



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

November-December 2011

## Where Does Evil Come From

by Archpriest Lev Lebedev and  
Bishop Alexander (Mileant)+

The Sacred Scriptures explain that the tragedy which overtook the human race had its actual beginnings in the world of the angels, perhaps even before the appearance of the physical universe. One of the highest angels which God created, named Lucifer, or the Daystar, became puffed up with pride, so that he thought he was the brightest, mightiest and most beautiful of all the angels, that he had no further need of his Creator and was not obliged to serve Him. Lucifer's goal was to make himself a kind of god, an object of veneration for other angels. To this end he raised a rebellion in heaven and won over to his side a certain segment of the angelic world. Thus Lucifer, who was later called Satan, or the devil (meaning a slanderer), was the initiator of the very worst of sins, pride and self-satisfaction, which serve as the basis for all other sins and vices. Lucifer planned to found a kingdom of "free" and "independent" spirits, separated from God. But this kingdom, founded on the principles of sin, was a clear failure, and came to be known as hell or the abyss. Instead of a promised paradise, it became a place of impenetrable darkness and unending misery. It became so terrible that the fallen angels themselves, the demons or devils, fear it, and wish to escape from it, as from a prison (Luke 8:31).

The devil was not content with having caused a tragedy in the world of pure spirits, with having founded his own kingdom. Because he hated God and all that God had created, he decided to bring evil to the crown of God's creation, the first man. For this purpose he assumed the form of a serpent and tempted Adam and Eve to break God's commandment by eating of the forbidden fruit (Genesis 3). He was a skilful seducer; he convinced them that, if they ate of the fruit of the knowledge of good and evil, they would become all-knowing and mighty, like God. He deceived them with the same idea with which he had once deceived himself: the possibility of becoming godlike easily and all at once, without the Creator, even in opposition to the Creator. And so, man was ruined by the same sins which had already ruined Lucifer: pride and self-love.

In this way, the tragedy of sin was passed down from the world of angels to our physical world, and as a result our earthly life was filled with contradictions, sorrows and corruption. In consequence of the Fall, the first human beings

lost their relationship with God; they were deprived of their life in paradise and became mortal. Worst of all, the contagion of sin, like a liquid flowing from a contaminated fountain, was passed on to their descendants, so that all people would henceforth be born with a damaged nature. The descendants of Adam and Eve, being predisposed to sin, took the line of least resistance and began to commit all sorts of evil acts, hurting, cheating and even killing one another. This sinful way of life caused man's consciousness to become more and more darkened, so that in time he lost a true conception of his Maker and started to worship his own handiwork, in the form of various idols, both literal and figurative (such as greed, worldly goods, luxury, earthly fame and all kinds of fleshly pleasures).

The more mankind wallowed in wickedness, the stronger the devil became, and soon that originator of evil came to exercise a cruel mastery over man. Thus, as time went on, our beautiful world, created by God, and represented by His highest creatures, men made in His own image, sank into a state of evil, ruled by enmity, lies, injustice, suffering and death. What was even worse, mankind in its wretchedness proved to be completely helpless, unable to cast off the shackles of sin and turn back to God. The infernal serpent wished to make this once-beautiful, God-created world into a copy of hell, by skilfully manipulating human weaknesses and passions.

The only one who could rescue mankind from this desperate state of affairs was the Creator, our loving heavenly Father. When people were fully convinced of their own helplessness, and when they were spiritually mature enough to receive a Saviour, He sent into the world His Son, Who, while always remaining one God with the Father, by the descent of the Holy Spirit took flesh of the very purest and fairest of the daughters of man, the Ever-Virgin Mary. He became a Man, like us in everything but sin.

The purpose of His coming among us was to liberate man from the tyranny of Satan and from the oppression of sin, and to put him on the path to spiritual renewal, which would lead back to God and eternal blessedness.

