

# SAINTS PETER & PAUL ORTHODOX CHURCH

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## BULLETIN OF MAY 13, 2018

**CHRIST IS RISEN! INDEED HE IS RISEN!**

### 6<sup>TH</sup> SUNDAY OF PASCHA/MAY 13

#### The Blind Man

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

### TUESDAY/MAY 15

6:15p.m. 40<sup>th</sup> Day Memorial Service for  
Fr. John Nehrebecki  
7:00p.m. Paschal Matins

### WEDNESDAY/MAY 16

Leave-Taking of Paschal Hymnology  
8:00a.m. Divine Liturgy  
7:00p.m. Vigil for Ascension

### THURSDAY/MAY 17

#### ASCENSION OF OUR LORD

#### 40<sup>th</sup> Day of Pascha

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

### SATURDAY/MAY 19

9:30a.m. Akathist to our Lord; Confessions  
5:30p.m. Vigil; Confessions

### 7<sup>TH</sup> SUNDAY OF PASCHA/MAY 20

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



*Congratulations to All Mothers, Grandmothers, Mothers-in Law, Expectant Mothers  
and Godmothers!*

### **Offerings Week of May 13**

Relics Candle: for parishioners; in memory of Infant Ivanna; for safe travel.

Olive Oil: in memory of Sarchisian and Bocai families; in memory of Michael, Justina, Anastasia, Rosalie, & Ivanna; for the health of June (birthday).

Wine: in thanksgiving to God, for health and protection of Mariana, Stefan, Simona, Gabriel, Tabitha, Kurt, Constantin, Kathryn and Alexandru; for the health of Jerome Sr..

Flowers: for the health and salvation of parishioners; in thanksgiving on Graduation from University of Andrew Long.

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

May 16<sup>th</sup> – 40<sup>th</sup> day Fr. John Nehbrebecki

May 14, 1933 Peter Chromoho

May 14, 1953 Della Marchisin

May 14, 1956 Pelagia Carko

May 14, 1965 Metropolitan Leonty

May 15, 1925 Maria Barna

May 15, 2005 Olga Shemansky

May 16, 1953 Michael Hobora

May 16, 1962 Theodore Janushenko

May 18, 1975 Wasil Kosticz

May 19, 1939 Gregory Halkovich

### **Coffee Hour Schedule**

Coffee Hour Hosts prepare foods that are simple so you are not absent from the Divine Liturgy.

May 13 Chirnoaga, Moldoveanu, Vajda & Sue

May 20 Peterson, Bakaletz, Mattei, Erkman  
& Stone

### **Counters Schedule**

May 13 Ciprian C. & Jill P.

May 20 Irina S. & Lisa K.

### **Ushers Schedule**

May 13 Jerome S. & Adrian M.

May 20 Dennis F. & Robert E.

### **Readers Schedule**

May 13 Austin K. / May 20 Ciprian C.

### **Parish Council Meeting**

May 24<sup>th</sup>, Thursday at 7:00p.m.

### **New Church Flooring Donations Received**

**The Total Cost of the Project is \$30,000**

**Total As of May 6th is \$22, 120**

**(8 offerings on 3/11)** \$500, \$1,000, \$300, \$700, \$1,000, \$3,000, \$500 & \$50.

**(11 Offerings on 3/18)** \$50, \$25, \$1,500, \$100, \$100, \$200, \$2,000, \$100, \$1,000, \$300 & \$500.

**(12 Offerings on 3/25)** \$100, \$100, \$50, \$50, \$200, \$25, \$15, \$100, \$200, \$25, \$1,000 & \$500.

**(3 Offerings on 4/01)** \$1,000, \$100 & \$50.

**(7 Offerings on 4/08)** \$500, \$100, \$100, \$50, \$50, \$35, & \$20.

**(6 Offerings on 4/15)** \$500, \$250, \$500, \$200, \$300 & \$800.

**(2 Offerings on 4/22)** \$175 & \$100.

**(2 Offerings on 4/29)** \$100 & \$500.

**(4 Offerings on May 06)** \$100, \$1,000, \$200 & \$100.

### **House Keeping Items in regard to Children**

Parents please make sure your offspring are not eating in the Gazebo, or going upstairs during coffee hour, leaving foods and plates in the Conference Room and meandering about on stairs or in areas other than the Lower Hall. Thanks.

### **Liturgical Notations for Paschal Season**

- The Paschal Season is 50 days, ending with the Feast of Pentecost, this year on May 27.
- During the first 40 days, that is to the eve of Ascension Thursday (May 17); we greet each other with the Paschal Salutation: "Christ is Risen! Indeed He is Risen!"
- We do not kneel or make prostrations at church services or in our homes until Pentecost.
- The Paschal Troparion, "Christ is Risen from the dead..." is sung or said at the beginning and ending of all prayers, as well as at meals until Ascension Day.
- The Prayer, "O Heavenly King," is omitted until Pentecost, being replaced with the Troparion of Pascha and later of Ascension.
- Wine and oil are permitted on all Wednesdays and Fridays.

