

**Українська Католицька  
Церква Св.Родина**

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**Web Page:** Saturday School: [ukrainskaschkola.com](http://ukrainskaschkola.com)



**Holy Family Ukrainian  
Catholic Church**

**Pastor:** Fr. Olvian N. Popovici

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757  
**Phone:**(631) 225-1168 / **Fax:**(631) 225-1177

**Parish Center:** (631) 225 - 1203

**E-mail:** [olvianpopovici@yahoo.com](mailto:olvianpopovici@yahoo.com)

**Trustees:** Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

**Choir Director:** Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

**Advisor:** Gloria Tolopka (631) 667-6483

**Sunday Divine Liturgies:** 9:00 am - English / 10:15 am - Ukrainian

**Weekday Divine Liturgies:** 8:00 am or 9:00 am or 7:00 pm

**Holy Days Liturgy:** 9:00 am or Previous Day at 7:00 pm

**No. 15/17**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**April 9, 2017 / Квітень 9, 2017**

**DIVINE LITURGIES SCHEDULE:**

**Palm Sunday, April 9, 2017.** *The Holy Martyr Eupsichius.*

**Festal Tone:** Epistle: Philippians 4:4 - 9. / Gospel: John 12: 1 – 18.

**9:00 a.m.** – (God's Blessing upon Fr. Popovici & Family,  
req. Samilo Family) – **English.**

**10:30 a.m.** – **Pro Populo – Ukrainian**

*After Liturgies – Anointing with Blessing Oil and distributing palms and pussy willows.*

**Note:** This week Sanctuary Candle Light is in Memory of  
✠ John Donalds, req. Apostleship of Prayer.

**3:00 p.m.** – Holy Cross of the way – Our Lady of the Island, East  
Moriches, NY (weather permitting).

**April 10, 2017 - Holy and Great Monday.**

8:30 am Confession

9:00 am Divine Liturgy of Presanctified Gifts – English

7:00 p.m. – Akafist in honor of the Passion of Christ – E./U.

**April 11, 2017 - Holy and Great Tuesday.**

8:30 am Confession

9:00 am Divine Liturgy of Presanctified Gifts - Ukrainian.

**April 12, 2017 - Holy and Great Wednesday.**

8:30 am Confession

9:00 am Divine Liturgy of Presanctified Gifts - Ukrainian

5:45 p.m. – 8:30 p.m. - Sacrament of Confession will be available.

6:00 p.m. Holy Cross of the way - (English /Ukrainian)

7:00 p.m. – After the Holy Cross of the way, blessing with oil –  
Holy Sacrament of Anointing for all those of our parish who would  
like to receive it.

**April 13, 2017 - Holy and Great Thursday.**

10:00 am Liturgy of St. Basil the Great - Institution of the Holy Eucharist

6:30 p.m. Sacrament of Confession will be available.

7:00 p.m. Strasti – Reading of the Passion 12 Gospels (E/U)

**April 14, 2017 – Good Friday. The Passion and Death of our Lord  
and Savior, Jesus Christ.**

**Note:** Day of Strict Fast and Abstinence forbids the use of meat, eggs, and dairy products.

Those who have completed their 14<sup>th</sup> year through their 59<sup>th</sup> year are bound to observe Strict  
Fast and Abstinence according to the Canon Law of the Eastern Churches.

9:00 am - Royal Hour- the First

5:00 p.m. - Great Vespers with Procession with the  
Plashchenitsa – Eng./Ukr.

8:00 p.m. – Jerusalem Matins – Ukrainian

**April 15, 2017 - Holy and Great Saturday.**

11:00 am - Divine Liturgy of St. Basil the Great - The  
Proclamation of the Resurrection.

3:00 p.m. - The Blessing of Easter Food.

4: 00 p.m. - The Blessing of Easter Food.

5:00 p.m. - The Blessing of Easter Food.

*The Sacrament of Confession will be available between 2:30 p.m. and 5:30 p.m*

**April 16, 2017 - Easter Sunday (Pascha). The Glorious Feast of the  
Resurrection of Our Lord and God and Savior Jesus Christ.**

**Note:** This is a Holy Day of Obligation.

6:00 am - Service at the Tomb

6:20 am - Paschal Procession and Matins

7:30 am - Easter Divine Liturgy – Ukrainian.

