



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2022

On Fasting, Prayer and Bearing the Cross

by Archbishop Averky †

A life of fasting, properly understood as general self-limitation and abstinence, to the annual practice of which the Church always calls us with the Great Lent, is really that bearing of the cross and self-crucifixion which is required of us by our calling as Christians. And anyone who stubbornly resists this, wanting to live a carefree, happy, and free life, is concerned for sensual pleasures and avoids sorrow and suffering that person is not a Christian. Bearing one's cross is the natural way of every true Christian, without which there is no Christianity.

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Sincere prayer unites man and God. But nowhere can prayer be as fervent and effective as in God's temple, for there the Awesome Bloodless sacrifice is constantly offered "for all people and all things," there ceaseless prayer is made on behalf of all the faithful, there "the very air is Holy," in the words of one of our devoutly wise bishops. It was not in vain that our God-bearing Fathers from of old called the temple a "school of virtue."

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Money! Money! Power! Honor! These are the temptations which, unfortunately, many people are unable to resist.

This is the source of all the disputes, disagreements and divisions among Christians.

This is the root of people's forgetting the "one thing needed" which is proposed to us by the true Christian faith and which consists of prayer, acts of repentance,

and sincere, unhypocritical charity to our neighbors. The Holy Church always calls us to this, but especially now, during the Great Lent! What is required of us Christians is not some kind of "exalted politics," not lofty phrases and hazy philosophy, but the most humble prayer of the Publican: "God, be merciful to me, a sinner!"; acts of repentance, and doing good to our neighbors, which proceeds from a pure heart.

And it is for the practice of all of this that the Church has established the Great Lent! How powerfully, colorfully, graphically, and convincingly, with what ardent inspiration is all of this spoken of in the divine services of Great Lent!

No one anywhere has such a wealth of edification in this regard as do we Orthodox in our incomparable Lenten services, which, to their shame, the majority of Orthodox in our times do not know at all.

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Truly never before has the cross of each person who wants to be a true Christian been as heavy as in this time of the triumph of falsehood which we are experiencing.

Never before on this earth has there been such a huge number of people who freely and easily, without any shame, without any pangs of conscience "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20).

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:

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

Parish Council

President: Archpriest Michael Crowley (978) 204-0428
Warden: Andrei Doohovskoy (339) 223-4168
Secretary: Subdeacon David Nettleton (203) 895-7636
Treasurer: Nicholas (Charles) Kronauer (978) 265-6369
Sisterhood: Pam Reed
Cemetery: Natalie Pishenin (978)761-3449
Daniel Hakim
Anthony Sarantakis
Dmitri Nikshych
Isaac (Shedly) Justinien
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School Director: Alexei Doohovskoy

Trapeza Schedule

* = strict fast

Please limit coffee hour to Bagels, Muffins/ Pastries, and Fruit.
The coffee hour will be outside, so each week will be **weather dependent**.

Please check the weather before your Sunday when bringing food.

Coffee will be made each Sunday morning.

Important - whoever is on for coffee hour is in charge of cleanup as well.

MARCH

6 Fischer, Dolan, Orbite – Cheesefare
*13 Crowley, Poletti, Prokopienko
*20 Mat. Kaleria, Semyanko, Capitanio, Legaspi
*27 Fedina, Guryeva, Ajaonkar

APRIL

*3 Gonzalez, Kekis, Warner
*10 Engalichev, Lynch, Harris
*17 **Palm Sunday** – Potluck Signup
24 **PASCHA - Potluck**

PARISH NEWS

Congratulations

~To the Cutler family on the Baptism of their son Ivan, on 2nd/15th of January.

~ To the Lehmkul family on the Baptism their son Isaac on 6th/19th of January.

~To Vicky (Johanna) Tkaczewski and her family on her Baptism Jan. 30/Feb. 12th.

~To the Rost Family on their upcoming Baptism, the 6th/19th of March.

~To the Head Family on their upcoming Baptism, the 27^h of February/12th of March.

~To Mat. Masha and Fr. Deacon Dimitry and family on the birth of their son, Ivan on Feb. 3.

Many Years to All!!!

