

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

225 N. 4th St., Lindenhurst, NY 11757

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Trustees: Silvia Smith (516) 712 - 5526

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Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Web Page: www.holyfamilyucc.com

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. 12/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

March 25, 2018 / Березень 25, 2018

DIVINE LITURGIES SCHEDULE:

March 25, 2018, Palm Sunday. Annunciation of the Theotokos.

Tone 8: Epistle: Hebrew 2:11 – 18. / **Gospel:** John 12:1 – 18.

(God's Blessing upon Orest, Nancy, Andrew and Cristhoper Baransky & Family, req. Family) - **English**

(After Divine Liturgy – Distribution of Palms and willows, then Anointing with Blessed Oil)

10:30 am – Pro Populo - Ukrainian.

Note: This week's Sanctuary Candle Light for God's Blessing Upon Moskalyuk Family, req. Nadiya Moskalyuk

Holy and Great Monday, March 26, 2018.

8:30 am Confession

9:00 am - Akathistos to the Passion of Christ – English

Holy and Great Tuesday, March 27, 2018.

8:30 am Confession

9:00 am - Divine Liturgy of Presanctified Gifts

Holy and Great Wednesday, March 28, 2018.

8:30 a.m. Confession

9:00 a.m. - Holy Cross of the Way – English

7:00 p.m. - Holy Cross of the Way - Ukrainian.

8:00 p.m. - Bible Study (Reading, Explanation, etc) – Ukr.

Holy and Great Thursday, March 29, 2018.

11:00 a.m. – Vespers with Divine Liturgy of St. Basil the Great

(Institution of the Holy Eucharist)

7:00 p.m. - Passion Service (Strasti) –12 Gospel readings of the Passion – Eng./Ukr.

Friday, March 30, 2018 – 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 14th year through their 59th year are bound to observe Strict Fast and Abstinence according to the Canon Law of the Eastern Churches.

9:00 a.m. – Royal Hours – First and Third

4:00 p.m. – Vespers with the Placement of the Shroud(Plashchanytsa)- Eng.

Saturday, March 31, 2018. Holy and Great Saturday

- (Day of Abstinence from Meat)

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

11:00 a.m. - 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

April 1, 2018, 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.

7:30 a.m. - Service at the Tomb (Nadhrobne)

8:00 a.m. - Paschal Matins

9:00 a.m. - Easter Divine Liturgy (English)

- After Divine Liturgy - Myrovannya

10:30 am – Pro Populo - Ukrainian.

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 9:15 am until 1:35 p.m. For more information please call the Rectory or contact the Director, Mr. Roman Vaskiv at (631) 225 -1203 or visit our Facebook:

<https://www.facebook.com/HFUKrainianSchool>.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr.

Gregory Momot and Khrystyna Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:30 p.m. – 2:15 p.m.; ages (8 – 11) 2:15 p.m. – 3:55p.m.; ages (10 – 14) 3:45 p.m. – 5:15 p.m.

Religious Education: Classes for religious education will resume on September 18, 2017 and will be held every Monday from 5:00 p.m. until 5:55 p.m./6:00 p.m. – 6:55 p.m. Please contact the rectory for further information.

Ministry to the Sick: Father 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 **April 6, 2018 at 8:30 p.m.**

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

Rectory Office Hours: **Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm;** Evenings by appointment. **Attention: Monday** 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 today **Sunday, April 22, 2018 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.

Bequests: 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 are 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 – March 11, 2018.

"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: \$115, Tetrapod: \$10, Coffee: \$155, Sanctuary Light: \$15,
Flowers: \$125, Church Debt: \$20, Refund: \$15, Memorial Donation: \$50,
Pledge: \$280.00, Sunday Offering: \$1,122.00, Total - \$1,907.00

Sunday Collection – March 18, 2018 2nd Collection - \$405.00

Candles: \$180, Poor: \$20, Rice Bowl: \$5, Coffee: \$155, Tetrapod: \$5,
Initial: \$10, Flowers: \$150, Sanctuary Light: \$35, Sundry: \$35, Church Debt: \$20,
Pledge: \$320.00, Sunday Offering: \$1,359.00, Total - \$2,699.00

Dear Parishioners: Sincere thanks for the offerings made on Sunday's,
March 11th and 18th, 2018. 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
March 2018, our best wishes and many happy healthy years!
Mnohaya Lita and God's Blessing.

