



Saints Peter & Paul Byzantine Catholic Church



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PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120
TELEPHONE: 412-461-1712
CONFESSIONS: 30 MINUTES BEFORE LITURGY

Sunday, February 23, 2020 Tone 4 Page:141/218

SCHEDULE OF DIVINE SERVICES FOR THIS WEEK:

Sunday	02/23/2020	11:00 AM	<i>Sunday of Cheesefare</i>	+Fran Simchak By Barbara Martin
Monday	02/24/2020		<i>Great Fast begins</i>	
Friday	02/28/2020	06:30 PM	<i>Basil Venerable</i>	<i>Liturgy of Presanctified Gift</i>
Sunday	03/01/2020	11:00 AM	<i>1st Sunday of The Great Fast</i>	+Stephen Ference By Jeanette Ference

SICK AND SHUT-INS *Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:*



Andrew Cencarik, Don Downey, Phillip Fall, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough Shirley Carmoney Torbich, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces.

****If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.**

DIVINE SERVICES ATTENDANCE

The attendance for Saturday, February 15, was 9; Sunday, February 16, was 37.

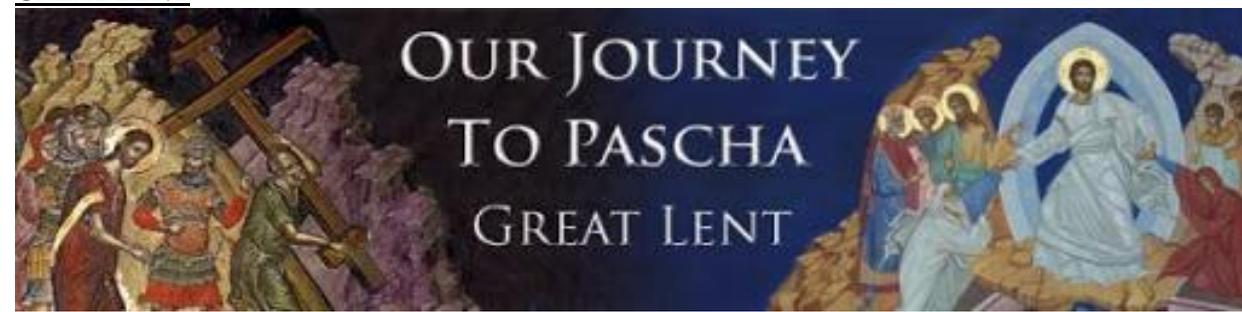
VISITATION OF THE SICK

The parishioners confined to their homes or nursing homes due to health reasons are visited monthly. Also, person who are hospitalized are visited when Fr. Vitalii is notified. It especially is important that a family member contact Fr. Vitalii whenever a loved-one is hospitalized.

DIVINE LITURGY INTENTIONS

St Peter and Paul Church is accepting requests for 2020 Divine Liturgy's on a first come first serve basis. Please submit your requests in writing with the intention and date requested to St Peter and Paul attention with your offering and place on Sunday collection basket.

GREAT LENT



The season of Great Lent or Great Fast is the time of preparation for the feast of the Resurrection of Christ. It is the living symbol of man's entire life which is to be fulfilled in his own resurrection from the dead with Christ. It is a time of renewed devotion: of prayer, fasting, and almsgiving. It is a time of repentance, a real renewal of our minds, hearts and deeds in conformity with Christ and his teachings. It is the time, most of all, of our return to the great commandments of loving God and our neighbors.

In the Church, Great Lent is not a season of morbidity and gloominess. On the contrary, it is a time of joyfulness and purification. We are called to "anoint our faces" and to "cleanse our bodies as we cleanse our souls." The very first hymns of the very first service of Great Lent set the proper tone of the season:

Let us begin the lenten time with delight . . . let us fast from passions as we fast from food, taking pleasure in the good words of the Spirit, that we may be granted to see the holy passion of Christ our God and his holy Pascha, spiritually rejoicing.

Thy grace has arisen upon us, O Lord, the illumination of our souls has shown forth; behold, now is the acceptable time; behold, now is the time of repentance (Vespers Hymns).

It is our repentance that God desires, not our remorse. We sorrow for our sins, but we do so in the joy of God's mercy. We mortify our flesh, but we do so in the joy of our resurrection into life everlasting. We make ready for the resurrection during Great Lent, both Christ's Resurrection and our own.

