

# IC RC NTKRA SAINTS PETER AND PAUL ORTHODOX CHURCH

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## GLORY TO JESUS CHRIST! GLORY TO GOD FOR ALL THINGS!

**Today's Bulletin in memory of John Prawlocki is sponsored by Sonia Buttino.**

August 18, 2013	8 <sup>th</sup> Sunday after Pentecost	Divine Liturgy	9:30 am
August 24	Saturday	Great Vespers	4:00 pm
August 25	9 <sup>th</sup> Sunday after Pentecost	Divine Liturgy	9:30 am

**Saints of the Day:** Martyrs Florus and Laurus of Illyria (2nd c.). New Martyrs Archimandrite Augustine of Orans Monastery, Archpriest Nicholas of Nizhni-Novgorod, and 15 people with them (1918). New Hieromartyr Priest Gregory and Martyr Eugene and Michael (1937). Martyrs Hermes, Serapion, and Polyaenus of Rome (2nd c.). Martyrs Hilarion, Dionysius, and Hermippus, Hieromartyr Emilian, and others (about 1,000) of Italy (4th c.). Saints John (674) and George (683), Patriarchs of Constantinople. Venerable Macarius the Monk of Pelekete (830). Repose of Venerable John, Abbot of Rila (946). Venerable Barnabus and his nephew Venerable Sophronius, Monks of Mount Mela near Trebizond (412). Venerable Christopher, Abbot of Mount Mela Monastery (1694). Venerable Sophronius of Saint Anne's Skete on Mount Athos. Venerable Arsenius the New of Paros (1877). Martyr Juliana near Strobilus. Martyr Leo, drowned near Myra in Lycia. Saint Christodoulos the Philosopher, called the Ossetian, of Georgia (12th c.). Saint Daig Maccairill, Bishop of Iniscaoin-Deghadh (of Iniskin) (c. 560). Saint Evan, Hermit in Ayrshire, Scotland (9th c).

**Please remember in your prayers:** Bishop JOHN, Bishop PAUL. Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy. Archpriests Jason, John, Vincent. Priests Bohdan, Sergius, Jacobus, Andrij, Vasil, Vasil. Deacons Mark, Philip, Demetrios. Mother Raphaela, Ksenia, 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 Rose Udics and Jim Gomes, Father John and Matushka Naomi Takahashi, Diane Witiak, Matushka Margaret Kappanadze, Mary Ray, Bill Udics, John Mason, and Dan and Eleanor Witiak were offered at Liturgy and Moleben today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of the souls of Father Igor Tkachuk, and Father Eugene Vansuch were offered at Liturgy and Litiya today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of George Rinko, Piza Dulak and John Prawlocki were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

**Proposed Change:** His Grace, Bishop MICHAEL has blessed a change to our Saint Anna's Sisterhood. The size of the Sisterhood is decreasing, and very often men are stepping in to help and lend a hand. So it is blessed by Bishop Michael that men should also become members, and the name should reflect the change: for example Saints Joachim and Anna's Altar Guild, or Saints Peter and Paul Altar Society. If there are no strong objections, this change will be implemented. A meeting of the Altar Guild with Father John will take place at the earliest convenient moment. New projects are in the air...

### **The Truth About Men and Church.** (Conclusion) **(Of Huge Import – continued from last week's Bulletin)**

Second, we are ministering in churches that accepted fatherlessness as a norm, and even an ideal. Emasculated Liturgy, gender-free Bibles, and a fatherless flock are increasingly on offer. In response, these churches' decline has, unsurprisingly, accelerated. To minister to a fatherless society, these churches, in their unwisdom, have produced their own single-parent family parish model in the woman priest.

The idea of this politically contrived iconic destruction and biblically disobedient initiative was that it would make the Church relevant to the society in which it ministered. Women priests would make women feel empowered and thereby drawn in. (As more women signed up as publicly opposed to the innovation than ever were in favor, this argument was always a triumph of propaganda over reality.) Men would be attracted by the feminine and motherly aspect of the new ministry. (As the driving force of the movement, feminism, has little time for either femininity or motherhood, this was what Sheridan called "the lie direct.")

And children—our children—would come flocking into the new feminized Church, attracted by the safe, nurturing, non-judgmental environment a church freed of its "masculine hegemony" would offer. (As the core doctrines of feminism regarding infants are among the most hostile of any philosophy—and even women who weren't totally sold on its heresies often had to put their primary motherhood responsibilities on the back burner to answer the call—children were never likely to be major beneficiaries.)

