

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, March 6th, 9 a.m. Divine Liturgy, Tone 8

Readings: Heb 11:24-26.32-12:2

Wednesday, March 9th, 9:00 a.m., the 2nd Pre-Sanctified Liturgy of Great Lent

Sunday, March 13th, following the 9 a.m. Divine Liturgy we will have the All Souls Day Pannachida for departed Hramoty Lists.

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.

During the Sundays of Great Lent we celebrate the Divine Liturgy of St. Basil the Great.

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 our 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. Please pray for the people of Ukraine who are being persecuted and many being killed by the Russian forces that invaded Ukraine. Pray for the restoration of Peace for Ukraine. Thank You.

Please Note this Schedule for Pre-Sanctified Liturgies

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

On the Third Sunday of Great Lent on March 20th, the Sunday of the Veneration of the Cross, our Archeparchy led by Archbishop William Skurla will collect donations from the faithful for the Ukrainians that will be forwarded to the Eparchy of Mukachevo in the Slovakia/Ukrainian region for those most in need.

(continued)

Today, March 6th at the Roman Catholic Cathedral in Oakland, Pittsburgh, at 2:30 p.m. there will be a gathering of all churches to pray for the churches in the Ukraine suffering under the war waged upon them by the President of Russia, Mr. Putin, to pray for the people of Ukraine who have been attacked by Russian forces.

We pray for our priests who came from the Ukraine and others 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. Skkurla
Metropolitan Archbishop of Pittsburgh

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.

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 aims 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 month for the Church in Ukraine. We ask our parishes to send the collection to the Archeparchy of Pittsburgh. We will send that offering to the Eparchy of Muchaev.

Slava Isusu Christu



First Sunday of the Great Fast Sunday after Pentecost

Tone 8

Menologion

Theodore, Constantin, Callistus, Theophil and others with them died at the hands of the Saracens about A.D. 840, in the reign of Theophilus, the Iconoclast.

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 (Fourth All-Souls Saturday cancelled or transferred this year)

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

31 Canon of St. Andrew of Crete

In the Great Lent we focus on our relationship with God. This is key. We do this by getting into the atmosphere of Great Lent –that brilliance of the Light of Christ which comes to us more brightly when we take ourselves away from that which destroys or diminishes our focus. Some of our Fathers have characterized this as placing ourselves into that “dark closet or room in order to have the Light of Christ that Enlightens the World” shine more brilliantly to us.

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY

(Pokrov)

March 6th

*Propers for 3/6/2022 1st Sunday of Great
Fast Sunday of Orthodoxy*

Troparion (Tone 8) - 161

Troparion (GF) - 220 v.

Glory...

Kontakion (GF) - 220 v.

Now Ever...

Theotokion - 406

Prokeimenon

Alleluia - 221

Instead of 'It is Truly Proper' - 221

Our Father- Tone 8

Communion - 78 213

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.

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)

What are Aliturgical Days? In the Eastern Church as well as in the Roman Church there are prescribed Aliturgical Days. Days on which the Divine Liturgy or Mass is not celebrated. In the Roman Tradition Good Friday is an Aliturgical Day. The Byzantine Churches have a number of days on which the Divine Liturgy is not celebrated which are more connected with fasting days in the Church.

Are you following the Lord? – “To every thoughtful man there is a benefit” (Proverbs 14:23 LXX) ... and Christ implied more than this when He said, “He that seeks finds.” (Matthew 7:8) This is why I no longer wonder how it was that Philip followed Christ. Andrew was persuaded when he heard from John, and Peter was persuaded when heard from Andrews. But Philip, not having learned anything from anyone but Christ who said to him only this, “Follow me,” immediately obeyed and did not go back. In fact, he even became a preacher to others. For he ran to Nathaniel and said to him, “We have found him of whom Moses in the Laws and the Prophets wrote.” Do you see what a thoughtful mind he had, how assiduously he meditated on the writings of Moses, expecting the advent? For the expression “we have found” belongs always to those who are in some way seeking. (St. John Chrysostom, Homilies on the Gospel of John)