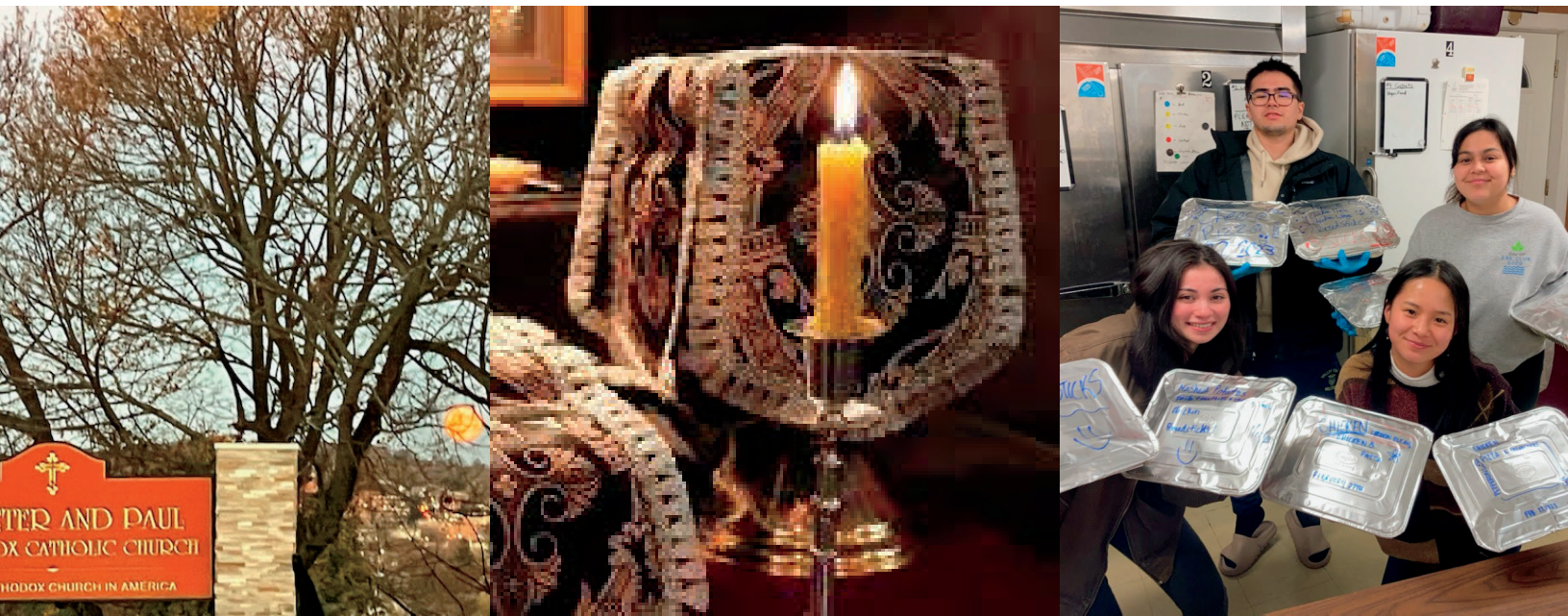


# The Enlightener

SS. PETER AND PAUL ORTHODOX CHURCH



## Pre-Sanctified Liturgy

*What awe, worthy of silence.*

The Pre-Sanctified Liturgy is a solemn and beautiful service where the faithful are able to partake of Holy Communion as a spiritual consolation during Great Lent. As early as the 7th century we have: "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)." This custom certainly predates the Quinisext council as it is an ancient practice.

In Great Lent during the weekdays, Divine Liturgies are not to be served where the gifts are consecrated upon the altar. Thus the Church in her wisdom and care for her rational flock has developed the Pre-Sanctified Liturgy. The gifts, therefore, were consecrated on the previous Sunday Divine Liturgy and then remain on the Holy Altar until the serving of the Pre-Sanctified service. This is why we venerate and prostrate before the paten in silence as the priest brings out the Holy Gifts during the Great Entrance. Here the gifts have already been consecrated, where at the Divine Liturgy of St. John Chrysostom, as the Great Entrance occurs, the gifts have not yet been consecrated.

Let us remember in our hearts, what great love and joy that we get to participate in! Where else can we participate in the Body and Blood that re-creates the entire world. What awe, worthy of silence. May Christ our true God grant us the silence of our hearts, souls, and minds, and may He grant us the peace beyond all understanding during this time of spiritual renewal. Amen.

- With love, Fr. Ambrose

# Upcoming Events & News

## Hall Brainstorming Meetings

In order to help prepare us for a pre-development meeting with the City of Syracuse, we will attempt to brainstorm some of the finer details of the potential hall. The meetings are planned for Thursdays (March 9th, 16th, and 23rd). Look for the Weekly for change of dates.



## From the Holy Fathers at Noon

Every Tuesday, Wednesday, and Thursday during Great Lent at noon, we will meet on Zoom/telephone for 6th hour, a short reading from the Holy Fathers, and a small discussion. We will end at 12:30pm. Join us! Go to [sspeterandpaulsyracuse.com/foundations](http://sspeterandpaulsyracuse.com/foundations) for more details.



## Woman's Retreat at St. Andrew's Camp

Friday, March 10th to Sunday, March 12, 2023. @ St. Andrew's Camp. Keynote Speaker: Cynthia Damaskos. For more info: Call: 315-868-4138 or Email: [kzaitseva08@gmail.com](mailto:kzaitseva08@gmail.com). Saturday only session available as well.



## Lenten Meals After Wednesday Pre-Sanctified Liturgies

After Pre-Sanctified Liturgies on Wednesday evenings, we will have a lenten meal for those who would like to stay after. We will also have a short reading during the meal.





## **Food Recovery from Syracuse University**

Each week we recover close to 500 lbs of food from SU that would normally have been thrown away. We use this food to give out it to those in the parish, to the local families in need, at Family Dinners, to those on the streets, and we use the food also at Coffee-Hour. Please volunteer if you are able. See Fr. Ambrose



## **Pan-Orthodox Vespers**

This year, we will pick back up the tradition of Pan-Orthodox Vesper services with the surrounding Orthodox communities. See the schedule below.



## **Tonsuring of a Reader & Parish Photo Day - March 19th**

On Sunday, March 19th our plan (weather permitting) is to take a parish-wide photo in front of the church all together with His Eminence. Come and join us for the day! On this day Stephen Turner will also be tonsured a Reader.



## **Weekend with Archbishop Michael March 18th and 19th.**

Saturday, March 18th. Divine Liturgy at 9:30am. Q & A Coffee Hour with His Eminence at 11:15am. Retreat will be at 12:30pm. Sunday we will have a hierarchical Divine Liturgy with the tonsuring of Stephen Turner as a Reader.



## **Community Family Dinner: Monday, March 27th - 4:30pm to 6pm**

If you would like to help pick up recovered food from Panera or Syracuse University, please let Fr. Ambrose know. If you can help cook, or help interact with our guests, we would be most appreciated!





# THE TRIUMPH OF ORTHODOXY

Given on the Sunday of the Triumph of Orthodoxy, during Great Lent in 1907, St. Tikhon of Moscow's Last Sermon during His Years of Ministry (1898 to 1907) as the Archbishop of the American Missionary Diocese of the Russian Orthodox Church. This translation is of the text as it appears in the Russian-American Messenger.



This Sunday is called "The Sunday of Orthodoxy" or "The Triumph of Orthodoxy," since on this day the Holy Church solemnly commemorates her victory over Iconoclasm and other heresies. And this triumph of Orthodoxy took place not just a thousand years ago. No – for due to the mercy of God, the Church up to this day, now here and now there, gains victory and is triumphant over her enemies – and she has many of them.

