

St. Mary Protection of the Theotokos Parish

Pokrova-allentown.org 1031 Fullerton Ave, Allentown PA 18102
V. Rev. Anthony Perkins; father.anthony@yahoo.com | 484-232-9423

GLORY TO JESUS CHRIST!

GLORY FOREVER TO GOD!

+++

СЛАВА ІСУСУ ХРИСТУ!

СЛАВА НАВІКИ БОГУ!



Welcome to the God-loving and God-protected Orthodox Christian parish of *Pokrova* (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!

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 and your family!

Please visit our website: pokrova-allentown.org and help yourself to the many pamphlets located on the literature racks outside the church. Fr. Anthony would love answering your questions; you can reach him at 484-232-9423, father.anthony@yahoo.com, on Facebook (Douglas Anthony Perkins or facebook.com/pokrova.allentown), or face to face after services.

Handicap parking is available behind the church; regular parking is available on the street and (on Sundays) at Kohut Funeral Home.

Upcoming Services

Sign-up for House Blessings!!!

The sign-up sheet is in the back of the church.

- | | | | |
|------------------|------|---------------|--|
| Sunday | 1/31 | 9:00AM | Divine Liturgy; Coffee, Church School |
| | | 3:00PM | Pan-Orthodox Water Blessing at Jordan Park (6 th and Sumner in Allentown) |
| Wednesday | 2/3 | 7:00PM | Moleban (CHURCH) |
| Saturday | 2/6 | NO AM SERVICE | (Sat. Liturgies resume 3/19) |
| | | 6:00PM | Great Vespers w/Litya (CHAPEL) |
| Sunday | 2/7 | 9:00AM | Divine Liturgy; Coffee, Church School |
| | | | Spiritually Speaking |
| Wednesday | 2/10 | 7:00PM | |
| Friday | 2/12 | 10:00AM | Hierarchical Liturgy (at St. Sophia Seminary) |
| Saturday | 2/13 | 9:00AM | Divine Liturgy (CHAPEL) |
| | | 6:00PM | Great Vespers w/Litya (CHAPEL) |
| Sunday | 2/14 | 9:00AM | Divine Liturgy; Coffee, Church School |
| Monday | 2/15 | 9:00AM | Festal Divine Liturgy; Candlemass (Meeting) |
| Wednesday | 2/17 | 7:00PM | Moleban (CHURCH) |
| Saturday | 2/20 | 9:00AM | Divine Liturgy (CHAPEL) |
| | | 6:00PM | Great Vespers w/Litya (CHAPEL) |
| Sunday | 2/21 | 9:00AM | Divine Liturgy; Coffee, Church School |
| | | | Spiritually Speaking |
| Wednesday | 2/25 | 7:00PM | Moleban (CHURCH) |
| Friday | 2/27 | 10:00AM | Hierarchical Liturgy (at St. Sophia Seminary) |
| Saturday | 2/28 | 9:00AM | Divine Liturgy (CHAPEL) |
| | | 6:00PM | Great Vespers w/Litya (CHAPEL) |

Start of Lenten Triodion

Sunday 2/14 9:00AM Divine Liturgy; Coffee, Church School

***** Fast Free Week!!! *****

Check our website for the full listing of services & activities!!

January 31st; Gone 2; 35th after Pentecost

Tone 2 (Tropar of the Resurrection)

When You descended to death, O Life Immortal, / You destroyed hell with the splendor of Your Godhead. / And when from the depths You raised the dead, / all the powers of heaven cried out: // O Giver of life, Christ our God, glory to You!

Tone 4 (Tropar of Sts. Athanasius and Cyril)

O God of our Fathers, / always act with kindness towards us; / take not Your mercy from us, / but guide our lives in peace through the prayers of the Hierarchs Athanasius and Cyril!

Tone 2 (Kondak of the Resurrection)

Hell became afraid, O almighty Savior, / seeing the miracle of Your Resurrection from the tomb! / The dead arose! Creation, with Adam, beheld this and rejoiced with You, // and the world, my Savior, praises You forever.

Tone 4 (Kondak of Sts. Athanasius and Cyril)

Athanasius and Cyril, great hierarchs of true piety, and noble champions of the Church of Christ, / Preserve all who sing: // "O Compassionate Lord, save those who honor You!"

Prokeimenon in Tone 2 (Ps 117:4, 18)

The Lord is my strength and my song; He has become my salvation.

v: The Lord has chastened me sorely, but He has not given me over to death.

The Epistle of Saint Paul to the Colossians (3:12-16)

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Alleluia, Alleluia, Alleluia! (Ps 19:1,9)

v: May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you!

v: Save the King, O Lord, and hear us on the day we call!

Gospel: St. Luke 18:18-27

Summary The sorrow of the man who loved his stuff more than salvation.

Approaching Science with the Mind of the Fathers

Gayle Woloschak, PhD, DMin

I am currently a Professor of Radiation Oncology and Radiology at Northwestern University School of Medicine where I have an active research lab focused on questions of radiation effects and studies of nanotechnology. For many years now I have been involved in the science-religion dialogue in the broad academic community having served as Director of the Zygon Center for Religion and Science at the Lutheran School of Theology Chicago and now as Associate Director of the institution. ...

