

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

September 12<sup>th</sup> 2021

5 2nd Street  
Herminie, PA 15637

Cantor

Joseph Luzanski

Liturgical Schedule

*Divine Liturgy*

Sunday: 9am

Holyday: 9am

Confessions

One half hour before the  
divine liturgy or by  
appointment

Served By

Rev. Michael J. Huszti  
Cell Phone: 724-550-0063  
150 Alameda Road  
Butler, PA 16001

Teachings of Christ

*"Ask, and it will be given to you; seek, and you  
will find; knock, and it will be opened to  
you." (Matthew 7:7,8 ESV)*

Today's Liturgy Intention

Living and deseased members of the parish.



**We are mindful of the issues caused by the  
corona virus and we want to keep our  
congregation and our visitors safe . The church  
is wiped down after each service. There is also  
plenty of space for social distancing.**



**SIXTEENTH SUNDAY AFTER  
PENTECOST.**  
Tone 7

**SUNDAY BEFORE THE EXALTATION  
OF THE HOLY CROSS.**

Leave-taking of the Nativity of the  
Theotokos. The Holy Bishop-Martyr  
Autonomus (c. 300).

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**September 14**

The Universal Exaltation of the Precious and  
Life-Giving Cross

**October 1**

The Protection of our Most Holy Lady the  
Mother of God and Ever-Virgin Mary

Visiiting clergy Fr. Robert Jones

Visit our web site.

<http://pokrov.iksnazul.com/>

Feel free to explore and provide feedback  
about the site. This site is unofficial and it is  
a work in progress

**M**ost people probably think of birth and death as totally different and unrelated things. We often associate one with great joy and hope, while the other is simply a sorrowful ending. If we think simply in terms of our experience in this world of corruption, then it makes sense to view them in that way. But if we place them in the context of what our Lord has accomplished through His Cross, then we will understand them very differently.

**T**oday we continue to celebrate the Nativity of the Theotokos even as we anticipate the feast of the Elevation of the Cross tomorrow. That we magnify the Cross should not be surprising to anyone who knows anything about Christianity, for it is through His great Self-Offering on the Cross that our Savior took the full consequences of sin and death upon Himself, and thus conquered them in His glorious resurrection on the third day. His death is our entryway into the new life of the Kingdom, into the “eighth day” of the new creation.

**T**he good news of Christ’s salvation is so glorious that we do not want to leave out any dimension of how He has set right all that has gone wrong with humanity across the ages. We want to tell this beautiful story in full detail—past, present and future. Since He had to be a real human being in order to save real human beings, Jesus Christ had to have a mother. At one level, that is simply a fact of what it means to be human. But as we know from St. Luke’s account of the Annunciation, He also had to have a mother who freely welcomed Him into her life. He had to have a mother who chose to obey God’s calling to her, even though she could not have possibly known all that her agreement would mean. Mary did not know how a virgin could become pregnant and give birth while remaining a virgin. Well, who does? But her humble, trusting obedience played a crucial role in how salvation came into the world. He could not have been the God-Man unless he was born of a woman. He could not have become the Second Adam were it not for the consent of the New Eve.

**S**aint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, “Lord have mercy.” It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.