



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2016

## The Rule of Fasting in the Orthodox Church

*By Hieromonk Seraphim (Rose) of Platina †*

In answer to numerous requests from readers, the rule of fasting is given for each day of the year. Where no indication of fast is given, and during “fast-free weeks,” all foods may be eaten (except during Cheese-fare Week, when meat alone is forbidden every day). Where “fast day” is indicated alone, the fast is a strict one, with no meat, eggs, dairy products, fish, wine or oil to be eaten. Where, underneath “fast day,” is indicated “wine and oil allowed,” the fast is relaxed for the sake of a feast day or vigil, to allow eating of these foods. Where “fish, wine and oil allowed” is indicated, then all three of these foods may be eaten.

The rule of fasting, which is dependent on the Church's cycle of feasts and fasts, is contained in the Church's Typicon, chiefly in chapters 32 and 33, and is repeated in the appropriate places of the Divine service books, the Menaia and Triodion. In general, fast days for Orthodox Christians are all Wednesdays and Fridays throughout the year (except for fast-free periods), the four canonical fast periods of Great Lent, Nativity Fast, Apostles' Fast, and Dormition Fast, and a few special days: the Exaltation of the Cross (September 14th) and the Beheading of the Forerunner (August 29th)—which, even though they are feast days, are also fast days (with wine and oil allowed) for the sake of the events commemorated thereon.

There are some local variations in the allowances of wine and oil, and sometimes of fish, and so the indications in the present Calendar cannot be uniformly applied everywhere. In particular, on the celebrations of the patronal feast of a parish or monastery, fish is generally allowed, and when a saint is honored with a service of Sung Doxology or Polyeleos rank, wine and oil are allowed. In the Russian Church, on the feast days of the more renowned Russian saints, such as St. Sergius of Radonezh and St. Seraphim of Sarov, and of wonderworking Icons of the Mother of God such as the Kazan and Vladimir Icons, of course, wine and oil are allowed (except during Great Lent), although this is not mentioned in the present Calendar because the Typicon leaves this to local practice, indicating only the fasts and allowances that are of general application. The meaning of the Typicon in its allowances is simple: the more one labors for the glorification of a saint or feast day, the more consolation one is allowed in food. For one who has become accustomed to the

Orthodox fast, the allowance of oil on food, or fried foods, together with a little wine, is indeed a consolation, as well as a source of physical strength. Where the Typicon itself indicates two variant practices (as for a few of the weekdays of Great Lent), the present Calendar follows the Typicon's preferred practice.

While most Orthodox Christians are perhaps aware of the general rule of fasting for Great Lent and the Dormition Fast (wine and oil allowed only on Saturdays and Sundays, except for a few feast days and vigils), many are probably not familiar with the precise rule governing the less severe fast of the Nativity and Apostles' Fast. Therefore, we shall quote this rule, from Chapter 33 of the Typicon:

“It should be noted that in the Fast of the Holy Apostles and of the Nativity of Christ, on Tuesday and Thursday we do not eat fish, but only oil and wine. On Monday, Wednesday, and Friday we eat neither oil nor wine... On Saturday and Sunday we eat fish. If there occurs on Tuesday or Thursday a saint who has a Doxology, we eat fish; if on Monday, the same; but if on Wednesday or Friday, we allow only oil and wine. If it be a saint who has a Vigil on Wednesday or Friday, or the saint whose temple it is, we allow oil and wine and fish... But from the 20th of December until the 25th, even if it be Saturday or Sunday, we do not allow fish.”

In these two fasts, the fast for laymen is the same as that of many Orthodox monasteries, where Monday throughout the year is kept as a fast day in honor of the fleshless ones, the Angels.

This rule of fasting, to be sure, is not intended to be a “strait-jacket” for Orthodox believers, nor a source of pharisaical pride for anyone who keeps the letter of the Church's law. It is rather the rule, the standard, against which each is to measure his own practice, and towards which one must always strive, according to one's strength and circumstances. Whenever, for sickness or any other reason, one falls short of the rule, he applies to himself the spiritual medicine of self-reproach and strives to enter more fully into the spirit and discipline of fasting, which is indeed of great spiritual benefit to those who sincerely strive to follow it.

