



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November-December 2010

When should spiritual upbringing begin?

A Christian upbringing aims to give children proper spiritual direction, so that they will be able to withstand temptations and become good and religious people. For this, they should not only learn rules of behavior but also develop integrity and a clear distinction between right and wrong. This goal of Christian upbringing is revealed in the prayers of the sacrament of Baptism. The priest reads the following words, among others: "O Master, Lord our God, call Thy servant (name) to Thy Holy illumination ... Put off from him the old man, and renew him unto life everlasting ... That he may be no more a child of the body, but a child of Thy Kingdom." During Baptism, a person undergoes an important and substantial inner transformation: he dies to sin and is reborn spiritually. Here he receives all the tools for inner growth—the power to love God and to love everything that is good. These qualities liken him to the Incarnate Son of God Himself, as is sung during the procession around the baptismal font: "As many as have been baptized into Christ, have put on Christ" (from the epistle to the Galatians). The seed of the Holy Spirit is implanted; from now on, the responsibility for strengthening it and making it grow passes to the parents and godparents.

Since our nature is two-fold, consisting of body and soul, every child needs not only physical but also spiritual nurturing. If the parents only nurture the child physically, while neglecting him spiritually, he will grow up a "child of nature" and a slave of carnal desires. St. John Chrysostom says the following about this: "To educate the hearts of children in goodness and virtue is the sacred duty of parents. The violation of this duty makes them guilty of spiritual infanticide ... There are parents who spare no efforts to make their children happy and wealthy; but for their children to be good Christians—for such matters the parents have little need. This is a terrible shortsightedness! This is the very reason for the problems from which society groans ... If the fathers strove to give their children a good upbringing, there would be no need for laws, or courts, or punishments. Prisons and executioners are necessary due to the lack of morality."

The Gospel teaches that the principal thing in a man's life is the proper state of his heart. One should understand "heart" as the center of one's spiritual life, wherein all the feelings and desires are concentrated. Here is the location of the origin of a person's behavior and moral attitude. If,

according to the Savior's words, "out of the heart proceed evil thoughts, murders, adulteries..." (Matt. 15:19), then it should become evident that the main task of rearing a child is to give a proper direction to his heart. Because temptations are unavoidable, it is important to educate a child to distinguish unambiguously between right and wrong, to choose virtue and to despise immorality. Parents should nurture in their child a deep love of God from a very early age, before he loses his sensitivity and receptivity.

There are differing opinions regarding the best age to begin the spiritual upbringing of a child. Some parents think that in the first several years a child needs only external care, and consider him like some amusing kitten, unreceptive to spiritual influence. Such an opinion contradicts Christian teaching and experimental evidence. Psychology has established that a child is receptive to many external influences right after his birth. A certain scholar compared the subconscious process of a child to that of a movie strip, which records all perceptions non-stop. A child may as yet lie in the crib, but his soul already amasses impressions, picks up sounds, follows movements around him with his eyes, and discerns voice intonations and even the mood of his parents. From all these non-stop impressions the child's personality is formed, and after they sink into his subconscious, they cannot be blotted out by any means.

Besides, modern psychology has established that the impressions of early childhood play a decisive role in the subsequent development of men. For instance, some bad habits and infirmities in adults can be traced to negative impressions from early childhood. That is why parents should give the greatest care to the early impressions of their infant. Right from birth they should begin to develop not only the body but the child's soul as well.

This is precisely what our faith teaches us also. In the Gospel we read that when some children were carried to Jesus, the disciples forbade the parents to approach, not wanting to disturb their Master. Seeing this, Jesus became indignant and said to the Apostles: "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." And embracing the children, He placed His hands on them and blessed them" (Mark 10:13-16). Take note that these children were not led to Christ

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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 tcrowley@maine.rr.com. Thank you.

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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 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. If you have any questions, please contact Karen Schidlovsky at (603) 868-6410. Thank you in advance for your contribution.

November

- 7 Ana Mukhanova, Olga Medvedeva
- 14 Maria Kasarda, Tania Sciaudone, Nina Yakuboff
- 21 Mat. Helena Doohovskoy, Marianne Dimatteo
- *28 Nick Kronauer, Vera Sarantakis, Priscilla Choi

December

- *5 Alexandra Gonzalez, Anna Johnson, Mireille Lang
- *12 Karen Schidlovsky, Nancy Harris, Tanya Vlasenko
- *19 Pam Reed, Carolyn Savage, Diane Mendez
- *26 Josephine Kniaziuk, Mariana Haven

January

- *2 Matushka Nancy, Meghan Nettleton, Katia Fredette

Sisterhood News: The Sisterhood is once again planning to do the "Giving Tree" beginning after Thanksgiving. Each year the tree is put up with ornaments to be taken by parishioners marked with items needed by the local Lazarus House charity. Gifts are brought back to the church and then brought to Lazarus House for distribution during the holiday season. This is a wonderful opportunity to give to the needy who might otherwise not be receiving even the basic necessities of life represented by the ornaments. Please take as many ornaments as you are able and give generously to this worthy cause.

