

November 4th ; 23rd Sunday of Pentecost

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

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 4 Troparion (Holy Seven Youths)

Your seven holy martyrs, O Lord, / through their sufferings have received incorruptible crowns from You, our God. / For having Your strength, they laid low their adversaries, / and shattered the powerless boldness of demons. // Through their intercessions, save our souls!

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 6 Kondak (Resurrection)

When Christ God the Giver of Life, / raised all of the dead from the valleys of misery with His mighty hand, / He bestowed resurrection on the human race. // He is the Savior of all, the Resurrection, the Life, and the God of all.

Tone 4 Kondak (Holy Seven Youths)

The Seven Holy Youths renounced the perishing comforts of this world, / preferring the eternal things of Heaven. / They were incorrupt after death and rose from the dead and buried the snares of the devils! // O Faithful, let us then honor them, singing a hymn of praise to Christ!

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 6 (Psalm 27:9,1)

O Lord, save Your people, and bless Your inheritance!

v: To You, O Lord, will I call. O my God, be not silent to me!

Epistle: Ephesians 2:4-10. Beloved in Christ: God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Alleluia, Alleluia, Alleluia. (Psalm 90: 1, 2)

v: He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

v: He will say to the Lord: “My Protector and my Refuge; my God, in Whom I trust.”

Gospel: St. Luke 16:19-31. “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

“Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

“Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’ ”

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.

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

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

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!

Ver. 8. “For by grace,” saith he “have ye been saved.”

In order then that the greatness of the benefits bestowed may not raise thee too high, observe how he brings thee down: “by grace ye have been saved,” saith he, “*Through faith;*”

Then, that, on the other hand, our free-will be not impaired, he adds also our part in the work, and yet again cancels it, and adds,

“And that not of ourselves.”

Neither is faith, he means, “of ourselves.” Because had He not come, had He not called us, how had we been able to believe? for “how,” saith he, “shall they believe, unless they hear?” (Rom. x. 14.) So that the work of faith itself is not our own.

“It is the gift,” said he, “of God,” it is “not of works.”

Was faith then, you will say, enough to save us? No; but God, saith he, hath required this, lest He should save us, barren and without work at all. His expression is, that faith saveth, but it is because God so willeth, that faith saveth. Since, how, tell me, doth faith save, without works? This itself is the gift of God.

Ver. 9. “That no man should glory.”

That he may excite in us proper feeling touching this gift of grace. “What then?” saith a man, “Hath He Himself hindered our being justified by works?” By no means. But no one, he saith, is justified by works, in order that the grace and loving-kindness of God may be shown. He did not reject us as having works, but as abandoned of works He hath saved us by grace; so that no man henceforth may have whereof to boast. And then, lest when thou hearest that the whole work is accomplished not of works but by faith, thou shouldest become idle, observe how he continues,

Ver. 10. “For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.”

Observe the words he uses. He here alludes to the regeneration, which is in reality a second creation. We have been brought from non-existence into being. As to what we were before, that is, the old man, we are dead. What we are now become, before, we were not. Truly then is this work a creation, yea, and more noble than the first; for from that one, we have our being; but from this last, we have, over and above, our well being.

“For good works, which God afore prepared that we should walk in them.”

Not merely that we should begin, but that we should walk in them, for we need a virtue which shall last throughout, and be extended on to our dying day. If we had to travel a road leading to a royal city, and then when we had passed over the greater part of it, were to flag and sit down near the very close, it were of no use to us. This is the hope of our calling; for “for good works” he says. Otherwise it would profit us nothing.

St. John Chrysostom's Homily on Today's Epistle (Ephesians: 2:4-10)

Ver. 4. "But God, being rich in mercy."

Not merely merciful, but rich in mercy; as it is said also in another place; "In the multitude of thy mercies." (Ps. lxxix. 17.) And again, "Have mercy upon me, according to the multitude of thy tender mercies." (Ps. li. 1.)

Ver. 4. "For His great love, wherewith He loved us."

Why did He love us? For these things are not deserving of love, but of the sorest wrath, and punishment. And thus it was of great mercy.

Ver. 5. "Even when we were dead through our trespasses He quickened us together with Christ."

Again is Christ introduced, and it is a matter well worthy of our belief, because if the Firstfruits live, so do we also.

Ver. 6. "He raised us up with Him and made us sit with Him."

That "He hath raised us up together," is plain. But that He "hath made us sit with Him in the heavenly places in Christ Jesus," how does this hold? It holds as truly, as that He hath raised us together. For as yet no one is actually raised, excepting that inasmuch as the Head hath risen, we also are raised, just as in the history, when Jacob did obeisance, his wife also did obeisance to Joseph. (Gen. xxxvii. 9, 10.) And so in the same way "hath He also made us to sit with Him." For since the Head sitteth, the body sitteth also with it, and therefore he adds "in Christ Jesus." ...

Ver. 7. "That in the ages to come, He might show the exceeding riches of His grace, in kindness towards us, in Christ Jesus."

Whereas he had been speaking of the things which concerned Christ, and these might be nothing to us, (for what, it might be said, is it to us, that He rose) therefore he shows that they do moreover extend to us, inasmuch as He is made one with us. Only that our concern in the matter he states separately. "Us," saith he, "who were dead through our trespasses He raised up with Him, and made us sit with Him." Wherefore, as I was saying, be not unbelieving, take the demonstration he adduces both from former things, and from His Headship, and also from His desire to show forth His goodness. For how will He show it, unless this come to pass? And He will show it in the ages to come. What? that the blessings are both great, and more certain than any other. For now the things which are said may to the unbelievers seem to be foolishness; but then all shall know them. ... And well saith he, "in kindness towards us in Christ Jesus," for to sit on His right hand is honor above all honor, it is that beyond which there is none other. This then he saith, that even we shall sit there. Truly this is surpassing riches, truly surpassing is the greatness of His power, to make us sit down with Christ, Yea, hadst thou ten thousand souls, wouldest thou not lose them for His sake? Yea, hadst thou to enter the flames, oughtest thou not readily to endure it?

(continued below)

Upcoming Services (also see our website)

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
Thursday	11/21	10AM	Divine Liturgy-St.Michael the Archangel
Saturday	11/24	4PM	Great Vespers w/Litya
Sunday	11/25	9AM	Divine Liturgy
Saturday	12/1	4PM	Great Vespers w/Litya
Sunday	12/2	9AM	Divine Liturgy

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Announcements

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: Sauerkraut and Cabbage perogies - 11/7 & 8; Potato/Cheese perogies - 11/17; Cut Out Cookies - 11/19.

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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