



Holy Ghost Orthodox Church

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GREAT AND HOLY WEEK

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Joseph Kopchak, Father Anthony Dimitri, Father Cuthbert Jack, Father Elias Warnke, Father Deacon Dennis Lapushansky, Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—an 7-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 4-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Michael Miller, Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George & Mika Rocknage, Robert McKivitz, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Peter Natishan, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Brandi Thomas, Eleanor Kelly, Bryan, Peter & Karen Special, Amy Boe, Doris Artman, Maureen Sams, Nancy Barylak, Henry & Shirley Tkacik, Carol Kowalcheck, Martin Golofski, Joe Paouncic, Anthony Yerace, Joanne Brodrick, Khrystyna Chorniy, Anthony Cormier [3-year-old with cancer], Diane Waryanka, Nathan Forbeck, Joseph Baloga, Andy Torick, Sarah Doyle, Samuel Peters, Jean Stutchell, Bonnie Blair [Pani Gina's

mother], Charles & Esther Holupka, Jill Paha, Wanda Mefford, Lynn (Bush) Gill, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Glenn Miller, Debbie Talapasso—Slickville Postmistress, Vince Ferro, and Daria Masur. ARNOLD: Stefania Lucci, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

Please remember James John Logue George Senita, & John Kirkowski assigned to Iraq, Matthew Machak, Tonia Dec, Michael Repasky, and ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex’s Seventh Grade and Matt’s Fifth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, *Alex and Matt*

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

Schedule of Services

Sunday, March 28	Divine Liturgy of Saint John Chrysostom	10:30 AM
	PALM SUNDAY—ENTRY OF OUR LORD INTO JERUSALEM	
	MARTYRS AGAPIUS, PUBLIUS, TIMOLAUS, ROMULUS, TWO NAMED DIKONISIUS, & TWO NAMED ALEXANDER AT CAESARAEA IN PALESTINE; HIEROMARTYR ALEXANDER—PRESBYTER OF SIDE IN PAMPHYLIA; MARTYR NICANDER OF EGYPT; VENERABLE NICANDER OF GORODETS/NOVGOROD; NEW MARTYR MANUEL OF CRETE	
	*****PAGE 170 IN THE BLACK DIVINE LITURGY BOOKS*****	
	Philippians 4:4-9 John 12:1-18	
Wednesday, March 31	Unction	6:00 PM
Thursday, April 1	12 Passion Gospels	6:00 PM
Friday, April 2	Plaschenytsia	7:00 PM
Saturday, April 3	Anticipation Obednitza	10:30 AM
Sunday, April 4	Paschal Divine Liturgy	10:30 AM
	THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST—PASCHA	
	*****PAGE 179 IN THE BLACK DIVINE LITURGY BOOKS*****	

Acts 1:1-8
John 1:1-17

BLESSING OF PASCHAL BASKETS AFTER DIVINE LITURGY

Sunday, April 11

Divine Liturgy of Saint John Chrysostom 10:30 AM
ANTI-PASCHA—SAINT THOMAS SUNDAY

MARTYRS MARK-BISHOP OF ARETHUSA, CYRIL-DEACON OF HELIOPOLIS, & OTHERS WHO SUFFERED UNDER JULIAN THE APOSTATE; VENERABLE JOHN-ANCHORITE OF EGYPT; SAINT EUSTATHIUS THE CONFESSOR-BISHOP OF BITHYNIA; VENERABLE JONAH & MARK OF THE PSKOV CAVES

Acts 5:12-20
John 20:19-31

Litany in Blessed Memory of John Cherepko, Rose Lopushansky, Michael Brittan, Frank & Ollie Pendlyshok—Fr. Bob Parastas in Blessed Memory of Martha Batch—Harry Batch & Family

