



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March-April 2023

The Essence of Great Lent

by Archpriest Victor Potapov

The essence of Great Lent, which lasts six weeks and which leads us to Passion Week and to the Feast of Feasts, Pascha, can best be characterized as “sweet sorrow.” During this time period, which is sorrowful and at the same time exalted, the image of man’s sinfulness, his estrangement from God, appears especially clearly before him, and there sounds out a call to repentance, a call to what overcomes that barrier that man had erected between himself and God.

The Russian term *pokayanie* is a translation of the Greek concept of *metanoia*, which literally means “change of mind.” Great Lent calls us not to a fruitless self-condemnation something capable of leading one to loss of faith in oneself or to pessimism and despondency. Rather, it calls man to return to the necessary path, the path which leads him back to his paternal home, to his true homeland.

Biblical revelation tells us quite clearly that man has a dual nature. According to the Russian poet Derzhavin, man “is at the same time king and slave,” and those two states are in never-ending conflict with one another. Dostoevsky expresses a similar idea: that satan is doing battle with God, and that the field of battle is the human soul.

According to Sacred Scripture, man is a temple, but it is a fallen temple, in need of cleansing and restoration. It bears the image of God, but that image has become clouded and in need of renewal by means of fasting and prayer.

In calling for repentance and for renewal of the heart, the Church of Christ also decisively rejects despondency, something it likens to spiritual death and a slander upon man.

Great Lent does not simply preach a call to repentance. At the same time, its message contains that Good News without which the very act of repentance would have no meaning. It proclaims the Good News that man is a child of God, by which God has forever united Himself with His creation.

Lent bears witness to man’s original nature, to his eternal closeness to God, a closeness that had been disturbed and weakened by sin, but that could not be destroyed.

At its very core, Great Lent is the Good News of the approaching Pascha. Thus, its sadness is merely the path toward the joy of the Resurrection.

In the opening days of Great Lent, the Great Canon is read. The Canon was composed in the eighth century by Andrew, Bishop of the Island of Crete. This excellent liturgical poem compares the state of the human soul with images from the Old Testament and attempts to awaken in man responsibility for his life, to help him see himself and assess himself in the light of eternity. This self-realization brings the believer not to despair, but to a new beginning—to renewal of the mind and heart. In this lies the power and beauty of Great Lent.

May the holy days of Great Lent be for all of us as days spent in a place of spiritual healing from which we might emerge better than we had been. May the Lord, Ruler of all, help us succeed.

Parish Life, March 2023
St. John the Baptist Cathedral, Washington, DC
2/27/2023

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. NICHOLAS 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
North Andover, MA 01845
(978) 204-0428

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: Isaac (Shedly) Justinien (646) 639-9273
Sisterhood: Pam Reed (617) 590-0062
Cemetery: Natalie Pishenin (978) 761-3449
Anthony Sarantakis
Dmitri Nikshych
Nicholas (Charles) Kronauer
Choir Director: Laryssa Doohovskoy
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**.

Coffee will be made each Sunday morning.

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

MARCH

- *3/5 Mat. Helena Doohovskoy, Marianne DiMatteo, Tanya Nikshych, Anna Johnson
- *3/12 Meghan Nettleton, Nick Chaplain, Seraphima Ann Dolan, Boris and Holly Dzikovski
- *3/19 Women's Retreat - BYOL
- *3/26 Suzie Soloviev, Olga McLellen, Victoria Jackson

APRIL

- *4/2 Katya Fredette, Natalya Kirichuk, Vera Sarantakis, Kristina Head
- *4/9 PALM SUNDAY – Potluck
FISH ALLOWED 
- 4/16 PASCHA
- 4/23 Pam Reed, Carolyn Savage, Diane Mendez Claire Murphy
- 4/30 MYRRH-BEARERS - Brotherhood Cookout

