



# St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2024

## The Nature of the Lenten Services

*Bishop Alexander (Mileant) †*

During the period of Lent the Church helps Christians to renew themselves by creating conditions which predispose them towards fasting and repentance. Everything looks and is done differently during church services. This includes the structure and length of the services, the content of prayers, the melodies, the frequent kneeling, and the entire atmosphere inside the church. All splendor and festivity are reduced to a minimum. Clergymen wear dark vestments, the Royal Gates are opened less frequently, lighting is diminished, church bells are rung rarely and cheerlessly; there is less singing and more reading of prayers which predispose to repentance.

St. Ephraim's repentance prayer "O Lord and Master of my life" is the prayer most frequently said during Lent. The Divine Liturgy, the most solemn of all church services, is performed only on Saturdays and Sundays. The Divine Liturgy of the Presanctified Gifts, which has a repentant character, is performed twice a week during Lent, on Wednesdays and Fridays.

The first week of Lent is noted particularly for the strictness and length of its services. From Monday to Thursday during all evening services (the Grand Compline) the spiritually moving Great Canon of Archbishop Andrew of Crete is read. This canon softens even the most hardened soul and inclines it towards repentance. On Saturday of the first week the miracle of the great martyr Theodore Tyron is remembered. This Saint appeared in a dream to a bishop of Constantinople and warned him about food in the market being defiled by the blood of animals sacrificed to idols. This was done on purpose by the pagan emperor to defile the Christian Lent. The Saint commanded the bishop that Christians should eat cooked wheat instead of market foods.

On the first Sunday of Lent the feast of the Triumph of Orthodoxy is celebrated. This feast commemorates the restoration of reverence to the holy icons which had been pursued by iconoclasts in the eighth and ninth centuries. After the Liturgy there is a special service for the conversion of those who have gone astray.

The third Sunday of the Lent is called the Sunday of the Adoration of the Cross. At the vespers service, after the Grand Doxology, the Holy Cross is carried out to the center of the church and is placed on the icon stand for veneration. By bringing out the cross, the Church inspires believers to continue the fasting effort, for with the cross the Lord took

away the power of the devil and delivered us from our sins. The cross remains in the center of the church throughout the following week. During worship that week the choir sings, "To Thy Cross we bow down, O Lord, and Thy Holy Resurrection we glorify."

On Wednesday of the fifth week Saint Andrew of Crete's canon of repentance is read, and believers are reminded of the life of Saint Mary of Egypt. First she was a great sinner, but after having repented, she became a holy woman and an example of true repentance and a pious life. On Friday evening of the same week an Akathist (a series of hymns and prayers) is sung to the Holy Virgin Theotokos (Mother of God). The Virgin Mary surpassed all Saints in spiritual perfection, and Her virtues are an inspiration to all Christians.

On Friday of the sixth week the 40-day period of repentance ends. The Lord's entrance into Jerusalem is commemorated, and Passion Week, the remembrance of the Lord's last days on Earth, begins. The faithful are prepared for the glorification of the Savior Jesus Christ, who went to Jerusalem to voluntarily suffer and redeem the world.

In summary, restraint from food, in quantity and quality, restraint from any amusements, earnest prayer at home and during the church services — all these contribute to the reform of an individual. Since the old days it has become a custom to complete the Lenten effort by confession and partaking of the Holy Mysteries. Confession in church should not be carried out in haste, but sufficient time should be allocated for it. The best time for confession is during or after the vespers service preceding the day of communion. It is important to prepare for this sacrament with meditation, prayer, and a deep contrition for committed sins. There should be a sincere desire to change one's life for the better. Since partaking of the Holy Mysteries gives a Christian much spiritual strength, it is preferable to take communion several times during Lent.

Thus, during Lent the Church frees believers from the bustle and commotion of daily life, fills their hearts with holy impressions, surrounds them with a holy environment, and leads them along a new spiritual path. Not without reason this period is referred to by the Fathers of the Church as a fasting spring. It is indeed a time when believers' souls are sown with seeds of grace which bring forth good deeds throughout the whole year that follows.

