

February 14, 2010

Holy Dormition Friary  
Sybertsville, Pa.



### Divine Liturgy February 14—21, 2010

Sunday	14— 8AM + Richard J. Leitner
Monday	15— First Day of the Great Fast no Divine Liturgy
Tuesday	16— no Divine Liturgy
Wednesday	17— 5 PM Presanctified Liturgy
Thursday	18— no Divine Liturgy
Friday	19— 5PM Presanctified Liturgy
Saturday	20— 12N +Steve/Julia/Steven Jr. Bitsko
Saturday	20— 5PM + Florence Gould
Sunday	21— 8AM + Olga Hoda

**Reconciliation**  
**Thurs. & Friday 3—4.30 & 7—8:00 PM**

### Lenten Plans

Getting ready for Lent is as simple as stop, look and listen: **Stop** your activity for a few minutes; take a **look** at your life; **listen** to the Spirit within you. When you do that, you will be able to tailor your resolutions to your needs.

1. Start by asking **God** to tell you what to do (or stop doing) during Lent. We all have a stock list of “*resolutions*” in the back of our minds, but God might have something in mind that will surprise us.
2. Jot down ways you can build into your life the three traditional Lenten practices: **Fasting—Praying—Almsgiving** (acts of charity). At this point you are brainstorming. Now you may cross off some resolutions and add others.
3. Write down some other possibilities—resolutions tailored to your life.

### Thoughts for Our Day

by Archpriest David M. Petras

#### Preparing the Gifts of Bread and Wine continued

The formulas for the bread were from Isaiah 53, and for the pouring of the wine from John 19:34. In the year 634, the relic of the holy lance which pierced the side of Christ was transferred to Constantinople. The lance used in the Liturgy, then, became a symbol of this relic and of the passion of Christ. The piercing of the bread with the liturgical lance symbolizes the lance that pierced Christ’s side, and “*immediately there poured out blood and water.*”

This could only be a symbolic action, but the cutting of the bread for placement on the diskos was practical, preparing the bread for holy communion. Also, a number of *prosthora* (liturgical loaves) began to be offered and commemorative particles of the saints, and of both living and deceased faithful were placed along with the Lamb on the diskos. We see here a foreshadowing of the mystery of the passion which is to be commemorated in the anaphora. The presence of the diskos of the whole Church, the saints, the living and the dead, reflects the idea of the church as the union of the heavenly and earthly liturgies. Thomas Pott says that it “*is a prophetic anticipation of the event of salvation in Jesus Christ which is celebrated in the anaphora.*” All the saints are saved by the Lamb “*who takes away the sin of the world.*”

From the ninth century, incense was used, when the prayer of the prothesis was said. Since the incense symbolized the odor of the sacrifice ascending to heaven, this was probably to emphasize the sacrificial symbolism of Prothesis. This sacrificial symbolism predominates, even though most people, seeing the Liturgy as an allegory of the life Christ, think that the rite or preparation represents the hidden life of Jesus before his baptism. This is not totally unfounded, however, since the idea of the rite of preparation as the hidden life of Christ is found in the *prothectoria*, a work of Nicholas, Bishop of Andidum, and the *asterisk*, whose original purpose was to keep the bread on the diskos, acquired the symbolism of the star of Bethlehem.

To be continued

## Burnt Biscuits

When I was a kid, my mom liked to make breakfast food for dinner every now and then. And I remember one night in particular when she had made breakfast after a long, hard day. On that evening so long ago, my mom placed a plate of eggs, sausage and extremely burned biscuits in front of my dad. I remember waiting to see if anyone noticed! Yet all my dad did was reach for his biscuit, smile at my mom, and ask me how my day was at school. I don't remember what I told him that night, but I do remember watching him smear butter and jelly on that biscuit and eat every bite!

When I got up from the table that evening, I remember hearing my mom apologize to my dad for burning the biscuits. And I'll never forget what he said: "*Honey, I love burned biscuits.*"

Later that night, I went to kiss dad goodnight, and I asked him if he really liked his biscuits burned. He wrapped me in his arms and said, "*Your Mom put in a hard day today and she's real tired ... and besides—a little burnt biscuit never hurt anyone!*"

You know, life is full of imperfect things ... and imperfect people. I'm not the best at hardly anything, and forget birthdays and anniversaries just like everyone else. What I've learned over the years is that learning to accept others faults—and choosing to celebrate each others differences—is one of the most important keys to creating a healthy, growing and lasting relationship.

And that's my prayer for you today, that you will learn to take the good, the bad, and the ugly parts of your life and lay them at the feet of God. Because in the end, He's the only One who will be able to give you a relationship where a burnt biscuit isn't a deal-breaker! We could extend this to any relationship. In fact, understanding is the base of any relationship, be it a husband—wife or parent—child or friendship.

*"Don't put the key to your happiness in someone else's pocket—keep it in your own."*

**Our Heating and Electric costs are out of reach. Please help us. Thank You For Your Support Week of Jan. 31st—Feb. 7th. \$270.00**

## True Celebration

Jerome Wolbert, OFM

The Feast of Pascha (Easter) is so great that it calls for a great time of preparation, the Great Fast, also known as Lent. The Paschal Canon proclaims: This is the Resurrection Day! Let us be enlightened by this Feast and let us embrace one another! Let us call "*brethren*" even those who hate us, and in the Resurrection, let us forgive everything and let us sing: Christ is risen from the dead!

In order to prepare ourselves to be enlightened by this great feast of light, we spend the next six weeks reflecting on our own life and seeking to live more fully in Christ. But we cannot love the God we cannot see if we do not love our brothers and sisters whom we do see, so we begin our preparation with Forgiveness Vespers this Sunday. We seek reconciliation with those who have hurt us and with those whom we have hurt. What better way is there to live as the One Body of Christ, than to seek to make amends when we have hurt others, and to offer the same forgiveness that Jesus Christ offered from the Cross to those who hurt him?

**We will celebrate Forgiveness Vespers this Sunday, February 14, at 3:00PM Please bring cake or cookies to share.**

Learn from your mistakes and let them teach you to make positive changes.

Each night before you go to bed complete the following statement: I am thankful for \_\_\_\_\_

You only have one ride through life so make the most of it and enjoy it.

### 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**