- After Divine Liturgy - Myrovanya

10:00 am – Easter Divine Liturgy – English.

- After Divine Liturgy blessing with oil.

**Confessions:** Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

**Baptism and Chrismation:** By appointment. Sponsors must be practicing Catholics.

**Marriage:** Please contact the Pastor at least six (6) months in advance. Attendance at pre - Cana is required.

**Ukrainian Culture School** will be held Every Saturday from 9:00 am until 1:30 p.m. For more information  
please call the Rectory or contact the Director, Mrs. Izolda Maksym at (631) 225 -1203 or visit our web page:  
[ukrainskaschkola.com](http://ukrainskaschkola.com).

**Ukrainian Cultural Dances** for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ,  
every Saturday, by groups: ages (5 – 8) 1:35 p.m. – 3:05 p.m.; ages (8 – 12) 3:05 p.m. – 4:35p.m.

**Religious Education:** Classes for religious education will be held every Monday from 5:00 p.m. until 6:00 p.m.  
Please contact the rectory for further information.

**Ministry to the Sick:** Rev. Popovici will make visits to the sick on the first Friday of the month. It is the  
responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick  
or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and  
administer the sacraments. In case of emergencies please call any time.

**Pray the Rosary:** The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First  
Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members  
and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian  
Divine Liturgy.

**Mothers in Prayer:** Next prayer group will be held on **May 5, 2017 at 8:00 p.m.**

**St. Joseph's Men's Prayer:** group will be held every Thursday at 8:00 p.m.

**Rectory Office Hours: Monday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm;** Evenings by  
appointment. **Attention: Tuesday** is a free day for the priest. In case of an emergency, please call at any time.

**Divine Liturgy:** Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to  
Church.

**Divine Liturgy for Children:** Special Divine Liturgy (English/Ukrainian language) for family/children will be  
held on **Sunday May 7, 2017 at 12:00 Noon.** All parents are requested to bring their children to church to  
celebrate the Holy Divine Liturgy.

**Sunday Bulletin Deadline:** Notices should be phoned in or brought to the Parish  
Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

**Requests:** In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of  
Lindenhurst, N.Y. is our legal title.

**New Parishioners:** Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and  
need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all  
who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors  
in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look  
forward to meeting you.

**Change in address or telephone?** Parishioners, kindly provide the rectory with your new address and  
telephone numbers as soon as possible.

**Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are  
served in the Parish Center for a donation of \$3.00 per person.**

**Sunday Collection – April 2, 2017. 2<sup>nd</sup> Collection - \$515.00**

*"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).*

Candles: \$260, Terapod: \$8, Holy Days: \$5, Luncheon: \$300, Easter: \$20, Annual support: \$75, Sundry: \$90, Pyrohy: \$65, Church in Need: \$10, Flowers: \$77, Pledge: \$785.00, Sunday Offering: \$1,109.00, Total - \$3,519.00.

**Dear Parishioners:** Sincere thanks for the offerings made on Sunday, April 2, 2017. May God bless you all for your generosity.

**Our Prayer:** Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.

**Attention: To all who celebrate their birthday** during the month of **April**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

**Our Church News:**

**1. Pyrohy** for sale with: potatoes, cheese, kapusta (onions included). The price for one dozen is \$6.00; holubtsi (stuff cabbage) with mushrooms – (six for \$6.00). This is a church fundraiser, so feel free to donate as you please.

**2. Upcoming events:**

**a. April collections: Regular church cleaning:** The next free will donation will be collected on Sunday, April 23, 2017.

**b. SVYACHENE: On April 23, 2017, St. Thomas Sunday** (both Calendars), our parish will hold a Pascal Luncheon (Svyachene) after both Divine Liturgies in the church hall. All are welcome!