The Lord Calls us to do God's Will. Pray that you may know God's Will in your life; especially, if you have the inclination that you are being called to the ordained or consecrated life. If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com
Join the Serrans in their work to ensure the future of our Church.

THIS WEEK'S USHER TEAM - Team C

OUR GIFTS TO GOD AND OUR CHURCH, FEBRUARY 16, 2020:

SUNDAY OFFERING	\$ 554.00
LOOSE CASH	20.00
CANDLES	27.00
MONTHLY	55.00
HOLY DAY	4.00
TOTAL	\$ 660.00

I. THE HISTORICAL AND TRANSCENDENT EVENT

Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples' faith was drastically put to the test by their master's Passion and death on the cross, which he had foretold. The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized ("looking sad") and frightened. For they had not believed the holy women returning from the tomb and had regarded their words as an "idle tale". When Jesus reveals himself to the Eleven on Easter evening, "he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen."

Even when faced with the reality of the risen Jesus the disciples are still doubtful, so impossible did the thing seem: they thought they were seeing a ghost. "In their joy they were still disbelieving and still wondering." Thomas will also experience the test of doubt and St. Matthew relates that during the risen Lord's last appearance in Galilee "some doubted." Therefore the hypothesis that the Resurrection was produced by the apostles' faith (or credulity) will not hold up. On the contrary their faith in the Resurrection was born, under the action of divine grace, from their direct experience of the reality of the risen Jesus.

The condition of Christ's risen humanity

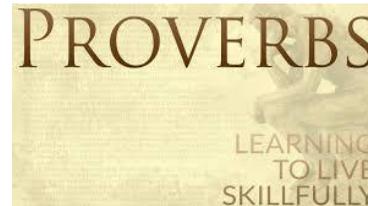
By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognize that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his Passion. Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when he wills; for Christ's humanity can no longer be confined to earth, and belongs henceforth only to the Father's divine realm. For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes: in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith.

Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is "the man of heaven".

The Resurrection as transcendent event

O truly blessed Night, sings the Exsultet of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the realm of the dead! But no one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to his disciples, "to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people."

(Catechism of the Catholic Church, "HE DESCENDED INTO HELL. ON THE THIRD DAY HE ROSE AGAIN".)



Author: Solomon, Agur, Lemuel, The Wise and Others; Date Written: 970-500 BC

The Book of Proverbs is an anthology of short wisdom sayings and exhortations to seek wisdom. Solomon is the stated author of much of the book (1:1; 10:1; 25:1), but Agur (30:1), Lemuel (31:1) and "the wise" (22:17; 24:23) also wrote certain sections. The book was written and compiled over a long period of time. Some scholars suggest that originally Proverbs may have been

directed at young men being trained for government offices. The book provides education in moral character in an age when teaching was mainly done in the home rather than in schools.

Proverbs begins with a long poetic introduction (1-9) that exhorts its readers to seek wisdom and shun folly. Next we find an extensive collection of short sayings (10-29) which is concluded by a few longer sayings (30) and a poem about the ideal wife (31).

The introductory section (1-9) orients us to the book. It casts the whole collection in the light of a father giving instruction to his son. Wisdom and folly are contrasted as differing paths alternately leading to life and death (5:5-6). Wisdom is personified as a woman who invites everyone to eat at her banqueting table (8:1-9:6). Folly also appears as a woman inviting people to her banquet of falsehood (9:13-18).

Ch. 10-29 present the bulk of Solomon's proverbs. They give practical advice on holy living. They sum up general principles of life in succinct statements. Each proverb is not a mere truism but a pithy statement which deserves deep consideration. The proverbs contain observations about the way the world works, how human beings act in certain situations and how God's blessing is related to our behavior. They ought to be read slowly, thoughtfully and prayerfully. The central message of Proverbs is simple, yet difficult to live out: Fear the Lord. Work hard. Be honest. Live righteously. Give generously.

Ch. 30-31 are a little different than the chapters of short sayings. The poetic thoughts in Ch. 30 are longer and more challenging to understand. The final poem about the ideal wife contrasts with the rest of the book which gives direct behavioral guidance for young men. Yet it reconnects with the introductory section which describes Wisdom as a woman. Just as a young man ought to seek Wisdom herself, so he should seek a woman of wisdom to be his wife.

Proverbs looks at life from a different angle than the Pentateuch. Rather than stating the Law, Proverbs advises us on how to be like God, how to live in accord with his Law. It presents the practical side of righteousness. In its presentation, some Proverbs directly conflict with each other (e.g. 26:4-5). These conflicts show the multi-faceted approach to life that the book offers. Each saying is true in a certain sense and applicable in a certain way.

