

Fr. John Behr to speak at Cleveland area retreat February 16

The Greater Cleveland Council of Orthodox Clergy and the Orthodox Christian charity ZOE For Life! will sponsor a free, one-day retreat with Archpriest John Behr at Saint George Antiochian Orthodox Church, Cleveland, OH on Saturday, February 16, 2019.

Father John will speak on “Coming to Know and Sharing Christ.”

An internationally known Orthodox theologian and author, Father John is the Director of the Master of Theology Program at Saint Vladimir’s Orthodox Theological Seminary, Yonkers, N.Y. He is also the school’s Father George Florovsky Distinguished Lecturer in Patristics.

The retreat will begin with registration at 9:30 a.m. and conclude with Vespers at 5:00 p.m. Lunch will be served at noon.

While the retreat is free of charge, free will offerings to ZOE For Life! will be gratefully accepted, according to ZOE President Paula Kappos.

ZOE for Life! is a non-profit, Christ-centered support organization with three major goals: to help women who need confidential emotional and spiritual support during crisis pregnancies; to assist Orthodox Christians seeking to adopt; and to provide an education for pure living and other resources. ZOE is endorsed by the Assembly of Canonical Orthodox Bishops of the United States of America.

For further information, call ZOE For Life! at 440-893-9990.

St. Simeon Con’t

The holy Evangelist continues: “And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser. She was of a great age, and had lived with a husband for seven years from her virginity; and she was a widow of about eighty-four years, who did not leave the temple, but served God with fastings and prayers night and day. And coming at that very hour, also gave thanks to the Lord, and spoke of Him to all those

who looked for redemption at Jerusalem” (Luke 2:36-38).

The holy righteous Simeon the God-Receiver died at a great age (Tradition says he was 360). His holy relics were transferred to Constantinople in the sixth century. His grave was seen by the Russian pilgrim Saint Anthony, the future Archbishop of Novgorod (October 8) in 1200.

Matthew 15:21-28 (Gospel)

Then Jesus went out from there and departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.” But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.” But He answered and said, “I was not sent except to the lost sheep of the house of Israel.” Then she came and worshiped Him, saying, “Lord, help me!” But He answered and said, “It is not good to take the children’s bread and throw it to the little dogs.” And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.” Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

Metropolitan Tikhon, OCA delegation arrive in Moscow for anniversary celebration

Today—Wednesday, January 30, 2019—His Beatitude, Metropolitan Tikhon and a delegation from the Orthodox Church in America arrived in Moscow, Russia, where they are joining representatives of the Local Orthodox Churches for the celebration of the tenth anniversary of the election and enthronement of His Holiness, Patriarch Kirill of Moscow as Primate of the Russian Orthodox Church.

Accompanying Metropolitan Tikhon are His Grace, Bishop Daniel of Santa Rosa; Archpriest Alexander Rentel, Chancellor; Archpriest Daniel Andrejuk, OCA Representative to the Moscow Patriarchate; Melanie Ringa, Treasurer; Archdeacon Joseph Matusiak; and Subdeacon Roman Ostash.
Con’t Pg 10

Sunday of Zacchaeus
Commemorated on [February 10](#)

The paschal season of the Church is preceded by the season of Great Lent, which is also preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man, and how his life was changed simply because he “sought to see who Jesus was” (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation.

Our lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. He promised to make restitution by giving half of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. In this, he went beyond the requirements of the Law (Ex. 22:3-12).

The example of Zacchaeus teaches us that we should turn away from our sins, and atone for them. The real proof of our sorrow and repentance is not just a verbal apology, but when we correct ourselves and try to make amends for the consequences of our evil actions.

We are also assured of God’s mercy and compassion by Christ’s words to Zacchaeus, “Today salvation is come to this house” (Luke 19:9). After the Great Doxology at Sunday Matins (when the Tone of the week is Tone 1, 3, 5, 7) we sing the Dismissal Hymn of the Resurrection “Today salvation has come to the world,” which echoes the Lord’s words to Zacchaeus.

Zacchaeus was short, so he climbed a tree in order to see the Lord. All of us have sinned and come short of the glory of God (Rom. 3:23). We are also short in our spiritual stature, therefore we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth.

