

St. Mary Protection of the Theotokos Parish

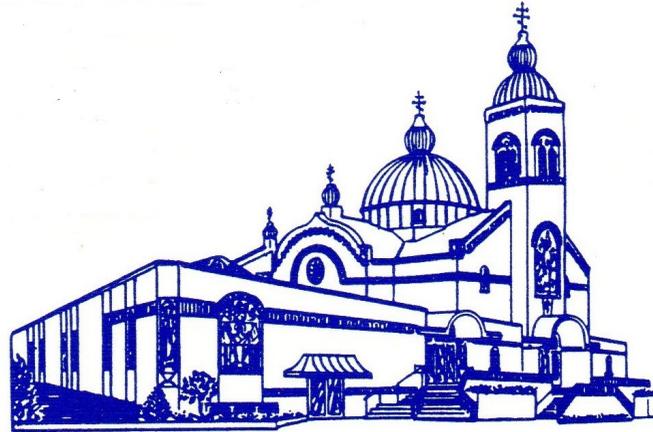
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GLORY TO JESUS CHRIST!

GLORY FOREVER!

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One Genesis.

Nearly from the beginning, Christians have been reluctant to measure the length of the days of Creation. This reluctance was perhaps summarized by St. Augustine of Hippo about the year 416: “What sort of days these were, it is very difficult or perhaps impossible for us to conceive, and how much more to say!” (The City of God 11.6).

Moreover, several ancient Christian readers of Genesis observed what seems to have escaped the notice of some modern readers—namely, that the sun was not created until the fourth day. There were three days of light and darkness before there was a sun to rise or set.

Indeed, this observation is partly the point. The setting and rising of the sun are not what determine day and night. We moderns think of the sunlight as that which creates the day, and the absence of sunlight as that which creates night. There is nothing of that idea here in Genesis. The Bible and its ancient commentators would have thought this a very shallow notion of day and night, light and darkness. In biblical thought, the sun “marks” the day; it does not create it. The day would be here, so to speak, whether the sun rose or not. The purpose of the sun is to enable us to see that it is day. Evening and morning, however, already existed for three days before there ever was a sun....

On “day one,” then, God creates light, which He thereby separates from darkness. It is out of this light, which is the product of God’s first creating word, that all the rest of Creation comes. All things that God makes are filled with His light. God’s light lies shining at the heart of the world.

Reardon, P. H. (2008). Creation and the Patriarchal Histories: Orthodox Christian Reflections on the Book of Genesis (pp. 31–32). Chesterton, IN: Ancient Faith Publishing.

October Worship Schedule

Sunday	10/9	9:00AM	Divine Liturgy, Coffee Hour, Education
Wednesday	10/12	10:00AM 7:00PM	Divine Liturgy (Chapel) Bible Study (Church)
Thursday	10/13	4:00PM	PATRONAL VIGIL () (Church)
Friday	10/14	10:00AM	PATRONAL LITURGY () (Church)
Saturday	10/15	4:00PM	Vespers (St. George's, across the street)
Sunday	10/16	9:00AM	Divine Liturgy, Coffee Hour, Education
*** There are no services or Bible study this week due to the Sobor ***			
Sunday	10/23	9:00AM	Divine Liturgy, Coffee Hour, Education
Wednesday	10/26	7:00PM	Bible Study (Church)
Saturday	10/29	4:00PM	Cathedral Vigil (Chapel)
Sunday	10/30	9:00AM	Divine Liturgy, Coffee Hour, Education

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 “Why can't women go into the altar?!” Please come – and bring your curiosity (and love)!

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 covered the first four days of creation. The main point was that you have to read the Bible in its historical context in order to understand its meaning; in the case of Genesis One, that means reading it as an ancient agricultural Hebrew would have. This leads to the understanding that what is being presented is a functional account of creation (God giving creation meaning by dividing it with time, creating a space for humans, creating weather, seasons, and sustenance for our food, etc.). We also talked a bit about how cool it was that light was created first (and how modern physics deepen this coolness), how it is a trap to try to shoehorn the text into expectations created by modern materialism and science (it's about functional rather than material creation), how the similarities between Genesis One and other creation myths actually serve highlight the contrasts between them, and about how God is creating the world as a liturgy with us as its priests. Next week, we will talk about what it means for humans to be made in the Image and Likeness of God.

