

October 28th ; 22nd Sunday of Pentecost

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

Tone 5 Tropar (Resurrection)

Let us, the faithful, praise and worship the Word, / co-eternal with the Father and the Spirit, / born for our salvation from the Virgin; / for He willed to be lifted up on the Cross in the flesh, / to endure death, / and to raise the dead // by His glorious Resurrection.

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 5 Kondak (Resurrection)

You descended into hell, O my Savior, / shattering its gates as Almighty, / resurrecting the dead as Creator, / and destroying the sting of death. / You have delivered Adam from the curse, O Lover of Man, // and we cry to You: “O Lord, save us!”

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 5 (Psalm 11:7, 1)

You, O Lord, shall protect us and preserve us from this generation forever.

v: Save me, O Lord, for there is no longer any that is godly!

Epistle: The Reading is from St. Paul's epistle to the Galatians (6:11-18).

Beloved in Christ: See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Alleluia, Alleluia, Alleluia

(Psalm 88:1, 2)

v: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

v: For You have said: “Mercy will be established forever; My truth will be prepared in the heavens.”

Gospel: The Reading is from the Gospel according to the Apostle and Evangelist Luke (8:5-15).

Then Jesus gave this parable: A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!”

Then His disciples asked Him, saying, “What does this parable mean?”

And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, and hearing they may not understand.’ Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

Litany of Fervent Supplication. Litany for the Catechumens. 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.

Kissing of the Cross.

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

St. John Chrysostom's Homily on Today's Epistle (*continued*)

Ver. 17. "From henceforth let no man trouble me. For I bear branded on my body the marks of Jesus."

... He says not, "I have," but, "I bear," like a man priding himself on trophies and royal ensigns. Although on a second thought it seems a disgrace, yet does this man vaunt of his wounds, and like military standard-bearers, so does he exult in bearing about these wounds. And why does he say this? "More clearly by those wounds than by any argument, than by any language, do I vindicate myself," says he. For these wounds utter a voice louder than a trumpet against my opponents, and against those who say that I play the hypocrite in my teaching, and speak what may please men. For no one who saw a soldier retiring from the battle bathed in blood and with a thousand wounds, would dare to accuse him of cowardice and treachery, seeing that he bears on his body the proofs of his valor, and so ought ye, he says, to judge of me. And if any one desire to hear my defence, and to learn my sentiments, let him consider my wounds, which afford a stronger proof than these words and letters. At the outset of his Epistle he evinced his sincerity by the suddenness of his conversion, at its close he proves it by the perils which attended his conversion...

Then having clearly justified himself in every particular, and proved that he had spoken nothing from anger or malevolence, but had preserved his affection towards them unimpaired, he again establishes this same point by concluding his discourse with a prayer teeming with a thousand blessings, in these words;

Ver. 18. "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."

By this last word he hath sealed all that preceded it. He says not merely, "with you," as elsewhere, but, "with your spirit," thus withdrawing them from carnal things, and displaying throughout the beneficence of God, and reminding them of the grace which they enjoyed, whereby he was able to recall them from all their judaizing errors. For to have received the Spirit came not of the poverty of the Law, but of the righteousness which is by Faith, and to preserve it when obtained came not from Circumcision but from Grace. On this account he concluded his exhortation with a prayer, reminding them of grace and the Spirit, and at the same time addressing them as brethren, and supplicating God that they might continue to enjoy these blessings, thus providing for them a twofold security. For both prayer and teaching, tended to the same thing and together became to them as a double wall. For teaching, reminding them of what benefits they enjoyed, the rather kept them in the doctrine of the Church; and prayer, invoking grace, and exhorting to an enduring constancy, permitted not the Spirit to depart from them. And He abiding in them, all the error of such doctrines as they held was shaken off like dust.

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!

St. John Chrysostom's Homily on Today's Epistle (Galatians 6:11-18)

Ver. 11, 12. "See with how large letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised."

... By the expression "what sized," he appears to me to signify, not the magnitude, but, the misshapen appearance of the letters, as if he had said, "Although not well skilled in writing, I have been compelled to write with my own hand to stop the mouth of these traducers."

Ver. 12, 13. "As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the Law; but they desire to have you circumcised, that they may glory in your flesh."

... His object here is to show that they did not so act from respect to God... Then, as a proof that for another reason too they are unpardonable, he again convinces them that, not only in order to please others, but for their own vain glory, they had enjoined this. Wherefore he adds, "that they may glory in your flesh," as if they had disciples, and were teachers...

Ver. 14. "But far be it from me to glory, save in the cross of our Lord Jesus Christ."

Truly this symbol is thought despicable; but it is so in the world's reckoning, and among men; in Heaven and among the faithful it is the highest glory... And what is the boast of the Cross? That Christ for my sake took on Him the form of a slave, and bore His sufferings for me the slave, the enemy, the unfeeling one; yea He so loved me as to give Himself up to a curse for me. What can be comparable to this! ...

Ver. 14. "Through which the world hath been crucified unto me, and I unto the world."

What he here calls the world is not the heaven nor the earth, but the affairs of life, the praise of men, retinues, glory, wealth, and all such things as have a show of splendor. ... Nothing can be more blessed than this putting to death, for it is the foundation of the blessed life.

Ver. 15, 16. "For neither is circumcision any thing, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God."

What can be comparable to [the power of the Cross]? for the Cross hath persuaded him, who was willing to be slain and to slay others for the sake of circumcision, to leave it on a level with uncircumcision, and to seek for things strange and marvellous and above the heavens. This our rule of life he calls "a new creature," both on account of what is past, and of what is to come; of what is past, because our soul, which had grown old with the oldness of sin, hath been all at once renewed by baptism, as if it had been created again. Wherefore we require a new and heavenly rule of life. And of things to come, because both the heaven and the earth, and all the creation, shall with our bodies be translated into incorruption.

Upcoming Services (also see our website)

| | | | |
|-----------------|-------|-------------|--|
| Sunday | 10/28 | 9AM | Divine Liturgy |
| Thursday | 11/1 | 6PM | Moleban and Memorial Litya |
| Saturday | 11/3 | 10AM 4PM | Memorial Divine Liturgy (St. Demetrius) Great Vespers and Service of Repentance |
| Sunday | 11/4 | 9AM | Divine Liturgy (more Ukrainian) |
| Thursday | 11/8 | 6PM | Moleban and Memorial Litya |
| Saturday | 11/10 | 4PM | Great Vespers w/Litya |
| Sunday | 11/11 | 9AM | Divine Liturgy |
| Saturday | 11/17 | 4PM | Great Vespers w/Litya |
| Sunday | 11/18 | 9AM | Divine Liturgy |

Announcements

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

On 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. They did a great job with the bathrooms!

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).

Our **St Mary's Seniors**: Next meeting – 11/5. Hoagies – 11/28. 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: 10/28 John Sokalsky, 11/4 Robert Noecker, 11/11 Alex Mackiewicz

Greeter Schedule: 10/28 Eleanor Fox, 11/4 Judy Miller & Vera Muzychka, 11/11 Perkins family

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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