St Zacchaeus is also commemorated on April 20.

**SUNDAY OF ZACCHAEUS- REFLECTION
QUESTIONS**

Put yourself in the Gospel scene. Who am I?
Zacchaeus? One of the people who want to see Jesus?
Who murmured against Jesus? Who wants to harm
Jesus?

WHY?

**“Making Friends, Loving Enemies” topic of
February 10 live stream meeting with Bishop
Paul**

“Making Friends, Loving Enemies: Helping Kids Navigate an Unorthodox World” will be the topic of an interactive live stream video meeting with His Grace, Bishop Paul of Chicago and the Midwest at 7:00 p.m. on Sunday, February 10, 2019.

The live stream will be hosted by the [Midwest Diocese Centre for Family Life](#). It offers an exciting opportunity for parents, grandparents, godparents, teachers and others to pose their questions “live” to Bishop Paul. [Videos of previous live streamed meetings](#), in which Bishop Paul address such topics as “Teen Realities: Relationships,” “Who Teaches Our Children” and “Orthodox Living For Busy Families,” are available for viewing online.

To register for the event, [subscribe to the Midwest Family website](#) online. An email with connection information will be sent prior to the event

**AVERY'S CAFE DINNER BY
RESERVATION
SATURDAY, FEBRUARY 16th**

Special Appetizer:

- Pan seared Jumbo sea Scallops \$11.99
- Horseradish Crusted Salmon with dill sauce \$23.95
- Slow Roasted Prime Rib of beef w/ Au-Jus \$24.95
- Chicken Breast stuffed w/ Asiago Cheese Proscuitto Ham & Parmesan Cheese Sauce \$22.95
- Lake Erie Perch Dinner \$22.95
- Twin Lobster Tails \$33.95
- Prime Rib & Lobster \$33.95

All dinners include potato, vegetable, salad, dinner rolls, and a special dessert.

You may bring your own beer & wine at no charge.

419-798-1700

Children and the Divine Liturgy

NOTE: This is a shortened version of a piece I wrote when I was a parish priest in Toledo, OH. - Bp. Paul

There are different practices and viewpoints regarding the attendance of children at the Divine Liturgy. The trend has been moving more towards children being in church for all or most of the liturgy rather than half of it, as some may have been experienced when we were growing up. This idea may be hard to accept because one might believe that children can't handle being in church for an hour and a half. Kids get antsy, bored, and restless. It is not uncommon to see parents remove kids from church because they have become too disruptive. Parents may come late to church so their children won't have to be there as long. They often bring toys with them to church to keep them quiet. The problem with these approaches is that they do nothing to help children connect with worship and to pay attention to what is going on. I would like to address this issue and talk about some things parents can do to help their children in this area.

To begin, I believe it is in our created being to worship, regardless of age. It is in our "spiritual DNA" to give glory to the One Who made us. I often see this among children under five when I visit parishes. It is amazing to see two-year-old children approaching the icons or the crosses on the table and icon stand covers and kissing them with no prompting from their parents. We don't need 20-minute "kid-friendly services," nor do we need to turn the Liturgy into a Disney extravaganza to "get the kids interested." So, what can be done to connect our kids to worship in the Orthodox Church?

The first thing that can be done is, once an infant is baptized in the Church, is to immediately begin to attend the Liturgy weekly. When we anoint an infant with Chrism at his or her Baptism, we anoint his or her eyes, ears, nostrils, mouth, chest, hands and feet while saying "the Seal of the Gift of the Holy Spirit." By anointing the senses, we call upon the Holy Spirit to empower the newly baptized to learn about the world in which we live and encounter the One Who made it. This learning process doesn't begin at the so-called "age of reason." It begins at birth, and it is an ongoing process. Young children take in what is around them. As we accommodate them, they learn to adapt to the world in which they live. I think there is a difference between a three-year old child who has been taken to church regularly since Baptism, and one who is brought to church only three or four times a year. The latter is more likely to have difficulty because he or

she is reacting to a new environment about which they know and, consequently, do not fully trust. They are not being "bad" or misbehaving; rather, they are reacting to a strange situation, and their behavior is perfectly understandable.

