



Our Lady of Perpetual Help
BYZANTINE CATHOLIC CHURCH

Rev. Paul Varchola West, MFA, M.Div., Administrator

Church: 1773 Woodbourne Rd. Levittown, PA 19057

Mailing: PO Box 777 Levittown, PA 19058

Rectory: 2 Coral Rock Rd. Levittown, PA 19057

(215) 968-8707 ♦ PastorOLPH@gmail.com ♦ www.olphbyz.net

Rectory office is CLOSED on Mondays

*** (201) 543-1175 Emergencies Only ***

Glory to Jesus Christ! Glory Forever!
Slava Isusu Christu! Slava Na V'iki

Contributions - Thank You, OLPH!

January 22nd & 23rd 2022	
Candles	\$43.00
Fuel	\$20.00
Holy Day	\$10.00
Initial	\$5.00
Regular	\$1412.00
Total	\$1490.00
Attendance	56

Do not neglect good deeds and generosity, God is pleased by sacrifices of that kind.

- Hebrews 13:16

Liturgy Intentions - Available upon request. Please submit a request form with a suggested donation of \$15 per request.

Candle Intentions - Available by month. Please submit a request form and suggested donation of \$25 per request.

Hospital & Home Visitation - Available upon request.

General Information

BULLETIN SUBMISSIONS

Please send submissions for the bulletin to Fr. Paul no later than 12:00PM the Wednesday before you wish for them to appear.

FACEBOOK & VIRTUAL DIVINE LITURGY

Visit www.facebook.com/OLPHLevittownPA to join us live or watch archived recordings. You DO NOT need a Facebook account to view the OLPH facebook page.

ONLINE TITHING - Interested in tithing online? Visit the parish website and click on the donate link to sign up on the tithe.ly..



Liturgical Schedule
Week of January 30, 2022

*Confession every Saturday from 4:30 to 5:00 or by appointment

Saturday January 29 - Sunday of Zaccheus/Three Holy Hierarchs

5:00 PM Divine Liturgy (Tone 3)

1 Tim 1:15-17; Heb 13:7-16; Lk 18:35-43; Mt 5:14-19

❖ *Intention rescheduled due to inclement weather*

Sunday January 30 - Sunday of Zaccheus/Three Holy Hierarchs

9:00 AM Divine Liturgy (Tone 3)

1 Tim 1:15-17; Heb 13:7-16; Lk 18:35-43; Mt 5:14-19

❖ For the Parish Family of OLPH

Wednesday February 2 - Meeting of Our Lord with Simeon and Anna

7:00 PM Divine Liturgy

Heb 7:7-17; Lk 2:22-40

Saturday February 5 - Sunday of the Publican and the Pharisee

5:00 PM Divine Liturgy (Tone 4)

2 Cor 6:16-7:1; Mt 15:21-28

❖ +Raul "poppy" Stevens by his loving children & grandchildren

Sunday February 6 - Sunday of the Publican and the Pharisee

9:00 AM Divine Liturgy (Tone 4)

2 Cor 6:16-7:1; Mt 15:21-28

❖ For the Parish Family of OLPH

Candle Intentions February 2022

Vicna Lamp - In loving memory of our father and poppy +Raul Stevens by his children and grandchildren

All Souls Saturdays

Please submit any names you would like to have included on the *OLPH Hramoty* **no later than Wednesday, Feb. 16th**. Names can be emailed directly to Fr. Paul or placed in the collection basket. **The first All-Souls Saturday is Feb. 19th.**

2021 Tax Forms

If you would like a charitable donation letter for your contributions for the 2021 tax year, please contact Fr. Paul.

