

**November 2, 2008 – 20th Sun. after Pentecost. Tone 3.** Martyrs Acindynus, Pegasus, Aphthonius, Elpidophorus, and Anempodistus, of Persia (ca. 341-5). St. Marcian of Cyprus (381-391). **Epistle:** Galatians 1:11-19. **Gospel:** Luke 8:26-39.

**Next Sunday, November 9 – 21<sup>st</sup> Sun. after Pentecost. Tone 4. Epistle:** Galatians 1:11-19. **Gospel:** Luke 8:26-39.

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**THIS WEEK AT ST. JOHN'S (Nov. 2, 2008)**

**TODAY**

**11:15 AM** Church School and Bible Class  
**11:45 AM** Sisterhood Chicken Dinner  
**5:00 PM** Teen Group

**MONDAY**

**1:00 PM** Sisterhood Luncheon (at Leo's in Howland)

**TUESDAY**

**6:00 PM** Vespers  
**6:30 PM** *Path to Salvation Class:* Epistle of St. James

**WEDNESDAY**

**9:30 AM** Divine Liturgy: reading from the Prologue

**FRIDAY**

**4-7:00 PM** Fish Dinner

**SATURDAY**

**10:00 AM** Christmas Program Practice (children)  
**6:00 PM** Great Vespers

**SUNDAY (Nov. 9)**

**9:30 AM** Divine Liturgy: 20<sup>th</sup> Sun. after Pentecost  
**11:15 AM** Church School & Adult Class

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***NON-PERISHABLE FOOD ITEMS ARE GREATLY NEEDED FOR OUR FOOD PANTRY, ESPECIALLY TO FILL THANKSGIVING FOOD BOXES AT THE END OF THE MONTH. PLEASE GIVE AS YOU ARE ABLE.***

**COMING EVENTS CALENDAR**

- Nov. 10-13** All-American Council (Pittsburgh)
- Nov. 15** First Day of the Nativity Fast (Advent); 7:00 PM Akathist to the Theotokos (at St. Demetrios Church)
- Nov. 21** Entrance of the Theotokos into the Temple

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*Offerings: 10-26-08: \$2,349.00; Attendance: 10-26-08: 120; Candle Commemorations: 11-0208: Theotokos: blessed memory of Helen Rimar. Altar: birthday of Stephanie Sedall. Christ: blessed memory of Andrew Ferko.*

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**Path to Salvation Class:** the Tuesday evening class is working through the *Epistle of St. James*. All are invited and encouraged to join the class which begins about 6:30 PM following Vespers.



**ADULT CLASS AFTER SUNDAY LITURGY:** Parents and Adults, come and join us in the Hall following Liturgy for an informative Class in Faith and Practice. For the next couple of weeks, we'll conclude our treatment of issues of Church and Society: Government, Family (gender roles, parenting, sexual orientation), and Life Issues (abortion, capital punishment, life support/extreme medical measures).



**Next Fish Dinners: Nov. 7 & 21. All help is needed and welcome. About 25-30 desserts are needed for each Dinner. See Barb McKenzie for more details.**

**TEEN GROUP – meets again at 5:00 PM on Sunday, Nov. 16:**

All teens of the Parish (those who will be 13 by Dec. 31 to 19 yr.-olds) are invited to join together for dinner, discussion, and plans!!!

*“Jesus sent [the cured demoniac] away, saying, ‘Return to your own house, and tell what great things God has done for you.’ And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.” (Luke 8:39)*

**NEW BOILER FUND UPDATE:** to date, \$11,455 has been given toward the cost of replacing our boiler heating system. The goal was \$10,000 by October 5, so thank you to all who have generously given!

**Exercise Class here at St. John's - Wednesday at 7:00 PM and Saturday at 8:30 AM;** all interested persons, come and enjoy. Kathy Soltis-Cyhan will be leading the class.

**Classic Literature Reading Group**

**Current Book: *Uncle Tom's Cabin*, by Harriet Beecher Stowe**

*at Borders Café (Hwy. 46 near the Eastwood Mall)*

*every Wednesday from 11:00 AM to Noon*

The group is facilitated by Fr. Jonathan. Everyone is welcome to join.

**Relay for Life Team News:**

- **2009 Entertainment Books** are for sale; they are \$25 each. See Mary Gearhart if you are interested in purchasing a book.
- **Upcoming Garage Sale** – the date is yet to be announced.

**Holy Resurrection (Romanian) Orthodox Church** [on North Rd.] is hosting their annual Turkey (Thanksgiving) Dinner, today beginning at 12:15 P.M. All are invited to attend.

**Saturday, November 15, 2008 at 5 PM**

- Kyriacos C. Markides, author of *The Mountain of Silence* and *Gifts of the Desert*, will speak at **Archangel Michael Community Center, 401 12<sup>th</sup> Street, Campbell, Ohio**;
- **Great Vespers** will be served at 5 PM, followed by Dinner and Dr. Markides; call **330-755-3596** for more info and dinner plans (see the flyer on the bulletin board).

Holy Trinity Orthodox Christian Academy is hosting a Nativity Fund Raiser providing festive centerpieces and baskets. See the order form on the bulletin board. Call the school at 330-399-7642 for more information.

