

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

Father Vasyl Yakubych
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WATCH THE PUSSY WILLOWS !!

With the warm weather we have been having
the pussy willows may bloom too early.

They can be cut and stored in a cool dark place
until Palm Sunday.

WHAT ARE WE TO DO WITH GUILT?

The truth is, God seeks us out when we have
sinned, not to scold or punish us
to offer us his healing and his forgiveness It's
certainly true that God is omnipotent and
just before all else he Is our loving, merciful
Father.



Divine Liturgy Intention

Living & deceased members of the parish.

Sunday of Orthodoxy.

Tone 5

Our Holy Father, Porphry, Bishop of Gaza,
sold his goods and distributed the proceeds
to the poor. He died A.D 420 during the reign
of Emperor Theodosius the Younger.

Fasts & Feasts

March

4	Second All-Souls Saturday
5	Second Sunday of the Great Fast (St. Gregory Palamas)
12	Third All Souls Saturday
13	Third Sunday of the Great Fast (Veneration of the Cross)

Schedule Change

Sunday March 5th
the Divine Liturgy is scheduled for
11 am

This will provide us with an opportunity to
sit down with Father Vasyl and discuss
projects, plans and concerns for our parish.

Liturgy of Presanctified Gifts

Wednesday @ 9 am

In the Byzantine tradition, the first Sunday of the Great Fast was at one time the commemoration of the holy prophets, but in contemporary usage it is known as the Sunday of the Triumph of Orthodoxy and commemorates the restoration of the icons in the year 843. Iconoclasm began with the emperor Leo the Isaurian who, in 726 "inaugurated imperial support for iconoclasm.. and in 730 convoked a silention to ratify an edict condemning icons." To put it briefly, the iconoclasts held that the veneration of icons was idolatry, since these were only boards and paint. This position become increasingly popular, and the topic was hotly debated, to say the least, sparking two councils: the iconoclast Council of Constantinople (claiming to be the seventh ecumenical council) in 754 which anathematized iconophiles, and the Seventh Ecumenical Council (II Nicaea) in 787, sponsored by the Empress Irene, which defended the veneration of icons.

Despite II Nicaea definitively defending the veneration of the icons, a second period of iconoclasm began in 814, again initiated by the ruling emperor, this time Leo the Armenian. It wasn't until 843 that Theodora (regent for the emperor Michael III in his minority) presided over the Synod of Constantinople and ended the iconoclast controversy. After the first session of the synod, there was a triumphant procession from the church of Blachernae, the city's most important Marian shrine to Hagia Sophia, restoring the icons to the church buildings. This took place on the first Sunday of the Great Fast, and it was decreed that this would be commemorated every year on the anniversary of the feast, named the "Sunday of Orthodoxy." The icon of the

Restoration of the Holy Icons depicts this triumphant procession with the icons.

Yet the "Triumph of Orthodoxy" in this Sunday is not limited to the triumph over the iconoclasts. We should not forget that the Sunday of Orthodoxy commemorated not only the victory over iconoclasm, but the victory over all heresies.

The Sunday of the Triumph of Orthodoxy celebrates the victory of the Church and Her teaching over the lies and destruction of the heretics. Byzantine Christians revel in their icons, covering nearly every inch of their churches with the likenesses of the Saints and the saving acts of God. Since God became man and took on flesh, we are able to depict Him and know Him. And since we can know Him, we can know what He taught us and has passed on to us by way of the holy Apostles and Fathers. This, too, we celebrate on the Sunday of Orthodoxy, repeating the anathemas of the Seventh Ecumenical Council. While the proclamation of anathemas may strike some as odd, in today's politically correct and high-tolerance world it is rather a refreshing thing to hear, reminding us that truth exists, and the teachings of the Gospel are not relative.

There is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.