

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
Василь Якубич
Cell: 412-627-1678
E-mail: yakubichvasill2020@gmail.com

*The Divine Liturgy intention is for the Mary and Alan
Nartic by daughter Carol.*

*If you would like to schedule a Litrgy please talk to
Father Vasyl or use the sign up sheet in the vestibule.*

Reminder:

There is a list for Divine Liturgy and
Sanctury Lamp intentions in the vestibule
of the church.

The Baptism of the New Covenant was prefigured in the Circumciston of the o1d Covenant. The Lord's Circumcision shows that He took true human flesh upon Himself, not its semblance as heretics later taught of Him. The Lord was truly circumcised, desiring thus to fulfill all the Law, which He Himself had given through our forefathers and the prophets Fulfilling all the ordinances of the Law, He superseded them by Baptism in His Church, for, as the Apostle declares: 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature' (Gale 6: [5] (In the Church Calendar, this Feast of the Lord has neither Forefeast nor After»feast.) The Baptism of the New Covenant was prefigured in the Circumciston of the o1d Covenant. The Lord's Circumcision shows that He took true human flesh upon Himself, not its semblance as heretics later taught of Him. The Lord was truly circumcised, desiring thus to fulfill all the Law, which He Himself had given through our forefathers and the prophets Fulfilling all the ordinances of the Law, He superseded them by Baptism in His Church, for, as the Apostle declares: 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new

Christ is Born! Glorify Him!
Christos Raždajetsja! Slavite Jeho!
Vesele Vianoce! Merry Christmas!

The Sunday after the Theophany

Tone 7

Menologion

The glorious Prophet, Precursor and Baptist, who
baptized Our Lord Jesus Christ in the River Jordan.

Propers
Pages 156 & 316-318

Fasts & Feasts

JANUARY

30 The Three Holy Hierarchs: Basil The
Great, Gregory The Theologian And
John Chrysostom.

FEBRUARY

2 Encounter of Our Lord, God, and
Savior, Jesus Christ with Simeon and Anna
(Presentation of Our Lord Into the Temple)

3 First All Souls Saturday

12 First Day of the Great Fast

Stastny Novy Rok

Happy New Year

creature' (Gale 6: [5] (In the Church Calendar, this
Feast of the Lord has neither Forefeast nor
After»feast.)

Blessing of Homes

As is customary for this blessing, a table should
be prepared with a candle, and icon or cross, and
some of the blessed water. There will be a short
service in which all participate, and this is
followed by the sprinkling of the home with the
Jordan water. In this way, the blessing of the
Jordan is carried to all the corners of our parish.

Please provide your name and telephone number
on the sheet in the entrance.

**Old Slavonic Carols (Kolady) can be
found in the old pew books.**

The Byzantine Church, with its rich traditions and sacramental practices, places great emphasis on the Feast of Theophany, also known as Epiphany. One distinctive and symbolic ritual that takes place during this sacred celebration is the blessing of water. This act holds profound spiritual significance within the Byzantine Christian tradition, reflecting a deep connection to biblical events and the transformative power of divine grace.

The practice of blessing water during the Feast of Theophany is rooted in biblical events, particularly the baptism of Jesus in the Jordan River by John the Baptist. This event is described in the Gospels of Matthew, Mark, and Luke. The Gospel of Matthew (3:13-17) recounts the moment when Jesus came to John to be baptized, and as He emerged from the water, the heavens opened, the Spirit descended like a dove, and a voice from heaven declared, "This is my beloved Son, with whom I am well pleased."

Theophany, meaning "manifestation of God," commemorates this revelation of the Holy Trinity: Father, Son, and Holy Spirit. The blessing of water on this occasion is a symbolic reenactment of Christ's baptism, signifying the sanctification and consecration of water as a means of divine grace.

Water, a universal symbol of life and purification, plays a central role in the Byzantine Christian understanding of salvation. The blessing of water during Theophany carries profound symbolism, representing the cleansing of sins, the sanctification of the created order, and the initiation of believers into the divine life of the Holy Trinity.

In the Byzantine Christian worldview, water is not merely a physical substance but a conduit for the transmission of divine energies. Through the prayers and blessings of the Church, water becomes a vehicle for the grace of God, a tangible expression of the spiritual reality that takes place during the sacraments.

The act of blessing water during Theophany underscores the transformative power of God's grace. Byzantine Christians believe that through the sanctification of water, individuals and the world itself are renewed and cleansed from the effects of sin. This renewal is not only symbolic but is believed to have a tangible impact on the spiritual lives of the faithful and the environment in which they live.

Furthermore, the blessed water is distributed to the faithful, who consume it as a sacramental act. This consumption is seen as a participation in the life of Christ and a means of receiving the grace imparted through the sacrament of baptism. It serves as a reminder of the ongoing process of spiritual purification and growth in the Christian life.

In conclusion, the Byzantine Church's practice of blessing water on the Feast of Theophany is deeply rooted in biblical events and carries profound symbolic and spiritual significance. The act of blessing water serves as a powerful reminder of the transformative power of divine grace, the sanctification of creation, and the ongoing renewal of the faithful. Through this sacramental practice, Byzantine Christians participate in the mystery of Christ's baptism and affirm their commitment to a life of purification, sanctification, and communion with the Triune God.

Attention - 1st ALL SOULS Saturday is coming soon. Dear Parish Family, the 2024 Spiritually Powerfull remembrances of "All Souls" will begin on Saturday, February 3rd. Using the envelope provided in your tithing envelope set or on a sheet of paper, please submit the names of those you

Chromatius: Our Lord and Savior is called "the Nazarene" as much after the name of the place, the city of Nazareth, as from the mystery of the law. For, according to the law, those are called Nazarenes who make an extraordinary vow of chastity to God, maintaining that vow with the hair of their heads, which the ordained law had commanded them to offer as a sacrifice. Therefore, because the author and ruler of every act of sanctity and piety is Christ the Lord, who said through the prophet, "Let them be holy, since I am holy, says the Lord," it was not undeservedly that he was called "the Nazarene." It was he who, following truly what was preordained in the law, offered as a pledge to God the Father the sacrifice of his own body. David spoke about this pledge when he said of the Lord, "Just as Jacob swore an oath to the Lord, he was offered a pledge to God. "The Lord would show himself as the Nazarene at the time when he became a creature of flesh. tractate on Matthew 7.2.

wish to have remembered at the All Souls Divine Liturgy / Panachida on these five Saturdays. Only write the first names of the individuals to be commemorated;

It always snows



for

Russian Christmas