St. Xenia of St. 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 V. 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 Father Michael at [frmichael@stxenia.org](mailto:frmichael@stxenia.org). Thank you.

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

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**Trapeza Schedule**

\* = strict fast

If you cannot be at church on your assigned Sunday, please contact someone directly to switch. If you are not on this list and would like to help, please add your name on the hard copy posted in the church hall and you will be added for the next round. If you have any questions, contact Judy Engalichev -- [dujy-kot@comcast.net](mailto:dujy-kot@comcast.net).

Trapeza can be whatever you would like to prepare, anything is appreciated. **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.**

A note about Trapeza etiquette: Standing, even for short periods of time, is often extremely difficult for older people and expectant mothers. It would be an act of Christian charity to allow them to collect their meal first and to be seated. It should go without saying that this courtesy should also be extended to visiting clergy.

**March**

6 **Meat Fare** Alexandra Gonzalez, Anna Mukanov, Anna Kekis, Sonya

13 **Cheese Fare: Pot Luck**

\*20 Katia Fredette, Natasha Kirichuk, Vera Sarantakis

\*27 Matushka Helena, Marianne Dimatteo, Anna Kekis

**April**

\*3 Pekar Family

\*10 Laryssa & Mary Doohovskoy, Anna Korolkova

\*17 Pam Reed, Carolyn Savage, Diane Mendez

\*24 **Palm Sunday: Pot Luck**

## Sisterhood News

...The Sisterhood will meet in late March or early April to organize for Pascha. Please look for that announcement forthcoming.

...Thank you to all who donated to the non-perishable food drive for St. Martha Food Pantry, part of Lazarus House, in Lawrence, MA.

**Congratulations** to Alexei and Helena Rodzianko on the birth of their new baby girl, Lydia, on February 11, 2016.

**Please Remember In Your Prayers...** Peter Danas, Dimitry Emelianoff, and Lilly Dombrowski. Please also note that Lilly always appreciates visitors and cards. Also, Athanasia Tamvlakis.

## St. John of Damascus Church School News:

Please remember, the Church website has a page dedicated to the church school:

<http://www.stxenia.org/churchschool.html>

There you can find information about dates for our special events, pictures from past events, and curriculum guidelines broken down by age group.

**Choir News:** The choir is always looking for capable singers. If you are interested in singing in the choir, please see Laryssa Doohovskoy. Choir members are strongly encouraged to attend as many of the scheduled rehearsals as possible! We meet after Trapeza on Sundays.

The Children's Choir will meet March 12 and 26, April 9 and 23. Please register at:  
[www.stxenia.org/childrenschoir.html](http://www.stxenia.org/childrenschoir.html)

The older children (3<sup>rd</sup> grade and up) will meet at 3:30 and the younger children will join them from 4:15-4:45. Father Michael will conduct a class for parents during the children's choir time.

At the end of the Vespers portion of Matins (first ~30 minutes of Matins), the children will sing the Hymn to the Theotokos. They and their families are encouraged to stay for this part of the service.

## Other News:

...We will be visited by Sr. Alexandra of the St. Elizabeth Convent, Minsk, Belarus, on the weekend of March 12-13.

*"The Sisterhood in honour of Holy Martyr Grand Princess Elisabeth was established in Minsk in 1994. Following in the footsteps of their heavenly patroness and eager to devote themselves to the deeds of mercy, the sisters went to the places where sorrow is especially visible: hospitals and boarding homes for mentally challenged children and adults. The Sisterhood also runs many church booths scattered across Minsk. Everyone who comes to such booths can not only buy some religious items or ask for prayers, but also get spiritual advice and learn more about Church life."*

We will host a Blini Luncheon on Saturday the 12th, with a presentation by Sr. Alexandra about the Convent and its works of mercy. Sr. Alexandra will also have articles from their workshops for sale. All are invited.

Sr. Alexandra will also be with us for Forgiveness Sunday, the 13th, and again will be available after the Liturgy and Vespers.