It is not a coincidence that the Church is likened to a ship, sailing amidst a ferocious, stormy sea that is ready to drown it in its waves. And the further the ship sails, the harder the waves slam against it, the fiercer they attack it! But the harder the waves hit the ship, the further they are thrown away and rejoin the abyss and disappear in it, and the ship continues its triumphant sailing as before. For "the foundation of God standeth sure" (2 Tim. 2.19), since the Church of Christ is built on an immovable rock, and "the gates of hell shall not prevail against it" (Matt. 16.18).

The Church of Christ is the kingdom not of this world. It does not possess any of the attractions of the earthly world. It is persecuted and slandered. Yet it not only avoids perishing in the world but grows and defeats the world! This happens everywhere, and here in our land as well.

"We cannot but speak the things which we have seen and heard" (Acts 4.20).

It is true that our Church here cannot boast of the quantity of its members, neither of their erudition. Just like the "preaching of Christ crucified" (1 Cor. 1.23),





for some, it seems lowly and contemptible, and for others, it seems simple and foolish, but in reality “God’s power and wisdom” (1 Cor. 1.24) are concealed in it. It is strong and rich with the authenticity of the doctrine which has been preserved unaltered, with full adherence to the guiding regulations of the Church, a deep sense of liturgical service, and a plenitude of grace. And with all of this, it is gradually attracting the hearts of people, and it is growing and getting stronger more and more in this country.

You brethren have witnessed and seen for yourselves the growth and strengthening of Orthodoxy here. Just a mere twelve to fifteen years ago, we, aside from faraway Alaska, barely had any churches here. There were no priests, and the Orthodox people numbered only in a few dozens and maybe a few hundreds. And even they lived dispersed, far from one another. And now?

“The Orthodox are seen this day in this country.”

Our temples appear not only in big cities but in obscure places as well. We have a multitude of clergy, and tens of thousands of faithful – and not only those who have been Orthodox for a while, but those who have converted from among the Uniates. Schools are opened, the brotherhoods are established. Even strangers acknowledge the success of Orthodoxy here. So how can we ourselves not celebrate “The Triumph of Orthodoxy,” and not thank the Lord who helps His Church!

But it is not enough, brethren, only to celebrate “The Triumph of Orthodoxy.” It is necessary for us personally to promote and contribute to this triumph. And for this we must reverently preserve the Orthodox Faith, standing firm in it in spite of the fact that we live in a non-Orthodox country, and not pleading as an excuse for our apostasy that “it is not the old land here but America, a free country, and therefore it is impossible to follow everything that the Church requires.” As if the word of Christ is only suitable for the old land and not for the entire world! As if the Church of Christ is not “catholic”! As if the Orthodox Faith did not “establish the universe”!

Furthermore, while faithfully preserving the Orthodox Faith, everyone must also take care to spread it among the non-Orthodox. Christ the Savior said that having lit the candle, men do not put it under a bushel but on a candlestick so that it gives light to all (Matt. 5.15). The light of the Orthodox Faith has not been lit to shine only for a small circle of people. No, the Orthodox Church is catholic; she remembers the commandment of her Founder,

“Go ye into all the world and preach the Gospel to every creature and teach all nations” (Mark 16.15; Matt. 28.19).

We must share our spiritual richness, truth, light, and joy with others who do not have these blessings. And this duty does not only lay upon the pastors and the missionaries but on the lay persons as well, since the Church of Christ, according to the wise comparison of the Holy Apostle Paul, is the body, and every member takes part in the life of the body. By means of all sorts of mutually binding bonds which are formed and strengthened through the action of every member according to his capacity, the great Church body receives an increase unto the edifying of itself (cf. Eph. 4.16).