**BULLETIN INSERT FOR 28 MARCH 2010
PALM SUNDAY—ENTRY OF OUR LORD INTO JERUSALEM
MARTYRS AGAPIUS, PUBLIUS, TIMOLAUS, ROMULUS, TWO
NAMED DIKONISIUS, & TWO NAMED ALEXANDER AT
CAESARAEA IN PALESTINE; HIEROMARTYR ALEXANDER—
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NEW MARTYR MANUEL OF CRETE**

*******PAGE 170 IN THE BLACK DIVINE LITURGY BOOKS*******

Words from the Desert

Abba Lot went to see Abba Joseph and said to him, "Abba, as far as I can I say my little rule of prayer, I fast a little, I pray and meditate, I live in peace and as far as I can, I purify my thoughts. What else can I do?" Then the old man stood up and stretched his hands towards heaven. His fingers became like ten lamps of fire and he said to him, "If you will, you can become all flame."

Once, St. Patrick's charioteer realized that the horses had gone astray and he was grieving about this as if he had just lost close friends! He told Patrick, but as it was dark he could not go and search for them. So Patrick was moved to kindness like a godly father and said to the tearful charioteer, "God is always ready to help us in our difficulties and he grants us his mercy in all our misfortunes, so you shall find these horses that you are crying over." Then holding out his hand, and drawing clear his sleeve, Patrick raised his hand and his five fingers shone out like spotlights. They lit up all the area round about them and in that light the man was able to find his missing horses, and to stop crying. But we should note this miracle was not known about during Patrick's lifetime because the charioteer told no one about it until after Patrick's death.

From the sayings of the Paradise of the Holy Fathers: "Abba Pambo asked Abba Antony, saying, "What shall I do?" The old man said unto him, "Put no confidence in thine own righteousness, and regret not nor cogitate upon a matter which is past, and be persistent in restraining thy tongue and thy belly."

From the sayings of the Paradise of the Desert Fathers: "Abba Ammonas was asked, 'What is the 'narrow and hard way?' (Mt. 7.14) He replied, 'The 'narrow and hard way' is this, to control your thoughts, and to strip yourself of your own will, for the sake of God. This is also the meaning of the sentence, 'Lo, we have left everything and followed you.' (Mt. 19.27)"

A word from the desert: A brother went to Abba Mateos and said to him, "How is it that the monks of Scetis did more than the Scriptures required in loving their enemies more than themselves?" Abba Mateos said to him, "As for me, I have not yet managed even to love those who love me as I love myself."

A word from the desert: One of the fathers related this: Once when I was at Oxyrhynchus, some poor people came on Saturday evening to receive charity. Later that night there was one of them who only had a single mat, half underneath and half on top of him. Now it was cold, and when I went out for my natural needs, I heard his teeth chattering because of the severe cold, and he was encouraging himself, saying, "I thank you, Lord. How many rich people are in prison wearing irons at present; how many more have their feet fastened to wooden stocks, not being able so much as to satisfy their bodily needs whereas I am like a king with my legs stretched out!" When I heard this, I recounted it to the brethren and they were edified.

Hagia Sophia

Hagia Sophia is not a public building that changed ownership with the conquest of a war. Hagia Sophia is a place of God, Christendom's grandest place of worship for over 900 years, and arguably the most perfect and beautiful church that has been erected by any Christian people. The splendour of its overall effect, its "paradise-like" beauty and architectural brilliance were often comprehensible only in terms of repeated divine intervention.

The magnificence, spirituality and prestige of the Great Church led to its being appropriated as an imperial and religious symbol by the Ottoman sultans. The church of Christ was possessed and converted into a mosque, until it was decreed a museum. During this long time, it has been subjected to more than its fair share of abuse and denigration.

Hagia Sophia, an essential element of Christianity, a second Jerusalem, the most revolutionary and daring church conceived in Christendom, has been turned into a museum considerably impaired by the loss of all its Christian furnishings and much of its original setting and atmosphere. At present it is part of an increasingly elaborate area of monuments, museums, and rug and souvenir shops. The Great Church, transformed into a monument/museum without life...The conquest of war does not and cannot change its spiritual nature into a civil-cultural-secular institution. For as long as the injustice done to the soul of Hagia Sophia is ignored and forgotten Christianity cannot be whole. Hagia Sophia's reason for existing is vitally important to restoring religious integrity.

