



HOLY THEOPHANY ORTHODOX CHURCH “

Go therefore and make disciples of all nations, baptizing them in the name of Father and of the Son and of the Holy Spirit.” Matthew 28:19

“The Church is a hospital, and not a courtroom, for souls. She does not condemn on behalf of sins, but grants remission of sins. Nothing is so joyous in our life as the thanksgiving that we experience in the Church. In the Church, the joyful sustain their joy. In the Church, those worried acquire merriment, and those saddened, joy. In the Church, the troubled find relief, and the heavy-laden, rest” ~St John Chrysostom

Location of Services: Holy Theophany Church, N2107 State Road 67, Walworth, WI 53184

Schedule of Services for November 2022

[All services (except Reader’s Vespers) will be live-streamed unless otherwise noted. Hours for Sunday Liturgy start at 9:40 AM.]

Daylight Saving Time Ends on Sunday November 6, 2022, 2 AM - Set your clocks back 1 hour.

- **Saturday, November 5, 2022 5:00 PM** – Reader’s Vespers
- **Sunday, November 6, 2022 10:00 AM** – Divine Liturgy of St. John Chrysostom
- **Saturday, November 12, 2022 5:30 PM** – Vigil with Litya for the Feast of St. John Chrysostom (November 13)
- **Sunday, November 13, 2022 10:00AM** – Divine Liturgy of St. John Chrysostom
- **Tuesday, November 15, 2022 5:30 PM** – Akathist, Glory to God for All Things
- **Saturday, November 19, 2022 5:00 PM** – Reader’s Vespers
- **Sunday, November 20, 2022 10:00 AM** – Divine Liturgy of St. John Chrysostom
- **Saturday, November 26, 2022 5:00 PM** – Great Vespers with confession from 4:10 – 4:45 PM.
- **Sunday, November 27, 2022 10:00 AM** – Divine Liturgy of St. John Chrysostom

A reflection on the heart in the Orthodox Christian tradition: During the Divine Liturgy—at the beginning of the prayer to consecrate the gifts of bread and wine—the Priest faces the people and intones: “Let us lift up our hearts!” God accepts the praise of those who pray with their whole heart (Litany of Supplication). Indeed, “Blessed are the pure in heart for they shall see God.” (The Third Antiphon, the Beatitudes). What is this heart? Many see the heart simply as a physical object opposed to the head (mind). The head—our rational mind—is the place of objectivity and rationality; the heart, however, is filled with a swarm of merely personal, subjective feelings. What should we do? Just engage in a head-trip of concepts? Plunge completely into the heart surrounded just by our feelings? Find some way to balance them (usually with the head dominating the heart)?

But this is not the heart in Orthodox Christian faith: May God strengthen us “with power through his Holy Spirit in our inner ‘man’ (being) so that Christ may dwell in our hearts through faith” (Eph. 3:16-17). The heart is our inner person: the holistic center of our lives animated by the grace of the Holy Spirit. Our heart is the place where our entire being—physical, mental, affective, and spiritual—is unified to behold God: the Trinity and Christ; and our entire life is to be guided through the grace of the Holy Spirit (Met. Kallistos Ware).

Corrupted by sin, our heart is, alas, the battleground of good and evil within us. With God’s help, we struggle to be pure in heart by freeing ourselves from the toxic, egoistic passions and thoughts that separate us from God and everything else. That’s the purpose of repentance: a change of heart. We also struggle to be pure in heart by stepping beyond all of the ways through which we know and experience created things. We do this aspiring to be drawn by God into a unity with Him, who utterly transcends everything that is created, to become God-like or deified. Some in this life are graced to see the divine, uncreated light (the divine light manifest at the Transfiguration of Christ) and are transformed to behold and be united with the Trinity and Christ in their presence, their divine energies, to us (St. Gregory Palamas). All the righteous are so graced in the next life. Since God is perfect love, united with him, he send us to love one another as Christ loves us (St Maximus the Confessor). How might we enter the heart? How can we overcome the hardened heart that separates us from God, ourselves, and the world around us? More on that next month.

With your entire being, lift up your whole self to God in prayer, worship, veneration of icons, hymn chanting, setting aside all earthly cares and the ways of knowing and experiencing just created things. Try with God’s grace, as best you can, to center yourself in silence and “Lift up your heart!” as do all the saints. In Christ, Fr John



Entry of the Theotokos into the Temple



St. John Chrysostom Archbishop of Constantinople



Synaxis of the Archangel Michael and the other Bodiless Powers: Gabriel, Raphael, Uriel, Selaphiel, Jegudiel, and Barachiel

Thanks for service to Holy Theophany Church in October 2022! *Cleaning the Church and Parish Hall:* Felitsa Amirsakis, Olga Buranicz, Mary Kanelos; *Prosfhora Bread:* Felitsa Amirsakis, Mary Kanelos; *Music/chanting:* Adela Raicu (Chanter); Paige Lush, Aaron Lush, Robert Lush, Joe & Kristy Danna; Maria, David, & Sofia Klesmith and Renee Cerny for assisting and everyone who participates in community singing during our services; *Stewardship:* Thanks to everyone who provides financial support for us; *Reading:* Pres. Eileen, Christopher Thies, Adela Raicu, Damian Constantinescu, Maria Condos, Robert and Aaron Lush, Kristy Danna, Maria, David, & Sofia Klesmith; *Service in the sanctuary:* David Klesmith and Christopher Thies; *Setting up for services (distributing material, etc.):* Mary Kanelos, Pres. Eileen and Pres. Anastasia; *Coffee Hour:* Maria & David Klesmith, Mary Kanelos, Felitsa Amirsakis, Kristy Danna, Bessie Mantes, Maria Condos and everyone who provides food or beverages.

**November 15 - December 24, 2022 - Nativity (St. Philip's) Fast
Keeping the Nativity Fast - From the Bulletin of SS. Cyril & Methodius**

- 1) Be consistent and regular in prayer
- 2) Confess sometime during this season
- 3) Keep the fast as best as you can
- 4) Do these things in order prepare for the feasts of the appearing of the Lord, the birth and the Baptism of Christ

Feast of the Presentation of the Theotokos in the Temple, Monday, Nov. 21

This feast is among the twelve great feasts of the Orthodox Christian Church

In his sermon for this Feast, Metropolitan Anthony Bloom included the wonderful understanding of the meaning of the feast provided by St Theophan the Recluse: The Holy of Holies, the saint says, is the heart of hearts of human worship. It is the place where men in the Old Testament could meet God to the extent to which God can be met. It is the heart of the mystery of Israel. It is also the point which somehow is beyond the point of the sacrifice. The sacrifice opens the door to it. The sacrifice somehow remains this side of it. And to enter into the Holy of Holies means first and foremost to enter into that depth of adoration, into that depth of prayer which makes one present to the living God, which makes one stand face to face with the living God. The presentation of the Mother of God, apart from historical features, is extolled by the Church because it indicates to us where she stands in the whole of Her life, in the divine presence in complete surrender, in complete adoration.

2023 Nameday Celebration—Save the Dates:

Friday, January 6, 2023 10:00 AM – Feast of Theophany of our Lord and Savior Jesus Christ - Divine Liturgy of St. John Chrysostom followed by the Great Blessing of the Water.

Saturday, January 14, 2023, after the Divine Liturgy at 10:00 AM, Nameday Celebration. Details to follow.

CONTACT INFORMATION: Website: <http://holytheophanychurch.org/>

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