

5 2nd Street  
Herminie, PA 15637  
<http://pokrov.iksnazul.com/>

Cantor  
Joseph Luzanski

Liturgical Schedule

**Divine Liturgy**

Sunday: 8:30 am  
Holyday: 9:00 am

Confessions

One half hour before  
the divine liturgy or  
by appointment

Served By

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Some Notes on the Liturgy of the  
Presanctified Gifts

In the early Church, it was thought that the solemnity with which the Church celebrated the Holy Forty Days Fast did not mesh so well with the incredibly joyful and triumphant nature of the Eucharistic Anaphora of the Divine Liturgy. So at the Council of Laodicea (A.D. 364) the celebration of the full Divine Liturgy was restricted to the Saturdays and Sundays of the Great Fast. To enable the faithful to communicate the Divine Eucharist on weekdays the Liturgy of Presanctified Gifts developed. Customarily, the faithful would fast from all food during the daylight hours and then, near the end of the day, join together to pray Vespers. Following Vespers the Eucharist – which had been consecrated the previous Sunday – was distributed. In some places the Presanctified Eucharist was distributed daily, but over time the custom arose of celebrating the Liturgy of the Presanctified Gifts only on the Wednesdays and Fridays of Lent (plus a few other special days).

The Scripture readings at the Presanctified are from Genesis and Proverbs. From Genesis

**Sunday of Meatafare**

(Sunday of the Last Judgment)  
Tone 3

**Menologion**

Archbishop of Great Antioch, he was elected to the Patriarchal See in A.D. 360 but within a month he was sent into exile by the Emperor Constantius. Reinstated in 378, he held a council of 150 Bishops and took prominent part in the Council of Constantinople A.D. 381, in the reign of Theodosius the Great.

St. Marina Virgin in male attire lived in a monastery to the year A.D. 440.

Fasts & Feasts

**February**

February 12 Sunday of the Second Coming of Christ (Meat-Fare)  
February 19 Forgiveness Sunday (Cheese-Fare)  
February 20 Beginning of the Holy Forty Days Fast  
February 26 First Sunday of the Great Fast (Sunday of Orthodoxy)

**Liturgy of Presanctified Gifts**

**Divine Liturgy Intention**

Living & deceased members of the parish.

**Next Sunday We Will Have Our  
Monthly Coffee Social**

each year we learn all over again about the creation of the world, the fall of man, Cain and Abel, Noah and the Flood, God's covenant with Abram, Sodom and Gomorrah, Abraham being put to the test, and then about Joseph and his brothers. From Proverbs we are taught the practical wisdom for living the moral life. While always profitable for the Believer these lessons date to the time when those preparing to be enlightened in Baptism attended the Vespers part of this liturgy. During the second half of Lent there are special petitions for those "ready for enlightenment".

In current practice many of the melodies used to sing the texts of the Presanctified are set in a minor key, and this makes the service notably different from the festal celebrations of the Divine Liturgy on Saturdays and Sundays.

This Sunday sets before us the eschatological dimension of Lent: the Great Fast is a preparation for the Second Coming of the Savior, for the eternal Passover in the Age to Come, a theme that is also the focus of the first three days of Holy Week. But the judgment is not only in the future. Here and now, each day and each hour, in hardening our hearts toward others and in failing to respond to the opportunities we are given of helping them, we are already passing judgment on ourselves.

Another theme of this Sunday is that of love. When Christ comes to judge us, what will be the criterion of His judgment? The parable of the Last Judgment answers: love—not a mere humanitarian concern for abstract justice and the anonymous "poor," but concrete and personal love for the human person—the specific persons that we encounter each day in our lives.

Christian love is the "possible impossibility" to see Christ in another person, whoever he or she is, and whom God, in His eternal

### In preparation for The Great Fast 2023

#### Regulations for the Season

The fasts of the liturgical year are to be kept in accordance with the Norms of Particular Law of the Byzantine Metropolitan Church sui iuris of Pittsburgh.

#### Strict Abstinence

- The law of strict abstinence (fasting) forbids the use and consumption of all meat, eggs and dairy products.
- All faithful of the Archeparchy who receive the Eucharist are obliged to observe strict abstinence when prescribed.
- Strict abstinence (fasting) is to be observed in 2023 on Pure Monday, Feb. 20 (the first day of the Great Fast), and on Great and Holy Friday, April 7.

#### Dispensations

- Priests and parents are to ensure that minors are educated in the authentic sense of penance.
- Pastors and administrators, with just cause and taking into account acceptable reasons due to personal circumstances, may grant to the individual faithful as well as to individual families, dispensations, transfers, or commutations of abstinence and strict fast into other pious practices. Superiors of religious houses or clerical institutions enjoy these same faculties relative to their constituents.

#### Liturgical Services

- The Divine Liturgy of the Presanctified Gifts takes precedence over all other Lenten Devotions.
- The Divine Liturgy of the Presanctified Gifts only is to be celebrated on Wednesdays and/or Friday evenings of the Great Fast and also on Monday, Tuesday, and Wednesday of Holy Week.

and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a "good deed" or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself.