



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2019

Thoughts on Fasting and Temperance

by Archimandrite Sebastian Dabovich †

Man, having received his present being, consisting of a visible body and an intellectual, immaterial soul, is a being complex. But the nature and worth of both the just-named parts are not of equal value. The body is made as an instrument that is moved by the order of a ruler; the soul is designed to govern and command it, as the superior of an inferior. The soul, receiving from the intellect and reason the means by which it makes distinctions, may, possessing such a quality of distinction, separate the truly beautiful from its common imitation; it may perceive God as the Creator and Designer, not only of that which is underneath our feet and received by our senses, but that, also, which is hidden from the eyes, and which the immaterial mind may contemplate, having the power of imagination at its command.

Practicing, as the godly one, in righteousness and virtue, it aspires unto divine wisdom, and, obeying its laws and commands, withdraws as much as possible from the desires of the flesh, comes nearer to God, and strives by all its strength to ally itself with the good. The particular and most important object of this sacred philosophy is temperance; as it is the mind, which is not disturbed, but free of all influences of pollution, arising from the stomach or other senses, that has a continual action and contemplates the heavenly, the things pertaining to its own sphere.

And so it behooves us, the lovers of all things pure, the lovers of the word of God, yea—even Christians, to love the present time, which our holy Church has set apart for a special opportunity of obtaining greater grace in the sight of God. We should hail with joy such an opportunity! The time I refer to is Great Lent. We should love this fast as the teacher of sobriety, the mother of virtue, the educator of the children of God, the guardian of the unruly, the quiet of the soul, the staff of life, the peace that is firm and serene. Its importance and strictness pacifies the passions, puts out the fire of anger and wrath, cools and quiets the agitation produced by overeating. And, as in summer time, when the sweltering heat of the sun hangs over the

ground, the northern breeze proves a blessing to the sufferers, scattering the closeness by its pleasant coolness, so does likewise fasting, destroying the overabundance of heat in the body, which is caused by gluttony. Proving to be of so much benefit to the soul, Lent brings the body no less benefit. It refines the coarseness of matter, releases the body of part of its burden, lightens the blood vessels that are often ready to burst with an overflow of blood, and prevents them from becoming clogged, which may happen as easily as it occurs with a water pipe, that, when being forced to maintain the abundance of water pressed into it by a powerful machine, bursts from the pressure. And the head feels light and clear when the blood vessels do not nervously beat, and the brain does not become clouded by the spreading of evaporations. Abstinence gives the stomach ease, which relieves it from a forced condition of slavery, and from boiling like a boiler, working with a sickly effort to cook the food it contains. The eyes look clear and undimmed, without the haze that generally shadows the vision of a glutton. The activity of the limbs is stable, that of the hand firm; the breath is regular and even, and not burdened by pent-up organs. The speech of him who fasts is plain and distinct; the mind is pure, and then it is that the mind shows forth its true image of God, when, as if in an immaterial body, it quietly and undisturbedly exercises the functions belonging to it. The sleep is quiet and free from all apparitions. Not to extend unnecessarily, we may sum up by saying that fasting is the common peace of the soul and body. Such are the beneficent results of a temperate life; and such are the precepts of a Christian life. It is a law of the Holy Church, which prescribes that we should fast during the Lenten season.

Do you not know that angels are the constant watchers and guardians of those that fast, just as the demons, those very friends of greasy stuffs, those lovers of blood and companions of drunkards, are the associates of those that give themselves up to debauchery and orgies during such a holy time as Lent? The angels and saints, as also the evil spirits, ally themselves with those they love; they become related with that which is

