

November 11th ; 24th Sunday of Pentecost

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

Tone 7 Tropar (Resurrection)

By Your Cross You destroyed death. / To the thief You opened Paradise. / For the Myrrhbearers You changed weeping into joy. / And You commanded Your disciples, O Christ God, / to proclaim that You are risen, // granting 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 7 Kondak (Resurrection)

The dominion of death can no longer hold mankind captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the Prophets rejoice and cry: / "The Savior has come to those in faith; // enter, you faithful, into the Resurrection!"

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!)

Pokimen Tone 7 (Resurrection, Psalm 28:11,1)

The Lord shall give strength to His people. / The Lord shall bless His people with peace.
v: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

Epistle: Ephesians 2:14-22. Beloved in Christ: For Jesus Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

Alleluia, Alleluia, Alleluia!

(Resurrection, Psalm 91:1,2)

v: It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

v: To declare Your mercy in the morning, and Your truth by night

Gospel: St. Luke 8: 26-39.

Then they arrived at the country of the Ger'asenes, [a] which is opposite Galilee. And as he stepped out on land, there met him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me.” For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, “What is your name?” And he said, “Legion”; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned.

When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Ger'asenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, “Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.

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.

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



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF THE UNITED STATES OF AMERICA

Statement on the Recent Attack in Thousand Oaks, California

Thursday, November 08, 2018

Deeply saddened and profoundly concerned, the Assembly of Canonical Orthodox Bishops of the United States of America condemns the heinous and murderous shooting at the Borderline Bar & Grill in Thousand Oaks, California. Regrettably, it has become all too common for peace to be broken by bloodshed.

Nearly one year ago, after the horrific shooting in Las Vegas, we stated, “we witness one more egregious act of hatred and terror. Unfortunately, such sights have become all too familiar in our society; they are the antithesis of love and the worst example for our children of what mankind can be. We are called to rise up in witness of a love that conquers fear and hatred, and to bear witness before society and all civil authorities of the need to eliminate violence.” We are distraught that today the opposite is manifest, and, in this case, even some of the same people were re-victimized.

We fervently pray for the victims and their families during this time of sudden and unfathomable pain and loss. We sympathize and stand in solidarity with the survivors for the healing of both soul and body. As we mourn the loss of innocent lives, we must all work together to transform our broken society. It is time we allow love to overcome hate and light to outshine darkness. Only then will these countless and continuously occurring acts of violence cease and peace prevail.

Five Attitudes ... (continued)

4. PROACTIVE V. REACTIVE

This is a close cousin of points 2 and 3 above, but the difference is deadly or life-giving depending on where you land. Growing churches are proactive. They choose their agenda and immediately get on issues that can impact their future. Declining churches are reactive, letting members determine the agenda and reacting to problems as they arise. In fact, most declining churches are so busy reacting to problems other people raise that they never get around to charting a course for the future. If you never get around to charting a course for the future, you will have no future. Growing churches have a strong bias for setting their own agendas, not in the selfish sense, but in a way that determined leaders see what the mission requires and decide to deal with it. The leaders in a growing church simply refuse to yield to the agenda of others that would take them off mission. And as a result, they are far more effective.

5. NOW V. EVENTUALLY

Growing churches act. And they act now. Declining churches don't. Declining churches don't actually say they won't act, they'll just say they'll get to it 'eventually', or someday, or 'when the time is right'—which means never. By contrast, as I outlined here, great leaders and great teams banish the word 'someday' and other words from their vocabulary. If you want to be effective, you act. If you want to be ineffective, you don't. Talk without action has little value. And too many church leaders specialize in talk. Talk without action has little value. And too many church leaders specialize in talk. In addition, too many church teams meet for the sake of meeting. If you can't remember the last time you made a major decision that changed the course of your church, your leaders are wasting their time. If you talk about the same issues meeting after meeting with no resolution, you're not leading, you're spinning your wheels.

Does that mean you have to act on everything? Well, yes and no. If you're not going to act, strike the item off the agenda and move on. If you are going to act, act. Now. Just make a decision and move on with it. Don't get stuck in the no man's land of believing the lie that talking about things solves things. As my friend Casey Graham says, action produces traction. So act.