In the first centuries, it was not only the pastors who were tortured, but laypersons as well – men, women, and even children. And it was laypeople likewise who enlightened the heathen and fought heresies. And now, in the same way, the spreading of the Faith should be a matter that is personal, heartfelt, and dear to each one of us. Every member of the Church must take an active part in it – some by personal podvig spreading the Good News, some by material donations and service to “the needs of the holy persons,” and some by profuse prayer to the Lord that He “keep His Church firm and multiply it”

– and concerning those unaware of Christ, that He would “proclaim the word of truth to them, open to them the Gospel of Truth, and join them to the Holy Catholic and Apostolic Church.” I have told this numerous times to my flock. And today, upon my departing from this land, I once more command all of you to preserve and act upon this, and especially you brethren of this holy temple.

You witnessed yourself last Sunday that “The foreknowledge of God drew you closer to the bishop’s cathedra, and that the awareness of this closeness elevates your Christian spirit and edifies the nature of your undertakings, inspiring you for everything good.”

Your temple is a Cathedral. It is preeminent in the diocese. And being its parishioners, you brethren must give others an example in everything good that concerns the life of the Church, including caring for the Orthodox Faith.

Furthermore, your parish is Russian, almost entirely consisting of people who came from Russia. And to this very day, Russia has been famous as a holy Christian land, whose adornment is the Orthodox Faith, the piety of her people, and her temples of God. So brethren, uphold here in a foreign land the glory of your motherland. Manifest yourselves before the non-Orthodox as the Russian Orthodox people.

I can say with comfort that in these days, with your zealous attendance at our temple, you’ve made a good impression on the local residents. And you have especially gladdened my heart and

expelled the sadness and grief which was felt not only by me in other places at the sight of empty temples during the feast day Church services.

May the Lord strengthen you to excel in the Orthodox Faith more and more – my last prayer is about this . . . Today I depart from you. And so, farewell, fathers and brethren of this holy temple, who are close to me not only in spirit but in our joint prayers, labors, and residence! Farewell to you, the rest of my flock scattered across the wide horizon of this land! Farewell, all those of you wandering in the deserts, working in the mountains and in the depths of the earth, and those on the islands far out in the sea!

Farewell to you, my Cathedral temple! You are dear and close to me. It has been during the time of my service that you were opened, you were adorned during my time as well, and you were made a cathedral during my time.

Perhaps for some who have seen the large, magnificent temples in Russia, you might seem small and modest, and you do not shine with gold and silver and precious gemstones like those temples do. But for Russian Orthodox people, who suffered here for a long time without a temple, you represent a precious treasure, and they rejoice that they have you – like the Jews who returned from the Babylonian captivity rejoiced at the time of the construction of the second temple, even though it was not as splendid as that of Solomon.

So:

“Oh Lord, the God of Israel! May Thine eyes be open toward this house night and day, that Thou mayest hearken unto the prayer of Thy people when they shall pray in this place! . . . Moreover, concerning a stranger that is not of Thy people, when he shall come and pray in this house, hear Thou him from Heaven, Thy dwelling place!” (3 Kingdoms 8.26-27, 39-41).

Farewell to you, this country! For some you are the motherland, the place of birth; for others you gave shelter, work, and well-being. Some received the freedom to profess the right Faith in your liberal land. God spoke in ancient times through the prophet,

“And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall you have peace” (Jer. 29.7; Hebrew text).

And so, let us pray to the Lord that He send this country “a plenitude of the earthly fruits, fair weather, timely rain and wind, and preserve it from the cowardly, flood, fire, sword, invasion of foreigners, and civil strife.”

Let God’s blessing be upon this country, this city, and this temple.  
And let  
“the blessing of the Lord, with grace and love for man,”  
rest upon you all,  
“now and ever and unto the ages of ages. Amen.”







