



St. Xenia Parish News

170 North Lowell Street, Methuen, MA 01844

May - June 2023

“Set Your Affection On Things Above”

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (Heb. 4:14).

Let us follow along now mentally, brethren, with the sacred writers, depicting the path of our Lord Jesus Christ's Ascension into Heaven, in the glory of His Father. This path, ending with His Ascension to the Father (Jn. 20:17) and His receiving of the Heavenly glory which He had in His Divinity before the world was (Jn. 17:5), commenced with His sufferings. Ascending up far above all heavens, our Lord had to descend first into the lower parts of the earth (Eph. 4:9-10) to disappear into the bowels of the earth, into the depths of the abyss, and be cut off from the land of the living that, having made Himself an offering of propitiation (Is. 53:8-10) for the sins of man, He could present Himself as our High Priest, able to be touched with the feeling of our infirmities (Heb. 4:15). And we see how this bearer of man's sin, forsaken among the dead and reduced into the dust of earth (Ps. 88:5, 21:15), is the Victor over hell and death, and binds the strong man, that is, the devil (Mt. 12:29). He Who cometh from Edom ... glorious in his apparel, travelling in the greatness of His strength (Is. 63:1), and ascended on high, receives rather the spoils of human souls saved by Him (Ps. 68:18), as the King of glory, entering through the gates of Heaven itself, to appear there as the Forerunner and Intercessor for us (Ps. 23:7-10; Heb. 6:20, 12:23-24).

If, brethren, such is the path of the Ascension of Christ Himself into His glory (Lk. 24:26)—that is, a path of suffering and death—then can our path be otherwise? If He is the Way, the Truth, and the Life (Jn. 14:6), then how can we come to God the Father, if not by imitating our Lord Jesus Christ (Jn. 13:15)? If our Lord Jesus Christ sits on the right hand of God, then set your affection on things above, not on things on the earth, for if we have died with Him, then, according to the apostle, our lives must now be hid with Christ in God (Col. 3:1-3). Let us mortify our earthly passions and thoughts (Col. 3:5) in order to have our citizenship in Heaven (Phil. 3:20), and with our purified minds to follow Christ, the Lord of our lives, Who has ascended into Heaven and is drawing us there where He is. Let us prepare our minds with contemplation and prayer for

that spiritual joy with which the apostles were filled as they stood watching Christ as He ascended from Earth to Heaven, and afterwards returned to Jerusalem with great joy (Lk. 24:52; Acts 1:10-12).

But, brethren, someone will say, how can we, with our weaknesses, inclining towards every passion by the powers of our souls, become capable of such high ascetic feats of spiritual contemplation and mortification of the passions? How can our weak faith remain undeterred, not seeing any signs of Christ's presence with us? Hitherto, gathering in this church and with us beholding the bishop standing before the Throne of God, holy, innocent, undefiled, separated from sinners (Heb. 7:26), full of love for all and exhortation, all saw the unmistakable signs that Christ Himself dwelt with the multitude of people, gathered here in His name (Mt. 18:20). But now what will inspire us, and in whose words should we search now for edification, comfort, and support for the yet weakly smoldering spark of the spiritual life in our hearts?

That such thoughts might not lead us into grief and sorrow, remember again, brethren, the apostles who also considered themselves orphaned by Christ's Ascension into Heaven. But did sorrow then find a place for itself in their hearts? No, they joyfully awaited another Comforter, the Holy Spirit, Whom their beloved Teacher Christ promised to send to them. Remember those words spoken to us as our spiritual father and pastor departed from us. “Now,” he said, “like the holy apostle Paul, I commend you to God's word and His grace, which can edify you more than my word.” This grace of the Holy Spirit, by which his words were fulfilled, reminds us of those words which we heard from the lips of our beloved Right Reverend Vladyka—and our hearts will be filled with consolation and joy, that we will more easily endure the tribulation necessary for our purification. Like the apostles, abiding in one accord in the Zion upper room in prayer, let us come to this church more often, and may this community of prayer preserve us from every impurity, in union with Christ, Who promised to be with those who believe in Him always, even unto the end of the world (Mt. 28:20). Amen.

Hieromartyr Thaddeus (Uspensky)

St. Xenia of St. Petersburg Orthodox Church is a parish of the Russian Orthodox Church Outside of Russia, under the omophorion of Met. HILARION of Eastern America & New York. The parish newsletter is published bi-monthly under the direction of the Rev. Michael Crowley. In order to ensure timely delivery to our far-flung parish, please submit all notices by the 15th of the month prior to publication to Father Michael at frmichael@stxenia.org. Thank you.

