



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

March - April 2025

The Sundays of Great Lent

On the Monday following the Sunday of Cheesefare, we formally begin the 40-day Great Lent and, of course, one of its features is its rigorous fasting. In addition, there are some special features of the liturgical Services. The usual Liturgy of St. John Chrysostom is not served on the weekdays of Great Lent (with the exception of the Feast of the Annunciation), but is replaced by the special Liturgy of the Presanctified Gifts, at which the faithful commune of the Holy Gifts which were presanctified at the previous Sunday's Liturgy. In addition, the penitential Service of Great Compline is sung, at which, on the first four days of this first week (as well as on Thursday of the Fifth Week) the Great Canon of St. Andrew of Crete is read. This Canon is a long penitential composition of 250 verses expressing the longings of a guilty and penitent soul.

This week we are also introduced to the moving Lenten prayer of St. Ephraim the Syrian, setting forth the essence of spiritual life. This prayer is said at each of the liturgical Services throughout the weekdays of Great Lent and the first half of Passion Week.

All of the Sundays of Great Lent (with the exception of Palm Sunday) the usual Liturgy of St. John Chrysostom is replaced by the longer Liturgy of St. Basil the Great. This Liturgy is especially characterized by its longer and very moving prayers.

First Sunday of Great Lent: Sunday of Orthodoxy

The First Sunday of Great Lent is dedicated to the final triumph of the Church over the iconoclasts and the restoration of the Holy Icons to the churches, which took place on the First Sunday of Lent, March 11, 843. Thus it is called the Sunday of Orthodoxy. As the Orthodox triumphed during the iconoclastic controversy because of the dedication of the Martyrs and Confessors who suffered for the Faith, so too, we strive to imitate these Martyrs by our own ascetical self-denial. A special feature of this day is the Office of Orthodoxy, at which a procession with the Holy Icons is made, and sixty anathemas pronounced against various heretics and heresies of the 4th-14th Centuries.

Second Sunday of Great Lent: St. Gregory Palamas

The Second Sunday of Great Lent is dedicated to St. Gregory Palamas, Archbishop of Thessalonica. St. Gregory's triumph over the heretics of his time is seen as a renewal of the Triumph of Orthodoxy of the previous Sunday. Another theme of this Sunday is that of the Prodigal Son as a model of repentance, for which a special Canon is devoted at this Sunday's Matins.

Third Sunday of Great Lent: Veneration of the Cross

The Third Sunday of Great Lent is dedicated to the Cross and the bringing-out of the Precious Cross, which closely parallels the ceremonies of the Feast of the Exaltation of the Cross on Sept. 14. At this time we are reminded of the upcoming crucifixion of the Lord and strengthened to persevere in our Lenten struggles.

The Fourth Sunday of Great Lent: St. John Climacus

The Fourth Sunday is dedicated to St. John Climacus (of The Ladder), Abbot of Sinai, who, because of his ascetical writing (The Ladder) serves as a model of a true Christian ascetic. The Ladder is appointed by the Church to be read during Great Lent. In the course of this week (the Fifth Week of Great Lent) the Great Canon of St. Andrew of Crete is read on Thursday in its entirety, as well as a Canon to St. Mary of Egypt. In addition, St. Mary's Life is read. On Saturday of this week the Akathist Hymn to the Most-Holy Theotokos is sung with everyone standing (Akathistos means not sitting). It reminds us that we are dependent on the protecting intercession of the Holy Theotokos at all moments of crisis and danger.

The Fifth Sunday of Great Lent: St. Mary of Egypt

The Fifth Sunday of Great Lent is dedicated to St. Mary of Egypt. St. Mary was a harlot living in the Egyptian city of Alexandria who later repented and lived the rest of her life in solitude in the Egyptian desert, serving as a model of repentance to all Christians. The end of this week the Sixth marks the end of Great Lent and the beginning of Passion Week.

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: Meghan Nettleton (617) 309-6473
Cemetery: Natalie Pishenin (978) 761-3449
Anthony Sarantakis
Dmitri Nikshych
Joseph (Kami) Ajgaonkar
Choir Director: Laryssa Doohovskoy (978) 841-5960
Church School Director: Alexei Doohovskoy



Trapeza Schedule

* = strict fast

The coffee hour will be outside, so each week will be **weather dependent**.

