



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2017

On Fasting

by St. Paisy of Neamt

The third virtue is fasting. Fasting I call the eating of a little bit once a day. Getting up from the table when one is still hungry, having his food, bread, and salt, and his drink-water, which the springs themselves bring forth. Behold the royal way of receiving food; that is, many have been saved by this path, so the Holy Fathers have said. To refrain from food for a day, or two days, three, four, five, or a week, a man cannot do always. But, so as every day to eat bread and drink, one can always do this; only, having eaten, one should be a little hungry, so that the body will be submissive to the spirit and capable of labors and sensitive to mental movements, and so the bodily passions will be conquered. Complete fasting cannot mortify the bodily passions as well as poor food mortifies them. Some fast for a time and then give themselves over to delicious foods, for many begin fasting beyond their strength and also other severe labors, and then they grow weak from the lack of measure and unevenness of this labor, and they seek tasty foods and repose for the strengthening of the body. To act in this way means to build and then again destroy, since the body through thinness from fasting is yearning for sweet things and seeks consolation, and the sweet foods ignite the passions. But if someone establishes for himself a definite measure as to how much poor food to eat in a day, he will receive great profit. However, concerning the quantity of food, one must establish a rule that it be as much as is necessary for the strengthening of oneself. Such a one can perform every kind of spiritual work. But if someone fasts beyond this, at another time he will give himself up to repose. Ascetic labor according to measure is priceless. For certain of the Great Fathers also took food in measure, and in everything they used it in its right time, and everything had measure—in ascetic labors, in bodily needs, in cell possessions, and in everything they used it in its right time, and everything according to a definite, moderate rule. Therefore, the Holy Fathers do not command one to begin to fast above one's power and to make oneself weak. Take as your rule to eat every day; thus one may refrain in a more firm way; but if one fasts more than this, how will he refrain later from eating to the full and overeating? In no way will he be able to. Such an immoderate beginning comes either from vainglory or lack of understanding, while continence is one

of the virtues which aids in the subjugating of the flesh. Hunger and thirst are given to man for the purification of the body, for the preservation from unclean thoughts and lustful passions. Every day to eat poorly is a means to perfection, as certain ones have said, and one who eats every day at a definite hour in no way is lowered morally nor undergoes any harm of soul. Saint Theodore the Studite praises such ones in his instruction on the Friday of the first week of the Great Fast, where he cites in confirmation of his words the Holy God-bearing Fathers and the Lord Himself. Thus we also should act.

The Lord endured a lengthy fast, as did Moses and Elias, but only once. And certain other ones sometimes when entreating something from the Creator, laid upon themselves a certain time of fasting, but in accordance with natural laws and the teaching of the Divine Scripture. From the activity of the Saints, from the Life of our Savior, and from the rules of those who have lived in good order, it is evident that it is splendid and profitable always to be ready and to be found in ascetic labor, in work, and in endurance; however, not to weaken oneself by immoderate fasting and not to bring the body into a state of inactivity. If the flesh is inflamed because of youth, one must refrain a great deal; but if it is infirm, one must take much or little. Look and judge according to your own infirmity as to how much you can do. To each one there is a measure, and the inward teacher is one's conscience; not everyone can have the same rule and same ascetic labor, because some are strong and others are weak. Some are like iron, others are like copper, while others are like wax. And thus correctly discovering one's own measure, take food once each day, apart from Saturdays, Sundays, and Great Feasts of the Lord. A moderate and sensible fast is the foundation and chief of all virtues. One should fight evil as one fights a lion and a fierce serpent—in the infirmity of the body and spiritual poverty. He who wishes his mind to be firm against defiled thoughts should make his body refined through fasting.

It is not possible, without fasting, to serve as a Priest. As it is indispensable to breathe, so also is it to fast. Fasting once having entered into the soul, kills to the depths the sin which lies therein.

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 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 Father Michael at frmichael@stxenia.org. Thank you.