(continued from last newsletter)

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:**

Rev. Michael Crowley  
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 North Andover, MA 01845  
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Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment

**Parish Council**

President: Rev. Michael Crowley	(978) 204-0428
Fr. Constantine Desrosiers	(603) 775-0320
Dcn. Alexander Doohovskoy	(978) 369-4486
Starosta: Anthony Sarantakis	(978) 263-2016
Secretary: Maria Kasarda	(978) 356-2180
Treasurer: Reader Joseph Nucci	(617) 522-0456
Sisterhood: Mireille Lang	(603) 465-9754
Peter Danas	(978) 459-9541
John Danas	(978) 454-0315
Laryssa Doohovskoy	(978) 841-5960
Roberto Gonzalez	(978) 692-1229
Peter Reed	(781) 643-0070
John Kekis	(978) 456-9865
Choir Director: Michael Lang	(603) 465-9754
Building Expansion: Aquila Choi	(603) 560-4425
Cemetery: Natalie Pishenin	(978) 658-5564

**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 100 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.** If you have any questions, please contact Karen Schidlovsky at (603) 868-6410.

**November**

- 6 Chaplain Family
- 13 Maria Kasarda, Tania Sciaudone, Nina Yakuboff
- 20 Helena Doohovskoy, Marianne Dimatteo
- 27 Pot Luck

**December**

- \* 4 Amy Elizabeth McLellen, Anna Johnson, Mireille Lang
- \*11 Alexandra Gonzalez, Anna Mukhanov, Anna Kekis
- \*18 Matushka Nancy, Meghan Nettleton
- \*25 Potluck

**Sisterhood News -- Giving Tree:** As we have done in the past years, we will be collecting clothing and goods for the Lazarus House Homeless Shelter in Lawrence, MA for the Christmas holiday. For those who are unfamiliar with Lazarus House, here is the web address for the Giving Tree website: [http://www.lazarushouse.org/sites/all/themes/adaptive\\_theme\\_subtheme/holiday-giving-tree-list.pdf](http://www.lazarushouse.org/sites/all/themes/adaptive_theme_subtheme/holiday-giving-tree-list.pdf).

The Lazarus House has a deadline of December 14, 2011 for donations. If you would like to participate, please bring unwrapped gifts to St. Xenia's Church by Sunday December 11.

### Thank You...

... for all who helped in preparing for our Altar Feat and Vladyka's visit. This event always requires a lot of work and preparation, and we really appreciate the time and effort of all those who pitched in to make it a successful day. Thanks especially for all those fabulous desserts! Keep them coming!!

...to all who put together the annual St. John of Kronstadt party for our children, especially Pam Reed and Alexandra Gonzalez. We are so blessed to be able to offer them an alternative to the secular "holiday," and this would not be possible without the help and effort of the St. John of Damascus Church School parents and staff.

**Please remember in your prayers...** Nicholas, Lilly, Nina, Josephine, David, Lilly Anne, the soldier Michael, the soldier Andrei, the sailor Daniel. Please remember to inform the Myrrhbearers Sisterhood if someone is in the hospital or shut in at home.

**Financial Update:** As of October 31, 2011, the balance on the church mortgage stands at approximately \$8,500. If you have any questions, or would like to know the exact amount, please see Fr. Constantine Desrosiers.

### Congratulations:

...to the Doohovskoy family on its newest addition, Masha Martinez, who married Dmitri in Miami, FL, on September 4. Many, many years to the newlyweds!

... to Nicholas Kronauer for the article that appeared in the Town of Harvard publication "For Art's Sake" ([www.forarts-sake-harvard.org](http://www.forarts-sake-harvard.org)), highlighting the artistry of his photography. For more samples of his work, visit [www.kronauerphoto.com](http://www.kronauerphoto.com).

**Annual Meeting:** Sunday, November 20, 2011, following Divine Liturgy. Please make every effort to attend.

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

As always, our St. John of Kronstadt party was a resounding success.

Thanks to Pam Reed for her wonderful organizational efforts again this year. Special thanks to Father Michael for coming

all the way from Portland to be present for our "alternative" party and serving a Molieben to St. John for us. We had 37 children participating in this event!

