

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY  
(Pokrov)

June 12th

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

Cantor  
Joseph Luzanski

Liturgical Schedule

Divine Liturgy

Sunday: 8:30 am  
Holyday: 9:00 am

Confessions

One half hour before  
the divine liturgy or  
by appointment

All Saints Sunday  
2nd Sunday After Pentecost

Tone 1

*Menologion*

Our venerable father, Onuphrius the Great, Hermit, lived alone for sixty years in the desert of Thebes. He died about A.D. 345 in the reign of Constantius. Our venerable father, Peter of Athos (734).

Served By

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O Guide to wisdom, Giver of Understanding,  
\* Instructor of the Ignorant and Protector of  
the poor: \* strengthen and enlighten my  
heart, O Master. \* Give a word to me, O  
Word of the Father, \* for I shall not refrain  
my lips from crying out to You: \* "I have  
fallen, O Merciful One, have mercy on me!  
(Kontakion, Tone 6)

The Apostles Fast begins after Vespers on  
Sunday evening and continues until June  
29, the Feast of the Holy Apostles Peter  
and Paul.

Slava Isusu Christu! Slava na viki! Glory  
to Jesus Christ! Glory forever!

Fasts & Feasts

**June**

12 All Saints Sunday

July

17 Sunday of the Holy Fathers of the First  
Six Ecumenical Councils  
20 Holy, Glorious Prophet Elias

**W**hen governments and courts dictate  
to Christians that the cross is a  
matter of insignificance, it becomes an  
even more important symbol and  
expression of our faith.

"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.

Reminder:

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

Confession with the lips leads to salvation - The Son does not hear speak soothing words but instead speaks of the consequences of denial. Note carefully: It is not by some power within yourself that you make your confession but by the help of grace from above. But if you deny me, the Son, he is saying, then I will deny you in the presence of the Father. Someone may then object: "How then am I to be blamed if God, forsaking me, denies me?" The answer is, your being forsaken is the fault of you yourself, the forsaken person, not of God.

"But why," you object, "should I need to confess faith with my mouth if I confess faith in my mind?" No. We must confess with our mouths in order that we may be steadily trained to speak boldly. It is only through this more abundant love and determination that we will be raised on high.

In this way Jesus addresses himself to each one of us personally. He is not here addressing only his original disciples but also every one of us who follows after his disciples in accord with their witness to him. One who learns this lesson will teach it in boldness to others, prepared to suffer all things easily and with a ready mind. That is why so many have come to have faith in the witness of the apostles and the saints to this Word.

*(St. John Chrysostom, Adapted from the Homily on Matthew.)*

The Gospel passage read at the Divine Liturgy on the Sunday of All Saints is not a continuous episode. Rather it is an assemblage of three teachings concerning what it means to aspire to holiness. The first step is that we are called to bear witness to Christ in the world. "Therefore, whoever confesses Me before men, him I will also confess before My Father who is in heaven" (Matthew 10:32). Our faith is not meant to be practiced privately, for our personal consolation alone. Rather we are to be witnesses to Him before others.

The final section in this Gospel pastiche is Christ's promise that those who have left home and family for His sake will receive a hundred times more in this life, and eternal life in the age to come (see Matthew 19:29). This promise is often interpreted to mean that those who go off to serve Christ will prosper materially. It may be the opposite: that those who place Christ first in their lives will find that He is worth a hundred times more than what the world has to offer and that they will find contentment in what they do have - a place in the kingdom of God.

From the rising of the sun even to the going down, my Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my Name a clean oblation. --  
Prophecy of Malachias 1:11-12