pleasing to them. Every day in our life God points out a lesson to us concerning the eternal life, but we very seldom heed it; in a word, we generally don't care! Oh, is this not terrible to think of? And yet no one man will deliberately, so to speak, attempt to slight the Almighty Creator, no one who is capable of using his understanding in the very least degree. But yet, beloved brethren, we do it! We, day after day, in our worldly habits unconsciously say: "I don't care!" Have we a right to do anything at all unconsciously, when He, in Whose hand the very breath of our life flutters as a very weak, little thing, when He, I say, bestowed upon us this conscience? Over and over again we dare to directly disobey God's commands. It is a terrible thing to fall into the hands of the Living God (Heb. 10:31). But the Lord of Hosts is long-suffering, and to repentant Christians He is the Father of Mercies. Yet it behooves us, Christians, to zealously watch every step we take, to be sure that we are walking in the path that our Holy Church not only pointed out, but, as it were, even cut out for us by the stream of martyrs' blood, by the wisdom of the Holy Spirit abiding in the sainted bishops of the universal Councils, the night labor of praying and fasting fathers, and a host of pure, self-sacrificing, obedient women, such as Mary, Thecla, Barbara, Macrina. The Church says that in the time of Lent we must fast, and we should not disobey, because our Holy Church is the Church of God, and she tells us what God Himself wills that we should do. If we have all the learning of the nineteenth century, it will appear as a blank before the simple words of the Church, spoken in the power of the Spirit of God. We cannot, and we have no right (for who gave us such a privilege?), to excuse ourselves. We are with good intention, in simplicity of heart, to obey the commandments of the Church, and not worry about adapting ourselves to the ways of the Church, for when we obey with our whole heart, with a strong desire to fulfill the holy commandments, then our Holy Mother Church adapts herself to the weakness of her faithful children.

But let us turn back to the lesson pointed out for us. We may every day learn a new lesson about the next life, which is of so much importance, that the examples in this life are inexhaustible. Look around and observe. In this instance look into the kingdom of animals and birds. See the clean dove hovering over places that are clean, over the grain field, gathering seed for

its young. Now look at the unsatiated raven, flapping its heavy wings around the meat market. And so we must strive to love a temperate life, that we may be beloved by angels, and hate all unnecessary luxury, so as not to fall with it into communion with demons.

Let us return with our memory to the commencement of our race, and experience will testify to that which we sometimes make light of. The law of fasting would not be given to us, had not the law of the first abstinence been transgressed. The stomach would not be named as an evil-minded thing, had not the pretext for pleasure entailed after it such consequences of sin. There would be no need of the plow and the laboring oxen, the planting of seed, the watering shower, the mutual change of the seasons of the year, the winter binding in fetters and the summer opening up all things. In a word there would be no need of such periodically repeating toil, had not we, through the mistaken pleasure of our first parents, condemned ourselves to this round of labor. Yet we were on the way of leading another kind of life, in comparison with what we see now, and which we hope to regain once more, when we are liberated from this life of passion by the resurrection. Such is the mercy of God's condescension towards us, that we should be again restored to the former dignity, which we had enjoyed through His love to man, and which mercy we did not carefully keep. Fasting is a type of the future life, an imitation of the incorruptible existence. There are no feasting and sensual gratifications over there.

Do not flee from the difficulty of fasting, but set up hope against the trial, and you will obtain the desired abstinence from food. Repeat to yourself the words of the pious: "Fasting is bitter, but paradise is sweet; thirst is tormenting, but the spring, from which he who drinks will thirst never again, is at hand." The body is importunate, but the immaterial soul is much stronger—strength is dead, but nigh is the resurrection. Let us say to our much-craving stomach what the Lord said to the tempter: Man shall not live by bread alone, but by every word of God (Luke 4:4). Fasting is not hunger, but a little abstinence from food, not an inevitable punishment, but a voluntary continence, not a servile necessity, but a free selection of the wise. Pray and you will be strengthened; call, and a prompt helper will come to your assistance.

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.

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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

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

3 *Meatfare Sunday* – Vaters/Fischer, L&A
Doohovskoy

10 *Cheesefare Sunday* – Fedina/Dokukina/Rodzianko

17* Raisa, Natalie Avram, Alesia Alevtina

24* Gonzalez/Kekis/Pavlova

31* Nettleton/Chaplain/Bottos

April

7* Matushka Nancy, JoJo Crowley

14* Engalichev/Lynch/Harris

21* PALM SUNDAY - Potluck

28 PASCHA - Potluck

PARISH NEWS

Thank you!

To all who have prepared food for the families of newborn babies. Our Parish is truly blessed!

Condolences

To the loved ones of Anna Korolkova on her passing on February 15, 2019. May her memory be eternal!

Please Remember in Your Prayers

Athanasia Tamvlakis, Peter Danas, Dimitri Nikshych, Masha Harris, and Laryssa Doohovskoy.

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

Sisterhood News

From Sunday, March 17 through Sunday, April 14th the Sisterhood will collect non-perishables to support St. Martha Food Pantry in Lawrence. Please mark your calendars. Your participation is very appreciated! Please leave items to the left of the stage in the basement.

