

October 7th : 19th Sunday after the Pentecost

Opening Censing, “Blessed is the Kingdom”, Great Litany, First Antiphon, Little Litany, Second Antiphon, Little Litany, Beatitudes and Little Entrance.

Tone 2 Tropar (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 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 2 Kondak (Resurrection)

Hell became afraid, O almighty Savior, / seeing the miracle of Your Resurrection from the tomb! / The dead arose! Creation, with Adam, beheld this and rejoiced with You, // and the world, my Savior, praises You forever.

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.

Trisagion (Holy God, Holy Mighty, Holy Immortal – have mercy on us!)

Prokimen Tone 2 (Psalm 117:4,18)

The Lord is my strength and my song; He has become my salvation.

v: The Lord has chastened me sorely, but He has not given me over to death.

Epistle: 2 Corinthians 11:31-12:9. The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands.

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will

boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Alleluia, Alleluia, Alleluia! (Psalm 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: St. Luke 5:1-11. 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 [a]forsook all and followed Him.

Four Sets of Litanies. Cherubic Hymn and the Great Entrance.

Litany of the Offering. Kiss of Peace. The Creed (“I believe”).

The Anaphora (Prayers of Changing the Bread and Wine).

Litany of the Lord's Prayer and the Lord's Prayer (“Our Father”).

Holy Communion. Final Litany. Prayer at the Amvon. Dismissal.

*** Please join us in the hall for coffee and fellowship after the service. ***

On St. Paul's Vision (and Humility)

By Fr. Lawrence Farley

I suggest that, as a way of inwardly preparing himself to display his secret greatness, [St. Paul] first feels compelled to display again his public humiliation. The story of his pathetic escape from Damascus at the time of his conversion is not out of place here. Rather, it acts as a counterbalance to the recounting of the **surpassingness of his revelations** later and is, I think, an inner psychological necessity for him. So great is his humility and so abhorrent the boasting of heavenly revelations that he can only do it by first humbling himself in relating this most embarrassing incident, with which his apostolate began. Thus, after invoking God as witness to the truth of what he is about to relate, he stops, as if unable easily to go on. One can almost see him trying to collect himself. Then, after a pause, he relates the tale of his humiliating escape and slinking away from Damascus **under Aretas the king**. Only then, humbled by the story, can he draw another breath and go on to boast. For it is necessary **to boast**, even though it is **not to advantage** or profitable. Thus, as one reluctantly forced, he will go on to visions and revelations of **the Lord**.

As he relates his secret and heavenly visions, one can again almost see him pause, as if collecting strength before going on. Even then, he can only manage to speak in the third person, saying, **I know a man in Christ who fourteen years ago—... such a one was caught up as far as *the third heaven* ... I know how such a man ... was caught up into Paradise**. That he was of course referring to himself is apparent from such personal details as whether in **the body or apart from the body, I do not know, God knows**. That is, as the one to whom these things happened, he would normally be expected to know whether he was physically **caught up as far as *the third heaven*** or whether it was just in a vision. He therefore confesses that he **does not know**, even though he was the one experiencing it, for all his senses were transformed by the event. All that he does know is that he was experiencing the realm of God's very Presence, far above the sky and cloudy heaven visible to man, far above even the heaven containing the distant stars.

He was in the highest realm possible, the **third heaven**, the dwelling place of the heavenly God. This was also an experience of **Paradise**, the place where the saints of God now rest from their labors, redeemed by Christ, standing joyfully before His Face (see Rev. 6:11; 7:15). While there, he **heard unsayable sayings** (Gr. *arreta remata*) which a mere **man is not permitted to speak**. Surely here are qualifications and a

St. Cyril of Alexandria on St. Luke 5:1-11

Ver. 4 And when He ceased speaking, He said unto Simon, Launch out into the deep.

As He had now taught them sufficiently, and it was fitting also to add some divine work to His words for the benefit of the spectators, He bade Simon and his companions push off a little from the land, and let down the net for a draught. But they replied, that they had been labouring the whole night, and had caught nothing: in the name, however, of Christ, they let down the net, and immediately it was full of fish; in order that by a visible fact, and by a type and representation, miraculously enacted, they might be fully convinced that their labour would not be unrewarded, nor the zeal fruitless which they displayed in spreading out the net of the Gospel teaching; for that most certainly they should catch within it the shoals of the heathen. But observe this, that neither Simon nor his companions could draw the net to land; and therefore, being speechless from fright and astonishment:—for their wonder had made them mute:—they beckoned, it says, to their partners, those, that is, who shared their labours in fishing, to come and help them in securing their prey. For many have taken part with the holy Apostles in their labours, and still do so, especially such as search into the meaning of what is written in the holy Gospels; and others besides them, even the pastors and teachers and rulers of the people, who are skilled in the doctrines of truth. For still is the net drawn, while Christ fills it, and summons unto conversion those in the depths of the sea, according to the Scripture phrase; those, that is to say, who live in the surge and waves of worldly things.

Ver. 8 And when Simon Peter saw it.