Church School classes are in full swing. A list of classes and their respective teachers are available on the St. Xenia website (under the "Church School" tab). Curriculum guidelines are also available there as well as dates for upcoming events and pictures of past events!

Important upcoming events: Yolka on January 15th, Holy Friday Retreat on April 13, and our annual Vacation Church School July 8-12. Mark your calendars now for these important events!

As always, questions, comments, or suggestions may be directed to Laryssa Doohovskoy or Fr. Michael. A special Yahoo Group exists for the church school. If you would like to join, please visit:

<http://groups.yahoo.com/group/stxeniachurchschool/>

and click on the "Join this Group" button.

**Join us in prayer for our children:** We are initiating a monthly meet-up for anyone who is interested in gathering to pray the Akathist to the Mother of God, Nurturer of Children in church. We will start the Akathist at 10:30 a.m. and afterwards socialize a bit, brown-bag lunch together. Please join us if you can. Many thanks to Father Constantine (Desrosiers) for making this possible for us.

**St. Herman's Youth Conference** will take place December 23-27, 2011 with the blessings of His Eminence, Metropolitan Hilarion, First Hierarch of the Russian Orthodox Church Abroad and His Grace, Archbishop Gabriel of Montreal and All Canada. Holy Protection Church in Ottawa, the capital of Canada, will host the conference. A full schedule has been planned. Youth between the ages of 16 and young adult 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 \$300.00 includes all lectures, activities, meals and lodging (quad occupancy). Transportation will be provided from the hotel to all activities and services in the church. If you register before the deadline, a \$25.00 discount will be applied. The deadline for registration will be November 30.

### Building Committee Update:

At our last meeting, we made some structural modifications to make the roof safer in a cost-effective manner. Hopefully the construction for the roof repair will be done by mid-December. It will take about a week to complete the construction with minimal impact on the weekend Church Service.

Many thanks to Tanya Vlasenko and David Burnham for installing the beautiful and safe handrails for the parishioners.

Continuing our series on thumbnail biographies of some of the Saints of our Church, this issue highlights St. Nectarios of Aegina and St. John of Damascus. We are especially indebted to these saints for their example of steadfast faith in the face of unjust opposition and persecution, as well as for their hymnography: To St. John we owe the Octoechos, and to St. Nectarios, the much-loved hymn to the Theotokos, "Agni parthene." God is wondrous in His Saints!

### December 4/17: St. John of Damascus (Damascene)

The Monk John Damascene was born in about the year 680 at the capital of Syria, Damascus, into a Christian family. His father was a treasurer at the court of the caliph. John had also a foster brother, the orphaned lad Cosmas, whom his father had taken into their own home. When the children were growing up, their father concerned himself over their education. At the Damascus slave market he ransomed from captivity the learned monk Cosmas of Calabria and entrusted to him the teaching of his children. The boys displayed uncommon ability and readily mastered their courses of the secular and spiritual sciences. After the death of his father, John occupied ministerial posts at court and became city-governor.

During these times at Byzantium there had arisen and quickly spread about the heresy of Iconoclasm, supported by the emperor Leo III the Isaurian (717-741). Rising up in defense of Orthodox Icon-Veneration (Ikonodoulia), Saint John wrote three treatises entitled, "Against the Revilers of Holy Icons." The wise and God-inspired writings of Saint John enraged the emperor. But since the author was not a Byzantine subject, the emperor was unable to lock him up in prison, or execute him. The emperor thereupon resorted to slander. By his command there was composed a counterfeit letter under the name of John, in which the Damascus official was supposed to have offered his help towards the conquest of the Syrian capital. This letter, and its hypocritically-flattering answer, was sent off by Leo the Isaurian to the caliph. The caliph immediately ordered that Saint John be removed from his post, and that his right hand be cut off and then led through the city in chains. That same evening they returned the cut-off hand to Saint John. The saint began to pray to the Most Holy Mother of God for healing. Having fallen asleep, he beheld an icon of the Mother of God and heard Her voice telling him that he had been healed, and together with this commanded him to toil unceasingly with his healed hand. Awakening, he saw that his hand was intact.