**3. We wish to express our sincere thanks to:**

**a.** those members of the Apostleship of Prayer; especially to: Ms. Sandy Motekew, Ms. Gloria Tolopka, Mrs. Barbara Fromel, Mrs. Olga Donalds, Mrs. Elaine Eluk and Mrs. Olesia Warywoda for organizing the Lenten Fish Fry Luncheon, last Sunday. Many thanks to those ladies who purchased or baked goods and brought it for our brunch. Their hard work netted **\$500.00** for the needs of our parish.

**b.** all our Parishioners who participated in the second collection this past Sunday (Rice Bowl Collection; Poor Collection; Missionary priest) The total amount collected was **\$515.00**.

**c.** seven ladies from the Rosary Society who yet again this past week came together on Monday, Tuesday and Saturday to continue to bake Paskas for sale.

**d.** M/M Mychailo & Maria Kubarich who volunteered to perform recently needed work for our property.

**e.** Mrs. Anna Ivasyuk and Mrs. Myroslava Kaplun, who voluntarily cleaned our Church on Thursday, April 6, 2017. Through their voluntary services, our parish has saved a few extra expenses.

**f.** Halyna Shustak who continues to bake Prospora for our Liturgical Services. God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

**4. From the Rosary Society Announcements:**

**a.** those who wish to have Paska bread, may already purchase them.

**b.** Easter Cards and various other cards are available for sale. If someone would wish to purchase, you may find them in the vestibule.

**5. Fundraiser events of the Parish:**

**a. Outreach Program.** M/M Ihor & Olesia Warywoda have volunteered to be responsible for the parish outreach program and are asking parishioners to participate in a canned food drive for the needy in our community. Please bring your items to the church until April 10<sup>th</sup> so that we may prepare Easter baskets for the needy.

**b.** The Members of the Rosary Society are asking parishioners to bring children's clothes and shoes (ages 5–14), snacks, candies or a monetary offering to help ship packages to the orphanage in Ukraine. Our funds

are limited so we rely on your special donations. Thank you, in advance, for your attention and donation.

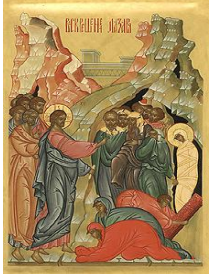
**6. Ladies from the Rosary Society invite us to come, this coming week, after 7:00 p.m. to help bake paskas for sale as our Annual Easter Fundraiser.**

**PLEASE NOTE: By no means offend anyone:** Be extremely careful not to offend anyone in word or deed, for it is a grave sin. When someone is offended, God, Who loves the man, is also offended, for there can be no offending man without offending God. Whoever sins against man, also sins against God. This is a serious matter, as you can see for yourself. And when you offend your neighbor, straightway humble yourself before him and beg forgiveness of him with humility, lest you fall under God's just condemnation.

