

PROTECTION OF THE THEOTOKOS AND EVER VIRGIN MARY
(Pokrov)

November 27th 2022

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

Cantor
Joseph Luzanski

Liturgical Schedule

Divine Liturgy

Sunday: 8:30am
Holyday: 9am

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 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.

The displaced families are being accepted and cared for, but the churches don't have enough resources to house and feed them. The children also need to continue schooling. They simply need more money.

O Master and Creator, You have made us to know You, to love You, and to serve You in this life, and to be happy with You forever in heaven. You desire all to be saved and come to knowledge of the truth. For this reason, You sent Your Only-Begotten Son to be born in Bethlehem as our King and Redeemer. As we fast and prepare to celebrate His Nativity, we offer prayers and supplications for all people.

23rd Sunday After Pentecost

Tone 1

Menologion

James the Persian Martyr November 27, 2022

St. James the Persian, Great-Martyr, suffered a fearful martyrdom A.D. 421, under the Persian ruler Varanes V. He was progressively cut to pieces, first fingers, then toes, hands, feet, arms, legs were successively cut from his living body, while he praised God in Psalmody.

Our venerable father, Palladius

Nativity Fast November 15th thru December 24th

December

6 St Nicholas the Wonderworker and Archbishop of Myra in Lycia

9 (8) The Conception of the Most Holy Mother of God by the Righteous Anna

Reminder:

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

If you have a Divine Liturgy intention please let me know in order that I can put an announcement into the Sunday bulletin.

Joe



St. Gregory Palamas preached:

God is born of the spotless and Holy Virgin, or better to say, of the Most Pure and All-Holy Virgin. She is above every fleshly defilement, and even above every impure thought. Her conceiving resulted not from fleshly lust, but by the overshadowing of the Most Holy Spirit. Such desire being utterly alien to her, it is through prayer and spiritual readiness that She declared to the angel: "Behold the handmaiden of the Lord; be it done unto Me according to thy word" (Luke 1:38), and that She conceived and gave birth. So, in order to render the Virgin worthy of this sublime purpose, God marked this ever-virgin Daughter now praised by us, from before the ages, and from eternity, choosing Her from out of His elect.

So, we solemnly commemorate the fact that Mary was a pure and sinless person all her life; was a virgin at the time of the Annunciation to her; and that she remained a virgin.

Greek Catholic priests in Slovakia give children a special blessing at the church on this feast day. The prayer used is from the Book of Numbers, chapter 6, vv. 24-26, the blessing which God tells Aaron and his successor priests to use on children. Thus, this is one of the most ancient rituals done from the Bible, and it finds a comfortable home in our Byzantine Catholic Church which is filled with Scripture and rites which are often rooted in Judaism. The fact that the giving of this blessing is restricted to only priests – and not parents - continues the Jewish tradition of it being a part of the Temple ritual celebrated by the priests. At the Ambon Prayer of the Liturgy, the priest reads this biblical blessing from the Book of Numbers, chapter 6, vv. 24-26, and blesses the children with holy water: "May the Lord bless you and keep you. May the Lord let His face shine upon you and be gracious to you. May the Lord look kindly upon you and give you peace." Then the Dismissal of the feast is sung as usual, including the verse

"presented today in the holy temple" after the commemoration of Our Lady.

It is said that Byzantine Christians worship with all five senses. The Divine Liturgy provides us with an opportunity to do just that. Perhaps most significant are our voices. Indeed, the human voice is the only instrument considered worthy to praise God in church, hence the absence of organs, pianos, or guitars, often found in other churches. Much has been done to encourage our participation in the Liturgy. Notably, the publication of Sing to Our God by the Eparchy of Edmonton provides a wealth of hymns, helping us to praise with our voices. A more comprehensive compendium has been produced by the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies. The Divine Liturgy: An Anthology for Worship includes all the variable troparia and kontakia, along with musical notation set in the eight tones. Also included are the epistles and gospels for the entire year, as well as other changeable parts of the Divine Liturgy such as alternate ambo prayers for particular feasts.

From The Fathers

Endurance is like an unshakeable rock in the winds and waves of life. However the tempest batters him, the patient man remains steadfast and does not turn back; and when he finds relief and joy, he is not carried away by self-glory: he is always the same, whether things are hard or easy, and for this reason, he is proof against the snares of the enemy.

– St. Peter of Damaskos, from Twenty-Four Discourses no. 5, The Philokalia Vol. 3 edited by Palmer, Sherrard and Ware; Faber and Faber pg. 224