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 15<sup>th</sup> of the month prior to publication to Father Michael at [frmichael@stxenia.org](mailto: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: Meghan Nettleton	(617) 309-6473
Cemetery: Natalie Pishenin	(978) 761-3449
Anthony Sarantakis	
Dmitri Nikshych	
Nicholas (Charles) Kronauer	
Choir Director: Laryssa Doohovskoy	(978) 841-5960
Church School Director: Alexei Doohovskoy	



## Trapeza Schedule

\* = strict fast  = Fish allowed

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

- 3/3 Mat. Masha Doohovskoy Sasha Prokopienko  
Sasha Frost Mat. Helena Doohovskoy Mari-  
anne DiMatteo
- 3/10 MEAT FARE - Pam Reed Carolyn Savage  
Diane Mendez Claire Murphy Johanna Victo-  
ria Tkaczewski, Olga McLellan
- 3/17 CHEESEFARE - Ksenia Guryeva Olena Fe-  
dina Natalya Kuznetsova Tanya Nikshych  
Liliya Afanasyeva
- \*3/24 Mary Doohvoskoy Kristina Head Olga  
Dzikovski Anne Warner Lexi Lehmkul
- \*3/31 Matushka Patricia Klar Alexandra Gonzalez  
Celesta Liceaga Vira Ajgaonkar Johanna Bevel  
Barbara Semyanko

### APRIL

- 4/7 POTLUCK – ANNUNCIATION 
- \*4/14 Matushka Patricia Klar Alexandra Gonzalez  
Celesta Liceaga Vira Ajgaonkar Johanna Bevel  
Barbara Semyanko
- \*4/21 Bring Your Own Lunch  
– WOMEN'S RETREAT
- 4/28 POTLUCK – PALM SUNDAY 



## PARISH NEWS

~Tues, March 5, 6:00 PM~

3rd Anniversary Pannychida for Matushka Nancy  
A meal will be served after the service. All are invited.



### ~ Youth Pilgrimage to Jordanville ~

**March 29-31** The cost is \$100 per child and is open to grades 8-12

Please confirm that you are coming and submit your payment by March 8th.

Payment by check can be sent to 1 Deer Run Rd, Windham, NH 03087 or venmo @Patricia-Klar.

### ~ Some Reminders Regarding Church Etiquette

- At Divine Liturgy, it is improper to sit or move around the church venerating icons, lighting candles, etc. during the Cherubic Hymn, the Eucharistic Canon (from “It is meet and right” to “It is truly meet”), or the Lord’s Prayer. Also, if you enter the church late during one of these times, simply stand quietly in the back until it is appropriate to move around.
- When attending the Vigil, it is improper to sit during the Six Psalms, the reading of the Gospel or the Lord’s Prayer. We are, of course, supposed to stand for the whole Vigil

except during readings which sometimes follow “O Gentle Light” and during Kathisma readings. It is understood that some people have weakness or infirmities that prevent them from always standing, but this should not apply to the above times unless one is in a wheelchair.

- Children should never be unsupervised in the choir loft
- The stairs should not be used for resting or socializing during Liturgy
- Please resist the temptation to sample the food being prepared for Trapeza prior to it being blessed.

## SISTERHOOD NEWS

~BAKE SALE – The Sisterhood will be holding a bake sale on March 10 during Trapeza. Please contact Dory Poletti if you are able to contribute.

[Dorothea.Poletti@gmail.com](mailto:Dorothea.Poletti@gmail.com)



~ Sisterhood Pilgrimage to Jordanville~

April 19-21 Contact [stxeniasisterhood100@gmail.com](mailto:stxeniasisterhood100@gmail.com) with questions.

~ The Sisterhood is always eager to have more volunteers. If you would like to be of service, there are many opportunities to help. Please reach out to Meghan Nettleton with any questions [stxeniasisterhood100@gmail.com](mailto:stxeniasisterhood100@gmail.com)

**Registration for  
Saint Seraphim Camp  
2024  
is open!**

**Registration can be accessed on  
our website:**

[www.stseraphimcamp.org/registration](http://www.stseraphimcamp.org/registration)

**PLEASE REMEMBER IN YOUR PRAYERS**

Nicholas, Jane, Peter, Dimitri, Laryssa, Suzie, and Celesta.

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](mailto:stxeniachoir@gmail.com).

**LIVES OF SAINTS**

**The Monk Gerasim, First Vologda Wonderworker,** (*Commemorated March 4/February 20*) accepted monastic tonsure on the day of 4 March at the Kiev Gniletsk Uspenie monastery, having been attracted to the place of the caves, where the Monk Theodosii (Feodosii, Comm. 3 May) secluded himself during the time of Great Lent.

