

October 14th ; Protection of the Mother of God

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

Tone 3 Tropar (Resurrection)

Let the heavens rejoice! / Let the earth be glad! / For the Lord has shown strength with His arm. / He has trampled down death by death. / He has become the first born of the dead. / He has delivered us from the depths of hell, / and has granted to the world // 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 3 Kondak (Resurrection)

On this day You rose from the tomb, O Merciful One, / leading us from the gates of death. / On this day Adam exults as Eve rejoices; / with the Prophets and Patriarchs // they unceasingly praise - the divine majesty of Your power.

Tone 2 Kondak (for the Pokrova/Temple)

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 3 (Resurrection; Psalm 46:6,1)

Sing praises to our God, sing praises! Sing praises to our King, sing praises!
v: Clap your hands, all peoples! Shout to God with loud songs of joy!

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

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

Epistle: St. Paul's Letter to the Galatians 1:11-19. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after

three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

[Pause briefly, then immediately continue with this reading from Hebrews (9:1-7), for the Feast of the Pokrova:]

Beloved in Christ, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance.

Alleluia, Alleluia, Alleluia! (Psalm 30:1, 2; 44:10)

v: In You, O Lord, have I hoped; let me never be put to shame!

v: Be a God of protection for me, a house of refuge in order to save me!

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

Gospel: St. Luke 6:31-36. At that time, the Lord said; And just as you want men to do to you, you also do to them likewise. “But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful.

Litany of Fervent Supplication. Litany for the Catichumens. First and Second Litanies of the Faithful. 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.

Memorial Litya for Stephanie Hutzayluk. Kissing of the Cross.

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

On the Protection of the Mother of God (continued)

Constantinople itself, sometime in the years 864-867 or according to the historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew's death to the year 936.

In the PROLOGUE, a Rusyn book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!"

Therefore, in the festal celebration of the Protection of the Mother of God, the Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in our Land." Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus.

Churches in honor of the Protection of the Mother of God began to appear in Kyivan Rus' in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Kyivan Church the Feast of the Protection of the Mother of God, about the year 1164.

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you." (source: oca.org)

On the Protection of the Mother of God (Покрова)

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew, at the fourth hour (10AM), lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints (as described in the hymns for the feast!). Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard."

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened

- continued below

Upcoming Services (also see our website)

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

On 11/17, we will have a Perohi Pinching session, 9AM – 3PM. Join us!

On 11/18, there will be a **basket raffle** during Coffee Hour – bring friends!

On 12/1, 9AM – 1PM, we will have our Holiday Sale. Please spread the word!

The **Men's Auxiliary** has a project (caulking outside) 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 the 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: 10/14 Nik Fartuch, 10/21 Rdr. James, 10/28 John Sokalsky

Greeter Schedule: 10/14 Judy Miller & Vera Muzychka, 10/21 Perkins family, 10/28 Eleanor Fox,

A Brief History of the Church of the Pokrova (Blacharnae, Constantinople)

The best known and most celebrated shrine of the Holy Virgin in Constantinople was the church of Panagia of Blachernae. The history of the shrine, the fame of which had spread throughout the Christian world, extends over the entire Byzantine era, and the great events associated with it are linked with the history of the City.

The first church at the site of the sacred spring was built and decorated by the Augusta Pulcheria between 450-453 (the year of her death) and her husband, the Emperor Marcian (450-457). The church was completed and embellished further by the Emperor Leo I (457-474), who added the Hagiasma (fountain of holy water) and the Hagion Lousma (sacred bath). Leo I also built the parecclesion of the Hagia Soros to house the holy mantle and robe of the Virgin that had been brought from Palestine to Constantinople in 473.

At times, Emperors showed their personal interest for the church by making donations and adding new constructions and decorations... A measure of the importance of the shrine is found in Emperor Heraclius's Nears, which appoints a total of 74 persons to the service of the church: 12 presbyters, 18 deacons, 6 deaconesses, 8 sub deacons, 20 readers, 4 chanters and 6 door keepers .

The role played by the Panagia of Blachernae during the Iconoclast crisis, particularly in the reign of Constantine V, should be stressed. Like the Hagia Sophia, this church was a center of Orthodox worship where every Friday an all-night vigil was dedicated to the miracle-working icon of the Virgin. Because of this, the whole iconographic program of the church was destroyed by the iconoclasts.

In 1070 a fire destroyed the church, which was rebuilt by the Emperors Romanus IV Diogenes (1067-1078) and Michael VII Ducas (1071-1078). The entire complex of buildings was ruined in 1434, shortly before the Conquest, when "some young noblemen wishing to catch nestlings" (G. Phrantzes) climbed on the roof and inadvertently started a fire.

After the destructive fire of 1434 and the Fall of Constantinople, nothing remained from the once rich and famous shrine except for the site of the Sacred Spring. The place passed into Ottoman hands until 1867, when it was purchased by the Guild of Greek Orthodox Furriers, who built a small church containing the hagiasma. As time went by, the Ecumenical Patriarchate made certain additions and the ancient sacred enclosure was given the aspect it has today. (source: patriarchate.org)

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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