

ICHC NTKRA SAINTS PETER AND PAUL ORTHODOX CHURCH

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Glory to Jesus Christ! Glory to God For All Things!

August 11, 2013	7 th Sunday after Pentecost	Divine Liturgy	9:30 am
August 15	Thursday THE DORMITION OF THE VIRGIN MARY	Divine Liturgy	9:30 am
August 17	Saturday	Great Vespers	4:00 pm
August 18	8 th Sunday after Pentecost	Divine Liturgy	9:30 am

Saints of the Day: Holy Martyr and Archdeacon Euplus of Catania (304). Martyrs Basil and Theodore of the Kiev Caves (1098). Venerable Theodore (in monasticism Theodosius) of the Kiev Caves, Prince of Ostrog (1483). Virgin-martyr Susanna and those with her: Martyrs Gaius, Pope of Rome; Presbyter Gabinus, his brother and father of Susanna; Maximus, Claudius and his wife, Praepedigna, and their sons Alexander and Cutias (295). Saint Niphon, Patriarch of Constantinople (Mount Athos) (1515). Venerable Passarion of Palestine. Saint Blaas, Bishop of Bute (Dunblane), Scotland (590). Commemoration of the Miracle (1816) of Saint Spyridon (348) on Kerkyra (Corfu) with the Hagarenes. New Martyrs Anastasius of Asomaton in Asia Minor and Demetrius of Lesbos (1816). Saint Taurinus, first Bishop of Evreux, Gaul (2nd c.). Saint John, recluse of Svyatogorsk Monastery (1867). Martyrs Neophytus, Zeno, Gaius, Mark, Macarius, and Gaianus. Saint Attracta, Abbess of Drum (of Achonry) (5 c.), Saint Lelia of Limerick, Virgin. Saint Digna, anchoress in Northumbria (4 c.)

Please remember in your prayers: Bishop JOHN, Bishop PAUL. Archimandrites Alexander, Athanasys, Isidore, Nectarios, Pachomy. Archpriests Jason, John, Vincent. Priests Bohdan, Sergius, Jacobus, Andrij, Vasil, Vasil. Deacons Mark, Philip. Mother Raphaela, Dimitri, Nina, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Albert, Kevin, Robert, Robert, Andrew, David, Warren.

God Grant Many Years! Prayers for the health of Jon Schuhlein, Annamae Witiak, Angela Baran, Father Leonid Schmidt, Norma Stehnach, Bruce Morgenthaler, Gregory and Laura Polk, Warren Ewart and Father David Clooney were offered at Liturgy and Moleben today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of the souls of Katherine Kurap, Father Basil Stroyen, Barbara Ann Udics and Mary McCartney were offered at Liturgy and Litiya today at the request of Father John Udics.

Memory Eternal. Prayers for the repose of of Joseph Spytko, Steve Byrda. Michael Kuzenech and Steve Bius were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

The Truth About Men and Church. *By Robbie Low*

Most of us, I suspect, are not great students of "the small print." We employ lawyers and accountants because we recognize that carefully constructed small print may contain disclaimers, definitions, and information that effectively drive a coach and horses through our assumptions about the general argument and make utterly null and void the common understanding that we thought we had. Allow me to introduce you to a piece of very small print.

Not many will have whiled away the long winter evenings by reading "The demographic characteristics of the linguistic and religious groups in Switzerland" by Werner Haug and Phillipe Warner of the Federal Statistical Office, Neuchâtel. It appears in Volume 2 of Population Studies No. 31, a book titled The Demographic Characteristics of National Minorities in Certain European States, edited by Werner Haug and others, published by the Council of Europe Directorate General III, Social Cohesion, Strasbourg, January 2000. Phew!

All this information is readily obtainable because Switzerland always asks a person's religion, language, and nationality on its decennial census. Now for the really interesting bit.

The Critical Factor

In 1994 the Swiss carried out an extra survey that the researchers for our masters in Europe (I write from England) were happy to record. The question was asked to determine whether a person's religion carried through to the next generation, and if so, why, or if not, why not. The result is dynamite. There is one critical factor. It is overwhelming, and it is this: It is the religious practice of the father of the family that, above all, determines the future attendance at or absence from church of the children.

If both father and mother attend regularly, 33 percent of their children will end up as regular churchgoers, and 41 percent will end up attending irregularly. Only a quarter of their children will end up not practicing at all. If the father is irregular and mother regular, only 3 percent of the children will subsequently become regulars themselves, while a further 59 percent will become irregulars. Thirty-eight percent will be lost.

If the father is non-practicing and mother regular, only 2 percent of children will become regular worshippers, and 37 percent will attend irregularly. Over 60 percent of their children will be lost completely to the church.

