

**PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY**

(Pokrov)  
5 2nd Street  
Herminie, PA 15637

Cantor  
Joseph Luzanski

Cantor's Edition  
Septemper 5th 2021

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  
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Butler, PA 16001

Fifteenth Sunday after Pentecost  
September 5, 2021

Becoming like God

*The first commandment teaches every kind of godliness. For to love God with the whole heart is the cause of every good. The second commandment includes the righteous acts we do towards others. The first commandment prepares the way for the second and in turn is established by the second. For the man who is grounded in the love of God clearly also loves his neighbor in all things himself. The kind of man who fulfills these two commandments experiences all the commandments. (St. Cyril of Alexandria)*

Teachings of Christ

“I am the way, and the truth, and the life. No one comes to the Father except through me.  
(John 14:6 ESV)

Today's Liturgy Intention

Parish family living and deceased.



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.

## Otpust

The Sisters of St. Basil the Great are pleased to announce that on **Sunday, September 5, 2021**, the 87th Annual Pilgrimage in honor of Our Lady of Perpetual Help will be held at Mount St. Macrina. With the theme, “Mother of Perpetual Help, Our Gentle Protectress”, the Pilgrimage will be an in-person event and will also be streamed live. Weather permitting, liturgical services will be broadcast at [www.sistersofstbasil.org](http://www.sistersofstbasil.org).

Out of an abundance of caution, and in consultation with local county CDC/health department officials, the Pilgrimage will be conducted with guidelines and limitations.

Although we are very happy to warmly welcome Pilgrims to the grounds of Mt. St. Macrina this year, we encourage those with compromised health conditions, unvaccinated Pilgrims, or those who would need to travel great distances to pray with us virtually via the livestream at [www.sistersofstbasil.org](http://www.sistersofstbasil.org).

For updates and guidance about this year’s Pilgrimage, please follow us on Facebook and Instagram, visit the website and sign up for emails.

## Liturgical Schedule

**September 8** The Nativity of our Most Holy Lady, the Mother of God and Ever-Virgin Mary

**September 14** The Universal Exaltation of the Precious and Life-Giving Cross.

*As the Gospels and the writings of the Apostle Paul taught, the Last Supper, that is, the “night when He [Jesus] was betrayed” (I Cor. 11 :23), He instituted the Holy Eucharist, the sacrifice of the New Testament. The Lord wanted to perpetuate His sacrifice on the cross a “memorial” of His life, death and resurrection” until He comes again (I Cor. 11 :25-26). This memorial is known variously as the Breaking of the Bread, the Offering, or the Eucharist. As St. Augustine of Hippo said, the Holy Eucharist becomes a “mystery of piety, a sign of unity, and a bond of charity” (PL, 35, 1613). We know historically, the word “Eucharist” — eucharistia— meaning thanksgiving, in Greek. By the early years of the first century St. Ignatius of Antioch (d. AD 107) taught that what is done at the Liturgy, the Holy Eucharist, is what is commonly known by the faithful. He said, “Make an effort to meet more frequently to celebrate God’s Eucharist and thus offer to Him praise” (cf. Letter to the Ephesians, ch.13).362000*

And one of them a scholar of the law tested him by asking, “Teacher, which commandment in the law is the greatest?” He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.”

#### The Question About David’s Son.

While the Pharisees were gathered together, Jesus questioned them, saying, “What is your opinion about the Messiah? Whose son is he?” They replied, “Davids.” He said to them, “How, then, does David, inspired by the Spirit, call him ‘lord, saying ‘The Lord said to my lord, “Sit at my right hand until I place your enemies under your feet”?’ If David calls him ‘lord, how can he be his son?” No one was able to answer him a word, nor from that day on did anyone dare to ask him any more questions.

A scholar of the law: meaning “scribe.” Although this reading is supported by the vast majority of textual witnesses, it is the only time that the Greek word so translated occurs in Matthew. It is relatively frequent in Luke, and there is reason to think that it may have been added here by a copyist since it occurs in the Lucan parallel (Lk 10:25–28).

For the devout Jew all the commandments were to be kept with equal care, but there is evidence of preoccupation in Jewish sources with the question put to Jesus.

Matthew omits the first part of Mark’s fuller quotation (Mk 12:29; Dt 6:4–5), probably because he considered its monotheistic emphasis needless for his church. The love of God must engage the total person (heart, soul, mind).

Jesus goes beyond the extent of the question put to him and joins to the greatest and the first commandment a second, that of love of neighbor, Lv 19:18. This combination of the two commandments may already have been made in Judaism.

The double commandment is the source from which the whole law and the prophets are derived.

Having answered the questions of his opponents in the preceding three controversies, Jesus now puts a question to them about the sonship of the Messiah. Their easy response (Mt 22:43a) is countered by his quoting a verse of Ps 110 that raises a problem for their response. They are unable to solve it and from that day on their questioning of him is ended.

The Pharisees...questioned them: Mark is not specific about who are questioned (Mk 12:35).

David’s: this view of the Pharisees was based on such Old Testament texts as Is 11:1–9; Jer 23:5; and Ez 34:23; see also the extrabiblical Psalms of Solomon 17:21. How, then...saying: Jesus cites Ps 110:1 accepting the Davidic authorship of the psalm, a common view of his time. The psalm was probably composed for the enthronement of a Davidic king of Judah. Matthew assumes that the Pharisees interpret it as referring to the Messiah, although there is no clear evidence that it was so interpreted in the Judaism of Jesus’ time. It was widely used in the early church as referring to the exaltation of the risen Jesus.

Since Matthew presents Jesus both as Messiah (Mt 16:16) and as Son of David the question is not meant to imply Jesus’ denial of Davidic sonship. It probably means that although he is the Son of David, he is someone greater, Son of Man and Son of God, and recognized as greater by David who calls him my ‘lord.’