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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**  
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*The Divine Liturgy intention is for the he parish family*

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

As you enter into the Great Fast, keep your eyes on Jesus and strive to live this time of fasting and abstinence, deeper prayer, and alms-giving so as to become more like Him and be able to be transformed by His Love. Begin these forty days at Forgiveness Vespers by imitating His forgiveness: "Father, forgive them for they do not know what they are doing." (Luke 23:24), and then strive to love like He does and follow His new commandment: "Love one another, just as I have loved you." (John 13:34).

I had surgery on my spine on January 31st. The surgery was a success but a full recovery is six months away. I am planning on attending the Divine Liturgies, as soon as possible.

If you have a phone or a computer that allows access to the internet you can watch the matins and liturgies at

<https://www.youtube.com/@stmichaelscathedralpassaic2756>

or

<https://www.youtube.com/@stmichaelscathedralpassaic2756/streams>

Great Vespers at 7 pm (on Saturday evening)  
Matins at 8 am and the Divine Liturgy at 9 am on Sunday.

When I was in the care home, after surgery, I watched this every day, it kept me going. Days in the care home were long and boring.

At 5 am the noise and chaos began.

Second Sunday of the Great Fast  
St. Gregory Palamas

Tone 2

*Menologion*

Our holy father Leo, Pope of Rome who, born in Etruria [i.e., Tuscany], first stood out as a diligent deacon of Rome. He was then elevated to the chair of Peter, where rightly and by his merit he deserved to be called "the Great." He nourished his flock by his excellent and prudent discourse. Because of his orthodox teaching on the incarnation of God, the true faith was vigorously affirmed through his delegates to the Ecumenical Council of Chalcedon. He rested in the Lord at Rome, where he was buried on this day. (461)

*Propers*

Pages 130-233, 222-223

Fasts & Feasts

*March*

- 15 Second All-Souls Saturday
- 16 Second Sunday of the Great Fast (St. Gregory Palamas)
- 22 Third All Souls Saturday
- 23 Third Sunday of the Great Fast (Veneration of the Cross)
- 25 Annunciation to the Mother of God
- 29 Fourth All-Souls Saturday
- 30 Fourth Sunday of the Great Fast (St. John of the Ladder)

One day the chaos began at 4 am when the cleaning staff began arguing about who was not doing their fair share of the work.

My care at Hempfield Manor was very good, but the food, not so much.

Right now I am getting physical therapy at home. More intense treatment will be done elsewhere.

## PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY (Pokrov)

March 16, 2025

Great Lent, or the Great Fast (Greek: Μεγάλη Τεσσαρακοστή, Megali Tessarakosti or Μεγάλη Νηστεία, Megali Nisteia, meaning "Great 40 Days", and "Great Fast", respectively), is the most important fasting season of the church year within many denominations of Eastern Christianity. It is intended to prepare Christians for the greatest feast of the church year, Pascha (Easter).[1]

Great Lent shares its origins with the Lent of Western Christianity and has many similarities with it. There are some differences in the timing of Lent, besides calculating the date of Easter and how it is practiced, both liturgically in the public worship of the church and individually.

One difference between Eastern Christianity and Western Christianity is the calculation of the date of Easter. Most years, the Eastern Pascha falls after the Western Easter, and it may be as much as five weeks later; occasionally, the two dates coincide. Like Western Lent, Great Lent itself lasts for forty days, but in contrast to the West, Sundays are included in the count while Holy Week is not.

Great Lent officially begins on Clean Monday, seven weeks before Pascha (Ash Wednesday is not observed in Eastern Christianity), and runs for 40 continuous days, concluding with the Presanctified Liturgy on Friday of the Sixth Week. The next day is called Lazarus Saturday, the day before Palm Sunday. Thus, in case the Easter dates coincide, Clean Monday is two days before Ash Wednesday.

Fasting continues throughout the following week, known as Passion Week or Holy Week, and does not end until after the Paschal Vigil early in the morning of Pascha (Easter Sunday).

In the Byzantine Rite, asceticism is not exclusively for the "professional" religious, but for each layperson as well, according to their strength. As such, Great Lent is a sacred Institute of the Church to serve the individual believer in participating as a member of the Mystical Body of Christ. It provides each person an annual opportunity for self-examination and improving the standards of faith and morals in their Christian life. The deep intent of the believer during Great Lent is encapsulated in the words of Saint Paul: "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

Through spending more time than usual in prayer and meditation on the Holy Scripture and the Holy Traditions of the Church, the believer in Christ becomes through the grace of God more godlike. The emphasis towards this period differs somewhat from Western Christianity- the Eastern focus is less on repentance and more of an attempt to recapture humanity's original state.

Observance of Great Lent is characterized by fasting and abstinence from certain foods, intensified private and public prayer, self-examination, confession, personal improvement, repentance and restitution for sins committed, and almsgiving.

Great Lent is unique in that, liturgically, the weeks do not run from Sunday to Saturday, but rather begin on Monday and end on Sunday, and most weeks are named for the lesson from the Gospel which will be read at the Divine Liturgy on its concluding Sunday. This is to illustrate that the entire season is anticipatory, leading up to the greatest Sunday of all: Pascha.

During the Great Fast, a special service book is used, known as the Lenten Triodion, which contains the Lenten texts for the Daily Office (Canonical Hours) and Liturgies. The Triodion begins during the Pre-Lenten period to supplement or replace portions of the regular services. This replacement begins gradually, initially affecting only the Epistle and Gospel readings, and gradually increases until Holy Week when it entirely replaces all other liturgical material. During the Triduum even the Psalter is eliminated, and all texts are taken exclusively from the Triodion. The Triodion is used until the lights are extinguished before midnight at the Paschal Vigil, at which time it is replaced by the Pentecostarion, which begins by replacing the normal services entirely (during Bright Week) and gradually diminishes until the normal services resume following the Afterfeast of Pentecost.

**ALL SOULS SATURDAYS will take place in February, March, and June. Please submit FIRST NAMES of your deceased on an envelope.**

