

St. Mary Protection of the Theotokos Parish

Pokrova-allentown.org 1031 Fullerton Ave, Allentown PA 18102
V. Rev. Anthony Perkins; father.anthony@yahoo.com | 484-232-9423

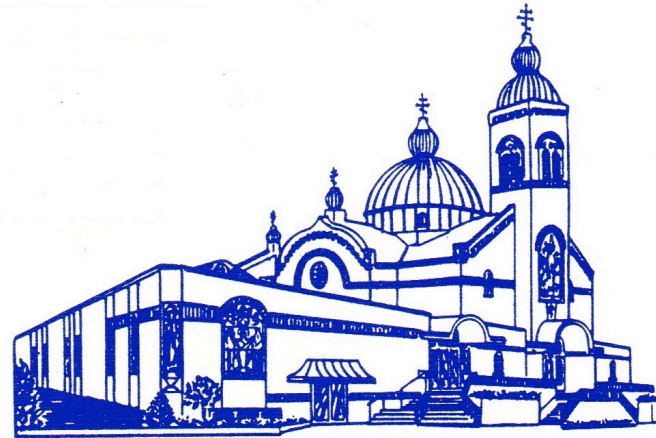
GLORY TO JESUS CHRIST!

GLORY FOREVER TO GOD!

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СЛАВА ІСУСУ ХРИСТУ!

СЛАВА НАВІКИ БОГУ!



Welcome to the God-loving and God-protected Orthodox Christian parish of *Pokrova* (Protection of the Holy Theotokos or “St. Mary’s”)!

It is a blessing to have you with us today and we encourage you to come back as often as you are able. Like us, you may find that you have found your spiritual home here!

We are a parish of the Ukrainian Orthodox Church of the USA under the Ecumenical Patriarch of Constantinople and our doors and hearts are open to you and your family!

Please visit our website: pokrova-allentown.org and help yourself to the many pamphlets located on the literature racks outside the church. Fr. Anthony would love answering your questions; you can reach him at 484-232-9423, father.anthony@yahoo.com, on Facebook (Douglas Anthony Perkins or facebook.com/pokrova.allentown), or face to face after services.

Handicap parking is available behind the church; regular parking is available on the street and (on Sundays) at Kohut Funeral Home.

Upcoming Services

*** Great Lent (we fast from meat, fish, dairy, wine, oil, anger, & sloth)***

Sunday (Palamas) 3/27 9:00AM Divine Liturgy; Coffee, Church School.
4:00PM Pan-Orthodox Service (UOC, Northampton)

Wednesday 3/30 9:00AM Liturgy of the Presanctified Gifts

Friday 4/1 7:00PM Liturgy of the Presanctified Gifts

Saturday 4/2 *** NO SERVICES AT ST MARY’S ***
UOL RETREAT IN BETHLEHEM

Sunday of the Cross 4/3 9:00AM Divine Liturgy, Coffee & Church School.
ANNUAL MEETING (no pan-Orthodox Vespers)

Wednesday 4/6 9:00AM Annunciation Vespers/Presanctified Liturgy

Thursday 4/7 9:00AM Festal Divine Liturgy of the Annunciation

Friday 4/8 7:00PM Liturgy of the Presanctified Gifts

Saturday 4/9 9:00AM All Souls Liturgy (St. Paul AOC in Emmaus)
6:00PM Parish Vigil (CHAPEL)

Sunday (Ladder) 4/10 9:00AM Divine Liturgy; Coffee, Church School.
4:00PM Pan-Orthodox Service (GOC, Blandon)

Wednesday 4/13 9:00AM Liturgy of the Presanctified Gifts

Friday 4/15 7:00PM Liturgy of the Presanctified Gifts

Saturday 4/16 9:00AM Divine Liturgy (CHAPEL)
6:00PM Parish Vigil (CHAPEL)

Sunday (St. Mary) 4/17 9:00AM Divine Liturgy, Coffee & Church School. SS
4:00PM Pan-Orthodox Service (St. Mary’s!!!)

Check our website for the full listing of services & activities!!

In Orthodoxy, communion is reserved for those who are members in good standing of an Orthodox parish and who have prepared themselves through prayer and fasting. We would love to have you as a member and communicant here at St. Mary’s - See Fr. Anthony if you would like to join our parish!

St. Mary Protection of the Theotokos Cathedral

Катедра Покрови Пресвятої Богородиці

Pokrova-allentown.org

1031 Fullerton Ave, Allentown PA 18102

V. Rev. Anthony Perkins

father.anthony@yahoo.com | 484-232-9423

March 27th ; Tone 2, St. Gregory Palamas

The Order of Worship

Censing of the Altar, Iconostasis, Nave/Sanctuary, & People.

