





## October 11, 2015

SUNDAY OF THE FATHERS OF THE 7TH ECUMENICAL COUNCIL – **TONE 3**  
THE HOLY APOSTLE PHILIP, ONE OF THE SEVEN DEACONS; OUR VENERABLE FATHER  
THEOPHANES THE BRANDED, HYMNOGRAPHER AND BISHOP OF NICAEA

### SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 12 – OCTOBER 18

SATURDAY, OCTOBER 17 – THE HOLY HIEROMARTYR DIONYSIUS THE AREOPAGITE

9:30 AM – Divine Liturgy + Anna Sywyj (40th day)  
6:00 PM – GREAT VESPERS

SUNDAY, OCTOBER 18 – 21ST SUNDAY AFTER PENTECOST; THE HOLY APOSTLE AND EVANGELIST LUKE

9:30 AM – Divine Liturgy For All Parishioners

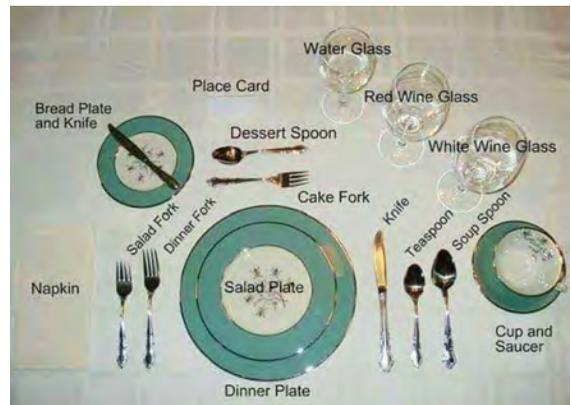
*If you are reading the bulletin during the Liturgy (including the homily),  
please **stop** and be attentive – будьмо уважні!*

#### **Haven't Seen Someone in a While?**

*Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.*

.....  
"Holy and devout families, strengthened in faith, find, on their own, the most creative ways to answer the challenges of modern society and teach us how to show mercy to those who are experiencing difficulties. We can not solve all the problems with which the world is trying the family, but we can preach the Gospel Truth about the family and help the next generation, with God's help to go forth along the path to holiness."

- Patriarch Sviatoslav Schevchuk, UGCC  
to the Synod of Bishops



Do you see a space for your cell phone?  
Me neither...

#### **PARISHIONERS THAT ARE HOME BOUND**



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.

***Special Showing:  
Sunday, October 18  
after the Divine Liturgy***



**WINTER ON FIRE:  
UKRAINE'S FIGHT FOR FREEDOM**

Filmmaker Evgeny Afineevsky offers a visceral, in-depth look at the bloody Ukrainian uprising in Kiev's Maidan Square in the winter of 2013-14 that resulted in the removal of Russian-backed President Viktor Yanukovich.

*Winter on Fire* supplies a visceral, in-depth look at the bloody Ukrainian uprising in Kiev's Maidan Nezalezhnosti (Independence Square), which took place over several months in late 2013 and early 2014 and triggered a cataclysm that continues to unfold today. Focusing on the three months of street battles that led to the removal of President Viktor Yanukovich, the film reminds us how documentaries, in the tradition of works such as *The Battle of Chile* and *The Square*, can have an effect different from that of daily reportage by taking more time on the craft of storytelling.

Ukraine's geographic position between Russia and the rest of Europe exerts conflicting pressures on its culture and politics. After making promises to join the European Union, Yanukovich abruptly changed direction in November 2013 and turned toward an alignment with Russia. Protestors took the streets chanting "Ukraine is part of Europe," in a series of peaceful demonstrations that were eventually met with a violent crackdown by the government's Berkut special police force.

Filmmaker Evgeny Afineevsky makes these complicated politics more approachable with vibrant characters, brisk pacing, and well-deployed graphics. He draws on multiple footage sources to chronicle the escalation of events. In this era of sophisticated cameras being more widely available, the footage possesses a higher standard of on-the-scene image-making than what we were used to seeing even a few years ago. Afineevsky shows an artistic eye in his shot selection and editing, and brings clarity to chaotic scenarios. His film captures a striking palette of vivid colours and evocative faces against a wintry landscape.

As *Winter on Fire* begins, we hear a command from an unidentified voice: "Do something for the revolution!" Another replies, "I'm filming."

## WHOSE PARISH IS IT ANYWAY?

### CHURCHES FACE DELICATE BALANCE IN MEETING NEEDS OF ETHNIC MINISTRIES

by David Briggs, [huffingtonpost.com](http://huffingtonpost.com)

A phenomenon of Mass mobs where large groups of suburbanites worship in the city on a given Sunday is shining new light for a day on urban parishes that are dwindling or, in some cases, have been closed.