Thank You... to all who helped with the preparations for Vladyka Hilarion's visit on September 26:

...to those who showed up for the cleaning date on September 18, and did such a good job polishing, cleaning, and tidying our temple;

... to all who prepared the wonderful food that was served at the dinner (especially the desserts – what a treat!);

...to the choir, for the hard work they put into preparing for the Hierarchical Liturgy;

...to all who sent their good wishes to Father Constantine and Father Deacon Alexander on the occasion of their ordinations;

...to the Sisterhood, for organizing the whole thing.

Thanks to the efforts of all, everything went off without a hitch. It was a memorable day!

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

Financial Update: As of October 31, 2010, the balance on the church mortgage stands at approximately \$17,500. If you have any questions, or would like to know the exact amount left, please see Fr. Constantine Desrosiers.

Congratulations: To Father Michael, on being elevated to the rank of Archpriest during Vladyka Hilarion's visit on September 26. Congratulations also to our new clergymen, who were ordained on that day: Father Deacon Constantine Desrosiers was ordained to the Holy Priesthood, and Subdeacon Alexander Doohovskoy was ordained to the diaconate. Both Fr. Constantine and Fr. Deacon Alexander will serve St. Xenia parish. Many years to all!

St. John of Damascus Church School News: This year has started off quite well! We are looking forward to many wonderful activities over the coming academic year.

Rehearsals for our Children's Choir have begun. The Children's Choir is open to kids ages 5 to 18. We will be meeting on the first Saturday of every month at 3 pm—

right before the 4 pm Small Vespers Service—and on the third Sunday of every month immediately following trapeza. At our first rehearsal, the children learned some of the music from the Small Vespers Service and had a wonderful time being able to participate more fully in the service. If you have any questions about the Children's Choir, please see Laryssa Doohovskoy.

Dimitry Doohovskoy and Masha Martinez have joined the ranks of our church school teachers. Dimitry is now working side by side with John Danas, instructing the Middle School/High School class. Masha is now the assistant teacher for Alexandra Gonzalez's Pre-K/K class. Thank you to the both of them for helping to enhance our staff!

Yolka practice will be underway very soon. If you would like to help with the Yolka performance, please see Mireille Lang.

As always, if you have any questions, comments, or concerns regarding church school, please feel free to contact Laryssa Doohovskoy or Fr. Michael.

Plans for the Future: Many of us have noticed that even on ordinary Sundays, our Temple space is becoming increasingly cramped. With that in mind, Father Michael recently approved the creation of a Building Expansion Committee, led by Yoon-Jean (Aquila) Choi, to develop a plan to expand our Temple space to accommodate 200 people. At the September 12 meeting, the committee decided to hire an architect to design and complete construction, including an expanded church hall, within a two-year time frame. It was also decided to meet on a semi-monthly basis, on the first Sunday of the month following Divine Liturgy. The next meeting will take place on November 7.

In addition to Chairman Aquila Choi, members of the committee include Father Deacon Alexander Doohovskoy, Anthony Sarantakis (co-chair), Robert DiMatteo, Konstantin Engalichev, Peter Reed, and David Nettleton. If you have questions or comments about this project, please speak to any of the committee members. Aquila Choi's telephone number is listed on page 2 of the newsletter.

St. Herman Conference 2010: Takes place December 24-28, 2010 with the blessings of His Eminence, Metropolitan Hilarion. Holy Trinity Monastery in Jordanville, NY will host the conference. A full schedule has been planned, including select lectures and activities for two age groups. Youth between the ages of 16 and 25 may participate. Noted hierarchs and clergy of the Russian Church Abroad will lead discussions and be present for questions and social activities. The registration fee of \$250.00 includes all lectures, activities, meals and lodging (quad occupancy). Transportation will be provided from the hotel to all activities and services in the church. **Please register early as space is limited. The registration deadline is November 30, 2010.**

Upcoming Feasts: On November 8/21, we celebrate the Sobor (assemblage) of the chief of the heavenly hosts Michael and the other heavenly bodiless powers; also the archangels: Gabriel, Raphael, Uriel, Selaphiel, Jehudiel, Barachiel, and Jeremiel.