Blessed is the Kingdom ... Amen. Heaven and earth are joined in praise of God.

Great Litany. Prayers of supplication to God w/ refrain "Lord have mercy!"

Psalm 102. The Psalms are the greatest hymns of the Church.

The Little Litany. "Again and again" we lift up our praises and prayers to God.

Psalm 145 & "Only Begotten Son". This psalm and song remind us why we are here.

The Little Litany. "Again and again" ... we are learning to pray continuously.

The Beatitudes. The wisdom of the Logos offered in song – beautiful consolation.

The Little Entrance/Gospel Entrance. This symbolizes Christ coming from heaven into the world. We can kiss the Gospel (an icon of "The Word") in celebration saying; "Christ is in our midst" "He is and shall be!"

Come Let Us Worship. An invitation to enter into deeper worship of Jesus Christ.

Tone 2 Troparion (Resurrection)

When You descended to death, O Life Immortal, / You destroyed hell with the splendor of Your Godhead. / And when from the depths You raised the dead, / all the powers of heaven cried out: // "O Giver of life, Christ our God, glory to You!"

Tone 8 Troparion (Gregory Palamas)

O light of Orthodoxy, teacher of the Church, its confirmation, / O ideal of monks and invincible champion of theologians, / O wonderworking Gregory, glory of Thessalonica and preacher of grace, // always intercede before the Lord that our souls may be saved!

Tone 4 Troparion (Parish Patron/Pokrova)

O Mother of God, sheltered by thy coming / we faithful people today keep feast in joy, / and looking at thy most pure image, / moved to the depths of our hearts, we say: / "Protect us with thy precious veil / and deliver us from every ill, / by entreating Christ, thy Son and our God, // to save our souls.

Tone 8 Kontakion (St. Gregory Palamas)

Holy and divine instrument of wisdom, / joyful trumpet of theology, / together we sing your praises, O God-inspired Gregory. / Since you now stand before the Original Mind, guide our minds to Him, O Father, // so that we may sing to you: "Rejoice, preacher of grace!"

Tone 4 Kontakion (Lenten Triodion)

Now is the time for action! / Judgment is at the doors! / So let us rise and fast, / offering alms with tears of compunction and crying: / "Our sins are more in number than the sands of the sea; / but forgive us, O Master of all, // so that we may receive the incorruptible crowns!"

Tone 2 Kontakion (Parish Patron/Pokrova)

The Choirs of Saints and the Virgin / stand in church praying to God for us. / Angels and hierarchs bow in adoration, / Apostles and Prophets all rejoice / in thee, O Mother of God, // who for us prays to God Eternal.

Prokeimenon Tone 5 (Psalm 11:7, 1)

You, O Lord, shall protect us and preserve us from this generation forever.

v: Save me, O Lord, for there is no longer any that is godly.

Prokeimenon Tone 1 (for St Gregory; Psalm 48:3)

My mouth shall speak wisdom, the meditation of my heart shall be understanding.

Epistles: Hebrews 1:10-2:3; Hebrews 7:26-8:2. Christ is God and our Savior. Trust Him.

Alleluia, Alleluia, Alleluia! (Ps. 19:1, 9)

v: May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you!

v: Save the King, O Lord, and hear us on the day we call!

Gospel: Mark 2:1-12, John 10:9-16. Jesus is a Shepherd and Healer... and He loves you.

Litanies for the Faithful and for the Catechumens. Catechumens are Christians preparing to enter into the Mysteries of the Orthodox Church (e.g. Communion).

Cherubic Hymn. This song reminds us that we must "put aside all earthly cares" so that we can join the angels in worshipping God in fullness and in truth.

The Great Entrance. The priest brings out the bread and wine that will become the Body and Blood of Christ. This ritual act symbolizes Jesus's triumphant entrance into Jerusalem... and His sacrifice on the Altar of the Cross.

Litany of the Sacrifice. The work of the people is to enter into Communion with God.

Deacon's exhortation: "Let us love one another...." We answer by proclaiming our faith in the Trinity and Holy Orthodoxy through reciting the Profession of Faith.

Commemoration of the Last Supper (also known as the Mystical Supper).

The Consecration of the Gifts.

Hymn to the Birthgiver of God, Mary. Litany of Preparation.

Lord's Prayer. We join together praying the "Our Father", the prayer Jesus taught us.

"Holy Things for the Holy". We now enter into the greatest Mystery of Communion.

Pre-Communion Prayer. Reminds us of our need for the Body and Blood of Christ.

