



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2020

Communion During Great Lent

Because Great Lent is a season of repentance, fasting, and intensified prayer, the Orthodox Church regards more frequent reception of communion as especially desirable at that time. However, the Divine Liturgy has a festal character not in keeping with the season. Thus, the Presanctified Liturgy is celebrated instead; the Divine Liturgy is only performed on Saturdays and Sundays. Although it is possible to celebrate this service on any weekday of Great Lent, the service is prescribed to be celebrated only on Wednesdays and Fridays of Lent, Thursday of the fifth week of Lent (when the Great Canon of St. Andrew is read), and Monday to Wednesday of Holy Week. Common parish practice is to celebrate it on as many as possible of these days.

During Lent, many Orthodox faithful fast sometimes from midnight and sometimes the entire workday, not eating anything after the morning meal until they break the fast with Holy Communion at this evening service. They have this anticipation to help them with this somewhat difficult ascetic discipline.

Presanctified Liturgy

The service consists of Daily Vespers combined with additional prayers and communion. The communion bread has already been consecrated and intincted with the precious Blood and reserved at the previous Sunday's Divine Liturgy. Unconsecrated wine is placed in the chalice. Local practice also varies as to whether or not this wine must be thought of as the Blood of Christ. The only practical effect of this variety is that the celebrant who must consume all the undistributed communion at the end of the service might or might not partake of the chalice when he communes himself.

The service is preceded by the reading of the Typical Psalms, and the Divine Liturgy's opening blessing, Blessed is the Kingdom... is used at the start of the part of the service that resembles daily vespers. Psalm 103, Bless the Lord, O my soul is read. The Great Litany is then intoned and then Psalms 119-133 are read. Then the choir sings Lord, I have cried unto Thee with stichera. The priest makes an entrance with the censer. If the occasion is a feast, the entrance is with the Gospel Book and there is then an epistle and gospel reading for the feast day.

The choir sings O Gladsome Light, and the first reading, from Genesis (or Exodus), is read with a prokeimenon. Then the priest intones Wisdom, let us attend. The Light of Christ enlightened all men, and those praying prostrate themselves. The second reading, from Proverbs (or Job) is read.

In the second part of the service, the choir chants Let my prayer be directed as incense before Thee, after which the prayer of St. Ephraim is read. After a litany the choir sings Now the powers of Heaven with us invisibly do worship, and the presanctified Gifts are brought into the holy altar in a procession resembling the Great Entrance at a Divine Liturgy but in silence. There is no anaphora because the gifts are pre-consecrated.

The prayer of St. Ephraim the Syrian is repeated, and the Litany of Petition is proclaimed. The choir sings the Lord's Prayer, after which the priest intones: The Presanctified Holy Things are for the holy. The Holy Sacraments are brought out through the Royal Doors, and the faithful receive Holy Communion. After the Litany of Thanksgiving and the prayer before the Ambo ("Every good and perfect gift is from above..."), the believers venerate the Holy Cross.

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

Parish Council

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Alexei Rodzianko
Daniel Hakim
Andrei Doohovskoy
Anthony Sarantakis
Dmitri Nikshych
Stephen (Richard) DiMatteo

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 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. This courtesy should also be extended to visiting clergy.

Thank you to all who generously donate their time and energy to provide such wonderful meals for us all! Please remember to check the clean-up list posted in the kitchen before leaving for the day.

If anyone would like to volunteer to help with Trapeza, please contact Judy Engalichev @ dujykot@comcast.net. New groups or individuals are always welcome!

March

- 1 Cheesefare Sunday -- Olena Fedina, Ksenia Guryeva, Elena Rodzianko
- *8 Nancy Vaters, Brigid Amy Fischer, L&A Doohovskoy
- *15 Raisa, Natalie Avram, Alesia Alevtina
- *22 Pam Reed, Carolyn Savage, Diane Mendez
- *29 Alexandra Gonzalez, Anna Kekis, Marina Pavlova

April

- *5 Nettleton/Chaplain/Bottos
- *12 PALM Sunday – POTLUCK
- 19 PASCHA – POTLUCK
- 26 Brigid Justinian, Masha Doohovskoy, Sonya Carrascal

PARISH NEWS

Condolences ~

To the loved ones of Athanasia Tamvlakis, wife of Demetrios Tamvlakis, who reposed in the Lord Feb. 19, 2020. May her memory be eternal.

Please Remember in Your Prayers ~

Peter Danas, Dimitri Nikshych, Masha Harris, Laryssa Doohovskoy, and Matushka.