Coffee will be made each Sunday morning.

Please remember, that while hospitality is a beautiful tradition at St. Xenia's, we can only do as much as we can with given capacities. If some weeks, we simply have a light snack following liturgy, that is still above and beyond what many churches are able to provide.

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

Please refer to list on refrigerator for all that should be checked.

MARCH

- 3/02 CHEESEFARE SUNDAY
Judy Engalichev, Sasha Oxnard, Lisa Anderson, Damascene Cummings, Olga McLellan
- *3/09 Pam Reed, Carolyn Savage, Johanna Victoria Tkaczewski,
- *3/16 Mat. Masha Doohovskoy, Mat. Helen Doohovskoy, Marianne DiMatteo, Sasha Frost, Jessica Coronel, Katia Semyanko
- 3/23 Mat. Kaleria Sarantakis, Juliana Capitanio, Ann Marie Hakim, Vera Sarantakis, Jane Rockwell, Caroline Maria Fox
- 3/30 Mary Doohovskoy, Olena Fedina, Tanya Nikshych, Liliya Afanasyeva, Olga Rapp, Diane Mendez

APRIL

- 4/06 SISTERHOOD RETREAT - BYOL
- 4/13 PALM SUNDAY – SISTERHOOD SPONSORED
- 4/20 PASCHA
- 4/27 Nataliya Orbite,, Alevtina Khusanova, Liudmilla Diakonova, Svetlana Duka, Tanya Burke, Yeva Klein

MAY

- 5/04 BROTHERHOOD COOKOUT

PARISH NEWS

~Our new HVAC system was installed in February. An energy efficiency rebate program from MassSaves paid for half of the \$42k cost of the system!

~Fundraising for our new Church Hall has begun in earnest! With God's blessing, the size of our parish increased substantially over the past five years! Average Sunday attendance in 2018 was 140, today it is closer to 250 and we are continuing to grow. With this increase of parishioners, our beautiful parish is in need of expansion. The newly completed renovation nearly doubled the size of the existing nave and narthex, and has included much needed additional space for meetings, Sunday school, and bathroom facilities.

Because the church expansion essentially eliminated our Parish Hall, a new construction is proposed to create a fellowship hall for our church community. The full walk-out basement will provide us with much needed space to hold church school classes. A larger bookstore and church sponsored events are among the future possibilities. Each month brings new inquirers, converts, and Orthodox visitors! We look to build a hall that will welcome them, provide comfortable surroundings, and be a useful and practical space for the food, fellowship, and fun we love sharing with visitors and each other.

Donations may be made on our website: <https://www.stxenia.org/buildingproject2025>

or by methods below:

1. Envelopes at Church - pick up a donation envelope in either our onsite bookstore or on the candle counter. Clearly mark the envelope "Building Fund" and leave your donation in the basket on the counter.
2. Mail - send donations to the fund to:
St. Xenia Orthodox Church Building Fund
P.O. Box 147
Methuen, MA 01844-0147
3. Paypal - use your paypal account, or donate with your credit card (be sure to designate "Building Fund" when asked to write a memo).

~Regilding the Church Cross - As was mentioned a few weeks ago, we were able to remove the cross

from the top of our church in order to re-gild/repair it (it is peeling and in disrepair). We are currently researching options to re-gild the cross, so that we can put it back in place in time for the consecration of our church in May.

We have a few parishioners gathering information about ways to re-gild the cross at this time, but we are trying to get as much information as possible. **If anyone has any ideas or expertise in this area, or would like to help, please contact Andrei Doohovskoy, Cell: 339-223-4168**



Congratulations

~To the Rogers family on the Baptism of their daughter, Anastasia Maria Rogers, on February 8.

~To the Guryev family on the birth of their son, Alexei, on February 21.
Many years to all!

Condolences

~To Ellen Pishenin and the family of Dr. John M. Bogis, reposed in the Lord on February 14.
Memory Eternal!

Reminders

- ❖ Please remember that **the fast before Holy Communion** begins at midnight the night before. The fast is from both food and drink, including water, for all above 7 years old. Those who have special needs, e.g. prescription medicines, etc., should speak with Fr. Michael or Fr. Alexei directly.

