

St. Mary Byzantine Catholic Church

5 2nd Street, Herminie, Pa 15637

Fr. Michael Huszti, Ph. 724-550-0063

Cantor: Mr. Joseph Luzanski

Fr. Michael lives at Address: 150 Alameda Rd., Apt. #3
Butler, Pa 16001

Sunday, Feb. 27th Sunday of Cheesefare, Tone 7, 9:00 a.m. Divine Liturgy
Intention for the protection of our country and its freedoms.

Monday Feb. 28th, 1st Day of Great Lent is a Day of Strict Fast and Abstinence, No meat and dairy products today. Abstinence and other penances are traditionally observed throughout the Great Fast.

Friday, 9 a.m. March 4th, Pre-Sanctified Liturgy

Also Note: Our 2nd All Souls Day will be on Sunday, March 13th right after the 9 a.m. Divine Liturgy.

With the beginning of Great Lent it is also prescribed not to eat meat on Wednesdays and Fridays during Great Lent.

We will alternate the Pre-sanctified Liturgy between Wednesdays and Fridays in Great Lent. Please make every effort to attend the Lenten Pre-sanctified Liturgies, and as is your custom to pray regularly both at home and in church. Please continue to support St. Mary's Church by using your Church Support envelopes to help our church financially. Thank You.

Please Note this Schedule for Pre-Sanctified Liturgies

- 1. On Friday, 9:00 a.m. March 4th**
 - 2. On Wednesday, 9:00 a.m. March 9th, 40 Martyrs of Sebaste**
 - 3. On Friday, 9:00 a.m. March 18th**
 - 4. On Wednesday, 9:00 a.m. March 23rd Mid-Lent**
 - 5. On Friday, 9:00 a.m. March 25th, Annunciation, Solemn Holyday
Liturgy of St. John Chrysostom**
 - 6. On Friday, 9:00 a.m. April 1st, St. Mary of Egypt**
 - 7. On Wednesday, 9:00 a.m. April 6th, St. Methodius, Apostle to the Slavs**
- Holy Week Schedule will be in next Sunday.**

The Byzantine Catholic Metropolitan

Archeparchy of Pittsburgh

Office of the Archbishop, 66 Riverview Ave., Pittsburgh, Pa 15214

We enter the Great Lenten Fast tomorrow, Febr. 28th. Just as the hope of relief from the Pandemic began to grow, the invasion of Ukraine and threat of a larger global war has arisen. Since 1991 the faithful living in Ukraine had the joy of political and religious freedom. The occupation of parts of the Lugansk and Donetsk Provinces has already cost 14,000 lives. With the threat of Communist suppression of the entire nation, the shadow of the return to the decades of gloom has returned for the Ruthenian and Ukrainian Catholic Church members living in the nation of Ukraine.

We pray for our members who have families living in Ukraine. Especially, we pray for the families of our ten priests from Ukraine serving in the Pittsburgh Archeparchy as well as for several other priests and religious serving other churches in the United States.

The Great Fast is the season of praying, fasting and alms giving. We certainly will remember Ukraine in our praying and fasting during the Great Fast. Also, we will take a collection on the Third Sunday of the Fast for the Church in Ukraine. We ask our parishes to send the collection to the Archeparchy of Pittsburgh. We will transfer the offering to the Eparchy of Mukachevo.

We take for granted our religious and political freedom. Although our political system is far from perfect, we are allowed to worship without interference from the government. When we are persecuted for our faith, we can draw courage from the Books of the Old Testament which are filled with stories of the suffering of the people of Israel. Even though they suffered, they remained faithful to the Lord. Their enduring faith was eventually rewarded with restoration of their people.

We pray to the Lord that the invasion forces will withdraw. But if they do not withdraw, we pray that the Lord will give our people the spiritual strength to endure yet another persecution. It will likely be a time of suffering. We hope and pray that this oppression will be mild and short. And we pray that the good Lord will restore their nation and our Church.