MOST NEEDED FOOD ITEMS

- Canned Tuna or Chicken
- Canned Vegetables
- Pasta –All types
- White Rice (1lb bag or box)
- Macaroni & Cheese
- Canned Ravioli & Spaghetti
- Canned Spaghetti sauce
- Peanut Butter
- Cereal in a Box
- Ground Coffee



Choir News

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

Building Expansion Update

A special fundraiser to benefit the Building Expansion will take place during Great Lent. Maxim Schidlovsky, family member of the Schidlovskys, Harris and Engalichevs, is a ceramics artist in Brooklyn NY. He has designed beautiful porcelain eggs, in assorted colors, for Pascha décor. These will be available for sale in the bookstore during Great Lent for \$25 each. Please be sure to write “Building Expansion” on the envelope in which you enclose your payment.



Additional donations for the building expansion are always welcome. There are several ways you can contribute or pledge - envelopes and pledge forms are available at the candle counter. We also have a Paypal account on the St. Xenia website.

DIOCESE NEWS

Chastity, Purity, Integrity: Orthodox Anthropology and Secular Culture in the 21st Century

*Holy Trinity Seminary Jordanville, NY
March 7 - 9, 2019*

This three-day conference focuses on the application of Orthodox teachings on anthropology and morality to contemporary challenges posed by secular American culture (even within the Church). For more information, please contact:

JordanvilleConference2019@gmail.com

Sainted Porphyrios, Archbishop of Gaza,

(Commemorated March 11/Feb 26) was born in about the year 346 at Thessalonika in Macedonia. His parents were people of substance, and this allowed Saint Porphyrios to receive a fine education. Having the inclination for monastic life, at twelve years of age he left his native region and set off to Egypt, where he asceticised in the Nitreian desert under the guidance of the Monk Makarios the Great (Comm. 19 January). There also he met Blessed Jerome (Comm. 15 June), who was then visiting the Egyptian monasteries; he set off with him to Jerusalem on pilgrimage to the holy places and to reverence the Life-Creating Cross of the Lord (Comm. 14 September), after which he resettled into the Jordanian wilderness for prayer and ascetic deeds. There Saint Porphyrios fell under a serious malady. For healing he decided to go to the holy places of Jerusalem. One time, when fully paralysed he lay half-conscious at the foot of Golgotha, the Lord sent His servant into a salvific sleep-vision. Saint Porphyrios beheld Jesus Christ, descending with the Cross and turning to him with the words: "Take this Wood and preserve it". Awakening, he sensed himself healthy. The words of the Saviour were soon fulfilled: the Patriarch of Jerusalem ordained Saint Porphyrios to the priestly dignity and appointed him curator of the Venerable Wood of the Cross of the Lord. And it was during this time that Saint Porphyrios received his portion of an inheritance from his parents -- 4 thousand gold coins. All this he gave away to the needy and for the embellishing of the churches of God.

In 395 the bishop of the city of Gaza (in Palestine) died. The local Christians set out to Caesarea to the Metropolitan John with a request to provide them a new bishop, who would be able to contend against the pagans, which were predominant in their city and were harassing the Christians there. The Lord inspired the Metropolitan to summon the Jerusalem presbyter Porphyrios. With fear and trembling the ascetic accepted the dignity of bishop, and with tears he prostrated himself before the Life-Creating Wood and then set off to fulfill his new obedience.

In Gaza he found all of only three Christian churches, but of the pagan temples and idols -- there were a great many. During this time there had occurred a long spell without rain, causing a severe drought. The pagan-priests brought offerings to their idols, but the woes did not cease. Saint Porphyrios imposed a fast for all the Christians; he then made the all-night vigil, followed by going round all the city in a church procession. Immediately the sky covered over with storm clouds, thunder boomed, and abundant rains poured down. Seeing this miracle, many a pagan

cried out: "Christ is indeed the One True God!" As a result of this, there came to be united to the Church through Holy Baptism 127 men, 35 women and 14 children, and soon after this, another 110 men.

But the pagans just like before still harassed the Christians, passed them over for public office, and burdened them down with taxes. Saint Porphyrios and the Metropolitan of Caesarea John set off to Constantinople, to seek redress from the emperor. Saint John Chrysostom (Comm. 14 September, 27 and 30 January) received them and rendered them active assistance.

