thou, Zosima, by human standards hast struggled not badly, but of mankind there is no one righteous (Rom. 3: 10). So that thou canst realize how many there are of others and of higher forms of salvation, come out from this monastery, like Abraham from the house of his father, and go to the monastery situated by the Jordan". Abba Zosima immediately left the monastery and following behind the Angel he went to the Jordan monastery and settled in it. Here he beheld elders, truly radiant in their efforts. And Abba Zosima began to imitate the holy monks in spiritual activity.

Thus passed much time, and the holy Forty-Day Lent approached. At the monastery there existed a custom, on account of which also God had led the Monk Zosima thither. On the First Sunday (i.e. Forgiveness Sunday) starting the Great Lent the hegumen served the Divine Liturgy, all received Communion, and they partook afterwards of a small repast and then gathered again in church. For Forgiveness Vespers, after which they opened the monastery gate was opened and each went off into the wilderness, taking with him a modest amount of food, such as needed it, while some however took nothing into the wilderness and fed on roots. The monks went about beyond the Jordan and spread out as far as possible, so that no one might see, how anyone fasted or struggled.

When Great Lent drew to a close, the monks returned to the monastery on Palm Sunday with the fruit of their labor, having tested out their own conscience. And as regards this, no one asked how anyone had toiled or made their effort.

Abba Zosima also, in the monastery custom, went about beyond Jordan. He wanted to go deep into the wilderness, so as to find there any saints and great elders, both saving themselves there and praying for the world. He went on into the wilderness for twenty days and then, when he sang the Psalms of the Sixth Hour and made the usual prayers, suddenly on the right side from him there appeared as it were the shadow of a human form. He took fright, thinking that it might be a demonic apparition, but then having made over himself the Sign of the Cross, he put aside the fear and finishing his prayer, turned towards the side of the shadow and saw going through the wilderness a bare human form, the body of which was black from the blazing sunlight, and the faded short hair was whitened, like a sheep's fleece. Abba Zosima rejoiced, since for all these days he had not seen any living thing, and immediately he turned towards his right side.

But as the naked wilderness-dweller perceived Zosima approaching, it immediately attempted to flee from him. Abba Zosima, forgetting his aches of age and fatigue, quickened his pace. But, seeing the impossibility of gaining the upper hand, he halted and began tearfully to implore the departing ascetic: "Why dost thou, saving thyself in this wilderness, flee from me, a sinful elder? Approach me, though I be incapable and unworthy, and grant me thy holy prayer and blessing, for the sake of the Lord, Who disdained no one ever".

The stranger, without turning, cried out to him: "Excuse me, Abba Zosima, but I cannot turn about and show my face to thee, for I am a woman, and as thou wouldst see, there is upon me no sort of garb for the covering of bodily bareness. But if thou wouldst pray for me, a great and woe-some sinner, throw thine own cloak to cover me, and then I can approach thee for blessing".

"She would not know me by name, save that through holiness and unknown deeds she hath acquired the gift of perspicacity from the Lord", thought Abba Zosima, and he proceeded to fulfill that asked of him. Covered by the cloak, the ascetic turned to Zosima: "Why thinkest thou, Abba Zosima, to speak with me, a woman sinful and unwise? What is it that thou dost wish to learn from me, and in sparing no strength thou didst exert such efforts?"

After many entreaties, the holy woman was persuaded to tell Abba Zosima all the story of her life, her past sinfulness, and how she was converted through the intercessions of the Most Holy Mother of God; she told him also of her many struggles throughout her long sojourn in the desert. She then besought him to return a year hence, and to bring her the Holy Mysteries. After communing she again besought him: "Please, Abba, do thou fulfill for me yet an-

other request. Go now to thy monastery, and in another year's time come to that dried-out streambed where we the first time spoke".