Rector:

V. Rev. Michael Crowley
34 Elm Street
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Confessions on Saturday during Vigil, on Sunday during the Hours, and by appointment.

Parish Council

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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 -- dujykot@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

- *March 5 - Katia Fredette, Natasha Kirichuk, Vera Sarantakis
- *March 12 - Olena Fedina, Irina Dokukina, Anna Radovic
- *March 19 - Raisa, Natalie Avram and Anna Mukhanov
- *March 26 - Matushka Helena, Marianne Dimatteo, Tatiana Nikshych

APRIL

- *April 2 - Chaplin, Brigid Amy Fischer
- *April 9 – **Palm Sunday - Potluck**
- April 16 – **PASCCHA – Potluck**
- April 23 - Pekar Family, Ailena Kazlouski
- April 30 - Engalichev, Lynch, Harris (Const & Nancy)

Sisterhood News --



The sisterhood is organizing a kulich fundraiser this year. The kulich will be sold on Palm Sunday during trapeza. **Anyone who would like to bake for our fundraiser please e-mail Diane Mendez (fry20@comcast.net)**

Please Remember In Your Prayers --

Athanasia Tamvlakis, Peter Danas, Dimitry Emelianoff, and Masha Harris.

Also, please inform the Sisterhood if someone is in the hospital or shut in at home.

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 --

If you have a private service - wedding, baptism, funeral, etc. – and would like to have choir singers, please contact Laryssa directly at stxeniachoir@gmail.com.

If you are interested in singing in the choir, please see Laryssa Doohovskoy.

Children's choir

Children's Choir will begin on March 4th! There will be four rehearsals leading up to Palm Sunday: March 4 and 18, April 1 and 8. Grades 3 and up meet at 3:30, Pre-k through 2nd grade join the class from 4:15 - 4:45.

The following link provides information about the children's choir class as well as a registration form:

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

If you have any questions, please feel free to email Laryssa at stxeniachoir@gmail.com

Parish News --

During Children's Choir rehearsals on March 4, 18 and April 1, Fr. Michael will be offering classes for adults. The topics for the three classes will be Lenten; Prayer, Fasting and Almsgiving. This will include discussions of origins and development, as well as current practice.

On Lazarus Saturday, April 8, we will once again hold our annual Church cleaning after Divine Liturgy. Please join us as we prepare our Church for the celebration of Pascha.

Pilgrimage News --

Met. Hilarion is once again leading a Pilgrimage to Holy Places of Russia this Summer. From July 8-25, the group will travel from Moscow-Meschovsk-Optina Hermitage-Ryazan-Vyshna Hermitage-Biisk-Diveyevo-Murom-Pereyaslav-Zalesskiy-Godenovo-Sergiev Posad-Khotkovo-Simferopol-Bakhchisarai-Sebastopol-Khersones-Yalta-Alupka-Moscow. For more information, please contact Galina Konstantinovna Sologub at +7 (910) 402-3511 or g.k.sologub@gmail.com

Sainted Leo (+ C. 780) (*Commemorated March 5/Feb 20*)

was bishop of the city of Catania, in Sicily. He was famed for his benevolence and charity, and his Christian love for the poor and the vagrant. The Lord granted him the gifts of healing of various illnesses, and also wonderworking. During the time when Saint Leo was bishop in Catania, there lived a certain sorcerer magician named Heliodorus, who impressed people with his fake miracles. This fellow was originally a Christian, but then he secretly rejected Christ and became a servant of the devil. Saint Leo often urged Heliodorus to be done with his wicked deeds and return to God, but in vain. One time Heliodorus got so impudent that, having entered into the church where the bishop was celebrating Divine-services, he by his sorcery sowed confusion and temptation there, trying to create a disturbance. Seeing the people beset by devils under the sorcerous spell, Saint Leo realised, that the time of gentle persuasions had passed. He calmly emerged from the altar and, grabbing the magician by the neck with his omophorion, he led him out of the church into the city-square. There he forced Heliodorus to own up to all his wicked deeds; he commanded a bon-fire be built, and without flinching he jumped together with the sorcerer into the fire, while having on his omophorion. Thus they stood in the fire, until Heliodorus got burnt, while by the power of God Saint Leo remained unharmed. This miracle while still during his lifetime brought Saint Leo reknown. When he died, at his grave a woman with issue of blood received healing. The body of the saint was placed in a church of the holy Martyress Lucy, which he himself had built, and later on his relics were transferred into a church of Sainted Martin the Merciful, Bishop of Tours (Comm. 12 October).