Out of obedience to the brethren, the Monk Gerasim accepted the dignity of priestmonk. In imita-

tion of the exploits of the fathers of old, the monk felt the pull to Northern Rus' and he arrived at the River Vologda (19 August 1147), on the right bank of which he blessed the emerging settlement, "foretelling that here would be a great city". The saint chose for his dwelling place the dense virgin forest, separated from the settlement by the not large Kaisarova creek. There the monk built himself an hut and in the tranquil solitude he gave himself over to contemplation of God, unceasing prayer and work. He built a church in the Name of the MostHoly Trinity, and under him there came to be the first monastery in the North, named for the MostHoly Trinity. The monastery served in the spiritual enlightening of the surrounding peoples.

The monk reposed peacefully to the Lord on 4 March 1178, on the same day as his monastic tonsure and his monastic name-day in common with the Monk Gerasimos.

**The Holy Martyrs Chrysanthus and Daria and with them the Martyrs Claudius the Tribune with his wife Ilaria (Hilaria) and their sons Jason and Maurus, and Diodorus the Presbyter and Marianus the Deacon:** (*Commemorated March 19/March 6*)

Saint Chrysanthus came from a pagan family, and received a fine education. Among the books which came his way were those in which pagans discussed Christianity. But the youth wanted to read books written by Christians themselves. The youth finally managed to find books of the New Testament. The Holy Scripture enlightened the rational soul of the youth. He found the presbyter Carpothoras hiding away from persecution and received holy Baptism from him. After this he began openly to preach the Gospel. The father of the youth tried every which way to sway his son from Christianity and finally got him married off to the beauty Daria, a priestess of Pallas Athena. But Saint Chrysanthus managed to convert his wife to Christ, and the young couple by mutual agreement decided to lead celibate lives. After the death of the father they began to live in separate houses. Saint Chrysanthus gathered around him several youthful converts to Christ, and around Saint Daria gathered pious women.

Townpeople made complaint to the eparch Celerinus, that Saints Chrysanthus and Daria were preaching celibacy. Saint Chrysanthus was given over for torture to the tribune Claudius.

The torments however were not able to shake the bravery of the young martyr, since the power of God clearly aided him. Struck by this, the tribune Claudius himself came to believe in Christ and ac-

cepted holy Baptism together with his wife Ilaria and sons Jason and Maurus and all his household staff and soldiers. When news of this reached the emperor Numerian (283-284), he then commanded them all to be executed. The Tribune-Martyr Claudius was drowned in the sea, and his sons and soldiers were beheaded. Christians buried the bodies of the holy martyrs in a cave not far away, and Saint Ilaria constantly went there to pray. One time they followed her and led her off for torture. The saint asked that they give her several moments for prayer, at the end of which she died. A servant buried the saint in the cave alongside her sons.

The torturers sent Saint Daria off to an house of ill repute. But there also a lion sent by God protected her. All who tried to defile the saint were knocked to the ground by the lion, but leaving them alive. The martyress preached about Christ to them and converted them to the way of salvation.

They threw Saint Chrysanthus into a fetid pit, whither all the vulgar of the city were wont to throng. But an Heavenly Light shone on him, and in place of the stinking pit it was filled with fragrance.

Then the emperor Numerian gave orders to give Saints Chrysanthus and Daria over into the hands of the executioners. After tortures, the martyrs were buried alive in the ground.

In a cave, situated not far from the place of execution, Christians began to gather, honouring the day of the martyrdom of the saints. They celebrated Divine-services and communed the Holy Mysteries. Learning of this, the pagan authorities gave orders to seal the entrance to the cave, filled with those praying.

Thus in torments perished many a Christian, two of which are known of by name: the Martyrs Presbyter Diodorus and the Deacon Marianus.

**The Monk Joseph, Writer of Church-Song,** (*Commemorated April 4/March 22*) was born in Cilicia in a pious Christian family. His parents, Plotinos and Agatheia, 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 goodwill 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 themselves 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 (Chersonessus) 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 co-habitation, 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

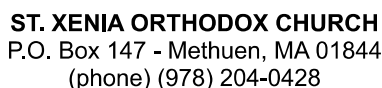
had glorified by his canonical song, in triumph carried up his soul to the Heavenly realm.

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 bestown him his gifts".

**The Monk Memnon the Wonderworker** (*Commemorated April 29/ April 16*) from the time of his youth asceticised in the Egyptian wilderness. By his arduous ascetic efforts he attained a victory of spirit over the flesh.

Having become hegumen of one of the Egyptian monasteries, he wisely and carefully guided the brethren. And even while aiding them through prayer and counsel, the saint did not waver in his efforts in the struggle with temptation.