It is a disgrace and disrespect to a religion and God when holy places are unwillingly turned purely into tourist attractions. How would the Muslims feel if one of their holiest places was turned into a museum for tourists by a conquering power?

With its conversion into a museum in 1934, Hagia Sophia was frozen in some past age, vaguely Byzantine. Directed by the then prevailing historicist paradigm that saw the past as unchanging, Hagia Sophia was also understood through the aesthetic of the great museum, that is, aloof and imposing. Both traits were useful to a Turkish government that wanted to break with the Ottoman era that lasted until after World War I. The church of Heavenly Wisdom became thus what the official Turkish act of secularisation called a "unique architectural monument of art" and hence was valued more for its age, art and historical value than for its practical and religious use.

Times have changed. Turkey has long severed its ties with the darker aspects of its Ottoman past. It aspires to join the European Union. The time has come to restore Hagia Sophia's spirituality as a place of Christian worship. Turkey has to remember that old wisdom that says, "Do not do to others what you don't wish them to do unto you". Justice must prevail so that religious integrity might be restored. Turkey has to face up to its history and address this vital issue.

In 1847, a progressive sultan, Abdülmecid I (r. 1839-61), commissioned the Swiss architect Gaspare Fossati to restore the structure of Hagia Sophia, then Ayasofya Camii. When Fossati and his team began work on Hagia Sophia in 1847, after more than a century of neglect, they found the building in a dilapidated state with a leaking roof and "clouds of pigeons" despoiling the interior. They repaired cracks in the domes and vaults, and placed an iron chain around its base to contain its outward thrust. However they removed four flying buttresses that seemed to serve no purpose. They replaced the leaking lead covering of the roofs and carried out a complete cleaning inside and out. As the deteriorated plaster was chipped off walls and vaults, decorative Byzantine mosaics, shimmering with gold, were revealed. The sultan, astonished by

their beauty, ordered Fossati and his team to uncover all the mosaics. When those in the galleries were uncovered and repaired, Fossati beseeched Abdülmecid to relax the rigid principles that demanded their obliteration. "They are beautiful," Abdülmecid said. "Hide them because our religion forbids them. Hide them well, but do not destroy them: For who knows what might happen."

Sultan Abdülmecid was intent on modernizing his kingdom and strengthening its ties with Western Europe at a moment when the great gulf between Turkey and Europe was beginning to narrow, a process that continues in our day. For him Hagia Sophia was part of a policy of progressive reform. Abdülmecid, whose reign had started with the proclamation of the Tanzimat, the most important milestone in the Westernisation of the Ottoman state and culture, encouraged uncovering the mosaics for repair and criticized his predecessors for having obscured these beautiful ornaments. He took advantage of the hajj (pilgrimage) to send the most fanatical imams of the (then) mosque to Mecca, before he undertook the restoration.

If Turkey aspires to join the community of Europe, the first step would be to show a spirit of understanding and a sense of justice, mutual respect and willingness to cooperate, as is the culture of the European Union. The time to restore the spirituality of Hagia Sophia as a place of Christian worship is now. The spiritual "redemption" of the Holy Wisdom church might be realized with the same care and respect with which Abdülmecid, that progressive, proeuropean reformer of the Ottoman Empire, commissioned the last major Ottoman restoration of Hagia Sophia.

History might neglect but it never forgets. Historic mistakes can be reversed and corrected. By taking the big and noble step of redeeming Hagia Sophia, the Turkish state would prove its genuine respect for the Christians of Europe and the world. Restoring Hagia Sophia to Christian worship would be THE revolutionary gesture of wisdom, progress and civility. Such an act would offer Istanbul the rare privilege of hosting not only a great monument of world art, but also one of Christianity's most important places of worship, a truly rare diamond.