This feast was established at the beginning of the fourth century at the local Laodician Council, which occurred several years before the First Ecumenical Council. By its 35th Canon, the Laodician Council condemned and renounced as heretical the worship of angels as creators and rulers of the world, and it affirmed their proper Orthodox veneration. A feast day was established in November, the ninth month from March (with which month the year began in ancient times), in accordance with the Nine Ranks of Angels.

The Angelic Ranks are divided into three Hierarchies: highest, middle, and lowest. In the Highest Hierarchy are included the three Ranks: the Seraphim, Cherubim and Thrones. Closest of all to the Most Holy Trinity stand the six-winged **Seraphim**, (Flaming, and Fiery) (Is. 6: 12). They blaze with love for God and impel others to it.

After the Seraphim there stand before the Lord the many-eyed **Cherubim** (Gen. 3: 24). Their name means: outpouring of wisdom, enlightenment, since through them, radiating with the light of Divine knowledge and understanding of the mysteries of God, there is sent down wisdom and enlightenment for true knowledge of the Divine.

After the Cherubim stand the **Thrones** (Col. 1: 16), God-bearing through grace given them for their service, mysteriously and incomprehensibly upholding God. They serve the uprightness of God's justice.

The Middle Angelic Hierarchy consists of three Ranks: Dominions, Powers, and Authorities.

Dominions (Col. 1: 16) hold dominion over the successive ranks of Angels. They instruct the earthly authorities, established from God, to wise governance. The Dominions influence rule by miracles, they quell sinful impulses, subordinate the flesh to the spirit, and provide mastery over the will to conquer temptation.

Powers (1 Pet. 3: 22) fulfill the will of God. They work miracles and send down the grace of wonderworking and perspicacity to saints pleasing to God. The Powers give assistance to people in bearing obediences; encourage them in patience; and give them spiritual strength and fortitude.

Authorities (1 Pet. 3: 22, Col. 1: 16) have authority to quell the power of the devil. They repel from people demonic temptations, uphold ascetics and guard them, helping people in the struggle with evil ponderings.

In the Lowest Hierarchy are included the three Ranks: Principalities, Archangels, and Angels.

Principalities (Col. 1: 16) have command over the lower angels, instructing them in the fulfilling of Divine com-

mands. To them are entrusted to direct the universe, and protect lands, nations and peoples. Principalities instruct people to render honor to everyone, as becomes their station. They teach those in authority to fulfill their necessary obligations, not for personal glory and gain, but out of respect for God and benefit for neighbor.

Archangels (1 Thess. 4: 16) announce the great and most holy. They reveal the mysteries of the faith, prophecy and understanding of the will of God, they intensify deep faith in people, enlightening their minds with the light of the Holy Gospel.

Angels (1 Pet. 3: 22) are closest of all to people. They proclaim the intent of God, guiding people to virtuous and holy life. They protect believers, restraining them from falling, and they raise up the fallen; never do they abandon us, and always they are prepared to help us, if we so desire.

All the Ranks of the Heavenly Powers have in common the name Angels, by virtue of their service. The Lord reveals His will to the highest of the Angels, and they in turn inform the others.

Over all the Nine Ranks, the Lord put **the Holy Leader Michael** (his name in translation from the Hebrew means "who is like unto God"), a faithful servitor of God, wherein he hurled down from Heaven the arrogantly proud day-star Lucifer together with the other fallen spirits. And to the remaining Angelic powers he cried out: "Let us attend! Let us stand aright before our Creator and not ponder that which is displeasing unto God!" According to Church tradition, he participated in many other Old Testament events. During the time of the Exodus of the Israelites from Egypt, he went before them in the form of a pillar of cloud by day and a pillar of fire by night. Through him the power of the Lord was made manifest, annihilating the Egyptians and Pharaoh, who were in pursuit of the Israelites. The Archangel Michael defended Israel in all its misfortunes.

From Sacred Scripture and Sacred Tradition are likewise known the Archangels. On icons, these are depicted in accord with the trait of their service:

Michael tramples the devil underfoot, and in his left hand holds a green date-tree branch, and in his right hand a spear with a white banner (or sometimes a fiery sword), on which is outlined a scarlet cross.

Gabriel -- strength (power) of God, herald and servitor of Divine almightiness (Dan. 8: 16, Lk. 1: 26) is shown with a branch from paradise, presented by him to the Most Holy Virgin, or with a shining lantern in his right hand and with a mirror made of jasper in his left.

Raphael -- the healing of God, the curer of human infirmities (Tobit 3: 16, 12: 15), holds a vessel with healing medications in his left hand, and with his right hand leads Tobias, carrying the fish for healing.