Unfortunately regular attendance at services is still no guarantee that a child will embrace worship. We are reminded of the Pharisee and Publican and how the Pharisee was a great temple devotee who did all the right things but for the wrong reasons. He was prideful, arrogant, and had no love for his brother. If we are going to help young children to get in touch with their God-given desire to give Him glory, we, as adults, need to be attending Church with that same desire. Worship is to be an encounter with our Lord Jesus Christ. But when we come to church after the sermon, bring toys, and spend a lot of time in the narthex, this serves only to pacify the child while making others happy that they no longer hear the noise. These activities don't help connect a child to worship. When I hear the "holy noise" of children in Church, it makes me very happy because it tells me the parish has a future. We should be worried when we no longer hear that noise!

Neither should we expect young children to sit quietly and act like adults because they are not adults! For a young child, waiting for one minute is like ten minutes. Most children six years old and under have short attention spans, and they do require more attention and support from their parents during the service to help them connect with what is going on. So what can a parent do as they come to church on a regular basis? Here are some suggestions.

Stand up front when you come to Church:

When you position children in the front of the church, they are able to see more clearly what is going on in the service. There are plenty of age-appropriate books children of all ages can use to help them follow along in the Liturgy. Speak to your parish priest about this.

Feel free to move around in the Church:

Instead of removing children from church because they are noisy, walk around with them in the nave and show them the church. This is a very good thing you can do with children between three to twelve months old. I have no problem with parents roaming the worship space and showing their children *Con't Pg 10*

Children & Divine Liturgy Con't

the icons on the analoys and on the church walls. Young children will drink this up and love it. This is not avoidance; this is encounter. Let them see, let them touch the icon, kiss the icon yourself, and eventually your child will kiss it. Tell them these are holy people in our Church who followed Jesus. Remind young children that, through baptism, Jesus lives in them.

Appropriate items to bring with you to Church: I have no problem with parents who bring coloring books with biblical or liturgical themes. Coloring quiets children's souls and allows them to listen to what is happening on another level. Whatever items are brought to church, they should be relevant to worship and have a Christian theme. However, coloring or other diversions should not go on during the entire service. There are certain times during which children need to stop and focus on the service. Have them pay attention to the Little Entrance, the Scripture readings, the Sermon, the Great Entrance, the recitation of the Creed, the consecration of the Bread and Wine, and the recitation of the Lord's Prayer. Encourage your children to sing along with the choir's responses to the service. Be an example and sing along with the choir as well! Remind them when they should be making the sign of the Cross during the service. As children get older, encourage them to get involved as greeters, in distributing the bulletin and passing the collection tray, or in singing with the choir. As the boys get older they may desire to serve in the altar. Finally as children do get older, the expectations for their attention to the service itself should be higher.

Is it appropriate for young children to have food? Our understanding of our preparation for the reception of Holy Communion on Sunday is that we fast from midnight on (except for health reasons). This rule applies to those who are developmentally capable of doing so. For children under a year old, I have no problem with parents having a small zip lock bag of cheerios to feed them during the course of the service and to still bring them to Communion. But as they do get older they do need to be weaned from this.

Is there a time when it is appropriate to remove a child from the service? This should always be a last resort, after all other attempts that I have suggested above don't seem to be helping. The noise and the disruption of the child needs to be of such a

magnitude that it is clearly rebellious in nature and mean spirited. Most parents will know when that point has arrived. When a child is removed, he or she needs to know that he or she is being disciplined for inappropriate behavior in church. I don't think they need to be spanked, but neither should their time in the narthex be a time for fun and amusement. Put your child on "time out" (if he or she is developmentally able) and use the occurrence as a learning experience. Explain to your child that he or she must sit there until he or she can tell mom or dad that he or she will be good in church. You may need to define "good" by describing appropriate behavior. I would also encourage people in our church who don't have to deal with children to be tolerant and merciful in their attitude when children become disruptive.

I would be glad to further discuss this topic with parents who have concerns in this area. I realize we are doing the best we can with what talents God has given us. So please send your comments.

The blessing of the Lord be upon you,
The unworthy +Paul

Delegation to Russia Con't

Other Local Churches—including the Churches of Alexandria, Antioch, Serbia, the Czech Lands and Slovakia, and others—will be represented by their respective Primates or similar delegations.