❖ Please remember, that particularly during the *Cherubic Hymn, the Gospel Reading, the Creed, the Lord's Prayer and Communion*, all who are able, should remain standing and all should refrain from walking around the Naïve unless absolutely necessary.

❖

❖ Please remember, if you must leave the Naïve during the Liturgy, please pause to listen to what is happening in the service before re-entering. If it is any of the above-mentioned times, please wait to re-enter.

SISTERHOOD NEWS

~ Thank You

To all who supported the Sisterhood Bake Sale! It was a tremendous success, raising \$1200 to support the Sisterhood Retreat in Jordanville.

~ 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

ST. XENIA'S
SISTERHOOD

Annual
Sisterhood
WOMEN'S
GATHERING
FOR DISCUSSION
AND PRAYER
Retreat

APRIL 4-6, 2025 - HOLY TRINITY MONASTERY

FRIDAY, APRIL 4TH
SMALL GROUP DISCUSSIONS

SATURDAY, APRIL 5TH
THE PLACE OF THE PSALMS IN OUR
SPIRITUAL LIFE
BY FR. JOHN BODDECKER
Q & A WITH MOTHER THEODORA

SUNDAY APRIL 6TH
DIVINE LITURGY FOLLOWED BY LUNCH
HOLY TRINITY MONASTERY

SUGGESTED DONATION \$150
FINANCIAL ASSISTANCE AVAILABLE

BROTHERHOOD NEWS

The newly formed Brotherhood of St. Xenia's met in November with great enthusiasm. If you would like to update any information or if you know of other men in our parish who might be interested in joining, please contact Dan Poletti, dan.poletti@gmail.com.

The Brotherhood's vision is to create a brotherhood that:

- Supports the spiritual growth of our parish
- Assists with the physical maintenance and beautification of our church
- Creates opportunities for fellowship and mutual support
- Participates in charitable works for our broader community

PLEASE REMEMBER IN YOUR PRAYERS

Fr. Constantine, Fr Alexander, Nicholas, Jane, Peter, Dimitri, Laryssa, Celesta, and Walter.

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

YOUTH RETREAT

Our annual pilgrimage/youth retreat to Holy Trinity Monastery in Jordanville, NY will take place from **March 14-16**.

Open to youth ages 13-18; \$100 per child.

The topic for the weekend is ***SYMBOLISM IN THE DIVINE SERVICES***

Registrants will receive a schedule of activities etc. as soon as they are available.

Please contact Matushka Patricia with any questions:

pat4al@gmail.com

LIVES OF SAINTS

Sainted Polycarp, Bishop of Smyrna, (Commemorated March 8/Feb 23) was born about the year 80 and lived in Asia Minor in the city of Smyrna. He was left an orphan at an early age, but through the direction of an Angel, he was raised by the pious widow Kallista. After the death of his adoptive mother, Polycarp gave away his possessions and began to lead a chaste life, caring for the sick and the infirm. He was very fond of and close to the holy bishop of Smyrna Bukolos (Comm. 6 February). He ordained Polycarp as deacon, entrusting to him to preach the Word of God in church.

At this time the holy Apostle John the Theologian was still alive. Saint Polycarp was especially close to Saint John the Theologian, whom he accompanied on his apostolic wanderings. Sained Bukolos ordained Saint Polycarp presbyter, and shortly before his death expressed last wishes that he be made bishop upon the Smyrna cathedra. When the ordination of Saint Polycarp to bishop was accomplished, the Lord Jesus Christ appeared to him. Saint Polycarp guided his flock with apostolic zeal. He was also greatly loved among the clergy. With great warmth did Saint Ignatios the God-Bearer regard him. Setting out to Rome where execution awaited him (he was torn asunder by wild beasts), he wrote to Saint Polycarp: "Just as the winds and turbulence require the rudder -- for coming ashore, so likewise are the present times necessary, in order to reach God".