Our Church News:

1. Dear Parishioners: A reminder, if weather permits, we will go on a
pilgrimage to pray the Way of the Cross at 3pm at the Mother of
Island Shrine in E. Moriches. In the event of inclement weather we
will offer the Way of the Cross in our church.

2. Fresh Pyrohy for sale with: potatoes, kapusta/mushrooms (onions
included). The price for one dozen is \$6.00. This is a church fundraiser.
We welcome all offerings above \$6 as well.

3. Paschal Flower Donations: You are invited to make a donation
between now and Palm Sunday, so that flowers may be purchased for
the Good Friday bier, and for Paschal Liturgies (April 1, 2018).

4. Memorial Donations: In honor of **✠ Gloria Tolopka's request,**
memorial donations are to be used toward **Construction/
Installation of a Bell Tower for Holy Family Church:** the following
parishioners/friends have donated: M/M John & Diane Sullivan - \$50.00.
To date, \$2,475.00 has been donated.

4. Upcoming events:

**A. Dear Parishioners: Fish Fry Luncheon – scheduled for today
March 25, 2018,** which is Palm Sunday/Fifth Sunday of Lent. Mark this
date on your calendars! More information is attached to our church
bulletin.

**B. Stewardship Council/Pastoral Council will have a monthly
meeting on Tuesday, April 3, 2018 at 7:15 p.m.** This is a request and
invitation for all of you who would like to take part in the life of the Church.

C. April collections: Regular church cleaning: The next second
collection will be collected on Sunday, April 15, 2018.

D. SVYACHENE: On April 15, 2018, Myrhhbearers Women Sunday
(both Calendars), our parish will hold a Pascal Luncheon (Svyachene)
after both Divine Liturgies in the church hall. All are welcome!

5. We wish to express our sincere thanks to:

a. Mrs. Mariya Gotra who purchased necessary items and donated them
for our fundraiser/sale.

b. those (3) ladies from the Rosary Society who voluntarily came on
Monday, Tuesday and Thursday this past week and began preparing and
baking Paska for sale. And Mrs. Nancy Baransky who donated needed
ingredients for Paska and roll cakes (e.g., raisins, eggs, flour, poppy
seeds, butter, sugar, etc.).

c. sixteen parishioners and three young children (Solomeia Mysak,
Christine Popovici and Angelina Wachs who helped the ladies to do a

good job and who donated their time and energy to make an assortment
of pyrohy this past Tuesday, March 20th for sale later this month.

d. Mr. Martin Smith who performed a needed repair in our parish center
this past week.

e. all our Parishioners who participated in the second collection this past
Sunday (Rice Bowl Collection; Poor Collection; Missionary priest) The
total amount collected was **\$405.00.**

f. Mr. Roman Vaskiv who volunteered last Sunday to teach those
interested parishioners and children how to make and decorate pysanky
as a parish and Plast troop (Ukrainian scouts) fundraiser.

g. to those parishioners and friends who donated to the orphanages in
Ukraine funds needed to ship packages, especially: Mr. Adrian Saluk -
\$500; Ms. Susan Oleshko - \$350, Our Parishioners - \$100, Mothers in
Prayer - \$100, Mrs. Nataliya Popovici - \$100, M/M Maksym & Volha
Mikhetenko - \$20. Total funds collected - \$1,170.00. God bless all those
who volunteered or made donations and may He reward you with His
choicest Blessings.

6. Announcement from the Rosary Society:

a. we have fresh baked Paska bread or poppy seed rolls available for
purchase.

b. Easter Cards and various other cards are available for purchase in the
church vestibule.

**7. We will continue to bake Paska for Easter. Ladies, please make
every effort to come help the ladies of the Rosary Society one of the
evenings from Monday through Thursday.**

8. Dear Parishioners: If you have any unopened and unused
merchandise (**with tags and in new condition**) that you don't need,
consider donating it for our "Chinese Auction" scheduled for November.

9. Outreach program for the Easter Season:

**A. Please be as generous as possible for the needy in our
community.** Items needed are: canned vegetables, fruit juice, gravy,
coffee, tea, tuna fish, baked beans, pasta sauce, etc. Please bring your
items to the church vestibule no later than March 27th, 2018. Also, we will
gratefully accept cash donations toward the purchase of items for the
Easter baskets. (M/M Ihor & Olesia Warywoda have volunteered to be
responsible for the parish outreach program.) The following Parishioners
made special donations for the outreach program: Mothers in Prayer -
\$100, Mrs. Nataliya Popovici - \$100. Total funds collected - \$200.00.

