

# SAINTS PETER & PAUL ORTHODOX CHURCH

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## BULLETIN MARCH 5, 2017

### SUNDAY/MARCH 5

#### First Sunday of Great Lent

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School; Coffee Hour

**5:00p.m.** Sunday of Orthodoxy Vespers  
at Ss. Peter & Paul Church in South River

### MONDAY/MARCH 6

7:00p.m. Vespers

### TUESDAY/MARCH 7

7:00p.m. Vespers; Confessions

### WEDNESDAY/MARCH 8

9:30a.m. Akathist to Passion; Confessions  
6:30p.m. Pre-sanctified Liturgy

### THURSDAY/MARCH 9

3:00p.m. Vespers; Confessions

### FRIDAY/MARCH 10

7:00p.m. Vespers; Confessions

### MEMORIAL SATURDAY/MARCH 11

9:30a.m. Akathist For Departed; Confessions  
5:30p.m. Vigil; Confessions

### SUNDAY/MARCH 12

\*\*\*\**Day Light Savings Time Begins*\*\*\*\*

#### Second Sunday of Great Lent

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour

**5:00p.m.** Vespers at Mother of God Church  
In Princeton



A feast of joy and gladness is revealed to us today. For the teachings of the true Faith shine forth in all their glory and the Church of Christ is bright with splendor, adorned with the holy icons which now have been restored; and God has granted to the faithful unity of mind.

Let us now set out with joy upon the second week of the Fast; and like Elias the Tishbite let us fashion for ourselves from day to day, O brethren, a fiery chariot from the four great virtues;

let us exalt our minds through freedom from the passions;

let us arm ourselves with purity and our hands with compassions;

let us make our feet beautiful with the preaching of the Gospel;

and let us put the enemy to flight and gain the victory.

### **Offerings Week of March 5**

Oops! The offerings for this week of March 5<sup>th</sup> were posted last week on February 26<sup>th</sup>. The offering sheet signed-up for February 26<sup>th</sup>, was lost. The Lord bless those who made their offerings for Sunday, February 26<sup>th</sup> on wine, temple oil and flowers.

### **Synodicon: Memory Eternal!**

Mar. 05, 1981 Gregory Grenther  
Mar. 05, 1989 Joan Balogh  
Mar. 06, 1972 Joseph Lebedz  
Mar. 08, 1974 John Wigodinski  
Mar. 08, 1976 Sophie Rose  
Mar. 08, 1990 Henry Olszyk  
Mar. 08, 2012 Mary Rosocha  
Mar. 09, 1919 Elizabeth Demstor  
Mar. 09, 1956 Michael Hnatuk  
Mar. 09, 1956 Anna Makowski  
Mar. 09, 1957 John Makowski  
Mar. 09, 1976 Daria Karanevich  
Mar. 09, 2010 Charles Kachek  
Mar. 10, 1936 Jacob Voliakim  
Mar. 10, 1963 William Zaleski  
Mar. 11, 1961 Paraska Holowach  
Mar. 11, 1972 Alex Smagley

### **Coffee Hour Schedule**

- Coffee Hour Hosts are reminded to prepare foods that are simple enough that you leave the church only after Communion.
- Coffee Hour Hosts, please place trash in the garbage cans outside, or if the cans are full, on top of the cans, but not on the ground.
- Please allow church school teachers and students to be first in line so they can prepare for classes.

*No meat, no fish & no dairy products at Coffee Hour during Great Lent*

Mar. 05 Peterson, Bakaletz, Mattei, Erkman & Stone  
Mar. 12 Kita, Nevitt, Keller, Turri, Torrissi & Kachek  
Mar. 19 Inga, Eka, Marina & Nona

### **Counters Schedule**

Mar. 05 Rebecca O. & Ekaterini M.  
Mar. 12 Ciprian C. & Kill P.  
Mar. 19 Irina S. & Lisa K.

