

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF NOVEMBER 25, 2012

SUNDAY/NOVEMBER 25

25th Sunday After Pentecost (Tone 8)
Leave-Taking of Feast of the Entrance

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
11:45a.m. Movie: "Beware of Christians"

SATURDAY/DECEMBER 1

St. Philaret the Merciful
9:30a.m. Akathist to St. Philaret; Confessions
5:30p.m. Vigil; Confessions

SUNDAY/DECEMBER 2

26th Sunday After Pentecost (Tone 1)
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour and Question & Answer Period

Nativity 40 day Lent

November 15 – December 24

A fast is observed from meat, dairy, fish, wine and oil products.

Sun. Nov. 25 (fish, wine & oil)
Mon. Nov. 26
Tues. Nov. 27 (wine & oil)
Wed. Nov. 28
Thur. Nov. 29 (wine & oil)
Fri. Nov. 30 (fish, wine & oil)
Sat. Dec. 01 (fish, wine & oil)
Sun. Dec. 02 (fish, wine & oil)



Saint Philaret the Merciful (+797)

"Therefore be merciful, just as your Father also is merciful."

LUKE 6:36

Offerings Week of November 25

Olive Oil – in memory of Michael, Justina and Rosalie; in memory of Richard; in memory of Sandy and Joan; in memory of Vaschen and Emilia; for good health.

Wine – for the health of Basil (birthday); for the health and protection of Alexander (birthday).

Litya Breads – for the health of Ekaterina.

Flowers – for a safe journey.

Parish Synodicon – Memory Eternal!

Nov. 25, 1968 Michael Spotts
Nov. 26, 1950 Metrophan Saffron
Nov. 26, 1953 Sauka Greunther
Nov. 26, 2002 Mary Gavlick
Nov. 27, 1979 John Skwarla
Nov. 27, 1992 Mary Bozinta
Nov. 28, 1974 Anna Perchisian
Nov. 29, 1934 Fr. Peter Shemashko
Nov. 29, 1981 Mary Fetchina
Nov. 30, 1930 Athanasius Klebanovich

Coffee Hour Hosting _ Fasting

Nov. 25 Nana, Nona and Nino
Dec. 02 Motoviloff, Torrisi, Kachek & Stone
Dec. 09 Combs, Mantzafos, Parsells & Sokol

Ushers Schedule

Nov. 25 - E. Sarchisian and L. Khuzarashvili
Dec. 02 - T. Smith and P. Bakaletz
Dec. 09 - T. Gorbatuk and J. Stone

Incense Fragrances In Usage

Week of Nov. 25 "Hyssop"
Week of Dec. 02 "Sinai"
Week of Dec. 09 "Mirmosa"

Names day Greetings: Many Years!

St. Andrew/Nov. 30: Robert Andre Erkman, Andrew Keller, Andrew Long and Andria Hunchar.

The Mysteries of Confession & Communion Are Central to the Nativity Fast/Feast

In this period of the 40 days of Lent (Nov. 15th thru Dec. 24th), we should avail ourselves of the Sacraments of Confession and Communion. This is the final fruit of our prayer, fasting and almsgiving.

Hurricane Sandy Aid

Our parish is sending \$1,000.00 to the IOCC (International Orthodox Charities Center) for relief work in the aftermath of Hurricane Sandy. This amount is from the two Sunday earmarked baskets and the free-will collection at our recent concert. The Diocese of NY-NJ has established a "Hurricane Sandy Diocesan Relief Fund." If you wish to contribute to this, please do so directly.

www.nynjoca.org

The Theology of Stewardship Booklet

This 19 page booklet was presented to each household in 2006. Copies still remain on the vestibule stand. As we are focusing on stewardship this month of November; please take the time to read or re-read this booklet.

The Parish calendar – January thru June Of 2013 May be Viewed On-Line

See schedule of services: www.ssppoc.org

2013 Parish Wall Calendars

Are available in the church vestibule. One per family please.

Annual Christmas Cookie Walk

Will be held on Sunday, December 16th at 11:30a.m. Bakers are sought. A sign-up sheet is on the vestibule stand. Questions? Please speak with Jill Peterson (908-541-9586).

Christmas Performance – Sunday, January 13, 2013

A presentation by our children is in the works. Help is needed. If you can be of assistance, please let us know using the sign-up sheet on the vestibule stand.

Coffee Hour Hosting Schedule

Is currently being prepared for 2013. Please speak with Jill Peterson for any need changes. If you are not already part of a hosting team and wish to be, again, speak with Jill. Thanks to all!

THE ALL-NIGHT VIGIL - OF THE RESURRECTION
PART 10

VOUCHSAFE, O LORD The reader, then, reads this evening prayer. This prayer is derived from a longer prayer known in the early Church as the Great Doxology. At Vespers it is always read in this short form. During the Bright Week, the prayer is sung.

THE EVENING LITANY Normally ending each service of the Church is a prayer of litany of supplication. At Vespers, it is called the Evening Litany; at Matins, it is called the Morning Litany. It includes a Peace Blessing and an appropriate prayer read by the priest. In pre-Christian Vespers, the Vespersal Psalm was the center of Vespers. In Christian times, the scriptural readings became the center of Vespers. Thy hymns and prayers following the readings are in a sense dismissal hymns. But at a Vigil, they appear to be at the beginning of the service.

THE LITYA is from the Greek, meaning "prayer" or "entreaty." The Litya also spelled as Lity, may or may not be part of a Vigil Service. In the Russian tradition, Great feasts and select feasts of saints that have a litya, must form part of a Vigil. In other traditions, Litya may be served just with Vespers, outside of a Vigil. This part of the service is a procession to the narthex of the church. At the end of the Litany the clergy proceed to the narthex, and the entire church is censed by the deacon. When the troparia are finished a long litany is intoned by the deacon, for all the needs of the Christian people. Then, during the singing of the Aposticha, the clergy return to the centre of the church and after the singing of the tropar of the feast, the blessing of the bread takes place. In earlier times - and still in some places - the Litya took place out of doors. All the people proceeded with the clergy outside. This procession signified the blessing of the world and the matter of the world, such as wheat, wine and oil and above all bread.

THE LITYA AT THE VIGIL The All-Night Vigil represents time spent together in prayer, in expectation, in reading. It is the idea of the Holy Evening. The time to be spent with God is spent in holiness. In the Church every Saturday evening as well as the eves of the Great Feasts are holy evenings, and should be spent in All-Night Vigil. The fundamental framework of the Vigil is time to be spent together. Because the Vigil is long, it requires a meal. Food in the service is always meant to be eaten.

THEOLOGY OF LITYA Deification is impossible unless man is alive. He must eat to be alive. Eating is a relevant act in theology. The Mystery is given in eating and drinking. A fundamental development of Orthodox theology is the idea of deification. Man does not become divine in nature but only by participation. It is the concept of transfiguration - the transfiguring grace which transforms us and the things of the world (i.e. wheat, wine and oil) into something greater.

THE ALL-NIGHT VIGIL OF THE RESURRECTION
PART 11

LITYA AS SERVICE Every service is representative. It represents the cosmos (universe), the history of salvation and the Kingdom of God. The fellowship is not fulfilled unless we eat something. God feeds His people in the desert. The meal acquires a deep religious significance.

DEVELOPMENT OF THE LITYA The Litya as a service has a very complicated development with a number of historical influences. In Byzantine times, it was served on all kinds of occasions. In this way it is similar to the Russian Moliebens, and to the contemporary Greek Paraklesis.

LITYA IS MOVEMENT By going out into the world during the Vigil, the Church includes the whole world in the Vigil. Today, this is done by just the clergy making a procession into the vestibule. At other times, the entire church with the clergy went outside in front of the church or even made processions around the town or village, returning to the church for concluding prayers. The Litya expresses the rhythm of the Church. We withdraw from the world to constitute the Church in the same way as the Church withdraws and meets the Lord. The Litya is a movement out of the Church. The more I withdraw from the world, the more I am sent into the world. This idea is the principle of monasticism. The ascetic withdraws from the world, goes to the desert in order to better return to the world to teach it to pray, to lead it on the road to the Kingdom of God.

THE LITYA SERVICE Following the Evening Litany, the choir sings the Litya verses. The clergy leave the sanctuary for the rear (or perhaps outside) of the church. The Deacon, who functions as the liaison between the people and the clergy, recites the prayers of the world, the fervent supplications. The people respond with many, many "Lord have mercys."

THE APOSTICHA occurs both at the end of Vespers and the end of Matins. These are hymns of the feast of the day, accompanied by verses from the Psalms. At the Saturday evening All-Night Vigil, these hymns are always of the Resurrection of our Lord. These hymns are sung as part of the cycle of the Eight Tones. Each week, the Aposticha is sung in the particular tone of the week. In the Sixth Tone for example, the first hymn of the Aposticha is also the very first hymn of the Resurrection sung at Pascha: "Thy Resurrection, O Christ our Saviour, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart."