Selected historical sources

1. Kleinbauer, W.E., White, A. and Matthews, H. Hagia Sophia –Scala Publishers Ltd, London; Archaeology and Art Publications, Istanbul
2. Mainstone, R.J. Hagia Sophia –Thames and Hudson
3. Nelson, R.S. Hagia Sophia, 1850-1950 –The University of Chicago Press

Liturgy of the Presanctified Gifts

Prot. V. Potapov

The Liturgy of the Presanctified Gifts may be characterized, without exaggeration, as the heart, the center of the services of Great Lent. In some ancient manuscripts of the service books, it is known as the "Liturgy of the Great Quadragesima." In fact, it is the service which best typifies this sacred time of the year.

The essence of this service is revealed in its very name: it is the "Liturgy of Gifts Presanctified." This distinguishes it from the liturgies of St. Basil the Great and of St. John Chrysostom, in which the Eucharist, the offering and sanctification of the Gifts, takes place. During the "Liturgy of the Great Quadragesima" we are offered the Holy Gifts "pre-sanctified," i.e. already sanctified at a liturgy served on a previous day. These Holy Gifts are offered to us that we might have the opportunity to commune of them and be sanctified by them. In other words, the Liturgy of the Presanctified Gifts is essentially not a "liturgy" in the sense of the Liturgies of St. John Chrysostom or St. Basil the Great, but is rather a special rite of Communion.

In order to understand why a rite of Communion of pre-sanctified Holy Gifts came into being, one must consider its history. Its roots lie in the ancient practice of the Church. In the early centuries of Christian history, the faithful approached to receive the Holy Gifts at each Liturgy. It was even a practice among the faithful, when there was no weekday liturgy, that they would privately commune of Holy Gifts left over from the Sunday liturgy. On this foundation, a special rite of prayer crystallized within the monasteries: all of the monastics would pray together before Communion, and afterwards, together they would thank God, Who had enabled them to be Communicants of the Holy Mysteries. This would be done either after Vespers or after the Ninth Hour (about 3:00 PM). In time, this rule of prayer took on the form of a short service, somewhat similar to the rite of the Liturgy. Thus developed what we now call the "Order of the Typica," in contemporary practice served after the Sixth and Ninth Hours. The very name "Typica" points to the fact that in some measure this short service typifies the Liturgy. It is in this sense a precursor to our Liturgy of the Presanctified Gifts.

During Great Lent, the full Divine Liturgy is served only on Saturdays and Sundays. Ancient church practice, confirmed in the canons of the Councils, forbids the serving of Liturgies on weekdays during Great Lent, inasmuch as those days are entirely dedicated to fasting and repentance. Service of the Divine Liturgy would be incompatible with the mournful character of such days. The Liturgy is a Paschal Mystery, a Feast of the Church, filled with joy and spiritual jubilation.

As St. Basil the Great states, the faithful of that time were used to receiving Communion not only on Saturdays and Sundays, but also at least twice during the week - on Wednesdays and Fridays. Therefore, the question arose: How could they commune outside the Liturgy? The answer had already been provided: they could commune of the Holy Gifts sanctified at one of the earlier Liturgies. In those days, fasting meant complete abstinence from food until sunset, and Communion of the Holy Gifts was the crown, the end, of the Lenten day. For this reason, on those weekdays, it took place after Vespers.

The rite of the Liturgy of the Presanctified Gifts consists of Vespers, at the conclusion of which the Holy, Presanctified Gifts are offered, and the prayers before Communion are read. Communion itself takes place, and is followed by prayers of thanksgiving. The service's connection to Great Lent is reflected in its

special "mournful" character. The Altar Table and sacred vessels containing the Holy Gifts are covered with dark-colored vestments. Prayers are read with a sense of humility and tenderness. Overall, the entire service is marked by a special sense of mystery.

The first part of the Liturgy of the Presanctified Gifts consists of Great Lenten Vespers, with some specific distinguishing features. The priest is vested in dark vestments. Vespers itself begins not with the usual "Blessed is our God," but rather with the opening doxology of the Divine Liturgy: "Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit..." In this manner, the entire service turns toward hope in the Kingdom, that same anticipation which characterizes all of Great Lent.