Please Remember in Your Prayers

Jane Rockwell, Peter Danas, Dimitri Nikshych, Stephen DiMatteo and Laryssa Doohovskoy.

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

Sisterhood News

~ In honor of Matushka's one year anniversary of her repose, the Crowley sisters, with the help of the Sisterhood, would like to host a festive meal after her Panikhida on **Saturday, March 5 at Noon**. Panikhida for Matushka starts at **11am**.

As this is the day before we traditionally host a final meal of dairy, eggs and fish, we have decided to have the Cheesefare meal on this Saturday. (**Any leftovers will go towards Forgiveness Sunday's Coffee Hour.**)

~The Sisterhood will be hosting a vegan soup sale on **Sunday, March 6th (Forgiveness Sunday)**. This will be a soup-to-go sale, not Trapeza. Please consider supporting this Sisterhood fundraiser so they may continue supporting others in need.

~ If you would like to be on the Sisterhood email list, please send your email to:
StXeniaSisterhood100@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.

Church School and Youth Group News

A pilgrimage to Jordanville is planned for our two high school Sunday school classes during lent this year. Patricia Klar will bring a similar sized group from the tri-state area and we will combine our youth for the weekend of March 25-27th. This is a great opportunity for the youth to travel together and further build relationships while presenting them with the monastic life.

Our parish will sponsor this pilgrimage, however any donations towards this youth endeavor would be greatly appreciated!

The **St. Artemius Youth Group** is St. Xenia's youth group for children of the parish, ages 13-18. 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: aarondcmurphy@gmail.com

LIVES OF SAINTS

Uncovering of the Relics of the Holy Martyrs at Eugenium: (*Commemorated Feb 22/March 7*) During the times of persecutions against Christians the remains of the holy martyrs usually were buried by believers in hidden places. So also at Tsar'grad (Constantinople), nearby the gates and tower named the Eugenikoi, were found buried a great number of the bodies of martyrs, the names of which remained unknown by the Church. When on this spot miracles of healing began to happen, the relics of the saints were discovered and with great honour moved to a church. It was revealed to a certain pious clergyman, Nicholas Kalligraphos, that among the relics discovered at Eugenium were also the relics of the holy Disciple from among the 70 Andronikos and his helper Junia, about whom the Apostle Paul makes mention in the Epistle to the Romans (Rom. 16: 7). In the XII Century at the place of discovery of the relics of the holy martyrs was built a great-domed church by the emperor Andronikos (1183-1185), the patron saint of whom was the holy Disciple Andronikos.

The Monk Alexander, Founder of the "Unceasing Vigilance" Monastery, (*Commemorated Feb 23/ March 8*) was born in Asia and received his education

at Constantinople. He spent some time in military service but, sensing a calling to other service, he left the world and accepted monastic vows in one of the wilderness monasteries near Antioch under the guidance of hegumen Elias. Having advanced bit by bit through the degrees of monastic obedience, he received blessing from the hegumen to dwell in the wilderness. The monk pursued asceticism in the wilderness with but the Holy Gospel, which alone he took with him. Afterwards, the Lord summoned him to preach to pagans. He converted to the faith the local city-head Rabbul, who afterwards prospered in the service of the Church, being granted the dignity of bishop and for all of 30 years he occupied the bishop's cathedra (chair) at the city of Edessa.

Finally, the monk Alexander settled not far from the Euphrates River. Monks gathered around him, attracted by the loftiness of his prayerful asceticism and spiritual experience. A monastery arose numbering 400 monks. Then the holy hegumen in his prayerful zeal decided to make at the monastery both by day and by night never-ceasing praise to the Lord. For three years the holy abba prayed, that God might reveal to him, whether it should be pleasing to Him to establish such a monastic rule. And by a Divine revelation it was brought about in the following manner: all the monks were divided by him into 24 watches of prayer. Changing shifts each hour, they sang in two choirs both day and night the holy psalms, with the exceptions when Divine-services were celebrated in church. Hence the name "Monastery of Unceasing Vigilance", since unceasing song was offered up by the ascetics to God.