## ...Metropolitan Hilarion to lead Pilgrimage to Holy Places in Russia

A pilgrimage to holy places in Russia is being organized from July 20 to August 6, 2016. The group will be led by His Eminence Hilarion, Metropolitan of Eastern America & New York, First Hierarch of the Russian Church Abroad. The [pilgrimage route](#) includes a visit to holy places in the following locations: Moscow, Kazan', Barnaul, Biysk, Gorno-Altaysk. The cost of the trip is \$2,550 (not including airfare to and from Moscow).

For more information, please contact Galina K. Sologub:

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## Saint Polycarp of Smyrna (+167)

*Commemorated on February 23/ March 7*

**Sainted Polycarp, Bishop of Smyrna**, was born about the year 80 and lived in Asia Minor in the city of Smyrna. He was left an orphan at an early age, but through the direction of an Angel, he was raised by the pious widow Kallista. After the death of his adoptive mother, Polycarp gave away his possessions and began to lead a chaste life, caring for the sick and the infirm. He was very fond of and close to the holy bishop of Smyrna Bukolos (Comm. 6 February). He ordained Polycarp as deacon, entrusting to him to preach the Word of God in church.

At this time the holy Apostle John the Theologian was still alive. Saint Polycarp was especially close to

Saint John the Theologian, whom he accompanied on his apostolic wanderings. Sainted Bukolos ordained Saint Polycarp presbyter, and shortly before his death expressed last wishes that he be made bishop upon the Smyrna cathedra. When the ordination of Saint Polycarp to bishop was accomplished, the Lord Jesus Christ appeared to him. Saint Polycarp guided his flock with apostolic zeal. He was also greatly loved among the clergy. With great warmth did Saint Ignatios the God-Bearer regard him. Setting out to Rome where execution awaited him (he was torn asunder by wild beasts), he wrote to Saint Polycarp: "Just as the winds and turbulence require the rudder – for coming ashore, so likewise are the present times necessary, in order to reach God".

The emperor Marcus Aurelius (161-180) came upon the Roman throne and started up a most fierce persecution against christians. The pagans demanded that the judge seek out Saint Polycarp – "the father of all the christians" and "the seducer of all Asia". During this while Saint Polycarp, at the persistent urging of his flock, stayed at a small village not far from Smyrna. When the soldiers came for him, he went out to them and led them in to eat, and at this time he began to pray, having prepared himself for the deed of martyrdom. His suffering and death are recorded in "An Epistle of the Christians of the Church of Smyrna to the other Churches" – one of the most ancient memorials of Christian literature. Having been brought to trial, Saint Polycarp firmly confessed his faith in Christ and was condemned to burning. The executioners wanted to tie him to a post, but he calmly told them that the bon-fire would not work, and they could merely tie him with ropes. The flames encircled the saint but did not touch him, coming all together over his head. Seeing that the fire did him no harm, the throng of pagans demanded that he be killed with a sword. When they inflicted the wound upon Saint Polycarp, there flowed from it so much blood, that it extinguished the flames. The body of the priestmartyr Polycarp was then committed to flame. The Christians of Smyrna reverently gathered up his venerable remains, honouring his memory as sacred.

During his life the sainted bishop wrote several Epistles to the flock and letters to various individuals. There has survived to the present his Epistle to the Philippians which, on the testimony of Blessed Jerome, was read in the churches of Asia Minor at Divine-services. It was written by the saint in response to the request of the Philippians to send them a letter of the PriestMartyr Ignatios, which had been preserved by Saint Polycarp.

## **Martyr John The Bulgarian (+ 1784)**

*Commemorated on March 18/ March 5*

**The Martyr John the Bulgarian** was a native of Bulgaria. In his early youth through spiritual immaturity he became enmeshed in the devil's snares, succumbing to the superstitions of the Turks and renouncing his faith in Christ. In a short while the hapless fellow realised the full gravity of his transgression, and he left his native region for Holy Mount Athos, and there in the Laura of Saint Athanasias, in full obedience to an elder, he besought forgiveness of God with bitter tears and prayers of repentance. The power of repentance in young John was so great and his desire to serve the True God so intense, that he left the Holy Mountain and went to Constantinople. There, in the church of Saint Sophia, which had been converted into a mosque, he began openly and fearlessly to confess Christianity. The saint was unmoved both by the false flattery and the fierce threats of the Hagarites. On 5 March 1784 the 19 year old preacher was beheaded.