***The Sisterhood Luncheon is tomorrow at 1 PM at Leo's Ristorante in Howland. All Ladies are invited in this good work for the Church.***

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**"Orthodox Church Today:" New Research Reveals Some "Not-So-Obvious" Facts about American Orthodox Christianity**

*Posted 10/27*

BERKELEY, CA [PAOI] -- The "Orthodox Church Today" study released by the Patriarch Athenagoras Orthodox Institute [PAOI] in Berkeley, CA [[www.orthodoxinstitute.org](http://www.orthodoxinstitute.org)] disproves many stereotypes and provides groundbreaking insights into the today's life of the American Orthodox Christian community.

With its historical roots in nineteenth century Russian Alaska, today Orthodox Christianity in the USA accounts for about 1,200,000 – 1,300,000 faithful worshipping in 2,200 – 2,300 local parishes spread all across the nation.

The "Orthodox Church Today" is the first national survey-based study of the ordinary parishioners in the two largest Orthodox Churches in the USA: the Greek Orthodox Archdiocese of America (GOA) and the Orthodox Church in America (OCA). Combined, the GOA and the OCA account for more than half of all Orthodox Christians and parishes in the USA. Therefore, to a significant degree the study reflects the "profile" of the entire American Orthodox community.

Here are some interesting facts about today's American Orthodox Christianity.

1. The common stereotype is that the Orthodox Churches in the USA are "ethnic" Churches of certain immigrant communities. The study shows that this not the case anymore. Nine

out of ten parishioners in both GOA and OCA are American-born. Further, today, more than one-quarter (29%) of the GOA and a majority of OCA (51%) members are converts to Orthodoxy – persons born and raised either Protestants or Roman Catholics.

2. Not all Orthodox are equally “Orthodox.” The study found that the gaps between the “left” and the “right” wings in American Orthodoxy are wide and that American Orthodox Christians are deeply divided among themselves in their personal “micro-theologies.” Answering question “When you think about your theological position and approach to church life, which word best describes where you stand?” the relative majority (41%) of church members preferred to be in the safe “middle” and described their theological stance and approach to church life as “traditional.” At the same time, quite sizeable factions identified themselves as being either “conservative” (28%) or “moderate-liberal” (31%).
3. Orthodox Christians have a strong sense of their religious identity and clear preference for the Orthodox Church. Nine in ten parishioners said that they “cannot imagine being anything but Orthodox.” For an overwhelming majority of parishioners, “Christianity” essentially means “Orthodox Christianity.” Indeed, eight out of ten respondents think that “there is one best and true interpretation of the meaning of the Christian faith and the Orthodox Church comes closest to teaching it.” The study compared GOA and OCA members with the US Roman Catholics and found that in various measures American Orthodox Christians adhere more strongly to their Church than do Roman Catholics.
4. The strong Orthodox identity does not mean that “people in the pews” view their religious obligations exactly the way it is expected by the institutional Church. In reality, most parishioners make personal choices among various norms of Church life, holding firmly to what is central for their faith and approaching the rest as desirable but not crucial. The beliefs in Jesus’ resurrection and actual presence in Eucharist are perceived by the Orthodox laity as the most fundamental criteria of being a “good Orthodox Christian.” To the contrary, regular Church attendance, obeying the priest and observing Great Lent are seen by majority of parishioners as non-essential for being a “good Orthodox Christian.”
5. Only three in ten parishioners would support women being altar servers or deacons, and only one in ten think that women should be eligible to the Orthodox priesthood. It is a historical fact that in the past the Orthodox Church had a female deaconate which “died out” in the Middle Ages. Today, however, a vast majority of American Orthodox Christians do not favor the idea of ordination of women. Male and female respondents expressed the same opinions on the ordination of women.
6. More than two-thirds of the respondents say that they wanted to belong to parishes that “require uniformity of belief and practice and where people hold the same views.” That is, American Orthodox Christians have quite different (“liberal-moderate,” “traditional,” “conservative”) personal approaches to Church life, but they prefer homogenous “like-minded” parishes. Only one in four respondents favor “big-tent parishes that tolerate diversity of beliefs and practices, where people hold different views and openly discuss their disagreements.”

7. Orthodox Christians have various opinions on compatibility of evolutionism and creationism. With regard to public education, American Orthodox laity are divided in three almost equal groups: those who favor teaching creationism instead of evolution in American public schools (33%), those who reject this idea (35%) and those who are unable to take one or other stand on this matter (32%). Almost equal proportions of them either agreed (41%) or disagreed (38%) with the statement “Evolutionary theory is compatible with the idea of God as Creator.” More than one-fifth (21%) of respondents were unable to evaluate this statement and said that they are “Neutral or unsure.”
8. Being a professional clergyman in 21st century America is, probably, not seen as a “dream choice” of occupation by most people. Yet, the study found that more than three quarters of the respondents “would encourage their sons to become priests.”

This study was based on 936 survey responses: 442 (47%) from the Greek Orthodox Archdiocese (GOA) and 494 (53%) from the Orthodox Church in America (OCA). Facts also compiled:

*Average age of parishioners – 52 years old [one-third of parishioners are under 45; one-fourth of parishioners are over 65];*

*Percentage of parishioners born in the USA or Canada – GOA: 86%; OCA: 92%*

*Percentage of parishioners with English as their “mother” tongue – GOA: 58%; OCA: 85%*

*Percentage of parishioners who are religious converts – GOA: 29%; OCA: 51% (over half)*

*Percentage of clergy who are religious converts – GOA: 12%; OCA: 59% (six out of ten)*