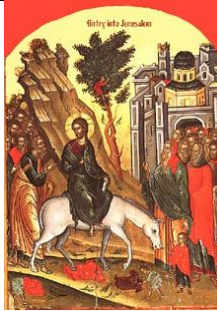
**Holy Unction:** When one is ill and in pain, this can very often be a time of life when one feels alone and isolated. The Sacrament of the Anointing of the Sick, or Holy Unction as it is also known, reminds us that when we are in pain, either physical, emotional, or spiritual, Christ is present with us through the ministry of His Church. He is among us to offer strength to meet the challenges of life, and even the approach of death. As with Chrismation, oil is also used in this Sacrament as a sign of God's presence, strength, and forgiveness. After the reading of Epistle lessons, Gospels lessons and the offering of seven prayers, which are all devoted to healing, the priest anoints the body with the Holy Oil. This Sacrament are available only to those who are near death but it is offered to all who are sick in body, mind, or spirit. Christ came to the world to "bear our infirmities." One of the signs of His divine Messiahship was to heal the sick. The power of healing remains in the Church since Christ himself remains in the Church through the Holy Spirit. The Sacrament of the Unction of the sick is the Church's specific prayer for healing. If the faith of the believers is strong enough, and if it is the will of God, there is every reason to believe that the Lord can heal those who are diseased. The biblical basis for the Sacrament is found in James 5:14-16: Is any among you sick, let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. In ancient Christian literature one may find indirect testimonies of the Mystery of Unction in Saint Irenaeus of Lyons and in Origen. Later there are clear testimonies of it in Saints Basil the Great and John Chrysostom, who have left prayers for the healing of the infirm which entered later into the rite of Unction; and likewise in Saint Cyril of Alexandria. In the fifth century, Pope Innocent I answered a series of questions concerning the Mystery of Unction, indicating in his answers that a) it should be performed "upon believers who are sick"; b) it may be performed also by a bishop, since one should not see in the words of the Apostle, let him call for the presbyters, any prohibition for a bishop to participate in the sacred action; c) this anointment may not be performed "on those undergoing ecclesiastical penance," because it is a "Mystery," and to those who are forbidden the other Mysteries, how can one allow only one? The express purpose of the Sacrament of Holy Unction is healing and forgiveness. Since it is not always the will of God that there should be physical healing, the prayer of Christ that God's will be done always remains as the proper context of the Sacrament. In addition, it is the clear intention of the Sacrament that through the anointing of the sick body the sufferings of the person should be sanctified and united to the sufferings of Christ. In this way, the wounds of the flesh are consecrated, and strength is given that the suffering of the diseased person may not be unto the death of his soul, but for eternal salvation in the resurrection and life of the Kingdom of God. It is indeed the case that death inevitably comes. All must die, even those who in this life are given a reprieve through healing in order to have more time on the earth. Thus, the healing of the sick is not itself a final goal, but is merely "instrumental" in that it is given by God as a sign of his mercy and as a grace for the further opportunity of man to live for him and for others in the life of this world. In the case where a person is obviously in the final moments of his earthly life, the Church has special prayers for the "separation of soul and body." Thus, it is clear that the Sacrament of Holy Unction is for the sick-both the physically and mentally sick-and is not reserved for the moment of death. The Sacrament of Unction is not the "last rites" as is sometimes thought; the ritual of the anointing itself in no way indicates that it should be administered merely in "extreme" cases. Holy Unction is the Sacrament of the spiritual, physical, and mental healing of a sick person whatever the nature or the gravity of the illness may be.

### Lazarus Saturday and Palm Sunday

The week following the Sunday of Saint Mary of Egypt is called Palm or Branch Week. At the Tuesday services of this week the Church recalls that Jesus' friend Lazarus has died and that the Lord is going to raise him from the dead (Jn 11). As the days continue toward Saturday, the Church, in its hymns and verses, continues to follow Christ towards Bethany to the tomb of Lazarus. On Friday evening, the eve of the celebration of the Resurrection of Lazarus, the "great and saving forty days" of Great Lent are formally brought to an end: *Having accomplished the forty days for the benefit of our souls, we pray to Thee, O Lover of Man, that we may see the holy week of Thy passion, that in it we may glorify Thy greatness and Thine unspeakable plan of salvation for our sake . . .* (Vespers Hymn).



Lazarus Saturday is a paschal celebration. It is the only time in the entire Church Year that the resurrectional service of Sunday is celebrated on another day. At the liturgy of Lazarus Saturday, the Church glorifies Christ as "the Resurrection and the Life" who, by raising Lazarus, has confirmed the universal resurrection of mankind even before His own suffering and death. *By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the branches of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is he that comes in the name of the Lord!* (Troparion). *Christ—the Joy, the Truth and the Light of All, the Life of the world and its Resurrection—has appeared in his goodness to those on earth. He has become the Image of our Resurrection, granting divine forgiveness to all* (Kontakion). At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: As many as have been baptized into Christ have put on Christ (Gal 3.27) replaces the Thrice-holy Hymn thus indicating the resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Liturgical Church Year. Because of the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, He entered Jerusalem, the City of the King, riding on the colt of an ass (Zech 9.9; Jn 12.12). The crowds greeted Him with branches in their hands and called out to Him with shouts of praise: Hosanna! Blessed is He who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the priests and scribes were finally driven "to destroy Him, to put Him to death" (Lk 19.47; Jn 11.53, 12.10). **The feast of Christ's triumphal Entry into Jerusalem, Palm Sunday,** is one of the twelve major feasts of the Church. The services of this Sunday follow directly from those of Lazarus Saturday. The church building continues to be vested in resurrectional splendor, filled with hymns which continually repeat the Hosanna offered to Christ as the Messiah-King who comes in the name of God the Father for the salvation of the world. The main troparion of Palm Sunday is the same one sung on Lazarus Saturday.



