

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY  
(Pokrov)

September 4 2022

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

Served By

Father Vasyl Yakubych  
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Annual Pilgrimage of Our Lady of  
Perpetual Help at Mount Saint Macrina in  
Uniontown, PA will take place on Labor Day  
Weekend, September 2 to September 5.

Sunday, September 4:  
Confessions - Mystery of Reconciliation from  
7:30a.m. - noon and 12:30 pm. - 5 pm.  
7am Divine Liturgy,  
7:30am Matins, 9am Divine Liturgy (Slavonic),  
11am Divine Liturgy for Vocations,  
4pm Hierarchical Divine Liturgy, 7pm Candlelight  
Procession

Monday, September 5: 9:30am Divine Liturgy

Remember: all the feasts of the Blessed Virgin  
always point to the mysteries of Christ and our  
salvation history. Nearly all Marian icons include  
Jesus, and the few that don't, such as the  
Humility, lead us to ponder her profound  
relationship with God.

Every week I search other bulletins for material  
for our bulletin. I hope you find the content  
that I provide interesting and informative.  
Your feed back is very much appreciated.

13th Sunday After Pentecost

Tone 4

*Menologion*

St. Babylas, Priest-Martyr, Archbishop of  
Greater Antioch for thirteen years.

He died in chains awaiting execution during  
the Decian persecution A.D. 250. With him  
are commemorated Three Youths, his pupils,  
privileged with him to lay down their lives for  
Christ

Fasts & Feasts

September

01 Beginning of the Church Year

*Please Try to Attend the Divine Liturgy On These  
Days*

08 Birth of the Theotokos/Solemn Holy Day  
14 Exaltation of the Holy Cross Solemn Holy  
Day

*Marian Customs*

*In much of Europe, this day is marked with  
thanksgiving celebrations as the harvest is  
brought in, cattle and sheep come down from  
their highland pastures, and people prepare  
for autumn. Both animals and people are  
decorated with wreaths of flowers in honor of  
Our Lady. Priests bless the returning livestock  
for a safe winter. In rural Europe, priests  
bless both the incoming harvest, and the fall  
planting. You can sprinkle holy water on  
your own garden plot, asking Mary's  
intercession with God for your future  
plantings. In Austria, people watch for the  
swallows to get ready to leave for the warm  
south on this day; they are said to return at  
the Annunciation (March 25).*

### Birth of the Theotokos

**W**e celebrate the birth of the Virgin Mary on September 8 as the first big festival of the Byzantine liturgical year, which began on September 1. All icons of this feast show the elderly but happy parents, SS. Joachim and Anne, and the birth is usually presented in a cozy family setting of women attendants bustling around Saint Anne. Saint Joachim is either peeking into the women's quarter, or next to his wife. The infant Virgin was born in a normal manner, as is shown by St Anne reclining on the birthing-bed, and the baby being washed by the midwife in the lower front of the icon. Bright colors are used because of the joy that all Creation feels in its coming deliverance from Christ Who will find life in her. In the legends about this event, the parents are presented as elderly and childless, and an angel tells them separately that they will finally have a child, a girl who will be the mother of the Messiah. This follows along with other biblical stories about conceptions of children after long years of prayer, including the prophets Isaac, Samuel, and St John the Baptist. Saint Anne, however, is different from the other mothers, because her child will become the virginal dwelling place of God Incarnate! The child is given the name Mary, or Miriam, which is translated as hope. Indeed, she is the hope of all the nations of the world

**L**ight as a Feather - It is one thing to be broken but something else again to be crushed. Sizeable pieces of whatever is broken remain, but whatever gets crushed is reduced to dust and utterly eliminated. The stone does not break those who fall upon it, but those who fall on the stone break themselves. Their destruction, therefore, is not attributable to the stone's strength but to the violence with which they fall upon it. How hard do we hit the stone when we fall upon it? That is determined by the weight of our sins. But repentance can make us as light as a feather. Remember Isaiah 53:5 - But he was wounded for our transgressions, he was crushed for our iniquities; upon him was the chastisement that

who labored under the power of sin and its darkness. In Exodus, Miriam saved the life of her baby brother, Moses, who would lead his people out of Egypt and darkness and into the Promised Land of milk and honey. This Miriam will do far more - her Son will lead all people out of their spiritual darkness and into the true light. There are three Old Testament readings prescribed for the Vespers the night before, as Mary Grace Ritchey writes in her Meditation\* on this feast: The Genesis reading for the feast of the Nativity of the Theotokos focuses on the vision of Jacob, son of Isaac, son of Abraham. At Bethel he sees in a dream a ladder set up on earth and the top reaching into heaven with the angels of God ascending and descending on it. The title "Jacob's Ladder" is often applied to the Theotokos because she was the means by which God incarnate was made present to His people, living with and redeeming mankind and all things. In the Akathist to Mary we read "Hail O Celestial Ladder by whom God came down; hail O Bridge leading earthly ones to heaven!" The reading from Ezekiel focuses on Mary as ever virgin, symbolized by the eastern door of the Temple: "This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the Lord, the God of Israel, has entered by it: therefore, it shall remain shut." (44:2). The Akathist reads: "Hail, O Lady, unique gateway through whom the Lord alone has passed!" Proverbs focuses on gaining wisdom by listening to instruction and pondering on it and then acting in righteousness, justice and equity. Gaining Christ is the focus, and not doing evil, for Christ is the Wisdom and Word of the Father." As for the feast itself, celebrations of it date from at least 400 AD in Syria and is one of the oldest feasts of Our Lady.

made us whole, and with his stripes we are healed. (Adapted from the Incomplete Homily on Matthew)