The monk Alexander guided the monastery on the Euphrates for twelve years. Thereafter, having left as its hegumen the experienced elder Trophymos, he set off with some chosen brethren through the cities bordering on Persia, to preach the Gospel and conversion to spiritual life. Having arrived at Constantinople, capital of the Byzantine empire, he also established there a monastery with his favoured ustav (rule) of "unceasing vigilance". The monastic abba died in extreme old age after fifty years of incessant monastic striving. His death occurred in the year 430.

The commemoration of the Monk Alexander is also celebrated on 3 July.

The Martyr John the Bulgarian (Commemorated March 5/March 18) 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.

The Icon of the Mother of God -- "Pledge for Sinners" ("Sporuchnitsa Greshnykh") (*Commemorated March 7/March 20*) -- 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 wonder-working 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 wonder-working image and placed in his home. Soon it was glorified as a source of curative myrh, 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.

Sainted Innocent (Innokentii) (Veniaminov), Metropolitan of Moscow and Kolomensk (26 August 1797 - 31 March 1879), (*Commemorated March 31/April 13*) 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 Ussuriisk 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 Martyrs Amphianos and Hedesios (*Commemorated April 2/April 15*) were brothers by birth. They lived in the city of Patara (province of Lycia) in the family of the pagan city-governor. For their

further study in the pagan sciences they went to the city of Beirut.

There the brothers came to believe in Christ and became ardent followers of Him.

The holy brothers quit their pagan parents and departed to Alexandrian Caesarea, where they found for themselves an instructor, the Presbyter Pamphilos (the account about him is under 16 February), and under his guidance they became accomplished in spiritual life, dwelling in prayer and the study of sacred books.

At that time by decree of the emperor Maximian (305-313), a zealous pagan and cruel persecutor of Christians, -- all the inhabitants of the city of Caesarea were required to make a public offering of sacrifice.

To save themselves from idol-worship, many Christians had to hide themselves away in secret places. Saints Amphianos and Hedesios also hid away.

But when the governor of the city of Caesarea had to make the sacrifice to idols, Saint Amphianos boldly went into the temple, he took hold the hand of the governor standing with the pagan sacrifice, and began to urge him to forsake his error and believe in Christ.

By order of the governor, soldiers seized hold of Saint Amphianos, fiercely beat him and then threw him in prison. Two days later they led him to trial, where they beat him with iron rods and burned at his body with bundles of flax soaked in oil. The brave youth, steadfastly confessing his faith in Christ, was then thrown with a stone about his neck into the sea. But suddenly a strong storm blew up, and the waves carried the body of the martyr to shore, where Christians gave it burial. The brother of the Martyr Amphianos, Saint Hedesios, was likewise subjected to torture, and they then sent him off to the copper mines.

After a certain while they freed Saint Hedesios and sent him to Alexandria. There he learned of the extreme cruelty towards Christians by the governor Hierokles, and he boldly denounced him. They began to torture Saint Hedesios, and then like his brother they drowned him (+ 306).

The Holy Martyr Terence (*Commemorated April 10/April 23*) and his companions suffered under the emperor Decius (249-251). The emperor issued an edict, which commanded all subjects to offer sacrifice to the pagan idols.

When the governor of Africa Fortunatian received this edict, he gathered the people into the city-square, set out cruel instruments of torture and declared, that everyone without exception had to offer

the sacrifice to the idols. Many, afraid of torture, complied, but forty Christians with Saint Terence at their head bravely stood forth for their faith in the Saviour. Fortunatian was amazed at their boldness and he asked, how they as rational people, could confess as God, One Who was crucified by the Jews as a malefactor. In answer to this, Saint Terence boldly answered, that their belief was in the Saviour, Who voluntarily endured death on the Cross and on the third day was resurrected. Fortunatian perceived, that Terence by his example inspired the others, and so he gave orders to isolate him in prison together with his three closest companions -- Africanus, Maximus and Pompilus. The remainder of the martyrs -- which included Xenon, Alexander and Theodore, Fortunatian resolved to force into renouncing Christ. But neither threats nor terrible tortures could sway the holy martyrs: they burned at them with red-hot iron, they poured vinegar on the wounds, they sprinkled on salt, they tore at them with iron claws. In spite of their sufferings, the saints did not weaken in their confession of Christ, and the Lord gave them strength.

