

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

Cantor
Joseph Luzanski

Sunday of the Ointment Bearing Women

Feastal Tone

Menologion
George Great-Martyr

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

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Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη!
Feltamadt Krisztus! Valoban Feltamadt!
Хрїсто́сь воскресе! – Воїстин воскресе!,
Christ is risen! Indeed He is risen!
Christos vstal z mrtvych! Vpravde vstal z mrtvy-
ch!
Christus resurrexit! Vere resurrexit!

Because of my health issues I will be cantoring from the pews in the church. Eventually I would like to set up a station in the back with a music stand. Meanwhile I will be sitting with my wife (to her great delight).

When I get tired I am going to sit. So I may not be standing or sitting at the appropriate times. Don't follow my example.

Reminder:

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

Fasts & Feasts

- April 23 Third Sunday of Pascha (Myrrh-Bearing Women)
April 30 Fourth Sunday of Pascha (Healing of the Paralytic)
May 3 Mid-Pentecost, Feast of SS Cyril & Methodius
May 7 Fifth Sunday of Pascha (Samaritan Women at the Well)
May 14 Sixth Sunday of Pascha (Man Born Blind)
May 18 Feast of the Ascension of Our Lord, God, and Savior, Jesus Christ
May 21 Seventh Sunday of Pascha (Holy Fathers of the First Ecumenical Council)
May 27 Fifth All-Souls Saturday
May 28 Pentecost - Descent of the Holy Spirit
May 29 Pentecost Monday: Feast of the Holy Trinity, Memorial Day (USA)
June 4 All Saints Sunday
June 5-29 The Apostles' Fast (The fast begins with the vespers on Sunday evening and concludes on June 29th)
June 24 Nativity of the Holy Glorious Prophet, Forerunner and Baptist John
June 29 The Holy Glorious and All-Praised Leaders of the Apostles, Peter & Paul

Mark notes that Mary Magdalene and Mary, the mother of Joses (whom John identifies as the wife of Clopas – Cleophas in the King James Bible – and a relative of the Theotokos) saw where Jesus had been buried and returned with others on Sunday morning with more spices. Mark 15:40 tells of a Salome, one of those who had witnessed the death of the Lord, who accompanied them. These women were among those whom Luke says provided for Jesus' needs during His ministry from their possessions. Others among them, according to Luke, were "Joanna, the wife of Chuza, Herod's steward, and Suzanna, and many others" (8:3). Matthew 27:56 mentions "the mother of the sons of Zebedee" (i.e. James and John). Mary and Martha, the sisters of Lazarus, are included among them as well. As St John Chrysostom remarked, "They lamented over what had happened, beating their breasts. Meanwhile, the religious leaders were glorying in those very things for which the others were grieving, neither moved by pity nor checked by fear" (Homily 88.2 on Matthew).

The Jews did not embalm the dead like the Egyptians. Rather they anointed a corpse and surrounded it with large quantities of spices to counteract the odor of decay. In 19:39 says that Nicodemus brought one hundred pounds of myrrh and aloes for that purpose. When the women returned to the tomb at first light on Sunday morning, according to Mark and Luke, they brought more spices. The odor should have increased to such a degree that further masking would be needed if people were to visit the tomb. But the Lord did not need their spices; not subject to corruption, He had conquered Death and destroyed its hold over us.

The Myrrhbearers knew that the service they

offered was fruitless in a sense – Jesus was dead and they could not change that. They could simply perform a last act of love and remain by the tomb in witness to their love for Him. Their faithfulness to serve Christ even in death was rewarded; they were blessed to see the empty tomb and to bear witness to the Apostles that Christ was risen.

On icons, the Great martyr George is depicted sitting on a white horse and smiting a dragon with a spear. This depiction is based on tradition and relates to the posthumous miracles of the holy Greatmartyr George. It is said that not far from the place where St. George was born, in the city of Beirut, there lived a dragon in a lake who frequently devoured people of that locale. What kind of beast it was, a python, crocodile or large lizard is not known.

In order to appease the wrath of that dragon, the superstitious inhabitants of that locale began regularly by lot to give a youth or maiden up to it to be eaten. Once the lot fell on the daughter of the ruler of that locale. They took her to the shore of the lake and tied her up where she began to await in terror the appearance of the dragon.

When the beast began to approach her, suddenly a radiant youth appeared on a white horse who smote the dragon with a spear and saved the maiden. This youth was the Great martyr St. George. By such a miraculous appearance he caused the extermination of youths and maidens to cease in the environs of Beirut and converted to Christ the pagan inhabitants of that country.