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

New Youth Group!

The St. Artemius Youth Group is St. Xenia's newly formed youth group for children of the parish, ages 13-18. The youth group aims to nurture children in the Orthodox Faith through worship, fellowship, and service. On Saturday, February 22nd, the youth group had its first outing. The afternoon consisted of children (and parents) sharing in fun and fellowship while ice skating, dining at Chick-fil-A, and worshipping together during Vigil at St. Xenia's. The outing was well-attended! Thank you to parents for their help in making the first outing such a great success. This was the first of many events to come, Lord willing! If your child/children are ages 13-18 and you have not been receiving e-mails about the youth group, please feel free to reach out to Aaron Murphy via e-mail at: aaronmcmurphy@gmail.com



Choir News ~

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

Please Note ~

Announcements will be forthcoming regarding preparations for Pascha including Church cleaning days.

Looking for gifts or supplies? Check out:

<https://churchsupplies.jordanville.org/>
<https://www.holycross.org/collections>
<https://www.easterngiftshop.com/>
<https://store.ancientfaith.com/>
<https://www.stinnocentpress.com/>

DIOCESE NEWS

St. Seraphim Camp for Orthodox children entering grades 3 through 12 will be held **August 9 - 16, 2020**.

Registration will begin in the Spring at <https://www.stseraphimcamp.org/>

Pilgrimage Tour to Italy with Bishop Nicholas of Manhattan May 11-25, 2020

The tour includes ample visitation time at the principle Orthodox Christian holy sites in Rome, Bari, Naples, and their environs. In most of these, the pilgrims will be able hold prayer services; in some, even be able to celebrate Divine Liturgy, led by His Grace Nicholas, Bishop of Manhattan. More information may be found here:

https://eadiocese.org/files/announcements/2019/bn_it_aly_en.pdf

12th Pilgrimage of the Russian Church Abroad to Holy Places of Russia 2020

Beloved in the Lord Archpastors, reverend Pastors and Deacons, Brothers and Sisters!

We are happy to inform you that , with the blessings of our First Hierarchy, His Eminence Metropolitan Hilarion, and our patron, His Eminence, Archbishop Gabriel of Montreal and Canada, we are presenting to you the schedule for the Twelvth Pilgrimage to the Holy Places of Russia, which will take place from June 20 to July 4th.

We will visit , for the first time, the following places: Toliatti - Samara - Usovka - Volgograd - Saratov - Tetiushin - Tver - Staritsa - St. Nilus Hermitage - Lake Seligher
- Valdai - Torzhok.

Also the city of Kazan will reveal its new and old holy places and landmarks. We will visit ancient monasteries and churches of the 16th and 17th centuries.

In Moscow we will visit St. Nicholas- Ugreshsky Monastery, founded by the famous Grand Prince Dimitry Donskoy.

We invite you, our "seasoned" pilgrims and those who have not yet traveled with us, to join us on a journey that will positively change and spiritually enrich you for the remainder of your life. We will most grateful if you will join our Pilgrimage family!

Please contact Galina Konstantinovna Sologub, the regular organizer of our Pilgrimages, by phone, e-mail, or skype:

Tel. (WhatsApp or Viber): +7 (910) 402-3511

Email: g.k.sologub@gmail.com

Skype: Galina K. Sologub

LIVES OF THE SAINTS

Sainted Leo, Bishop of Catania

(Commemorated March 4/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 Icon of the Mother of God -- "Pledge for Sinners" ("Sporuchnitsa Greshnykh")

(Commemorated March 20/March 7)

-- is called thus because of the inscription preserved on the icon: "I am a Pledge in trust for sinners to My Son...".

This image was first glorified by miracles at the Nikolaevsk Odrina [BedChamber] men's monastery of the former Orlovsk governance in the mid-XIX Century. The ancient icon of the Mother of God "Pledge for Sinners" because of its old condition was not afforded the proper reverence and stood in an old chaplet at the monastery gates. But in 1843 it was revealed in vision-dreams to many of the people, that through the Prescience of God, the icon was imbued with miraculous power. They solemnly conveyed the icon into the church. Believers began to throng to it in prayer for the healing of their sorrows and sicknesses. The first to receive healing was a crippled lad, the mother of whom prayed fervently before the icon. The icon was glorified in particular during the time of a cholera epidemic, when many fell deathly ill, and making their way to it, were by it restored to health.

