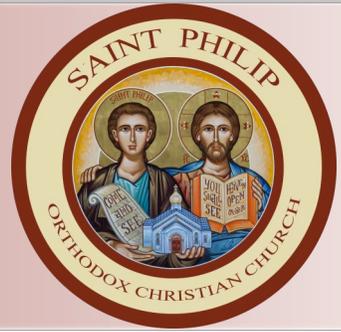


# THE PARISH PRESS

## St. Philip Orthodox Church

Vol. 21.10 — OCTOBER 2020



### Mark Your Calendar:

#### Office Hours Change!

Mon-Thurs, 10am- 3pm

#### Festal Liturgies during week

Friday, Oct 23 – St. James

#### Bp THOMAS Visit for Oct 6–

**CANCELLED**

Many Years to His Grace!

#### ANNUAL PARISH MEETING

October 24-25

#### Virtual Fall Retreat & Meetings 2020

for Eastern Dioceses

November 12-15

#### Feast of St. Philip

Friday, November 13

Vespers & Artoklasia 6:30 pm

Saturday, November 14

Orthros 9 am & Divine Liturgy 10 am

#### Nativity Fast

November 15-December 24

#### Feast of the Nativity of Christ

Thursday, December 24

Royal Hours, 8 am

Vesperal Liturgy of St. Basil, 9 am

Festal Orthros, 9:30 pm

Divine Liturgy, 11 pm

Friday, December 25

Vespers for the Synaxis

of the Theotokos, 12 pm

Saturday, December 26

Orthros 9 am; Liturgy 10 am

### A Message from Fr. Noah

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

There are many ways to describe salvation. The most theologically accurate are "theosis" (sharing God's life) and "healing" (which is a direct translation of the Greek word for salvation, in the sense of restoration to wholeness). Lately, I'm thinking most of salvation is the Great Adventure! Our Lord's call "follow me" is a call to setting out on uncharted seas just as much for us as it was for St. Peter. For some this means

journeying abroad as missionaries, for others it means simplifying their lives in a monastery, for others this means going off to seminary and then serving at the Bishop's discretion. But, whether we have any geographical changes or not, there is certainly uncertainty in living as a citizen of heaven and of earth simultaneously.

Indeed, the entire witness of Holy Scripture and Holy Tradition is to the fact that Salvation is a process. Not just a momentary legal or fiscal "justification" but a process of our growing in God's likeness, in Christ and by the power of the Holy Spirit. Perhaps we could say that salvation is both "Grace and Grit." 100% God and 100% us!

I am thinking of this because a school child asked me how they should respond when asked "are you saved?" Salvation is a process that has a past, present, and future.

Humanity was saved from futility and mortality by Christ's life, death, and resurrection.

We are incorporated into His life by our baptism and empowered to live His life by the Holy Spirit in Chrismation.

We are saved year by year, week by week, moment by moment by our sacramental and ascetical lives of repentance, prayer, service, and sacrifice. This does imply that those of us who have been (raised) in the faith for a long time do need to "wake up" and make the faith our faith.

When we take our last breath and are delivered from the bonds of the flesh, we'll be judged and given a fore-taste of bliss or suffering, depending on how we have responded to His love and mercy.

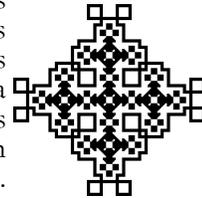
When Christ comes again to recreate the world, our souls will be rejoined to our re-made bodies and we will, by God's grace and mercy, eternally grow ever closer to Him forever and ever!

As I've said before, "salvation is the free gift that costs everything."

I stepped into an Orthodox Church about 25 years ago, stunned by the beauty, mystery, history, and personhood (God's personhood and our personhood), and I knew I was home. However, I had no idea that that home was actually just a way-station along the adventure of salvation!

In Christ, our Companion as well as the Way!

+Fr. Noah



### NEWS ~ N ~ NOTES

#### +MONTHLY OUTREACH COLLECTION:

Thank you for your generosity to the needy of our community! In October, we are collecting **Bath & Shower 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 Seraphina**, daughter of Raja & Christina Kyriakos, was baptized into Christ at St. Philip on September 13.



**Baby Genevieve**, daughter of Rdr Nick & Martha Morelli, was baptized into Christ at St. Philip on September 20.

**MAY GOD GRANT THEM MANY YEARS!**

### "Thank You" from the Hyatts

The Hyatts would like to express their deepest gratitude for all the generous gifts and thoughtful cards and expressions of love as they transitioned to serving at St. John Chrysostom in York, PA. "We are touched by the deep relationships we have developed at St. Philip. Please know that we are grateful beyond what we can adequately express for all you beautiful and thoughtful cards, gifts, and words of encouragement. Please keep us in your prayers!"



**Challenge for 2020:  
“Living the Liturgy”**

*“Let us commend ourselves, and one another, and all of our life unto Christ our God.”*

*“Let us lift up our hearts! We lift them up unto the Lord. Let us give thanks unto the Lord! It is meet and right to worship Father, Son, and Holy Spirit, the Trinity one in essence, and undivided.”*

These are liturgical actions and statements, but their meaning and extent is universal for us. We find in them, and thus in the whole Liturgy, nothing less than the purpose of our life and all of creation.