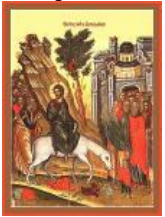
It is sung at all of the services, and is used at the Divine Liturgy as the third antiphon which follows the other special psalm verses which are sung as the liturgical antiphons in the place of those normally used. The second troparion of the feast, as well as the kontakion and the other verses and hymns, all continue to glorify Christ's triumphal manifestation "six days before the Passover" when he will give himself at the Supper and on the Cross for the life of the world. *Today the grace of the Holy Spirit has gathered us together. Let us all take up Thy cross and say: Blessed is he who comes in the name of the Lord. Hosanna in the highest!* (First Verse of Vespers). *When we were buried with Thee in baptism, O Christ God, we were made worthy of eternal life by Thy resurrection. Now we praise Thee and sing: Hosanna in the highest! Blessed is he that comes in the name of the Lord!* (Second Troparion). *Sitting on Thy throne in heaven, and carried on a foal on earth, O Christ God, accept the praise of angels and the songs of children who sing: Blessed is he who comes to recall Adam!* (Kontakion). At the vigil of the feast of Palm Sunday the prophecies of the Old Testament about the Messiah-King are read together with the Gospel accounts of the entry of Christ into Jerusalem. At Matins branches are blessed which the people carry throughout the celebration as the sign of their own glorification of Jesus as Saviour and King. These branches are usually palms, or, in the Slavic churches, pussy willows which came to be customary because of their availability and their early blossoming in the springtime. As the people carry their branches and sing their songs to the Lord on Palm Sunday, they are judged together with the Jerusalem crowd. For it was the very same voices which cried Hosanna to Christ, which, a few days later, cried Crucify Him! Thus in the liturgy of the Church the lives of men continue to be judged as they hail Christ with the "branches of victory" and enter together with Him into the days of His "voluntary passion."

### Holy Week: An Explanation

Great Lent and Holy Week are two separate fasts, and two separate celebrations. Great Lent ends on Friday of the fifth week (the day before Lazarus Saturday). Holy Week begins immediately thereafter. Let's explore the meaning of each of the solemn days of **Passion Week**. **Lazarus Saturday:** Lazarus Saturday is the day which begins Holy Week. It commemorates the raising of our Lord's friend Lazarus, who had been in the tomb four days. This act confirmed the universal resurrection from the dead that all of us will experience at our Lord's Second Coming. This miracle led many to faith, but it also led to the chief priest's and Pharisees' decision to kill Jesus (John 11:47-57).



**Palm Sunday** (The Entrance of our Lord into Jerusalem): Our Lord enters Jerusalem and is proclaimed king - but in an earthly sense, as many people of His time were seeking a political Messiah. Our Lord is King, of course, but of a different type - the eternal King prophesied by Zechariah the Prophet. We use palms on this day to show that we too accept Jesus as the true King and Messiah of the Jews, Who we are willing to follow - even to the cross.



**Holy Monday, Tuesday and Wednesday:** The first thing that must be said about these services, and most of the other services of Holy Week, is that they are "sung" in anticipation. Each service is rotated ahead twelve hours. The evening service, therefore, is actually the service of the next morning, while the morning services of Holy Thursday and Holy Saturday are actually the services of the coming evening.

