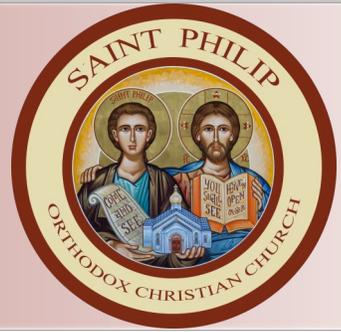


# THE PARISH PRESS

## St. Philip Orthodox Church

Vol. 21.09 – SEPTEMBER 2020



### Mark Your Calendar:

**Office Hours Change!**  
Mon-Thurs, 10am- 3pm

**Saturday Liturgies continue in September**  
Masks required

**Evening services (6:30 pm)**  
Wednesdays: Compline  
Fridays: Paraklesis

**Feast of the Nativity of the Theotokos**  
*Monday, September 7*  
Vespers & Artoklasia, 6:30 p.m.  
*Tuesday, September 8*  
Orthros 9 am & Divine Liturgy 10 am

**Elevation of the Holy Cross (Strict Fast)**  
*Sunday, Sept 13*  
Vespers & Artoklasia, 6:30 pm  
*Monday, Sept 14*  
Orthros & Cross Procession 9 am,  
Divine Liturgy 10 am

### Invite someone to Church!

### NEWS ~ N ~ NOTES

+ **MONTHLY OUTREACH COLLECTION:**  
Thank you for your generosity to the needy of our community! In **September**, we are collecting **Cleaning Products**.

+ **NON-PERISHABLE FOOD COLLECTION:**  
We continue to collect non-perishables of all kinds for the food pantries.

**MAY GOD BLESS ALL OUR FAITHFUL GIVERS!**



#### Holy Mysteries

**Baby Lucas Epan James**, son of Sdn. Ben & Holly Daniel, was baptized into Christ at St. Philip on August 15.

**MAY GOD GRANT HIM MANY YEARS!**

### A Message from Fr. Noah

Dear Saint Philip's Family, Christ is in our midst!

Blessed New Year. From Biblical times through Byzantium, Orthodox celebrate "the crown of the year" as the start of the Church's Year. As this year begins I have a lot on my mind and heart:

The pandemic and the social instability have brought great division to our land. With the election looming, the media is furthering the division. We may be tempted to think that medical, economic, and policy programs and platforms will save us. Hog Wash!!!

Amidst this division and even fracturing of our society, our Orthodox Church and our beautiful little parish is suffering too. We are missing dear members of our spiritual family. When we see them, we don't immediately recognize them or we don't know how to relate to them. Please rise above the awkwardness with love, humility, and a little bit of self-deprecation!

I have stumbled a bit during the lockdown, especially out of sorrow and maybe even a little depression and some anger. Forgive me if I let you down!

I have learned a lot during the swirling of confusion: our Church is God's House and we are God's Children. Our parish is a place of repentance and prayer, hospitality and ministry. God's

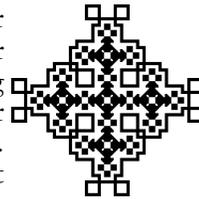
hospitality to us and ours to each other. Let's not let anything separate us from the love of Christ!

If we are here for another reason, we are here for the wrong reason.

Does this mean that our service and sacrifice, as well as our love for our rich heritage are out the window? No. But they are subordinated to our need for the fire of God's love to burn more brightly in our hearts.

May this new year be a year of true repentance for me and you and all of our dear ones, as well as our parish, community, country, and world, by God's grace and our faithfulness!

In Him,  
**+Fr. Noah**



P.S. – Please pray for Dn. David and his family as they move to York, where he will assist the priest there in preparation for, God willing,

becoming the next pastor. Though they are leaving much sooner than I had anticipated, I'm thankful that they will be (relatively speaking) neighbors and we have good hope to see them from time to time and to attend a forthcoming ordination! I will miss them all very, very much and will be scrambling to fill in the gaps that they leave. Please step up and help me take up the slack.

### Office Update

We are blessed to be a part of such a vibrant and growing St. Philip Church Parish!

Just a friendly reminder to please send your information updates and changes to the office so that we can keep all contact information current. Thank you!

On behalf of the office staff at St. Philip,  
In Christ, Celia-Marie (office@st-philip.net)



### SEE YOU IN CHURCH!

**Saturday:** VESPERS, 6:30 p.m.

**Sunday:** MATINS, 8:45 a.m.  
DIVINE LITURGY,  
10 a.m.

**Wednesday:** Compline, 6:30 p.m.  
(unless a festal service supersedes)

**CONFESSIONS** before or after Vespers and during Matins as time allows, or by appointment.

**Check our calendar for special services!**





### Ministry Together

w/ Dn. David Hyatt

*"I beseech you do not let me pass wholly out of sight and out of mind. A friend is long sought, hardly found, and with difficulty kept. Let those who will, allow gold to dazzle them and be borne along in splendor, their very baggage glittering with gold and silver. Love is not to be purchased, and affection has no price. The friendship which can cease has never been real. Farewell in Christ."*

+ St. Jerome, Letter III.6:  
"To Rufinus the Monk"

I could not compose a more fitting description of my thoughts and feelings towards you all as my spiritual family – my brothers and sisters in Christ – than these words from St. Jerome to Rufinus. Developing, growing, and maintaining friendship, as he describes, requires intentionality, effort, and endurance. With these qualities, a friendship will endure to the end even when miles separate. (St. Jerome was in Syria and Rufinus was in Egypt.)