Source: careynieuwhof.com

Christmas at the Seminary

Saturday, December 15 from 1 to 5PM

Free admission with a gift to the St. Sophia Seminary

Festive cheer, caroling, cookies, ornaments, and more!

1950 Easton Ave, S. Bound Brook NJ 08880

Five Attitude Differences Between Churches that Grow & Ones That Don't

By Carey Nieuwhof

So...what's the difference between a growing church and a declining church? Well, there are many, but one of the biggest differences I see is the attitude of the leaders. The leaders of growing churches almost always share a common attitude. So do the leaders of declining churches. And the attitude has a huge influence over the results each church sees. Attitude may or may not be everything, but it's close. Here are 5 attitude differences I see again and again in growing churches and declining churches.

1. WE CAN V. WE CAN'T

Perhaps the biggest differences I see between growing churches and declining churches is the attitude around what's possible. Growing churches believe they can. Declining churches believe they can't. They're both right. One of my all-time favourite quotes is Henry Ford's "Whether you believe you can or believe you can't, you're right." He's correct. Growing churches make a way when there's no way, which seems to be what God specializes in if you read the Bible. Growing churches make a way when there's no way, which is something God specializes in. When you sit around your leadership table, do you come up with 20 ways to make it happen, or 20 reasons why it won't work? That tells you far more about your church than you probably want it to. Growing churches believe they can. It's that simple. And even if they're wrong, at least they tried. The mission is important enough to take significant risk. Growing churches believe they can. Declining churches believe they can't. They're both right.

2. THEM V. US

Declining churches focus on themselves. Growing churches focus on the people they're trying to reach. If your leadership table conversations are all about the needs and wants of your members, it's a sign that your church is insider focused. The mission of the church is to reach the world. Growing churches not only know that; they live it. Besides, who likes to hang out with selfish people? And ironically, selfish people almost always end up in a very surprising place: alone. Because a life devoted to self ultimately leaves you alone. That's also true for selfish churches. If you're becoming smaller and smaller, is it because you're selfish? Selfish people ultimately end up alone. The same is true for selfish churches.

3. PRINCIPLES V. PREFERENCES

Declining churches focus on their member's preferences. Todd didn't like the music. Allison thinks we're not deep enough. Bill wants to start a new program. And so the leaders respond, trying to please everybody. In reality, declining churches bend to the preferences of its members. Growing churches don't. Instead, they focus on the principles (even strategies) that will help them reach new people. Is your leadership team principle-driven or preference-driven? There's a world of difference between the two. Declining churches bend to the preferences of their members. Growing churches don't.

(continued below)

Upcoming Services (also see our website)

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|---|--------------|--|
| 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 |
| *** Nativity Lent (Advent) Starts on 11/26 *** | | |
| Thursday | 11/29 6:30PM | Akathist of the Nativity |
| Saturday | 12/1 4PM | Great Vespers; Service of Repentance |
| Sunday | 12/2 9AM | Divine Liturgy (extra Ukrainian) |
| Tuesday | 12/4 10AM | Divine Liturgy – Entrance of the Theotokos |
| Thursday | 12/6 6:30PM | Akathist of the Nativity |
| Saturday | 12/8 4PM | Great Vespers w/Litya |
| Sunday | 12/9 9AM | Divine Liturgy |
| Thursday | 12/13 10AM | Divine Liturgy – St. Andrew |
| | 6:30PM | Akathist of the Nativity |

Announcements

There will be no services or classes this Thursday.

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! We 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 - 11/17; Cut Out Cookies - 11/19.

Our **St Mary's Seniors:** Next meeting – 12/3. 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!

Special one-time “Surviving the Holiday” sessions to help people who are dealing with the loss of loved ones deal with the special grief that comes during the holidays: 11/19 at 10AM, 11/20 at 6:30PM, 12/17 at 10AM, 12/18 at 6:30PM, & 12/31 at 10AM.

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

Reader Schedule: 11/11 Alex Mackiewicz, 11/18 Richard Bodnar, 11/25 Robin Bodnar.

Greeter Schedule: 11/11 Perkins family; 11/18 Eleanor Fox, 11/25 Judy Miller & Vera Muzychka.

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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