Saints John and Porphyrios were presented to the empress Eudoxia who at that time was expecting a child. "Intercede for us, -- said the bishops to the empress, -- and the Lord will send thee a son, who shalt reign during thine lifetime". Eudoxia very much wanted a son, since she had given birth only to daughters. And actually through the prayer of the saints an heir was born to the imperial family... In consequence of this, the emperor in the year 401 issued an edict directing the destruction of the pagan temples in Gaza and the restoration of privileges to Christians. Moreover, the emperor bestowed on the saints the means for the construction of a new church, which was to be built in Gaza on the locale of the chief pagan-temple there.

Saint Porphyrios to the very end of his life upheld Christianity in Gaza and guarded well his flock from the vexatious pagans. Through the prayers of the saint there occurred numerous miracles and healings. Over the course of 25 years the archpastor guided veritable flock and reposed at an advanced age, in the year 420.

Saint Theophylaktos

(Commemorated March 21/March 8) lived at Constantinople in the VIII Century during the time of the Iconoclast heresy. After the death of the iconoclast emperor Leo IV the Khazar (775-780), there entered upon the throne the emperor Constantine VI (780-797). There occurred also a change of Patriarchs: the holy Patriarch Paul (Comm. 30 August), not having the strength to continue guiding the flock afront the powerfully spread iconoclasm, voluntarily resigned the cathedra/chair (784). In his place was chosen Saint Tarasios (Comm. 25 February) -- at that time an eminent imperial counselor. Under the supervision of the new Patriarch was convened the Seventh OEcumenical Council (787), condemning the Iconoclast heresy. For Orthodoxy a relatively peaceful time began. Monasteries again began to fill with residents.

Saint Theophylaktos, a gifted student of Saint Tarasios and with the blessing of this the Patriarch, settled together with Saint Michael (Comm. 23 May) in

a monastery on the coast of the Black Sea. The zealous ascetics by their God-pleasing labours and intense efforts of prayer were granted by God the gift of wonderworking. By their prayers, during the time of an intense drought when the workers in the field were weakened by thirst, an empty vessel became filled with so much water, that it sufficed for the entire day.

After several years in the monastery they were both consecrated by Patriarch Tarasios to the dignity of bishop: Saint Michael was made bishop of Synada, and Saint Theophylaktos was made bishop of Nicomedia.

Heading the Church of Nicomedia, Saint Theophylaktos constantly concerned himself about the flock entrusted to him. He built churches, hospices, homes for wanderers, he generously distributed alms, was guardian for orphans, widows and the sick, and himself attended to those afflicted with leprosy, not hesitating to wash their wounds.

When the iconoclast Leo the Armenian (813-820) came upon the imperial throne, the terrible heresy burst forth with new strength.

But the iconoclast emperor was not able to sway the successor of the holy Patriarch Tarasios -- Saint Nicephoros (806-815, Comm. 2 June), who together with the bishops vainly urged the ruler not to destroy churchly peace. Present at the negotiations of the emperor with the Patriarch was Saint Theophylaktos, denouncing the heretics, and he predicted a speedy perishing to Leo the Armenian. For his bold prophesy the saint was sent into exile to the fortress Strobil (in Asia Minor). He languished for thirty years until his end, which occurred in about the year 845.

After the restoration of icon-veneration in the year 847, under the empress Saint Theodora (842-855; + 867, Comm. 11 February) and her son Michael, the holy relics of Bishop Theophylaktos were transferred back to Nicomedia.

Sainted Vassian I, Archbishop of Rostov,

(Commemorated April 5/March 23) was a kinsman of Saint Joseph of Volotsk (+ 1515; Comm. 9 September and 18 October). He was also a beloved disciple of the Monk Paphnutii of Borovsk (+ 1477; Comm. 1 May), from whom he accepted monastic vows. In the year 1455 he became head of the Trinity-Sergiev monastery; in 1466 -- archimandrite of the Novospassky; and in 1467 -- archbishop of Rostov. In 1479 the saint participated in the transfer of the relics of Saints Kiprian, Photii and Jona -- Sainted-hierarchs of Moscow and Wonderworkers of All Russia (Comm. 27 May). Sainted Vassian was known for his gift of edifying words of wisdom, and he often came forward as mediator in

princely quarrels. At Rostov he built and beautified churches. In 1480 the saint wrote a famous missive to Great-prince Ivan III at Ugra, calling on him for decisive action against the Tatars -- as an high form of Christian patriotism. Saint Vassian also wrote a Life of Saint Paphnutii of Borovsk.