Then, as in other Vesper services, Psalm 103 is read. This "opening" psalm begins with the words "Bless the Lord, O my soul! O Lord my God, thou art greatly magnified..."

This psalm, which praises God, the creator of the whole world, is a sort of "preface" to Vespers, and with it the entire cycle of daily services, for according to Old Testament tradition, evening and the coming night are considered the beginning of the day.

After this "preface," the deacon (or in the absence of a deacon, the priest himself) invites the faithful to communal prayer, in the Great Litany, the Litany of Peace, which begins with the words "In peace, let us pray to the Lord..."

Then Psalms 119 and 133 are read. These psalms form the 18th kathisma (chapter) of the Psalter, the book of psalms. The psalms are known as "hymns of ascent." In Old Testament times, they were sung while one was ascending the steps of the Temple in Jerusalem.

While these psalms are being read on the kliros, in the Altar the priest prepares the Holy Gifts on the Table of Oblation. The Presanctified Lamb (the Body of Christ, permeated with His Most-precious Blood), which had been left on the Altar Table since the previous Sunday or Saturday, is transferred to the Table of Oblation. Then ordinary, unsanctified wine and water are poured into the Chalice, and the Holy Vessels are covered, as is done before a full Liturgy. All of this is performed in silence, with no accompanying prayers. The Order of Divine Service underscores that distinctive feature: all of the prayers have already been read at the Sunday Liturgy at which the Holy Gifts have been sanctified.

After this preparation and after the reading of the 18th kathisma, the evening service continues with the chanting of selections from the usual Vespers psalms - beginning with the words "Lord, I have cried unto Thee, hearken unto me..." The stichera for "Lord I have cried..." appointed in the service books for the given day are interspersed with the text of the psalms. Upon the conclusion of these chants, the clergy perform the usual Evening Entrance, the procession into the Altar through the Royal Doors, concluding with the prayer "O Gentle Light."

Following the Evening Entrance, there are two readings (paremoi) from the Old Testament. One is from the Book of Genesis, and the other from the Book of Proverbs of Solomon. Between these two readings, a rite is performed which reminds us of the times when Great Lent was dedicated to preparing people for

Holy Baptism. During the reading from the first Old Testament passage, the priest places a lighted candle upon the Gospels lying on the Altar Table. At the conclusion of the first reading, the priest takes this candle and a censer and blesses the faithful, with the words "The Light of Christ enlighteneth all!" The candle is a symbol of Christ, the Light of the world. The fact that the candle rests upon the Gospels during the reading of the Old Testament points to the fact that all prophecy was fulfilled in Christ, Who enlightened His disciples, that they "might understand the Scriptures." The Old Testament leads to Christ, just as Great Lent leads to the enlightenment of those being baptized. The Light of Holy Baptism, uniting people to Christ, opens their minds to the understanding of Christ's teachings.

After the second Old Testament reading, there emanates from the center of the church a moving and solemn chant: "Let my prayer be set forth as incense before Thee, the lifting up of my hands, as an evening sacrifice." These words come from Psalms 140. During this chant, censuring takes place before the Altar Table and before the Table of Oblation. The chant, with other verses from the same psalm interspersed, is repeated six times.

In Russian Church practice, following the reading of these verses, the Great Lenten prayer of St. Ephraim the Syrian, "O Lord and Master of my life...", is read.

There follows fervent prayer for all members of the Church, and also for the catechumens. After Wednesday of the 4th week of Great Lent, these petitions are followed by a special litany for those catechumens who this year are preparing for "holy illumination," i.e. for the Mystery of Holy Baptism. In ancient times, Holy Baptism was performed on Holy and Great Saturday. After all of the catechumens are dismissed, the second part of the Liturgy of the Presanctified Gifts, the rite of Holy Communion, begins.

