



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



Holy Protection of the Theotokos
(Oct. 28)

Schedule of Services for October 2023

[All services (except Reader's Vespers) will be live-streamed unless otherwise noted.

All liturgies are those of St John Chrysostom; Hours for Sunday Liturgy start at 9:40 AM.]

- Saturday, Sept 30, 5, PM – Reader's Vesper
- Sunday, Oct 1, 10 AM – Divine Liturgy preceded by General Confession at 9:40 AM.
- Monday- Wednesday, Oct 2 – 4, Fr John will attend Diocesan Assembly for Diocese of the Midwest
- Thursday, Oct 5, 6 PM – Introduction to Orthodoxy Class(Fr John) (all are invited)
- Saturday, Oct 7, 5 PM – Great Vespers with Litya
- Sunday, Oct 8, 10 AM – Divine Liturgy (Father's of the 7th Ecumenical Council)
- Saturday, Oct 14, 5 PM – Reader's Vespers
- Sunday, Oct 15, 10 AM – Divine Liturgy
- Tuesday - Wednesday Oct 17-18 – OCA National Clergy Retreat – Fr John attending
- Saturday, Oct 21, 5 PM – Reader's Vespers
- Sunday, Oct 22, 10 AM – Divine Liturgy
- Saturday, Oct 28, 5 PM – Reader's Vespers
- Sunday, Oct 29, 10 AM – Divine Liturgy preceded by reception and Chrismation of Chris and Pam Wilson and their children Giovanni and Luther at 9:30 AM.

Thanks for service to Holy Theophany Church in September 2023! Cleaning the Church and Parish Hall: Filitsa Amirsakis, Olga Buranicz, Mary Kanelos; Christopher Thies, Alex Cook; Prosphora Bread: Filitsa, Mary K.; Music/chanting: Adela Fazio, Maria, David, & Sofia Klesmith, Kristy Danna, and everyone participating in community singing during our services; Artos: Pres. Anastasia, Mary K; Stewardship: Thanks to everyone who provides financial support for us including donations to Lakeland Animals Shelter made at Blessing of Pets service; Reading: Pres. Eileen, Christopher, Damian Constantinescu, Kristy, Lamont, Maria & Sofia; and Olga; Service in the sanctuary: David and Christopher; Setting up for services (distributing material, etc.): Mary, Pres. Eileen, and Lamont; Attendance Report: Bessie Mantes; Coffee Hour: Maria & David K., Mary, Filitsa, Kristy, Bessie, and everyone who provides food or beverages; Outside repairs/cleanup: David and Christopher; Donating Flowers/ Decorating Church: Renee Cerny and Mary K; Installing the new table of oblation and bookshelf in our sacristy: Christopher, David, Fr George, and Fr John.

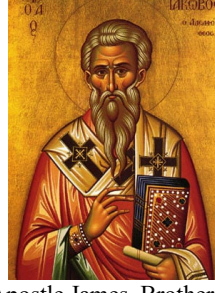
Thanks to everyone who helped with the Blessing of Pets Service: Maria, Kristy, Juliana, Alex, Lamont, Pres. Eileen, Olga, and Sophia. Apologies if we overlooked the help they provided in September.



Fathers, 7th
Ecumenical Council (10/8)



St Luke the Evangelist
(10/18)



Apostle James, Brother of
the Lord (10/23)



St Demetrios the Myrrh-
streamer & Great Martyr of
Thessaloniki (10/26)

Pastoral reflection: We were created to show the Trinity and Christ's love by sharing with others and striving for the common good:

In the Orthodox Christian spiritual life, our hearts are the spiritual center of our existence. Our heart is not a place filled with mere sentimental emotions. It is the place in which we each of us—body, soul, mind, and spirit—is able to stand in God's presence. But the heart is also the place of all kinds of passions and thoughts that will close off this meeting place between ourselves and God if we yield to them. Our heart is the inner battle ground of good and evil. To resolve this battle, we are called to live like Christ, to "put on Christ" (Rom. 13:14), or to become imitators or living icons of Christ.

However, striving to be a living icon of God is a bit like being a wind spinner. The wind blows, the spinner turns, and it passes the wind on. A well-made spinner doesn't try to hold onto the wind or hoard it. It responds to all breezes. But we humans have to be very vigilant about the "winds" and "breezes" to which we respond. There are the many breezes of our own passions and thoughts, seductive influences of our society, and daemonic temptations. These breezes blow us away from God, our neighbors, and ourselves into the prideful individualism of seeking our own self-interest above everything else. If we respond to these breezes, we become obsessed "selfies" cut off from any fullness of life. To counter these winds and breezes, we must attend to the breeze or wind of the Holy Spirit who, with the Father and the Son, sanctifies us and renews our lives. For wind of the Spirit directs us to the kingdom of heaven, which Christ tells us is even now at hand, in which we are enabled to love the Lord our God with all our hearts and minds, and to love one another as Christ has loved us. We are to be perfected and deified as living icons of Christ in community with others. Metropolitan Kallistos once wrote:

The human being is made in the Trinitarian image in the image, that is to say, of God who is not just one, but one in three. Man is therefore called to express himself, as God does, in community or communion... We become ourselves—fully human according to the divine image—only when living in and for others. We become human by sharing ("The Mystery of the Human Person).

This means that we live not just for our own personal good but for the common good of our fellow humans. As St John Chrysostom powerfully wrote:

But how may we become imitators of Christ? By acting in everything for the common good, and not merely seeking our own.... Let no one therefore seek his own good. In truth, a person (really) seeks his own good when he looks to that of his neighbor.... What is their good is ours; we are one body, and parts and limbs one of another. Let us not live though we were torn apart. Let no one say, "such a person is no friend of mine, nor relation, nor neighbor, I have nothing to do with him, how shall I approach, and how address him?" Though he be neither relation nor friend, yet he is a human being, who shares the same nature with you, has the same Master. He is your fellow-servant, and fellow-sojourner, for he is born in the same world (Commentary on Gospel of St. John).

Archbishop Anastasios (Yannoulatos) of Albania well expressed how this living for and with others in community should shape our own "liturgy after the Liturgy."

The Liturgy is not an escape from life, but a continuous transformation of life according to the prototype Jesus Christ, through the power of the Spirit... since the Liturgy is the participation of the great event of liberation from the demonic powers, then the continuation of Liturgy in life means a continuous liberation from the powers of the evil that are working inside us, a continual reorientation and openness to insights and efforts aimed at liberating human persons from all demonic structures of injustice, exploitation, agony, loneliness, and at creating real communion of persons in love (cited in Ion Bria, "The Liturgy after the Liturgy")

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