

*Glory to Jesus Christ!*  
*Слава Иисусу Христу!*

St. Mary Byzantine Catholic Church  
4480 Route 981 Latrobe, PA 15650

*Glory Forever!*  
*Слава на вьку!*

Pastor: Father Paul-Alexander Shutt, O.S.B  
St. Mary's Email: st.marytrauger@yahoo.com  
Website: [www.stmarybyzantinecatholic.org](http://www.stmarybyzantinecatholic.org)

Confessions:  
Saturday 4 – 4:30 PM  
Sunday 9:30 – 10:00 AM  
or by appointment

Tel: Rectory: 724-423-3673  
Fax: 724-423-1808  
Hall: 724-423-8838

## 15 February 2015: Forgiveness Sunday

*The Holy Apostle Onesimus*

### DIVINE LITURGY SCHEDULE:

Sat. Feb. 14 17:00 + Suffrages for John Krynicky by Donald and Dee Funk

Sun. Feb. 15 10:30 *pro populo Dei*

**Sun. Feb. 15 16:00 FORGIVENESS VESPERS ~ START OF THE GREAT FAST**

Sat. Feb. 21 17:00 + Suffrages for Daniel Teminsky by wife Katherine

Sun. Feb. 22 10:30 *pro populo Dei*

	<u>Acolytes</u>	<u>Lectors</u>	<u>Ushers</u>
Sat. Feb. 14	-----	J. Krynicky	J. Snitzer, J. Kontir
Sun. Feb. 15	Hess brothers	F. Chappell	J. & R. Knouse
Sun. Feb. 15	ALL ACOLYTES	-----	-----
Sat. Feb. 21	-----	M. Hulyk	J. Snitzer, R. Garber
Sun. Feb. 22	Ruggieri / Syphan	A. Syphan	R. Knouse, G. Krynicky

**2 / 8 / 15** Adult: \$930.00 Holy Day \$130; Maintenance: \$210  
**Collection:** Candles: \$60.00 Student: \$8.00; **Total: \$1338.00**  
**Attendance:** Saturday: 24 Sunday: 43 **Total: 67 + 34 Visitors**

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**THE HOLY AND GREAT FAST:** The Great Fast is **our** penitential preparation for the Great Feast of Pascha – Passover. As such, it is one of the most ancient parts of the liturgical year, east and west. Its forty days symbolize the forty years the Israelites wandered in the desert after their exodus from slavery in Egypt until their arrival at the Promised Land, while the Divine Liturgy of the Presanctified Gifts is the fulfillment of the promise of the manna given in the desert, as St. John wrote, «So Jesus said to them, 'Amen, amen, I say to you, it was not Moses who gave bread from heaven; My Father gives you the true bread from heaven (Jn 6:32)'.» In the Great Fast, we imitate Jesus our Lord, Who fasted for forty days in the desert following His baptism in the Jordan by John. The Feast of Pascha was also one of the key times of the church year for baptism, and so the Great Fast was time of preparation for baptism and chrismation and first Eucharist on Holy and Great Saturday. **Our** observance of the Great Fast, therefore, is **our** renewal of our baptismal fervor.

**From the Triodion:** «In days of old on Mount Sinai, **Moses** received the vision of God by fasting, and **Elijah** the prophet was carried aloft in a chariot of fire. Purified by fasting, **Isaiah** received the burning coal on his lips, an ember which the Seraphim had taken from the altar. By fasting, **Daniel** and the **three Youths** closed the mouth of lions and trampled underfoot the flames of fire.»

Even in 2015, true fasting, like that of Israel's prophets of old, can produce visions, heavenly journey, and life saving events; awesome and tremendous encounters with the divine – mysterium tremendum et fascinans. Perhaps our modern day reluctance to fast reveals our uneasiness about the possibility of having a direct encounter with God, for fear of what He may require of us?

**CLEAN MONDAY:** Let us begin this Fast in *joy, shining* with the commandments of Christ our God, with the *light of charity* and the *brightness of prayer*, with the *purity of heart* and the *energy of the strong*, so that we might nobly hasten to the third day **Resurrection**, which sheds its **immortal light** over all the earth.

Let us accept the beginning of this Fast with joy. Let there be no sad faces, but let us wash our face in the waters that free us from passions; let us bless and exalt Christ forever. Let us massage our soul with the oil of compassion; and in prayer, let us not make great speeches. Let us simply address our Father in Heaven, blessing and exalting Him forever.

Clothing ourselves in the splendid garment of the Fast, let us cast off the garment of drunkenness and darkness; henceforth, we shall *shine* with the *light of heavenly virtues*, so that we may contemplate the *luminous* Passion of the Savior in faith.

Now is the time of the bright Fast. Let us begin it with a holy conversion, abstaining from every quarrel and dissension.

## The Meaning and now the Praxis of the Great Fast:

The ardent **desire** of Zacchæus!

The great **humility** of the Publican!

The **self-awareness** of the Prodigal Son!

**Love** for those in need, for the Church, for Sacred Scripture!

**Forgiveness** of others!

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**FUNERALS DURING THE GREAT FAST:** Since the fourth century, at the Council of Laodicea (Canon 49), it has been the tradition of the Constantinopolitan Churches that the full celebration of the Eucharist, being always a festive and triumphant event, is felt to be inconsistent with the austerity of the weekday Lenten Fast. Accordingly the Divine Liturgies of Saints John Chrysostom and Basil the Great may **NOT** be celebrated; Monday through Friday, therefore, are known as **aliturghical days** – days without Divine Liturgy. In the event of a funeral, the

Parastas and Panachida are still served at the Funeral Home as is customary, but the Funeral of a Lay Person **w/out** Divine Liturgy is served in the Church. Suffrages will be scheduled for the closest Sunday Divine Liturgy.