I strongly support the concept of science-religion dialogue for a number of reasons. First of all, I believe that people use science as their excuse for disregarding religion. This is especially evident when one reads the works of many modern scientists who make inappropriate claims about religion based on what they have discovered scientifically. It is predominantly in dialogue that these sorts of apparent conflicts can be resolved. Through dialogue, it will be possible for scientists to better understand the limitations of empirical observations and at the same time help people of faith to understand the scientific basis of facts and acts of nature. ...

Finally, it is clear that science and technology are becoming a more and more important influence in our world. A better understanding of how this science impacts us as human beings is expressed significantly in concerns about religious views. It is through dialogue between science and religion that we can learn to deal with problematic ethical issues that are raised by the development of these new technologies.

I think for Orthodox Christians the distinction between science and religion is not as distinct nor as problematic as it is for many other religious traditions. During recent years, as scientists and theologians alike have attempted to develop models for the relationship of science and religion, many people have adopted the "two books" model. Most modern scholars accept that the idea that the book of nature as a "book of God" was first introduced by Augustine when he argued that (fallen) creation is essentially good when fighting the Manichean claim that the material world is intrinsically evil. This model was perhaps first defined by Sir Francis Bacon who wrote: "God has, in fact, written two books, not just one. Of course, we are all familiar with the first book he wrote, namely Scripture. But he has written a second book called creation...Let no man... maintain that a man can search too far, or be too well studied in the book of God's word, or the book of God's works."

I'm not sure the Orthodox perspective is accurately reflected by this view, and I am excited by the work of St. Maximus Confessor who has much to add to this thinking. He addressed this issue in several ways examining the question of whether this distinction between the "two books" was appropriate or not. ... Maximus in his own writing propounded not two laws or books, but three—the law of nature, the written law (the Scripture), and the law of grace. For the law of nature, which is the study of science, he said: "The first (law) is engraved in nature—not simply in the human soul, but in the whole cosmos and in every one of its parts. **Through the contemplation of nature, the wise person acquires a natural knowledge of God, of His righteousness, wisdom, and goodness, and this knowledge is in the true sense a kind of "vision", a "contemplation".**

This meaning of the law of nature is much deeper than the one defined by Augustine and other scholars noted earlier. While it does include an understanding of the physical world around us, it also includes the history of humanity and a deeper understanding of the physical nature of humanity and nature extending even into the psychological dimensions of human behavior, human choices, etc. **This more holistic approach to studies of nature and religion is perhaps more consonant with Orthodox thinking, viewing the different "laws" more as a "deep understanding" that leads to contemplation.** While the contemplation of the different topics maybe somewhat different, it all leads to the same Truth, a closer relationship with God. St. Maximus' writings have been newly translated into English during the last several decades, and this has lead to a new appreciation for the depth of his understanding of numerous science-religion issues including ecology, environment, defining the human person, and many others.

Often when we Orthodox Christians are looking for answers to questions about science-religion, particularly topics related to ethics, it is not possible to pick up a book from the shelf of the Church Fathers library and find the direct answer. They did not write about stem cells, in vitro fertilization, genetics, etc. Nevertheless, one of our goals as Orthodox Christians is to acquire the "Mind of the Fathers" of the Church and thereby apply what we learn from them to modern questions. This is difficult and requires study, discernment, and discussion.

In my opinion, the richness of the Orthodox teachings has so much to contribute to modern thinking about science and religion, but it is missing unless Orthodox Christians are at the discussion tables prepared to bring Church Fathers like St. Maximus the Confessor and so many others into the discussion.

Excerpted from <http://wonder.oca.org/2012/07/15/approaching-science-with-the-mind-of-the-fathers/>

Parish News and Events

It is good to be back together! "Thank you" to everyone who helped with the snow removal! Our snow blower broke early on and we bought a new one. **For the next three weeks we will be taking a second collection so that we can pay for it;** please consider supporting your parish in this need!

Membership envelopes are available; please pick yours up in the office.

Spiritually Speaking (every other Sunday after Coffee Hour in the Social Hall):

2/7 "The Deeper Magic: A Spiritual History of Humanity"

2/21 "The Word Made Flesh Into A Book; Islam as a Christian Heresy"

3/6 "The Beauty of Creation: Why science and Orthodoxy work well together"

3/20 "Finding Objectivity: How science and Orthodoxy overcome our limited and fallen psychology"

4/3 "Becoming What We Do: Moral psychology and the rituals of Orthodoxy"

4/17 "Who Are We And Why Are We Here? The royal priesthood in the life of the Church"

St. Mary's Seniors: 2/1, 11:00AM: Lunch Meeting; 2/24, 8AM Hoagie Making

St. Mary's Ukrainian Dance Group: Every Wednesday @6:30 in the Social Hall

TODAY AT 3PM -- Pan-Orthodox Outdoor Water Blessing at Jordan Park in Allentown (6th & Sumner). Let's join Orthodox Christians from all the area parishes in bringing the transformational glory of Theophany to the Lehigh Valley!

Reading and Greeter Schedule

Today's Epistle Reader: Michael Truchan; Next Week: Nik Fartuch

Today's Communion Prayers: Michael Hutzayluk; Next Week: Joseph Hutzalyuk

Today's Greeters: Judy Miller & Vera Muzychka;

Next Week: Richard Rosko

In Orthodoxy, communion is reserved for those who are members of an Orthodox parish and who have prepared themselves through prayer and fasting. We would love to have you as a member and communicant here at St. Mary's - See Fr. Anthony if you would like to join our parish!