Rector:

V. Rev. Michael Crowley
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

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.

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 McLellan,
Katia Semyanko

FISH ALLOWED 

JULY & AUGUST – SUMMER POTLUCK

~ Groups will be assigned as clean-up crew ~

Assignments to date:

*7/2 Meghan Nettleton, Nick Chaplain, Seraphima
Ann Dolan, Boris and Olga Dzikovski

FISH ALLOWED 

*7/9 Katya Fredette, Natalya Kirichuk , Vera
Sarantakis, Kristina Head

FISH ALLOWED 

PARISH NEWS

~ The Parish extends heartfelt thanks to Pam Reed for her years of service in leading the Sisterhood. She will be stepping down from this position and Meghan Nettleton will be taking over. Thank you Pam!

Sisterhood News

~ Congratulations to Meghan Nettleton on her appointment to lead the Sisterhood! 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 Meghan Nettleton with any questions stxeniasisterhood100@gmail.com

~ Thank you to all who helped prepare for Holy Week, especially the Holy Week Sisterhood Committee. By all accounts, things went very smoothly.

~ The Sisterhood enjoyed an evening out on Friday of Bright Week. This is a joyful annual event to offer relaxing social time for all of the Sisterhood who are able to participate.



Condolences

~ To the Harris, Schidlovsky and Engalichev families on the passing of Robert Vladimir Harris. May his memory be eternal!

Congratulations

~ To the Coronel family on the Baptism of Benjamin (Thomas), Daniel (Paisios) and Amanda (Love) on Bright Saturday, April 22th 2023

Many Years to All!!!

Please Remember in Your Prayers

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

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 stxenichoira@gmail.com.

UPCOMING EVENTS

Holy Archangel Michael's Romanian Orthodox Church presents

SPEAKER EVENT

with Fr. Josiah Trenham

"Reflections of the Conscience"

Guest Speaker
FR. JOSIAH TRENHAM



MAY 27, 2023
11AM-2PM

\$65 per person

EVENT DETAILS:

- Admission for Saturday
- Restaurant Lunch
- Conference with Fr. Josiah Trenham
- Q & A Session

Southbridge Hotel & Conference Center
14 Mechanic Street Southbridge, MA 01550

LIVES OF SAINTS

The Holy Disciple and Evangelist Mark, (*Commemorated April 25/May 8*) named also John-Mark (Acts 12: 12), was a Disciple from among the Seventy, and was also a nephew of the Disciple Barnabas (Comm. 11 June). He was born at Jerusalem. The house of his mother Mary adjoined the Garden of Gethsemane. As Church Tradition relates, on the night of the Sufferings of Christ on the Cross he followed after Him, wrapped in a linen winding-cloth, and he fled from the soldiers catching hold of him (Mk. 14: 51-52). After the Ascension of the Lord, the house of his mother Saint Mary became a place of prayerful gatherings of Christians and a lodging for certain of the Apostles (Acts 12: 12).

Saint Mark was a very close companion of the Apostles Peter and Paul (Comm. 29 June) and of the Disciple Barnabas. Saint Mark was at Seleucia together with Paul and Barnabas, and from there he set off to the island of Cyprus, and he crossed over the whole of it from East to West. In the city of Paphos Saint Mark was an eye-witness, of how the Apostle Paul had struck blind the sorcerer Elymas (Acts 13: 6-12).

After working with the Apostle Paul, Saint Mark returned to Jerusalem, and then with the Apostle Peter he arrived in Rome, from whence at the latter's bidding he set out for Egypt, where he became founder of the Church.

During the time of the second evangelic journey of the Apostle Paul, Saint Mark met up with him at Antioch. From there he set out preaching with the Disciple Barnabas to Cyprus, and then he went off again to Egypt, where together with the Apostle Peter he founded many churches, and then also at Babylon. From this city the Apostle Peter directed an Epistle to the Christians of Asia Minor, in which he points to Saint Mark as his spiritual son (1 Pet. 5: 13).

When the Apostle Paul came in chains to Rome, the Disciple Mark was at Ephesus, where the cathedra-seat was occupied by Saint Timothy (Comm. 4 January). The Disciple Mark arrived together with him in Rome. There also he wrote his holy Gospel (c. 62-63).