The emperor Marcus Aurelius (161-180) came upon the Roman throne and started up a most fierce persecution against christians. The pagans demanded that the judge seek out Saint Polycarp -- "the father of all the christians" and "the seducer of all Asia". During this while Saint Polycarp, at the persistent urging of his flock, stayed at a small village not far from Smyrna. When the soldiers came for him, he went out to them and led them in to eat, and at this time he began to pray, having prepared himself for the deed of martyrdom. His suffering and death are recorded in "An Epistle of the Christians of the Church of Smyrna to the other Churches" -- one of the most ancient memorials of Christian literature. Having been brought to trial, Saint Polycarp firmly confessed his faith in Christ and was condemned to burning. The executioners wanted to tie him to a post, but he calmly told them that the bon-fire would not work, and they could merely tie him with ropes. The flames encircled the saint but did not touch him, coming all together over his head. Seeing that the fire did him no harm, the throng of pagans demanded that he be killed with a sword. When they inflicted the wound

upon Saint Polycarp, there flowed from it so much blood, that it extinguished the flames. The body of the priestmartyr Polycarp was then committed to flame. The Christians of Smyrna reverently gathered up his venerable remains, honouring his memory as sacred.

A story has been preserved about Saint Polycarp by his disciple, Sained Ireneios of Lyons, which Eusebios cites in his "Ecclesiastical History" (V, 20): "I was still very young when I saw thee in Asia Minor at Polycarp's, -- writes Saint Ireneios to his friend Florinus, -- ...but I would still be able to point out the place where Blessed Polycarp sat and conversed, -- be able to depict his walk, his mannerisms in life, his outward appearance, his speaking to people, his companionable wandering with John, and how he himself related, together with other eye-witnesses of the Lord, -- those things that he remembered from the words of others and in turn told what he heard from them about the Lord, His teachings and miracles ... Through the mercy of God to me, I then already listened attentively to Polycarp and wrote down his words not on tablets, but in the depths of my heart ... Wherefore, I am able to witness before God, that if this blessed and apostolic elder heard something similar to thy fallacy, he would immediately stop up his ears and express his indignation with his usual phrase: 'Good God! That Thou hast permitted me to be alive at such a time!'"

During his life the sained bishop wrote several Epistles to the flock and letters to various individuals. There has survived to the present his Epistle to the Philippians which, on the testimony of Blessed Jerome, was read in the churches of Asia Minor at Divine-services. It was written by the saint in response to the request of the Philippians to send them a letter of the PriestMartyr Ignatios, which had been preserved by Saint Polycarp.

Sainted Porphyrios, Archbishop of Gaza, (Commemorated March 11/Feb 26) was born in about the year 346 at Thessalonika in Macedonia. His parents were people of substance, and this allowed Saint Porphyrios to receive a fine education. Having the inclination for monastic life, at twelve years of age he left his native region and set off to Egypt, where he asceticised in the Nitreian desert under the guidance of the Monk Makarios the Great (Comm. 19 January). There also he met Blessed Jerome (Comm. 15 June), who was then visiting the Egyptian monasteries; he set off with him to Jerusalem on pilgrimage to the holy places and to reverence the Life-Creating Cross of the Lord (Comm. 14 September), after which he

resettled into the Jordanian wilderness for prayer and ascetic deeds. There Saint Porphyrios fell under a serious malady. For healing he decided to go to the holy places of Jerusalem. One time, when fully paralysed he lay half-conscious at the foot of Golgotha, the Lord sent His servant into a salvific sleep-vision. Saint Porphyrios beheld Jesus Christ, descending with the Cross and turning to him with the words: "Take this Wood and preserve it". Awakening, he sensed himself healthy. The words of the Saviour were soon fulfilled: the Patriarch of Jerusalem ordained Saint Porphyrios to the priestly dignity and appointed him curator of the Venerable Wood of the Cross of the Lord. And it was during this time that Saint Porphyrios received his portion of an inheritance from his parents -- 4 thousand gold coins. All this he gave away to the needy and for the embellishing of the churches of God.