### **Ushers Schedule**

Mar. 05 Timothy S. & Peter B.  
Mar. 12 Jerome S. & Adrian M.  
Mar. 19 Dennis F. & Robert E.

### **Sunday Readers Schedule**

Mar. 05 - John Z. / Mar. 12 - Austin K.

### **Kollyva – Boiled Wheat Is Sought for the following dates**

Mar. 11<sup>th</sup>, Memorial Saturday 9:30a.m.

Mar. 18<sup>th</sup>, Memorial Saturday, 9:30a.m.

Please let Fr. James know in advance if you can subscribe to one of these dates.

### **Lenten Deanery Schedule of Services**

**All Services are at 5:00p.m.**

Mar. 05: Ss. Peter & Paul, South River

Mar. 12: Mother of God, Princeton

Mar. 19: Holy Cross, Medford

Mar. 26: St. John the Baptist, Passaic

Apr. 02: Ss. Peter & Paul, Manville

### **Fasting for the Evening Pre-sanctified Liturgy**

The Holy Synod of Bishops of the OCA instructs that a total fast from all food and drink should commence from the noon day meal. Those that can fast for a longer period of time, are urged to do so.

### **2017 Parish Council**

Sunday, March 19<sup>th</sup>, installation and the next meeting, will be on Thursday, March 23<sup>rd</sup>.

### **Pussy willows Are Out**

You are asked to bring them to the hall. Thanks.

### **OCMC – Orthodox Christian Mission Center – Lenten Coin Boxes**

Every Great Lent our parish undertakes this project to help Orthodox Mission Projects around the world. Please take a box and return in on Palm Sunday, April 9<sup>th</sup>.

### **Daily Lenten Check List:**

- Increased prayers and spiritual reading.
- Prayer of St. Ephrem the Syrian.
- A Fasting from foods, idle chatter and worldly entertainments.



### THE SUNDAY OF ORTHODOXY

*Commemorated on the 1<sup>st</sup> Sunday of Great Lent / Excerpt taken from GOARCH.org*

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent; ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner, where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative; it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

#### CONFESSION OF FAITH FROM THE SUNDAY OF ORTHODOXY

As the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatized, as the Universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ Awarded, thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration.



**This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.**

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## THE LITURGY OF THE PRESANCTIFIED GIFTS

By VRev. Thomas Hopko

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The eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays, since the full Divine Liturgy has a joyful character not in keeping with the somberness of the Great Fast. However, in order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

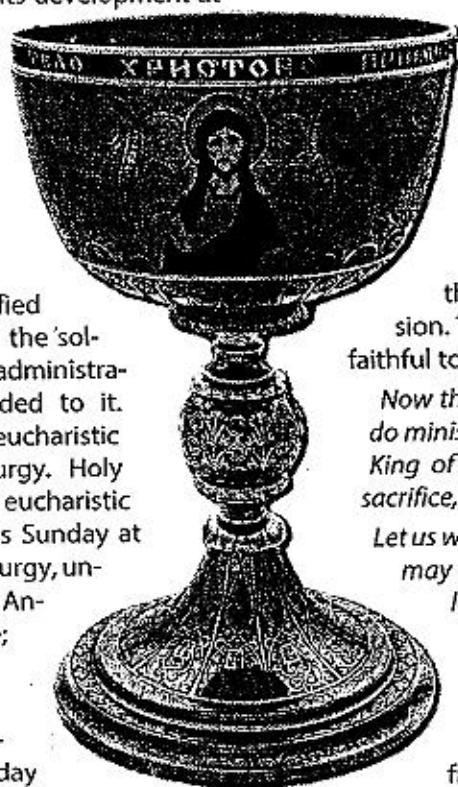
*On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).*

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of "presanctified."

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs

are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all," indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens -- those preparing to be baptized on Easter -- who attended the service only to the time of the communion of the faithful.



After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

*Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.*

*Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.*

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium.

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