**Next Sunday's Readings ~ Sunday of Orthodoxy**

**Epistle, Hebrews 11:24 – 26, 32 – 12:2** *Faith; The Discipline of the Lord*  
**Gospel, John 1:43 – 51** *The Calling of Philip and Nathanael*

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~ Announcements ~

- **FIRST SUNDAY OF THE GREAT FAST** marks the change from the Anaphora of St John Chrysostom to that of St Basil the Great in our celebration of the Divine Liturgy. The Anaphora of St Basil is much older than either the Anaphora of St John Chrysostom or the Divine Liturgy of the Presanctified Gifts.
- **SUNDAY OF ORTHODOXY:** Remember to bring any unblessed icons to the Divine Liturgy. All are encouraged to bring an icon to carry in procession.
- During the Great Fast a **special collection** is always taken up by the Archeparchy to aid our sister churches in need in Eastern Europe, which is even more critical in light of the current conflict in Ukraine, Please be generous in your giving. Either use the special envelope or one of the extras from the back of the box and label it «**Eastern Europe.**»



▪ **LECTORS for Divine Liturgy of the Presanctified Gifts...**

• Monday	16 February	Frank Chappell
• Wednesday	18 February	Barbara Chirdon
• Wednesday	25 February	Marlene Harhai
• Wednesday	04 March	Jennifer Hess
• Wednesday	11 March	James Kontir
• Wednesday	18 March	Greg Krynicky
• Wednesday	25 March	<b>NO PRESANCTIFIED</b>
		Annunciation: Lectors TBA
• Wednesday	01 April	Patricia Krynicky

- **2014 Yearly Contribution Forms** are available in the Narthex.
- «**BENEATH YOUR PROTECTION**» Starting today, the choir will introduce the «**A setting, p. 454**» which is more contemplative in melody and thus more fitting for the bright sadness of the Great Fast. Please feel free to sing with them.
- **VOLUNTEER SIGN – UP SHEETS** are now located in the Narthex for the following needs of our church: Bingo Workers, Maintenance Workers, Pierogi / Pastry Workers, and Church Cleaners.

- There is now a box in the Narthex for those who would like to **donate ingredients for our pirohi sells**. If you prefer to make a monetary contribution, that too will be most helpful. Please use a *special* envelope and write «pirohi» on it.

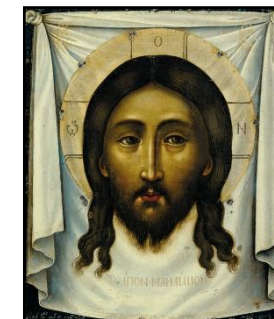
- **The Byzantine Catholic Serra Club of Pittsburgh** has sent us prayers cards for vocations. On the front is a picture of our current students at the Seminary of Saints Cyril and Methodius in Pittsburgh; on the back is a *Prayer for Vocations*. Please take a card and remember these men in your daily prayers.

- **PYSANKY EGGS FOR PASCHA!** Two of our young parishioners – Olivia and Angelina – have generously offered to sell their hand painted Pysanky Eggs. The proceeds from the sell will go to support our handicap lift project. Angelina and Olivia learned this unique Eastern European art form by attending class at Saints Peter and Paul Ukrainian Orthodox Church in Carnegie. A sample of their work is on display in the Narthex along with a sign-up sheet for you to place your orders. The cost is \$8 each or 3 for \$20.



- **Ukrainian Easter Egg Workshop!** Speaking of which! Saints Peter and Paul Ukrainian Orthodox Church in Carnegie will again be offering general and advanced workshops on **Saturday, 21 March starting at 12 noon**. General Class is \$20 which covers all supplies. The advanced class is limited in size and reserved for those who already have some experience in egg making. The fee is \$30.

- **TWO NEW ICONS** have been ordered for use on our Tetrapod. One is of Christ Acheiropoietos (*not made with hands*) for use during Memorial Services and the other is that of Christ the High Priest. If anyone would like to cover the cost of one or both of these icons for the parish as a memorial gift for a departed loved one, please see Father for the cost and give him **in writing** the person or persons whom you would like to have remembered and how you would like the memorial label to be worded.



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**For whom is the Divine Liturgy offered?** (Part III) In this final segment we now turn to look at the Anaphora of Saint Basil the Great. While the congregation is singing «*In you, O Woman, Full of Grace...*», the celebrant and concelebrants pray quietly: «Remember as well all who have fallen asleep before us in the hope of resurrection to eternal life.» *They mention by name the souls of the departed for whom they wish to pray. And they say:* And grant them rest where the light of Your face watches over all. *The deacon incenses the holy table on the other three sides and mentions those of the departed for whom he wishes to pray. The Celebrant and concelebrants continue, saying quietly:*

Here now begins a rather extensive litany-like prayer of «Remember, O Lord,...». «Remember, O Lord, your holy, catholic, and apostolic Church...» « Remember, O Lord **those who offer You these gifts, and the intentions for which they offer them.**» « ... those who perform good deeds in Your holy churches and those who remember the poor.» For monastics, the government and those who serve our country, for the people present at the Divine Liturgy, for those who are absent for good reasons; for married couples, infants, the young, the aged, the faint-hearted, the scattered, those disturbed by unclean spirits, the widows, orphans, captives, and the sick. Those on trial, in prison, condemned to hard labor; those who love us, those who hate us, those who have asked us to pray for them. *And listen to this unique one:* «You Yourself O Lord, remember those whom we have not remembered whether through ignorance or forgetfulness or multitude of names.»!!!

**For whom is the Divine Liturgy offered? For everyone!**