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. All packages shortly will be
prepared and monetary donations will be sent to Ukraine. Thank you, in
advance, for your attention and donation.

**10. Dear Parishioners! Join us for our next Pilgrimage: "Steps of the
Saints" – Italy (Rome, Padua, Asisi, etc). Save the dates: September 16
– 28, 2018. More information is attached to our Church Bulletin.**

**Dear Parishioners: In light of world events, let us pray more every day
for God's forgiveness and mercy and for His guidance.**

Please Note:**The Blessing of Bread during the Vespers with Litija:**

The Blessing of Five Loaves of Bread is a brief service of thanksgiving
through which we express our gratitude for all the blessings of life. Oil, wine,
wheat, and the loaves of bread which are used in the service, are viewed as
the most basic elements necessary for life. The Blessing reminds us of the
miracle of the multiplication of the bread and fish by which Christ fed the
multitude. This Blessing is usually offered during Vespers or after the Divine
Liturgy on Feast days and other special occasions. After the Service, the
bread is cut and distributed to the congregation.

Palm Sunday

"... Like the children, we, too, bear symbols of victory, and cry out to You, the Conqueror of death: 'Hosanna in the highest! Blessed is He who comes in the name of the Lord.'" (Troparion of Palm Sunday)

Since the first centuries of Christianity the Eastern Church has been celebrating the memory of the triumphal entry of Christ into Jerusalem on the Sunday before His Glorious Resurrection.

Palm Sunday from the earliest times has been regarded as a great feast of our Lord and is included in the twelve principle festivals of the Church year. Among the Jews and ancient Romans, the palm branch was the symbol of victory. In the New Testament the palm branch became the symbol of martyrdom. In our Trebnik (Euchologion), in the prayer for blessing of palms, the willow branch is also called the symbol of the resurrection. Palm Sunday teaches us the instability of worldly glory and the vanity of earthly happiness. Joy and sadness here on earth are two inseparable sisters. Therefore, if we wish one day to have a share in the triumph of Christ in heaven, we must first undergo a Passion Week and a Golgotha with Him here on earth. Only then, will we be able, like Him, to enter into everlasting triumph, joy and resurrection.

The Holy Shroud (Plashchenitsa)

The central focus of the sublime and moving rites of the Great Friday services is the Holy Shroud (Plashchenitsa). This Holy icon of Christ in the tomb became an integral part of the rites of the Vesper services of Great Friday and the Matins service of Great Saturday. During these services we pay special public honor and veneration to the Holy Shroud. The reason for this is that the history of the salvation of mankind is inscribed on the icon of the Holy Shroud in blood-red letters. The Holy Shroud speaks to us of the severe justice of God and His everlasting love and unfathomable mercy toward us sinners. The Holy Shroud remains exposed for veneration until the Matins of The Resurrection. Among our people the Holy Shroud is truly venerated and loved. Many of our faithful observe a strict fast on Great Friday and approach the Holy Shroud fasting, just as they would approach to receive Holy Communion. They approach the Holy Shroud in no other way than on the knees, starting frequently as far back as the doors of the church. The veneration and the kissing of the Holy Shroud is, for our faithful a truly profound spiritual experience and an opportunity to renew their faith and love for Christ, who out of love for us died on the cross.

The Scourging of Jesus

By David McClister

Crucifixion was an agonizing, torturous death, but Jesus endured a torture that was nearly as, or perhaps equally, excruciating before he ever got to the cross. This was the pain he suffered when he was scourged. Scourging, called verberatio by the Romans, was possibly the worst kind of flogging administered by ancient courts. While the Jews administered whippings in the synagogues for certain offenses, these were mild in comparison to scourging. Scourging was not normally a form of execution, but it certainly was brutal enough to be fatal in many cases. A person certainly could be beaten to death by the scourge if that was desired. Its purpose was not only to cause great pain, but to humiliate as well. To scourge a man was to beat him worse than one would beat a stupid animal. It was belittling,