At the monastery in honour of the wonderworking image was built a large church with three altars. On the Icon "Pledge for Sinners", the Mother of God is depicted with the Christ-Child on Her left arm, Who, with both His hands holds onto Her right hand. The heads of the Mother of God and the Christ-Child are set in crowns.

In 1848, through the zeal of the Muscovite Dimitrii Boncheskul, a copy was made of the wonderworking image and placed in his home. Soon it was glorified as a source of curative myrrh, given to many for restoration of health from grievous illnesses. They carried this wonderworking copy into a church of Saint Nicholas at Chamovnika, where then was built a chapel in honour of the Icon of the Mother of God "Pledge for Sinners". Besides 7 March, celebration of this icon is also made on 29 May.

The Monk Makarii of Kalyazinsk

(Commemorated March 30/March 17)

(in the world Matfei) was born in 1400 in the village of Gribkovo (Kozhino), near the city of Kashin, into the family of the boyar Vasili Kozha. From youth he yearned after monasticism, but at the will of his parents he married. After a year his parents died, and after three years more reposed also his wife Elena. Having

nothing that would bind him to his former life, Matfei was vowed a monk at the Nikolaev Klobukovsk monastery. Out of love for solitude he left the city monastery and together with 7 monks he found a place 18 versts from Kashin amidst two lakes near the Volga. Here the monk raised up a cross and founded a solitary wilderness monastery. The boyar Ivan Kolyaga, to whom the nearby lands belonged, began to fear that a monastery would grow up, which would begin to cultivate the wastelands. The enemy of salvation planted in the boyar such spite and enmity, that he decided to kill the saint. But suddenly a grievous illness befell him. Fear of the nearness of death awakened repentance in the boyar. The sick Kolyaga gave orders to carry him to the monk and at his feet told about his evil intent and asked forgiveness. "God forgive thee", -- answered the humble ascetic. Wishing to expiate his sin and striving to help the monk, the boyar gave away his lands to the growing monastery. The monks erected a temple in the Name of the Most Holy Trinity. The talk that spread round, about of the conversion of the boyar Kolyaga brought unto the monk many, seeking salvation. It became necessary to choose an hegumen. The monk Makarii was then already no less than 53 years of age, but he considered himself unworthy of this dignity and he asked each of those older coming to him to accept being priest and hegumen. But yielding to the common will, the monk was made hegumen by the Tver' bishop Moisei*. (* The successor of Bishop Moisei upon the cathedra was the brother by birth of the Monk Makarii -- Bishop Gennadii (Kozhin) (1460-1477). Famed for sanctity was also the nephew of the Monk Makarii -- the Monk Paisii of Uglich (+ 1504; Comm. on 8 January and 6 June). At the Kalyazinsk monastery was preserved an anthology of sermons of Sainted Gregory the Theologian, copied by him.)

The new hegumen prepared with long solitary prayer for his first service at the altar of God, and then communed all the brethren with the Holy Mysteries. In the dignity of hegumen, the monk Makarii laboured at guidance with all the brethren. Afterwards there were preserved at the monastery 2 chalices, a paten and 2 scutellae (plates -- bliuda), fashioned by the monk Makarii on a lathe. He guided not only the monks, but also laypeople coming to the monastery, equally dealing with both the knowledgeable and the simple. Despite his origin and position of hegumen, the monk wore scrawny, frayed and patched clothing. In his mannerism and all his way of life the Monk Makarii was so simple, that the haughty heretic, prince-monk Vassian, sneeringly called him the "Kalyazinsk peasant". The monk himself love more to hear mockery about himself than praise. He went often to the soli-

tary places, so as to take delight in the desired aloneness with nature. Wild animals, sensing his gentleness, sometimes took food from him.

The spiritual visage of the Monk Makarii was close to the spiritual visage of the Monk Paphnutii of Borovsk (+ 1 May 1477). Not by chance did the disciple of the Monk Paphnutii -- the Monk Joseph of Volotsk (+ 9 September 1515) -- visit the Monk Makarii in 1478 and write down his account about him: "When I arrived at this place, -- said the monk Makarii of Kalyazinsk, -- there came with me seven elders from the monastery of Klobukovsk. They were so excellent in virtues, fasting and monastic life, that all the brethren came to them to receive instruction and benefit. They enlightened all and taught for their benefit: they affirmed the living in the virtues, and those inclined to misconduct they restrained with censure, and neither did they connive to do their own will". The humble hegumen was however silent about his own efforts. But they were not hid from the insight of the monk Joseph. Perceiving the holiness of the hegumen, he accounted him blessed and told about the life of the monastery: "Such piety and decorum were in that monastery, whereof everything was done in harmony with the patristic and communal traditions, that even the great starets (elder) Mitrophan Byval'tsev was amazed. He had then come from Holy Mount Athos, where he spent 9 years, and said to the brethren: "In vain and without success did I take such a path to the Holy Mountain missing the Kolyazinsk monastery. Indeed, it is possible for the living to find salvation in it: here everything is done similar like in the coenobitic ("koino-biotic" or communal monasteries) of the Holy Mountain".