Generations of immigrants sacrificed to construct many of these magnificent buildings. Often, they rose within a couple of blocks of each other to meet the language and cultural needs of the European immigrant communities.

The nostalgia for these churches is understandable. However, their fate may offer more contemporary lessons for religious groups in a diverse culture.

Today, many of those Polish Catholic or Italian Catholic or German Catholic churches in cities such as Cleveland and Buffalo have been closed or merged as succeeding generations have moved away. Many of their children no longer see the need to merge their religious and ethnic identities.

And many of the congregations failed to integrate their new neighbors - white, black or Hispanic - into their parishes.

The Catholic Church is trying to address those issues as it deals with new generations of immigrants from Latin America and the Caribbean seeking a familiar spiritual home in the U.S.

The church has greatly increased the number of Hispanic ministries and Spanish-language Masses. But in contrast to the response to earlier waves of European immigrants, congregations also are making efforts to integrate the newest immigrants within larger parish communities.

The difficult task parishes face is to meet the special needs of recent immigrants without dividing congregations into ethnic enclaves.

The challenge of serving ethnic ministries may be even greater for Eastern Orthodox churches. Many have been less willing to give up the ethnic nature of their congregations even as fewer and fewer in succeeding generations speak the native language of their ancestors and most marry American spouses outside their tradition.

A survey of major Eastern Orthodox churches in the United States found just two-thirds of the liturgy is in English on average in the large Greek Orthodox Archdiocese of America. The percentage drops to around half for U.S. congregations that are part of the Ukrainian Orthodox Church or the Serbian Orthodox Church.

And language appears to matter, according to researcher Alexei Krindatch.

**One third of the parishes where English was used more than 90 percent of the time reported 60 percent of their parishioners attended services weekly, he found in a 2011 survey. Only 15 percent of such English-speaking churches reported attendance rates below 30 percent.**

**In contrast, half of the parishes where English was used less than 90 percent of the time reported fewer than three in 10 members were regular attenders.**

#### **Hispanic growth**

Hispanics now make up nearly 40 percent of an estimated 78 million U.S. Catholics. And the demand for targeted ministries is growing.

Some 4,500 congregations, about a quarter of U.S. Catholic parishes, “intentionally serve” Hispanic or Latino Catholic communities.

About 6 percent of all Masses in the United States are celebrated in Spanish, according to the 2012-2013 National Study of Catholic Parishes with Hispanic Ministry. The study was led by Boston College researcher Hosffman Ospino in collaboration with the Center for Applied Research in the Apostolate at Georgetown University.

Spanish-speaking ministries are particularly important for new immigrants, “who often rely on parishes to remain connected to their religious roots and identity while they integrate into the larger society. Parishes matter,” Ospino reported.

Some concerns are on the horizon, however.

For one, many Spanish-speaking priests trained in Hispanic ministry following the Second Vatican Council in the 1960s are reaching retirement age. Fifty-nine percent of pastors in parishes with Hispanic ministry are older than 55, and vocations are not keeping pace with church growth.

For another, the study finds, pastoral leaders report many Hispanic Catholics are being only “minimally integrated” into the life of the larger parish community.

“Parishes must engage in serious discernment with all their members, Hispanic and non-Hispanic, about building communities where all members find themselves at home,” Ospino said.

### **Whose parish is it anyway?**

Orthodox churches that have been slow to embrace congregational diversity know there are consequences.

In the 2007-2008 Orthodox Church Today study, four in five parishioners said one

of the most urgent concerns facing their congregations is the issue of youth and young adults leaving the church.

Some Orthodox jurisdictions such as the Antiochian Archdiocese and the Orthodox Church in America use English almost exclusively in services. But many congregations still place a premium on their ethnic heritage.

For example, in the 2011 survey, more than eight in 10 parishes in the Serbian Orthodox Church and two-thirds of congregations in the Greek Orthodox Archdiocese reported, “Our parish has a strong ethnic culture and identity that we are trying to preserve.”

**As with less use of the English language, congregations with a strong emphasis on their ethnic heritage had on average dramatically lower rates of church attendance.**

“The high rates of attendance in American Orthodox parishes are typically associated with high usage of English in worship services and with churches which do not emphasize their ethnic identity and heritage,” Krindatch concluded.

The apparent takeaway? Developing vibrant parish communities as the ethnic and social makeup of congregations and communities evolve requires planning and a willingness to be more inclusive.

Get enough people together for one day, and nostalgia can be revived in a flash. Hold on too long to the past, however, and no mob may be able to save a congregation.

David Briggs writes the Ahead of the Trend column for the Association of Religion Data Archives.

