

St. Mary Protection of the Theotokos Parish

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GLORY TO JESUS CHRIST!

GLORIFY FOREVER!

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СЛАВА ІСУСУ ХРИСТУ!

СЛАВА НАВІКИ!



The Sunday of the Veneration of the Cross

As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Holy Prophet Moses dipped the wood into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of our tears. Yet Christ comforts us during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam’s gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life eternal.

Upcoming Worship Schedule

Sunday	3/19	9:00AM	Divine Liturgy, Adoration of Cross
		2:00PM	Lenten Retreat (Holy Assumption, Northampton)
		4:00PM	Pan-Orthodox Vespers, Holy Assumption UOC 1301 Newport Avenue, Northampton
Wednesday	3/22	7:00PM	Presanctified Liturgy
Friday	3/24	10:00AM	Presanctified Liturgy
Saturday	3/25	10:00AM	Memorial Liturgy (All Souls)
		4:00PM	Parish Vigil
Sunday	3/26	9:00AM	Divine Liturgy, St. John of the Ladder
		4:00PM	Pan-Orthodox Vespers & Meal; St. Nicholas GOC 1607 W Union Blvd, Bethlehem
Wednesday	3/29	7:00PM	Presanctified Liturgy
Thursday	3/30	7:00PM	Great Canon of St. Andrew
Friday	3/31	10:00AM	Presanctified Liturgy
		7:00PM	Akathist to the Borthgiver of God
Saturday	4/1	*** NO SERVICES: UOL RETREAT ***	
Sunday	4/2	9:00AM	Divine Liturgy, St. Mary of Egypt
		4:00PM	Pan-Orthodox Vespers & Meal, St. Paul AOC 156 E Main St, Emmaus
Wednesday	4/5	7:00PM	Presanctified Liturgy
Friday	4/7	10:00AM	Vesperal Liturgy of the Annunciation
Saturday	4/8	10:00AM	Divine Liturgy – Lazarus Saturday!
		4:00PM	Parish Vigil of Palm Sunday

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

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Adult Education

Sundays (11AM). Our “Spiritually Speaking” series meets the first Sunday of each month after coffee hour.

Wednesdays (7PM). This Old Testament Bible Study will resume after Pascha.

Saturdays (5:00PM). Chanting class. We are working on Lenten music. Note the change in time; this is so that Rdr. Nicholas can lead it.

Thursdays (10AM). The next meeting will be on 3/23 at the Perkins house (819 Fernwood St., Emmaus PA).

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!

March 19th ; Veneration of the Life-Giving Cross (Third Sunday of Great Lent)

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 Budei*”

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

Tone 6 Tropar *(Resurrection)*

The angelic powers were at Your tomb; / the guards became as dead men. / Mary stood by Your grave, / seeking Your most pure body. / You captured hell, not being tempted by it. / You came to the Virgin, granting life. // O Lord, Who rose from the dead, glory to You.

Tone 1 Tropar *(for the Cross)*

O Lord, save Your people, / and bless Your inheritance! / Grant victories to the Orthodox Christians / over their adversaries; / and by virtue of Your Cross, // preserve Your habitation!

Tone 4 Tropar *(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 7 Kondak *(for the Cross)*

Now the flaming sword no longer guards the gates of Eden; / it has been mysteriously quenched by the wood of the Cross. / The sting of death and the victory of hell have been vanquished; / for You, O my Savior, have come and cried to those in hell: // “Enter again into Paradise!”

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.

In place of the Trisagion we sing: Before Your Cross, we bow down in worship, O Master, and Your holy Resurrection, we glorify.

Tone 6 Prokimen *(Cross)*

O Lord, save Your people / and bless Your inheritance! *(Ps 27/28:9)*

v: To You, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)

Epistle: Hebrews 4:14-5:6.

Alleluia, Alleluia, Alleluia! *(Psalm 73:2,12)*

v: Remember Your congregation, which You have purchased of old!

v: God is our King before the ages; He has worked salvation in the midst of the earth!

