

St. Mary Protection of the Theotokos Parish

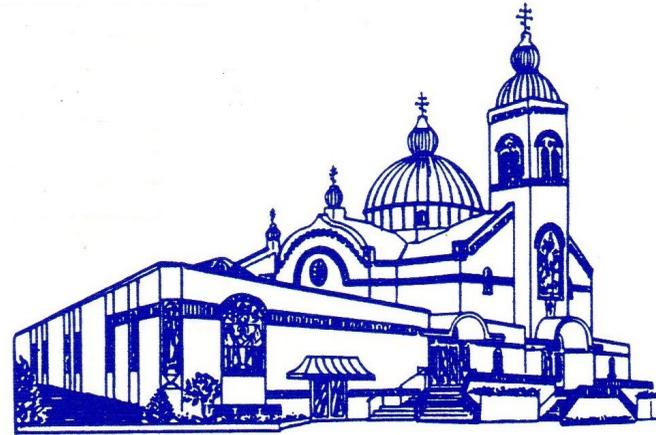
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GLORY TO JESUS CHRIST!

GLORY FOREVER!

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Holy Eucharist.

The Holy Eucharist is called the “sacrament of sacraments” in the Orthodox tradition. It is also called the “sacrament of the Church.” The eucharist is the center of the Church’s life. Everything in the Church leads to the eucharist, and all things flow from it. It is the completion of all of the Church’s sacraments—the source and the goal of all of the Church’s doctrines and institutions.

As with baptism, it must be noted that the eucharistic meal was not invented by Christ. Such holy ritual meals existed in the Old Testament and in pagan religions. Generally speaking the “dinner” remains even today as one of the main ritual and symbolic events in the life of man...

[I]n Orthodoxy what is real is not opposed to what is symbolical or mystical or spiritual. On the contrary! In the Orthodox view, all of reality—the world and man himself—is real to the extent that it is symbolical and mystical, to the extent that reality itself must reveal and manifest God to us. *Thus, the eucharist in the Orthodox Church is understood to be the genuine Body and Blood of Christ precisely because bread and wine are the mysteries and symbols of God’s true and genuine presence and manifestation to us in Christ...*

The bread of the eucharist is Christ’s flesh, and Christ’s flesh is the eucharistic bread. The two are brought together into one. The word “symbolical” in Orthodox terminology means exactly this: “to bring together into one.” The mystery of the holy eucharist defies analysis and explanation in purely rational and logical terms. For the eucharist—and Christ Himself—is indeed a mystery of the Kingdom of Heaven which, as Jesus has told us, is “not of this world.”

[excerpted from the OCA book *Sacraments*]

Summer Worship Schedule (through August)

Sunday	9/25	9:00AM	Divine Liturgy, Coffee Hour, Education
Monday	9/26	4:00PM	Cathedral Vigil of the Cross (Chapel)
Tuesday	9/27	10:00AM	Divine Liturgy: Exaltation of the Cross (Chapel)
Wednesday	9/28	7:00PM	Bible Study & Intercessory Prayer
Saturday	10/1	4:00PM	Cathedral Vigil (Chapel)
Sunday	10/2	9:00AM	Divine Liturgy, Coffee Hour, Education
Wednesday	10/5	10:00AM	Divine Liturgy (Chapel)
		7:00PM	Bible Study & Intercessory Prayer
Saturday	10/8	2:30PM	Wedding of Stephanie and Michael (no Vigil)
Sunday	10/9	9:00AM	Divine Liturgy, Coffee Hour, Education
Wednesday	10/12	10:00AM	Divine Liturgy (Chapel)
		7:00PM	Bible Study & Intercessory Prayer
Thursday	10/13	4:00PM	PATRONAL VIGIL ()
Friday	10/14	10:00AM	PATRONAL LITURGY ()

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

Adult Education

Each Sunday (11AM). For our Fall “Spiritually Speaking” series I will be offering a weekly series on the “tough questions” people ask. I will spend the first 20 minutes of each 30 minute session answering a (preselected) “tough question”; then we will spend the final 10 minutes in Q&A. If you have a question, get it to me and I will put it into the queue; this is your chance to stump the priest (and find out why we do what we do)!