# THE DOMESTIC CHURCH

## *The incubator for a life of righteousness*

Prior to electricity and central heating, most families gathered in parlors, spending evenings with reading, sewing, and family conversations. The notion that everyone would retreat to bedrooms, kitchens, or dens, separating themselves from other family members, was unthinkable. The communal nature of the family was natural. I can remember, as a child (this really dates me), sitting together with my brother and my parents, listening to radio dramas. Before the coming of television, families would gather for evenings in the living room, where children would play with Lincoln Logs, or play board games with their parents.

Evenings spent together as family are important, for these moments not only build a bond between parents and their children, but serve as important times in which to share family values. The old saying that “**a family that prays together, stays together**” was a truism that is often forgotten. I remember, as a boy of six, a Catholic family living next to us who had a small family chapel, complete with altar, statues, and candles. Every evening they would all gather in that little chapel to pray the rosary. As a protestant boy, I remember wishing we had a chapel as well.

Family meals are also important times for building strong moral and spiritual foundations in children. Sitting around the dinner table is a great time for parents to develop strong bonds of trust with their children. Dinner is a perfect time for talking to your children about their friends, or school activities, or recounting the homily from the Sunday Liturgy. Family members dispersing throughout the house for the evening, can end up functioning as autonomous entities, and family bonds are unlikely to develop in a healthy manner.

The domestic church, which is such an important element of the Orthodox Christian tradition, can not be developed in a family where meals, prayers, and social life are all in separate parts of the house. Parents, in their capacity as shepherds and nurturers, have the God given responsibility to make sure the home is an incubator for a life of righteousness, and where the Orthodox faith can take root. It is in such households that these children, in turn, learn how to be good parents to their own future children.

*Hebrews 10:24-25*: “... and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another ...”

With love in Christ,

Abbot Tryphon

Those who stood  
up as Christians are  
now Holy Martyrs



We should pray for  
such faith



“The readiness to believe evil about others is in a large part ammunition for a thousand scandals in our own hearts. But by finding black spots in others, they believe they distract attention from their own miserable state. The good conscience, on the contrary, finds good in others even when there is some discontent with self.”

– Archbishop Fulton Sheen  
(*The World's First Love*)

### Sunday offering for September 27

Amount	Number
\$11.00	1 (loose)
\$15.00	1
\$20.00	2
\$25.00	1
\$40.00	2
\$50.00	4
\$70.00	1
\$80.00	1
\$85.00	1
\$400.00	1
<hr/>	
\$986.00	

Parishioner Total: \$986.00

Average / parish household (42): \$11.88

Weekly Stewardship Goal: \$2200.00

**Deficit: (\$1139.00)**

**Year-to-date deficit: (\$40,713.00)**

“When you sit down to eat, pray. When you eat bread, do so thanking Him for being so generous to you. If you drink wine, be mindful of Him who has given it to you for your pleasure and as a relief in sickness. When you dress, thank Him for His kindness in providing you with clothes. When you look at the sky and the beauty of the stars, throw yourself at God’s feet and adore Him who in His wisdom has arranged things in this way. Similarly, when the sun goes down and when it rises, when you are asleep or awake, give thanks to God, who created and arranged all things for your benefit, to have you know, love and praise their Creator.”

— St. Basil the Great

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Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

#### Social Committee Chair:

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***The Shepherd's Family***

The mark of Christ's sheep is their willingness to hear and obey, just as the sign of those who are not His is their disobedience. We take the word "hear" to imply obedience to what has been said. People who hear God are known by Him. No one is entirely unknown by God, but to be known in this way is to become his kin. Thus, when Christ says, "I know mine," He means, "I will receive them, and give them permanent mystical kinship with Me."

It might be said that inasmuch as He has become man, He has made all human beings His kin, since all are members of the same race; we are all united to Christ in a mystical relationship because of His incarnation. Yet those who do not preserve the likeness of His holiness are alienated from Him. "My sheep follow me," says Christ. By a certain God-given grace, believers follow in the footsteps of Christ. No longer subject to the shadows of the law, they obey the commands of Christ, and guided by His words rise in grace to

His own dignity, for they are called children of God. When Christ ascends into heaven, they also follow Him.

Christ promises His followers as a recompense and reward eternal life, exemption from death and corruption, and from the torments the judge inflicts upon transgressors. By giving life Christ shows that by nature He is life. He does not receive it from another, but supplies it from His own resources. And by eternal life we understand not only length of days which all, both good and bad, shall possess after the resurrection, but also the passing of those days in peace and joy.

We may also see in the word "life" a reference to the Eucharist, by means of which Christ implants in believers His own life through their sharing in His flesh.

*St. Cyril of Alexandria*

**For more information on Eastern spirituality, visit  
[www.ecpubs.com](http://www.ecpubs.com)**