Having learned of the miracle, which witnessed to the innocence of John, the caliph asked his forgiveness and wanted to restore him to his former office, but the saint refused. He distributed away his riches and together with his step-brother and comrade in learning, Cosmas, he set off to Jerusalem, where as a simple novice he entered the monastery of the Monk Sava the Sanctified. It was not easy for him to find a spiritual guide. Among the monastic brethren there consented to this only one very experienced monastic elder, skilled to nourish in a student the spirit of obedience and humility. Be-

fore anything the elder forbade John to write, on the supposition that success in this area might present a source of pride. One time he sent the monk to Damascus to sell baskets, made at the monastery, and commanded him to sell them at a certain inflated price, more than their real value. And here, passing by on the tormenting path under the searing sun, the former dignitary of Damascus was now to be found at the marketplace in the ragged garb of a humble basket-vendor. But Saint John was recognized by his former house steward, who bought up all the baskets at the entrusted price.

One time at the monastery, one of the monks chanced to die and the brother of the deceased besought Saint John to write down something by way of consolation. Saint John for a long time refused, but out of pity he yielded to the petition of the grief-stricken, and wrote his renowned funeral Troparion. For this disobedience the elder banished him from his cell. All the monks began to plead for John. The elder thereupon assigned him one of the worst and most unpleasant tasks -- to remove the wastes from the monastery. And even in this the monk was a model of obedience. After a certain while, the elder was commanded in a vision by the All-Pure and Most Holy Mother of God to allow Saint John again to write. The Jerusalem Patriarch learned of the monk; he ordained him priest and made him a preacher at his cathedral. But the Monk John soon returned to the Lavra of the Monk Sava, where until the end of his days he spent his time in the writing of spiritual books and church song. He left the monastery only to denounce the iconoclasts at the Council of Constantinople in 754. They subjected him to imprisonment and torture, but he endured everything and through the mercy of God he remained alive. He died in about the year 780, at perhaps over age 100.

[Translator's. note: It is extremely deplorable that several other accounts of Saint John of Damascus gloss over and ignore his great significance within the area of dogmatic theology. Saint John is generally considered to represent the close of the classical Patristic age, and his great work, *Exposition on the Orthodox Faith (De Fide Orthodoxa)*, presents a collection and summary of the dogmatic teachings of the fathers. The *Exposition on the Orthodox Faith* is part of a larger work, the *Fount of Wisdom (Pege Gnoseos)*, which includes *Philosophic Chapters* and a *History of Heresies*, reviewing the teaching and examining the defect of thought in all the heresies up to his time. Saint John Damascene, when he was "discovered" in the West during the medieval period, exerted an enormous influence within Western Christianity, and was highly esteemed and used by Thomas Aquinas and the Scholastics. For Eastern Orthodoxy too, Saint John Damascene's work serves, and should serve, as a dogmatic primer and summation of Patristic thought. Its sad neglect, East and West, points to the religious and dogmatic slumber of our times].

(Source: *Menologion* 3.0)

*Troparion, Tone 3:* Thou wast a holy instrument/ and a tuneful harp of godliness./ and thy teachings shone forth to the ends of the world./ Wherefore, O righteous John,/ entreat Christ our God to grant us His great mercy.

*Kontakion, Tone 4:* Let us praise the illustrious hymnographer John,/ teacher of the Church and champion against her enemies./ For, armed with the weapon of the Lord's Cross,/ he hath banished the errors of heresy,/ and he fervently intercedeth with God, Who granteth forgiveness to all.





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**NOVEMBER 2011**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Oct 30 (Oct 17)</b> <b>20th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Oct 31 (Oct 18)</b> <b>Holy Ap and Evangelist Luke</b>	<b>1 (Oct 19)</b> <b>Prophet Joel</b>	<b>2 (Oct 20)</b> <b>GM Artemius at Antioch</b>  <b>Fast</b>	<b>3 (Oct 21)</b> <b>Ven Hilarion the Great</b>	<b>4 (Oct 22)</b> <b>The Kazan Icon</b>  <b>Fast: wine &amp; oil</b>	<b>5 (Oct 23)</b> <b>Ap James the Brother of the Lord</b>  <b>4:30 General Pannyhida</b> <b>5:30 All-Night Vigil</b>
<b>6 (Oct 24)</b> <b>21st Sunday after Pentecost. Tone 4</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>7 (Oct 25)</b> <b>MM Marcian and Martyrius</b>	<b>8 (Oct 26)</b> <b>GM Demetrius the Myrrh-gusher</b>	<b>9 (Oct 27)</b> <b>M Nestor</b>  <b>Fast</b>	<b>10 (Oct 28)</b> <b>GM Parasceva</b>	<b>11 (Oct 29)</b> <b>VM Anastasia the Roman</b>  <b>Fast</b>	<b>12 (Oct 30)</b> <b>HM Zenobius and Zenobia</b>  <b>3:00 Class</b> <b>5:30 All-Night Vigil</b>
<b>13 (Oct 31)</b> <b>22nd Sunday after Pentecost. Tone 5</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>14 (Nov 1)</b> <b>Unmercenaries Cosmas and Damian</b>	<b>15 (Nov 2)</b> <b>MM Acindynus, Pegasius, Aphthonius, Elpidephorus, and Anempodistus</b>	<b>16 (Nov 3)</b> <b>MM Aceptsimas the Bp, Joseph the Pr, and Aeithalas the Dcn</b>  <b>Fast</b>	<b>17 (Nov 4)</b> <b>Ven Ioannicius the Great</b>	<b>18 (Nov 5)</b> <b>MM Galacteon and Episteme</b>  <b>Fast</b>	<b>19 (Nov 6)</b> <b>St. Paul the Confessor</b>  <b>5:30 All-Night Vigil</b>
<b>20 (Nov 7)</b> <b>23rd Sunday after Pentecost. Tone 6</b>  <b>9:30 Hours and Divine Liturgy</b> <b>12:30 ANNUAL MEETING</b>	<b>21 (Nov 8)</b> <b>Synaxis of the Archangel Michael</b>	<b>22 (Nov 9)</b> <b>MM Onesiphorus and Porphyrius</b>	<b>23 (Nov 10)</b> <b>App Erastus, Olympas, Herodion, Sosipater, Quartus, and Tertius of the 70</b>  <b>Fast</b>	<b>24 (Nov 11)</b> <b>Martyr Menas</b>  <b>Thanksgiving Day</b>	<b>25 (Nov 12)</b> <b>St. John the Merciful</b>  <b>Fast</b>	<b>26 (Nov 13)</b> <b>St. John Chrysostom</b>  <b>3:00 Class</b> <b>5:30 All-Night Vigil</b>
<b>27 (Nov 14)</b> <b>24th Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>28 (Nov 15)</b> <b>MM and Confessors Gurias, Samonas, and Abibus</b> <b>Beginning of Nativity Fast</b>  <b>Fast</b>	<b>29 (Nov 16)</b> <b>Ap and Evangelist Matthew</b>  <b>Fast: Fish, wine &amp; oil</b>	<b>30 (Nov 17)</b> <b>St. Gregory the Wonderworker</b>  <b>Fast</b>	<b>Dec 1 (Nov 18)</b> <b>M Platon of Ancyra</b>	<b>Dec 2 (Nov 19)</b> <b>Pr Obadiah</b>  <b>Fast: fish, wine &amp; oil</b>	<b>Dec 3 (Nov 20)</b> <b>Ven Gregory Decapolites</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>



