

St. Mary Protection of the Theotokos Parish

Pokrova-allentown.org 1031 Fullerton Ave, Allentown PA 18102
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GLORY TO JESUS CHRIST!

GLORY FOREVER TO GOD!

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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

Sunday	1/17	9:00AM	Divine Liturgy; Coffee, School,
Monday	1/18	9:00AM	Royal Hours of Theophany/Jordan (CHAPEL)
		10:30AM	Vespereal Liturgy of Theophany (CHAPEL)
		7:00PM	Great Vigil w/Blessing of Water (CHURCH)
Tuesday	1/19	9:00AM	Divine Liturgy–Theophany/Jordan (CHURCH)
Wednesday	1/20	**	NO SERVICE **
Friday	1/22	**	HOUSE BLESSINGS BEGIN**
			(I’ll have a sign-up sheet out starting on Theophany)
Saturday	1/23	9:00AM	Divine Liturgy (CHAPEL)
		6:00PM	Great Vespers w/Litya
Sunday	1/24	9:00AM	Divine Liturgy; Coffee, School, Spiritually Speaking
		3:00PM	Pan-Orthodox Water Blessing at Jordan Park (6 th and Sumner in Allentown)
Wednesday	1/27	7:00PM	Akathyst (CHURCH)
Saturday	1/30	9:00AM	Divine Liturgy - St. Anthony (CHAPEL)
		6:00PM	Great Vespers w/Litya (CHAPEL)
Sunday	1/31	9:00AM	Divine Liturgy; Coffee, Church School
Wednesday	2/3	7:00PM	Akathyst (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	NO AM SERVICE	(Sat. Liturgies resume 3/19)
		6:00PM	Great Vespers w/Litya (CHAPEL)

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

January 17th; Tone 8: Before Theophany

Tone 8 (Tropar of the Resurrection)

You descended from on high, O Merciful One! / You accepted the three day burial to free us from our sufferings! // O Lord, our Life and Resurrection, glory to You!

Tone 4 (Tropar of the Forefeast of Theophany)

Prepare, O Zebulon, / and adorn yourself, O Naphtali! / River Jordan, cease flowing, / and receive with joy the Master coming to be baptized! / Adam, rejoice with our First Mother, / and do not hide yourself as you did of old in Paradise; / for having seen you naked, / He has appeared to clothe you with the first garment. // Christ has appeared to renew all creation.

Tone 8 (Kondak of the Resurrection)

By rising from the tomb, You raised the dead and resurrected Adam. / Eve exults in Your Resurrection, // and the world celebrates Your rising from the dead, O greatly Merciful One!

Tone 4 (Kondak of the Forefeast of Theophany)

Today the Lord enters the Jordan and cries out to John: / “Do not be afraid to baptize me! // For I have come to save Adam, the first-formed man.

Prokeimenon in Tone 6 (Sunday before Theophany)

O Lord, save Your people, and bless Your inheritance! (Ps 27/28:9)

v: To You, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)

Second Epistle of Saint Paul to Timothy (4:5-8; Sunday before Theophany)

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Alleluia, Alleluia, Alleluia!

v: O God, be bountiful to us and bless us, show the light of Your countenance upon us, and have mercy on us! (Ps 65/66:2)

v: That we may know Your way upon the earth, and Your salvation among all nations. (65/66:3)

Gospel: St. Mark 1:1-8 (Sunday before Theophany)

Summary: St. John the Forerunner baptizes and prophesizes about Christ.

Have we traded the Holy Spirit for Ideology?

Gayle Woloschak, PhD, DMin (geneticist and theologian)

The Orthodoxy of my youth no longer exists in the United States (or perhaps in the world) today. The young, immigrant-heavy American Church had grown up into an openness to change, liturgical reform, improved conciliar approaches to Church governance, and a dynamic parish interaction. Influenced by a call from theologians (most notably Fr. Alexander Schmemmann) for a rediscovery of the centrality of the Eucharist in the Church, the request for frequent communion originated not from the bishops, but as a groundswell from the people. This Eucharistic renaissance in North America became only a first step in cultivating a Church characterized by open discussion, the free exchange of ideas, and increased participation of all members in its life. The environment was stimulating, dynamic, and charismatic. It was not perfect, but there were few forbidden topics. The goal of discussion was often simply to have a dialogue, rather than to achieve new, binding formulations. Differences of opinion were cherished as paths to the expression of a deeper truth about the reality of the Church's life in the world. Genuine reflection on the question at hand, in which participants strove to express the validity and reasoning of various theological perspectives, was an appropriate and desirable goal of these open discussions.