debasement, and demeaning. It was considered such a degrading form of punishment that, according to the Porcian (248 B.C.) and Sempronian (123 B.C.) laws, Roman citizens were exempt from it. It was, therefore, the punishment appropriate only for slaves and non-Romans, those who were viewed as the lesser elements in Roman society. To make it as humiliating as possible, scourging was carried out in public. The instrument used to deliver this form of punishment was called in Latin a flagellum or a flagrum. This was much different from the bull whip that is more common in our culture. It was instead more like the old British cat o' nine tails, except that the flagellum was not designed merely to bruise or leave welts on the victim. The flagellum was a whip with several (at least three) thongs or strands, each perhaps as much as three feet long, and the strands were weighted with lead balls or pieces of bone. This instrument was designed to lacerate. The weighed thongs struck the skin so violently that it broke open. The church historian Eusebius of Caesarea recounts with vivid, horrible detail a scene of scourging. He says, "For they say that the bystanders were struck with amazement when they saw them lacerated with scourges even to the innermost veins and arteries, so that the hidden inward parts of the body, both their bowels and their members, were exposed to view" (Ecclesiastical History, Book 4, chap. 15). The victim of a scourging was bound to a post or frame, stripped of his clothing, and beaten with the flagellum from the shoulders to the loins. The beating left the victim bloody and weak, in unimaginable pain, and near the point of death. It is no doubt that weakness from his scourging was largely the reason Jesus was unable to carry his cross all the way to Golgotha (Matt. 27:32 and parallels). As noted above, the beating administered by synagogues was not nearly as drastic as a Roman scourging. First, the instrument used in the synagogues was a lighter whip and was not weighted with metal or bone. Second, according to the tradition recorded in the Mishnah (tractate Makkot), the judges would determine if the victim could survive the full measure of the beating required by the law (forty lashes). If he could not, the number of lashes was reduced. Third, the Law of Moses limited whippings to forty lashes (Deut. 25:3), which was a provision to prevent excessive humiliation. The Jews usually stopped at thirty-nine (lest they counted wrong and violated the law by giving more than forty; cf. Paul's reference to "thirty-nine stripes" in 2 Cor. 11:24). Scourging, however, was much more traumatic, even to the point of being fatal. The flagellum was a much more torturous instrument, the lashes were delivered without any compassion or consideration for the victim's health, and Roman law imposed no limit to the number of lashes inflicted at scourging. Roman law mandated scourging as part of capital sentences, but this probably had the effect of shortening the victim's agony once on the cross. The victim would have been so weak from blood loss and pain that he would die more quickly than if he had not been scourged. This seems to have been the case with Jesus (although the scourging was probably not the only thing that caused him to die relatively quickly). Why did Pilate have Jesus scourged? While Roman law required capital sentences to be accompanied by scourging, the decision to scourge Jesus was made before it was determined that he would be crucified. After Jesus was scourged, Pilate attempted to release him (John 19:1ff). Only when the crowd threatened riot at this suggestion did Pilate allow Jesus to

be crucified, and then still reluctantly. It seems that Pilate had two things in mind. First, it may be that Pilate, while he was unable to find out exactly what Jesus had done to cause the Jews to be so angry with him, suspected that Jesus was at least a troublemaker and had probably done something to deserve a flogging. It was Pilate's job to keep and enforce peace in his region of the empire, so he probably felt no guilt at having Jesus scourged for having caused such an uproar. Second, Pilate hoped that if he humiliated Jesus enough the mob would be satisfied and he would not have to execute a man he believed to be innocent (cf. Luke 23:16). He stood the scourged Jesus before them wearing a crown of thorns and a mock robe. Pilate told them, "Behold, the man!" (John 19:5). By this he meant, "Look at him now. He will not go around calling himself a king any more, and he will not cause you any more trouble." However, the mob was not satisfied with only a humiliated Jesus. They demanded his death. Like everything else about his death, Jesus knew that he would be scourged. He mentioned it when He predicted his sufferings for the third time (Matt. 20:19 and parallels). He knew that before he died of the torture of the cross he would have to endure a savage, brutal beating at the hands of the Romans who were more than ready to vent their hatred against Jews. He accepted those blows, and his body was ripped open at the post, for us. He was taking the punishment of the sins of the world so that we might not have to suffer the consequences of our transgressions. By his stripes we are healed.

2210 71st St. W., Bradenton, Florida 34209
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Crucifixion Friday Morning: Good Friday commemorates the moments leading up to and including the crucifixion of Jesus Christ, as told in the New Testament. The most common symbols in observing Good Friday are the cross and crucifix and traditions include the veneration of the cross and the preaching or singing of the Passion of Christ. In the early Church Good Friday was called "Pascha of the Cross" because it marked the beginning of that Passover. It is part of the Easter period which is observed by both Orthodox and western churches alike, although the Easter dates may differ.