From Rome Saint Mark again set off to Egypt. At Alexandria he made the beginnings of a Christian school, from which later on emerged such famous fathers and teachers of the Church, as Clement of Alexandria, Sainted Dionysios (5 October), Sainted Gregory Thaumaturgos ("Wonder-worker", Comm. 5 November), and others. Zealous with the arranging of Church Divine-services, the



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

holy Disciple Mark compiled the order of Liturgy for the Alexandrian Christians.

Later on in preaching the Gospel, Saint Mark also visited the inner regions of Africa, and he was in Libya at Nektopolis.

During the time of these journeys, Saint Mark received inspiration of the Holy Spirit to go again to Alexandria and confront the pagans. There he visited at the home of the dignitary Ananias, for whom he healed a crippled hand. The dignitary happily took him in, hearkened with faith to his narratives, and received Baptism. And following the example of Ananias, many of the inhabitants of that part of the city where he lived were baptised after him. This roused the enmity of the pagans, and they gathered to kill Saint Mark. Having learned of this, the holy Disciple Mark made Ananias bishop, and the three Christians: Malchos, Sabinos and Kerdinos -- presbyters.

The pagans pounced upon Saint Mark when he was making Divine-services. They beat him, dragged him through the streets and threw him in prison. There Saint Mark was granted a vision of the Lord Jesus Christ, Who strengthened him before his sufferings. On the following day the angry crowd again dragged the holy disciple through the streets towards the court-room, but along the way Saint Mark died with the words: "Into Thy hands, O Lord, I commend my spirit".

The pagans wanted to burn the body of the holy disciple. But when they lit up the bon-fire, everything grew dim, thunder crashed and an earthquake occurred. The pagans fled in terror, and Christians took up the body of the holy disciple and buried it in a stone crypt. This was on 4 April in the year 63. The Church celebrates his memory on 25 April.

In the year 310, a church was built over the relics of the holy Disciple Mark. In the year 820, when the Mahometan Arabs had established their rule in Egypt and those of this different faith oppressed the Christian Church, the relics of Saint Mark were transferred to Venice and placed in the church of his name.

In the ancient iconographic tradition, which adopted symbols for the holy Evangelists borrowed from the vision of Saint John the Theologian (Rev. 4: 7), the holy Evangelist Mark is depicted by a lion -- symbolising the might and royal dignity of Christ (Rev. 5: 5). Saint Mark wrote his Gospel for Christians from among the gentile-pagans, since he emphasises predominantly the words and deeds of the Saviour, in which particularly is manifest His Divine Almightyness. The many particularities of his account can be explained by his proximity to the holy Apostle

Peter. All the ancient writers testify, that the Gospel of Mark represents a concise writing-down of the preaching and narratives of the first-ranked Apostle Peter. One of the central theological themes in the Gospel of Saint Mark is the theme of the power of God, doing the humanly impossible, wherein the Lord makes possible that which of man is impossible. By the efficacy of Christ (Mk. 16: 20) and the Holy Spirit (Mk. 13: 11), His disciples are to go forth into the world and preach the Gospel to all creatures (Mk. 13: 10, 16: 15).

Sainted Kirill (Cyril), Bishop of Turov, (*Commemorated April 28/ May 11*) was born of rich parents in the 30's of the XII Century in the city of Turov at the River Pripyat.

From his early years Saint Kirill eagerly read the sacred books and attained to profound understanding of them. He studied not only in Russian, but also in Greek. At the age of maturity Saint Kirill refused his inheritance and took vows in the Turov Borisoglebsk monastery. He asceticised much in fasting and prayer and drilled the monks for full obedience to the hegumen: a monk, who is not found in obedience to the hegumen would not fulfill his vow and therefore is not able to be saved.

There are preserved three compositions of Saint Kirill about monastic life, one of which -- "The Narrative about the Black-Robed Order from the Old Law and from the New" -- might be imputed to a period of his being in the monastery.

After a certain while Saint Kirill withdrew into seclusion upon a pillar, where he intensified his asceticism still more and "to interpret much the Holy Scripture". Many turned to him for counsel in the spiritual life.

The holiness of life and profound enlightenment of Saint Kirill brought widespread attention upon him, and they chose him for the Turov cathedra. In the year 1169 Saint Kirill took part in a Council, censuring Bishop Theodore (Feodor), who occupied the Vladimir-Suzdal' cathedra and who sought to separate from the Kiev metropolitanate. Saint Kirill denounced the heresy of Theodore and composed many letters to holy prince Andrei Bogoliubsky (Comm. 4 July), in which he instructed him and provided him guidance into the cause of church disorders in the Rostov' region.