Today's Topic at Spiritually Speaking will be “What do Bread, Body, Wine, and Blood mean when it comes to Communion?” We'll look at the Divine Liturgy, the Bible, and the earliest extra-biblical sources to figure it out.

Each Wednesday (7PM). Bible Study. We will spend the first 45 minutes of these hour-long sessions working through the selected scripture, trying to understand the text as its authors did and how it has been illumined by the Light of Christ and the Holy Spirit. The final few minutes will be spent in Q & A.

This past week's Bible Study asked a pretty fundamental question: “what is the Bible's purpose”? The answer (paraphrasing the Gospel according to St. John 20:30-31) is that while there are enumerable things that could have been put into a book about the history of God's interaction with mankind, the things that were put into the Bible were written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in His name.” Any time we stray from that purpose – and forget about the Bible's historical context - we run the very real risk of interpreting it poorly. m (incarnated) to the Truth being shared with and through them. Next week we'll talk about how we got the Bible we have now and, Lord willing, the first chapter of Genesis.

Welcome to the God-loving and God-protected Orthodox Christian parish of *Pokrova* (“St. Mary 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 (and a wonderful home, it is)!

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, your family, and your friends!

September 25th; Thirteenth Sunday after Pentecost

The Order of Worship

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. It is followed by a Small Litany (“Again and again...”).

Psalm 145 & “Only Begotten Son”. This psalm and song remind us why we are here. It is followed by a Small Litany (“Again and again...”)

The Beatitudes. The wisdom of the Logos offered in song – beautiful consolation. We take on the virtues of and in Christ to become “blessed.”

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!” “*Khristos Posered Nas*” “*I Ye I Budet*”

Hymns for Today. As with all the music, everyone is encouraged to sing along!

Tone 5 Tropar (*Resurrection*)

Let us, the faithful, praise and worship the Word, / co-eternal with the Father and the Spirit, / born for our salvation from the Virgin; / for He willed to be lifted up on the Cross in the flesh, / to endure death, / and to raise the dead // by His glorious Resurrection.

Tone 4 Tropar (*Nativity of the Theotokos*)

Your nativity, O Virgin, / has proclaimed joy to the whole universe! / The Sun of righteousness, Christ our God, / has shone from you, O Theotokos. / By annulling the curse, / He bestowed a blessing. // By destroying death, He has granted us eternal life.

Tone 4 Tropar (*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 5 Kondak (*Resurrection*)

You descended into hell, O my Savior, / shattering its gates as Almighty, / resurrecting the dead as Creator, / and destroying the sting of death. / You have delivered Adam from the curse, O Lover of Man, // and we cry to You: “O Lord, save us!”

Tone 4 Kondak (*Nativity of the Theotokos*)

By your nativity, most pure Virgin, / Joachim and Anna are freed from barrenness, /Adam and Eve -- from the corruption of death. / And we, your people, freed from the guilt of sin, celebrate and sing to you: // “The barren woman gives birth to the Theotokos, the nourisher of our Life.”

Tone 2 Kondak (*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. Prophets all rejoice / in thee, O Mother of God, // who for us prays to God Eternal.

Trisagion: We join the angels in proclaiming God’s glory (Holy God, Holy Immortal...)!

Prokimen Tone 6 (*Sunday before the Elevation; Psalm 27:9,1*)

O Lord, save Your people, and bless Your inheritance!

v: To You, O Lord, will I call. O my God, be not silent to me!

Prokimen Tone 3 (*Song of the Theotokos; Luke 1:46-47*)

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Epistle: Galatians 6:11-18 (*Sunday Before Elevation*)

Alleluia, Alleluia, Alleluia! (*Ps 88:20,22; 44:10*)

v. I have exalted one chosen out of My people.

v: For My hand shall defend him, and My arm shall strengthen him.

v: Hear, O daughter, and see, and incline your ear!

Gospel: John 3:13-17 (*Elevation*); Matthew 22:1-14 (*Resurrection*) Children are encouraged to come up front; “Let the little children come unto me.” (Matthew 19:14)

Litanies for the Faithful and for the Catachumens. Catachumens are Christians preparing to enter into the Mysteries of the Orthodox Church.

