

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

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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 (Thursday)

Enlighten my thoughts and eyes, raise up my mind from the deep sleep of indolence, open my mouth and fill it with praise, so that everywhere, without distraction, I may be able to glorify and profess You, O God, Who are praised by all people and things, the Eternal Father, together with your only-begotten Son, and your all holy, good, and life-creating Spirit, now and ever and forever.
Amen.

O Lord, do not deprive me of your heavenly riches. O Lord, deliver me from eternal torments. O Lord, if I have sinned by mind, thought, word, or deed, forgive me. O Lord, deliver me from every type of ignorance, forgetfulness, apathy, and faint-heartedness. O Lord, deliver me from every type of temptation. O Lord, enlighten my heart which sinful desires cloud. O Lord, I as a man have sinned. You, as a gracious God, seeing the weakness of my soul, have mercy on me. O Lord, send your grace to me as a help, so that I may glorify your holy Name. O Lord Jesus Christ, inscribe me in the book of life, and grant to me a good end. O Lord my God, even though I have done nothing good before You, grant that I may lay down a worthy beginning according to your goodness. O Lord, sprinkle in my heart the dew of your grace. O Lord of heaven and earth, remember me your sinful servant in your kingdom. Amen. * O Lord, receive me in repentance. O Lord, do not forsake me. O Lord, lead me not into temptation. O Lord, give me good thoughts. O Lord, give me tears and a remembrance of death. O Lord, give me the thought of confessing

Fourteenth Sunday after Pentecost
Tone 5

Menologion

The holy martyr Anthimus, bishop of Nicomedia, in Bithynia, and his companions, martyrs in the persecution of Diocletian the emperor. In fact, a whole crowd followed him as he received the glory of martyrdom by beheading for the sake of his confession of Christ. Some of his companions a judge ordered beheaded by the sword, some burned up by the fire, and finally some were put in boats and drowned at sea. (303)

Our venerable father Theoctist, companion of St. Euthymius the Great, was hegumen of the monastery six miles from Jerusalem on the road to Jericho. He was in all things a disciple of Euthymius, governing the monastery until his ninetieth year. (431)

Propers

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Fasts & Feasts

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.

my sins. O Lord, give me humility, purity, and obedience. O Lord, give me endurance, patience, and meekness. O Lord, implant in my heart the root of all good and the fear of You. O Lord, enable me to love You with my whole heart and mind, and to do your will in all things. O Lord, protect me from unjust people, demons, sufferings, and from every other evil. O Lord, You are known in your work and in your will; let your will be in me, a sinner, since You are blessed forever and ever. Amen. (St. John Chrysostom)

This is the day of the Lord; Rejoice, therefore, O nations! Behold, the chamber of Light and the scroll of the living Word has come forth from the womb. The gate that opens to the Rising Sun and is ready for the entrance of the High Priest is here today. She is the only one who introduced Christ, and Christ alone, into the world for the salvation of our souls (From Festal Matins)

The feast of the Nativity of the Mother of God is the first major feast of the Byzantine calendar. It is celebrated on September 8, and commemorates Mary's place in the great work of Redemption.

History

The feast of the Nativity of the Blessed Virgin Mary one of the oldest of the Marian solemnities, was mentioned by the Church Fathers, such as St. Epiphanius and St. John Chrysostom, in the early fifth century. Like other Marian feasts, it began to be celebrated at local level without any major solemnity. As the feast began to spread throughout the Byzantine world in the sixth and seventh century, it was celebrated with greater solemnity. The solemnity of the feast spread to Rome in the seventh century, and in following centuries it spread throughout the whole Western Church. In the eighth century, at the time of St Andrew of Crete (+740), the feast of Mary's nativity was already observed and celebrated in the same way as that of other major liturgical feasts of the Byzantine Church. The feast was established on September 8 because it was on that day that St. Helen, Emperor Constantine's mother, dedicated the basilica she built in Jerusalem to the Nativity of the Blessed Virgin Mary.

Tradition

The Protoevangelium (Protevangelion) of St James, an early Christian manuscript dating from the middle of the second century, recounts the nativity and early life of the Blessed Virgin Mary. According to the story, Mary's parents, Joachim and Anne (Anna), were righteous and devout servants of God. They experienced great sadness in their lives because they had not been blessed with children. Their prayers for a child remained unanswered for many years. One day, when Joachim brought his offering to the Temple, Reuben the High priest rejected Joachim's offering and turned him away because Joachim had no children. Greatly distressed by these reproaches, Joachim "retired into the wilderness" to hide his shame. As Joachim opened his heart in prayer to God in the desert, it happened that his wife Anne was praying at the same moment in her garden at their home in Jerusalem. She prayed to the Lord, saying: O God of my fathers, bless me and regard my prayer as you did bless the womb of Sarah, and gave her a son, Isaac ... what womb did bear me, that I should thus be accursed before the children of Israel, and that they should reproach and deride me in the temple of my God? While Joachim and Anne were praying at their respective places, an angel of the Lord appeared to both of them and announced that Anne shall conceive and give birth to a child whose name will "be spoken of in all the world." Joachim hurried home with the joyous news and when Anne saw him coming, she too rushed to meet him to share with him the joyous news. As time went on, Joachim and Anne had a baby daughter, whom they called Mary.

"By Your Nativity, O Most Pure Virgin, / Joachim and Anna are freed from the reproach/ disgrace of barrenness (ὄνειδισμοῦ ἀτεκνίας); / Adam and Eve, from the corruption of death. / And we, your people, freed from subjection to sin (ἐνδοχῆς τῶν πταισμάτων), celebrate and sing to you: / The barren woman gives birth to the Theotokos, the nourisher of our life!" (Byzantine Kontakion-hymn of the Nativity of the Theotokos)

The services of the great feast of the Nativity of the Theotokos are full of difficult theological concepts, like "corruption of death" and "subjection to (liability for) sin," referring to our human state before Christ. Even more perplexing, perhaps, is the mention of Christ annulling our "curse" in another well-known hymn of the feast: **"By annulling the curse (καὶ λύσας τὴν κατάραν) He bestowed a blessing, by destroying death, He gave us eternal life,"** it says in the Troparion-hymn.

You know you're in an Eastern Rite church when the priest says, 'Let us complete our prayer to the Lord', and there's still half an hour to go and nobody complains.