

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856
Voice: 908-685-1452 / fax: 908-685-1074 Email: frjames@ssppoc.org
Parish Website: www.ssppoc.org Diocese of NY-NJ: www.nynjoca.org
Face book: Friends of Ss. Peter & Paul Orthodox Church

SUNDAY/MARCH 9

FIRST SUNDAY OF GREAT LENT/MARCH 9

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

Sunday of Orthodoxy in Manville: 1:00p.m. at
Georgian Church; 1:20p.m. at Ss. Peter & Paul
Church and 2:00p.m. at Holy Ghost Church

Monday/March 10

7:00p.m. Vespers

Tuesday/March 11

7:00p.m. Vespers; Confessions

Wednesday/March 12

9:30a.m. Akathist to Passion of the Lord;
Confessions

6:30p.m. Liturgy of Pre-Sanctified Gifts

Thursday/March 13

3:00p.m. Vespers; Confessions

Friday/March 14

7:00p.m. Vespers; Confessions

Memorial Saturday/March 15

9:30a.m. General Memorial; Confessions

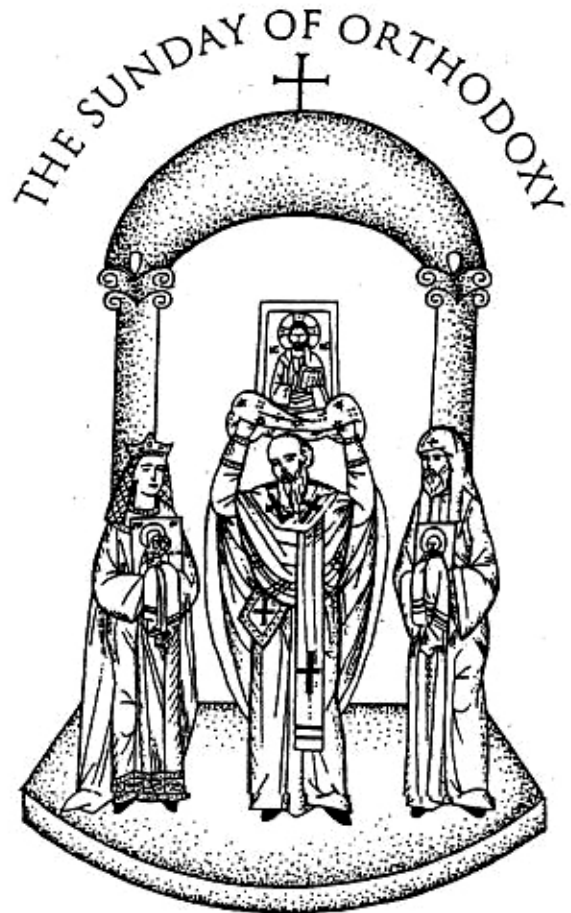
5:30p.m. Vigil; Confessions

SECOND SUNDAY OF GREAT LENT/MARCH 16

9:10a.m. Hours; 9:30a.m. Divine Liturgy; Parish Council Installed;
Coffee Hour; No Church School, instead Orthodox Summer Camp Presentation

4:00p.m. South Deanery Vespers in So. River

6:00p.m. North Deanery Vespers in Glen Gardner with Bishop Michael



Offerings Week of March 9

Olive Oil: in memory of Michael, Justina, Rosalia, and Anastasia; in memory of Vaschen and Emilia; for the health of Robert (birthday); for the health of Lucian.

Flowers: for the health of Sara, Antoniou, Shirley and Nichole; in memory of Charles Kachek.

Wine: for John C. Stockman; for Hamlet and Giorgi; in memory of Bukhtui.

Parish Synodicon: Memory Eternal!

Mar. 18th 40th Day Zurabi
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 Jaocb Voliakim
Mar. 10, 1963 William Zaleski
Mar. 11, 1961 Paraska Holowach
Mar. 12, 1972 Alex Smagley
Mar. 12, 1924 Nicholas Semashkevich
Mar. 12, 1966 Leo Stachowsky
Mar. 13, 1929 Theodore Malko
Mar. 13, 1969 Tekla Barnosky
Mar. 13, 1973 Paul Swidonovich
Mar. 13, 1974 Helen Lysy
Mar. 13, 1994 Nikolai Dimitriew
Mar. 13, 1996 Joseph Zydiak
Mar. 14, 1971 Catherine Chepon
Mar. 15, 1951 Louis Nebozinsky

Coffee Hour Hosts

In Great Lent we do not serve meat, dairy or fish.

Mar. 09 Kita, Nevitt & Keller
Mar. 16 Inga, Eka, Marina & Nona
Mar. 23 Motoviloff, Torrissi, Kachek & Stone

Ushers Schedule

Mar. 09 T. Gorbatuk & J. Stone
Mar. 16 D. Fedechko & C. Dunaenko
Mar. 23 E. Sarchisian & A. Moldoveanui

Prayers Are Asked For

The newly-departed Richard Haitch of Princeton who was buried this past week in our parish cemetery next to his departed wife, Audrey Marina Haitch.

Great Lent Deanery Schedule of Services

Flyers of the schedule are on the vestibule stand, Please note one side is "North" and one side is "South." You have choices and opportunities this Great Lent.