Fortunatian gave orders to lead the martyrs into the pagan temple and still yet another time he urged them to offer sacrifice to the idols. The valiant warriors of Christ cried out to God: "O God All-Powerful, having once poured out fire on Sodom for its iniquity, destroy now this impious temple of idolatry, on account of Thine Truth". The idols fell down with a crash and a smash, and then all the temple was in ruins. The enraged governor gave orders to execute them; and the martyrs, glorifying God, put their necks beneath the sword of the executioner.

After the execution of the 36 martyrs, Fortunatian summoned before him Terence, Maximus, Africanus and Pompilus, pointed out to them the executed and again urged them to offer sacrifice to the idols. The martyrs refused. The governor put heavy chains on them and gave orders to starve them to death in prison. by night an Angel of the Lord took the chains off the martyrs and fed them. In the morning the guards found the saints cheerful and strong. Then Fortunatian ordered sorcerers and conjurers to carry into the prison snakes and all kinds of viprous creatures. The guards through an opening in the prison ceiling glanced down into the jail-cell and saw the martyrs unharmed, praying, and the snakes crawling at their feet. When the snake-charmers in obeying the order opened the door of the prison-cell, the snakes disregarded the charms and struck and began to bite them. The furious Fortunatian gave orders to

behead the holy martyrs. Christians took up their holy bodies and buried them with reverence outside the city.

The Holy Martyr Michael Burliotos (*Commemorated April 16/ April 29*) was born in about the year 1754 into a farm family. the boy was raised piously, but his character was flawed.

The handsome and ruddy youth caught the attention of the owner of a coffee-house in the city of Smyrna. The Turk flattered him and urged him to accept Mahometanism, so as to work at the coffee-house. The youth consented and with delight he began his employment. But then came Holy Pascha, and he heard the triumphant song of Christians: "Christ is risen from the dead, trampling down death by death, and upon those in the tomb bestowing life!" With all his soul he sensed, that he also -- was of Christ, that the Lord was summoning him into His joy, and the youth went down to the singers, but he heard reproaches for his apostasy. "Tomorrow ye will see, what I am", -- he said sadly to the Christians.

He immediately set off to the Mussulman judge and asked, whether it was lawful to barter in exchange swine for gold? If the barter exchange were made by deceit, then could the defrauded take back the gold? "Both possible and lawful", -- answered the Mahometan judge. "If that is so, -- said Saint Michael, -- take back thine swine which thou didst give me for gold, -- take back thine faith and return me my gold -- the faith of my fathers". After these words the martyr openly confessed Jesus Christ as the True God, the Judge of both the living and the dead.

The Turks locked up the confessor in prison, and after two days they cut off his head (+ 1772). His body lay for three days without burial and remained without decay. The Turks threw it into the sea, but sailors took up the body and buried it at the church of Saint Photinia.