For this reason also Peter, carried back to the memory of his former sins, trembles and is afraid, and as being impure ventures not to receive Him Who is pure: and his fear was laudable: for he had been taught by the law to distinguish between the holy and the profane.

Cyril of Alexandria. (1859). *A Commentary upon the Gospel according to S. Luke*. (R. P. Smith, Trans.) (pp. 73–74). Oxford: Oxford University Press.

Upcoming Services (also see our website)

Sunday	10/7	9AM	Divine Liturgy (w/extra Ukrainian)
Thursday	10/11	6PM	Moleban and Memorial Litya
Saturday	10/13	4PM	Parish Vigil of our Feast (Pokrova)
Sunday	10/14	9AM	Divine Liturgy of our Feast (Pokrova)
Thursday	10/18	6PM	Moleban and Memorial Litya
Saturday	10/20	4PM	Parish Vigil
Sunday	10/21	9AM	Divine Liturgy
Thursday	10/25	6PM	Moleban and Memorial Litya
Saturday	10/27	4PM	Parish Vigil
Sunday	10/28	9AM	Divine Liturgy
Thursday	11/1	6PM	Moleban and Memorial Litya
Saturday	11/3	10AM	Memorial Divine Liturgy (St. Demetrius)
		4PM	Parish Vigil
Sunday	11/4	9AM	Divine Liturgy

The sale of the Ukie Club property is now complete. The wonderful memories remain. May God bless us as we make new ones as a parish family!

The **Men's Auxiliary** has two projects (caulking outside and painting the women's bathroom) they would like to accomplish. If you can help with this and come in during the week, please see Joe Zimmerman or John Onulack.

We are looking to have another CPR/AED Certification Course. The last one was excellent. Please see Chris Zimmerman for questions or sign-up.

There will be no services or classes on 11/15 (Fr. Anthony will be on a retreat at seminary).

Our **St Mary's Seniors:** Next meeting – 11/5. Hoagies – 10/24. Join us!

The **Fall Bible Study** meets on Thursdays at 7PM in the chapel. We are working our way through the Old Testament. Come and join us!

We have two Grief Share groups: Mondays at 10AM and Tuesday at 6:30PM. Both meet in the Library. See Joe Truchan for details.

Reader Schedule: 10/7 Joseph Truchan, 10/14 Nik Fartuch, 10/21 Rdr. James.

Greeter Schedule: 10/7 Eleanor Fox, 10/14 Judy Miller & Vera Muzychka, 10/21 Pani Tina Perkins.

greatness beyond anything that his rivals can boast! Yet Paul is loathe to proclaim such credentials, that **no one may reckon him with more than he sees in him or hears from him**. He *could* boast of Paul the Visionary, of Paul the Seer. And if he did so, he would **not be senseless**, for he would be speaking the **truth**. **On behalf of such a Paul**, of this secret and hidden Paul, of this hitherto undisclosed part of his life, of that he **will boast** and admit to the Corinthians. He will proclaim the **surpassingness of the revelations** that he received—but only if he can hide behind the veil of anonymity, speaking obliquely, in the third person. But **on his own behalf**, of Paul the public person, he will not boast of such things, but only of **weaknesses** and humiliations and persecutions. For his public self and public persona, he will only present what can be **seen and heard** by all, and what is a matter of public record. His secret and hidden self, he will keep secret and hidden.

So great were his revelations and such a temptation to deadly pride that the Lord gave him a thorn in the flesh, an angel of Satan **to buffet** him that he **might not be exalted**. Though an ongoing trial, yet it was given by the Lord and was His saving gift. (Thus all trials that preserve us in humility are not to be rejected, but are to be valued as the Lord's merciful provision for us...

That is why he is well-pleased with his weaknesses and persecutions [i.e. his "thorn in the flesh"], for through them he himself is powerful (the Greek is emphatic: *dunatos eimi*). For when he relies not on his own strength and endurance, but on the Lord's, he experiences the supernatural power of Christ, which tabernacles-upon him. The word translated (rather awkwardly) as tabernacle-upon is the Greek *episkēnō*. The *-skēn-* part of the verb refers to the tent or tabernacle of Israel (see Ex. 27:21 LXX). What the apostle is saying therefore is that the power of Christ rested upon him (Gr. *epi-*) as the Divine Presence of old rested upon the tabernacle. The Lord's power makes its dwelling in Paul when the weaknesses and persecutions that buffet him make him rely wholly upon the Lord.

Here is the climax of his self-defense. He experiences persecution and weakness far beyond anything that his rivals do, because he needs these things—for he experiences heavenly revelations far beyond anything they can boast of. In every conceivable way, he utterly outclasses his rivals and has been commended by the Lord Himself as far more His servant than any of them. How then can the Corinthians think of not accepting his words of counsel, or of listening to his detractors?

Fr. Lawrence Farley (2005). *First and Second Corinthians: Straight from the Heart* (pp. 297–300). Chesterton, IN: Ancient Faith Publishing.

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!

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