The Monk Job of Anzersk, (+ 1720) (*Commemorated March 19/March 6*) in the world John, was born at Moscow in the year 1635. He began his pastoral service in one of the parish churches. He lived strictly, like a monk, in fasting and the constant prayer of: "Have mercy on me, O Lord! Spare me, O Lord!". His love for people was amazing, and he always sought out the opportunity to do good for neighbour. With total commitment, Father John helped all that were needy, he concerned himself about the wronged and innocently suffering, he encouraged the spiritually weak, and the profligate he gently and wisely brought to their senses, and he consoled and gave guidance. His house was always open for the needy -- feeding them, giving them a fatherly chat, he would send them off cheered up, clothing them for the road, such as he was able. If he himself unexpectedly offended anyone, he right out regretted it and immediately asked forgiveness.

News about the good pastor reached even tsar Peter I, and the saint was summoned for priestly service to the imperial church, chosen confessor of the tsar and the imperial house. Using his influence at court, the saint strove all the more to be of help to the poor. Visiting captives in the prisons, he had a good influence on criminals through the Word of God, while the innocently condemned he encouraged in patience, and those in debtors prison he helped pay off the debt.

With the advance of years Father John, devoting himself to contemplation on God, emerged from his house only for church services, though not ceasing his benevolent work through persons of authority.

In 1701, falsely denounced before the tsar (allegedly, having learned about some evil intent, "he as a priest would not reveal the source"), the saint was banished to the Solovetsky monastery and tonsured into monasticism with the name Job. After many a tribulation the starets-elder Job was freed of obediences and he lived as a hermit in silence in his cell. Learning about the holy life of the ascetic and having ascertained, that the starets had been slandered, tsar Peter I wanted the priest to return to him, but the Monk Job refused. In 1702 for greater silence he transferred over to the Anzersk skete-monastery of the Holy Trinity, where soon after the death of the Anzersk organiser Eleazar, he was appointed its head.

Calling to mind the words of the Lord: "To whom much is given, much also is expected of him" (Lk. 12: 48), the PriestMonk Job exerted much toil and effort in his new responsibilities. As a wise teacher he taught everyone in humble obedience to God and its aspects as the first virtue, without which no one can be saved; he instructed also about constant work and concern for neighbour. He himself visited the sick, washed and bandaged their wounds, and often he healed them of their infirmities through his prayer. Amidst this he never slackened with church services nor his cell rule of prayer.

In 1710 the Monk Job accepted the great Angelic form [i.e. schema-monk] with the name Jesus [or "Joshua" in idiomatic English usage, as with the Old Testament book of "Joshua", which in Slavonic is the book of "Jesus,

Son of Navin"]. The Mother of God Herself soon delineated his ultimate path to SchemaMonk Jesus: She appeared to him in a dream together with the skete-monastery's first head and patron -- the Monk Eleazar of Anzersk (Comm. 13 January), and She said that on an hill, henceforth called a second Golgotha, on Anzersk Island, shouldst be built a church of the Crucifixion of Jesus Christ, and a skete-monastery established. Accepting this wondrous dream as being God's blessing, the Starets Jesus in 1714 resettled to Mount Golgotha and with the help of his disciples, the schema-monk Matfei and the monk Makarii, he founded the Golgotho-Crucifixion skete-monastery, where he continued with his much-toiled efforts.

In 1715 a wooden church in honour of the Crucifixion of the Lord was built.