The Council of Nicaea established the Easter date for churches around the world in 325CE but not all Christian churches observed Easter according to the Gregorian calendar after it was first introduced in 1582. Many Orthodox churches still observe Easter in accordance with the Julian calendar. Therefore the Orthodox Easter period occurs later than the Easter period that falls around the time of the March equinox.

The "Royal Hours," four in number, are read at this time. These services consist of hymns, psalms, and readings from the Old and New Testaments, all related prophetically and ethically to the Person of Christ.

THE VESPER OF FRIDAY afternoon are a continuation of the Royal Hours. During this service, the removal of the Body of Christ from the Cross is commemorated with mourning for the terrible events which took place. Once more, excerpts from the Old Testament are read together with hymns, and again the entire story is related, followed by the removal from the Cross and the wrapping of the Body of Christ with a white sheet as did Joseph of Arimathea. Apostle Paul, interpreting the dreadful event, exhorts the Church:

"For the word of the cross is folly to those who are perishing, but to

us who are being saved it is the power of God . . . we preach Christ crucified . . . the power of God and the wisdom of God" (1 Cor. 1:18). As the priest reads the Gospel, *and taking the body, Joseph wrapped it in a white cloth,* he removes the Body of Christ from the Cross, wraps It in a white cloth and takes It to the altar. The priest then chants a hymn of mourning: "When Joseph of Arimathea took Thee, the life of all, down from the Tree dead, he buried Thee with myrrh and fine linen . . . rejoicing. Glory to Thy humiliation, O Master, who clothest Thyself with light as it were with a garment." The priest then carries the cloth on which the Body of Christ is painted or embroidered around the church before placing It inside the Sepulcher, a carved bier which symbolizes the Tomb of Christ. We are reminded that during Christ's entombment He descends into Hades to free the dead of the ages before His Incarnation. The Gospel readings which relate these events are: Matt. 27:1-38; Lk. 23:29-43; Matt. 27:29-54; John 19:31-37; Matt. 27:55-61. Good Friday is the only day in the year in which the Divine Liturgy is not offered. Today the devoted Christian ponders in his heart the deep meaning of the Seven Last Words of Christ uttered on the Cross, the first Divine Pulpit of Christianity.

Crucifixion Friday Evening: The Lamentation

THIS LAMENTATION SERVICE is the Orthros of Saturday morning, sung in anticipation Friday evening. It consists of psalms, hymns and readings, dealing with the death of Christ, in contrast to His divinity, and in expectation of His Resurrection. One of the hymns relates: "He who holds all things is raised up on the Cross and all creation laments to see Him hang naked on the Tree." The thoughtful, and well-written *Odes*, sung by the choir, compare the Compassion of God and the cruelty of man; the Might of God and the moral weakness of man. The *Odes* picture all Creation trembling when witnessing its Creator hung by His own creatures: "Creation was moved . . . with intense astonishment when it beheld Thee hung in Golgotha." The *Odes* remind us of the vision of Isaiah, who saw Christ, "the unwaning light of the manifestation," and cried aloud, "The dead indeed shall arise and all those on earth shall rejoice." During this service the Body of Christ is carried in procession around the church. In some parishes the entire flower-bedecked Sepulcher, symbolizing the Tomb, is carried in the procession. The entire congregation joins in singing the, three parts of the "Hymns of Praise" (there are approximately 300 hymns, but only a few are sung). After these hymns are sung, the priest sprinkles the Sepulcher and the whole congregation with fragrant water. There is a simultaneous praise of both the Crucifixion and Resurrection of Christ with their purpose of the redemption of man. We no longer lament the sufferings of the Crucified One; we now lament chiefly for our own sins because we are far from God. So these services should have a rather personal meaning of repentance and of strong faith in God. Christians observe Good Friday with fasting, prayer, cleanliness, self-examination, confession and good works, in humility and repentance so that the Grace of the Cross might descend upon them. The Gospel reading is Matthew 27:62-66.

P.S. Please come to the Good Friday service ready to experience the passion of Jesus and to begin to understand the mystery and importance of what He did for us. Remember that we are going through what Jesus underwent hour by hour from the Garden of Gethsemane to his burial in the tomb. Let us accompany our Lord during His Passion.