A year passed, and Abba Zosima again set out into the wilderness. Praying, he reached the dried-out stream, on the Eastern side of which he saw the holy woman ascetic, dead, with arms folded on her bosom, and facing the East. Abba Zosima washed with his tears her feet, not daring to touch the body, then began to sing the Psalms as are proper to grief over the death of the righteous, and reciting the funeral prayers. As he wondered whether he should bury her body, he saw traced out near her head: "Abba Zosima, bury on this spot the body of humble Mary. Restore dust unto the dust. Pray the Lord for me, having reposed the month of April the first day, on the very night of the salvific sufferings of Christ, after the communing of the Divine Last Supper". Having read this inscription, Abba Zosima was astonished at first, who might have done this, since the ascetic herself was unlettered. But he was glad finally to learn her name. Abba Zosima realized, that the Nun Mary, having communed the Holy Mysteries at Jordan from his hand, instantaneously had made her distant wilderness journey, which he, Zosima, had taken twenty days to traverse, and immediately she had expired to the Lord.

Glorifying God and having washed with his tears the earth and the body of the Nun Mary, Abba Zosima began to wonder how he would fulfill her request and dig her grave, for the ground was very dry. Having attempted to dig, he straightened up and saw at the body of the Nun Mary an enormous lion, which licked at her feet. Terror seized the elder, but he signed himself with the Sign of the Cross, believing that he would remain unharmed through the prayers of the holy woman ascetic. Then Abba Zosima, emboldened in spirit, commanded the lion to dig out the grave, so as to commit to earth the body of Saint Mary. At his words the lion with its paws dug out a pit, in which the body of the Nun was buried. Having fulfilled their bidding, each went their own way: the lion into the wilderness, and Abba Zosima to the monastery, blessing and praising Christ our God.

Having arrived at the monastery, Abba Zosima related to the monks and the hegumen, what he had seen and heard from the Nun Mary. All were astonished, hearing about the grandeur of God, and with fear, faith and love they established it to commemorate the Nun Mary and to honor the day of her repose. Abba John, the hegumen of the monastery, at the words of the Nun Mary, and with the help of God corrected at the monastery the things that were needed. Abba Zosima, living all the yet more God-pleasing a life at the monastery and reaching nearly a hundred years of age, finished there his temporal life, and crossed over into life eternal.