Metropolitan Tikhon and the OCA delegation met with Patriarch Kirill shortly after their arrival today. On Thursday, January 31, they will visit the Embassy of the United States of America in Moscow. In the evening, they will attend a special anniversary concert in the State Kremlin Palace. The following morning, Metropolitan Tikhon and the OCA's clergy representatives will concelebrate at the anniversary Patriarchal Divine Liturgy in Moscow's Christ the Savior Cathedral.

On Saturday, February 2, Metropolitan Tikhon and the OCA delegation will visit the Donskoy Monastery, where they will venerate the relics of Saint Tikhon of Moscow. Later in the day, they will visit the Sretensky Theological Seminary and Monastery. Metropolitan Tikhon will celebrate the Vigil at the Sretensky Monastery's Church of the Resurrection on Saturday evening. On Sunday, February 3, **Con't Pg 12**

**Holy Synod of Bishops issues Archpastoral Letter
on Ukraine**

**Archpastoral Letter of the Holy Synod of Bishops
of the Orthodox Church in America
Concerning the Situation of the Church in
Ukraine**

January 28, 2019

**To the Clergy, Monastics, and Faithful of
the Orthodox Church in America,**

The Holy Synod of Bishops addresses this archpastoral letter to our flock to provide guidance with respect to current events in world Orthodoxy that may be occasioning questions, confusion, or even scandal within our communities in North America. The immediate cause of these questions, confusion, and scandal are found in the recent developments that have taken place in Ukraine. A broader cause of confusion and misunderstanding may also be found in the underlying disagreements about ecclesiology, territorial jurisdiction, and canonical principles, which continue to erupt not only with reference to Ukraine but also to other geographic areas.

In writing this archpastoral letter we do not presume to resolve either the direct or the wide-ranging reasons for these crises, because such resolution must come from the conciliar and synodal process present in the Church's tradition, a process that, in the face of the Ukrainian situation, has been advocated by others throughout the Orthodox Church and which our Holy Synod wholeheartedly endorses. Rather, the purpose of this letter is to provide our clergy and faithful with some direction and perspective in dealing with the impact that these global issues are having on our local communities in North America. We will, of course, be grateful and humbled if our words of guidance contribute to the global discussion of these matters.

Any such contribution can only arise from our own experience as the Orthodox Church in America. We remind our faithful that the resolution of the canonical anomalies in our lands has been and remains a difficult and ongoing task. While this task is not an end in itself, overcoming these anomalies will serve to maintain our full unity and communion with Orthodox Christians throughout the world. Although the [Tomos of autocephaly](#) was indeed given to our Church as a means of suppressing scandalous ecclesiastical divisions, it was also given as a means to build a peaceful and creative church life with other Orthodox Churches in North America. The gift of autocephaly was not a declaration of independence, an expression of nationalism, or an excuse for isolationism but rather a

call to the fulfillment of the apostolic, missionary, and pastoral work of the Gospel.

As we consider the difficult challenges the universal Church is facing, let us be heartened by God's blessings on our own humble efforts towards the establishment of unity in North America. Let us be mindful that the canonical tradition of Holy Orthodoxy is not a weapon to be wielded for conquest but a remedy to be applied for the healing of human souls. Let us remember that the resolution of questions of ecclesiastical jurisdiction, both in North America and throughout the world, should not be adjudicated in the realm of legal disputes or resolved through governmental interference but in the spirit of humility and meekness offered by our Lord Jesus Christ. If the present complications seem irresolvable, let us remember that "the things which are impossible with men are possible with God" (Luke 18:27).

The ecclesiastical situation in Ukraine has already been addressed by His Beatitude, Metropolitan Tikhon in his [letter of September 26, 2018](#). Since that time, further developments have occurred, most notably the full breaking of communion by the Patriarchate of Moscow with the Ecumenical Patriarch, the creation by the Patriarchate of Constantinople of an ecclesial body consisting of two schismatic groups, the convening of a "Unification Council" which recognized these groups as a new and unique body and which also elected for it a Metropolitan for Kyiv, and, most recently, the proclamation of a form of autocephaly for this new body by the Patriarchate of Constantinople.

