

October 21st; 21st Sunday of Pentecost

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

Tone 4 Tropar (for the Resurrection)

When the women Disciples of the Lord / learned from the Angel the joyous message of the Resurrection, / they cast away the ancestral curse / and elatedly told the Apostles: / "Death is overthrown! / Christ God is risen, // granting the world great mercy!"

Tone 8 Tropar (Fathers of the 7th Ecumenical Council)

You are most glorious, O Christ our God! / You have established the Holy Fathers as lights on the earth. / Through them You have guided us to the true Faith. // O greatly compassionate One, 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 4 Kondak (Resurrection)

My Savior and Redeemer / as God rose from the tomb and delivered the earth-born from their chains. / He has shattered the gates of hell, / and as Master, // He has risen on the third day!

Tone 6 Kondak (Fathers of the 7th Ecumenical Council)

The Son who shone forth from the Father / was ineffably born, two-fold in nature, of a woman. / Having beheld Him, we do not deny the image of His form, / but depict it piously and revere it faithfully. / Thus, keeping the True Faith, // the Church venerates the icon of Christ Incarnate.

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 4 (Resurrection; Psalm 103:24, 1)

O Lord, how manifold are Your works; in wisdom have You made them all.

v: Bless the Lord, O my soul! O Lord, my God, You are very great!

Prokimen Tone 4 (Song of the Fathers; Daniel 3:26)

Blessed are You, O Lord God of our Fathers and praised and glorified is Your Name forever!

Epistle: Galatians 2:16-20. Beloved in Christ: knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. “But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

[Pause then immediately begin Hebrews 13:7-16]

Remember those who [a]rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Alleluia, Alleluia, Alleluia! (Psalm 44:5, 8; 49:1)

v. Go forth, prosper and reign, for the sake of meekness, righteousness and truth!

v. For You love righteousness, and hate iniquity.

v: The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

Gospel: St. Luke 7:11-16 and St. John 17:1-13.

Litany of Fervent Supplication. Litany for the Catachumens. 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. ***

Commemoration of the Holy Fathers of the Seventh Ecumenical Council

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius. The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because “no man has seen God at any time” (John 1:18).

In addition to defending the use of icons, the council passed other canons to support the good order of the Church. Most of them have to do with clergy trying to make money off of their position. Canons are written to deal with problems that needed to be solved. Evidently, not only was their iconoclasm and simony, there was also a problem with the way some priests were dressing and perfuming themselves (and with people making fun of the ones who dressed simply):

Canon 16. *All indulgence and adornment bestowed on the body is alien to the priestly order. Therefore all those bishops and clerics who deck themselves out in brilliant and showy clothes should be called to order, and if they persist let them be punished [this does NOT apply to vestments! - Ed.]. The same holds for those who use perfumes. However, since the root of bitterness has sprouted, there has appeared in the church the plague of a heresy which delights in the defamation of Christians. Those who adopt this heresy not only heap insults on representational art, but also reject all forms of reverence and make a mockery of those who live pious and holy lives, thus fulfilling in their own regard that saying of scripture, “For the sinner piety is an abomination.” So if persons are found who make fun of those who wear simple and respectful clothing, they should be corrected with punishment. Indeed, from the earliest times all those ordained to the priesthood have been accustomed to present themselves in public dressed in modest and respectful clothing, and anyone who adds to his apparel for the sake of decoration and not out of necessity deserves, as the great Basil remarked, to be accused of “vainglory”. Neither did anyone dress in variegated clothes made of silk, nor did they add various colored ornaments to the fringes of their garments. They had heard the tongue that spoke God’s words declare, “Those who dress in soft clothes are in the houses of kings.”*

Another Canon for the Seventh Council

This one reminds us that Christians (and especially priests) are called to a different – and higher – moral standard than the world.

