

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

The Sunday of Publican and Pharisee
Tone 1

Menologion

Our Venerable father, Maximus, Confessor; died from
tortures A.D 662, in the reign of Constans II. His
tongue torn out and right hand cut off, he died in
prison.

Propers

Pages 125 - 127, 215

Served By

Father Vasyl Yakubych
Василь Якубич
Cell: 412-627-1678
E-mail: yakubichvasill2020@gmail.com

The Divine Liturgy intention is for the Parish Family.

If you would like to schedule a Litrgy please talk to
Father Vasyl or use the sign up sheet in the vestibule.

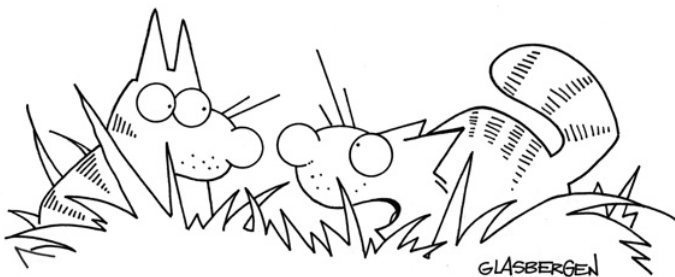
Reminder:

There is a list for Divine Liturgy and
Sanctury Lamp intentions in the vestibule
of the church.

*Attention - 1st ALL SOULS Saturday is
coming soon. Dear Parish Family, the 2024
Spiritually Powerfull remembrances of "All
Souls" will begin on Saturday, February 3rd.
Using the envelope provided in your tithing
envelope set or on a sheet of paper, please
submit the names of those you wish to have
remembered at the All Souls Divine Liturgy /
Panachida on these five Saturdays. Only write
the first names of the individuals to be
commemorated;*



**BABA NEVER MISSES
CHURCH NO MATTER
HOW BAD THE
WEATHER IS ON
SUNDAY.**



"The Lord causes me to lie down in green
pastures because that's where all the fattest
mice are!"

Fasts & Feasts

JANUARY

30 The Three Holy Hierarchs: Basil The
Great, Gregory The Theologian And
John Chrysostom.

FEBRUARY

2 Encounter of Our Lord, God, and
Savior, Jesus Christ with Simeon and Anna
(Presentation of Our Lord Into the Temple)

3 First All Souls Saturday

12 First Day of the Great Fast

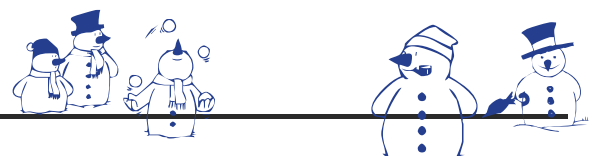
Blessing of Homes

Please provide your name and telephone number
on the sheet in the entrance. A schedule will be
prepared for all of those who request Father
Vasyl to visit them for this blessing and you will
be notified as to the day and time of Father
Vasyls visit.

As is customary for this blessing, a table should
be prepared with a candle, and icon or cross, and
some of the blessed water.

There will be a short service in which all
participate, and this is followed by the sprinkling
of the home with the Jordan water. In this way,
the blessing of the Jordan is carried to all the
corners of our parish.

It takes between two to four hours to create the
Sunday bulletin. Almost all of the content comes
from Byzantine and Orthodox sources. Some I
create myself, but I am always on the lookout for
items of interest and I am open to suggestions.



Great Fast is the main workshop of the liturgical year.

