

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

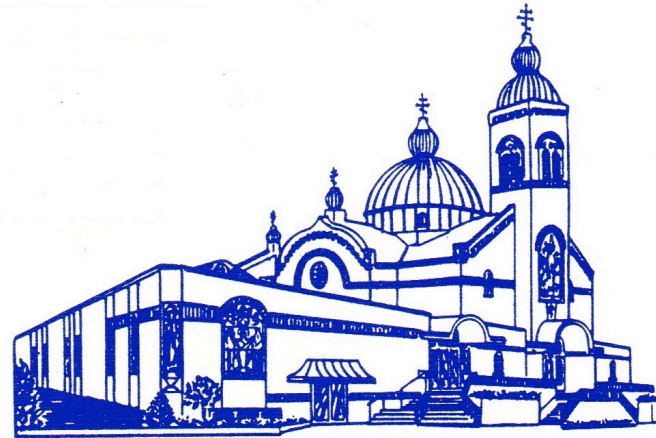
GLORY TO JESUS CHRIST!

GLORY FOREVER TO GOD!

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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

Sun P&P 2/21 9:00AM Divine Liturgy, Mem. Litya (Kathryn Lazor);
Coffee, Church School, Spiritually Speaking

***** Fast Free Week: 22-28 February !!! *****

Wednesday 2/24 7:00PM Moleban (CHURCH)

Saturday 2/27 9:00AM Divine Liturgy (CHAPEL)

6:00PM Great Vespers w/Litya (CHAPEL)

Sun Prdgl 3/1 9:00AM Divine Liturgy; Coffee, Church School

***** Last Week of Meat (Normal Fasting)*****

Wednesday 3/2 *****NO SERVICE*****

Saturday 3/5 9:00AM Divine Liturgy (CHAPEL)

6:00PM Great Vespers w/Litya (CHAPEL)

Sun of LJ 3/6 9:00AM Divine Liturgy; Coffee, Church School

Spiritually Speaking

***** Last Week of Cheese (Dairy & Eggs every day!) *****

Wednesday 3/9 *****NO SERVICE*****

Saturday 3/12 9:00AM Divine Liturgy (CHAPEL)

6:00PM Great Vespers w/Litya (CHAPEL)

Forg. Sunday 3/6 9:00AM Divine Liturgy; Forgiveness Service

Coffee, Church School

***** Clean Week (simple Lenten food) *****

Great Canon (Mon 5PM; Tu 6:15PM @ St Nich. GOC; We 5PM; Th 5PM

Presanctified Liturgies (all Lent): Wednesdays 10AM; Fridays 5PM

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

In Orthodoxy, communion is reserved for those who are members in good standing 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!

February 21st ; Tone 5, Publican and the Pharisee

Tone 5 Troparion (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 Troparion (Parish Patron/Pokrova)

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 2 Kontakion (Parish Patron/Pokrova)

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.

Tone 5 Kontakion (Publican and Pharisee)

Let us flee from the pride of the Pharisee! / Let us learn humility from the Publican's tears! / Let us cry to our Savior: / "Have mercy on us, // O only merciful One!"

Prokeimenon Tone 5

You, O Lord, shall protect us and preserve us from this generation forever. (Ps 11:7)

v: Save me, O Lord, for there is no longer any that is godly! (Ps 12:1)

Epistle: 2 Timothy 3:10-15. Summary: you will be persecuted, but the Gospel saves.

Alleluia, Alleluia, Alleluia! (Ps. 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: St. Luke 18:10-14. Summary: Humility and repentance lead to salvation.

The Only Lord We Know: On the Confession of the One True God (excerpts)

James Kushiner & Fr. Patrick Reardon, Touchstone Mag. (March/April 2016)

... The Scriptures describe how the apostles make the confession: "I believe in one Lord, Jesus Christ." He is one Lord, because—as all Jews know (and would lovingly die for)—"the Lord is one" (the Sh'ma; Deut. 6:4; Eph. 4:5). Jesus is identified in the terms of the Sh'ma. In the Bible, monotheism is about identity.

The apostles make this step in response to Jesus' assertion, "I came forth from the Father" (John 16:28). They affirm this claim, not because of a religious theory that warrants it, but because, as they watch and listen to Jesus, they discern in him the One who sent him: "He who sees me sees him who sent me" (John 12:45). "He who has seen me has seen the Father" (14:9). ...

[However] For modern students of religion—generally speaking—monotheism involves a fundamentally mathematical thesis, "There is one God," as distinct from "more or fewer" than one God; start counting gods, and when you get to one, stop counting. Consequently, all those who believe in one God must logically believe in the same God.