*Please Join Us!*

## 2023 PAN-ORTHODOX LENTEN VESPERS

*Schedule of Services  
6:00 pm on Sundays  
followed by a Fasting Meal*

*March 5, 2023*

*Sunday of Orthodoxy*

*St. Sophia Greek Orthodox Church  
325 Waring Road ~ Syracuse, NY 13224*

*March 12, 2023*

*Sunday of St. Gregory Palamas*

*St. Elias Antiochian Orthodox Church  
4988 Onondaga Road ~ Syracuse, NY 13215*

*March 19, 2023*

*Sunday of the Holy Cross*

*Sts. Peter & Paul Orthodox Church  
401 Hamilton Street ~ Syracuse, NY 13204*

*March 26, 2023*

*Sunday of St. John Climacus*

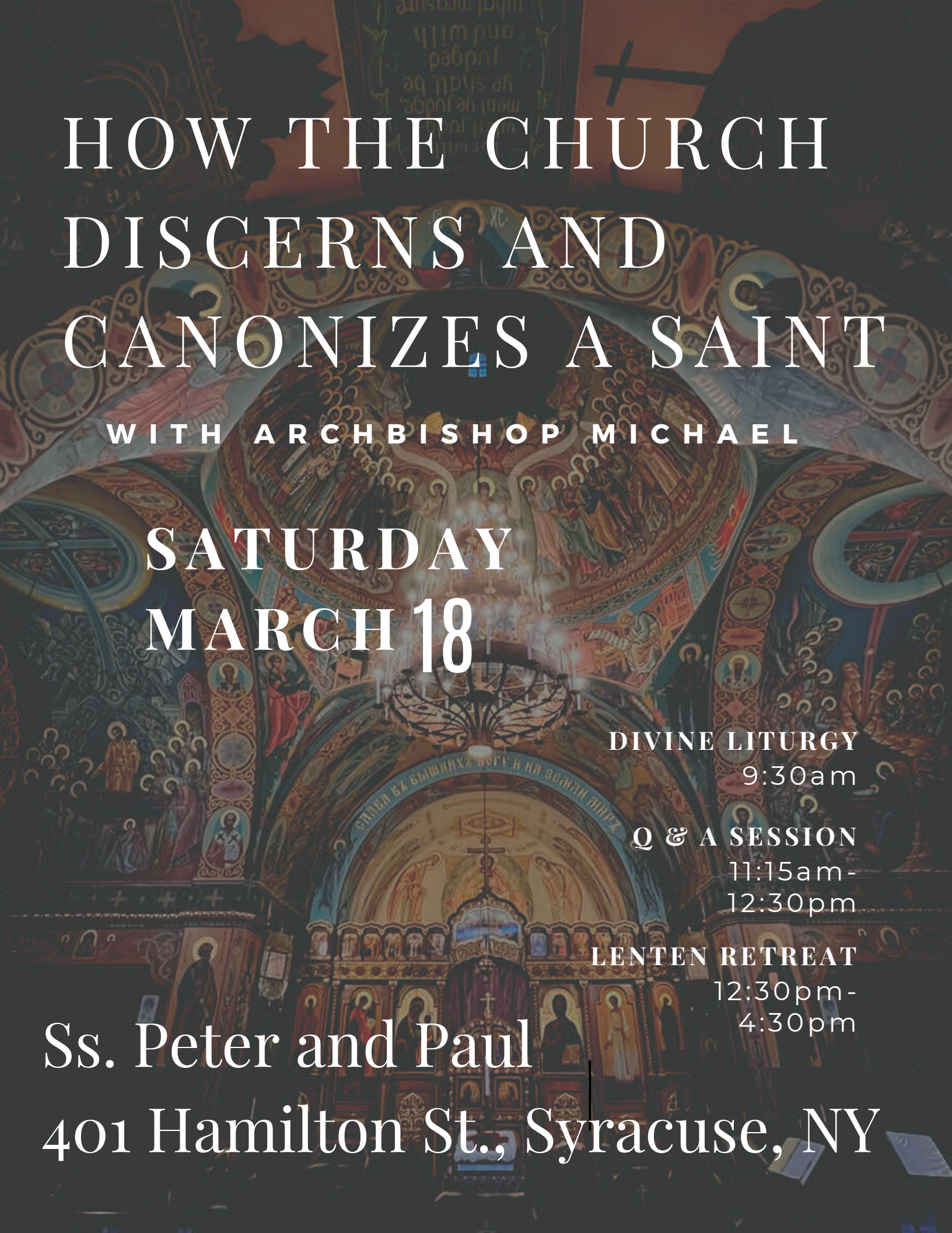
*St. Luke's Ukrainian Orthodox Church  
3290 Warners Road ~ Warners, NY 13164*