# THE PROSPHORA:

## AN OFFERING OF THE PEOPLE OF GOD

In our Orthodox Church there is a blessed custom that deserves great attention. It is the offering of the prospophora at the Divine Liturgy. The prospophora is a small loaf of bread. The word comes from the Greek and means "offering." In many churches, you cannot help observing how the faithful eagerly enter and there by the doors of the church, buy a church bread or prospophora. This loaf of bread is brought into the altar together with a paper (or small commemoration book) upon which some names have been written. After particles have been cut from these breads, they are taken again to the back of the church and the faithful bring them home with them.

At home, the faithful with care kiss the prospophora and cross themselves. With all the members of the household, they eat it before they partake of their regular meal. In some Orthodox homes, the prospophora is kept in the icon corner, and each day in the morning before eating of regular food, a particle of the bread is broken off and taken together with a sip of holy water.

What is the significance of the prospophora? Let it be mentioned first of all that five breads are used in offering the Divine Liturgy in the Orthodox Church. (In the Greek Orthodox tradition only one very large bread is used.)

From the first prospophora a large piece of bread is cut out and placed on the metal plate called the diskos. This bread is called the "Lamb" and is a representation of our Lord Jesus Christ. During the Divine Liturgy this bread will be transformed from mere bread into the true Body of our Lord. The wine in the chalice, mixed with water is likewise transformed into the true Blood of our Lord.

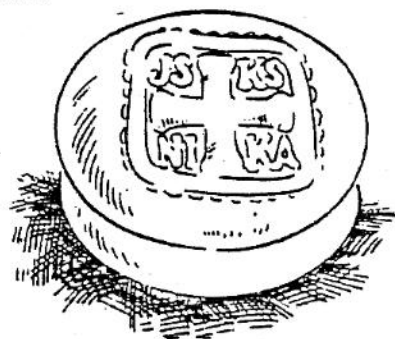
The second prospophora is cut and a particle is taken out at placed on the right side of the "Lamb." This particle is offered in honor and memory of the Most Blessed Theotokos and Ever-Virgin Mary.

From a third prospophora, nine cuts are made and placed on the left side of the "Lamb." These are offered in honor of different saints, as bishops, martyrs, monastics, healers, apostles, prophets, etc..

From the fourth prospophora, several particles are removed and placed below the "Lamb" for the health and salvation of the living. At each name, a small particle is taken out and placed on the diskos.

The fifth prospophora is offered for the benefit of those who have fallen-asleep in the Lord. Again, at the mention of the name of each of the departed, a small particle is taken out.

In such manner, parts are taken from the five breads in offering the Divine Liturgy.



*A prospophora is a small wheat bread made with one part superimposed on the other, symbolizing the two natures of Christ, divine & human. A seal consisting of a cross and a monogram for Jesus Christ is stamped on top. IC (Jesus) XC (Christ) NIKA (He conquers).*

Now what is done with those loaves of bread that the people offer and send to the altar with the names to be commemorated? From these also, particles are taken out. At the reading of the name of each person, a small particle is placed on the diskos, for the health and salvation of the living and in memory and forgiveness of sin of the departed. All these particles are placed on the diskos along with the particles from the fourth and fifth prosphora.

In this manner, at the beginning of the Divine Liturgy a great many particles of bread lie upon the diskos around the principal part of bread - the "Lamb." These particles represent the souls of the saints and of all the Orthodox in whose name they were put there. When during the Divine Liturgy, the "Lamb" becomes the precious Body of Christ and the wine in the chalice the precious Blood of Christ - then it is plainly understood that the particles lying upon the diskos, and the souls they represent do stand before the Lord Jesus Christ Himself, invisibly and mystically present upon the Holy Altar in the Holy Gifts. Finally, after the clergy and people partake of the Holy Gifts, all the particles are put off from the diskos into the chalice, and they absorb the Life-Giving Blood of Christ. Consequently, the souls of the living and the departed are brought into a mutual, gracious communion with the Lord Jesus Christ.

To the spiritual view of all standing and praying in the temple at that time, the following should be pictured: Upon the Heavenly Throne He, the Lord Jesus Christ Himself, is seated as our Redeemer and Saviour. And before Him stand: the most Holy Mother of God, "ever constant in prayer" before Her Son and God for the whole human race. Next, all the saints, also our intercessors and mediators; and all the living and departed of the faithful, in whose names parts have been set aside, who are expecting from the Lord for themselves, through the prayers of the Mother of God and all the saints and all the believers, mercy, forgiveness of sins, and eternal salvation. At that moment, to all before the Lamb, the saving grace of God is communicated from the throne.