The solemn moment of the transfer of the Holy Gifts to the Altar Table approaches. Outwardly, this Entrance resembles the Great Entrance at the Liturgy, but in essence and spiritual meaning it is, of course, quite different. In the full Eucharistic service, the Great Entrance is the transfer/offering of as-yet unsanctified Gifts. The Church offers itself, its life, the life of its members and all creation as a sacrifice to God, incorporating this sacrifice into the one perfect sacrifice of Christ. Remembering Christ, the Church remembers all those whom He has taken upon Himself for their redemption and salvation. The transfer of the Holy Gifts symbolically represents the appearance of Christ and the conclusion of fasting, prayer, and the anticipation, the approach, of that help, comfort, and joy which we have been awaiting.

The solemn transfer of the Holy Gifts from the Table of Oblation to the Holy Altar Table is accompanied by the ancient hymn "Now the Hosts of Heaven..." In English it is rendered: "Now the Hosts of Heaven invisibly worship with us; for behold the King of Glory enters in. Behold the accomplished mystical sacrifice is being escorted in. With faith and love let us draw nigh, that we may become partakers of life everlasting. Alleluia, alleluia, alleluia."

The Entrance with the already-sanctified Holy Gifts is performed with extreme reverence and piety. During the Entrance, the faithful prostrate themselves upon

the ground. According to the practice of the Russian Church, following the Great Entrance at the Liturgy of the Presanctified Gifts, the prayer of St. Ephraim of Syria, "O Lord and Master of my life...", is read.

After that prayer is read, the immediate preparation for Holy Communion begins. Its essence lies in the Lord's Prayer, in the "Our Father," with which preparation for Holy Communion always concludes. In pronouncing Christ's own prayer, we take unto ourselves the Spirit of Christ. We adopt as our own His prayer to the Father, His will, His desire, His life.

The Communion of the clergy takes place, and is followed by the Communion of the laity, during the singing of the verse "O taste and see, that the Lord is good!"

The Service ends, and the priest announces "Let us depart in peace!" At the conclusion of the Service, the Prayer before the Ambo is read. The concluding prayers at full Liturgies and at the Liturgy of the Presanctified Gifts are known as Prayers before the Ambo because the priest says them near the place where at one time there stood in the midst of the church the ancient "ambo," i.e. a special stone cathedra, from which the Gospel was read.

"The Prayer before the Ambo" read at the Liturgy of the Presanctified Gifts is especially beautiful. It reflects the connection between the serving of the Liturgy of the Presanctified Gifts and the time of Great Lent. The Holy Quadregesima is a time of spiritual struggle, a time of difficult battle with the passions and with sins. Yet there is no doubt that victory over invisible enemies will be granted to all who, according to the words of the Prayer before the Ambo, struggle "to fight the good fight." And the day of the Holy Resurrection already is at hand.

The Divine Liturgy of the Presanctified Gifts is one of the most marvelous and moving services of the Church. At the same time, it is an urgent call to frequent Communion of the Holy Gifts of Christ. In it we hear a voice from distant centuries, the voice of the living, ancient tradition of the Church. This voice says that a believer cannot live the life in Christ unless he constantly renews his connection with the fountain of life, by communing of the Body and Blood of our Lord Jesus Christ. For Christ is, according to the words of the Holy apostle Paul, "our life" (Colossians 3:4).

HOLY WEEK SERVICES IN SLICKVILLE

Wednesday, March 31	Unction	6:00 PM
Thursday, April 1	12 Passion Gospels	6:00 PM
Friday, April 2	Plaschenytsia	7:00 PM
Saturday, April 3	Anticipation Obednitza	10:30 AM
Sunday, April 4	Paschal Divine Liturgy	10:30 AM

**THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST—
PASCHA**

*******PAGE 179 IN THE BLACK DIVINE LITURGY BOOKS*******

Acts 1:1-8

John 1:1-17

BLESSING OF PASCHAL BASKETS AFTER DIVINE LITURGY