From the moment when the monk Makarii settled in the wilderness, he did not take leave of his strict rule through old age. Already during his life, the monk repeatedly healed the paralysed and the demon-afflicted. The monk reposed on 17 March 1483. At the time of his death they found on him heavy chains, about which no one knew. The undecayed relics of the monk Makarii were uncovered on 26 May 1521 during the digging of ditches for a new church. A Council of 1547 established his local festal celebration.

**Sainted Innocent (Innokentii) (Veniaminov),
Metropolitan of Moscow and Kolomensk
(Commemorated April 13/March 31)**

(26 August 1797 - 31 March 1879), was glorified in canonisation by the Russian Orthodox Church on 6 October 1977. He was born in the village of Anginsk in the Irkutsk diocese. The Apostle of America and Siberia bespoke his good-news "even to the ends of the

earth": in the Aleutian islands (from 1823), in the six dialects of the local tribes on the island of Sitka (from 1834), amongst the Kolosh (Tlingit); in the remotest settlements of the extensive Kamchatka diocese (from 1853); amidst the Koryak, Chukchei, Tungus in the Yakutsk region (from 1853) and North America (in 1857); in the Amur and the Usuriisk region (from 1860).

Having spent a large part of his life in journeys, Saint Innocent translated into the Aleutian language a Catechism and the Gospel, and in 1833 he wrote in this language one of the finest works of Orthodox missionary activity -- "A Directive of the Way to the Kingdom of Heaven". In 1859 the Yakut first heard the Word of God and Divine-services in their own native language. Twice (in 1860 and 1861) Sainted Innocent met with the Apostle to Japan -- Sainted Nikolai (Comm. 3 February), sharing with him his spiritual experience.

A remarkable preacher, Sainted Innocent said: "Exactly that, whosoever aboundeth in faith and love, can have mouth and wisdom, and the heart cannot resist their serving it".

Having begun apostolic work as a parish priest, Saint Innocent closed with it upon the cathedra of Moscow First-Hierarchs (5 January 1868 - 31 March 1879). He was devoted to the Will of God during all the course of his life, and he left behind a testimonial of faith to his successors decreed in the words of the prophet: "From the Lord are the footsteps of man directed" (Ps. 36: 23). The memory of Saint Innocent is celebrated twice during the year: on 23 September (6 October) and on 31 March (13 April).

About Sainted Innocent -- in the "Journal of the Moscow Patriarchate": 1949, # 7, p. 36-44; 1955, # 1; 1975, # 3, p. 58-65; 1977, # 12, p. 3, 58-65; 1979, # 3, 4, 5, 6.

The Holy Martyr Paul *(Commemorated April 19/April 6)*

was a Russian and accepted death under the Turks in 1683.

In his youthful years he was taken into captivity by Tatars in the Crimea, and then was taken to Constantinople. After harsh labour the saint received his freedom and married a Russian woman, also situated in captivity. From his harsh slave labour the saint fell ill with epilepsy. His wife and neighbours -- Christians, decided to take him to the church of the MostHoly Mother of God of Muglunea, where certain of the sick had received healing. Saint Paul in an attack of his illness resisted and shouted: "I am an hagarite, and shall remain an hagarite". The Turks, angered that Christians had forcefully taken into a church a man accepting Islam, rushed off to report this to the vizier. The vizier summoned Saint Paul, who came to him already healed. Upon interrogation the saint confessed himself a Christian and, encouraged by his spouse, did not yield to the threats of the Muslims. On Great Friday 1683 Saint Paul was beheaded for his belief in Christ. His wife also was subjected to torture, but after a ransom bribe she was released from prison.