Through unceasing prayer and toil he received the gift of perspicacity; through his prayer a spring of water gushed forth in the wilderness; locusts destroying the harvest perished; those suffering shipwreck and calling on his name were saved. After his death the mere mention of his name dispelled a plague of locusts and undid the cunning wiles of evil spirits.



MARCH 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<div>Feb 25 (Feb 12)</div> <div>Publican and the Pharisee. Tone 5</div> <div>9:30 Hours and Divine Liturgy</div>	<div>Feb 26 (Feb 13)</div> <div></div> <div></div>	<div>Feb 27 (Feb 14)</div> <div></div> <div></div>	<div>Feb 28 (Feb 15)</div> <div></div> <div></div>	<div>Feb 29 (Feb 16)</div> <div></div> <div></div>	<div>1 (Feb 17)</div> <div></div> <div></div>	<div>2 (Feb 18)</div> <div></div> <div>5:30 All-Night Vigil</div>
	Fast free	Fast free	Fast free	Fast free	Fast free	Fast free
<div>3 (Feb 19)</div> <div>Prodigal Son Tone 6</div> <div>9:30 Hours and Divine Liturgy</div>	<div>4 (Feb 20)</div> <div></div> <div></div>	<div>5 (Feb 21)</div> <div></div> <div>6:00 Pannyhida Matushka Anna</div>	<div>6 (Feb 22)</div> <div></div> <div>Fast</div>	<div>7 (Feb 23)</div> <div></div> <div></div>	<div>8 (Feb 24)</div> <div></div> <div>Fast</div>	<div>9 (Feb 25)</div> <div></div> <div>5:30 All-Night Vigil</div>
<div>10 (Feb 26)</div> <div>Meatfare Tone 7</div> <div>9:30 Hours and Divine Liturgy</div>	<div>11 (Feb 27)</div> <div></div> <div></div>	<div>12 (Feb 28)</div> <div></div> <div></div>	<div>13 (Feb 29)</div> <div></div> <div></div>	<div>14 (Mar 1)</div> <div></div> <div></div>	<div>15 (Mar 2)</div> <div></div> <div></div>	<div>16 (Mar 3)</div> <div></div> <div>5:30 All-Night Vigil</div>
	Fast: dairy, fish, wine, & oil	Fast: dairy, fish, wine, & oil	Fast: dairy, fish, wine, & oil	Fast: dairy, fish, wine, & oil	Fast: dairy, fish, wine, & oil	Fast: dairy, fish, wine, & oil
<div>17 (Mar 4)</div> <div>Cheesefare-Forgiveness Tone 8</div> <div>9:30 Hours and Divine Liturgy 12:00 Vespers</div>	<div>18 (Mar 5)</div> <div></div> <div>6:00 Great Canon</div>	<div>19 (Mar 6)</div> <div></div> <div>6:00 Great Canon</div>	<div>20 (Mar 7)</div> <div></div> <div>6:00 Great Canon</div>	<div>21 (Mar 8)</div> <div></div> <div>6:00 Great Canon</div>	<div>22 (Mar 9)</div> <div></div> <div>6:00 Matins</div>	<div>23 (Mar 10)</div> <div>Theodore the Recruit</div> <div>8:30 Divine Liturgy</div>
	Fast	Fast	Fast	Fast	Fast	Fast: wine & oil
<div>24 (Mar 11)</div> <div>Sunday of Orthodoxy Tone 1</div> <div>9:30 Hours and Divine Liturgy</div>	<div>25 (Mar 12)</div> <div></div> <div></div>	<div>26 (Mar 13)</div> <div></div> <div></div>	<div>27 (Mar 14)</div> <div></div> <div>5:30 PM Hours, Presanctified Liturgy</div>	<div>28 (Mar 15)</div> <div></div> <div></div>	<div>29 (Mar 16)</div> <div>Youth to Jordanville</div> <div></div>	<div>30 (Mar 17)</div> <div>Youth to Jordanville</div> <div>5:30 All-Night Vigil</div>
	Fast	Fast	Fast	Fast	Fast	Fast: wine & oil
<div>31 (Mar 18)</div> <div>St. Gregory Palamas Tone 2</div> <div>Youth to Jordanville</div> <div>9:30 Hours and Divine Liturgy</div>	<div>Apr 1 (Mar 19)</div> <div></div> <div></div>	<div>Apr 2 (Mar 20)</div> <div></div> <div></div>	<div>Apr 3 (Mar 21)</div> <div></div> <div></div>	<div>Apr 4 (Mar 22)</div> <div></div> <div></div>	<div>Apr 5 (Mar 23)</div> <div></div> <div>8:30 AM Hours &amp; Presanctified Liturgy 6:30 PM Pannyhida</div>	<div>Apr 6 (Mar 24)</div> <div></div> <div>5:30 All-Night Vigil</div>
	Fast	Fast	Fast	Fast	Fast	Fast: wine & oil
Fast: wine & oil						