Cherubic Hymn. This song reminds us that we must “put aside all earthly cares” so that we can join the angels in worshiping 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. The ritual reminds us of Palm Sunday... and the Passion of Christ. The children are welcome and encouraged to line the aisle.

Commemoration of the Last Supper and Consecration of the Gifts. This is when the Holy Spirit comes down and changes the gifts. Ukrainian Orthodox often kneel during this part of the liturgy, but standing is also welcome.

Hymn to the Birthgiver of God, Mary. We praise her among the saints because God became incarnate through her; she is the mother of our salvation!

Litany of Preparation. Lord’s Prayer. Please join us as pray together using the words Jesus the Messiah taught us during His earthly ministry.

“Holy Things for the Holy”. We enter into the greatest Mystery of Communion.

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! See Fr. Anthony if you would like to learn more.

Post-Communion Prayers, 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

The UOC-USA Sobor will be held October 19-22. Vera Muzychka, Alex Mackiewicz, Robert Neubauer (alternate), and Fr. Anthony (priest) will be representing St. Mary's. EVERYONE is invited to Friday's session (10/21) to learn about the Strategic Plan and how it can reinvigorate our Church and parishes. See one of the above for more information (Note: there is a fee that covers materials and food). You can read and download a copy of the plan at stewardshipcalling.org (look under the "Church Strategic Planning" tab at the top).

Our St. Mary Seniors are making hoagies this Wednesday; they'd love your company! They will have an Anniversary Lunch and meeting on 10/3 at 12:30PM.

On October 7th at 10AM we will celebrate a Panakhida up at St. Peter and Paul's in Freeland (the parish is closed, but they have asked for a memorial service there).

An Opportunity to Clothe the Naked! Vera Myzychka is collecting coats, jackets, gloves, mittens, and scarves to distribute at the soup kitchen. Please see her for details.

The **Grief Support Group** will not meet this week. It will resume at the first "stand-alone" session in preparation for Thanksgiving. In the meantime, if anyone needs help with their grief (or any other pastoral need), please contact Fr. Anthony. Joe Truchan, our Grief Share leader is recovering at home; may God bless him and grant him His healing mercy!

Congratulations to the **new officers of the Junior UOL** (elected last Sunday) – many blessed years! Lord willing, our Jr UOL will meet for field trips once a month. See John Onulack for details.

Fall Weekday Liturgies: will be every Wednesday except 9/28, 10/19, 10/26, 11/16 & 12/7. These Wednesday liturgies are offered in place of the Saturday liturgies.

The Scholarship Committee is looking to restart the Golf Tournament (beginning in 2017)! See Joe Zimmerman if you are interested in helping!

Our next **Parish Board Meeting** is at 6:30PM on 10/24.

Please let me know if you would like something put into the bulletin and/or announced in church.

Reading and Greeter Schedule (through September)

Date	Epistle Schedule	Greeters
9/25/2016	Richard Bodner	Richard Rosko
10/2/2016	Robin Bodner	Eleanor Fox
10/9/2016	Dennis Ritter	Judy Miller & Vera Muzychka
10/16/2016	Joseph Truchan	Richard Rosko
10/23/2016	Nik Fartuch	Eleanor Fox
10/30/2016	Rdr. Nicholas Perkins	Judy Miller & Vera Muzychka

Let Fr. Anthony know if you will not be able to greet/read and cannot find a replacement. Also let him know if you would like to be added to the schedule!

Today's Scripture Readings

Epistle: Galatians 6:11-18

See what large letters I use as I write to you with my own hand!

Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. Not even those who are circumcised keep the law, yet they want you to be circumcised that they may boast about your circumcision in the flesh. May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. Neither circumcision nor uncircumcision means anything; what counts is the new creation. Peace and mercy to all who follow this rule—to the Israel of God.

From now on, let no one cause me trouble, for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Gospel: John 3:13-17

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Gospel: John 3:13-17

And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."' But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.

"But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.'

"For many are called, but few are chosen."