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

In Gaza he found all of only three Christian churches, but of the pagan temples and idols -- there were a great many. During this time there had occurred a long spell without rain, causing a severe drought. The pagan-priests brought offerings to their idols, but the woes did not cease. Saint Porphyrios imposed a fast for all the Christians; he then made the all-night vigil, followed by going round all the city in a church procession. Immediately the sky covered over with storm clouds, thunder boomed, and abundant rains poured down. Seeing this miracle, many a pagan cried out: "Christ is indeed the One True God!" As a result of this, there came to be united to the Church through Holy Baptism 127 men, 35 women and 14 children, and soon after this, another 110 men.

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

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

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

The Holy Martyress Photina (Svetlana) the Samaritan Woman, her sons Victor named Photinos and Josiah, and the Martyress-Sisters Anatolia, Photo, Photida, Paraskeva, Kyriakia, Domnina; and the Martyr Sebastian: (Commemorated April 2/March 20) The holy Martyress Photina was that selfsame Samaritan Woman, with whom the Saviour conversed at Jacob's Well (Jn. 4: 5-42).

During the time of the emperor Nero (54-68), who displayed an excessive cruelty in his struggle against Christianity, Saint Photina lived in Carthage with her younger son Josiah and fearlessly preached the Gospel there. Her older son Victor fought bravely in the Roman army against barbarians, and for his meritorious service was appointed military commander in the city of Attalia (Asia Minor).

The Attalia city governor Sebastian upon meeting Saint Victor said to him: "I quite verily do know, that thou, thy mother and thy brother -- art followers of the teachings of Christ. But as a friend I advise thee -- submit to the will of the emperor, and thou canst receive the wealth of any Christians, which thou mightest inform on for us. Thou mother and thy brother I shalt write, that they not preach Christ openly. Let them secretly confess their faith". Saint Victor replied: "I myself want to be a preacher of Christianity, just like my mother and brother". To this Sebastian answered: "O Victor, we all do well know what woes await thee, and thine mother and brother, in this". After these words Sebastian suddenly sense a

sharp pain in his eyes, and he became dumbfounded and his face sombre.

For three days he lay there blind, and not uttering a word. On the fourth day he loudly declared: "Only the faith of the Christians is true, and there be no other true faith". To Saint Victor, who came there next beside him, Sebastian said: "Christ doth call unto me". Soon he was baptised and immediately regained his sight. The servants of Saint Sebastian, witnessing the miracle, were themselves then baptised on the example of their master.

Reports of the occurrence reached Nero, and he commanded that the Christians be brought to him for trial at Rome. Then the Lord Himself appeared to the confessors and said: "I shall be with ye, and Nero wilt be vanquished, and all who serve him". To Saint Victor the Lord announced: "From this day henceforth thy name wilt be Photinos -- "Lightning-flash", since that many, enlightened by thee, wilt turn to Me". To Saint Sebastian the Lord spake in encouragement: "Blest be he that endureth to the end". Saint Photina, having been informed by the Saviour concerning the forthcoming sufferings, herself set off in the company of several Christians from Carthage to Rome and joined in with the confessors.

At Rome the emperor gave orders to bring him the saints and he asked them, whether actually and truly they believed in Christ. All the confessors resolutely refused to renounce the Saviour. Then the emperor gave orders to smash the palms of the hands of the holy martyrs. But at the time of the torments the confessors sensed no pain, and the hands of the Martyress Photina remained unharmed. Nero ordered that Saints Sebastian, Photinos and Josiah be blinded and locked up in prison, and Saint Photina with her five sisters -- Anatolia, Photo, Photida, Paraskeva and Kyriakia -- be sent off to the imperial court under the supervision of Nero's daughter Domnina. But Saint Photina converted to Christ both Domnina and all her servants, who then accepted holy Baptism. She also converted to Christ a sorcerer, who had brought poisoned food to kill her.

Three years had passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him, that Saints Sebastian, Photinos and Josiah -- who had been blinded, had completely recovered, and that people were constantly visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place wherein God was glorified. Nero then gave orders to crucify the saints and over the course of three days and also to beat them upon their bared bodies with straps. On the fourth day the

emperor sent servants to see, whether the martyrs were still alive. But, approaching the place of the tortures, the servants forthwith fell blind. During this time an Angel of the Lord freed the martyrs and healed them. The saints took pity on the blinded servants and by their prayers to the Lord restored them to sight; those healed then came to believe in Christ and were soon baptised.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyress down a well. The Martyrs Sebastian, Photinos and Josiah, had their legs cut off, and were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photida: they tied her by the feet to the tops of two bent-over trees, which when cut loose tore apart the martyress. The emperor ordered the others beheaded. Saint Photina they extracted from the well and locked up in prison for 20 days.