This approach to monotheism is what allows our contemporaries to speak of "the monotheistic religions." Their thesis is simple: "Since there is only one God, all those who believe in one God believe in the same God. Their differences are those of development and/or expression."

This thesis is not only simple; **it is simply absurd.** Biblical monotheism is not about mathematics; it is about God's identity: Who is this one God? Who he is, is the essential question. We may cite a noted authority on the point, "If the Lord is God, follow him: but if Baal, then follow him" (1 Kings 18:21). [However] Quite a number of our contemporaries simply assume that the God of "the Abrahamic faiths" must be somehow "shared" by all, [to include all Muslims]. This identification is far from obvious.

First and foremost, if we have in mind what Islam and Christianity formally hold as articles of faith, then this identification is difficult to sustain. Islam explicitly teaches—as a fundamental thesis—that Allah has no son. The Christian faith explicitly teaches that we only know the One True God through "the Only Begotten, himself being God in the bosom of the Father" (John 1:18). When a

Muslim looks at Jesus Christ, he is supposed to see a prophet, second only to Mohammed.

And the Jesus of the Koran was not crucified. When a Christian looks upon Jesus Christ, he sees the revelation of the glory of the only true God in the Crucified Christ. We worship Jesus Christ as God. Islam does not. We assert that there is no other name under heaven given among men whereby we must be saved, than that of Jesus Christ. There is no other salvation except through his Cross; there is no mediator between God and man other than Jesus Christ.

It seems important to recognize, however, that the incompatibility of the Islamic doctrine of God with the Christian revelation of God in Christ does not imply that a specific individual Muslim can never be on the path to the same God as confessed by the Christian. Paul preached to the Athenians that God had determined that all men "should seek God, in the hope that they might feel after him and find him" (Acts 17:27). This implies that there is some possibility of men experiencing intimations—personal revelations of the one true God. Scripture records the experiences of gentiles receiving revelations from God—see the gentile centurion Cornelius in Acts 10. The mysterious figure of Melchizedek, priest of "God Most High" without benefit of the revelation to Abraham, is cited as a foreshadowing of Christ the High Priest....

While we rightly judge between Islam and the Christian faith, we are less equipped or licensed to judge individuals. Many consciences, we suspect, may be honestly desiring or seeking something that only Christ can give. But one thing would seem reasonable to hold: any Muslim who believes that Christians must be subjugated and convert to Islam cannot be worshiping the same God as the Christians. Such a god demands that Christians contradict the confession of the Apostle Thomas, and deny that Jesus is Lord and God.

Further, our God does not coerce, and Jesus, the Son of God, did not coerce his own followers, but allowed them to see with their own eyes, touch with their own hands, and experience in their own burning hearts that he has the words and power of eternal life. The doubt of Thomas was not erased by logic, but by a personal invitation to place his hands in the marks of the nails. For in the end, there is no true worship of God without "Christ and him crucified."

James M. Kushiner is the Executive Editor of Touchstone.

Fr. Patrick Reardon is an Orthodox priest and the senior editor of Touchstone.

Parish News and Events

Richard and Carolyn Rosko share the difficult news of the repose of Carolyn's daughter **Connie Hunsberger** on January 30th. **May her memory be eternal!**

Flash Frozen Potato Perohi are available for purchase in our kitchen!

Clean out your fridges! Great Lent is just around the corner: a Lenten fridge and pantry makes fasting an easier habit to get into.

This is the last week we will be taking a collection for the **new snow blower!**

UOL Lenten Retreat, Saturday 4/2, 395 Bridle Path Road.

This year Dr. Natalie Bilynsky and Fr. Anthony Perkins will talk about the challenges we all face throughout life and how Orthodoxy can help us respond to them. Fr. Mark Leasure will be bringing the myrrh-streaming Icon of the Karidotissa for participants to venerate. Registration forms are available in the hall. I met with Natalie this week – this is going to be a great retreat!

Wolodymyr Katolik (from Phily) is organizing a **Paschal trip to the Holy Land to experience the miraculous Paschal fire.** 215-531-0538.

Bishop Daniel is leading a **pilgrimage to Ukraine** in May. See Fr. A. for details.

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

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 "The Structure and Beauty of the Presanctified Liturgy"

4/3 "Q & A on Lent, Life, and Everything"

4/17 "To Hell and Back: The Services of Holy Week"

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

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

Reading and Greeter Schedule

Today's Epistle Reader: John Sokalsky; Next Week: Robert Noecker

Today's Communion Prayers: Kaitlyn Zimmerman; Next Week: Michael Hutzayluk

Today's Greeters: Judy Miller & Vera Muzychka;

Next Week: Richard Rosko

Let me know if you would like to be added to the schedule!