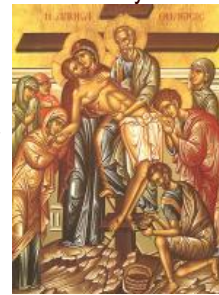
Understanding that, let's turn to the Services of Holy Monday, Tuesday and Wednesday (celebrated Palm Sunday, Monday and Tuesday evening). The services of these days are known as the Bridegroom or Nymphios Orthros Services. At the first service of Palm Sunday evening, the priest carries the icon of Christ the Bridegroom in procession, and we sing the "Hymn of the Bridegroom." We behold Christ as the Bridegroom of the Church, bearing the marks of His suffering, yet preparing a marriage Feast for us in God's Kingdom. Each of these Bridegroom Orthros services has a particular theme. On Holy Monday, the Blessed Joseph, the son of Jacob the Patriarch, is commemorated. Joseph is often seen as a Type of Christ. Joseph was betrayed by his brothers, thrown into a pit, and sold into slavery by them. In the same way, our Lord was rejected, betrayed by His own, and sold into the slavery of death. The Gospel reading for the day is about the barren fig tree, which Christ cursed and withered because it bore no fruit. The fig tree is a parable of those who have heard God's word, but who fail to bear the fruit of obedience. Originally the withering of the fig tree was a testimony against those Jews who rejected God's word and His Messiah. However, it is also a warning to all people, in all times, of the importance of not only hearing the God's word, but putting it into action. The Parable of the Ten Virgins is read on Holy Tuesday. It tells the story of the five virgins who filled their lamps in preparation for receiving the bridegroom while the other five allowed their lamps to go out, and hence were shut out of the marriage feast. This parable is a warning that we must always be prepared to receive our Lord when He comes again. The theme of the day is reinforced by the exostelation hymn we sing: "I see Thy Bridal Chamber adorned, O my Savior, but have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me." The theme of Holy Wednesday is repentance and forgiveness. We remember the sinful woman who anointed our Lord in anticipation of His death. Her repentance and love of Christ is the theme of the wonderful "Hymn of Kassiane" which is chanted on this night, reminding us one more time, before "it is too late," that we too may be forgiven if we repent.



**Great and Holy Thursday:** On Holy Thursday we turn

to the last events of our Lord and His Passion. Thursday morning begins with a Vesperal Divine Liturgy commemorating the Mystical Supper. As previously mentioned, this is actually Holy Thursday evening's service celebrated in the morning in anticipation. Everyone who is able should make an effort to receive Holy Communion at this service as it was at the Mystical Supper that our Lord instituted the Holy Eucharist. At this Liturgy a second Host is consecrated and kept in the Tabernacle. It is from this Host that Holy Communion is distributed to the shut-ins and the sick throughout the coming year.

**Thursday evening** actually begins the services of Great and Holy Friday. The service of the Twelve Passion Gospels commemorates the solemn time of our Lord's Crucifixion. After the reading of the fifth Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.



**Great and Holy Friday:** This is a day of strict fast. As little as possible should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated. In the morning we celebrate the Royal Hours. These solemn hours are observed as we read the various accounts and hymns concerning the crucifixion. In the afternoon we celebrate the Vesper service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. This act commemorates the removal of Christ's body from the cross by Joseph of Arimathea (John 19:38-42). Later in the service, the Epitaphios, or winding-sheet, with Christ's body on it is carried in procession and placed in the recently decorated tomb. In the evening the Lamentations Orthros service is sung. This service begins in a solemn manner, but by the end of the service we are already anticipating the Resurrection of our Lord. Remember again, that the Holy Friday.

**Great and Holy Saturday:** This day is a day of hope and waiting. In the morning we celebrate a Vesperal Divine Liturgy which commemorates Christ's victory over death. Bright vestments are worn as we anticipate Christ's Resurrection. Laurel leaves are strewn throughout the church during the service, because in the ancient world laurel leaves were a sign of victory. As the leaves are strewn, the choir chants "Arise O God and Judge the earth, for to Thee belong all the nations." The Old Testament story of Jonah in the belly of the whale is read at this service because Jonah is seen in the Church as a Type of Christ. As Jonah was three days in the belly of the great fish, and was then safely deposited back onto land, so our Lord was three days in the tomb before His glorious Resurrection. The Vesperal Divine Liturgy of Holy Saturday concludes the services of Holy Week, and brings us to the eve of Great and Holy Pascha.