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



MARCH 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 (Feb 17) Forgiveness (Cheesefare) Sunday, Tone 4 9:30 Hours and Divine Liturgy Fast: dairy, fish, wine, & oil	2 (Feb 18) 6:30 Compline w/Great Canon Fast	3 (Feb 19) 6:30 Compline w/Great Canon Fast	4 (Feb 20) 6:30 Compline w/Great Canon Fast	5 (Feb 21) 6:30 Compline w/Great Canon Fast	6 (Feb 22) Fast	7 (Feb 23) 5:30 All-Night Vigil Fast: wine & oil
8 (Feb 24) First Sunday of the Great Lent: Triumph of Orthodoxy. Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	9 (Feb 25) Fast	10 (Feb 26) Fast	11 (Feb 27) Fast	12 (Feb 28) Fast	13 (Feb 29) 6:30 Liturgy of the Presanctified Gifts Fast	14 (Mar 1) 3:30 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil
15 (Mar 2) Second Sunday of the Great Lent: Gregory Palamas. Tone 6 9:30 Hours and Divine Liturgy Fast: wine & oil	16 (Mar 3) Fast	17 (Mar 4) Fast	18 (Mar 5) 9:30 Liturgy of the Presanctified Gifts Fast	19 (Mar 6) Fast	20 (Mar 7) 7:00 Holy Unction (Roslindale) Fast	21 (Mar 8) 3:30 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil
22 (Mar 9) Third Sunday of the Great Lent: Adoration of Cross. Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil	23 (Mar 10) Clergy Retreat in NJ Fast	24 (Mar 11) Clergy Retreat in NJ Fast	25 (Mar 12) Clergy Retreat in NJ Fast	26 (Mar 13) Fast	27 (Mar 14) 6:30 Liturgy of the Presanctified Gifts Fast	28 (Mar 15) 3:30 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil
29 (Mar 16) Fourth Sunday of the Great Lent: John Climacus. Tone 8 9:30 Hours and Divine Liturgy Fast: wine & oil	30 (Mar 17) Fast	31 (Mar 18) Fast	Apr 1 (Mar 19) 6:30 Matins w/Great Canon Fast	Apr 2 (Mar 20) Fast	Apr 3 (Mar 21) 6:30 Matins w/Akathist Fast	Apr 4 (Mar 22) 3:30 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil



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APRIL 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 29 (Mar 16) Fourth Sunday of the Great Lent: John Climacus. Tone 8 9:30 Hours and Divine Liturgy Fast: wine & oil	Mar 30 (Mar 17) Fast	Mar 31 (Mar 18) Fast	1 (Mar 19) 6:30 Matins w/Great Canon Fast	2 (Mar 20) Fast	3 (Mar 21) 6:30 Matins w/Akathist Fast	4 (Mar 22) 3:30 Children's Choir and Adult Class 5:30 All-Night Vigil Fast: wine & oil
5 (Mar 23) 9:30 Hours and Divine Liturgy Fast: wine & oil	6 (Mar 24) 6:30 Vigil of Annunciation Fast	7 (Mar 25) ANNUNCIATION 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	8 (Mar 26) Fast	9 (Mar 27) Fast	10 (Mar 28) 6:30 Matins of Lazarus Saturday Fast	11 (Mar 29) 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil Fast: wine & oil & caviar
12 (Mar 30) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	13 (Mar 31) Great & Holy Monday 6:30 Bridegroom Matins Fast	14 (Apr 1) Great & Holy Tuesday 6:30 Bridegroom Matins Fast	15 (Apr 2) Great & Holy Wednesday 6:30 Bridegroom Matins Fast	16 (Apr 3) Great & Holy Thursday 9:30 Vesperal Divine Liturgy "Last Supper" 6:30 Matins w/12 Passion Gospels Fast	17 (Apr 4) Great & Holy Friday 10:00 Royal Hours 4:00 Vespers w/Taking Down from Cross 6:30 Matins w/Lamentations Fast	18 (Apr 5) Great & Holy Saturday 9:00 Vesperal Divine Liturgy 10:00 Reading Acts 11:30 Midnight Office 12:00 Matins & Divine Liturgy Fast: wine & oil
19 (Apr 6) PASCHA 12 Noon Agape Vespers Fast free	20 (Apr 7) Bright Monday 9:00 Matins & Divine Liturgy Procession and Events for children Fast free	21 (Apr 8) Fast free	22 (Apr 9) Fast free	23 (Apr 10) Fast free	24 (Apr 11) Fast free	25 (Apr 12) 5:30 All-Night Vigil Fast free
26 (Apr 13) Thomas Sunday 9:30 Hours and Divine Liturgy 12:30 Blessing of Graves Fast	27 (Apr 14) Fast	28 (Apr 15) Fast	29 (Apr 16) Fast	30 (Apr 17) Fast	May 1 (Apr 18) Fast	May 2 (Apr 19) 5:30 All-Night Vigil