## **ST. ALEXIS, MAN OF GOD (+ 411)**

*Commemorated on March 30/March 17*

**The Monk Alexis** was born at Rome into the family of the pious and poverty-loving Eufimian and Aglaida. The spouses were for a long time childless and constantly prayed the Lord for granting them a child. And the Lord consoled the couple with the birth of their son Alexis. At six years of age the lad began to read and successfully studied the mundane sciences, but it was with particular diligence that he read Holy Scripture. Having grown into a young man, he began to imitate his parents: he fasted strictly, distributed alms and beneath the fine clothing he secretly wore an hair-shirt. Early on there burned within him the desire to leave the world and serve the One God. But his parents had prepared for Alexis to marry, and when he attained mature age, they found him a bride.

After the betrothal, having been left alone of an evening with his betrothed, Alexis took a ring from his finger, gave it to her and said: "Keep this, and may the Lord be with us, by His grace providing us new life". And going himself secretly from his home, he got on a ship sailing for Mesopotamia.

Having come to the city of Edessa, -- where the Image of the Lord "Not-made-by-Hand" was preserved, Alexis sold everything that he had, distributed the money to the poor and began to live nearby the church of the MostHoly Mother of God under a portico and survived on alms. The monk ate only bread and water, and the alms that he received he distributed to the aged and infirm. Each Sunday he communed the Holy Mysteries.

The parents sought everywhere for the missing Alexis, but without success. The servants, sent by Eufimian upon the search, arrived also in Edessa, but they did not recognize in the beggar sitting at the portico, – their master. His body was withered by strict fasting, his comeliness vanished, his stature diminished. The saint recognised them and gave thanks to the Lord that he received alms from his servants.

The inconsolable mother of Saint Alexis confined herself in her room, incessantly praying for her son. And his wife grieved together with her in-laws.

The monk dwelt in Edessa for seventeen years. One time it was revealed about him to the sexton of the church, at which the monk asceticised: the Mother of God through Her holy icon commanded: “Lead into My church that man of God, worthy of the Kingdom of Heaven; his prayer doth ascend to God, like unto fragrant incense, and the Holy Spirit doth rest upon him”. The sexton began to search for such a man, but for a long while was not able to find him. Then with prayer he turned to the Most Holy Mother of God, beseeching Her to clear up his confusion. And again there was a voice from the icon proclaiming, that the man of God was that beggar, who sat in the church portico. The sexton found Saint Alexis and took him into the church. Many recognized and began to praise him. The saint, shunning fame, went secretly on a ship, journeying to Cilicia. But the Fore-Knowledge of God destined otherwise: a storm took the ship far off to the West and it arrived at the coast of Italy. The saint journeyed to Rome. Unrecognised, he humbly besought of his father permission to settle in some corner of his courtyard. Eufimian settled Alexis in a specially constructed lodging near the entrance of the house and gave orders to feed him from his table.

Living at his parental home, the saint continued to fast and he spent day and night at prayer. He humbly endured the insults and jeering from the servants of his father. The room of Alexis was situated opposite the windows of his betrothed, and the ascetic suffered grievously, hearing her weeping. Only immeasurable love for God helped the saint endure this torment. Saint Alexis dwelt at the house of his parents for seventeen years and was informed by the Lord about the day of his death. Then the saint, taking parchment, wrote about his life, asking the forgiveness of his parents and betrothed.