The aged builder, in example for the brethren, himself often chopped wood, carried water up the hill, and in the bakery kneaded dough. In his cell the elder constantly busied himself with handicrafts, and the money which he obtained from this he divided into three parts: for church needs, for the needs of the brethren, and alms for the poor. For himself he kept nothing, having only of his own several religious books.

For his God-pleasing life the monk was granted an especial revelation. Through his fervent prayers, the MostHoly Mother of God Herself appeared to him in his cell and showed the place on the hill, where to dig the well and get water, sufficing for the needs of the monastery. When the wondrous water-spring was uncovered, the monk explained to the brethren: "Never grieve nor despair, but always trust in God. Remember His promise: "A mother would sooner forget her child, than I would you"". With the help of God the holy saint was able to foresee the wicked intent of some strangers who once came to him, and by his prayer: "Lord, send down sleep upon Thine servants, beset with vain pleasing of the enemy", -- he lulled to sleep the malevolent for five days and nights, and by this he led them to a sincere repentance. Another time he lectured robbers, commanding them to stand motionless under their heavy load of loot for two days, although these did not plead for forgiveness.

God revealed to Saint Jesus the time of his approaching end. Quite some while before his death the saint notified the brethren, that he would die on a Sunday at the rising of the sun. Having devoted his whole life to the service of God and neighbour, and having prepared himself for the appointed hour, the humble ascetic repented contritely, such that it took very little for him to please the Lord.

The monk reposed, as he foretold, on a Sunday -- on the Sunday of Orthodoxy -- in the morning at the rising of the sun, on 6 March 1720.

In the pre-death moments of the saint, his cell shone with an extraordinary light, there was a fragrance and the Psalter-song was heard: "For I shalt go forth into a place of wondrous habitation, yea even the house of God, in a voice of rejoicing and confession, of the din of celebration" (Ps. 41 [42]: 4).

The Icon of the Mother of God "the Beclouded Mount" (Tuchnaya Gora): (*Commemorated April 6/March 24*)

About 250-300 years ago this icon was situated in one of the men's monasteries of Tver' and was presented by the superior to Kosma Volchaninov in gratitude for the fine completion of work in the monastery church. This icon as a holy thing was passed on from generation to generation, but a certain impious grandson of Kosma removed it hanging the icon in an attic. His bride endured many insults from her husband and his relatives. In despair over her marriage she resolved to end it by suicide in a deserted bath-house. On the way there a monk appeared to her and said: "Whither goest thou, unhappy one? Return back; go, pray to the Mother of God of the Beclouded Mountain -- and thou wilt live fine and in peace". The agitated young wife, having returned home, told everything, not concealing even her interrupted intention. They started to search for the monk, but they did not find him, and no one besides her had seen him. This took place on the eve of the feast of the Annunciation to the MostHoly Mother of God. They immediately found the icon in the attic, cleaned off the dirt and set it up in the house in a place of veneration. In the evening the parish priest was invited, who made before the icon the all-night vigil, which from that time was done annually in the house on this day. For more than 150 years the icon was situated in the Volchaninov family. Ekatherina, daughter of Vasili, the last of the Volchaninov line, entered into marriage with Georgii Ivanovich Konyaev, taking with her the icon of the Mother of God as a very dear inheritance. And in the Konyaev house moliebens and all-night vigils were done on 24 March and 7 November (probably, this was the day of the transfer of the icon from the monastery to the house of Kosma Volchaninov).

In 1863 near a cemetery church of the Smolensk Icon of the Mother of God it was decided to build a chapel in honour of Sainted Tikhon and the Monk Makarii of Kalyazinsk. The then owner of the icon, Georgii Konyaev (+ 1868, at age 97) wanted to bestow the health-bearing image of the Mother of God to the church. He turned to the clergy with a request to build still another chapel for the wonderworking image of the Mother of God of the "Beclouded Mount". Along with this he said: "I feel the very best place for it is the temple of the Smolensk Icon of the Mother of God, since the place on which the church was built, in olden times was called a Mount, as being the very highest place in the city. On this Mount in former times the inhabitants in time of flood took up their possessions and here saved themselves from ruin. Let the Queen of Heaven -- the Beclouded Mountain -- rest with your blessing upon this mountain and let all here buried be veiled with Her mercy". On 15 July 1866 the icon was transferred into the constructed chapel, which on the following day was consecrated by the Staritsk bishop Antonii.