When the particles absorb of the Life-Giving Blood, at the time when the priest prays, "Wash away, O Lord, the sins of all those mentioned here by Thy precious Blood, and the prayers of Thy saints" - then the souls, which are represented by the particles, are brought into a mutual communion with the Lord Redeemer, and thereby the saints of God obtain a greater glory and happiness in Heaven, while the living and the dead, washed in the most precious Blood of the Son of God, receive the forgiveness of sins and inherit eternal life.

#### A FURTHER EXAMINATION OF THE PROSPHORA OR OFFERING

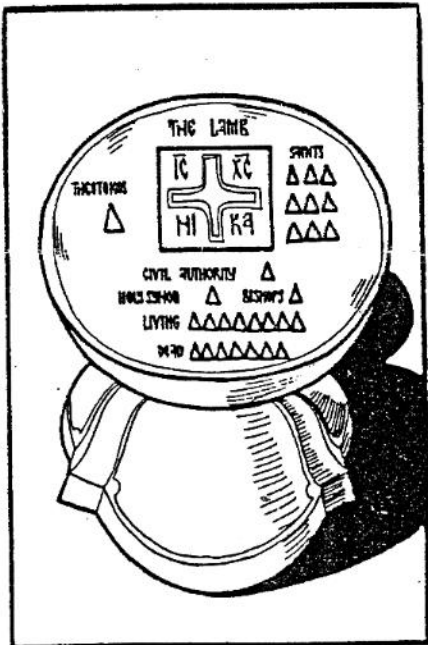
The significance of the particle taken out by the priest for some one of our relatives or friends is such. The soul of the one mentioned appears before the Throne of God and prays to the Lord in devout fear; its prayer, strengthened by the intercessions of the prayers of all the blessed ones in heaven, and the earnest prayer of all the faithful present, especially of those who brought the loaf and asked for the prayers of the priest, and also by the prayers of the priest himself who offers the Liturgy - such a prayer of the soul becomes efficient and powerful. The Lord mercifully accepts such a prayer of the soul. Sinners themselves have appeared from the other world, and revealed to their relatives how great a relief they have experienced in their condition beyond the grave after the Divine Liturgy has been offered on earth, in which a particle was set aside in remembrance and for the forgiveness of their sins.

And the living? The living also receive forgiveness of sins, and by this all that which is necessary for life and peity. Our offering of loaves in the temple of

the Lord, so that particles may be cut from them, is of much importance for ourselves also.

And for ourselves we must pray and put before the "Lamb" a particle of bread. The priest at the offertory places upon the diskos a particle for himself also, at the sametime praying in these words: "Be mindful, O Lord, of my own unworthiness, and forgive me all my sins, both voluntary and involuntary." We should each one of us put our own names in a "Commemoration Book," so that the priest may cut out a particle for us also, and thereby move in prayer for us the whole Church so that, when we stand before the face of God, we may enter into a gracious communion with Him at the time our particle, together with all the others, becomes immersed during the Divine Liturgy in the Life-Giving Blood of the Son of God.

Besides this, a prosphora is brought into the temple as an offering to God. Any gift of ours, any sacrifice of ours, is pleasing to God when it expresses our gratefulness, our love to God, from whom we ourselves receive "every good and perfect gift." On coming into the Church, we buy and light before the holy icons candles. This is our offering to God and it shows that we came into the temple - the place of God's habitation - to pray as constantly and fervently, as brightly and warmly, as our candles burn before the holy icons. The prosphora, which we buy (or make ourselves, if possible) is a gift to God that testifies to our desire to pray with greater zeal for ourselves and for those who are dear to our hearts. The gift of "little particles" reminds us of the ancient custom in the early days of the church. At that time all the faithful, when they came to church for Holy Liturgy, brought bread and wine. From all that was brought the priest selected what was necessary for the service, and the remaining bread and wine was divided among all those present. Indeed, others foods were brought and a portion set aside for the sustenance of the clergy, another set aside for a common meal of all the faithful together and a third portion distributed to the poor and needy.