The Book of Proverbs is a compilation of many years of wisdom. Wisdom cannot be gained quickly, but only through patience, prayer and God's grace. Proverbs challenges us, confronts us and even shocks us with this truth.

MARCH 16 AFTERNOON LENTEN VESPER SERVICE AT STS PETER AND PAUL

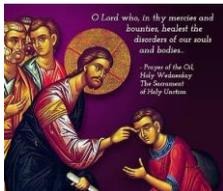
Since we are having a Fasiangy and making the Haluski in house, I want to ask all of you to head the Soup Meal for after the March 16 Afternoon Vesper. This will all be your event/occasion. This will be easy. The soup, bread, probably a cheese plate etc. is all bought.

The Soup Meal is a special occasion for our church and as it brings the Lenten season of working to bring all of us together and serve the meal to the Bishop and the parishioners as a Lenten spiritual, reflective and giving time on what it means to be a follower of Christ.

GENERAL INFORMATION

For security reasons, during 11:00 AM Sunday Liturgy, **the back door will be locked at 11:15 AM.** Also, please remember during the Weekly Liturgy, the back door will be locked. Please park your car in front of the church.

HOLY UNCTION



Christ came to the world to “bear the infirmities” of men. 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.

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 (Jas 5.14–16; see also Mk 6.13).

The sacrament of anointing is a “sobornal” sacrament in the traditional Orthodox practice. This means that as many of the faithful as possible are gathered to participate in the prayers. The rite itself calls for seven priests, seven readings from the epistles and gospels, seven prayers and seven anointings with oil specifically blessed for the service. Although it is not always possible to perform the sacrament in this way, the normal procedure is still to gather together as many priests and people as possible.

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 to man. 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.

PARISH MEMBERSHIP

We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. Only those who are registered are considered members of the Parish. When one registers to become a parish member, they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only by the pastor.

JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

SUNDAY OF CHEESEFARE

Today the Church calls us to see ourselves in Adam and Eve, cast out of Paradise and stripped of their original glory. God created them in His own image and likeness and had clothed them with a robe of light, which they lost when they chose their own pride and self-centered desires over humble obedience. Their great potential for growth in holiness squandered, now they are reduced to covering themselves with fig leaves and wearing the flesh of corruption and mortality.

Their tragic story is also ours. We live in a world of people who, from generation to generation, have chosen to satisfy themselves rather than to flourish in the glory of those who bear the divine image and likeness. Due to advances in communications, we are more aware today of the details of the world’s problems than were previous generations, but not much really changes from age to age in the human soul. We do not have to look very hard at our society or world, or at ourselves, to see that we live very far from Paradise.

The good news, is that the God-Man Jesus Christ is the New Adam Who clothes us with a robe of light in baptism. The father restored the prodigal son by giving him fine clothing, and the Savior restores us when put Him on in baptism. He entered into death, the ultimate consequence of Adam’s sin, in order to conquer it through His resurrection. We are baptized into His death in order to rise with Him into the life of Heaven, even as we live and breathe in this world. He comes to bring us back to Paradise.

Even though we have put on Christ and are members of His own Body, the Church, there is still much of the old Adam in us. We fall back to the nakedness and despair of those who strip themselves of the divine glory through sin.

With Adam and Eve, sin and death came into the world through unrestrained indulgence in food. We fast in Lent from the richest and most satisfying foods in order to find healing from the self-centered desires of our stomachs, which in turn helps to free us from addiction to other forms of self-centeredness. As our Lord taught, we do not fast in order to impress others, but in secret. We must not draw attention to ourselves or inconvenience others as we fast. As St. Paul wrote, we must not judge anyone for what they eat or do not eat. If we turn the blessed discipline of fasting into an instrument of pride, we will end up doing more harm than good to our souls.

We focus in Lent on more fully participating in the healing and restoration that Christ has brought to the world. Since we have put Him on in baptism, we must live in a way that reflects and reveals His mercy and blessing. The Lord is very clear about what this means: If we want forgiveness for our sins, we must forgive others for their offenses against us. He says that because forgiveness is not some kind of legal decision about justice, but a characteristic of a relationship that reveals the health or sickness of our souls. The prodigal son had no claim to restoration as a son, and he knew that, but the overwhelming love of his father healed the deep wounds that the young man’s behavior had caused.

