

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**  
**Василь Якубич**  
Cell: 412-627-1678  
E-mail: [yakubichvasill2020@gmail.com](mailto: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.

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

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

We talk about this all the time. And we wring  
our hands and worry about the future of this  
church. This week we had two Holy Days and  
the first All Souls Saturday. Attendance was  
beyond dismal. The weather was seasonable.  
No snow, no ice, no rain. "No people"? So  
where was everyone?

No one even bothered to give Father names  
of the deceased (Hramoty), us included. So  
Saturday Carol and I were the only two who  
showed up, not even Father. When we called  
him he said that "since no one gave envelopes  
he assumed that no one was interested.

Jesus spoke to them again in parables, saying:

Sunday of the Second Coming of  
Christ (Meat-Fare)  
Tone 2

*Menologion*

Our Venerable Father, Isidore of Pelusium, founded a  
monastery at Pelusium, and was held in great esteem  
as a theologian and guide of souls. Died about A.D  
450. – St. Jador, Martyr, was put to death by  
Numerius, during the reign of the Emperor Decius.

*Propers*

**Pages** 135-137 & 217-218 & 321-325

Fasts & Feasts

**FEBRUARY**

4 Sunday of the Second Coming  
of Christ (MeatFare)  
11 Forgiveness Sunday  
(CheeseFare)  
12 Beginning of the Holy  
Forty Days Fast  
18 First Sunday of the Great  
Fast (Sunday of Orthodoxy)  
24 Second All Souls Saturday

2 "The kingdom of heaven is like a king who  
prepared a wedding banquet for his son. 3  
He sent his servants to those who had been  
invited to the banquet to tell them to come,  
but they refused to come.

"Then he sent some more servants and said,  
'Tell those who have been invited that I have  
prepared my dinner: My oxen and fattened  
cattle have been butchered, and everything is  
ready. Come to the wedding banquet.'

"But they paid no attention and went off—  
one to his field, another to his business.

Participation in a religious community  
generally correlates with better health  
outcomes and longer life, higher financial  
generosity, and more stable families—all of  
which are desperately needed in a nation  
with rising rates of loneliness, mental illness,  
and alcohol and drug dependency.

So how do we fill the pews? We do reach  
out to people. We have a website and three  
Facebook pages. The Facebook pages are  
great for fundraising. How do we get the  
people who buy pirohy, baked goods, and  
soup to come into church for the Divine  
Liturgy?

Certainly, we do try. Perhaps we need a miracle. But 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

## Who are the "nones?" How are they defined?

Religious "nones" are people who describe themselves as atheist, agnostic or "nothing in particular" when asked about their religious affiliation in our surveys.

To measure religious affiliation in the United States, we asked: "What is your present religion, if any?" followed by a list of options.

Respondents who choose atheist, agnostic or "nothing in particular" are categorized by Pew Research Center as religiously unaffiliated – a group that the Center and many others have taken to calling "nones."

Most "nones" describe their religion as "nothing in particular" (63%), while 17% say they are atheist and 20% say they are agnostic.

We use the terms "religiously unaffiliated" and "religious nones" interchangeably. Sometimes we also refer to the "nones" as people who claim "no religion" or people who don't identify with any religion. Meanwhile, we use the term "religiously affiliated" for respondents who identify with one of the religions listed – including a relatively small number who choose "something else" and then write in what it is, as well as those who say they have more than one religion.

The population of religious "nones" in the U.S. is younger than the population of Americans who identify with a religion.

Among "nones," 69% are under the age of 50, while 31% are 50 or older. By comparison, 45% of U.S. adults who identify with a religion are under 50, while 55% are ages 50 or older.

"Nones" overall are roughly split between men (51%) and women (47%). The populations of atheists and agnostics include far more men than women. The same is not true for people whose religion is "nothing in particular."

When asked directly why they are not religious, two-thirds of "nones" say they question a lot of religious teachings or don't believe in God.

Many also bring up criticisms of religious institutions or people, including 47% who say that one extremely or very important reason why they are not religious is that they dislike religious organizations. And 30% say bad experiences they've had with religious people help explain why they are nonreligious.

No, not all "nones" are nonbelievers. They are far less likely than religiously affiliated Americans to say they believe in God "as described in the Bible," but most do believe in God or some other higher power.

Just 29% reject the notion that there is any higher power or spiritual force in the universe.

Most "nones" say they were raised in a religion, usually Christianity. Yet today, they tend to be disconnected from religious institutions. Not only have they shaken off religious labels, they also have largely shaken off involvement in churches, synagogues, mosques and other religious organizations. For example, fully 90% of religious "nones" say they seldom or never go to religious services.

Some "nones" are indeed spiritual. About half say spirituality is very important in their lives or say they think of themselves as spiritual. Most "nones" believe animals other than humans can have spirits or spiritual energies – and many say this is true of parts of nature, such as mountains, rivers or trees.

But these spiritual identities and beliefs are not unique to "nones." In fact, by many measures, people who identify with a religion tend to be just as spiritual, or even more spiritual, than "nones."

The vast majority of "nones" say it is possible to be moral and have good values without believing in God. Most religiously affiliated people agree, though by a smaller margin