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**DECEMBER 2011**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Nov 27 (Nov 14)</b> <b>24th Sunday after Pentecost. Tone 7</b>  <b>9:30 Hours and Divine Liturgy</b>	<b>Nov 28 (Nov 15)</b> <b>MM and Confessors Gurias, Samonas, and Abibus</b> <b>Beginning of Nativity Fast</b>  <b>Fast</b>	<b>Nov 29 (Nov 16)</b> <b>Ap and Evangelist Matthew</b>  <b>Fast: Fish, wine &amp; oil</b>	<b>Nov 30 (Nov 17)</b> <b>St. Gregory the Wonderworker</b>  <b>Fast</b>	<b>1 (Nov 18)</b> <b>M Platon of Ancyra</b>  <b>Fast: wine &amp; oil</b>	<b>2 (Nov 19)</b> <b>Pr Obadiah</b>  <b>Fast: fish, wine &amp; oil</b>	<b>3 (Nov 20)</b> <b>Ven Gregory Decapolites</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>4 (Nov 21)</b> <b>ENTRANCE OF THE THEOTOKOS</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>5 (Nov 22)</b> <b>App Philemon and Archippus</b>  <b>Fast</b>	<b>6 (Nov 23)</b> <b>St. Amphilochius</b>  <b>Fast: fish, wine &amp; oil</b>	<b>7 (Nov 24)</b> <b>GM Catherine of Alexandria</b>  <b>Fast</b>	<b>8 (Nov 25)</b> <b>HM Clement of Rome</b>  <b>Fast: fish, wine &amp; oil</b>	<b>9 (Nov 26)</b> <b>Ven Alypius the Stylite</b>  <b>Fast</b>	<b>10 (Nov 27)</b> <b>GM James the Persian</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>11 (Nov 28)</b> <b>26th Sunday after Pentecost. Tone 1</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>12 (Nov 29)</b> <b>MM Paramon and 370 MM in Bithynia</b>  <b>Fast</b>	<b>13 (Nov 30)</b> <b>Holy Ap Andrew the First Called</b>  <b>Fast: fish, wine &amp; oil</b>	<b>14 (Dec 1)</b> <b>Pr Nahum</b>  <b>Fast</b>	<b>15 (Dec 2)</b> <b>Pr Habakkuk</b>  <b>Fast: wine &amp; oil</b>	<b>16 (Dec 3)</b> <b>Pr Zephaniah</b>  <b>Fast</b>	<b>17 (Dec 4)</b> <b>GM Barbara and M Juliana</b>  <b>3:00 Class</b> <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>18 (Dec 5)</b> <b>27th Sunday after Pentecost. Tone 2</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>19 (Dec 6)</b> <b>St. Nicholas</b>  <b>Fast: fish, wine, &amp; oil</b>	<b>20 (Dec 7)</b> <b>St. Ambrose, bp of Milan</b>  <b>Fast: wine &amp; oil</b>	<b>21 (Dec 8)</b> <b>Ven Patapius of Thebes</b>  <b>Fast</b>	<b>22 (Dec 9)</b> <b>Conception by St. Anna</b>  <b>Fast: fish, wine &amp; oil</b>	<b>23 (Dec 10)</b> <b>MM Menas the Melodius, Hermogenes, and Eugraphus</b>  <b>Fast</b>	<b>24 (Dec 11)</b> <b>Ven Daniel the Stylite</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>
<b>25 (Dec 12)</b> <b>28th Sunday after Pentecost. Tone 3</b>  <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: fish, wine &amp; oil</b>	<b>26 (Dec 13)</b> <b>MM Eustratius, Auxentius, Eugene, Mardarius, and Orestes</b>  <b>Fast: fish, wine &amp; oil</b>	<b>27 (Dec 14)</b> <b>MM Thyrsus, Leucius, and Callinicus</b>  <b>Fast: wine &amp; oil</b>	<b>28 (Dec 15)</b> <b>HM Eleutherius, bp of Illyria &amp; comp</b>  <b>Fast</b>	<b>29 (Dec 16)</b> <b>Pr Haggai</b>  <b>Fast: wine &amp; oil</b>	<b>30 (Dec 17)</b> <b>Pr Daniel and the Three Holy Youths</b>  <b>Fast: wine &amp; oil</b>	<b>31 (Dec 18)</b> <b>M Sebastian at Rome and comp</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: fish, wine &amp; oil</b>

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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.