After this Nero had her brought to him and asked, whether she would now give in and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said: "O most impious of the blind, thou profligate and stupid man! Wouldst thou reckon me so much deluded, that I should consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as thee?!"

Hearing such words, Nero gave orders to again throw the martyress down the well, where she offered up her spirit to the Lord (+ c. 66).

The Nun Platonida (*Commemorated April 19/ April 6*) was at first a deaconess, but afterwards withdrew into the Niziba wilderness, where she organised a women's monastery.

The *ustav* / rule of her monastery was distinguished for its strictness. The sisters partook of food only once a day. During their free-time from prayer they spent the time in monastic works and various obediences, usually of manual labour. On Fridays, the day commemorating the sufferings of Christ the Saviour on the Cross, all work stopped, and the monastics from morning until evening were in temple, where in the intervals between services they did readings from Holy Scripture and its interpretation.

The Nun Platonida was for all the sisters a living example of strict monastic ascetic deed, meekness, and love for neighbour. Having reached extreme old age, the Nun Platonida died peacefully in the year 308.

ST. XENIA ORTHODOX CHURCH
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| MARCH 2025 | | | | | | |
|---|---|---|---|---|---|--|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| Feb 23 (Feb 10) Meatfare Sunday 9:30 Hours and Divine Liturgy | Feb 24 (Feb 11) Fast: dairy, fish, wine, & oil | Feb 25 (Feb 12) Fast: dairy, fish, wine, & oil | Feb 26 (Feb 13) Fast: dairy, fish, wine, & oil | Feb 27 (Feb 14) Fast: dairy, fish, wine, & oil | Feb 28 (Feb 15) Fast: dairy, fish, wine, & oil | 1 (Feb 16) 5:30 All-Night Vigil Fast: dairy, fish, wine, & oil |
| 2 (Feb 17) Cheesefare/Forgiveness Sunday Tone 3 9:30 Hours and Divine Liturgy 12 Noon Forgiveness Vespers Fast: dairy, fish, wine, & oil | 3 (Feb 18) 5:30 PM Great Compline w/Great Canon Fast | 4 (Feb 19) 5:30 PM Great Compline w/Great Canon Fast | 5 (Feb 20) 5:30 PM Great Compline w/Great Canon Fast | 6 (Feb 21) 5:30 PM Great Compline w/Great Canon Fast | 7 (Feb 22) 5:30 PM Matins "St Theodore the Recruit" Fast | 8 (Feb 23) 7:40 AM Hours 8:00 AM Divine Liturgy "St Theodore the Recruit" 5:30 All-Night Vigil Fast: wine & oil |
| 9 (Feb 24) Triumph of Orthodoxy. Tone 4 9:30 Hours and Divine Liturgy Fast: wine & oil | 10 (Feb 25) Fast | 11 (Feb 26) Fast | 12 (Feb 27) 5:30 PM Presanctified Divine Liturgy Fast | 13 (Feb 28) Fast | 14 (Mar 1) Fast | 15 (Mar 2) 5:30 All-Night Vigil Fast: wine & oil |
| 16 (Mar 3) St. Gregory Palamas Tone 5 9:30 Hours and Divine Liturgy Fast: wine & oil | 17 (Mar 4) Fast | 18 (Mar 5) Fast | 19 (Mar 6) 7:40 AM Presanctified Divine Liturgy Fast | 20 (Mar 7) Fast | 21 (Mar 8) 5:30 PM Matins "Holy 40 Martyrs of Sebaste" Fast | 22 (Mar 9) 7:40 AM Hours & Divine Liturgy "Holy 40 Martyrs of Sebaste" 5:30 All-Night Vigil Fast: wine & oil |
| 23 (Mar 10) Adoration of Cross. Tone 6 9:30 Hours and Divine Liturgy Fast: wine & oil | 24 (Mar 11) Jordanville Clergy Conference Fast | 25 (Mar 12) Jordanville Clergy Conference Fast | 26 (Mar 13) Jordanville Clergy Conference Fast | 27 (Mar 14) Fast | 28 (Mar 15) 5:30 PM Matins of the Departed Fast | 29 (Mar 16) 7:40 AM Hours & Divine Liturgy of the Departed 5:30 All-Night Vigil Fast: wine & oil |
| 30 (Mar 17) St. John Climacus Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil | 31 (Mar 18) Fast | Apr 1 (Mar 19) Fast | Apr 2 (Mar 20) 5:30 PM Matins w/Great Canon Fast: wine & oil | Apr 3 (Mar 21) Fast: wine & oil | Apr 4 (Mar 22) 5:30 PM Compline w/Akathist of Theotokos Fast: wine & oil | Apr 5 (Mar 23) 5:30 All-Night Vigil Fast: wine & oil |