We, the members of the Holy Synod of Bishops of the Orthodox Church in America express our deep sorrow and distress over these developments and, in particular, by the rupture in communion between the Church of Moscow and the Church of Constantinople. It is our sincere hope and fervent prayer that a way forward be found for restoration of communion that is in accord with both the Gospel of our Lord Jesus Christ and the Sacred Canons of the Church established by the Fathers which have protected and promoted the unity of the Church through the centuries.

In light of the above new developments, by

Con't Pg 12

ArchPastoral Letter Con't

means of this pastoral letter, we re-affirm the substance and content of His Beatitude, Metropolitan Tikhon's letter. To demonstrate our commitment to upholding unity in the Church, we express our desire and intention to maintain full communion with all the universally recognized autocephalous Orthodox Churches. We exhort our clergy and faithful to fervently offer prayers that the unity and communion of Orthodox Christians in Ukraine be restored and that all schisms be resolved according to the canonical tradition and discipline of the Church. We also remind our clergy and faithful that it is the people of Ukraine, our brethren in Christ, who are suffering from the effects of the broader ecclesial conflicts and it is for them, in particular that we shall offer prayers.

We furthermore exhort our clergy and faithful to offer fervent prayers so that unity and communion be maintained within the fullness of the Orthodox Church throughout the world. Recalling the words of Saint Cyprian of Carthage "... and this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate to be one and undivided," it is our earnest hope that a conciliar process be initiated by His All-Holiness, Ecumenical Patriarch Bartholomew in union with his brothers, the Primate of the Churches. Thus, a Church-wide discussion of primacy and synodality can be undertaken outside of the context of this specific ecclesiastical dispute. With respect to the Church in Ukraine, the Holy Synod of Bishops has determined at this time:

- *To continue to recognize and support Metropolitan Onufry as the canonical head and Primate of the Ukrainian Orthodox Church;
- *To withhold, with several of our sister Churches, recognition of the Orthodox Church of Ukraine;
- *That no changes be made to the diptychs, noting that the Orthodox Church in America has not been formally requested to make such changes;
- *That communion between clergy and faithful of all canonical Orthodox jurisdictions in North America be maintained and that any specific questions concerning the concelebration of clergy be directed to the local diocesan bishop;
- *and That our clergy and faithful preserve an attitude of sobriety and restraint in any public discussions of these matters.

As a final exhortation, we faithfully receive the patristic word, "Do not let schisms loose among the Churches." But even more, we willingly accept and endorse this admonishment, because we follow the

Fathers of the Church who have called us to unity with those who hold identical doctrines with us. We jealously guard this unity with all who confess the Orthodox Faith. Nothing can be more pleasing to the Lord who yearned for the unity of His disciples than to behold His faithful people, separated from one another by so vast a diversity of places, history, cultures, and languages, yet bound by the unity of love in the One Body of Christ.

As the pastors entrusted with the flock of the Orthodox Church in America, we cannot stand by idly and allow the Orthodox faithful to be divided into factions. Let us all zealously endeavor to count all things secondary to the unity to which we are called, and above all, let us all be solicitous for the unity of Christ's Holy Orthodox Church in America and throughout the world, lest, becoming divided, she become weakened in her task of proclaiming the Gospel to the ends of the universe. As the Lord prays in John 17:19-21, "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me," so likewise do we pray. Given on this day, January 28, 2019 by the Holy Synod of Bishops of the Orthodox Church in America,

Delegation to Russia Con't

he will preside at the Hierarchical Divine Liturgy at the OCA's Representation Church of the Great Martyr Catherine. Among the concelebrants will be His Grace, Bishop Matthew of Sourozh.

Metropolitan Tikhon and the OCA delegation will return to the US on Sunday evening.

Patriarch Kirill was elected in January 2009 following the repose of His Holiness, Patriarch Alexy II in December 2008. He was enthroned as the 16th Patriarch of Moscow on February 1, 2009. Metropolitan Tikhon, who at that time was Archbishop of Philadelphia and Eastern Pennsylvania, represented the OCA at the Patriarch's enthronement.