On the icon the MostHoly Mother of God is depicted standing on a half-circle elevation -- a mountain; upon Her left arm -- the Divine-Infant with blessing right hand. Upon the head of the Mother of God is a crown, and in Her hand a not-large mountain, on which are seen above churches with cupolas and crosses.

Sobor-Synaxis of Archangel Gabriel: (*Commemorated April 8/March 26*) The Archangel Gabriel was chosen by the Lord to make the blest-announcement to the Virgin Mary about the Incarnation of the Son of God from Her, to the great rejoicing of all mankind. Therefore on the day after the feast of the Annunciation -- the day itself on which the All-Pure Virgin Herself is glorified, we give thanks to the Lord and we venerate His messenger Gabriel, who contributed to the mystery of our salvation.

The holy Archistrategos (Leader of the Heavenly Hosts) Gabriel acted in service to the Almighty God. He announced to Old Testament mankind about the future Incarnation of the Son of God; he inspired the Prophet Moses during the writing of the Pentateuch books of the Bible, he announced to the Prophet Daniel about the coming tribulations of the Hebrew People (Dan. 8: 16, 9: 21-24); he appeared to Righteous Anna with the news of the birth from her of the Ever-Blessed Virgin Mary. The holy Archangel Gabriel stayed constantly with the Holy Virgin Mary when She was a child in the Jerusalem Temple and afterwards watched over Her throughout all Her earthly life. He appeared to the Priest Zachariah, foretelling the birth of the Forerunner of the Lord -- John the Baptist. The Lord dispatched him to Saint Joseph the Betrothed: he appeared to him in a dream, to reveal to him the mystery of the Incarnation of the Son of God from the All-Pure Virgin Mary, and warned him of the wicked intentions of Herod, ordering him to flee into Egypt with the Divine-Infant and the Mother of God. When the Lord before His Passion prayed in the Garden of Gethsemane to the extent of sweating blood, according to Church tradition, to strengthen Him there was sent from Heaven the Archangel Gabriel, whose very name signifies "Strength of God" (Lk. 22: 43).

The Myrh-Bearing Women heard from the Archangel the joyous news about the Resurrection of Christ.

Mindful this day of the manifold appearances of the holy Archangel Gabriel and of his zealous fulfilling of the Divine Will, and confessing his intercession before the Lord for Christians, the Orthodox Church calls upon its children with faith and with fervour to have recourse in prayer to the great Angel.

(The account about the Sobor-Assemblage of the Bodiless Powers is located under 8 November.)