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



APRIL 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Mar 31 (Mar 18) <b>St. Gregory</b> <b>Palamas Tone 2</b> Youth to Jordanville 9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	1 (Mar 19)    <b>Fast</b>	2 (Mar 20)    <b>Fast</b>	3 (Mar 21)  8:30 AM Hours & Presanctified Liturgy  <b>Fast</b>	4 (Mar 22)    <b>Fast</b>	5 (Mar 23)   6:30 PM Pannychida  <b>Fast</b>	6 (Mar 24)   5:30 All-Night Vigil  <b>Fast: wine &amp; oil</b>
7 (Mar 25) <b>ANNUNCIATION</b> <b>Holy Cross Tone 3</b>  9:30 Hours and Divine Liturgy  <b>Fast: fish, wine, &amp; oil</b>	8 (Mar 26) <b>Jordanville Clergy Conference</b>   <b>Fast</b>	9 (Mar 27) <b>Jordanville Clergy Conference</b>   <b>Fast</b>	10 (Mar 28) <b>Jordanville Clergy Conference</b>   <b>Fast</b>	11 (Mar 29)    <b>Fast</b>	12 (Mar 30)   6:00 PM Matins of the Departed  <b>Fast</b>	13 (Mar 31)   8:30 Hours & Divine Liturgy of the Departed 5:30 All-Night Vigil  <b>Fast: wine &amp; oil</b>
14 (Apr 1) <b>St. John Climacus</b> <b>Tone 4</b>  9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	15 (Apr 2)    <b>Fast</b>	16 (Apr 3)    <b>Fast</b>	17 (Apr 4)   6:00 Compline w/Great Canon  <b>Fast</b>	18 (Apr 5)    <b>Fast</b>	19 (Apr 6) <b>Sisterhood to Jordanville</b>  6:00 Akathist to Theotokos  <b>Fast</b>	20 (Apr 7) <b>Sisterhood to Jordanville</b>  5:30 All-Night Vigil  <b>Fast: wine &amp; oil</b>
21 (Apr 8) <b>St. Mary of Egypt</b> <b>Tone 5</b> Sisterhood to Jordanville 9:30 Hours and Divine Liturgy  <b>Fast: wine &amp; oil</b>	22 (Apr 9)    <b>Fast</b>	23 (Apr 10)    <b>Fast</b>	24 (Apr 11)  8:30 AM Hours & Presanctified Liturgy  <b>Fast</b>	25 (Apr 12)    <b>Fast</b>	26 (Apr 13)   6:00 Matins of Lazarus Saturday  <b>Fast</b>	27 (Apr 14) <b>Lazarus Saturday</b>  8:30 Hours & Divine Liturgy 5:30 All-Night Vigil  <b>Fast: wine &amp; oil</b>
28 (Apr 15) <b>PALM SUNDAY</b>  9:30 Hours and Divine Liturgy  <b>Fast: fish, wine, &amp; oil</b>	29 (Apr 16) <b>Great &amp; Holy Monday</b>  6:00 Bridegroom Matins  <b>Fast</b>	30 (Apr 17) <b>Great &amp; Holy Tuesday</b>  6:00 Bridegroom Matins  <b>Fast</b>	May 1 (Apr 18) <b>Great &amp; Holy Wednesday</b>  6:00 Matins of the Mystical Supper  <b>Fast</b>	May 2 (Apr 19) <b>Great &amp; Holy Thursday</b>  9:00 Vesperal Divine Liturgy 6:00 Matins w/12 Gospels  <b>Fast</b>	May 3 (Apr 20) <b>Great &amp; Holy Friday</b>  10:00 Royal Hours 4:00 Taking Down from the Cross 6:00 Matins w/Lamentations  <b>Fast</b>	May 4 (Apr 21) <b>Great &amp; Holy Saturday</b>  9:00 AM Vesperal Divine Liturgy 10:00 PM Reading of Acts 11:00 PM Midnight Office <b>Fast: wine &amp; oil</b>