MAY

- 5/7 Johanna Bevel, Sasha Frost, Caroline Maria Fox, Brigid Justinian, Mat. Masha Doohovskoy
- 5/14 Mat. Kaleria Sarantakis, Juliana Capitanio Chrystal Paetzold, Tanya Burke, Jane Rockwell
- 5/21 Olena Fedina, Vira Ajgaonkar, Ksenia Guryeva, Victoria Tkaczewski, Liliya Afanasyeva
- 5/28 Alexandra Gonzalez, Anna Kekis, Anne Warner. Juliana Rost, Dorothea Poletti

JUNE

- 6/4 PENTECOST - POTLUCK
- 6/11 Engalichev, Lynch, C&N Harris, Schidlovsky, Mary Doohovskoy
- *6/18 Alevtina Khusanova , Natalia & Raisa Avram, Natalya Orbite, Luidmilla Diakonova
FISH ALLOWED 
- *6/25 Mat. Helena Doohovskoy, Marianne DiMatteo, Tanya Nikshych, Olga McLellen, Katia Semyanko
FISH ALLOWED 

PARISH NEWS

~ We will have a Church cleaning day on **Saturday, April 8th**. We will do our best to clean the Church for the upcoming Paschal Feast. We normally have Liturgy on this Lazarus Saturday, but will not this year because of the Annunciation Feast the day before.

Sisterhood News

~ We are grateful for all who attended our recent Sisterhood Meeting. The Sisterhood manages many behind-the-scenes "household" activities, in addition to our large community events throughout the year. If you would like to be of service, there are many opportunities to help. Please reach out to Pam Reed with any questions stxeniasisterhood100@gmail.com

~ Thank you to all who helped out with a delicious bake sale on Meatfare Sunday. With your support, we run these successful fundraisers and the Sisterhood then has capacity to assist our fellow parishioners in need. Our next fundraiser will be a **Lenten Soup Sale on March 26**. Mark your calendars and be sure to bring home some Lenten nourishment!

~ The Sisterhood will be making a pilgrimage to Holy Trinity Monastery during Great Lent for the Sunday of the Cross (March 17-19th). We will have a tour of the monastery as well as several lectures by seminary faculty and of course participate in the Divine Services. The retreat is full, but if you have any questions, please contact Meghan Nettleton. miscrowley@gmail.com

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

Congratulations

~ To the Lehmkuhl family on the baptism of their new daughter, Vasilissa, on February 18th.

~ To the Semyanko family on the birth of their twins, Ambrose Ivanovich Semyanko and Lev Ivanovich Semyanko on January 2nd

Many Years to All!!!

Please Remember in Your Prayers

Jane Rockwell, Peter Danas, Dimitri Nikshych and Laryssa Doohovskoy. Fr. Constantine

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

Choir News

~ Children's Choir Rehearsals take place on Sunday mornings starting at 9:00am. All children ages 8 and older are welcome to attend. The Children's Choir prepares music and readings for upcoming services.

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

Upcoming Events

Women's Retreat

HOW TO PREPARE
TO MEET OUR
LORD JESUS CHRIST

Guest Speaker
ABBESS MOTHER GABRIELLA URSACHE

THE HOLY DORMITION MONASTERY
RIVES JUNCTION, MI

MARCH 11, 2023 | 16 Romanian Ave,
Southbridge MA

Questions? Contact Fr. John at fr.john_downie71@yahoo.com
WWW.STMICHAELORTHODOX.COM

Tickets are now on sale for this year's Lilac Nights!

When: June 9, 2023
Where: St. John of Damascus Church Hall, 300 West St, Dedham, MA
Time: 7pm-midnight
Dinner
Cash Bar
Live music with the White Heat Swing Orchestra

Tickets:
\$55/adult
\$35/student
Kids 5 and under are Free
To order tickets:
<https://forms.gle/puy7HoYnJnEHxWw4A>

This event sold out last year, so get your tickets early!
If you have any questions, please email
LilacNightsMA@gmail.com

LET US EMBARK JOYFULLY ON THE PATH OF THE HOLY FORTY DAYS FAST

When travelers set out on a distant, difficult, and dangerous path, they usually review the road ahead and the dangers and hardships that await them; and setting their sights on the main goal of their travels, protect themselves with various counsel, warnings, needed provisions, and means.