A little over three years ago, our family moved to Eastern Pennsylvania. Financial hardship and extended health problems hastened our move from the land of Lutefishk and Ten Thousand Lakes (Minnesota) to the refuge my sister and brother-in-law offered us in their home. I had no job lined up, only enough money to make the move, and the desperate prayer that God would intervene in our family's situation.

Because of the beauty and depth of prayer that we experienced in our first visit, we decided to change jurisdictions and seek God with you all at St. Philip. And God has answered our prayers through you! We have gained a deeper life of prayer, better physical health, provision through a multitude of work opportunities, education and equipping through the St. Stephen's Course and the mentoring of Fr. Noah and Fr. James, and now, a new path of ministry. Glory to God!

The hard part, at this stage, is saying goodbye. You are our spiritual family. You have welcomed us, prayed for us, included us, been generous to us, and offered your friendship and love with very little in return. You have taken to heart the words of our Lord, "Freely you have received, freely give." (Matt. 10:8) And we say 'thank you' – to God and to you!

All that we continue to ask, in the words of St. Jerome, is that you "do not let [us] pass wholly out of sight and out of mind." Please continue to pray for us as we walk this new path at St. John Chrysostom in York, PA. You are forever in our hearts and in our prayers. Farewell in Christ.



### "Making a Defense":

Explorations in Orthodox Apologetics

#### THE ORTHODOX THEOLOGY OF PERSONHOOD

We are undergoing a cultural and political sea change in the West right now that is the end result of a several generations-long (or rather, several centuries-long) process of rejecting the Christian anthropology that has undergirded all of our most fundamental institutions and values.

As the Orthodox we are in a privileged place both to identify this trend, recognize it for what it is, and to offer the "cure," for it is the inspired Fathers of the Church who gave Western Civilization its theology of personhood.

In his book, *Being as Communion*, Met. John Zizioulas sets out two indispensable principles of personhood:

- 1) "There is no true being without communion;"
- 2) "Communion which does not come from a 'hypostasis,' that is, a concrete and free person, and which does not lead to 'hypostases,' that is concrete and free persons, is not an 'image' of the being of God" (p. 18).

He goes on: "This theology of the person, which appeared for the first time in history through the patristic vision of the being of God, could never have become a live experience for man without the mystery of the Church" (p. 18).

The Church's understanding of personhood stands in stark contrast to both the "impersonal" ancient Hellenic understanding and the modern "humanist" and "materialist" anthropologies.

The Hellenic approach to the "person" was impersonal. A "person" (*prosopon*) is not a free and unique personal subject, but rather one who wears the "mask" (*prosopion*) of a predetermined social script or cosmic order, such that someone's value is determined from the outside by others with a view to how the "individual" enacted the script that was their fate. The value of a human was in *how well they wore the mask, played the part, kept order.*

We could say that Enlightenment "humanism" is a complete polar opposite: instead of Hellenic impersonalism, we have Western *individualism*. The person is emancipated from the value-judgments of others (perhaps even God!), only to be severed from communion with others, to be severed from the relationships with other

persons whereby we image God and become our true selves.

Most pernicious of all is *materialism*—the reduction of the human person to external biological necessities, functions, and "identities," and thus the coordination of human worth with material-political benefit as defined by the state, the elite, the "collective." In this view, there is nothing transcendent about a human being, because there is *nothing transcendent*. All there is is the material world, and the human project of perfecting it, by seizing and wielding the will-to-power necessary for that project. Human beings are *commodities* (a "herd") that those with power are free to use and discard in their utopian project, all for the supposedly "greater good."

Even with all the complexity of our current situation, it is not hard to see that these are the dynamics we are experiencing presently—humans are being *depersonalized, fragmented, and commodified*. Our world needs the bright light of the Apostolic Faith of the Church to call us out of our morass, to remind us

- + *Of the divine dignity of human beings from conception to grave,*
- + *That our freedom and value does not come from fallible, corruptible temporal gov'ts, or "intersectional identities,"*
- + *That we need each other, need other free persons, to be and become who we really are as humans, as relational beings,*
- + *That because humans are made in God's Image, we are beings made to worship, and that free worship is not "optional" or "non-essential,"*
- + *That "progress" can never come from the destruction of others, their property, person, or character/reputation,*
- + *That humans are not a "problem," are not a "polluting presence" on the earth such that it would be good to have "less of them."*

Human beings are not a "virus," or mere "virus-bearers." Even as we follow our consciences and exercise due caution, as it seems good to us, out of a legitimate concern for health, we must not be unaware of the contemporary ideological currents that are swirling about, or of the dark future they presage if they are not actively resisted. This ideological Hydra is the real virus, and the Church has the only saving vaccine—the Gospel!

— by Sdn. Justin

### Did You Know?

- Don't forget to get your information in for the **Photo Directory!**
- The **liturgical offerings** of our parish (Prospora, Artos, Kolyva, Altar Candles, Wine, Classic Olive Oil, Flower Decorations) are simple and profound ways to offer our talents to God and to each other.
- Please note that a new **Ring Security System** has been installed at St. Philip. If the door is locked during the Church Office Hours (Mon-Fri, 10am-3pm), **please ring the doorbell!**



### Parenting Suggestion

#### Show your children the importance of church and prayer.

In a world where the word religion is looked at as a bad word, and the public sphere is being stripped of the sacred and life-giving order, our example of loving piety is desperately needed. Our kids need to see us pray, and they need to see us make church a priority. And what if they tell you they don't want to go? Go anyway. You're the parent. Kids need structure, and they need to see you as an example of someone who strives to put God first, before everything else.

(Adapted from <https://mynoon.net/10-ways-orthodox-parents-set-children-up-for-moral-failure/>)