The saint died in extreme old age on 23 March 1481 and was buried in the Rostov Uspenie/Dormition cathedral.

The Monk Joseph, Writer of Church-Song,

(Commemorated April 17/April 4) was born in Cilicia in a pious Christian family. His parents, Plotinos and Agathea, resettled into the Peloponnesus to save themselves from barbarian invasions. At age 15, Saint Joseph departed for Thessalonika and entered a monastery. He distinguished himself by his piety, his love for work, his meekness, and he gained the good-will of all the brethren of the monastery. The monk was later ordained to the dignity of presbyter.

The Monk Gregory Dekapolites (Comm. 20 November) visited the monastery and took notice of the young monk, taking him along to Constantinople, where they settled together near the church of the holy Martyrs Sergios and Bakkhos. This was during the reign of the emperor Leo the Armenian (813-820) -- a time of fierce iconoclast persecutions. The Monks Gregory and Joseph fearlessly defended the veneration of holy icons. They preached in the squares of the city and visited in the homes of the Orthodox, encouraging them against the heretics. The position of the Constantinople Church was grievous to the extreme: not only the emperor, but also the patriarch -- both were iconoclast heretics.

During these times the Roman bishops were in communion with the OEcumenical Church, and Pope Leo III -- not being under the dominion of the Byzantine emperor, was able to render great help to the Orthodox. The Orthodox monks chose the Monk Joseph as a steadfast and quite eloquent messenger to the Pope. The Monk Gregory blessed him to journey to Rome and to report about the position of the Constantinople Church, and about the dangers threatening Orthodoxy.

During the journey, the Monk Joseph was captured by Arab brigands which had been bribed by the iconoclasts. They took him off to the island of Crete, where they handed him over to the iconoclasts. The Monk Joseph was locked up in prison. Bravely enduring all the deprivations, he encouraged also the other prisoners. Through the prayers of the monk, a certain Orthodox bishop who had begun to waver was

strengthened in spirit and courageously accepted a martyr's death.

The Monk Joseph spent six years in prison. On the night of the Nativity of Christ in 820 he was granted a vision of Sainted Nicholas of Myra, who informed him about the death of the iconoclast-oppressor Leo the Armenian, and also the cessation of the persecution over holy icons. Saint Nicholas gave the monk a scroll of paper and said: "Take this scroll and eat it". On the scroll was written: "Hasten, O Gracious One, and attend to our aid in as Thou art the Merciful One, as may be possible and as Thou dost will". The monk read the scroll, ate it and said: How sweet to my throat art these words (Ps. 118 [119]: 103). Saint Nicholas bid him to sing forth these words. After this the fetters of himself fell off from the monk, the doors of the prison opened up, and he freely emerged from it and was transported in the air and placed down on a large avenue near Constantinople, leading into the city. At Constantinople the Monk Joseph found that the Monk Gregory Dekapolites was no longer among the living, rather only his disciple Blessed John (Comm. 18 April), who likewise soon died. The Monk Joseph built a church in the name of Saint Nicholas and transferred there the relics of the Monks Gregory and John. And nearby the church was founded a monastery.

The Monk Joseph received also part of the relics of the Apostle Bartholomew from a certain virtuous man. He built a church in the name of the holy apostle and wanted to solemnly honour his memory, but he was distressed that there was no laudatory canon of song glorifying the memory of the holy apostle, and he himself did not dare to compile it. For forty days the Monk Joseph prayed with tears, preparing for the feastday in memory of the holy apostle. On the eve of the feast the Apostle Bartholomew appeared to him in the altar, put the holy Gospel to his bosom and blessed him to write church canonical song with the words: "May the right hand of the All-Powerful God bless thee, that thy tongue pour forth waters of Heavenly Wisdom, that thy heart be a temple of the Holy Spirit, and thy church-song be sweet with rejoicing". After this miraculous appearance, the Monk Joseph compiled a canon to the Apostle Bartholomew, and from that time he began to compose canonical song in honour of the Mother of God, of the holy saints and in their midst -- in honour of Saint Nicholas, his liberator from prison.