*April 2, 2023*

*Sunday of St. Mary of Egypt*

*St. George Macedonian Orthodox Church  
5083 Onondaga Road ~ Syracuse, NY 13215*



The background of the entire poster is a photograph of the interior of a church, likely the Cathedral of Saint Nicholas in Syracuse, NY. The image shows a large, ornate dome with a complex mosaic of figures and scenes. The architecture features high arches and a central altar area with a cross. The lighting is dramatic, highlighting the textures and colors of the mosaics and the architectural details.

# HOW THE CHURCH DISCERNS AND CANONIZES A SAINT

WITH ARCHBISHOP MICHAEL

SATURDAY  
MARCH 18

DIVINE LITURGY  
9:30am

Q & A SESSION  
11:15am -  
12:30pm

LENTEN RETREAT  
12:30pm -  
4:30pm

Ss. Peter and Paul  
401 Hamilton St., Syracuse, NY



# March 2023

Note: If this calendar and The Weekly are different, assume The Weekly is the most accurate.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>26</p> <ul style="list-style-type: none"> <li>Forgiveness Sunday</li> <li>8:15am Ridesharing</li> <li>8:45am Holy Confessions</li> <li>9am Choir Rehearsal</li> <li>9:10am 3rd &amp; 6th Hour</li> <li>9:30am Divine Liturgy</li> <li>11:15am Agape Meal</li> <li>11:30am Forgiveness Vespe</li> </ul>	<p>27</p> <ul style="list-style-type: none"> <li>Clean Week</li> <li>9am Food Pantry Delivery</li> <li>5pm Holy Confessions</li> <li>6pm Great Canon</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>28</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>5pm Holy Confessions</li> <li>6pm Great Canon</li> </ul>	<p>1</p> <ul style="list-style-type: none"> <li>9am Great Canon</li> <li>12pm From the Holy Fathers</li> <li>5pm Holy Confessions</li> <li>6pm Pre-Sanct Liturgy</li> <li>7:25pm Lenten Meal &amp; Read</li> </ul>	<p>2</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>5pm Holy Confessions</li> <li>6pm Great Canon</li> <li>9pm Panera Pick Up</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>3</p> <ul style="list-style-type: none"> <li>9am Pre-Sanct Liturgy</li> <li>10:30am SU Food Processin</li> <li>6:30pm Woman's Evening In</li> </ul>	<p>4</p> <ul style="list-style-type: none"> <li>3:30pm Foundations 3</li> <li>5pm Great Vespers</li> <li>5:45pm Choir Rehearsal</li> </ul>
<p>5</p> <ul style="list-style-type: none"> <li>Sunday of Orthodoxy</li> <li>8:15am Ridesharing</li> <li>8:45am Holy Confessions</li> <li>9am Choir Rehearsal</li> <li>9:10am 3rd &amp; 6th Hour</li> <li>9:30am Divine Liturgy</li> <li>11:15am Agape Meal</li> <li>6pm PanOrth Vespers</li> </ul>	<p>6</p> <ul style="list-style-type: none"> <li>9am Food Pantry Delivery</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>7</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> </ul>	<p>8</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>6pm Pre-Sanct Liturgy</li> <li>7:25pm Lenten Meal &amp; Read</li> </ul>	<p>9</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>4:30pm Hall Mtg.</li> <li>9pm Panera Pick Up</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>10</p> <ul style="list-style-type: none"> <li>Woman's Retreat</li> <li>9am Pre-Sanct Liturgy</li> <li>10:30am SU Food Processin</li> </ul>	<p>11</p> <ul style="list-style-type: none"> <li>9am Soul Sat Divine Liturgy</li> <li>3:30pm Foundations 3</li> <li>5pm Great Vespers</li> <li>5:45pm Choir Rehearsal</li> </ul>