Children of the holy Church who care for your salvation! According to the voice of the holy Church, we are preparing ourselves now to enter upon the great path of the Holy Forty Days. And we need to turn our gaze to the path ahead, setting our sites on the goal with which the holy Church, our true teacher and guide to heaven, leads us into the great labor of fasting; to prepare ourselves to enter it with attention, to walk vigilantly, and complete it with saving fruits.

Great is the path ahead, both in length of time, and especially in importance of spiritual labors com-

manded of us by the Church. This time is especially prescribed to us for the remembrance of our Savior's labors, His forty days' fast, and His saving sufferings, so that we also, as much as possible, would emulate the self-sacrifice of our divine Establisher of ascetic labors. Thus He the Most Holy is sinless, and He our God, Lord, and Creator, also fasted and prayed for us, hungered and thirsted, bore temptations from the devil, sorrowed, was weighed down, poured tears for us, and finally suffered, was crucified and on the cross finished His life for our sake. How could we sinners who bear condemnation in ourselves, for our own purification not grieve, be weighed down, and bridle our sinful inclinations, habits, and passions that ceaselessly dissipate the powers of our souls, weaken our physical strength, corrupt the dignity of our spirit, and imperceptibly take us further and further away from truth and goodness, from our eternal benefactor—God? If in this time especially dedicated to soul-saving labors we do not follow after our Savior on His way of the Cross, if we do not sorrow with Him, not be participants in the very work of His savings sufferings—then with what lips shall we touch His pierced side, how will we kiss His life-bearing wounds, with what feeling will we bow down before His passion, and how will we feel the joy of His light-bearing Resurrection?

The Forty Days Fast is a sacred time of spiritual labors for Christians. And the holy Church has so accustomed us from our youth to look upon it, that often we ourselves await this time for the fulfillment of our good intentions, so that in this quiet and saving time those beset by storms might gather in the harbor, those who are sick might be healed of their wounds, and those who are lost in error might find the true way and become steadfast in it.

Therefore the holy Church, like a wise parent gradually leading us to spiritual perfection, but also knowing our inclination toward sin, especially at this time prescribes to us to fast for the purification of our bodies and bodily senses; it prescribes tender and contrite prayer for the purification of our spirit and inward senses; it prescribes silence and solitude, so that in renunciation of worldly talk we might unhindered grow nearer to God; and finally, it prescribes repentance and outward confession of sins, so that with true remorse and a pure conscience, having cast off from ourselves our numerous sins and iniquities, we might make peace with God, strive to worthily walk before Him in all good deeds, and acquire one spirit with the Lord through the acquisition of His saving sufferings and life-bearing Resurrection.

And thus, at the very entrance to the holy path, with pure heart let us prepare ourselves for the labor of fasting according to our strength, so that by self-restraint we might purify both our outward and inward senses; and let us ask the Lord to strengthen us with His grace-filled power, so that as much as possible, He might correct and heal each of us of the sickness of soul, the infirmity of heart that most darkens our minds, corrupts our hearts, and produces disorder throughout our lives and in all our deeds. With God's help, it is with this disposition that we should enter upon the path ahead of us!

But in order to complete the saving path of abstinence and purification with fruits of grace, as children of obedience we must put aside all disagreements and inclination to contradict, all censure and arguments against our neighbor, especially all haughtiness and enmity, and in the spirit of meekness, peace, and love enter upon the labor ahead. Spiritual activity is not like physical activity. It is done with deep solitude, with strenuous efforts, and outward peace. But with inner enmity and disharmony we can't do anything fruitful. Only in unity of love and peace can we truly serve the God of love and peace. Peace and harmony on the path of fasting will strengthen us in patience, bring us ease in our labors of obedience, confirm us in feelings of humility, and nourish in us the spirit of prayer. With guileless faces we shall stand before the face of the Lord, and in personal, domestic, and common prayer in church, and with the feeling of hope we will call out with boldness to the Heavenly Father: O Heavenly Father! Forgive us our debts, as we forgive our debtors.