As a long-standing practicing member of the Church, I have witnessed the ebb of these positive attitudes and the growth of a fear of discourse and communal introspection. Counting Church members in numbers rather than the spirit they bring has gradually transformed the Orthodox Church into an institution similar to all other member-seeking organizations, one that caters its agenda to those who can be attracted to come rather than one that continues to seek the truth through the communal discernment of its people.

Today, Orthodox dialogue on difficult issues is perceived as threatening to the Church rather than enriching it and is strongly discouraged at almost all levels. Thus, “minor improprieties” such as church attendance by unwed families may be fully accepted in one parish or fully rejected in another, depending on the situation and on what can be expected to bring new members or preserve old membership. Concomitantly, wider issues at the intersection of science and religion are not discussed, but are exposed instead to a make-believe scrutiny imported from Western Evangelical Christianity. This leaves the strong impression that the only purpose of these issues is to serve as rallying points for new or potential congregants who are theologically dedicated to the piecemeal rejection of contemporary scientific theory and research. The need to express “the” Orthodox position on all matters has become the new ecclesial imperative, curbing the debate and discussion that allows the Holy Spirit to work within

the Church (both in its “daily operations” and its overarching functions). We have replaced theological dialogue with ideological rigidity, and it is strangling the Church.

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Ideology Undermines Dialogue

Let us take, for example, the topic of evolution. I am a scientist who sees no incompatibility between Orthodox teachings and the theory of evolution. In most Orthodox academic circles, very few scholars oppose evolution or view it as conflicting with Orthodox teachings. Nevertheless, despite the actual noncontroversial status of evolution within Orthodox theology, I have been severely attacked by individuals and groups who think that evolution is contrary to the teachings of the Church and who refuse to discuss the issue other than to say that “evolution is not biblical,” a proposition based in a biblical literalism that is foreign to Orthodoxy and should be discarded as discordant with the Church fathers and their understanding of Scripture. True growth in the Church is hindered by preconceived notions that speak more to the contemporary political environment than to the Orthodox Church.

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What Can Be Done...

In light of the profundity and complexity of technological and social change, the Orthodox Church in North America should return to the roots of its tradition of openness in dialogue, conciliarity, and freedom of opinion. In his book *The Freedom of Morality*, Christos Yannaras describes the early Church of the Apostolic Council as the church that vindicated the inclusion of nontraditional members by honoring St. Paul’s theology and rejecting legal substitutes for salvation. In his estimation, the Church thereby repelled the danger of becoming an “ethic” rooted in a specific era. In contemporary North America, there is a vogue for polarized political opinions and the rejection of discussion that could lead to changing one’s mind. Orthodox Christianity, however, relies on an innate flexibility for its continued existence. It is worrisome that today’s Orthodox Christians increasingly seem to embrace legalism as salvation, thus putting us in danger of reducing our Orthodox Church to a religion, an ethic, a series of ideologies that suit a particular political climate and not the universal Church. How can we recapture the spirit of openness, reflection, and sincerity that is expected of us as Orthodox Christians? We must agree to discard easy solutions to complex issues and instead develop a willingness to “work” (leitourgia being the common work of the people) to find ways to express an Orthodox perspective, realizing that it may require time, patience, and discernment.

**Excerpted from *The Wheel*, #4, Winter 2016
The full article is available at wheeljournal.com**

Parish News and Events

Seminarists Ihor and Vasyl will be leaving us and going back to seminary on Tuesday (Theophany). Please encourage them in their studies and service to the Church!

This Monday and Tuesday we celebrate the Theophany (Jordan). This is one of the biggest feasts of the year. There are several services for you to choose from, and it is my hope that this variation will allow you to work the celebration of the feast into your busy schedules. The two most popular are the evening blessing of water and the morning liturgy (with blessing of water), but the Royal Hours and Vigil Liturgy (both Monday morning) are also rich and edifying. I will have a sign-up sheet for house blessing available starting Tuesday!

Spiritually Speaking (every other Sunday after Coffee Hour in the Social Hall):
Next Sunday: “The Deeper Magic: A Spiritual History of Humanity”

St. Mary’s Seniors: 1/27 at 8:00AM: Hoagie Sale

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

The Saturday Educational Series on the Nativity and Theophany ended last night. A new series on the spiritual life will run during Great Lent (starting on 3/19).

Sunday, Jan. 24, 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: Dennis Ritter; Next Week: Joseph Truchan

Today’s Communion Prayers: Marianne Schrantz; Next Week: Kaitlyn Zimmerman

Today’s Greeters: Richard Rosko;
Next Week: Eleanor Fox & Katherine Kramer

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!