On the day of the death of saint Alexis, the Roman Pope Innocentius (402-417) was serving Liturgy in the presence of the emperor Honorius (395-423). During the time of services there was heard from the altar a miraculous Voice: “Come unto Me, all ye who labour and art heavy-burdened, and I will grant you

respite” (Mt 11: 28). All those present fell to the ground in trembling. The Voice continued: “Find the man of God, departing unto life eternal, and have him pray for the city”. They began to search through all of Rome, but they did not find the saint. From Thursday into Friday the Pope, making the all-night vigil, besought the Lord to point out the saint of God. After Liturgy again was heard the Voice in the temple: “Seek the man of God in the house of Eufimian”. All hastened thither, but the saint was already dead. His face shown like the face of an Angel, and in his hand was clasped the parchment, which he did not let go of, nor were they able to take it. They placed the body of the saint on a cot, covered with costly coverings. The Pope and the emperor bent their knees and turned to the saint, as to one yet alive, asking to open up his hand. And the saint fulfilled their prayer. When the letter was read, the father and mother and betrothed of the righteous one tearfully venerated his holy remains.

The body of the saint, from which began to be worked healings, was put amidst the square. The emperor and the Pope themselves carried the body of the saint into the church, where it was situated for a whole week, and then was placed in a marble crypt. From the holy relics there began to flow fragrant myrrh, bestowing healing unto the sick.

The venerable remains of Saint Alexis, man of God, were buried in the church of Saint Boniface. In the year 1216 the relics were opened.

The Life of the holy monk Alexis, man of God, was one always loved in Rus'.

### **Martyrs: Agapia, Irene And Chionia (+ 304)**

*Commemorated on April 29/April 16*

**The Holy Martyresses Agapia, Irene and Chionia** were sisters by birth and they lived at the end-III Century to beginning-IV Century, near the Italian city of Aquilea. They were left orphaned at an early age. The young women led a pious Christian life and they turned down many an offer of marriage. Their spiritual guide was the priest Xeno. It was revealed to him in a dream-vision, that at a very soon time he would die, and the holy virgins would suffer martyrdom. Situated also at Aquilea and having a similar vision was the GreatMartyress Anastasia (+ c. 304, Comm. 22 December), who is entitled “Alleviatrix-of-Captives” (“Uzoreshitel'nitsa”) because that she fearlessly made visit to Christians locked up in prison, encouraging them and helping them. The GreatMartyress Anastasia made visit to the sisters and urged them to bravely endure for Christ. Soon what was predicted in the vision came to pass. The priest Xeno died, and the three vir-

gins were arrested and brought to trial before the emperor Diocletian (284-305).

Seeing the youthful beauty of the sisters, the emperor urged them to recant from Christ and he promised to find them illustrious bridegrooms from his entourage. But the holy sisters answered, that they have only the Heavenly Bridegroom -- Christ, for the faith in Whom they were ready to suffer. The emperor demanded they renounce Christ, but neither the elder sisters, nor the youngest of them, would consent. They called the pagan gods mere idols, wrought by human hands, and they preached faith in the True God.

By order of Diocletian, who was setting off for Macedonia, the holy sisters were also to be conveyed there. And they brought them to the court of the governor Dulcetius.

When he saw the beauty of the holy martyresses, he was aroused with impure passion. He put the sisters under guard and he informed them, that they would receive their freedom, if they agreed to fulfill his desires. But the holy martyresses replied, that they were prepared to die for their Heavenly Bridegroom -- Christ. Then Dulcetius decided secretly by night to have his way by force. When the holy sisters arose at night and were glorifying the Lord in prayer, Dulcetius edged up to the door and wanted to enter. But an invisible force struck him, he lost his senses and staggered away. Unable to find his way out, the torturer on his way fell down in the kitchen amidst the cooking utensils, the pots and pans, and he was covered all over with soot. The servants and the soldiers recognized him only with difficulty. When he saw himself in a mirror, he then realized, that the holy martyresses had made a fool of him, and he decided to take his revenge on them.

At his court Dulcetius gave orders to strip bare the holy martyresses before him. But the soldiers, no matter how much they tried, were not able to do this: the clothing as it were clung to the bodies of the holy virgins. And during the time of trial Dulcetius suddenly fell asleep, and no one was able to rouse him. But just as they carried him into his house, he immediately awoke.