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!

October 9th; Sixteenth Sunday after Pentecost

The Order of Worship

(A more complete version is found in the black prayer book in the pews)

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 7 Tropar (Resurrection)

By Your Cross You destroyed death. / To the thief You opened Paradise. / For the Myrrhbearers You changed weeping into joy. / And You commanded Your disciples, O Christ God, / to proclaim that You are risen, // granting the world great mercy.

Tone 2 Tropar (St. John the Theologian, his repose)

Beloved Apostle of Christ our God, / hasten to deliver a defenseless people! / He Who allowed you to recline on His breast, / receives you as you bow before Him. / Implore Him, John the Theologian, / to disperse the persistent threat from the heathens, // entreating for us peace and great mercy!

Tone 4 Tropar (for the Pokrova/Temple)

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 7 Kondak (Resurrection)

The dominion of death can no longer hold mankind captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the Prophets rejoice and cry: / "The Savior has come to those in faith; // enter, you faithful, into the Resurrection!"

Tone 2 Kondak (St. John the Theologian, his repose)

Who shall declare your greatness, / O virgin disciple, / for you pour forth wonders and are a source of healings, // and pray for our souls as Theologian and friend of Christ.

Tone 2 Kondak (for the Pokrova/Temple)

The mystery hidden from eternity / and unknown to the angels, / is manifested to those on earth through you, Theotokos! / God being incarnate of you by union without confusion / and of His Own will freely enduring the Cross for us / and raising the first-formed man, // has saved our souls from death!

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

Prokimen (Tone 7; Psalm 28:11, 1)

The Lord shall give strength to His people. The Lord shall bless His people with peace.

v: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

Prokimen (Tone 8; Psalm 63:10)

Their proclamation has gone out into all the earth, and their words to the ends of the universe!

Epistle: 2 Corinthians 6:1-10

Alleluia, Alleluia, Alleluia! (*Psalm 91:1, 3; 88:5*)

v: It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

v: To declare Your mercy in the morning, and Your truth by night.

v: The heavens will praise Your wonders, O Lord; and Your truth in the congregation of the saints.

Gospel: St. Luke 5:1-11 (*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 Catechumens. Catechumens 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

It is with sorrow transformed into the joy of resurrection that I share the **news of the repose of our sister Clarissa Winchessan** this past week. She had been ill (and away) for quite a while. Her internment will be on Monday at 2PM. She asked that it (and last Friday's funeral) be private.

We are planning on purchasing **new vestments for our altar servers** (blue and gold to honor our patron, the Mother of God). Donations for this purpose would be welcomed and blessed!

The Jr. UOL will be going on a field trip to Our youth have been invited to St. George's (across the street) next Saturday from 1-5; see Fr. Anthony for details!

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 & food). You can read and download a copy of the plan at stewardshipcalling.org (look under the "Church Strategic Planning" tab).

On Friday, October 28th 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). This was rescheduled from the 7th.

Our **Ukrainian Dance Group** continues to meet on Wednesday evenings from 6:30-8:00PM. It's a great (and growing) group of dancers and a fantastic set of teachers.

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** is offering everyone who is grieving the loss of a loved one special one-session classes on "Surviving the Holidays"! Thanksgiving and Christmas bring a special kind of stress to the lives of the heartbroken. This excellent program is designed to help real people (i.e. US!) find peace and a renewed confidence in Christ. This is a non-denominational Christian program and everyone – to include the non-Orthodox – is invited. Dates are: 11/15, 11/22, 12/6, 12/13, 12/20.

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/announced in church.

Reading and Greeter Schedule (October)

Date	Epistle Schedule	Greeters
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: 2 Corinthians 6:1-10 (NKJV)

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says:

"In an acceptable time I have heard you,

And in the day of salvation I have helped you."

Behold, now is the accepted time; behold, now is the day of salvation.

We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Gospel: Luke 5:1-11 (NKJV)

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.