Most Reverend William C. Skkuria
Metropolitan Archbishop of Pittsburgh

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY

(Pokrov)

February 27th

Why do Byzantine and Orthodox Churches begin the Great Fast (Lent) two days earlier than Roman? The answer is that the period of paschal preparation is structured very differently in the two traditions. Byzantine Churches have two major fasting periods in preparation for Pascha (Easter). The first 40-day period, called the Great Fast, begins seven Mondays before Pascha Sunday and ends the Friday before Lazarus Saturday (the day before Palm Sunday). This period includes Sundays, which explains why there is only a mitigation for wine and oil on Sundays and special feast days in the traditional fast. Byzantine Churches then celebrate a second intense fasting period, from Holy Monday to the Divine Liturgy of Pascha (Easter) Sunday. Traditionally, during the weekend between the two fasting periods, namely Lazarus Saturday and Palm Sunday, meat and dairy are allowed. By contrast, the Latin (Roman) Catholic Church has a single 40 -day fasting period from Ash Wednesday to Holy Saturday, the day before Easter. There are actually 46 days in this period, but Sundays are counted as “an island in the fast” and therefore not included in the 40 days.

Cheesefare Sunday Today is also called Forgiveness Sunday. In our Byzantine-Ruthenian tradition, the superior of the house in monasteries always asks forgiveness every night at Compline from the monks or nuns. In return they both grant forgiveness and ask it of their superior. This is done for the parishes on this day, with the mutual ceremony taking place between pastor and people. We remember the tragedy of Original Sin, by meditating on the expulsion of Adam and Eve from Paradise. Humanity is burdened with the desire to sin as a result, called concupiscence, or the desire to do things which reason should tell us not to do. The icons show Adam and Eve, having lost their innocence, being clothed in animal skins and the door to Paradise shut behind them by the angels. Only Christ's Incarnation and saving death and resurrection which we are preparing for will restore our links with God and open the door to salvation.

Cheese Fare Sunday after Pentecost

Tone 7

Menologion

Procopius Venerable Confessor and monk of Decapolia, he died about A.D. 740 during the reign of Emperor Leo III, the Isaurian.

February

27 Cheese Fare (Forgiveness Sunday)

28 Beginning of the Great Fast

March

6 First Sunday of the Great Fast (Sunday of Orthodoxy)

12 Second All-Souls Saturday

13 Second Sunday of the Great Fast (St. Gregory Palamas)

19 Third All Souls Saturday 20 Third Sunday of the Great Fast (Veneration of the Cross)

25 Annunciation of the Mother of God 26 Synaxis of the Archangel Gabriel

17 Fourth Sunday of the Great Fast (St. John of the Ladder)

His Beatitude Sviatoslav Shevchuk, Major Archbishop of the Ukrainian Greek Catholic Church, has appealed to Ukraine's Catholics at home and abroad, and to all people of goodwill, to pray “for those who defend Ukraine” and to “actively work to avert war and protect a just peace.”

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ∆œ (Matthew 5:11 ESV)

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY

(Pokrov)

February 27th

In Forgiving we become like God – Nothing makes us so like God as our readiness to forgive the wicked and wrongdoer. ... Christ is seeking in every way possible to hinder our conflicts with one another. For since love is the root of all that is good, by removing from all quarters whatever mars it He brings us together and cements us to one another. For there is not one, not a single one, whether father or mother or friend, who loves us as much as the God who created us. (St. John Chrysostom, Commentary on Matthew)

If someone lived a life of horrible sin, but was martyred, would they still go straight to heaven? For example: A member of ISIS who tortured and killed Catholics, became moved by their perseverance, and joined them in their suffering and death. Actually, we have examples of that from Church History, where Roman soldiers were so moved by the witness of Christians during their martyrdom, that they set aside their weapons and joined them. The most famous incident is from the Forty Martyrs of Sebaste, who were killed on March 9, 320 AD. Christian soldiers from the Twelfth Legion, all young recruits, remained faithful to Christ during their tortures, until a group of forty was exposed on the frozen lake. One yielded to temptation and went to the shore to enter the warm bath at the fire set up by the authorities. At that moment, a pagan soldier saw angels descending from heaven upon the freezing Christians. He stepped forward and joined the thirty-nine, restoring their number to forty. Meanwhile the soldier who had given up died from the shock of the warmth! The martyrdom was depicted very early in Christian art, as we have images from the fourth century.

2022 Great Fast Message to Pray for the Church in Ukraine

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of Ukraine and threat of a larger global war has arisen. Since 1991 the faithful living in Ukraine had the joy of political and religious freedom. The occupation of parts of the Lugansk and Donetsk Provinces has already cost 14,000 lives. With the threat of Communist suppression of the entire nation, the shadow of the return to the decades of gloom has returned for the Ruthenian and Ukrainian Catholic Church members living in the nation of Ukraine.

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