

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY
(Pokrov)

May 15th

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

Cantor
Joseph Luzanski

Liturgical Schedule
Divine Liturgy
Sunday: 8:30 am
Holyday: TBD

Confessions
One half hour before
the divine liturgy or
by appointment

Served By

Father Vasyl Yakubych
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E-mail: yakubichvasill2020@gmail.com

 **Living Water** – Jesus calls the life-giving gift of the Spirit “living water” because mere man is parched to his very roots, rendered dry and barren of all virtue by the crimes of the devil. But now man runs back to his pristine beauty, and drinking in that which is life-giving, he is made beautiful with a variety of good things and, budding into a virtuous life, he sends out healthy shoots of love towards God. (St. Cyril of Alexandria) Do you partake of “living water” offered by Christ? Do you kindle the desire of others for this “living water”?

Christ is Risen! Indeed, He is Risen!
Христосъ воскресе! Воистину воскресе!
Valoban Foltamadt! Христός άνέστη!
Άληθώς άνέστη!

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

Fifth Sunday of Pascha Sunday of the Samaritan Woman

Festal Tone

Menologion

Our venerable father, Pachomius the Great. Egyptian by birth, soldier by profession, convert to Christianity, received tonsure from the hermit Palaemon, founded monasteries, grouped Religious Houses subject to one Rule under the jurisdiction of a Head Hegumen-Abbot. He died A.D. 438.

Propers

Troparion (Tone 4) - 186
Troparion (Mid-Pentecost) - 186 v. Glory...
Kontakion (Tone 8) - 187 v.
Now §propers& Ever
Kontakion (Mid-Pentecost) - 187
Prokeimenon & Alleluia - 188

May

Fasts & Feasts

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)

“MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL PEOPLES.” - Isaiah 56: 7 If you are a visitor to St. Mary’s, we want you to know how welcome you are; whether you have come from another part of the country, from across the world, or simply from another parish. We hope you find our worship true and reverent and our people here friendly and cordial. If you are seeking a spiritual home, we would be honored by your presence in our family.

FROM TIME TO TIME Eastern Christians are reproached for venerating icons because “icons are not in the Bible.” St John of Damascus, whose treatises on icons were instrumental in defeating iconoclasm, taught that the Church’s icons are “in the Bible” because they stand in the context of God’s own self-revelation to us through images. We make icons because God has made icons. God the Father Himself is unknowable, beyond our understanding, according to the Torah. To represent Him in physical form would be idolatry. For the Jews even to speak His name would be unseemly. There is, however, an icon of the Father. As St John of Damascus wrote in his Third Treatise on the Holy Icons, “The first natural and undeviating icon of the invisible God is the Son of the Father, showing the Father in Himself” (Treatise III, 18). It is the Lord Jesus Himself who indicates this relationship to God in the following discussion with His disciples. Jesus said to Thomas, “I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and

have seen Him.” The Son is the perfect icon of God because the Father is fully present in Him. Jesus would repeat this teaching as His passion drew nearer, knowing that His death and resurrection would validate His claim: “He who sees Me sees Him who sent Me” (John 12:45). This conviction would become central to the Church’s belief, expressed so strongly in the prologue to St John’s Gospel, “No one has seen God at any time. The only begotten Son, the One who is in the bosom of the Father, He has made Him known” (John 1:18).

Icons, from the Greek word eikon, meaning image or likeness, are more theological lessons, rather than simply visual depictions of Christ and the saints. For this reason, icons are said to be written, rather than painted.

While a statue (or painting) represents a person or event in a realistic manner, it cannot portray the underlying spiritual reality.

There are often people who have been raised as Byzantine Catholics and through the years have become separated from the Church. Perhaps, there has been someone in your family or your friends or your neighbors who was raised Byzantine Catholic, but no longer actively participates in a Parish.

Please invite your friends or who used to be a member of our parish to come and enjoy again our parish family. Together we can accomplish everything. Sharing with one another always increases joy and diminishes sorrow! With faith, hope, and love as we continue our journey together.

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