

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
Cell: 412-627-1678
E-mail: yakubichvasill2020@gmail.com

Father will be purchasing new blue vestments from Ukraine. George Krolic is handling the money for the purchase of these vestments. Make your donation for these vestments directly to George.

Father Vasyl has informed us that conditions for our priests and their families in western Ukraine have worsened. Winter is coming and times will be especially hard for these people.

He knows a priest who has taken five families into his home. A priest's income is \$200 a month and he is taking care of all of these people on his meager income.

If you want to help these people in their time of need either give your donation directly to father or put an envelope into the collection basket indicating that it is for our people in Ukraine.

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.

20th Sunday After Pentecost

Tone 3

Menologion

St. James, Apostle, brother of the Lord, the first Bishop of Jerusalem. He composed the First Liturgy which was later abbreviated somewhat by St. Basil the Great and still more by St. John Chrysostom.

At 96 years of age, he suffered martyrdom at the hands of the Jews, who cast him down from the pinnacle of the Temple A.D. 61.

Fasts & Feasts

November

01 The Holy Priest-Martyr Theodore Romzha, Bishop of Mukačevo (1947).

What is a rite within the Catholic Church, and why are there different rites?

When the Apostles began to spread out to share the Gospel, the way that Christianity developed in each geographical place was influenced by many different factors, including the culture and history of the people becoming Christian. God works through our humanity to build the Church, and that resulted in a wealth of diversity! All of these peoples received the same Faith from the Apostles, but they each have their own spirituality, approach to theology, and liturgy, which led to the development of unique rites.

A rite is sort of like a family of churches within the family of the whole Catholic Church. In the early Church, there were five sees based in the most significant cities in the ancient world, each with apostolic origin:

Jerusalem was the starting point of them all, followed by
Antioch
Alexandria
Rome, and

Constantinople, which was a slightly later addition that grew out of Antioch.

The five sees saw further development into more than one distinct rite. Throughout history, the number has fluctuated.

The See of Rome also used to have multiple rites, in fact, some of which are still in limited use.

Today, there are a total of 24 self-governing sui juris churches that make up the Catholic Church as a whole. These churches fall into the six different rites:

Latin, or Roman Rite
Byzantine
Armenian
West Syriac (Maronite and Syro-Malankar)
East Syriac (Chaldean and Syro-Malabar)
Alexandrian (Coptic and Ethiopian).

The Byzantine, Armenian, and Syriac rites all grew out of the See of Antioch.

The most common Byzantine Catholic churches in the United States are Byzantine Ruthenian, Melkite (Byzantines originating from the Middle East), Ukrainian, and Romanian. There are a few Russian Catholic and Italo-Albanian parishes or missions. The Divine Liturgy of St. John Chrysostom draws heavily on Holy Scripture, both directly and indirectly. While this may be surprising to some, it is well worth investigating. Not only will it help us to understand the Divine Liturgy more fully, but it may also help us to appreciate the Divine inspiration which, surely, played

a role in its creation.

Biblical references in the Divine Liturgy might be classified into two main groups: those which are direct quotes; and, those which draw from scripture but not necessarily verbatim.

The Epistle and the Gospel

In the first group, the main ones are the Epistle and Gospel readings. As they are introduced as readings from a particular book of the New Testament, the association is obvious. There are other, less obvious biblical quotations in the Divine Liturgy. The Third Antiphon is often replaced with the Beatitudes as recorded in Matthew 5:3-12. "Blessed are the poor in spirit, for theirs is the kingdom of heaven..." As well, the Prokeimena are excerpts from the Psalms, although not actually noted as such. "You, Lord, will keep the needy safe and will protect us forever from the wicked" (Psalm 12:7). "Save your people and bless your inheritance; be their shepherd and carry them forever" (Psalm 28:9). "Sing praises to God, sing praises; sing praises to our King, sing praises" (Psalm 47:6). "The Lord is my strength and my defense; he has become my salvation" (Psalm 118:14) And finally, "The Lord has chastened me severely, but he has not given me over to death" (Psalm 118:18). While not a complete compilation of the Prokeimena, these examples give a taste of the praise they offer. They are as relevant today as when they were written by King David about 1000 BC.

The Divine Liturgy

The author(s) of the Divine Liturgy were obviously well acquainted with scripture and readily drew on it for inspiration and content. Often, several biblical passages were sourced to form a new prayer. The first of these is the Opening Doxology, "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and forever. It combines elements of four pericopes: "Blessed is the coming kingdom of our father David!" (Mark: 11:10); "And I confer on you a kingdom, just as my Father conferred one on me" (Luke: 22:29-30); "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew: 28:19); and, "... saying: 'Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!'" (Revelation: 7:12).

At the Elevation of the Holy Gifts, the words, "Holy Things to the holy! One is holy, One is Lord, Jesus Christ, for the glory of God the Father. Amen." come from two sources: "I am the Lord your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the ground" (Leviticus: 11:44); and, "that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father" (Philippians: 2:10-11).

To be continued...