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| APRIL 2025 | | | | | | |
|---|--|--|---|--|--|--|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| Mar 30 (Mar 17) St. John Climacus Tone 7 9:30 Hours and Divine Liturgy Fast: wine & oil | Mar 31 (Mar 18) Fast | 1 (Mar 19) Fast | 2 (Mar 20) 5:30 PM Matins w/Great Canon Fast: wine & oil | 3 (Mar 21) Fast: wine & oil | 4 (Mar 22) 5:30 PM Compline w/Akathist of Theotokos Fast: wine & oil | 5 (Mar 23) 5:30 All-Night Vigil Fast: wine & oil |
| 6 (Mar 24) St. Mary of Egypt Tone 8 9:30 Hours and Divine Liturgy 12:30 PM Great Vespers of Annunciation Fast: wine & oil | 7 (Mar 25) ANNUNCIATION 7:00 AM Matins 8:00 Divine Liturgy Fast: fish, wine, & oil | 8 (Mar 26) Fast: wine & oil | 9 (Mar 27) Fast | 10 (Mar 28) Fast | 11 (Mar 29) 5:30 Matins Lazarus Saturday Fast | 12 (Mar 30) Lazarus Saturday 8:40 AM Hours 9:00 AM Divine Liturgy 5:30 All-Night Vigil Fast: wine & oil |
| 13 (Mar 31) PALM SUNDAY 9:30 Hours and Divine Liturgy Fast: fish, wine, & oil | 14 (Apr 1) Great & Holy Monday 5:30 PM Bridegroom Matins Fast | 15 (Apr 2) Great & Holy Tuesday 5:30 PM Bridegroom Matins Fast | 16 (Apr 3) Great & Holy Wednesday 5:30 PM Mystical Supper Matins Fast | 17 (Apr 4) Great & Holy Thursday 7:40 Hours 8:00 AM Divine Liturgy 5:30 PM Matins w/Reading of 12 Passion Gospels Fast: wine & oil | 18 (Apr 5) Great & Holy Friday 10:00 AM Royal Hours 4:00 PM Vespers w/Plashnitsa 6:00 PM Matins w/Lamentations & Funeral Procession Fast | 19 (Apr 6) Great & Holy Saturday 9:00 AM Vespers Divine Liturgy w/Readings 10:00 PM Reading of Acts 11:30 PM Midnight Office Fast: wine & oil |
| 20 (Apr 7) PASCHA 12:00 Midnight Matins w/Procession Paschal Divine Liturgy 12 Noon Agape Vespers Fast free | 21 (Apr 8) Bright Monday 9:00 AM Matins 10:00 AM Divine Liturgy 12 Noon Festal Trapeza and Children's Activities Fast free | 22 (Apr 9) Fast free | 23 (Apr 10) Fast free | 24 (Apr 11) Fast free | 25 (Apr 12) Fast free | 26 (Apr 13) 5:30 All-Night Vigil Fast free |
| 27 (Apr 14) Thomas Sunday 9:30 Hours and Divine Liturgy 12:30 Cemetery Prayers | 28 (Apr 15) Fast free | 29 (Apr 16) Fast free | 30 (Apr 17) Fast: wine & oil | May 1 (Apr 18) Fast | May 2 (Apr 19) Fast | May 3 (Apr 20) 5:30 All-Night Vigil |