The spiritual disciplines of Lent have nothing to do with legalism or punishing ourselves. Instead, they are tools to help us find healing and strength as we wear the robe of light, as we grow in our personal participation in the salvation that the Second Adam has brought to a world of despair and decay. Now is the time to strip ourselves of all that would hold us back from following our Lord to His cross and glorious resurrection, for it is through His Passion that we will enter into the fullness of the glory for which He created us in the first place. Now is the time to turn from our spiritual weakness and nakedness to “put on the armor of light” as we begin an intense struggle for the healing of our souls. Let us struggle joyfully, for the journey will truly lead us to Paradise.

DEANERY PENITENTIAL VESPERS SCHEDULED

The Great Fast Deanery Vespers will be celebrated, each Sunday during The Great Fast Season at 4:00 p.m. preceded by The Holy Mystery of Reconciliation at 3:30 p.m.

The following churches have been selected to host a different week:

March 1	St. Andrew Church, Gibsonia	Homilist: Fr. Thomas Schaefer Confessor: Fr. Robert J. Karl
March 8	SS. Peter & Paul Church, Duquesne	Homilist: Fr. Christiaan W. Kappes Confessor: Fr. Frank A. Firko
March 15	SS. Peter & Paul Church, Braddock	Homilist: Fr. Robert J. Karl Confessor: Msgr. Russell A. Duker
March 22	St. John the Baptist Cathedral, Munhall	Homilist: Fr. Frank A. Firko. Confessor: Fr. Valerian M. Michlik
March 29	Holy Ghost Church, McKees Rocks	Homilist: Fr. Andrew J. Deskevich; Confessor: Fr. Blichard

This will be a great penitential practice of prayer & self-denial if you wish to take it upon yourselves. Please make an effort to join us. Fellowship of meatless soups and bread will be served following the liturgical services

PLEASE MARK YOUR CALENDARS! ST. ELIAS AND ARCHIEPARCHIAL EVENTS

Friday	February 28	First Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 6	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 13	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 20	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	March 27	Lenten Kitchen – 11:30 a.m. to 6:00 p.m
Friday	April 3	Lenten Kitchen – 11:30 a.m. to 6:00 p.m

In our menu: Baked Fish Dinner, Fried Fish Dinner, Fish Sandwich, Shrimp Dinner, Pirohi, Mac & Cheese, Noodle Haluski and Bake Sale.



The Byzantine Catholic
Metropolitan Archeparchy of Pittsburgh

Office of the Archbishop
66 Riverview Avenue Pittsburgh PA 15214
(412)231-4000 Phone 412(231-1697 Fax

REGULATIONS FOR THE SEASON OF THE GREAT FAST - 2020

The fasts of the liturgical year are to be kept in accordance with the Norms of Particular Law of the Byzantine Metropolitan Church sui iuris of Pittsburgh.

simple abstinence

- The law of simple abstinence forbids the use of meat, but permits the use of eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe simple abstinence when prescribed. Abstinence is obligatory on all Wednesdays and Fridays of the Great Fast.

strict abstinence

- The law of strict abstinence (fast) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- Strict abstinence (fast) **is to be observed in 2020 on Pure Monday, February 24** (the first day of the Great Fast), **and on Great and Holy Friday, April 10.**

dispensations

- Priests and parents are to ensure that minors are educated in the authentic sense of penance.
- Pastors and administrators, with just cause and taking into account acceptable reasons due to personal circumstances, may grant to the individual faithful as well as to individual families, dispensations, transfers, or commutations of abstinence and strict fast into other pious practices. Superiors of religious houses or clerical institutions enjoy these same faculties relative to their constituents.

liturgical services

- The Divine Liturgy of the Presanctified Gifts takes precedence over all other Lenten Devotions.
- The Divine Liturgy of the Presanctified Gifts only is to be celebrated on Wednesdays and/or Friday evenings of the Great Fast and also on Monday, Tuesday, and Wednesday of Holy Week.