*Source: Abridged from Menologion 3.0*



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



MARCH 2013						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Feb 24 (Feb 11)</b> <b>Publican and the Pharisee. Tone 5</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Feb 25 (Feb 12)</b> <b>Iveron Icon of the Most Holy Theotokos</b>  <b>Fast free</b>	<b>Feb 26 (Feb 13)</b> <b>Ven Martinian, monk of Caesarea</b>  <b>Fast free</b>	<b>Feb 27 (Feb 14)</b> <b>St. Cyril, Equal-to-the-Apostles, teacher of the Slavs</b>  <b>Fast free</b>	<b>Feb 28 (Feb 15)</b> <b>Ap Onesimus of the 70</b>  <b>Fast free</b>	<b>1 (Feb 16)</b> <b>St. Macarius, met. of Moscow</b>  <b>Fast free</b>	<b>2 (Feb 17)</b> <b>GM Theodore the Tyro</b>  <b>5:30 All-Night Vigil</b>  <b>Fast free</b>
<b>3 (Feb 18)</b> <b>Prodigal Son. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>4 (Feb 19)</b> <b>App. Archippus &amp; Philemon of the 70</b>	<b>5 (Feb 20)</b> <b>Ven. Leo, bp of Catania</b>	<b>6 (Feb 21)</b> <b>Ven. Timothy of Symbola</b>  <b>Fast</b>	<b>7 (Feb 22)</b> <b>Holy Martyrs at the gate of Eugenius</b>	<b>8 (Feb 23)</b> <b>HM Polycarp, bp of Smyrna</b>  <b>Fast</b>	<b>9 (Feb 24)</b> <b>1st &amp; 2nd Findings of the Head of St. John the Baptist</b>  <b>5:30 All-Night Vigil</b>
<b>10 (Feb 25)</b> <b>Last Judgment Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>11 (Feb 26)</b> <b>St. Porphyrius, bp of Gaza</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>12 (Feb 27)</b> <b>Ven. Procopius the Confessor</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>13 (Feb 28)</b> <b>Ven. Basil the Confessor</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>14 (Mar 1)</b> <b>Ven. Shio Mgvime</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>15 (Mar 2)</b> <b>St. Arsenius, bp of Tver</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>16 (Mar 3)</b> <b>M Eutropius of Amasea, and comp.</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>
<b>17 (Mar 4)</b> <b>Forgiveness Tone 8</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>18 (Mar 5)</b> <b>M Conon of Isauria</b>  <b>6:30 Great Canon</b>  <b>Fast</b>	<b>19 (Mar 6)</b> <b>42 MM of Ammoria</b>  <b>6:30 Great Canon</b>  <b>Fast</b>	<b>20 (Mar 7)</b> <b>Holy Hieromartyrs of Cherson</b>  <b>6:30 Great Canon</b>  <b>Fast</b>	<b>21 (Mar 8)</b> <b>Ven. Theophylactus</b>  <b>6:30 Great Canon</b>  <b>Fast</b>	<b>22 (Mar 9)</b> <b>Holy Forty Martyrs of Sebaste</b>  <b>Fast</b>	<b>23 (Mar 10)</b> <b>GM Theodore Tyro</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>24 (Mar 11)</b> <b>Triumph of Orthodoxy Tone 1</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>25 (Mar 12)</b> <b>Ven. Theophanes the Confessor</b>  <b>Fast</b>	<b>26 (Mar 13)</b> <b>St. Nicephorus the Confessor</b>  <b>Fast</b>	<b>27 (Mar 14)</b> <b>Ven. Benedict of Nursia</b>  <b>Fast</b>	<b>28 (Mar 15)</b> <b>HM Alexander of Side in Pamphylia</b>  <b>Fast</b>	<b>29 (Mar 16)</b> <b>M Sabinas of Hermopolis</b>  <b>7:00 Akathist to Theotokos</b>  <b>Fast</b>	<b>30 (Mar 17)</b> <b>Ven. Alexis the Man of God</b> <b>Ven. Patrick</b> <b>3:30 Class</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>31 (Mar 18)</b> <b>St. Gregory of Palamas, Tone 2</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>Apr 1 (Mar 19)</b> <b>MM Chrysanthus and Daria</b>  <b>Fast</b>	<b>Apr 2 (Mar 20)</b> <b>Fathers slain at the Monastery of St. Sabbas</b>  <b>Fast</b>	<b>Apr 3 (Mar 21)</b> <b>Ven. James the Confessor</b>  <b>Fast</b>	<b>Apr 4 (Mar 22)</b> <b>HM Basil, presbyter of Ancyra</b>  <b>Fast</b>	<b>Apr 5 (Mar 23)</b> <b>Monk-martyr Nicon and 199 disciples</b>  <b>Fast</b>	<b>Apr 6 (Mar 24)</b> <b>Forefeast of the Annunciation</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oi</b>