All of life is to be a *thanksgiving offering* (“eucharist”) to God, a commending, a giving ourselves over to, and an oblation, a “lifting-up” to the Triune God *and* to and with one another.

We are reminded of our priestly identity and calling as God’s people, both for ourselves and one another. When St. Paul reflects on his apostleship to the Gentiles, he calls himself a “liturgist” or “liturgical minister” (λειτουργόν) of the Gentiles’ “offering” (*prospora*) to God (Rom 15:16). We are priests of our own souls, but, like Paul, we are also liturgical ministers to and for one another—facilitating each others’ offerings to God, making them “acceptable” and “sanctified in the Holy Spirit” (Rom 15:16).

With this being the case, it is imperative that we remember that there are certainly other *counter-liturgies* in the world. There are other “gods” that clamor for our “offerings,” that try to make us serve at their “altars.” But these are, in the end, all “liturgies of death.”

To the extent we can participate in the world’s “liturgies,” we must always return to THE Liturgy—Christ’s self-offering to the Father to redeem and restore humanity and all of creation, actualized continually in the life of the Church. And we must reaffirm our faith, our allegiance, our identity. *This* is who we are, in truth. *This* is where our hope lies. *This* is the hope of the world.

If we forget this, we have nothing to say to or offer to the world.



**“Making a Defense”:**

Explorations in Orthodox Apologetics

**MORALS & METAPHYSICS**

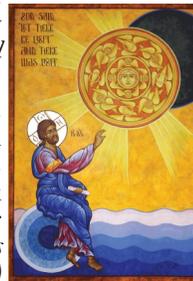
We are surrounded by moral claims, moral imperatives, moral dogmas at every turn. Who are we to be, what are we to do—the world does not spare its recommendations, and we must be discerning consumers, by first of all realizing we are “consumers.”

For us as Orthodox Christians, “goodness” or “morality” are not brute “facts” that simply exist as objective realities in the world. Any and every account of goodness and morality inevitably assumes a more basic account of *reality*, of what is truly and transcendently *real* (“metaphysics”).

And for us, Christ Himself is the ontological anchor of all creation, for “in Him all things consist” (Col 1:17). As the Greek Fathers repeatedly say in their various ways, *Christ is the Logos (Word) in Whom all the logoi (“words”) of creation participate, and to which they are naturally drawn as types to Archetype.*

To be moral, good, beautiful, to be human, all have as their content and their direction the Person of Christ Himself as Creator and as True Human.

There is, then, no “general account” of the good and the moral that the Christian faith stands in relationship to, as a derivation or a particular, because Christ Himself *is* Goodness.



This has profound implications for how we understand the Church’s role in the world. It is no exaggeration to say that, in the fullest sense, we believe there is no true understanding of goodness and morality apart from *the teachings and traditions of the Church as Christ’s Body.* We cannot separate moral truth from dogmatic truth, because Christ is the “content” of both.

As we engage with the world, there is no “public space” of purely neutral dialogue or moral reasoning where we as Christians can bracket or set to the side what we believe to be true about reality, as revealed by Christ in the Church.

This, however, is the premise we are continually being confronted with in our increasingly dogmatically secular world. In order to “get along,” we have to sacrifice what we believe, if by a death of a thousand cuts. Such is why faithful and robust Christian confession is also under attack, and is perceived as a threat by those whose idol is temporal power and control. So as long as Christians confess Christ, they will necessarily be saying that

there is a transcendent standard of accountability, for our thoughts, beliefs, and actions—a standard that we do not *choose*, and thus comes before and transcends any purely human claim to morality or reality.

This is nothing other than the story of the Three Youths in Babylon. May God give us the boldness to be unwavering in faith and confession!

— by Sdn. Justin

**Did You Know?**

- **Please Welcome** - We are blessed with many visitors, inquirers, catechumens, and new families. Please, dear established parishioners, greet them and get to know them. We are especially blessed to have **Father (or Deacon) Steven and Matushka Hannah Barker.** He was a Lutheran pastor before becoming Orthodox, like our parish’s founder, Fr Boniface!
- Thanks to **Calvin Schneider**, and several other young men—Rdr. Nathan, Conor M., Zach W., among them—for their work of assembly, staining, and repair of our picnic tables.
- The **liturgical offerings** of our parish (e.g., Altar Candles, Wine, Classic Olive Oil) are simple and profound ways to offer our talents to God and to each other.
- It takes a lot to **keep a parish going.** Money, yes of course. Your tithes and offerings are always needed. But that is not all. It takes time and talent, too! **How can you help?** Pray about it and ask Father Noah what is needed!



**Parenting Suggestion**

*Talk with your Kids about the issues they face.*

Just because they act like everything is okay doesn’t mean it is. It’s crucial to connect with your kids every day. Show you care by asking about their day and actually listening to them. Take them out for dessert or to a coffee shop for one-on-one time. Ask their opinion on things with school, their teachers, friends, church—whatever. Help them by offering a non-judgmental, loving example of the Church’s viewpoint on current issues. Kids are confused today because the world is telling them so many things are okay that the church is saying are not. You can be the voice of reason and sanity for them, and by showing them respect and listening—they’re more likely to hear you.

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