Fasting is not for the sake of fasting. But its a means by which and for which we prepare ourselves to reach for, accept and attain the calling of our Savior. Great Fast is a holy school of LOVE which Mother Church gives to us as members of the Mystical Body of Christ to improve our faith and morals. Our deep intention during the Great Fast is "forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal of the prize of the upward call of God in Christ Jesus", Philippians 3:13-14. Great Fast is considered the spring of our spiritual life, and for every soul that yearns for her Heavenly Bridegroom, this is considered "a honeymoon," in which the soul voluntarily renounces worldly cares in order to be free for the Bridegroom and can say with the bride of the Song of Solomon, "4 Hardly had I left them when I found him whom my soul loves. I held him and would not let him go until I had brought him to my mother's house, to the chamber of her who conceived me. 5 I adjure you, Daughters of Jerusalem, by the gazelles and the doves of the field, Do not awaken or stir up love until it is ready." (Song of Solomon 3:4- 5). The human soul prepares to meet the Bridegroom during this sacred time which culminates in Holy Week when it mystically encounters her Bridegroom and is united to Him. It is an opportunity for the soul to know the Bridegroom, not intellectually, but by experience. This communion between the soul and her Bridegroom is a dynamic action. Therefore, we regard Great Fast as a journey of purification and the correction of our lives, enlightenment and healing of the body and spirit, as well as growth in knowledge. This journey has a certain characteristic that is present throughout the entire journey from beginning to end. It is a journey characterized by joy, which is one of the fruits of the Holy Spirit. This joyful journey has certain landmarks and it is through our liturgical worship during this period that our Holy Church presents to us these landmarks. Together, we shall see how this journey allows us to experience joy, using the gospel reading of the Sunday Divine Liturgies as a guide for the important landmarks of this journey.

Right now Sundays of preparation are ahead of us: Five Sundays. Gospel readings of those Sundays reveal their own content and essence of this training. The first Sunday of preparation is the Sunday of Zacchaeus (Lk. 19,1-10), where Jesus says that "the Son of Man came to seek and to save that which was lost." (get away from the crowds) The second Sunday of preparation - "Publican and Pharisee" (Lk. 18,10-14) - actually emphasizes obedience (humility) as a condition of reconciliation with God. Third Sunday - of the Prodigal Son (Lk. 15,11-32) - assures us that God is always waiting for us with open arms, but also calls to turn away from the sinful life and go back to the parental home. Fourth Sunday of preparation for Lent, we hear the Gospel of Judgment (Matt. 26,31-46), determines our attitude to the neighbor - our brothers and sisters - as the main criterion for eternal life in the house of the Father. (what should we do and what should we avoid on our Pilgrimage) Last Sunday before Lent - Sunday Cheesefare (Matt. 6,14-21) - reveals the essence of fasting which is not only detachment from the earthly treasures, but, in fact a collection of treasures of heaven. Also beginning this Sunday Gospel reading calls us to ensure that we become like our Heavenly Father by forgiving those who hurt us. So these five Sundays of preparation for the Great Fast teach us the (technique how to welcome) way which starts with the desire to welcome into our life the salvation of God in the person of Jesus Christ (Zaccheus, desire, hunger), and ends with life in the Father's house, where we treat others as Father treats us (Sunday Cheesefare). This path is not by judging and condemning others (Sunday Publican and the Pharisee), but by works of charity towards the neighbor, whose infirmities, weaknesses and sins took upon himself Jesus Christ (Sunday Meatfare). In the heart of the way (of this warming up preparation) (Sunday of the Prodigal Son) we find merciful Father with widely outstretched hands to take us in his arms. This compassionate parental embrace we contemplate in the arms of crucified Son of God, who allowed his hands to be nailed to the cross because of love for us that each of us coming to the feet of the cross - the sign of God's mercy - received the spirit of adoption crying " Abba! - Father! "(See. Rom. 8.15)

Date of Easter

(Continued from last week) This discrepancy between the astronomical equinox date and the Church's observed equinox date can sometimes cause confusion, as in 2019 when the full Moon and the astronomical equinox occurred on the same day—Wednesday, March 20.

According to the formula above, this should have meant that Easter would be observed on Sunday, March 24. However, because the Church observes the equinox on March 21, the full Moon technically did not occur "on or just after" the equinox, meaning that the next full Moon would determine Easter's date instead. Thus, in 2019, Easter was held on Sunday, April 21, after the full Moon on Friday, April 19.

The word "Paschal," which is used in the ecclesiastical (Christian church) calendar, comes from "Pascha," a transliteration of the Aramaic word meaning "Passover." In reference to the full Moon, Paschal refers to the date of the full Moon determined many years ago as the 14th day of a lunar month. Ancient calculations (made in A.D. 325) did not consider certain lunar motions

So, the Paschal Full Moon is the 14th day of a lunar month occurring on or after March 21 according to a fixed set of ecclesiastical calendar rules, which does not always match the date of the astronomical full Moon nearest the astronomical spring equinox. It sounds complicated, but the basic idea is to make it simpler to calculate the date for modern calendars. Rest assured, the dates for Easter are calculated long in advance. by Catherine Boeckmann