Uriel -- the fire or light of God, enlightener (3 Ezdras 5: 20), in his raised right hand holds a bare sword at the level of his chest, and in his lowered left hand "a fiery flame".

Selaphiel -- the prayer of God, impelling to prayer (3 Ezdras 5: 16), is shown in a prayerful posture, gazing downwards, hands folded to the chest.

Jehudiel -- the glorifying of God, encouraging exertion for the glory of the Lord and interceding about the reward of efforts, holds in his right hand a golden crown, in his left a whip of three red (or black) branches.

Barachiel -- distributor of the blessing of God for good deeds, entreating the mercy of God for people, shows on his garb a multitude of rose blossoms.

Jeremiel -- the raising up to God (3 Ezdras 4:36), holds in his hand balance-scales.

On November 21/December 4, we also commemorate the **Entry into the Temple of the Most Holy Mother of God.** The parents of the Virgin Mary, Righteous Joachim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in her finest clothes, and with the singing of sacred songs and with lighted candles in their hands, they carried her to the Jerusalem Temple. There the high-priest, together with a throng of priests, met the maiden of God. In the Temple, the stairway led up fifteen high steps. The child Mary, so it seemed, could not herself make it up this stairway. But just as they placed her on the first step, strengthened by the power of God, she quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, which only the high-priest could enter, and that only once a year, with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joachim and Anna, having entrusted their child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. But in the Church tradition there were preserved accounts that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, she

grew up in a community of pious virgins, read diligently the Holy Scripture, occupied herself with handicrafts, prayed constantly and grew in love for God.

The feast of the Entry into the Temple of the Most Holy Mother of God foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

Adapted from Menologion 3.0

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but were carried to Him, which means that they were too little to walk by themselves. The disciples did not permit such little ones near Christ, thinking, as many contemporary parents do, that infants are unable to assimilate spiritual things. How did the Savior react to this? He became indignant. We know that the merciful Christ became indignant only when truth was suppressed by delusion; for instance, at the hypocrisy of the Pharisees, the desecration of the temple by the money changers, etc. That is why He said to the disciples: "Suffer the little children to come unto me...for of such is the Kingdom of Heaven." It turns out that children are more receptive to goodness and Divine grace than adults. They instinctively strive toward God.

Following the instructions of Jesus Christ and His Apostles, the Church teaches that a religious upbringing should begin at the earliest age. The Church's wisdom and experience in connection with the upbringing of children is reflected in its services and customs. From his very birth, the Orthodox Church welcomes a child with several prayers: on the first day (the day of his birth), on the eighth (at the selection of his name), and on the fortieth (his introduction into the temple). These prayers contain petitions for the child's physical and spiritual well-being and for his sanctification by Divine grace. Following Baptism, the church prescribes bringing the child to the temple and taking him to Communion as often as possible, having him kiss the Cross and the Holy icons and drink Holy water. All these would be in vain if children were unreceptive to spiritual impressions.

Thus, the most proper time for the enlightenment of the soul is early childhood. In fact, the ethical foundation of a person is laid during this period. The soul of a child, until six to seven years of age, resembles clay, from which one can mold his personality. After that age, the main characteristics have been established, and it is almost impossible to change them. A mother does the right thing when she brings her child to the icons, when she blesses him with the sign of the cross, when, overcoming her tiredness, she holds him in her arms during church services, and when she prays over his crib. With all of these actions she prepares him to be a good Christian.

*Exerpts from The Upbringing of Children
by Bp. Alexander (Mileant)*



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NOVEMBER 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Oct 31 (Oct 18) 23rd Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy	1 (Oct 19) Prophet Joel	2 (Oct 20) GM Artemius at Antioch	3 (Oct 21) Ven Hilarion the Great of Palestine Fast	4 (Oct 22) Kazan Icon of the Most Holy Theotokos	5 (Oct 23) Apostle James the Brother of the Lord Fast: wine & oil	6 (Oct 24) St. Demetrius Saturday 4:30 General Pannihida 6:30 All-Night Vigil
7 (Oct 25) 24th Sunday after Pentecost. Tone 7 9:30 Hours and Divine Liturgy	8 (Oct 26) GM Demetrius the Myrrh-gusher of Thessalonica	9 (Oct 27) M Nestor of Thessalonica	10 (Oct 28) GM Parasceva of Iconium Fast: wine & oil	11 (Oct 29) VM Anastasia the Roman	12 (Oct 30) HM Zenobius and his sister Zenobia of Aegae Fast	13 (Oct 31) App Stachys & comp of the 70 6:30 All-Night Vigil
14 (Nov 1) 25th Sunday after Pentecost. Tone 8 9:30 Hours and Divine Liturgy	15 (Nov 2) MM Acindynus & comp of Persia	16 (Nov 3) MM Acepimas the Bishop & comp of Persia	17 (Nov 4) Ven Ioannicius the Great of Bithynia Fast	18 (Nov 5) MM Galacteon and his wife Episteme at Emesa	19 (Nov 6) St. Paul the Confessor, archbishop of Constantinople Fast	20 (Nov 7) Holy 33 Martyrs of Melitene 6:30 All-Night Vigil
21 (Nov 8) Synaxis of the Archangel Michael 26th Sunday after Pentecost. Tone 1 9:30 Hours and Divine Liturgy	22 (Nov 9) MM Onesiphorus and Porphyrius of Ephesus	23 (Nov 10) App Erastus & comp of the 70	24 (Nov 11) M Menas of Egypt Fast	25 (Nov 12) Thanksgiving Day St. John the Merciful, patriarch of Alexandria	26 (Nov 13) St. John Chrysostom, archbishop of Constantinople Fast: fish, wine & oil	27 (Nov 14) Apostle Philip 6:30 All-Night Vigil
28 (Nov 15) 27th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	29 (Nov 16) Apostle and Evangelist Matthew Fast: fish, wine & oil	30 (Nov 17) St. Gregory the Wonderworker of Neo-Caesarea Fast: wine & oil	Dec 1 (Nov 18) M Platon of Ancyra Fast	Dec 2 (Nov 19) Prophet Obadiah St. Philaret of Moscow Fast: fish, wine & oil	Dec 3 (Nov 20) Ven Gregory Decapolites 6:30 Vigil Fast	Dec 4 (Nov 21) ENTRANCE OF THE THEOTOKOS 9:30 Hours and Divine Liturgy 6:30 All-Night Vigil Fast: fish, wine, & oil



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DECEMBER 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Nov 28 (Nov 15) 27th Sunday after Pentecost. Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	Nov 29 (Nov 16) Apostle and Evangelist Matthew	Nov 30 (Nov 17) St. Gregory the Wonderworker of Neo-Caesarea	1 (Nov 18) M Platon of Ancyra	2 (Nov 19) Prophet Obadiah St. Philaret of Moscow	3 (Nov 20) Ven Gregory Decapolites 6:30 Vigil	4 (Nov 21) ENTRANCE OF THE THEOTOKOS 9:30 Hours and Divine Liturgy 6:30 All-Night Vigil Fast: fish, wine, & oil
5 (Nov 22) 28th Sunday after Pentecost. Tone 3 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	6 (Nov 23) St. Amphilochius, bp of Iconium	7 (Nov 24) GM Mercurius of Caesarea	8 (Nov 25) HM Clement of Rome	9 (Nov 26) Ven Alypius the Stylite	10 (Nov 27) GM James the Persian Kursk Root Icon of the Theotokos	11 (Nov 28) M Stephen the New 6:30 All-Night Vigil Fast: fish, wine & oil
12 (Nov 29) 29th Sunday after Pentecost. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	13 (Nov 30) Apostle Andrew the First-called	14 (Dec 1) Prophet Nahum	15 (Dec 2) Prophet Habakkuk	16 (Dec 3) Prophet Zephaniah	17 (Dec 4) GM Barbara and Martyr Juliana Ven John Damascene Fast: wine & oil	18 (Dec 5) Ven Sabbas the Sanctified 6:30 All-Night Vigil Fast: fish, wine & oil
19 (Dec 6) 30th Sunday after Pentecost. Tone 5 St. Nicholas 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	20 (Dec 7) St. Ambrose, bp of Milan	21 (Dec 8) Ven Patapius of Thebes	22 (Dec 9) Conception by St. Anna of the Theotokos	23 (Dec 10) MM Menas the Melodius, Hermogenes, and Eugraphus of Alexandria Fast: wine & oil	24 (Dec 11) Ven Daniel the Stylite	25 (Dec 12) St. Spyridon the Wonderworker Ven Herman of Alaska 6:30 All-Night Vigil Fast: fish, wine & oil
26 (Dec 13) 31st Sunday after Pentecost. Tone 6 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	27 (Dec 14) MM Thyrsus, Leucius, and Callinicus of Apollonia	28 (Dec 15) HM Eleutherius, bp of Illyria & comp	29 (Dec 16) Prophet Haggai	30 (Dec 17) Prophet Daniel	31 (Dec 18) M Sebastian at Rome and comp	Jan 1 (Dec 19) 6:30 All-Night Vigil Fast: wine & oil

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St. Xenia Orthodox Church
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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.