Out of his love for solitude, Saint Kirill left the cathedra (by the year 1182, under which there is already mentioned the Turov bishop Lavrentii) and he devoted himself fully to the writing of spiritual compositions. He composed, indeed, a discourse on all

the yearly cycle of the Lord's feasts, but not all of them have been preserved. The works of Saint Kirill merit a place in book-collections alongside the works of the holy patristic fathers.

The most complete collection of works by Sainted Kirill (Cyril) of Turov, published by the Turov bishop Evgenii in 1880, includes: 1) Sermon on Palm Sunday, from Gospel accounts; 2) Sermon on Holy Pascha on the Radiant Day of the Resurrection of Christ, from the prophetic accounts; 3) Sermon on the new Sunday after Pascha, about the Renewal of the Resurrection, about the Artos [loaf blessed on Pascha], and about Thomas touching the Side of the Lord; 4) Sermon about the Taking-down the Body of Christ and about the Myrh-bearing Women, from the Gospel account, and praise of Joseph on the 3rd Sunday after Pascha; 5) Sermon about the Paralytic from Genesis and from the Gospel account, on the 4th Sunday after Pascha; 6) Sermon about the Blind-man and the enmity of the Jews from the Gospel account, on the 4th Sunday after Pascha; 7) Sermon about the Ascension of the Lord, on Thursday of the 6th Week after Pascha, from prophetic decrees, and about the Resuscitation of the Race of Adam from Hades; 8) Sermon on the Holy 318 Fathers, from the Holy Books, decreeing about Christ the Son of God, and Praise to the Fathers of the Holy Nicea Council (Sobor), on the Sunday before Pentecost; 9) Parable about the Blind and the Lame; 10) Parable about the Human Soul, and about the Body, and the Breaking of God's Commandments, and about the Resurrection of the Body of Man, and about the Future Judgment, and about the Torment; 11) Narrative about the Black-Robed Order, from the Old Testament and from the New, bearing a form in common, and about the accomplishing of this matter; 12) Account to Hegumen Vasilii: a Parable about White-Robed Men, and about Monasticism, and about the Soul, and about Repentance; 13) Letter of a certain Starets (Elder) to the Blest-of-God Archimandrite Vasilii about the Schema; 14) Four Prayers on Sunday (after Matins, Hours, and 2 after Vespers); 15) Four Prayers on Monday; 16) Four Prayers on Tuesday; 17) Five Prayers on Wednesday (after Matins, Hours, and 3 after Vespers); 18) Three Prayers on Thursday (after Matins, Hours, Vespers); 19) Four Prayers on Friday (after Matins, Hours, and 2 after Vespers); 20) Six Prayers on Saturday (2 after Matins, 1 after Hours, and 3 after Vespers); 21) Molieben Canon; 22) Confession and Remembrance. Later on was discovered

the "Sermon on the Enlightenment of our Lord Jesus Christ". It is known, that the saint composed also a "Great Canon of Repentance to the Lord in alphabetic Chapters". As a theologian Saint Kirill saw his task in this, to discern the true and hidden thought of this or that text of Holy Scripture.

Sainted Kirill died on 28 April in about the year 1183. From his contemporaries he received the title of being a Russian "Zlatoust" (Chrysostomos). About himself the saint humbly wrote: "I am not a harvester, but I gather up sheaves of grain; I am not an artist in book matters", -- always however, conscious of the sublime hierarchical service in which the Lord established him: "If I were to speak of myself, ye would have done well not to have come into the church. But I proclaim to you the Word of God, I read to you the account of Christ... I do distribute forth the words of God, finer than gold or other stones, more sweet, than mead or honeycomb, and ye would be deprived of them, not having come to church,... but ye, having come, I do praise and bless".

The Monk Zosima of Phoenicia (*Commemorated June 8/ June 21*) was born in the Syrian village of Synda, near the city of Tyre. He accepted monasticism and was zealous as an ascetic by his fasting, prayer, labours and other virtues. The monk received from God the gift of perspicacity. When he was at Caesarea, he foresaw the terrible earthquake which destroyed Antioch in the year 526.

One time, the patrician Arkesilaos visited the monk. During this while a messenger informed Arkesilaos, that his wife had punctured her eye with a needle and was suffering terribly. But the monk put his guest at ease and said, that the Caesarea Sainted-bishop John Khozevites (Comm. 3 October) had his wife.