OUR JOURNEY TO PASCHA! 2020

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 2nd	 <i>TRIODION WEEKS</i> Publican and the Pharisee Reading: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Trust in God, not yourself! Ask for His help before every task this week!
Normal Fast Week FEBRUARY 9th	 The Prodigal Son Returns! Reading: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Use up/freeze meats this week.
Meatfare FEBRUARY 16th FAREWELL TO MEAT TODAY	 The Last Judgment Reading: 1 Corinthians 8: 8-9; 2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 23rd FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Reading: Romans 13: 11-14; 4 Gospel: Matthew 6: 14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 1st	 <i>GREAT FAST BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Reading: Hebrews 11: 24-26, 32-12:2 Gospel: John 1: 43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 8th	 ST GREGORY PALAMAS Reading: Hebrews 1:10-2:3 Gospel: Mark 2: 1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 15th	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHAI</i> Reading: Hebrews 4: 14-5: 6 Gospel: Mark 8:34-9: 1	Wear your cross to church and kiss the cross each morning with a bowl!
4th Sunday of Lent MARCH 22nd	 ST JOHN of the LADDER Reading: Hebrews: 6:13-20 Gospel: Mark 9: 17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent MARCH 29th	 ST MARY of EGYPT Reading: Hebrews 9: 11-14 & Heb 2:11-18 Gospel: Mark 10: 32-45 & LK 1:24-38	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 5th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Reading: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 10th	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet, & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 12th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1: 1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

LITURGY OF THE PRESANCTIFIED GIFTS

The Liturgy of the Presanctified Gifts is a Byzantine Rite liturgical service which is performed on the weekdays of Great Lent wherein communion is received from Gifts (the Body and Blood of Christ) that are sanctified (consecrated) in advance, hence its name; this Divine Liturgy has no anaphora (eucharistic prayer).

The Presanctified is used on the weekdays of Great Lent, a season of repentance, fasting, and intensified prayer when the more frequent reception of communion is desirable; however, the full Divine Liturgy having a joyful character is not in keeping with the somberness of the season of repentance (Eucharist literally means "thanksgiving") and so the Presanctified is substituted. Although this service may be performed on any weekday (Monday through Friday) of Great Lent, common parish practice is to celebrate it only on Wednesdays, Fridays, and a feast day on which the polyeleos is sung that falls on a weekday. The Typicon also prescribes the Presanctified on the Thursday of the Great Canon (the fifth Thursday of Lent), and on first three days of Holy Week.

The following outline is extracted from the Liturgicon (Priest's Service Book)

The Presanctified Liturgy, aside from having no anaphora (eucharistic prayer) is structured much like other vespereal divine liturgies that are prescribed for strict fast days. After the normal opening of the Liturgy of the Catechumens ("Blessed is the Kingdom ...") vespers proceeds normally until the kathisma, the three stasees (subdivisions) of which are treated as three antiphons with silent prayers of the antiphons analogous to those of the other Divine Liturgies.

If the consecrated Lamb is already on table of prothesis, the priest puts it on the diskos, pours wine and water in the chalice, covers and censes them. Otherwise, during the first antiphon the Lamb is placed on the diskos, which is covered and censed. During the second antiphon, the priest, preceded by a deacon with a lighted candle, processes round the holy table thrice, each time censing it in the form of a cross. During the third antiphon the priest prostrates before the gifts which he then places on his head and carries, preceded by the deacon with lighted candle and censer, to the prothesis table where he censes and covers the gifts and pours wine and water into the chalice which he likewise covers.

The Great Entrance takes place in a manner similar to that of the Divine Liturgy, except that the priest rather than the deacon carries the diskos, he holds it higher than the chalice, and the entrance is made in absolute silence, while everyone makes a full prostration.

When it comes time for Holy Communion, the clergy make their communion as normal, except that no words accompany their drinking from the chalice. Those portions of the reserved Lamb which will be used to give communion to the faithful are placed in unconsecrated wine in the chalice. Local opinion varies as to whether or not this unconsecrated wine must be thought of as the Blood of Christ (even if the bread was intincted). The only practical effect of this variety is that the celebrant (priest or deacon) who must consume all the undistributed communion at the end of the service might or might not partake of the chalice when he communes himself: if the wine that was poured into the chalice is not the Blood of Christ, he would need to consume all of the consecrated elements before drinking any of the wine because drinking unconsecrated wine breaks the Eucharistic fast.

Preparation

On the previous Sunday, additional Lambs (Prospora) are prepared and consecrated, enough for all of the Presanctified Liturgies that will be celebrated in the coming week. The exact same ceremonies and actions accompany the preparation and consecration of the extra lambs, as the one which will be used that day at the Divine Liturgy. After the consecration, just before the communion of the clergy, the rubric calls for the consecrated Lamb to be intincted with the consecrated Blood of Christ; however, depending on local practice, this is sometimes not done. In either case, the consecrated Lambs are reserved, often in a special pyx used only for this purpose.