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APRIL 2013						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Mar 31 (Mar 18)</b>  <b>St. Gregory of Palamas, Tone 2</b>  9:30 Hours and Divine Liturgy  Fast: wine & oil	<b>1 (Mar 19)</b> <b>MM Chrysanthus and Daria</b>  Fast	<b>2 (Mar 20)</b> <b>Fathers slain at the Monastery of St. Sabbas</b>  Fast	<b>3 (Mar 21)</b> <b>Ven. James the Confessor</b>  Fast	<b>4 (Mar 22)</b> <b>HM Basil, presbyter of Ancyra</b>  Fast	<b>5 (Mar 23)</b> <b>Monk-martyr Nikon and 199 disciples</b>  Fast	<b>6 (Mar 24)</b> <b>Forefeast of the Annunciation</b>  5:30 All-Night Vigil  Fast: wine & oil
<b>7 (Mar 25)</b> <b>ANNUNCIATION</b> Adoration of the Cross 9:30 Hours and Divine Liturgy  Fast: fish, wine, & oil	<b>8 (Mar 26)</b> <b>Synaxis of Archangel Gabriel</b>  Fast	<b>9 (Mar 27)</b> <b>St. Matrona of Thessalonica</b>  Fast	<b>10 (Mar 28)</b> <b>Ven. Hilarion the New</b>  Fast	<b>11 (Mar 29)</b> <b>M Mark, bp of Arethusa</b>  Fast	<b>12 (Mar 30)</b> <b>Meeting of the Mother of God and Saint Elizabeth</b>  Fast	<b>13 (Mar 31)</b> <b>Ven. Hypatius the Wonderworker</b>  10:00 Lenten Retreat  5:30 All-Night Vigil  Fast: wine & oil
<b>14 (Apr 1)</b> <b>Ven John Climacus, Tone 4</b>  9:30 Hours and Divine Liturgy  Fast: wine & oil	<b>15 (Apr 2)</b> <b>Ven. Titus the Wonderworker</b>  Fast	<b>16 (Apr 3)</b> <b>Ven. Nicetas the Confessor</b>  Fast	<b>17 (Apr 4)</b> <b>Ven. Joseph the Hymnographer</b>  6:30 Great Canon  Fast	<b>18 (Apr 5)</b> <b>St. Job, pat. of Moscow</b>  Fast	<b>19 (Apr 6)</b> <b>St. Eutychius, pat. of Constantinople</b>  6:30 Matins w/Akathist  Fast	<b>20 (Apr 7)</b> <b>Laudation of the Mother of God</b>  5:30 All-Night Vigil  Fast: wine & oil
<b>21 (Apr 8)</b> <b>Ven. Mary of Egypt, Tone 5</b>  9:30 Hours and Divine Liturgy  Fast: wine & oil	<b>22 (Apr 9)</b> <b>M Euppsychius of Caesarea</b>  Fast	<b>23 (Apr 10)</b> <b>MM Terence, Pompeius, &amp; comp</b>  Fast	<b>24 (Apr 11)</b> <b>HM Antipas, bp of Pergamus</b>  Fast	<b>25 (Apr 12)</b> <b>Ven. Basil the Confessor</b>  Fast	<b>26 (Apr 13)</b> <b>HM Artemon, of Laodicea</b>  6:30 Vigil of Lazarus Saturday  Fast	<b>27 (Apr 14)</b> <b>Lazarus Saturday</b>  9:30 Hours and Divine Liturgy  5:30 All-Night Vigil  Fast: wine & oil
<b>28 (Apr 15)</b> <b>PALM SUNDAY</b>  9:30 Hours and Divine Liturgy 5:30 Holy Unction  Fast: fish, wine, & oil	<b>29 (Apr 16)</b> <b>VMM Agape, Irene, and Chionia</b>  Fast	<b>30 (Apr 17)</b> <b>HM Simeon, bp in Persia</b>  Fast	<b>May 1 (Apr 18)</b>  6:30 Matins of Holy Thursday  Fast	<b>May 2 (Apr 19)</b>  9:30 Vesperal Divine Liturgy of Holy Thursday 6:30 Matins w/Reading of the 12 Passion Gospels Fast	<b>May 3 (Apr 20)</b>  10:00 Royal Hours 4:00 Vespers w/Taking Down from the Cross 6:30 Matins w/Lamentations Fast	<b>May 4 (Apr 21)</b>  9:00 Vesperal Divine Liturgy 10:00 Reading of the Acts of the Apostles 11:30 Midnight Office Fast: wine & oil

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### **DIRECTIONS TO ST. XENIA CHURCH:**

**From I-93 North or South take Exit 46, Routes 110 and 113 Dracut and Lawrence. If you were travelling North on I-93, take the exit and go around the rotary and under the highway. Follow the signs and bear right off the rotary for Route 110/113 Dracut. If you were travelling South on I-93, bear right at the bottom of the exit ramp towards Route 110/113 Dracut.**

Where Routes 110 and 113 split, bear right onto Route 113 towards Dracut. You will pass several cemeteries on your left, including the Polish National Catholic Cemetery. The very next gate on the left is the entrance to St. Xenia's. Please note that the church is on the left just before the Hickory Hill Golf course, so if you pass the golf course, you will have missed the church. Parking is available on church grounds.