Communion of the Faithful. Communion is reserved for those who are members of an Orthodox parish and have prepared themselves through prayer, fasting, and regular confession. All are invited to join this parish and commune with us!

Post-Communion Prayers and Dismissal

Distribution of the Antidoron. At this point everyone is invited forward to kiss the cross and receive the blessed bread cut from the Eucharistic loaf before the service.

Parish News and Events

It is with sadness tinged with the joy of the resurrection that I share news of the repose of **Elizabeth Billy**. Viewing hours: 9:30-10:30AM (3/29); Funeral: 10:30AM; both at St. Mary's. **May her memory be eternal!!!**

ANNUAL MEETING: 4/3 AFTER DIVINE LITURGY

Beginning in April: St. Mary's is sponsoring a Grief Support Group.

Tuesdays. 6:30PM – 8:00PM in the Library. The cost is free. For more information or registration, please call Joe Truchan at 610-262-3251. **We ask for you prayers for this important ministry.** Please spread the word!

Rdr. Nicholas Perkins has been selected to be part of a two-week medical mission trip to Indonesia in June (he is an EMT). However, he has to raise all the money for both the trip and the travel costs; please support him if you can.

Flash Frozen Potato Perohi are available for purchase in our kitchen!

We will have a **KITCHEN SESSION** on March 26th.

UOL Lenten Retreat, Saturday 4/2, 395 Bridle Path Road. This year Dr. Natalie Bilynsky and Fr. Anthony Perkins will talk about the challenges we all face throughout life and how Orthodoxy can help us respond to them. Fr. Mark Leasure will be bringing the myrrh-streaming Icon of the *Karidotissa* for participants to venerate. Registration forms are available in the hall.

Wolodymyr Katolik (from Phily) is organizing a **Paschal trip to the Holy Land to experience the miraculous Paschal fire.** 215-531-0538.

Spiritually Speaking (every other Sunday after Coffee Hour in the Social Hall): 4/17 "Q & A on Lent, Life, and Everything"

St. Mary's Seniors: 4/4 Meeting and lunch.

St. Mary's Ukrainian Dance Group: Every Wednesday @6:30 in the Social Hall. This week, the group will begin making headdresses.

Reading and Greeter Schedule

Today's Epistle Reader: Dennis Ritter; Next Week: Joseph Truchan

Today's Greeters: Eleanor Fox & Katherine Kramer;

Next Week: Judy Miller & Vera Muzychka

Let Fr. Anthony know if you would like to be added to the schedule!

St. Gregory Palamas – The Triads (excerpt)

Is there then anything of use to us in a philosophy that tries to get us to know God through logic? Certainly. For just as there is much therapeutic value even in substances obtained from the flesh of serpents, and the doctors consider there is no better and more useful medicine than that derived from this source, so there is something of benefit to be had even from the profane philosophers — but somewhat as in a mixture of honey and hemlock. So it is most needful that those who wish to separate out the honey from the mixture should beware that they do not take the deadly residue by mistake. And if you were to examine the problem, you would see that all or most of the harmful heresies derive their origin from this source.

It is thus with the "iconognosts", who pretend that man receives the image of God by knowledge, and that this knowledge conforms the soul to God. For, as was said to Cain, "If you make your offering correctly, without dividing correctly...". But to divide well is the property of very few men. Those alone "divide well", the senses of whose souls are trained to distinguish good and evil.

What need is there to run these dangers without necessity, when it is possible to contemplate the wisdom of God in His creatures not only without peril but with profit? A life which hope in God has liberated from every care naturally impels the soul towards the contemplation of God's creatures. Then it is struck with admiration, deepens its understanding, persists in the glorification of the Creator, and through this sense of wonder is led forward to what is greater. According to St. Isaac, "It comes upon treasures which cannot be expressed in words"; and using prayer as a key, it penetrates thereby into the mysteries which "eye has not seen, ear has not heard and which have not entered into the heart of man", mysteries manifested by the Spirit alone to those who are worthy, as St. Paul teaches. ...

As to natural wisdom, it is said that even Adam possessed it in abundance, more so than all his descendents, although he was the first who failed to safeguard conformity to the image. Profane philosophy existed as an aid to this natural wisdom before the advent of Him who came to recall the soul to its ancient beauty: Why then were we not renewed by this philosophy before Christ's coming? Why did we need, not someone to teach us philosophy—an art which passes away with this age, so that it is said to be "of this age"—but One "who takes away the sin of the world", and who grants us a true and eternal wisdom...? Do you not clearly see that it is not the study of profane sciences which brings salvation, which purifies the cognitive faculty of the soul, and conforms it to the divine Archetype?