## The Churches Are Losing

Nor are these conclusions a matter of simple disagreement between warring parties in a divided church. The figures are in and will continue to come in. The churches are losing men and, if the Swiss figures are correct, are therefore losing children. You cannot feminize the church and keep the men, and you cannot keep the children if you do not keep the men.

In the Church of England, the ratio of men to women in the pre-1990s was 45 percent to 55 percent. In line with the Free Churches (which in England include the Methodists and Presbyterians) and others that have preceded us down the feminist route, we are now approaching the 37 percent/63 percent split. As these latter figures are percentages of a now much smaller total, an even more alarming picture emerges. Of the 300,000 who left the Church of England during the “Decade of Evangelism” some 200,000 must have been men.

It will come as no surprise to learn, in the light of the Swiss evidence, that even on official figures, children’s attendance in the Church of England dropped by 50 percent over the Decade of Evangelism. According to reliable independent projections, it might actually have dropped down by two-thirds by the year 2000. (Relevant statistics abruptly ceased being announced in 1996, when the 50 percent drop was achieved.) And what have we seen in the societies to which the churches are supposed to be witnessing? In the secular world, a fatherless society, or significant rejection of traditional fatherhood, has produced rapid and dreadful results. The disintegration of the family follows hard upon the amorality and emotional anarchy that flow from the neutering, devaluing, or exclusion of the loving and protective authority of the father.

Young men, whose basic biology does not lead them in the direction of civilization, emerge into a society that, in less than 40 years, has gone from certainty and encouragement about their maleness to a scarcely disguised contempt for and confusion about their role and vocation. This is exhibited in everything from the educational system, which from the 1960s onward has been used as a tool of social engineering, to the entertainment world, where the portrayal of decent honorable men turns up about as often as snow in summer.

In the absence of fatherhood, it is scarcely surprising that there is an alarming rise in the feral male. This is most noticeable in street communities, where co-operatives of criminality seek to establish brutally and directly that respect, ritual, and pack order so essential to male identity. But it is not absent from the manicured lawns of suburban England, where dysfunctional “families” produce equally alarming casualty rates and children with an inability to make and sustain deep or enduring relationships between male and female.

### The Churches’ Collapse

One might have hoped, with such an abundance of evidence at hand, that the churches would have been more confident in biblical teaching, which has always stood against the destructive forces of materialistic paganism which feminism represents. Alas, not. Their collapse in the face of this well-organized and plausible heresy may be officially dated from the moment they approved the ordination of women—1992 for the Church of England—but the preparation for it began much earlier.

One does not need to go very far through the procedures by which the Church of England selects its clergy or through its theological training to realize that it offers little place for genuine masculinity. The constant pressure for “flexibility,” “sensitivity,” “inclusivity,” and “collaborative ministry” is telling. There is nothing wrong with these concepts in themselves, but as they are taught and insisted upon, they bear no relation to what a man (the un-neutered man) understands them to mean.

Men are perfectly capable of being all these things without being wet, spineless, feeble-minded, or compromised, which is how these terms translate in the teaching. They will not produce men of faith or fathers of the faith communities. They will certainly not produce icons of Christ and charismatic apostles. They are very successful at producing malleable creatures of the institution, unburdened by authenticity or conviction and incapable of leading and challenging. Men, in short, who would not stand up in a draft.

Curiously enough, this new feminized man does not seem to be quite as attractive to the feminists as they had led us to believe. He does not seem to hold the attention of children (much less boys who might want to follow him into the priesthood). He is frankly repellent to ordinary blokes. But a priest who is comfortable with his masculinity and maturing in his fatherhood (domestic and/or pastoral) will be a natural magnet in a confused and disordered society and Church.

Other faith communities, like Muslims and Orthodox Jews, have no doubt about this and would not dream of emasculating their faith. Churches in countries under persecution have no truck with the corrosive errors of feminism. Why would they? These are expensive luxuries for comfortable and decadent churches. The persecuted need to know urgently what works and what will endure. They need their men.

A church that is conspiring against the blessings of patriarchy not only disfigures the icon of the First Person of the Trinity, effects disobedience to the example and teaching of the Second Person of the Trinity, and rejects the Pentecostal action of the Third Person of the Trinity but, more significantly for our society, flies in the face of the sociological evidence!

No father—no family—no faith. Winning and keeping men is essential to the community of faith and vital to the work of all mothers and the future salvation of our children. •

Robbie Low is vicar of Saint Peter’s, Bushey Heath, a parish in the Church of England, and a member of the editorial board of the magazine *New Directions*, published by Forward in Faith, in which a version of this article first appeared. For more on the subject of men, women, and church attendance, see Leon Podles’s “*Missing Fathers of the Church*” in the January/February 2001 issue.

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