

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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Divine Liturgy intention is for the Parish Family
If you schedule a Divine Liturgy let me know in order
that it appears in the bulletin.

Prayer for Each Day of the Week

Ⓞ Lord, grant me to greet the coming day in peace, help me in all things to rely upon your holy will. In every hour of the day reveal your will to me. Bless my dealings with all who surround me. Teach me to treat all that comes to me throughout the day with peace of soul and with firm conviction that your will governs all. In all my deeds and words, guide my thoughts and feelings. In unforeseen events, let me not forget that all are sent by You. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it will bring. Direct my will, teach me to pray, and, Yourself, pray in me. Amen.

Encircle me, Lord, with the power of your precious and life-creating Cross, and protect me from all evil.

Tenth Sunday after Pentecost
Tone 2

Menologion

Our Venerable father, Maximus, Confessor; died from tortures A.D 662, in the reign of Constans II. His tongue torn out and right hand cut off, he died in prison.

Propers
Pages 130 -132

Fasts & Feasts

August 1-14 Dormition Fast

August 15 The Dormition of our Most Holy Lady, the Mother of God and Ever-Virgin Mary
Liturgy 9 a.m .

August 29 The Beheading of the Holy Glorious Prophet, Forerunner, and Baptist John Liturgy 9 a.m .

September 1 Liturgical New Year (7532)

September 2-4 Otpust at Uniontown

September 8 The Nativity of our Most Holy Lady, the Mother of God and Ever-Virgin Mary
Liturgy 9 a.m

September 14 The Universal Exaltation of the Precious and Life-Giving Cross
Liturgy 9 a.m

October 1 The Protection of our Most Holy Lady the Mother of God and Ever-Virgin Mary
Liturgy 9 a.m

If you, you have family, friends or know of former parishioners who are not able to attend church or have moved away. I will send them the bulletin if I have an e-mail address for them.

The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 15 each year. The Feast commemorates the repose (dormition and in the Greek kinesis) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos.

The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory.



Laypeople – not bishops – ultimately determine the fate of parishes!

When the Lord responded to the Disciples' question, asking how they should pray, He responded with the Lord's Prayer and the indelible words of the petition, "Forgive us our trespasses as we forgive those who trespass against us." These key words of the prayer pervade the entirety of the Christian life. True forgiveness is a gift little understood outside of Christ's Church. In the world an offense may be forgotten, but it's rarely truly forgiven. Forgiveness is the the New Covenant language and action God has given us that we may be elevated beyond the 'tit-for-tat,' fallen relationships so manifest in the world around us today.

In the world how easy it is to begrudge and grow bitter or to write off those who've offended or hurt us, or, even worse, to desire revenge. The reality is, though, that bitterness and grudges are like getting bit by a snake over and over again. Whatever the initial harm that's been done to us or another—whether real or perceived—our growing bitterness and grudges against that person means that we continue to nurse the same old wound, over and over again—a snake bite that never heals. It's like a scab that we just keep re-opening; it can never fully heal. The damage done to our souls when forgiveness is withheld is devastating.

Often, whatever the initial offense or hurt, our dwelling on it, our cultivating enmity against the offender, will grow the hurt or offense into something even larger than it originally was; it will take on a life of its own, becoming a means through which the enemy underscores to us even more how much we've been wronged or how deeply our pride's been wounded. As we give into such feelings of hurt ego, anger follows. So, without forgiveness, these self-inflicted passions, as well as those truly committed against us, continue to bite and sink into us, doing us further harm.⁴

The truth is that when we're bitter, nursing a grudge or deep wound, we turn someone else's sin into our own sin; it eats at us like some spiritual 'cancer'; if unchecked, it grows, infecting our souls, destroying our faith even as it alters our sense of reality. We cannot be close to God, we cannot maintain and grow our relationship and communion with Him and others, while holding onto bitterness and withholding forgiveness from one another. They are mutual opposed.

For this reason, God, in His great love for us, desires our freedom from such a spiritual cancer: bitterness, grudges, enmity, and the sin of pride that makes it so easy to take offense. When St. Peter asks the Lord how many times we must forgive, thinking maybe seven times would be sufficient, the Lord replies, "seventy times seven" (Matt. 18:22), symbolic of an infinite sum.

The premise of this infinite forgiveness comes from God: He grants forgiveness to us over and over again, as many times as we confess our sins to Him with the intent to change and amend our words, thoughts, and actions. And while we ourselves sin and then fight to forgive those who wrong us, God does not sin and yet He forgives us for our sins against Him and others. For this reason, regular sacramental confession is so important for our relationship with God and others; it is truly a breakthrough of the healing of heaven into our otherwise sin sick souls.

To illustrate this truth, Christ gives us today's parable: One of the Master's servants owes him an incredible amount, ten thousand talents, an impossible sum. If we thought of God's forgiveness towards us in terms of a debt to be paid, we'd never be able to settle such an account, which is why we call God's salvation, "grace," "mercy." The servant is forgiven as God forgives us our sins—our disobedience, pride, lustfulness, unfaithfulness, etc. But the servant, having received that gracious gift of forgiveness for his own debts, immediately takes his fellow servant by the throat, demanding that he pay all his debts, which in comparison to his own, are but a pittance.

So the question raised here is how we can dare to withhold forgiveness from our fellow man and yet expect that no matter what, God will forgive us. If we do so, we may presume on God's grace and the fear of God is not in us. Such a state of hypocrisy puts us spiritually in a very perilous place indeed. The Lord warns us that such a double-standard simply cannot be.

At the same time, let's recognize that forgiving others can often be a deep struggle, particularly in the cases of abuse or other such deep and painful wounds caused by another's sins. For this reason, we do well to remember that forgiving is not the same as forgetting. We may never forget a wrong, abuse, some grievous sin done against us, but we can with God's help, learn through much struggle to forgive that person and practice ongoing forgiveness. In other words, we can make the ongoing work of forgiveness a matter of regular prayer and confession.



Annual Pilgrimage to Mt. St. Macrina The Sisters of St. Basil the Great invite everyone to visit the Mother of God in her holy icon of Our Lady of Perpetual Help at the annual Labor Day Weekend Pilgrimage, Friday, September 1, Saturday, September 2, and Sunday, September 3, at Mt. St. Macrina, Uniontown, PA. Join them, pray with us, and pray for your intentions to the Mother of Perpetual Help.

Maybe we could pick a time and gather together as a parish at the mount for the pontifical liturgy at 4 pm. Think about it.