During the period of the renewal of the iconoclast heresy under the emperor Theophilus (829-842), the Monk Joseph suffered a second time from the heretics. He was sent off into exile to Chersun (Chersones-

us) for 11 years. The Orthodox veneration of holy icons was restored under the holy empress Theodora (Comm. 11 February) in 842, and the Monk Joseph was made keeper of vessels at the Sophia cathedral in Constantinople. But because of his bold denunciation of the brother of the empress, Bardas, for unlawful cohabitation, the monk was again sent off into exile and returned only after the death of Bardas in 867.

Patriarch Photios (857-867, 877-886) restored him to his former position and appointed him father-confessor for all the Constantinople clergy.

Having reached old age, the Monk Joseph fell ill. Just before Pascha, on Great Friday, the Lord informed him in a dream vision about his approaching demise. The monk made an inventory of church articles in the Sophia cathedral, such things as were under his official care, and he sent it off to Patriarch Photios. For several days he prayed intensely, preparing for death. In his prayers the monk besought peace for the Church, and for his soul -- the mercy of God. Having communed the Holy Mysteries of Christ, the Monk Joseph gave blessing to all that came to him, and with joy he reposed to God (+ 863). The choirs of the angels and the saints, whom the Monk Joseph had glorified by his canonical song, in triumph carried up his soul to the Heavenly realm.

About the spirit and power of the canon-song of the Monk Joseph, his biographer the Constantinople Church deacon John wrote thus in about the year 890: "When he began to write verses, then the hearing was taken with a wondrous pleasantness of sound, and the heart was struck by the power of the thought... Those that strive for the life of perfection find here a respite... Writers, having left off with their other versification, from this one treasure-trove -- from the writings of Saint Joseph -- began to scoop out his treasure for their own songs, or better said, daily they scoop them out. And finally, all the people carry it over into their own language, so as to enlighten with song the darkness of night, or staving off sleep, to continue with the vigil til sunrise... If anyone were peruse the life of a saint celebrated on whatever the day of the Church, they would see the worthiness of song of Saint Joseph and acknowledge his glorious life. Actually, since the life and deeds of almost every saint are adorned with praises, is not he worthy of immortal glory, that hath worthily and exquisitely known how to glorify them! And now let some other saints glorify his meekness, and others -- his wisdom, and others -- his works, and all together glorify the grace of the Holy Spirit, Which so abundantly and immeasurably hath bestowed him his gifts".



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MARCH 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 24 (Feb 11) Sunday of the Prodigal Son. Tone 6 9:30 Hours and Divine Liturgy	Feb 25 (Feb 12)	Feb 26 (Feb 13)	Feb 27 (Feb 14) Fast: wine & oil	Feb 28 (Feb 15)	1 (Feb 16) Fast	2 (Feb 17) 5:30 All-Night Vigil
3 (Feb 18) Sunday of the Last Judgment (Meatfare). Tone 7 9:30 Hours and Divine Liturgy	4 (Feb 19) Fast: dairy, fish, wine, & oil	5 (Feb 20) Fast: dairy, fish, wine, & oil	6 (Feb 21) Fast: dairy, fish, wine, & oil	7 (Feb 22) Fast: dairy, fish, wine, & oil	8 (Feb 23) Fast: dairy, fish, wine, & oil	9 (Feb 24) 5:30 All-Night Vigil Fast: dairy, fish, wine, & oil
10 (Feb 25) The Sunday of Forgiveness (Cheesefare). Tone 8 9:30 Hours and Divine Liturgy Fast: dairy, fish, wine, & oil	11 (Feb 26) Great Lent Begins 6:30 Great Compline w/Canon of St Andrew of Crete Fast	12 (Feb 27) 6:30 Great Compline w/Canon of St Andrew of Crete Fast	13 (Feb 28) 6:30 Great Compline w/Canon of St Andrew of Crete Fast	14 (Mar 1) 6:30 Great Compline w/Canon of St Andrew of Crete Fast	15 (Mar 2) Fast	16 (Mar 3) 5:30 All-Night Vigil Fast: wine & oil
17 (Mar 4) First Sunday of the Great Lent: Triumph of Orthodoxy. Tone 1 9:30 Hours and Divine Liturgy Fast: wine & oil	18 (Mar 5) Fast	19 (Mar 6) Fast	20 (Mar 7) 6:30 Liturgy of the Presanctified Gifts Fast	21 (Mar 8) Fast	22 (Mar 9) Fast	23 (Mar 10) 5:30 All-Night Vigil Fast: wine & oil
24 (Mar 11) Second Sunday of the Great Lent, St Gregory Palamas. Tone 2 9:30 Hours and Divine Liturgy Fast: wine & oil	25 (Mar 12) Fast	26 (Mar 13) Fast	27 (Mar 14) Fast	28 (Mar 15) Fast	29 (Mar 16) 6:30 Liturgy of the Presanctified Gifts Fast	30 (Mar 17) 3:30 Children's Choir & Class 5:30 All-Night Vigil Fast: wine & oil
31 (Mar 18) Third Sunday of the Great Lent: Adoration of Cross. Tone 3 9:30 Hours and Divine Liturgy Fast: wine & oil	Apr 1 (Mar 19) Clergy Retreat in NJ Fast	Apr 2 (Mar 20) Clergy Retreat in NJ Fast	Apr 3 (Mar 21) Clergy Retreat in NJ Fast	Apr 4 (Mar 22) Fast	Apr 5 (Mar 23) Fast	Apr 6 (Mar 24) 3:30 Children's Choir & Class 5:30 All-Night Vigil Fast: wine & oil



