

February 7, 2010

**Holy Dormition Friary  
Sybertsville, Pa.**



**Divine Liturgy  
February 7—14th, 2010**

Sunday	07—8AM	+Mary Dzamko
Monday	08—8AM	+ Michael Dzamko
Tuesday	09—12N	+ Michael Dzamko
Wednesday	10—12N	+ Joseph P. Halko
Thursday	11— 12N	+ Annie Maselunis
Friday	12—12N	+ James Veglia
Saturday	13 —12N	+ John Dzurain
Saturday	13—5PM	+ Daniel Devine
Sunday	14—8AM	+ Richard J. Leitner

**Reconciliation  
Thurs. & Friday 3—4.30 & 7—8PM**

**Forgiveness Sunday  
February 14th**

**Join the Community for  
Vespers at 3:00 PM Please  
bring cake or cookies to share.**

**Retreat for Men  
“Renewal in Christ”**

**“Put off the old man, put on the new!”**

You are invited to step away from the busy life to spend a day walking and talking with Christ.

**Saturday, February 20, 2010  
Holy Dormition Franciscan Friary,  
Emmaus Hall 9:30—4:00PM**

**Retreat Director: Jerome Wolbert, OFM  
Offering \$20.00 Lunch Included**

**Register: Call Fr. Jerome—  
570-788-1212 x 402**

**Mail in: Holy Dormition P.O Box 270  
Sybertsville, PA. 18251**

**Thoughts for Our Day**

by Archpriest David M. Petras

**Preparing the Gifts of Bread and Wine**

One of the ways in which the Divine Liturgy of the Eastern Church grew and developed was in the ritual of preparing the bread and wine that were to be used in the service. We usually call this the “*prokomeia*,” which means offertory, but more properly it might be called the “*prosthesis*,” which means preparation. The ritual is not an offertory in the proper sense. In the Byzantine Church, the gifts have always been brought to the altar at the time of the Great Entrance, that is, before the anaphora. At the great Church of Haghia Sophia in Constantinople, the gifts were prepared in a side building and were then brought in from the outside in procession. In smaller cities, it was obviously not always possible to have two buildings, and the gifts were prepared instead in a different room or at a different table. In the beginning, the preparation was not ritualized. The deacons simply chose loaves of bread from those offered by the people and set them on the discos. Wine was poured into the cup immediately before the Great Entrance. The deacons, not the priest, brought in the gifts .

By the 8th century, this preparation was given a ritual, as we see in Patriarch Germanus’ commentary about a century later. It was still very simple and concerned only the preparation of the bread. The commentary only mentions the piercing of the bread with a lance, as Christ was pierced on the Cross. The Patriarch then said a prayer over the prepared gifts. There were two prayers: one for the Anaphora of St. Basil, the other for St. John Chrysostom. The St. Basil Prayer is more important and is now used in both Liturgies. It does not mention the chalice, only the bread, probably because the wine was poured only before the entrance itself. The fact of a prayer is significant, it means that a priest now took part in the *prosthesis*.

The ritual of preparation grew until it became very complicated. Formulas were added for the cutting of the bread and the pouring of the wine. The formulas for the bread were from Isaiah 53, and for the pouring of the wine from John 19:34.

To be continued

## **The Great Fast of 2010 Lenten Spring Training**

Bishop William C. Skurla

The Great Lenten Fast is a time in which we enter the spiritual training season in preparation for the celebration of the Resurrection of the Lord. Just like a training season for sports, Lent is a time of special spiritual exercises, liturgical services, prayers, and fasting which is different from other times of the year.

For instance, the two days of strict fast on the First day of the Great Fast and on Great and Holy Friday, as well as the abstinence we observe on each Wednesday and Friday during the Great Fast, jolt and challenge the body, mind, and spirit to change. Prayer and fasting invites us to change of heart (metanoia). That same is true of the Pre-sanctified Gifts, the various Lenten Services, and the inspiring prayers of the Liturgy of Saint Basil the Great. Thus, by praying the Lenten services and spending more time in personal prayer, we open the door to the celebration of the Paschal Season and the renewal of our spiritual life.

The celebration of the Great Fast and the Resurrection of our Lord do more than recall the historical events of the life of Jesus. The key is that we understand that we enter into the mystery and experience the power of the Redemption and our renewal in the Spirit. In the same way that the training season prepares the athlete, the Great Fast opens us to salvation by helping us let go of the things that hold us back.

As the Psalmist sings, *“Cleanse me with hyssop, that I may be pure; wash me, make me whiter than snow. Let me hear sounds of joy and gladness; let the bones you have crushed rejoice. turn away your face from my sins; blot out all my guilt.”* (Psalm 51: 9-11)

In this year’s Great Fast may we, like good athletes, renew our commitment to serve God by living faithfully our Baptismal promises. Let us resolve to attend Lenten services in Church and keep the fast. Let us try to do something special such as a giving up something enjoyable, or by doing a special act of kindness for someone. Perhaps, too, we

should forgive someone during the Great Fast . Like the exercise of good athletes, each sacrificial act we perform during the Great Fast enriches the celebration of the Resurrection, and strengthens our families and our church.

This year, may our eyes be opened during the Great Fast, and may we become true disciples of Jesus Christ. May we seek to know and to follow God’s plan for us. Then, our reward will be greater than that of even the most dedicated athlete who reaches the playoffs and championships. Our joy will go beyond a grand slam home run, touchdown pass, or winning shot. To the degree we are free of sin and judging others, we experience the Joy of the Resurrection. Sincerely yours in Christ,  
Most Reverend William C. Skurla, D.D.  
Bishop of the Eparchy of Passaic

### **How do I love thee? Let me count the ways....**

I love thee to the level of every day's  
Most quiet need, by sun and candle-light.  
I love thee freely, as men strive for right.

Hearing this week's Gospel, I am reminded of these lines by Elizabeth Barrett Browning. Our God is love, and love can only be given freely, if at all. Our Father in heaven wants to love us even though real love requires sacrifice, and a powerful being should be able to avoid any pain or sacrifice. Our God is love, and pouring His merciful Spirit on creation, God waits for us to see if any of his prodigal sons and daughters will return home. Today's Gospel reminds us that our love for God is truest when we notice and care for those that others in society would rather not see at all. People in prison are people loved by God. People who are starving, people whose countries have been ravaged by earthquake or war, are still all loved by God.

Jesus reminds us that we will only be able to enjoy his banquet if we return, like the prodigal son, aware of how far we have wandered and seek to share that mercy banquet in very concrete ways with all people. *Jerome Wolbert,*

**Dear Friends,**

**Our Heating and Electric costs are out of reach. Please help us.**

**Thank You For Your Support.**

**Week of January 24th—31st. \$377.00**