When they reported to the emperor Diocletian about everything that had happened, he became angry with Dulcetius and he gave the holy virgins over for

trial to Sisinius. This one began his interrogation with the youngest sister, Irene. Having convinced himself of her unyielding, he dispatched her to prison and then attempted to sway into renunciation Saints Chionia and Agapia. But these also it was impossible to sway into a renunciation of Christ, and Sisinius gave orders that Saints Agapia and Chionia be burned. The sisters upon hearing the sentence gave up thanks to the Lord for the crowns of martyrdom. And in the fire Agapia and Chionia prayerfully expired to the Lord.

When the fire went out, everyone saw, that the bodies of the holy martyresses and their clothing had not been scorched by the fire, and their faces were beautiful and peaceful, like people quietly asleep. On the day following Sisinius gave orders to bring Saint Irene to court. He threatened her with the fate of her older sisters and he urged her to renounce Christ, and then he began to threaten to hand her over for defilement in an house of ill repute. But the holy martyress answered: "Let my body be given over for forceful defilement, but my soul will never be defiled by renunciation of Christ".

When the soldiers of Sisinius led Saint Irene to the house of ill repute, two luminous soldiers overtook them and said: "Your master Sisinius commands you to take this virgin to an high mountain and leave her there, and then return to him and report to him about fulfilling the command". And the soldiers did so. When they reported back to Sisinius about this, he flew into a rage, since he had given no such orders. The luminous soldiers were Angels of God, saving the holy martyress from defilement. Sisinius with a detachment of soldiers set off to the mountain and saw Saint Irene on its summit. For a long while they searched for the way to the top, but they could not find it. Then one of the soldiers wounded Saint Irene with an arrow from his bow. The martyress cried out to Sisinius: "I do mock thine impotent malice, and pure and undefiled I do expire to my Lord Jesus Christ". Having given up thanks to the Lord, she lay down upon the ground and gave up her spirit to God, on the very day of Holy Pascha (+ 304).

The Great Martyress Anastasia learned about the end of the holy sisters and reverently she buried their bodies.