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



MARCH 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 26 (Feb 13) The Sunday of Forgiveness. Tone 3 9:30 Hours and Divine Liturgy Forgiveness Vespers follows Liturgy Fast: dairy, fish, wine, & oil	Feb 27 (Feb 14) Clean Monday 6:30 Compline w/Great Canon of St Adrew of Crete Fast	Feb 28 (Feb 15) Apostle Onesimus of the 70 Fast	1 (Feb 16) 6:30 Compline w/Great Canon of St Adrew of Crete Fast	2 (Feb 17) Fast	3 (Feb 18) Fast	4 (Feb 19) 3:00 Childern's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil
5 (Feb 20) 9:30 Hours and Divine Liturgy Fast: wine & oil	6 (Feb 21) Fast	7 (Feb 22) Fast	8 (Feb 23) 6:30 Presanctified Liturgy Fast	9 (Feb 24) Fast	10 (Feb 25) Fast	11 (Feb 26) 5:30 All-Night Vigil Fast: wine & oil
12 (Feb 27) 9:30 Hours and Divine Liturgy Fast: wine & oil	13 (Feb 28) Fast	14 (Mar 1) Fast	15 (Mar 2) 6:30 Presanctified Liturgy Fast	16 (Mar 3) Fast	17 (Mar 4) Fast	18 (Mar 5) 3:00 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil
19 (Mar 6) 9:30 Hours and Divine Liturgy Fast: wine & oil	20 (Mar 7) Fr Michael at Clergy Retreat Fast	21 (Mar 8) Fr Michael at Clergy Retreat Fast	22 (Mar 9) Fr Michael at Clergy Retreat Fast	23 (Mar 10) Fast	24 (Mar 11) Fast	25 (Mar 12) 5:30 All-Night Vigil Fast: wine & oil
26 (Mar 13) 9:30 Hours and Divine Liturgy Fast: wine & oil	27 (Mar 14) Fast	28 (Mar 15) Fast	29 (Mar 16) 6:30 Matins with Great Canon of St Andrew of Crete Fast	30 (Mar 17) Fast	31 (Mar 18) 6:30 Matins with Akathist to Theotokos Fast	Apr 1 (Mar 19) 3:00 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil



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APRIL 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 26 (Mar 13) 9:30 Hours and Divine Liturgy Fast: wine & oil	Mar 27 (Mar 14) Fast	Mar 28 (Mar 15) Fast	Mar 29 (Mar 16) 6:30 Matins with Great Canon of St Andrew of Crete Fast	Mar 30 (Mar 17) Fast	Mar 31 (Mar 18) 6:30 Matins with Akathist to Theotokos Fast	1 (Mar 19) 3:00 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil
2 (Mar 20) 9:30 Hours and Divine Liturgy Fast: wine & oil	3 (Mar 21) Fast	4 (Mar 22) Fast	5 (Mar 23) Fast	6 (Mar 24) 6:30 Vigil of the Annunciation Fast	7 (Mar 25) ANNUNCIATION 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	8 (Mar 26) Lazarus Saturday 9:00 Matins & Divine Liturgy 5:30 All-Night Vigil Fast: wine & oil
9 (Mar 27) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	10 (Mar 28) Great & Holy Monday 6:30 Bridegroom Matins Fast	11 (Mar 29) Great & Holy Tuesday Fast	12 (Mar 30) Great & Holy Wednesday 5:00 Matins 6:30 Holy Unction Fast	13 (Mar 31) Great & Holy Thursday 9:30 Divine Liturgy 6:30 Matins w/12 Gospels Fast	14 (Apr 1) Great & Holy Friday 10:00 Royal Hours 4:30 Vespers 6:30 Matins w/Lamentations Fast	15 (Apr 2) Great & Holy Saturday 9:00 Divine Liturgy 10:00 Acts 11:30 Matins & Divine Liturgy Fast: wine & oil
16 (Apr 3) PASCHA 12:00 Agape Vespers Fast free	17 (Apr 4) Bright Monday 9:30 Matins & Divine Liturgy 12:00 Egg Hunt Fast free	18 (Apr 5) Bright Tuesday Fast free	19 (Apr 6) Bright Wednesday Fast free	20 (Apr 7) Bright Thursday Fast free	21 (Apr 8) Fright Friday Fast free	22 (Apr 9) Bright Saturday 5:30 All-Night Vigil Fast free
23 (Apr 10) Thomas Sunday 9:30 Hours and Divine Liturgy 12:30 Services in Cemetery	24 (Apr 11)	25 (Apr 12)	26 (Apr 13) Fast	27 (Apr 14)	28 (Apr 15) Fast	29 (Apr 16) 5:30 All-Night Vigil
30 (Apr 17) Sunday of Myrrhbearers 9:30 Hours and Divine Liturgy	May 1 (Apr 18)	May 2 (Apr 19)	May 3 (Apr 20) Fast	May 4 (Apr 21)	May 5 (Apr 22) Fast	May 6 (Apr 23) 5:30 All-Night Vigil