<p>12</p> <ul style="list-style-type: none"> <li>Woman's Retreat</li> <li>8:15am Ridesharing</li> <li>8:45am Holy Confessions</li> <li>9am Choir Rehearsal</li> <li>9:10am 3rd &amp; 6th Hour</li> <li>9:30am Divine Liturgy</li> <li>11:15am Agape Meal</li> <li>6pm PanOrth Vespers</li> </ul>	<p>13</p> <ul style="list-style-type: none"> <li>9am Food Pantry Delivery</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>14</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> </ul>	<p>15</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>6pm Pre-Sanct Liturgy</li> <li>7:25pm Lenten Meal &amp; Read</li> </ul>	<p>16</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>4:30pm Hall Mtg.</li> <li>9pm Panera Pick Up</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>17</p> <ul style="list-style-type: none"> <li>9am Pre-Sanct Liturgy</li> <li>10:30am SU Food Processin</li> </ul>	<p>18</p> <ul style="list-style-type: none"> <li>9:30am Divine Liturgy</li> <li>11:15am Q &amp; A Coffee Hour</li> <li>12:30pm Arch. Michael Retre</li> <li>5pm Great Vespers</li> <li>5:45pm Choir Rehearsal</li> </ul>
<p>19</p> <ul style="list-style-type: none"> <li>8:15am Ridesharing</li> <li>8:45am Holy Confessions</li> <li>9am Hierarchical Divine Liturg</li> <li>11:15am Agape Meal</li> <li>6pm PanOrth Vespers</li> </ul>	<p>20</p> <ul style="list-style-type: none"> <li>9am Food Pantry Delivery</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>21</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> </ul>	<p>22</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>6pm Pre-Sanct Liturgy</li> <li>7:25pm Lenten Meal &amp; Read</li> </ul>	<p>23</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>4:30pm Hall Mtg.</li> <li>9pm Panera Pick Up</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>24</p> <ul style="list-style-type: none"> <li>9am Pre-Sanct Liturgy</li> <li>10:30am SU Food Processin</li> <li>5:30pm Annunciation VIGIL</li> </ul>	<p>25</p> <ul style="list-style-type: none"> <li>Feast of the Annunciation</li> <li>9am Festal DivLiturgy</li> <li>9am CFD Meal Prep</li> <li>3:30pm Foundations 3 Final</li> <li>5pm Great Vespers</li> <li>5:45pm Choir Rehearsal</li> </ul>
<p>26</p> <ul style="list-style-type: none"> <li>8:15am Ridesharing</li> <li>8:45am Holy Confessions</li> <li>9am Choir Rehearsal</li> <li>9:10am 3rd &amp; 6th Hour</li> <li>9:30am Divine Liturgy</li> <li>11:15am Agape Meal</li> <li>6pm PanOrth Vespers</li> </ul>	<p>27</p> <ul style="list-style-type: none"> <li>Family Dinner (CFD)</li> <li>9am Food Pantry Delivery</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>28</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> </ul>	<p>29</p> <ul style="list-style-type: none"> <li>12pm From the Holy Fathers</li> <li>6pm Pre-Sanct Liturgy</li> <li>7:25pm Lenten Meal &amp; Read</li> </ul>	<p>30</p> <ul style="list-style-type: none"> <li>10am Pre-Sanct w/ArchBish</li> <li>12pm Deanery Mtg</li> <li>6pm Great Canon</li> <li>9pm Panera Pick Up</li> <li>9pm Food Recovery (SU)</li> </ul>	<p>31</p> <ul style="list-style-type: none"> <li>9am Pre-Sanct Liturgy</li> <li>10:30am SU Food Processin</li> <li>6pm Akathist to the Theotok</li> </ul>	<p>1</p> <ul style="list-style-type: none"> <li>5pm Great Vespers</li> <li>5:45pm Choir Rehearsal</li> </ul>