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**MARCH 2016**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Feb 28 (Feb 15)</b> <b>Sunday of the Prodigal Son. Tone 6</b> <b>9:30 Hours and Divine Liturgy</b>	<b>Feb 29 (Feb 16)</b> <b>MM Pamphilus presbyter, Valens deacon &amp; comp, at Caesarea</b>	<b>1 (Feb 17)</b> <b>GM Theodore the Tyro</b>	<b>2 (Feb 18)</b> <b>St. Leo the Great, pope of Rome</b>  <b>Fast</b>	<b>3 (Feb 19)</b> <b>App Archippus and Philemon of the 70</b>	<b>4 (Feb 20)</b> <b>Ven Leo, bishop of Catania</b>  <b>Fast</b>	<b>5 (Feb 21)</b> <b>Ven. Timothy of Symbola</b>  <b>5:30 All-Night Vigil</b>
<b>6 (Feb 22)</b> <b>Sunday of the Last Judgment. Tone 7</b> <b>9:30 Hours and Divine Liturgy</b>	<b>7 (Feb 23)</b> <b>HM Polycarp, bishop of Smyrna</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>8 (Feb 24)</b> <b>1st and 2nd Findings of the Head of St. John the Baptist</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>9 (Feb 25)</b> <b>St. Tarasius, archbishop of Constantinople</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>10 (Feb 26)</b> <b>St. Porphyrius, bishop of Gaza</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>11 (Feb 27)</b> <b>Ven. Procopius the Confessor of Decapolis</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>12 (Feb 28)</b> <b>Ven. Basil the Confessor</b>  <b>1:00 Blini Luncheon &amp; Presentation by Sr. from St. Elizabeth Convent</b> <b>3:30 Children's Choir</b> <b>5:30 All-Night Vigil</b> <b>Fast: dairy, fish, wine, &amp; oil</b>
<b>13 (Feb 29)</b> <b>Sunday of Forgiveness. Tone 8</b> <b>9:30 Hours and Divine Liturgy</b> <b>Forgiveness Vespers</b>  <b>Fast: dairy, fish, wine, &amp; oil</b>	<b>14 (Mar 1)</b> <b>Great Lent Begins</b>  <b>6:30 Compline w/Great Canon of St Andrew</b> <b>Fast</b>	<b>15 (Mar 2)</b> <b>St. Arsenius, bishop of Tver</b>  <b>Fast</b>	<b>16 (Mar 3)</b> <b>Martyr Eutropius of Amasea and comp.</b>  <b>6:30 Compline w/Great Canon of St Andrew</b> <b>Fast</b>	<b>17 (Mar 4)</b> <b>Ven. Gerasimus of the Jordan</b>  <b>Fast</b>	<b>18 (Mar 5)</b> <b>Martyr Conon of Isauria</b>  <b>6:30 Vesperal Liturgy of the Presanctified with Blessing of Koliva</b> <b>Fast</b>	<b>19 (Mar 6)</b> <b>Theodore Saturday</b>  <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>
<b>20 (Mar 7)</b> <b>First Sunday: Triumph of Orthodoxy. Tone 1</b> <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>21 (Mar 8)</b> <b>Ven. Theophylactus, bishop of Nicomedia</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>Martyr Codratus and comp.</b>  <b>Fast</b>	<b>24 (Mar 11)</b> <b>St. Euthymius, Bishop of Novgorod, wonderworker</b>  <b>Fast</b>	<b>25 (Mar 12)</b> <b>Ven. Theophanes the Confessor of Sigriane</b>  <b>Fast</b>	<b>26 (Mar 13)</b> <b>Ancestral Saturday. Remembrance of the dead.</b>  <b>3:30 Class &amp; Children's Choir</b> <b>5:30 All-Night Vigil</b> <b>Fast: wine &amp; oil</b>
<b>27 (Mar 14)</b> <b>Second Sunday: St. Gregory Palamas. Tone 2</b> <b>9:30 Hours and Divine Liturgy</b>  <b>Fast: wine &amp; oil</b>	<b>28 (Mar 15)</b> <b>Martyr Nicander of Egypt</b>  <b>Fast</b>	<b>29 (Mar 16)</b> <b>Martyr Sabinas of Hermopolis</b>  <b>Fast</b>	<b>30 (Mar 17)</b> <b>Ven. Alexis the Man of God</b> <b>St. Patrick of Ireland</b>  <b>Fast</b>	<b>31 (Mar 18)</b> <b>St. Cyril, archbishop of Jerusalem</b>  <b>Fast</b>	<b>Apr 1 (Mar 19)</b> <b>Martyrs Chrysanthus and Daria &amp; comp.</b>  <b>6:30 Vesperal Liturgy of the Pre-Sanctified</b> <b>Fast</b>	<b>Apr 2 (Mar 20)</b> <b>Ancestral Saturday. Remembrance of the dead.</b>  <b>4:30 General Pannyhida</b> <b>5:30 All-Night Vigil</b>  <b>Fast: wine &amp; oil</b>