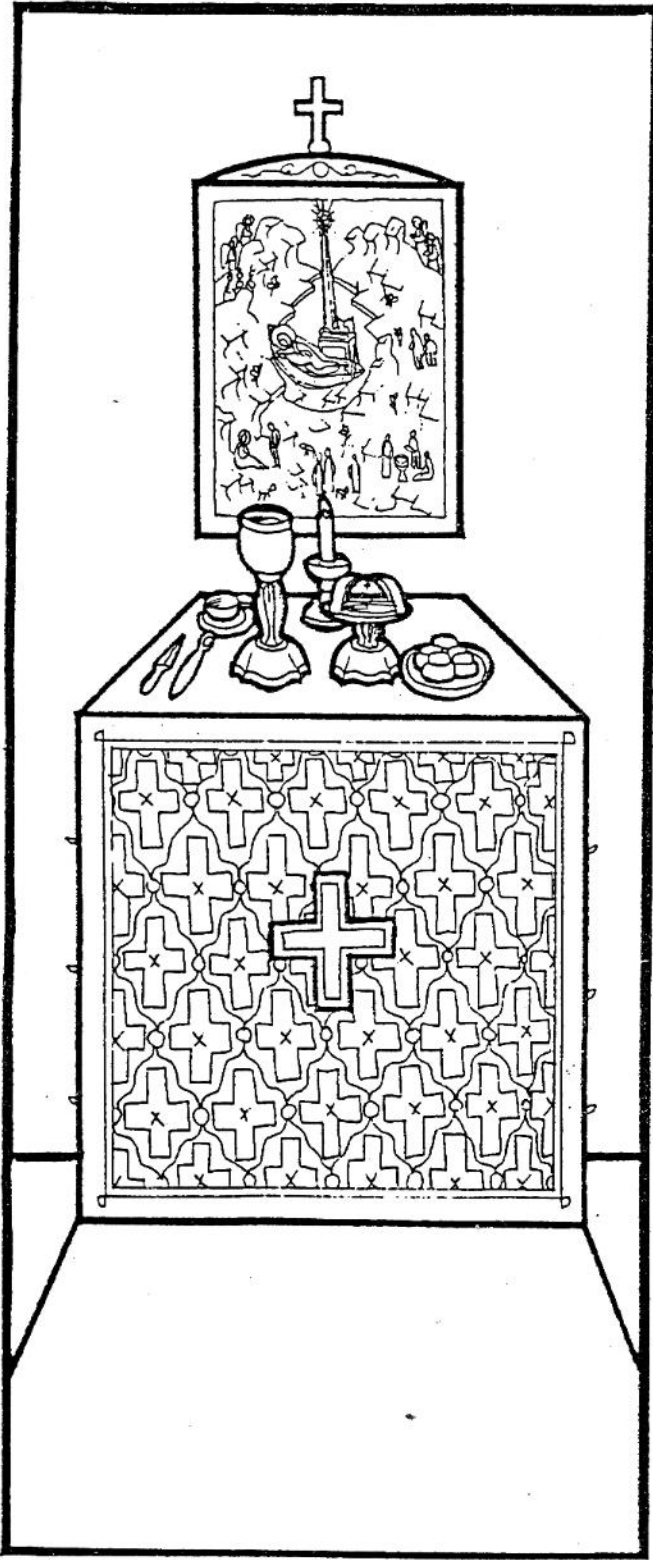
The diskos with bread particles

Now we offer only a small loaf in the church; yet this bread is our gift to God, our offering to the Divine Liturgy. From it is taken but a small necessary particle for communication with the grace of God, while nearly the entire loaf is returned to us from the Altar, which we for our sanctification eat with thanksgiving.

As a gift of God, the prosphora been returned after commemoration should be received as blessed bread, with due reverence. Hereby is explained the custom of taking the loaf back from the Altar, making the sign of the cross upon oneself, kiss it, and carefully put it away until we arrive home.

From the life of St. Zossima of Solovki (June 23) we can learn of care for the prosphora. St. Zossimas once gave a merchant a prosphora as a blessing but the merchant was careless and dropped it. A dog running along, was about to eat it, but each time it was about to take it a flame came forth from the prosphora and kept it

back. The monk Macarius of the monastery saw this; he drove away the dog and devoutly crossing himself, brought the prosphora to St. Zossima, who recognized the loaf as the one he had handed to the merchant. The church loaf is holy bread, and we should handle it devoutly.



#### ON HOW TO USE YOUR COMMEMORATION BOOK

- 1) On the outside front cover on the top place your last name.
- 2) Print the first names of the living in the front red section of the book. Use baptismal names and only the first name.  
ex. John not Jack  
Michael not Mike
- 3) Print the first names of the departed in the back black section of the book. Use baptismal names and only the first name.
- 4) If the persons you are commemorating are not Orthodox Christian, place a check mark before their name, as the Church commemorates Her members one way and non-members another way.
- 5) If possible place your commemoration book out at Vespers the evening before. All commemoration books need to be read at least ten minutes before the Liturgy starts.
- 6) Your offering goes towards the cost of making the bread.
- 7) Commemoration Sheets - red for the living and black for the departed may also be used and are found on the candle stand.
- 8) The prosphora, blessed bread may be shared with non-Orthodox believers, be sure they know that while the bread is blessed, it is not Holy Communion.