

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.*

The Feast of the Exaltation of the Holy Cross

THE GREAT FEASTS OF THE CHURCH are each celebrations of an aspect of the mystery of Christ: Of these feasts Pascha is considered "the Feast of Feasts," the center of our Church life, the mystery of Christ's resurrection. While Pascha is celebrated with feasting, the Great and Holy Week which leads up to Pascha observes the last events of Christ's earthly life along with His death and burial by fasting. Each Sunday celebrates the resurrection with the Eucharistic banquet, while each Wednesday and Friday remembers Christ's betrayal and death - again, with fasting. Next in importance to Pascha are "the Twelve Great Feasts" which celebrate events of Christ's life, of His Mother, of His ascension and the coming of the Spirit. Several of these are preceded by days or seasons of fasting. The feast of the Exaltation of the Holy Cross is the only one observed by simultaneous feasting and fasting!

Our Reasons for Feasting: The immediate historical events celebrated on this feast are, first of all, the unearthing of the Cross in the fourth century during the expedition led by St Helena to adorn the Holy Land with fitting shrines to Christ. The second event remembered is the recovery of the cross in the seventh century by Byzantine forces fourteen years after it had been captured by Persian invaders. Two traditions common among Eastern Christians celebrate the discovery of the cross. It is said that St. Helena's workmen were led to the site of the cross by the fragrant aroma of basil growing there. It is customary to adorn the cross

Sixteenth Sunday after Pentecost
Sunday after the Exaltation of the Holy Cross
Tone 7

Menologion

Sophia & her three daughters: Faith, Hope, and Love

These Saints were from Italy and contested for the Faith about the year 126, during the reign of the Emperor Hadrian. Faith was twelve years old, Hope, ten, and Love, nine; each was tormented and then beheaded, from the eldest to the youngest. Their mother Sophia mourned at their grave for three days, where she also fell asleep in peace; because of her courageous endurance in the face of her daughters' sufferings, she is also counted a martyr.

Propers
Pages 156 & 258-260

Fasts & Feasts

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

Our patronal feast dinner will be held on this day. Details coming soon.

WASHINGTON (OSV News) — Pope Francis has appointed Father Robert M. Pipta, who is a priest of Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix and a seminary rector in Pittsburgh, as bishop of the Byzantine Catholic Eparchy of Parma, Ohio.

Ordained in 1994, Bishop-designate Pipta, 56, has been rector of the Byzantine Catholic Seminary of Sts. Cyril and Methodius in Pittsburgh since 2014.

Bishop-designate Pipta will be consecrated as the eparchy's sixth bishop Nov. 8, which in the Eastern Catholic Church is the feast of St. Michael and all the Holy Incorporeal Powers.

"Father Pipta was born and raised in our Ruthenian Byzantine Church and has given his entire life to service for the Body of Christ in our Church since his priestly ordination on April 21, 1994. He is a man of humility, integrity, good humor, and absolute dedication to Our Lord God and Savior Jesus Christ," Bishop Burnette said in a statement.

and, in some places, the entire church with sprigs of basil.

Some basil would be given to people when they venerate the Cross to take home and adorn their icons. In some parts of Greece basil would be ground and added to the dough used to make prosphora. A second festive act observed throughout the Middle East in both Byzantine and Oriental Churches is the lighting of bonfires, usually after the vespers or vigil of the feast. When the cross was unearthed by St. Helena's expedition, the news of this discovery was spread from Jerusalem to Constantinople by a series of bonfires set on the mountains along the coast through Asia Minor.

Today's bonfires are a popular reenactment of that event. The recovery of the Cross is remembered by another festive act – the one which gives this feast its name. When the victorious Byzantine army returned the Cross to Jerusalem, Patriarch Zachariah "exalted" the Cross, lifting it high for the veneration of the people who continually cried out Kyrie eleison as they gazed on the Cross. In our ceremony of the exaltation, the Cross is raised high in each direction – north, south, east and west – to bless the entire world as the people repeatedly chant Kyrie eleison. Our most basic reason for feasting on this day, however, is what took place on the Cross. As St. John Chrysostom described it, "The Cross has taken away sin. It was an expiation for the world, a reconciliation of the ancient enmity. It opened the gates of heaven, changed those who hated into friends; it took our human nature, led it up to heaven, and seated it at the right hand of God's throne. And it brought to us ten thousand other blessings" (Homily 3 against the Judaizers). The first sticheron sung at vespers on this feast echoes this festive sentiment: "By its elevation, the Cross is like an appeal to the whole creation to adore the blessed Passion of Christ our God who was suspended on it, for Christ destroyed by this Cross the one who had destroyed us. In His great goodness, He brought us back to life after we had been dead, and He beatified us and made us worthy of Heaven, for He is merciful. Wherefore, we exalt His name with great rejoicing and glorify His infinite condescension."

Our Reason for Fasting: We also observe the feast of the Cross by fasting – not in anticipation of the feast but on the feast itself. Church directives say that September 14 is a strict fast day, on whatever day of the week it falls. So we may be called upon to fast on Saturday or even on Sunday. The fast is mitigated on weekends (wine and oil are permitted) but not completely abolished. Since Sunday is always a Eucharistic day, today's fast means that we do not eat until we receive Holy Communion. After that, we do not eat meat, fish or dairy products. The Church's reason for fasting on this day is not to lament the death of Christ, which as we have seen is a source of blessings. Rather we fast because of our sins, committed despite the fact that we know what Christ has done for us on the cross and still prefer to follow our own egos rather than following His way. We do well to be distressed when we look on the Cross – not for the Lord's sake (He is Risen!) – but because our salvation, brought about on the Cross, means so little to us. The mention of fasting usually prompts two reactions. Some overly meticulous people tend to overemphasize fasting rules in a legalistic way. Others, imbued with a pietistic ideas about devotion, see fasting and any discipline involving the body, such as prostrations, kissing icons, etc. as unspiritual. St Paul would not agree. He definitely saw that the body becomes an important component in worship when we use it in a sacrificial way. "I beseech you therefore, brethren," he wrote, "by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1). When we refrain from food and drink, from sleep, from sexual activity or from any normal physical activity we make our longing an offering to God. In this way we push the physical beyond itself into the spiritual realm. Surrendering our physical desires becomes a reasoned or conscious act of worship of the One who has given us all thinThe Feast of the Exaltation of the Holy Cross

Today, there are a total of 24 self-governing sui juris churches that make up the Catholic Church as a whole. These churches fall into the six different rites:

- Latin, or Roman Rite
- Byzantine
- Armenian
- West Syriac (Maronite and Syro-Malankar)
- East Syriac (Chaldean and Syro-Malabar)
- Alexandrian (Coptic and Ethiopian).