

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY
(Pokrov)

May 1st

5 2nd Street
Herminie, PA 15637
<http://pokrov.iksnazul.com/>

Cantor
Joseph Luzanski

Liturgical Schedule

Divine Liturgy
Sunday: 9 am
Holyday: TBD

Confessions

One half hour before
the divine liturgy or
by appointment

Served By

Father Vasyl Yakubych
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Go! Tell the world He is risen! – The women were first to honor the risen Christ, the apostles first to suffer for Him. The women were ready with spices; the apostles prepared for scourges. The women entered the tomb; the apostles would soon enter the dungeon. The women hastened to express their eulogy; the apostles embraced chains for His sake. The women poured oils; and the apostles poured out their blood. (Peter Chrysologus)

Christ is Risen! Indeed, He is Risen!
Христось воскресє! Воистину
воскресе! Valoban Foltamadt!

Reminder:

There is a list for Divine Liturgy and Sanctuary Lamp intentions in the vestibule of the church.

Sunday of the Myrrh-Bearing Women
Festal Tone

The holy prophet Jeremiah, who suffered many persecutions at the time of Joachim and Zedekiah, kings of Judah.

The holy priest-martyr Clement Sheptyckyj was born in 1869 in Galicia. In 1911. He was arrested by the Soviets in 1947 and was martyred for the faith in Volodymyr. (1951)

Welcome Our parish family welcomes Father Vasyl Yakubych and family to their new home here in the United States. They recently arrived from Mukachevo, Ukraine. Wife Victoria, son Mark and son Vasyl. We wish them many blessing and hope they will be very happy here. May God Bless!!

May

- 1 Third Sunday of Pascha (Myrrh-Bearing Women)
- 8 Fourth Sunday of Pascha (Healing of the Paralytic)
- 11 Mid-Pentecost, Feast of SS Cyril & Methodius
- 15 Fifth Sunday of Pascha (Samaritan Women at the Well)
- 22 Sixth Sunday of Pascha (Man Born Blind)
- 26 Feast of the Ascension of Our Lord, God, and Savior, Jesus Christ
- 29 Seventh Sunday of Pascha (Holy Fathers of the First Ecumenical Council)

Easter collection \$1783

PThe Myrrh-Bearing Women Icon can have from three to seven women depicted. They are shown as either an assembly by themselves, holding the jars of spices used to anoint the dead, or at the tomb where they are met by the angel who announces the Resurrection. The central figure is always St Mary Magdalene, Mary of Magdala, from whom Jesus had cast out seven demons, and to whom He first appears. She is shown by her bright red robes.

Tradition, through Sacred Scripture, preserves these names as the women who came to fulfill their duty to their slain Lord on Easter Sunday morning: Mary Magdalene, who is known in the liturgy as “equal to the apostles”, and whose name Magdalene means from Magdala.

Mary, the wife of Cleophas, and mother of James and Joses; traditionally said to be relatives of Saint Joseph;

Joanna, the wife of Herod's steward, Chuza, who held a very important position under King Herod and Joanna benefited from his high place in the royal court. Joanna is credited with rescuing the head of Saint John the Baptist from Herod's court, and she abandoned a life of luxury and power to follow Jesus in His preaching ministry;

Salome, the mother of the sons of Zebedee, James and John. She and her sons left Zebedee and a comfortable life as middle-class fishermen in order to walk with Christ;

Susanna - of whom nothing is known other than that she is one of the women who supported Jesus out of her own pocket;

Mary, the sister of Lazarus , the one who sat at Jesus' feet in Bethany and anointed

Him before Palm Sunday;

Martha, the other sister of Lazarus , the one who was “busy with details of hospitality” but after the death of her brother testified to her living faith in Jesus as the Son of God and the Messiah.

Saint Luke writes that there were “many” women who followed Jesus during His preaching ministry and that they supported Him “out of their own substance,” or from their own money. These were women who came not only from lives of content, and even privilege but who also had the courage to break out of the traditional semi-enclosure of Jewish women in that time and publicly follow this rabbi, without their male relatives to chaperone them.

Jesus chooses to have these women be the first witnesses of the Resurrection. The angel tells them to go and announce the good news to the disciples – the men hiding in the upper room – and to give instructions to the men to go to Galilee. Jesus Himself appears to Mary Magdalene, and charges her to testify, to witness, to Peter and the other apostles. Women had no ability to testify in Jewish law courts, and needed a man's testimony to back them up.

Jesus does not provide a soldier, or a gardener, or any other male figure. He empowers them by His Risen Presence, and sends them forward on their new mission. Notice that the women do not debate the niceties of Jewish law or custom with the Risen Lord: they are “incredulous for joy” and fulfill His charge. They become the first evangelists, the first announcers of the complete Good News: Jesus has come as Son of God, died for us, and been raised for us, and now raises us up to a whole new level of spiritual existence in Him.