The Monk Zosima attained to such a degree of spiritual accomplishment, that wild beasts were submissive to him. One time on the way to Caesarea an hungry lion pounced upon the donkey of the monk, and dragged it away and started eating. Finding the beast, the monk said: "Friend, I have not the strength to carry the load because of old age. Do thou carry it, and then return into the wilderness and again be fierce according to thy nature". The lion meekly carried the load to Caesarea, where the monk set him free.



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



MAY 2023						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Apr 30 (Apr 17) 3rd Sunday-Myrrhbearing Women, Tone 2 9:30 Hours and Divine Liturgy	1 (Apr 18)	2 (Apr 19)	3 (Apr 20)	4 (Apr 21)	5 (Apr 22)	6 (Apr 23) 5:30 All-Night Vigil
7 (Apr 24) 4th Sunday-The Paralytic, Tone 3 9:30 Hours and Divine Liturgy	8 (Apr 25)	9 (Apr 26)	Fast: wine & oil 10 (Apr 27)	11 (Apr 28)	Fast: wine & oil 12 (Apr 29)	13 (Apr 30) 5:30 All-Night Vigil
			Fast: fish, wine & oil		Fast: wine & oil	
14 (May 1) 5th Sunday-The Samaritan Woman, Tone 4 9:30 Hours and Divine Liturgy	15 (May 2)	16 (May 3) 10:00 AM Memorial for Met. Hilarion	17 (May 4)	18 (May 5)	19 (May 6)	20 (May 7) 5:30 All-Night Vigil
			Fast: fish, wine & oil	Fast: wine & oil		
21 (May 8) 6th Sunday-The Blind Man, Tone 5 St. John the Theologian 9:30 Hours and Divine Liturgy	22 (May 9)	23 (May 10)	24 (May 11) Ss. Cyril and Methodius 5:30 Vigil of Ascension Fast: fish, wine, & oil	25 (May 12) ASCENSION OF THE LORD 9:30 Hours & Divine Liturgy	26 (May 13)	27 (May 14) 5:30 All-Night Vigil
			Fast: wine & oil			
28 (May 15) 7th Sunday-First Ecumenical Council, Tone 6 9:30 Hours and Divine Liturgy	29 (May 16)	30 (May 17)	31 (May 18)	Jun 1 (May 19)	Jun 2 (May 20)	Jun 3 (May 21) Ss. Constantine & Helen 5:30 All-Night Vigil
			Fast: wine & oil	Fast: wine & oil		



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JUNE 2023						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 28 (May 15) 7th Sunday-First Ecumenical Council, Tone 6 9:30 Hours and Divine Liturgy	May 29 (May 16)	May 30 (May 17)	May 31 (May 18) Fast: wine & oil	1 (May 19)	2 (May 20) Fast: wine & oil	3 (May 21) Ss. Constantine & Helen 5:30 All-Night Vigil
4 (May 22) PENTECOST 9:30 Hours and Divine Liturgy	5 (May 23) Fast free	6 (May 24) Fast free	7 (May 25) Fast free	8 (May 26) Fast free	9 (May 27) Fast free	10 (May 28) 5:30 All-Night Vigil Fast free
11 (May 29) Sunday of All Saints Tone 8 9:30 Hours and Divine Liturgy	12 (May 30) Apostles' Fast Begins Fast	13 (May 31) Fast: wine & oil	14 (Jun 1) Fast	15 (Jun 2) Fast: wine & oil	16 (Jun 3) Fast	17 (Jun 4) 5:30 All-Night Vigil Fast: fish, wine & oil
18 (Jun 5) Sunday of All Saints of Russia Tone 1 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	19 (Jun 6) Fast	20 (Jun 7) Fast: wine & oil	21 (Jun 8) Fast	22 (Jun 9) Fast: wine & oil	23 (Jun 10) Fast	24 (Jun 11) 5:30 All-Night Vigil Fast: fish, wine & oil
25 (Jun 12) 3rd Sunday after Pentecost Tone 2 9:30 Hours and Divine Liturgy Fast: fish, wine & oil	26 (Jun 13) Fast	27 (Jun 14) Fast: wine & oil	28 (Jun 15) Fast: fish, wine & oil	29 (Jun 16) Fast: wine & oil	30 (Jun 17) Fast	Jul 1 (Jun 18) 5:30 All-Night Vigil Fast: wine & oil