Dates to Remember

February 2nd - Presentation of Our Lord

February 19th - First All Souls Saturday

February 20th - Meatfare Sunday

February 27th - Cheese-fare Sunday

February 28th - First Day of the Great Fast

Father Paul's ECF Corner

Continuing our theme of catechesis in the Byzantine Tradition, I thought it would be pertinent to start at the very beginning. How we worship, and what we see when we worship, is integral to what "makes us Byzantine," so much so that, *in 1944* (yes, **1944!!!**), Rome released a document ***Ordo Celebrationis: The Order for the Celebration of Vespers, Orthros and the Divine Liturgy According to the Ruthenian Recension*** (or simply the *Ordo*) outlining all the liturgical prescriptions for the Ruthenian Recension (that's us!!!). These are not simply suggestions, but rather liturgical standards derived from over a thousand years of liturgical evolution and, in some cases, even going back to practices found in the Old Testament. It is the *Ordo* that informs our Council of Hierarchs and very important documents such as the *Particular Law* of the Byzantine Metropolia as well as our own *Eparchial Handbook* for Passaic.

Below is the opening list of basic, minimum requirements, for the proper celebration of the Divine Liturgy. This was originally shared with the participants of the OLPB Bible Study Course, but it is very important for us all to be aware of these things. Sharing these things with you is not meant to be a source of consternation or anything of that nature. Rather, this is to share with you the direction in which the Byzantine Tradition informs our worship and how our worship should look. Also, I am sharing this with you so you know that when I speak of these things, they do actually come from an authoritative source...I'm not just making it up as I go along!

When you read this, it very well might bring up certain feelings. What is stated in this document is not at all what we see at OLPB. This is **BY NO MEANS** to say that OLPB is wrong/incorrect/invalid or **ANYTHING** of that nature. The incongruity between what we see at OLPB and what we read in the *Ordo* is a matter of historical circumstance seen throughout the Metropolia and is in no way "bad." If anything, what we are presented with here is an amazing opportunity to learn, **FIRST HAND**, about the evolution of the Byzantine Catholic Church in America and to see just how we all are part of this past, and more importantly, of the **FUTURE!**

Excerpts From

Ordo Celebrationis: The Order for the Celebration of Vespers, Orthros and the Divine Liturgy According to the Ruthenian Recension

[Rome, 1944; trans. 1996, Eastern Christian Publications]

I. Preliminary Notes

The Sanctuary and the Holy Table

In order to celebrate divine services properly and suitably, certain points regarding the sanctuary and the Holy Table must be noted:

1. It is customary to build the sanctuary at least one step higher than the nave of the church. **Within the Altar itself, there should be no further steps leading to the Holy Table.**
2. **The Holy Table is square** and detached from the wall. The Holy Table is located in the center of the Altar so that one may walk all around it. The Prothesis (Proskomedie) table is placed against the northern wall while another table for the sacred vestments is placed against the southern wall.
3. The **artophorion or tabernacle**, which is in the center of the Holy Table, should be made in the **image of a small church or sepulcher**. *It should not be so high or wide as to obstruct or interfere with the liturgical actions of the celebrant or concelebrants.*
4. Candelabra placed on the Holy Table should not overcrowd it; **one single candelabrum having one, two or three candles may go on each side of the cross or the artophorion.** **A candelabrum having seven distinct oil-fed lights may be used;** this seven-branched candelabrum is placed behind the Holy Table.
5. **Reliquaries, natural or artificial flowers, and other things which are not used in the Divine Sacrifice should not be placed on the Holy Table.** The book of Divine Service may be kept on a pillow upon the Holy Table, but not on a stand unless the book is kept on an analogon, to one's left side.
6. The **iconostasis** has an image of the Savior to the right of the central doors, and an image of the Theotokos to the left; the other icons are arranged according to the various local customs.
Parecclesiae [side shrines] and chapels should have their own iconostases. A Holy Table which lacks an iconostasis is not considered truly suitable for divine services.
7. **No one except priests, deacons, clerics and servers may enter the Altar.** Laymen who do not partake in the divine worship have no place in the Altar, regardless of their particular status, or what reason might be adduced.
8. The diskarion should be sufficiently large and **provided with a rim;** it may have a small stem-base.
9. The thurible has **short chains** so that it may be swung at full length more easily.
10. Liturgical vestments and linens, other than those indicated in this book for each divine service, should not be used; **the use of little bells, large or small organs, so-called harmoniums, is excluded.**

Next week, we will discuss the historical evolution of exactly why what we read does not align with what we see.

God be with you!
Fr. Paul