**ST. XENIA ORTHODOX CHURCH**  
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**APRIL 2016**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Mar 27 (Mar 14)</b> <b>Second Sunday: St. Gregory Palamas. Tone 2</b> 9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	<b>Mar 28 (Mar 15)</b> <b>Martyr Nicander of Egypt</b>  <b>Fast</b>	<b>Mar 29 (Mar 16)</b> <b>Martyr Sabinas of Hermopolis</b>  <b>Fast</b>	<b>Mar 30 (Mar 17)</b> <b>Ven. Alexis the Man of God</b> <b>St. Patrick of Ireland</b>  <b>Fast</b>	<b>Mar 31 (Mar 18)</b> <b>St. Cyril, archbishop of Jerusalem</b>  <b>Fast</b>	<b>1 (Mar 19)</b> <b>Martyrs Chrysanthus and Daria &amp; comp.</b>  6:30 Vesperal Liturgy of the Pre-Sanctified <b>Fast</b>	<b>2 (Mar 20)</b> <b>Ancestral Saturday. Remembrance of the dead.</b>  4:30 General Pannyhida 5:30 All-Night Vigil <b>Fast: wine &amp; oil</b>
<b>3 (Mar 21)</b> <b>Third Sunday: Adoration of Cross. Tone 3</b> 9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	<b>4 (Mar 22)</b> <b>HM Basil, presbyter of Ancyra</b>  <b>Fast</b>	<b>5 (Mar 23)</b> <b>Monk-martyr Nicon and 199 disciples, in Sicily</b>  <b>Fast</b>	<b>6 (Mar 24)</b> <b>Ven. Zacharias the Recluse of Egypt</b>  6:30 Vigil of Annunciation <b>Fast</b>	<b>7 (Mar 25)</b> <b>ANNUNCIATION</b>  9:30 Hours & Divine Liturgy <b>Fast: fish, wine, &amp; oil</b>	<b>8 (Mar 26)</b> <b>Synaxis of the Archangel Gabriel</b>  <b>Fast</b>	<b>9 (Mar 27)</b> <b>Ancestral Saturday. Remembrance of the dead.</b>  3:30 Class & Children's Choir 5:30 All-Night Vigil <b>Fast: wine &amp; oil</b>
<b>10 (Mar 28)</b> <b>Fourth Sunday: St. John Climacus</b> <b>Tone 4</b> 9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	<b>11 (Mar 29)</b> <b>Ven. John, Anchorite of Egypt</b>  <b>Fast</b>	<b>12 (Mar 30)</b> <b>Meeting of the Mother of God and Saint Elizabeth</b>  <b>Fast</b>	<b>13 (Mar 31)</b> <b>Ven. Hypatius the Wonderworker, bishop of Gangra</b>  6:30 Matins w/Great Canon <b>Fast</b>	<b>14 (Apr 1)</b> <b>Ven. Mary of Egypt</b>  <b>Fast</b>	<b>15 (Apr 2)</b> <b>Ven. Titus the Wonderworker</b>  6:30 Matins w/Akathist to the Theotokos <b>Fast</b>	<b>16 (Apr 3)</b> <b>Laudation of the Mother of God.</b>  5:30 All-Night Vigil <b>Fast: wine &amp; oil</b>
<b>17 (Apr 4)</b> <b>Fifth Sunday: St. Mary of Egypt. Tone 5</b> 9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	<b>18 (Apr 5)</b> <b>St. Job, patriarch of Moscow</b>  <b>Fast</b>	<b>19 (Apr 6)</b> <b>St. Eutychius, patriarch of Constantinople</b>  <b>Fast</b>	<b>20 (Apr 7)</b> <b>Ven. George the Confessor, bishop of Mitylene</b>  <b>Fast</b>	<b>21 (Apr 8)</b> <b>Apostles of the 70: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes</b>  <b>Fast</b>	<b>22 (Apr 9)</b> <b>Martyr Eupsychius of Caesarea</b>  6:30 Vigil of Lazarus Saturday <b>Fast</b>	<b>23 (Apr 10)</b> <b>Lazarus Saturday</b>  9:30 Hours & Divine Liturgy 3:30 Class & Children's Choir 5:30 All-Night Vigil <b>Fast: wine &amp; oil</b>
<b>24 (Apr 11)</b> <b>PALM SUNDAY</b>  9:30 Hours and Divine Liturgy  <b>Fast: fish, wine, &amp; oil</b>	<b>25 (Apr 12)</b> <b>Great &amp; Holy Monday</b>  6:30 Bridegroom Matins <b>Fast</b>	<b>26 (Apr 13)</b> <b>Great &amp; Holy Tuesday</b>  <b>Fast</b>	<b>27 (Apr 14)</b> <b>Great &amp; Holy Wednesday</b>  6:30 Matins of Holy Thursday <b>Fast</b>	<b>28 (Apr 15)</b> <b>Great &amp; Holy Thursday</b>  9:30 Vesperal Divine Liturgy 6:30 Matins w/12 Passion Gospels <b>Fast</b>	<b>29 (Apr 16)</b> <b>Great &amp; Holy Friday</b>  10:00 Royal Hours 4:30 Vespers w/Taking Down from the Cross 6:30 Matins w/The Lamentations <b>Fast</b>	<b>30 (Apr 17)</b> <b>Great &amp; Holy Saturday</b>  9:00 Vesperal Divine Liturgy 10:00 Reading of Acts 11:30 Midnight Office, Matins and Divine Liturgy of Pascha <b>Fast: wine &amp; oil</b>