Canon 22. *It is very important to dedicate everything to God and not to become slaves of our own desires; for whether you eat or drink, the divine apostle says, do all for the glory of God. Now Christ our God has instructed us in his gospels to eradicate the beginnings of sins. So not only adultery is rebuked by him, but also the movement of one’s intention towards the performance of adultery, when he says: “He who looks on a woman lustfully has already committed adultery with her in his heart.”*

Thus instructed we should purify our intentions: For “if all things are lawful, not all things are expedient,” as we learn from the words of the apostle. Now everybody is certainly obliged to eat in order to live, and in the case of those whose life includes marriage and children and the conditions proper to layfolk it is not reprehensible that men and women should eat in one another’s company; though they should at least say grace to thank the giver of their nourishment, and they should avoid certain theatrical entertainments, diabolical songs, the strumming of lyres and the dancing fit for harlots, against all such there is the curse of the prophet which says, “Woe on those who drink their wine to the sound of lyre and harp, those who pay no attention to the deeds of the Lord and have never a thought for the works of his hands.” If ever such people are found among Christians, they should reform, and if they do not, let the canonical sanctions established by our predecessors be imposed on them.

Those whose mode of life is contemplative and solitary should sit and be silent, because they have entered into a contract with the Lord that the yoke they carry will be a solitary one. Indeed, all those who have chosen the life of priests are certainly not free to eat privately in the company of women, but at the most in the company of certain God-fearing and pious men and women, in order that such a meal taken in common may draw them to spiritual betterment. Let the same be done in the case of relatives.

As for another situation, if a monk or even a man in priestly orders happens to be making a journey and is not carrying with him his indispensable provisions, and then wishes to satisfy his needs in a public inn or in someone’s house, he is allowed to do so when it is a case of pressing necessity.

Upcoming Services (also see our website)

Sunday	10/21 9AM	Divine Liturgy
Thursday	10/25 6PM	Moleban and Memorial Litya
Saturday	10/27 4PM	Great Vespers w/Litya
Sunday	10/28 9AM	Divine Liturgy
Thursday	11/1 6PM	Moleban and Memorial Litya
Saturday	11/3 10AM	Memorial Divine Liturgy (St. Demetrius)
	4PM	Great Vespers and Service of Repentance
Sunday	11/4 9AM	Divine Liturgy (more Ukrainian)

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

One 12/1, 9AM – 2PM, we will have our Holiday Sale. Please spread the word! Also, we will need help baking/preparing for this, as well as donations of your favorite cookies to be used in the assorted cookie packs. Upcoming sessions: Potato/Cheese perogies, 10/20 & 11/17; Sauerkraut and Cabbage perogies, 11/7 & 8; Nut Tassie Cookies, 11/1; Cut Out Cookies, 11/19.

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

Current Extraordinary Needs of the Parish

Items needed	cost	\$ raised	\$ needed
Furnace Fund	\$18,000.00	\$5,407.00	12,593.00
Chapel A/C	\$6,833.00	\$2,435.00	4,398.00
SS room water damage	\$1,940.00	\$0.00	1,940.00
Fellowship Hall new roof	\$40,174.00	\$0.00	40,174.00
TOTAL NEEDED			59,105.00

The **Furnace Fund** is to replace our aging boiler. When we had it repaired two years ago, the technician told us not to expect to many more years out of it. It has been well-cared for and it has proven itself a good value, but it is just getting old.

The **Chapel A/C** is to pay for the replacement of one of the units that heats and cools the hall (upstairs, to include the chapel). Again, it just reached the end of its life-cycle. It has already been fixed.

The **SS room water damage** describes what will be required to repair the corner classroom. The leak that caused the damage has been fixed, but this is the lowest bid for fixing the plaster/drywall, painting, etc.

The **Fellowship Hall new roof** is to replace the roof. We have been patching it (and having it patched professionally), but it is getting to the point that it will simply need to be redone. This is quite expensive, but the damage that water causes can be much greater!

One of the great blessings of St. Mary's is how generous its members are with their time and money. This allows us to “stay in the black” with normal expenses and take care of uncommon and unexpected expenses like these.

God bless your generosity!

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!

Pokrova-allentown.org | father.anthony@yahoo.com | 484-232-9423