

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

Cantor
Joseph Luzanski

The Sunday of Prodigal Son
Tone 2

Menologion

Our Venerable Father, Ephrem, "Prophet of Syrians and an instrument of Holy Spirit," a great poet, orator, exegete and defender of Orthodoxy.

Propers

Pages 130-132, 216

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

Василь Якубич

Cell: 412-627-1678

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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;

This week will be a busy week in the church. Two Holydays, one simple and one solemn. Also, Saturday is the first All Souls liturgy.

Father will be blessing candles. Bring you own candle if you wish. The candle should be at least 51 percent bees wax.



There will be a coffee social today, after the Divine Liturgy

I will be retiring from cantoring this year.

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.

February 7th at 10am there will be parastas for Connie Caviggia from Herminie.

February 11th we will have our kickoff fundraiser. We will be selling halušky, potato cheese soup and pirohi.

The term Triodion refers to the ten weeks leading up to Pascha as well as to the book which contains the hymns, readings and prayers proper to this season. Triodion literally means “three odes” and refers to the canons at daily Orthros which contain three rather than the usual nine odes. The Triodion as we have it today was organized by Studite monks in ninth-century Constantinople. They drew chiefly on texts from the Patriarchate of Jerusalem by a number of outstanding hymnographers, including Andrew of Crete, Cosmas of Maiuma and John of Damascus – some twenty composers in all.

In general the prayers and services of the Triodion may be considered a great catechesis for the faithful, setting forth the entire scope of divine revelation through the reading of several books from the Old Testament and allusions to many others in the Great Canon and other hymns as well as patristic homilies and chants based on still other sacred texts. This catechesis is not about imparting information but about motivating us to embrace the great task of the season: repentance and the renewal of our life in Christ.

This ten-week period is made up of the following components:

- The pre-Fast weeks which ease us into the practices of the Great Fast;
- The six-week long Great Fast itself;
- The two-fold feast of Lazarus Saturday and Palm Sunday; and
- The Great and Holy Week of the Lord’s Passion.

The Pre-Fast Weeks

Documents from the sixth through the eighth centuries attest to a growing custom in the East of observing one week in preparation for the Great Fast. Today this pre-Fast period in the Byzantine Churches consists in the following:

- Two Sundays in which the Gospel readings at the Divine Liturgy invite us to reflect on humility (Pharisee and Publican) and God’s ever-welcoming love (Prodigal Son).
- A Fast-Free Week between these two Sundays in which we are told not to fast, lest we take pride in our efforts like the Pharisee.
- Meat-Fare Week, the last time meat is eaten before Pascha. This week includes a Saturday of the Dead in which we make a general commemoration of all who have gone before us. Cheese-Fare Week, the last time dairy products are eaten before Pascha. Cheese-Fare Week ends with Forgiveness Sunday and the ultimate preparation for the Fast: mutual forgiveness.

Last Sunday we heard the Gospel of Zacchaeus. This marked the start of the Pre-Lenten Season. Today is officially the first Pre-Lenten Sunday. Over the next weeks, we will be presented with different examples to follow during Great Lent. I think that this might be why some people say “Our Lent is so long!” We have six weeks of getting ready for it. But this week is a great way to start: no fasting or abstinence! This is so that we are not proud like the Pharisee. So, if you normally abstain on Wednesday and Friday, it is basically obligatory to eat meat on those days. Now is that a great way to start or what?

While eating the meat, we do well to ask ourselves all week, just how much do I recognize my sinfulness, weakness, and dependency on God? The publican was a tax collector for the Romans, hated by his own people and derided as a thief. But because of his recognition of his sinfulness, God not only is pleased with him, but exalts him. This then is a week to get started in breaking free of the chains of minimizing my sins and exaggerating my goodness that I have wrapped around my heart and soul. It is also the chance to give thanks to God for His great goodness: He is always ready to accept us back into His loving embrace!

Blessing of Candles this year will take place at the 9:00 am Liturgy on Friday February 2nd. It is a pious and venerable tradition in our Church to bless candles after the Ambon Prayer of the Holy Encounter Liturgy. It is impossible to imagine our worship without burning candles. We use candles made of beeswax as a form of prayer offering and devotion to God, Most Holy Theotokos or Saints. Candles are used in all church solemnities and ceremonies and are symbolic of Christ, who is “the Light of the World.” According to a different symbolism, the two elements of a candle represent the two natures of Christ: the Divine (the burning wick) and the Human (the wax body). According to Saint Simeon of Thessalonica (XV century), the pure wax symbolizes the purity and innocence of people offering it. The wax is offered as a sign of our repentance for our obstinacy and willfulness. The softness and malleability of the wax speak of our readiness to obey God. The flame of the candle shows the warmth of love to God. We should not put up a candle just for the sake of the ritual, with our hearts remaining cold.