Let us embark joyfully on the path of the fast as on the path of grace-filled enlightenment of mind, purification of heart, fortification of good will, and correction of the weaknesses and obsessions that reign in us; let us embark with hope in God, with profound attention to ourselves, with good resolve of spirit for every good deed before God; let us embark with mutual peace and love. Thus completing the path of holy ascetic labor, we will be vouchsafed with the grace of Christ, with pure hearts to greet the joyful day of the Resurrection of Christ, to hear in our inner sense the sweet voice of the Risen Lord, to greet each other with the joy of Christ's Resurrection, and in the depths of our spirit to feel the beginnings of the blessed joy of our own future resurrection.

Guide us, O Lord, on Thy path, and let us go forth in Thy truth. Amen.

*Archbishop Evlampy (Pyatnitsky)
Translation by OrthoChristian.com*

Saint Leo I the Great, Pope of Rome,

Commemorated on February 18

Sainted Leo I the Great, Pope of Rome (440-461), received an exceedingly fine and diverse education, which opened for him the possibility of an excellent worldly career. But his yearning was in the spiritual life, and so he chose the different path of becoming an archdeacon under holy Pope Sixtus III (432-440) – after whose death Saint Leo in turn was chosen as Pope of the Roman Church, in September 440. These were difficult times for the Church, when heretics besieged the bulwarks of Orthodoxy with their tempting false-teachings. Saint Leo combined within himself a pastoral solicitude and goodness, together with an unshakable firmness in questions of the confession of the faith. He was in particular one of the basic defenders of Orthodoxy against the heresies of Eutychios and Dioskoros – who taught that there was only one nature in the Lord Jesus Christ, and he was a defender also against the heresy of Nestorius. He exerted all his influence to put an end to the unrest by the heretics in the Church, and by his missives to the holy Constantinople emperors Theodosius II (408-450) and Marcian (450-457) he actively promoted the convening of the Fourth Ecumenical Council, at Chalcedon in 451, for condemning the heresy of the Monophysites. At this Ecumenical Council at Chalcedon, at which 630 bishops were present, there was proclaimed a missive of Saint Leo to the then already deceased Sainted Flavian, Patriarch of Constantinople (447-449). Saint Flavian had suffered for Orthodoxy under the Ephesus "Robber Council" in the year 449. In the letter of Saint Leo was posited the Orthodox teaching about the two natures [the Divine and the human] in the Lord Jesus Christ. And with this teaching all the bishops present at the Council were in agreement. The heretics Eutychios and Dioskoros were excommunicated from the Church.

Saint Leo was likewise a defender of his fatherland against the incursions of barbarians. In the year 452, by the persuasive power of his word, he stopped a pillaging of Italy by the dreadful leader of the Huns, Attila. And again in the year 455, when the leader of the Vandals [a Germanic tribe], Henserich, turned towards Rome, he boldly persuaded him not to pillage the city, burn buildings, nor spill blood. He knew about his death beforehand and he prepared himself by ardent prayer and good deeds, for the passing over from this world into eternity. He died in the year 461 and was buried at Rome, in the Vatican cathedral. His literary and theological

legacy is comprised of 96 sermons and 143 letters – of which the best known is his missive to Saint Flavian.

The Monk Benedict, *Commemorated on March 14*

The Monk Benedict, founder of the western monastic order of the Benedictines, was born in the Italian city of Nursia in the year 480. At 14 years of age the saint was sent off by his parents for studies at Rome, but vexed at the immorality there surrounding him, he decided to devote himself to a different sort of life. At first Saint Benedict settled near the church of the holy Apostle Peter in the village of Euffedum, but news about his ascetic life compelled him to go farther into the mountains. There he encountered the hermit Romanus, who tonsured him into monasticism and directed him to a remote cave for a domicile.

From time to time the hermit would bring the saint food. For three years in total solitude the saint waged an harsh struggle with temptations and conquered them. People soon began to gather to him, thirsting to live under his guidance. The number of disciples grew so much, that the saint divided them into twelve communities. Each community was comprised of twelve monks and was a separate skete-monastery. And to each skete the saint gave an hegumen-abbot from among his experienced disciples.

With the Monk Benedict remained only the new-made monks for instruction.

The strict monastic-rule, established by Saint Benedict for the monks, was not taken to heart by everyone, and the monk more than once became the victim of abuse and vexation.

Finally he settled in Campagna and on Mount Cassino he founded the Monte Cassino monastery, which for a long time was a centre of theological education for the Western Church. At the monastery was created a remarkable library. And at this monastery the Monk Benedict wrote his ustav-rule, based on the experience of life of the Eastern wilderness-dwellers and the precepts of the Monk John Cassian the Roman (Comm. 29 February). The monastic-rule was accepted afterwards by many of the Western monasteries (by the year 1595 it had come out in more than 100 editions). The rule prescribed for monks an absolute renunciation of personal possessions, unconditional obedience and constant work. It was considered the duty of older monks to teach children and to copy out ancient manuscripts. This helped to preserve many memorable writings, belonging to the first centuries of Christianity. Every new postulant was required to live as a novice-obedient over the course of a year, to learn the monastic rule and to become acclimated to monastic life. Every deed required a bless-

ing. The head of this common-life monastery is the hegumen-abbot, having all the fullness of power. He discerns, teaches and explains. The hegumen solicits the advice of the elders and the experienced brethren, but he personally makes the decision. The fulfilling of the monastic-rule is strictly binding for everyone and is regarded as an important step, nigh to perfection. Saint Benedict was vouchsafed of the Lord the gift of foresight and wonderworking. He healed many by his prayers. The monk foretold his end beforehand. The sister of Saint Benedict, Saint Scholastica, likewise became famed for her strict ascetic life and was enumerated to the ranks of the Saints.

St. Patrick, Enlightener of Ireland (451),

Commemorated on March 17

"Saint Patrick, the Apostle of the Irish, was seized from his native Britain by Irish marauders when he was sixteen years old. Though the son of a deacon and grandson of a priest, it was not until his captivity that he sought out the Lord with his whole heart. In his *Confession*, the testament he wrote towards the end of his life, he says, 'After I came to Ireland — every day I had to tend sheep, and many times a day I prayed — the love of God and His fear came to me more and more, and my faith was strengthened. And my spirit was so moved that in a single day I would say as many as a hundred prayers, and almost as many at night, and this even when I was staying in the woods and on the mountain; and I would rise for prayer before daylight, through snow, through frost, through rain, and I felt no harm.'

After six years of slavery in Ireland, he was guided by God to make his escape, and afterwards struggled in the monastic life in Aesir in Gaul [now France], under the guidance of the holy Bishop Germanus. Many years later he was ordained bishop and sent to Ireland once again, about the year 432, to convert the Irish to Christ. His arduous labours bore so much fruit that within seven years, three bishops were sent from Gaul to help him shepherd his flock, 'my brethren and sons whom I have baptized in the Lord—so many thousands of people,' he says in his *Confession*.

His apostolic work was not accomplished without much 'weariness and painfulness,' long journeys through difficult country, and many perils; he says his very life was in danger twelve times. When he came to Ireland, as its enlightener, it was a pagan country; when he ended his earthly life some thirty years later, about 461, the Faith of Christ was established in every corner."



