

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
If you schedule a Divine Liturgy let me know in order
that it appears in the bulletin.*

Prayer for Each Day of the Week

Tuesdays are dedicated to St. John the Baptist

Awakening from sleep I hasten to You, O Loving Master.
As I, through your mercy, begin to fulfill my duties to You,
I beseech You: aid me every minute and in every deed;
save me and lead me to your eternal kingdom. You are my
Creator and the Giver of every blessing, and in You I trust,
and to You I give praise, now and ever and forever. Amen.
(Macarius)

O Lord, Who in your manifold goodness and great
compassion have granted me, your servant to pass the
preceding hours of this night free from any attack of the
evil one, do You, O Master and Creator of all things, grant
to me that by your true light, I with an enlightened heart,
may do your will, now and ever and forever. Amen.

Thirteenth Sunday after Pentecost
Tone 4

Menologion

Poemen was an Egyptian by birth and a great
ascetic of Egypt.

Poemen lived a life of asceticism in the fifth
century, and reposed peacefully in old age.

Propers
Pages 141-142



Fasts & Feasts

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.

A number of the apostolic Fathers, such as Saints Polycarp of Smyrna, Ignatius of Antioch, Irenaeus of Lyons, and Clement of Alexandria all taught that Christ had descended into Hades. We find the same teaching in the Syriac Fathers Jacob of Sarouj, Aphrahat the Persian and Ephrem the Syrian as well as the Greek Fathers Athanasius the Great, Basil the Great, Gregory Nazianzen, John Chrysostom, Cyril of Alexandria, Maximus the Confessor and John of Damascus.

As the Gospels affirm, Jesus was still alive when John was executed. But the New Testament does not teach that John witnessed to Christ in Hades. How and when did this concept enter our tradition?

Origen of Alexandria, foremost commentator on the Scriptures in the third century, explained that John the Baptist had died before Christ, "so that he might descend to the lower regions and announce His coming. For everywhere the witness and forerunner of Jesus is John, being born before and dying shortly before the Son of God, so that not only to those of his generation but likewise to those who lived before Christ should liberation from the death be preached, and that he might everywhere prepare a people trained to receive the Lord" (Origen, Homily on Luke 4).

Those in Hades would "receive the Lord" upon His death as we read in the New Testament: "Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey..." (1 Pt 3:18, 19).

OUR OBSERVANCE OF JOHN'S DEATH

Because John, whom the Lord Himself had called the greatest man born of woman, was killed as a result of Herod's birthday revels, the Byzantine Churches observe today as a strict fast:

- No parties, no luxury foods, no drink. We see where these things can lead.
- A number of popular local customs have arisen to mark this day among various Eastern Christians. In various places people may:
 - Avoid eating anything on round plates, since Salome asked for John's head "on a platter" (Mk 6:25). Use bowls instead.
 - Avoid eating any round fruits or vegetables (they resemble a head).
 - Avoid eating anything that requires use of knives or anything that cuts.
 - Avoid eating or drinking anything red (they remind us of blood).

As we approach the time of the 89th Pilgrimage to the Shrine of Our Lady of Perpetual Help at Mt. St. Macrina in Uniontown, preparations there intensify. This biggest and oldest Pilgrimage of its kind of our Church in America continues to be a phenomenon of God's grace.

Blessings beyond counting abound here. It is a few days for spiritual refreshment – a time away from the cares, concerns, and responsibilities which can crowd our daily lives. We have an opportunity to pray, either privately or with others at the soul-stirring liturgical services. The blessing to receive the mysteries of Eucharist and Reconciliation awaits us.

As we appreciate the exceptional beauty of Our Lady in her Shrine indoors, we also enjoy the outdoor natural loveliness: the grounds, the flowers, and the trees of Mt. St. Macrina. With the gift of His Mother to us, and with the wonder of this part of our world surrounding us, we gratefully acknowledge the blessings from Our Heavenly Father that are ours.

The perspective that Pilgrimage brings can be an awareness of our Church. With the Pilgrims coming from near and far, we can realize that along with our beloved parish churches, we are blessed to belong to the Archeparchy, an Eparchy or an Exarchate (Toronto, Canada), which together comprise the Byzantine Catholic (Ruthenian) Metropolitan Church of Pittsburgh.

The blessing of gathering with our Archbishop, Bishops, Clergy, Religious, Seminarians, Cantors, and each other can never be minimized. Here together we meet, pray, sing, talk, share, renew acquaintances, and make new friends.

Another grace that endures is the memory of Pilgrimages past. Perhaps we hold dear and picture a loved one who came with us and who is no longer here. Maybe we remember fondly the days when we could participate differently – when walking up the hill was not a chore or what it meant to circle the paths in the candlelight processions.

We are thankful for the blessing of our Archbishop, Bishops, and Priests – without whom there would be no Pilgrimage; the blessing of our deacons, seminarians, and cantors; the blessing of the Sisters who joyfully welcome you; the blessing of their staff and volunteers who graciously worked very hard to get ready for your coming, and who give their hours and effort during the Pilgrimage and afterward; the blessing of those who sacrifice time and travel to be here; the blessing of those who come every year or when they can; the blessing of first time Pilgrims; the blessing of parents who bring their families; the blessing of those who come alone; the blessing of babies and young children; the blessing of teens and youth, the blessing of the aged and those of all ages: Great Blessings All!