

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

Divine Liturgy intention is for the Parish
Family

There will be a coffee social next Sunday after
Divine Liturgy.

If you have baked goods for our baked goods
sale bring them with you.



Ninth Sunday after Pentecost
Tone 8

Menologion

Silas & Others Apostles

SS. Silas, Silvanus, Criscentus, Hepenetus,
and Andronicus, Apostles.

St. John, soldier-Martyr, endured death in
Caesarea of Cappadocia during the reign
of Constantine and Galerius.

St. Julitta, Martyr

Propers
Pages 161-163

Fasts & Feasts

August 1-14 Dormition Fast

August 6 Transfiguration of Our Lord, God
and Savior, Jesus Christ

August 15 The Dormition of our Most Holy
Lady, the Mother of God and Ever-
Virgin Mary

For what purpose does He go up into the mountain? To teach us, that loneliness and retirement is good, when we are to pray to God. With this view, you see, He is continually withdrawing into the wilderness, and there often spends the whole night in prayer, teaching us earnestly to seek such quietness in our prayers, as the time and place may confer. For the wilderness is the mother of quiet; it is a calm and a harbor, delivering us from all turmoils.

He Himself then went up there with this object, but the disciples are tossed with the waves again, and undergo a storm, equal even to the former. But whereas before they had Him in the ship when this befell them, now they were alone by themselves. Thus gently and by degrees He excites and urges them on for the better, even to the bearing all nobly. Accordingly we see, that when they were first near that danger, He was present, though asleep, so as readily to give them relief; but now leading them to a greater degree of endurance, He does not even this, but departs, and in mid sea permits the storm to arise, so that they

might not so much as look for a hope of preservation from any quarter; and He lets them be tempest-tossed all the night, thoroughly to awaken, as I suppose, their hardened heart.

For such is the nature of the fear, which the time concurs with the rough weather in producing. And together with the compunction, He cast them also into a greater longing for Himself, and a continual remembrance of Him.

St. John Chrysostom

Dormition Fast

Here is a sign that summer is almost over! Besides "Back to School Sale" signs, on Aug. 1 we begin a two-week fast in honor of the Holy Theotokos, in preparation for the celebration of her holy Dormition (falling asleep in the Lord). Our fast ends on August 14th, the Vigil of the Dormition of the Most Holy Theotokos. Traditionally this was a strict fast, but observance in America is voluntary.

According to tradition, our heavenly Mother in preparation for her death prayed and fasted. In imitation of her and for proper spiritual preparation for the glorious feast of the Assumption, the Church prescribes for her faithful a fasting period of two weeks. It begins on the 1st of August, that is, on the feast of the martyred Maccabees. However, the fast is not kept on the feast of the Transfiguration.

Transfiguration – Fruit Blessings

Next Sunday is the Transfiguration. Plan ahead to bring fruit to be blessed at the Divine Liturgy!

In the month of August in the northern hemisphere, fruits are ready for harvest and so these are brought to church on August 6 to be blessed for the Transfiguration. In particular, grapes are brought to church, symbolizing the wine for the Precious Blood of Christ in the Holy Eucharist, and apples signify our redemption from the curse of original sin, introduced when Adam and Eve ate from the Tree of Life. All fruits are welcome however. Please bring the fruit in a basket or container to be put on the blessing table.

The Parable of the Spoons A holy man was having a conversation with the Lord one day and said, "Lord, I would like to know what Heaven and Hell are like." The Lord led the holy man to two doors. He opened one of the doors and the holy man looked in.

In the middle of the room was a large round table. In the middle of the table was a large pot of stew which smelled delicious and made the holy man's mouth water.

The people sitting around the table were thin and sickly. They appeared to be famished. They were holding spoons with very long handles and each found it possible to reach into the pot of stew and take a spoonful, because the handle was longer than their arms, they could not get the spoons back into their mouths.

The holy man shuddered at the sight of their misery and suffering. The Lord said, "You have seen Hell." They went to the next room and opened the door. It was exactly the same as the first one. There was the large round table with the large pot of stew which made the holy man's mouth water.

The people were equipped with the same long-handled spoons, but here the people were well nourished and plump, laughing and talking.

The holy-man said, "I don't understand." It is simple" said the Lord, "it requires but one skill. You see, they have learned to feed each other."