

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

October 10<sup>th</sup> 2021

5 2nd Street  
Herminie, PA 15637

Cantor

Joseph Luzanski



ICONOGRAPHY WORKSHOP

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*

*"Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous but sinners to repentance."*

*(Luke 5:31-32 F89)*

Today's Liturgy Intention

Living and diseased 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.**

*Twentieth Sunday after Pentecost*

SS. Eulampius and his sister, Eulampia, Martyrs at Nicomedia A.D. 302 under the reign of Maximian Herculeus. They were young children, who for their Faith were cast into a cauldron of boiling oil but miraculously came out unhurt, and thereupon were beheaded. Two hundred soldiers witnessing this became converts and were put to death as Christians.

Tone 3

*Typika (Gk. typiká; Slav. izobrazítelnaya) is an optional service in the daily cycle of the Byzantine liturgical tradition. In its modern form, it is intended for use on days when the Divine Liturgy is not or cannot be celebrated.*

October 17th

Sunday of the Fathers of the Seventh Ecumenical Council

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**A**re you a son of the Most High? – “Lend to those from whom you do not hope to receive in return.” “And what sort of a loan is this,” he says, “to which there is no hope of return attached?” Consider the force of the statement, and you will admire the kindness of the Lawmaker. When you have the intention of providing for a poor person for the Lord's sake, it is at the same time both a gift and a loan. It is a gift because of the expectation of no repayment. It is a loan because of the great gift of the Master who pays in his place and who, receiving trifling things through a poor person, will give great things in return for them. (St. Basil the Great, Homily on Psalm 14)

**I**n the Christian East, the Church's day begins at evening, and its services run from sunset to sunset: "Thus evening came, and morning followed - the first day." (Genesis 1:5, NAB). Since early times, it was customary for Christians to gather in church to prayer. The offices of Vespers (at sunset) and Matins (at sunrise) are extremely ancient, and make use of the natural symbols of light and darkness to evoke thanksgiving and praise.

**T**he service of Vespers is particularly memorable in the Byzantine Rite. Led by a priest, the faithful chant psalms praising God's creation and asking for his help, along with special hymns called stichera that vary from one day to the next. On Saturday night (in preparation for Sunday) and the eves of feasts, there is a procession with lights and incense into the sanctuary. As the candles and lamps of the church are lit, the faithful welcome Christ with the hymn, "O Joyful Light", which according to Saint Basil the Great (330-379) is so ancient "no one knows who wrote it." These are followed by litanies and additional hymns, and the singing of the troparion of the day.

**V**espers on the evening before a feast is especially solemn, with additional hymns and readings from Scripture, and may be extended with a special service called Litija, consisting of a procession through the church, prayers for the world, and the blessing of bread, wheat, wine and oil (representing all God's gifts to us).

**T**he evening prayer of Vespers marks the moment of sunset, and the beginning of the church's day. In early Christianity, prayer at night was also common, either at home or in church. These developed into the office of Compline at bedtime (with a special form, Great Compline, on the evenings of fasting days) and the nocturnal vigil of the Midnight Office. Each of these services has its own character: the prayers of Compline ask for God's protection through the night, while the Midnight Office calls us to watchfulness for the coming of Christ, "like a thief in the night."

**T**he early morning service of Matins (called "Orthros" or "sunrise" in Greek) is a service of praise. After listening to psalms which progress from repentance for our sins to joy in God's presence, we listen to a Gospel reading (on Sundays and feasts) and chant the canon(s) of the day, followed by Psalms 148-150, the great psalms of praise that conclude the Psalter. Then we sing an extended form of the hymn of the angels, "Glory to God in the highest", and conclude with prayers for all the needs of the church and the world.

**Matins**  
To Be Continued