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APRIL 2019

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 31 (Mar 18) Third Sunday of the Great Lent: Adoration of Cross. Tone 3 9:30 Hours and Divine Liturgy Fast: wine & oil	1 (Mar 19) Clergy Retreat in NJ Fast	2 (Mar 20) Clergy Retreat in NJ Fast	3 (Mar 21) Clergy Retreat in NJ Fast	4 (Mar 22) Fast	5 (Mar 23) Fast	6 (Mar 24) 3:30 Children's Choir & Class 5:30 All-Night Vigil Fast: wine & oil
7 (Mar 25) ANNUNCIATION Fourth Sunday of the Great Lent. Tone 4 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	8 (Mar 26) Fast: wine & oil	9 (Mar 27) Fast	10 (Mar 28) 6:30 Matins w/Great Canon of St Andrew of Crete Fast: wine & oil	11 (Mar 29) Fast: wine & oil	12 (Mar 30) 6:30 Matins w/Akathist Fast	13 (Mar 31) 3:30 Children's Choir & Class 5:30 All-Night Vigil Fast: wine & oil
14 (Apr 1) Fifth Sunday of the Great Lent. Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	15 (Apr 2) Fast	16 (Apr 3) Fast	17 (Apr 4) 6:30 Liturgy of the Presanctified Gifts Fast	18 (Apr 5) Fast	19 (Apr 6) 6:30 Vigil Lazarus Saturday Fast	20 (Apr 7) Lazarus Saturday 9:30 Hours & Divine Liturgy 1:00 Children's Choir & Cleaning Day 5:30 All-Night Vigil Fast: wine & oil
21 (Apr 8) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	22 (Apr 9) Great & Holy Monday 6:30 Bridegroom Matins Fast	23 (Apr 10) Great & Holy Tuesday 6:30 Bridegroom Matins Fast	24 (Apr 11) Great & Holy Wednesday 6:30 Bridegroom Matins Fast	25 (Apr 12) Great & Holy Thursday 6:30 Matins w/12 Passion Gospels Fast: wine & oil	26 (Apr 13) Great & Holy Friday 10:00 Royal Hours of Pascha 4:00 Vespers w/Taking Down from the Cross 6:30 Matins w/Lamentations Fast	27 (Apr 14) Great & Holy Saturday 9:00 Vesperal Divine Liturgy w/Readings 10:00 Reading of Acts of the Apostles 11:30 Midnight Office, Matins, Hours and Divine Liturgy Fast: wine & oil
28 (Apr 15) PASCHA 12 Noon Agape Vespers Fast free	29 (Apr 16) Bright Monday 9:00 Matins & Divine Liturgy Procession Activities for Children Fast free	30 (Apr 17) Bright Tuesday Fast free	May 1 (Apr 18) Fast free	May 2 (Apr 19) Fast free	May 3 (Apr 20) Fast free	May 4 (Apr 21) 5:30 All-Night Vigil Fast free