Gospel: Mark 8:34-9:1. 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.

The Great Entrance. The priest brings out the bread and wine that will become the Body and Blood of Christ. The children are welcome and encouraged to line the aisle.

The Last Supper and Consecration of the Gifts. We either stand or, as is customary among many Ukrainian Orthodox, kneel during this portion of the service.

Hymn to the Birthgiver of God, Mary. All of creation rejoices in you, O Full of Grace: / the assembly of Angels and the race of men. / O sanctified temple and spiritual paradise, / the glory of virgins, / from whom God was incarnate and became a Child – / our God before the ages. / He made your body into a throne, / and your womb He made more spacious than the heavens. / All of creation rejoices in you, O Full of Grace. / Glory to you!

Litany of Preparation. Lord’s Prayer. The prayer Jesus Christ taught us to pray.

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!

Communion Hymn. The light of Your countenance has shone on us, O Lord. (Ps 4/5:6)

Alleluia, Alleluia, Alleluia!

Post-Communion Prayers, Dismissal & Distribution of the Blessed Bread. Everyone is invited to come forward, greet the priest, have some of the blessed bread, and then join us for our agape meal (coffee hour) in the fellowship hall.

Please join us after the service downstairs for coffee hour!

Parish News and Events

Thank you Richard and all who helped clear the snow!

Our sister parish in Northampton is hosting today's Lenten Vespers. Let's show our support by attending and staying for a lenten meal!

The Grief Support Group meets at 6:30PM on Tuesdays in the Hall. See Joe Truchan for details.

If you are ill and could use some help or a visit (or know someone else who could), please contact the parish care group leader, Robin Bodnar. If you know of anyone that could use a visit from Fr. Anthony, please tell him.

The St. Michael's Men's Auxiliary is looking for work! If you have something you could use help with (or know of someone who does), please contact the group leader, Joe Zimmerman. Ditto if you would like a ride to/from church or would like to help get people to/from church.

The next **Parish Board Meeting** will be tomorrow at 6:30.

Our **Annual Meeting** will be next Sunday at 11:00AM. Please plan on attending.

UOC Lenten Retreat. April 1st at the St. Francis Center for Renewal (395 Bridal Path Road in Bethlehem). Contact Natalie or Oleh Bilynsky (610-892-7315 or nsufler@aol.com) for more information. Over 100 are already registered!

Exhibit of Russian Icons. Williams Center Gallery (317 Hamilton St, Easton). M–F 11AM- 5PM & weekends Noon–5PM. The exhibit will run through March 26.

Reading and Greeter Schedule

Date	Epistle Schedule	Greeters
3/19/2017	Rdr. James	Eleanor Fox
3/26/2017	John Sokalsky	Judy Miller & Vera Muzychka
4/2/2017	Robert Noecker	Richard Rosko
4/9/2017	Alex Mackiewicz	Eleanor Fox
4/16/2017	Richard Bodnar	Judy Miller & Vera Muzychka
4/23/2017	Robin Bodnar	Richard Rosko

Please 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: St. Paul's Letter to the Hebrews 4:14-16; 5:1-6

Beloved in Christ, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."

Questions to consider (from this week's Home Bible Study):

- Why is it so awesome that our "High Priest" is fully God? Fully human?
- Why did God the Father "anoint" and appoint His Son as "High Priest"?
- Why did God anoint us into His "royal priesthood"?
- What strengths do you have as a priest and minister of God to His people?

Gospel: St. Mark 8:34-9:1

When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

Questions to consider (from this week's Home Bible Study):

- Christ is talking as if "coming after" or "following" Him is something good. What is that all about? Where does walking in His steps lead?
- Christ talks about "denying" ourselves. That means giving things up. What did He give up? Why did He give them up? What do we give up? Why?
- Why do we have to take up our cross? What do those crosses look like? Is it the same for everyone?