ST. XENIA ORTHODOX CHURCH
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MARCH 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 27 (Feb 14) Last Judgement - Meatfare Tone 3 9:30 Hours and Divine Liturgy	Feb 28 (Feb 15) Fast: dairy, fish, wine, & oil	1 (Feb 16) Fast: dairy, fish, wine, & oil	2 (Feb 17) Fast: dairy, fish, wine, & oil	3 (Feb 18) Fast: dairy, fish, wine, & oil	4 (Feb 19) Fast: dairy, fish, wine, & oil	5 (Feb 20) 5:30 All-Night Vigil Fast: dairy, fish, wine, & oil
6 (Feb 21) Forgiveness Sunday Tone 4 9:30 Hours and Divine Liturgy Noon Forgiveness Vespers Fast: dairy, fish, wine, & oil	7 (Feb 22) 5:30 Compline w/Great Canon Fast	8 (Feb 23) 5:30 Compline w/Great Canon Fast	9 (Feb 24) 5:30 Compline w/Great Canon Fast	10 (Feb 25) 5:30 Compline w/Great Canon Fast	11 (Feb 26) Fast	12 (Feb 27) 5:30 All-Night Vigil Fast: wine & oil
13 (Feb 28) Triumph of Orthodoxy Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	14 (Mar 1) Fast	15 (Mar 2) Fast	16 (Mar 3) 5:30 Hours & Presanctified Divine Liturgy Fast	17 (Mar 4) Fast	18 (Mar 5) Fast	19 (Mar 6) 5:30 All-Night Vigil Fast: wine & oil
20 (Mar 7) Gregory of Palamas Tone 6 9:30 Hours and Divine Liturgy Fast: wine & oil	21 (Mar 8) Fast	22 (Mar 9) Fast	23 (Mar 10) Fast	24 (Mar 11) Fast	25 (Mar 12) 5:30 Matins of the Departed Fast	26 (Mar 13) Commemoration of the Departed 5:30 All-Night Vigil Fast: wine & oil
27 (Mar 14) Holy Cross Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil	28 (Mar 15) Clergy Retreat Jordanville Fast	29 (Mar 16) Clergy Retreat Jordanville Fast	30 (Mar 17) Clergy Retreat Jordanville Fast	31 (Mar 18) Fast	Apr 1 (Mar 19) 5:30 Hours & Presanctified Divine Liturgy Fast	Apr 2 (Mar 20) 5:30 All-Night Vigil Fast: wine & oil



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APRIL 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 27 (Mar 14) Holy Cross Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil	Mar 28 (Mar 15) Clergy Retreat Jordanville Fast	Mar 29 (Mar 16) Clergy Retreat Jordanville Fast	Mar 30 (Mar 17) Clergy Retreat Jordanville Fast	Mar 31 (Mar 18) Fast	1 (Mar 19) 5:30 Hours & Presanctified Divine Liturgy Fast	2 (Mar 20) 5:30 All-Night Vigil Fast: wine & oil
3 (Mar 21) Sunday of John Climacus 9:30 Hours and Divine Liturgy Fast: wine & oil	4 (Mar 22) Fast: wine & oil	5 (Mar 23) 5:30 Matins w/Great Canon of St Andrew of Crete Fast: wine & oil	6 (Mar 24) 5:30 Vigil of Annunciation Fast: wine & oil	7 (Mar 25) ANNUNCIATION 9:30 Hours & Divine Liturgy Fast: fish, wine, & oil	8 (Mar 26) 5:30 Matins Saturday of the Akathist Fast	9 (Mar 27) 5:30 All-Night Vigil Fast: wine & oil
10 (Mar 28) Sunday of Mary of Egypt 9:30 Hours and Divine Liturgy Fast: wine & oil	11 (Mar 29) Fast	12 (Mar 30) Fast	13 (Mar 31) 5:30 Hours & Presanctified Divine Liturgy Fast	14 (Apr 1) Fast	15 (Apr 2) 5:30 Matins of Lazarus Saturday Fast	16 (Apr 3) Lazarus Saturday 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil Fast: wine & oil
17 (Apr 4) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil	18 (Apr 5) 5:30 Bridegroom Matins Fast	19 (Apr 6) 5:30 Bridegroom Matins Fast	20 (Apr 7) 5:30 Bridegroom Matins Fast	21 (Apr 8) 9:30 Vesperal Liturgy "Institution of the Eucharist" 5:30 Matins w/Reading of the 12 Gospels Fast	22 (Apr 9) 10:00 Royal Hours 4:30 Vespers w/Taking Down from Cross 6:00 Matins w/Funeral Procession Fast	23 (Apr 10) 9:00 AM Vesperal Liturgy with Readings 9:00 PM Reading of Acts of the Apostles 10:30 Midnight Office 11:00 Procession and Paschal Matins & Hours Fast: wine & oil
24 (Apr 11) PASCHA 12:30 AM Divine Liturgy of Pascha 12 Noon Agape Vespers Fast free	25 (Apr 12) Bright Monday 9:00 Matins & Divine Liturgy Procession Fast free	26 (Apr 13) Fast free	27 (Apr 14) Fast free	28 (Apr 15) Fast free	29 (Apr 16) Fast free	30 (Apr 17) 5:30 All-Night Vigil Fast free