Fasting for the Pre-Sanctified Liturgy

The Holy Synod of Bishops permits the fast from all food and drink to commence no later than the noon day meal, for those unable to keep a fast from the morning, to receive Holy Communion at the evening Pre-Sanctified Liturgy.

Spring Church Cleaning Days

On March 22 and 29, Saturdays, beginning at 10:30a.m. we will have a general clean-up in the church. There is much to do, and the more hands the better.

Lenten Visitation to Those Home Bound

In the week of March 31-April 5, Fr. James will make visitations to the homes of those who are shut-in, with the Mysteries of Confession and Communion. Please be sure you are scheduled.

The Mysteries of Confession & Communion

These Holy Mysteries ought to be received by all the faithful in the time of the 40 Day fast (before Palm Sunday, April 13th).

Manville Causeway To be Closed

On or about March 10th, the Manville Causeway connecting to Weston Canal Road will be closed into July Month. This will cause delays and traffic on Main Street. Please be mindful and allow ample time to come to church, especially on weekdays.

Youth Retreat – Grades 7-12 – Wayne, NJ on April 4th and 5th

The Annual Diocesan Youth Retreat is open to both Orthodox and Non-Orthodox. See posted information on the diocesan website: www.nonjoca.org

A Presentation on Orthodox Summer Camps

For parents and children, next Sunday at Coffee Hour. This will take the place of Church School.

THE LITURGY OF THE PRESANCTIFIED GIFTS

By VRev. Thomas Hopko

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.

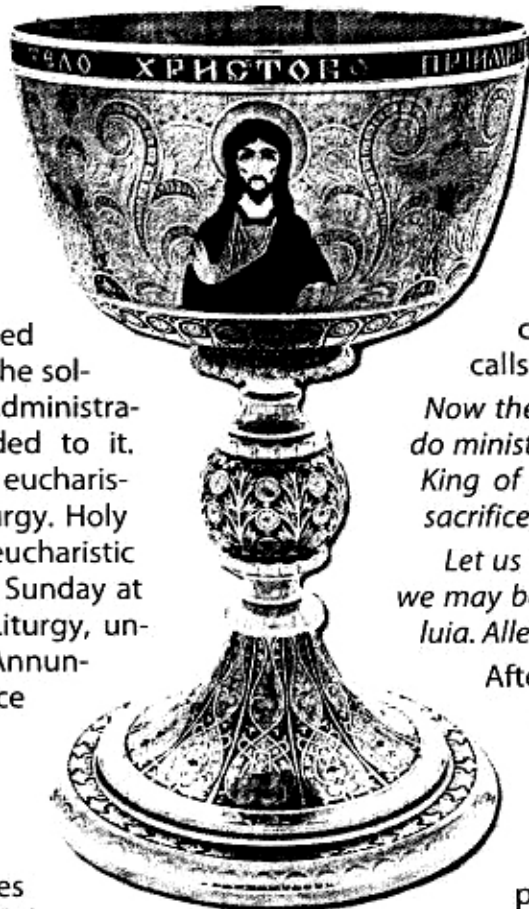
Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.

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.



Words That Tie Us All Together

Department of
CHRISTIAN EDUCATION
ORTHODOX CHURCH in AMERICA

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



During the week of March 9 we read from Genesis and the Letter to the Hebrews.

These passages, written in times so distant from each other, show us nevertheless that we are all together as sons and daughters of the same God—the people of the Old Testament, and we the people of the New Testament or New Covenant.

One verse that reflects this is Hebrews 11: 26, part of the reading (11: 24-26, 32-12: 2) for March 9th. The preceding verses briefly tell Moses' personal history: he was a "beautiful child" and his parents hid him to escape the Egyptian Pharaoh's edict that every male child born to the Hebrew slaves was to be killed, drowned in the Nile. But when he grew up, "by faith" he refused to be called the son of Pharaoh's daughter, who had saved him from the river and raised him. He chose to share the sufferings of the Hebrews, having discovered that he was one of them. Then verse 26 tells us: "He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward."

What does it mean that the writer of Hebrews speaks of Moses suffering "for the Christ" when Moses lived long before Christ came, and certainly did not know Him? Moses had not heard Christ speak the message of salvation, so how could he be looking "to the reward?"

The answer is that the writer of Hebrews, like all Christians, knows that Moses and the faithful people of the Old Testament were part of Christ's flock, even though in their lifetimes He had not yet become Man and lived in the world. Later verses in the same reading give us more names from the Old Testament, and refer to them as a "cloud of witnesses" for us, urging us to run the race set before us so that we, with them, may be made perfect. We are tied to these earlier people by the promise they share with us, though they did not actually hear the promise from the lips of the Son of God.

The reading for March 15 (Hebrews 3: 12-16) is a warning to believers not to "fall away from the living God." They are to help one another, exhorting each other every day so that none of them will be "hardened by the deceitfulness of sin." We are tied together not only by the shared promise, but by our responsibility to each other, making sure that each one of us can "hold our first confidence firm to the end."

This emphasis on mutual help and support tells us the answer to one of the Bible's best-known questions, which is part of a reading for March 11th. In Genesis 4: 9 Cain answers God by asking about his brother Abel, "Am I my brother's keeper?"

For members of God's family, from Moses' time up to our own, the answer must be "yes."