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



MARCH 2023						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Feb 26 (Feb 13) Cheesefare Sunday Tone 4 9:30 Hours and Divine Liturgy Forgiveness Vespers following Fast: dairy, fish, wine, & oil	Feb 27 (Feb 14) 5:30 Great Compline w/Great Canon Fast	Feb 28 (Feb 15) 5:30 Great Compline w/Great Canon Fast	1 (Feb 16) 5:30 Great Compline w/Great Canon Fast	2 (Feb 17) 5:30 Great Compline w/Great Canon Fast	3 (Feb 18) Fast	4 (Feb 19) 5:30 All-Night Vigil Fast: wine & oil
5 (Feb 20) Triumph of Orthodoxy, Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil	6 (Feb 21) Fast	7 (Feb 22) Fast	8 (Feb 23) Fast	9 (Feb 24) Fast: wine & oil	10 (Feb 25) 5:30 Matins of the Departed Fast	11 (Feb 26) Commemoration of the Departed 9:30 Hours & Divine Liturgy 5:30 All-Night Vigil Fast: wine & oil
12 (Feb 27) St. Gregory Palamas, Tone 6 9:30 Hours and Divine Liturgy Fast: wine & oil	13 (Feb 28) Fast	14 (Mar 1) Fast	15 (Mar 2) 5:30 Liturgy of the Presanctified Fast	16 (Mar 3) Fast	17 (Mar 4) Fast	18 (Mar 5) 5:30 All-Night Vigil Fast: wine & oil
19 (Mar 6) Adoration of Cross, Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil	20 (Mar 7) Fast	21 (Mar 8) Fast: wine & oil	22 (Mar 9) Fast	23 (Mar 10) Fast	24 (Mar 11) 9:30 Liturgy of the Presanctified Fast	25 (Mar 12) 5:30 All-Night Vigil Fast: wine & oil
26 (Mar 13) St. John of the Ladder, Tone 8 9:30 Hours and Divine Liturgy Fast: wine & oil	27 (Mar 14) Fast	28 (Mar 15) Fast	29 (Mar 16) 5:30 Matins w/Great Canon of St. Andrew of Crete Fast: wine & oil	30 (Mar 17) Fast: wine & oil	31 (Mar 18) 5:30 Matins w/Akathist to the Theotokos Fast	Apr 1 (Mar 19) 5:30 All-Night Vigil Fast: wine & oil



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



APRIL 2023						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 26 (Mar 13) St. John of the Ladder, Tone 8 9:30 Hours and Divine Liturgy Fast: wine & oil	Mar 27 (Mar 14)	Mar 28 (Mar 15)	Mar 29 (Mar 16) 5:30 Matins w/Great Canon of St. Andrew of Crete Fast: wine & oil	Mar 30 (Mar 17) Fast: wine & oil	Mar 31 (Mar 18) 5:30 Matins w/Akathist to the Theotokos Fast	1 (Mar 19) 5:30 All-Night Vigil Fast: wine & oil
2 (Mar 20) St. Mary of Egypt, Tone 1 9:30 Hours and Divine Liturgy Fast: wine & oil	3 (Mar 21)	4 (Mar 22)	5 (Mar 23)	6 (Mar 24) 5:30 Vigil of Annunciation Fast: wine & oil	7 (Mar 25) ANNUNCIATION 9:30 Vespers Divine Liturgy Fast: fish, wine, & oil	8 (Mar 26) 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) 5:30 Bridegroom Matins Fast	11 (Mar 29) 5:30 Bridegroom Matins Fast	12 (Mar 30) 5:30 Matins of the Mystical Supper Fast	13 (Mar 31) 9:30 Vespers Divine Liturgy 5:30 Matins w/Twelve Gospels Fast: wine & oil	14 (Apr 1) 10:00 Royal Hours 4:00 Vespers w/Taking Down from the Cross 6:00 Matins w/Lamentations & Funeral Procession Fast	15 (Apr 2) 9:00 Vespers Divine Liturgy w/Prophetic Readings 9:00 Reading of Acts 10:00 Midnight Office 11:00 Matins Fast: wine & oil
16 (Apr 3) PASCHA 12:30 AM Hours and Divine Liturgy 12 Noon Agape Vespers Fast free	17 (Apr 4) 9:00 Matins & Divine Liturgy 12:00 Festive Picnic Fast free	18 (Apr 5) Fast free	19 (Apr 6) Fast free	20 (Apr 7) Fast free	21 (Apr 8) Fast free	22 (Apr 9) 5:30 All-Night Vigil Fast free
23 (Apr 10) Thomas Sunday 9:30 Hours and Divine Liturgy 12 Noon Blessing of Graves	24 (Apr 11)	25 (Apr 12)	26 (Apr 13) Fast: wine & oil	27 (Apr 14)	28 (Apr 15) Fast: wine & oil	29 (Apr 16) 5:30 All-Night Vigil
30 (Apr 17) Myrrhbearing Women, Tone 2 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