Let us look at the figures the other way round. What happens if the father is regular but the mother irregular or non-practicing? Extraordinarily, the percentage of children becoming regular goes up from 33 percent to 38 percent with the irregular mother and to 44 percent with the non-practicing, as if loyalty to father's commitment grows in proportion to mother's laxity, indifference, or hostility.

Before mothers despair, there is some consolation for faithful moms. Where the mother is less regular than the father but attends occasionally, her presence ensures that only a quarter of her children will never attend at all.

Even when the father is an irregular attender there are some extraordinary effects. An irregular father and a non-practicing mother will yield 25 percent of their children as regular attenders in their future life and a further 23 percent as irregulars. This is twelve times the yield where the roles are reversed.

Where neither parent practices, to nobody's very great surprise, only 4 percent of children will become regular attenders and 15 percent irregulars. Eighty percent will be lost to the faith.

While mother's regularity, on its own, has scarcely any long-term effect on children's regularity (except the marginally negative one it has in some circumstances), it does help prevent children from drifting away entirely. Faithful mothers produce irregular attenders. Non-practicing mothers change the irregulars into non-attenders. But mothers have even their beneficial influence only in complementarity with the practice of the father.

Father's Influence

In short, if a father does not go to church, no matter how faithful his wife's devotions, only one child in 50 will become a regular worshipper. If a father does go regularly, regardless of the practice of the mother, between two-thirds and three-quarters of their children will become churchgoers (regular and irregular). If a father goes but irregularly to church, regardless of his wife's devotion, between a half and two-thirds of their offspring will find themselves coming to church regularly or occasionally.

A non-practicing mother with a regular father will see a minimum of two-thirds of her children ending up at church. In contrast, a non-practicing father with a regular mother will see two-thirds of his children never darken the church door. If his wife is similarly negligent that figure rises to 80 percent!

The results are shocking, but they should not be surprising. They are about as politically incorrect as it is possible to be; but they simply confirm what psychologists, criminologists, educationalists, and traditional Christians know. You cannot buck the biology of the created order. Father's influence, from the determination of a child's sex by the implantation of his seed to the funerary rites surrounding his passing, is out of all proportion to his allotted, and severely diminished role, in Western liberal society.

A mother's role will always remain primary in terms of intimacy, care, and nurture. (The toughest man may well sport a tattoo dedicated to the love of his mother, without the slightest embarrassment or sentimentality). No father can replace that relationship. But it is equally true that when a child begins to move into that period of differentiation from home and engagement with the world "out there," he (and she) looks increasingly to the father for his role model. Where the father is indifferent, inadequate, or just plain absent, that task of differentiation and engagement is much harder. When children see that church is a "women and children" thing, they will respond accordingly—by not going to church, or going much less.

Curiously, both adult women as well as men will conclude subconsciously that Dad's absence indicates that going to church is not really a "grown-up" activity. In terms of commitment, a mother's role may be to encourage and confirm, but it is not primary to her adult offspring's decision. Mothers' choices have dramatically less effect upon children than their fathers', and without him she has little effect on the primary lifestyle choices her offspring make in their religious observances.

Her major influence is not on regular attendance at all but on keeping her irregular children from lapsing altogether. This is, needless to say, a vital work, but even then, without the input of the father (regular or irregular), the proportion of regulars to lapsed goes from 60/40 to 40/60.

Of Huge Import

The findings may be for Switzerland, but from conversations with English clergy and American friends, I doubt we would get very different findings from similar surveys here or in the United States. Indeed, I believe some English studies have found much the same thing. The figures are of huge import to our evangelization and its underlying theology.

First, we (English and Americans both) are ministering in a society that is increasingly unfaithful in spiritual and physical relationships. There is a huge number of single-parent families and a complexity of step-relationships or, worse, itinerant male figures in the household, whose primary interest can almost never be someone else's child.

The absentee father, whoever's "fault" the divorce was and however faithful he might be to his church, is unlikely to spend the brief permitted weekend "quality" time with his child in church. A young lad in my congregation had to choose between his loyalty to the faith and spending Sunday with Dad, now 40 miles away, fishing or playing soccer. Some choice for a lad of eleven: earthly father versus heavenly Father, with all the crossed ties of love and loyalties that choice involves. With that agonizing maturity forced on children by our "failures," he reasoned that his heavenly Father would understand his absence better than his dad.

Sociologically and demographically the current trends are severely against the church's mission if fatherhood is in decline. Those children who do maintain attendance, in spite of their father's absence, albeit predominantly sporadically, may instinctively understand the community of nurture that is the motherhood of the Church. But they will inevitably look to fill that yawning gap in their spiritual lives, the experience of fatherhood that is derived from the true fatherhood of God. Here they will find little comfort in the liberalizing churches that dominate the English scene and the mainline scene in the United States.

Read more: <http://www.touchstonemag.com/archives/article.php?id=16-05-024-v#ixzz2a51Evquz>

To be concluded in next week's Bulletin