

Christ is Risen!

Indeed He is Risen!

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XXIV, No. 1 Spring 2007





Lenten-Resurrection Letter of St. Athanasius

Editor's note: in the ancient Church, Alexandria, Egypt was one of five sees which made up the "pentarchy" or five ruling sees of the Catholic Church. The five sees were Constantinople, Rome, Jerusalem, Antioch, and Alexandria. Each year in a festal letter, the bishop of Alexandria would notify the other Churches regarding the dates of Lent, Pascha, and Pentecost. A number of such letters composed by St. Athanasius the Great, the Patriarch of Alexandria, are preserved. The letter that follows was written for the year 333. In it St. Athanasius, as was his custom, not only provided the required dates but also spoke of the meaning and purpose of Lent and Pascha and urged that these holy days be passed in piety and reverence.

We duly proceed, my brethren, from feasts to feasts, duly from prayers to prayers, we advance from fasts to fasts, and join holy-days to holy-days. Again the time has arrived which brings to us a new beginning, even the announcement of the blessed Pascha, in which the Lord was sacrificed. We eat, after a fashion, the food of life, and constantly thirsting we delight our souls at all times, as from a fountain, in his precious blood. For we continually and ardently desire; he stands ready for those who thirst; and for those who thirst there is the word of our Savior, which, in his lovingkindness, he uttered on the day of the feast: *If anyone thirst, let him come to me and drink.* Nor was it only then when any one drew near to him, that he cured his thirst; but whenever any one seeks, there is free access for him to the Savior. For the grace of the feast is not limited to one time, nor does its splendid brilliancy decline; but it is always near, enlightening the minds of those who earnestly desire it. For in it there is constant virtue for those who are illuminated in their minds, and meditate on the divine Scriptures day and night, like the man to whom a blessing is given, as it is written in the sacred Psalms: *Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of corrupters. But his delight is in the law*

of the Lord, and in his law doth he meditate day and night. For it is not the sun, or the moon, or the host of those other stars which illumines him, but he glitters with the high effulgence of God over all.

For it is God, my beloved, even the God who at first established the feast for us, who bestows the celebration of it year by year. He both brought about the slaying of his Son for salvation, and gave us this reason for the holy feast, to which every year bears witness, as often as the feast is proclaimed at this season. This also leads us on from the cross through this world to that which is before us, and God produces even now from it the joy of glorious salvation, bringing us to the same assembly, and in every place uniting all of us in spirit; appointing common prayers for us, and a common grace proceeding from the feast. For this is the marvel of his lovingkindness, that he should gather together in the same place those who are at a distance; and make those who appear to be far off in the body, to be near together in unity of spirit.

For what reason then, my beloved, do we not acknowledge the grace as befits the feast? Why do we not make a return to our Benefactor? It is indeed impossible to make an adequate return to God; still, it is a wicked thing for us who receive the gracious gift, not to acknowledge it. Nature itself manifests our inability; but our own will reproves our ingratitude. Therefore the blessed Paul, when admiring the greatness of God's gift, said, *And who is sufficient for these things?* For he made the world free by the blood of the Savior; then too, he has caused the grave to be trodden down by the Savior's death, and furnished, for those who are ascending, an obstacle-free path to the heavenly gates. For this reason one of the saints, while he acknowledged the gift but was insufficient to repay it, said, *What shall I render unto the Lord for all he has done unto me?* For instead of death he had re-

ceived life, instead of bondage, freedom, and instead of the grave, the kingdom of heaven. For in ancient times, *death reigned from Adam to Moses;* but now the divine voice has said, *Today you shall be with me in Paradise.* And the saints, being aware of this, said, *Except the Lord had helped me, my soul had almost dwelt in hell.* Besides all this, being powerless to make a return, he yet acknowledged the gift, and wrote finally, saying, *I will take the cup of salvation, and call on the name of the Lord; precious in his sight is the death of his saints.*

With regard to the cup, the Lord said, *Are you able to drink of that cup which I am about to drink of?* And when the disciples assented, the Lord said, *You shall indeed drink of my cup; but that you should sit on my right hand, and on my left, is not mine to give; but to those for whom it is prepared.* Therefore, my beloved, let us be keenly aware of the gift, though we are found insufficient to repay it. As we have ability, let us meet the occasion. For although nature is not able, with things unworthy of the Word, to return a recompense for such benefits, yet let us render him thanks while persevering in piety. And how can we abide in piety more than by acknowledging God, who in his love for mankind has bestowed on us such benefits? (For in this way we shall obediently keep the law and observe its commandments. And moreover, we shall not, like ungrateful people, be accounted transgressors of the law or do those things which ought to be hated, for the Lord loves the thankful.) Also when we offer ourselves to the Lord like the saints; when we subscribe ourselves entirely [as] living from this time forward not for ourselves, but for the Lord who died for us, as also the blessed Paul did when he said, *I am crucified with Christ, yet I live; yet not I, but Christ liveth in me.*

Now our life, my brethren, truly consists in our denying all bodily things, and continuing steadfast in only the things of our Savior. Therefore the present season requires of us that we should not only utter such words, but should also imitate the deeds of the saints. But we imitate them

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PASCHA 2007

To the Venerable Pastors, God-loving Monastics and
Devout Faithful of the Diocese of Eastern Pennsylvania

We celebrate the death of death and the overthrow of hell, the beginning of another life which is eternal; and in exultation, we sing the praises of its source. He alone is blessed and most glorious, the God of our Fathers. (Paschal Canon, Ode 7)

Dearly Beloved in the Lord:

The central mystery of the Christian Faith is the glorious Resurrection of our Lord, God and Savior Jesus Christ, through which mankind is offered the gift of *another life, which is eternal*. This gift of eternal life was wrought for us in a most remarkable way, for our Lord accomplished all this by voluntarily suffering His Passion, being nailed to the Cross and descending into the tomb.

To the world, suffering is something to be avoided at all costs, the Cross is foolishness, and death is spoken of as little as possible. But Christ takes those things that are feared by the world, and uses them to reveal His glory and His power. He undergoes suffering to free us from suffering; He ascends the Cross to bring joy to the world; and He voluntarily endures death so that He might trample it down.

Throughout our beautiful paschal services, we sing of this great paradox of eternal life which is accomplished through death: *trampling down death by death . . . From death to life . . .* Christ, Who is Life itself, dies for us so that we who are dead might live. We no longer fear the things that the world fears because they have no power over us. As St. John Chrysostom, in his magnificent paschal homily, reminds us: "Let no one fear death, for the Savior's death has set us free. He that was prisoner of it has annihilated it. By descending into hell, He made Hell captive."

Let us therefore rejoice in the Risen Lord and be encouraged to face our own struggles with courage and hope, knowing that the Lord is ever with us. And as we celebrate the bright and joyous day of His Resurrection, let us exclaim with the Apostle Paul: *O death, where is thy sting? O hell, where is thy victory?* (I Cor. 15:55). May we all be granted to partake of eternal life with joy at the Banquet of Immortality.

With love in the Risen Lord,



+TIKHON,
Bishop of Philadelphia
and Eastern Pennsylvania

Your Diocese

Alive in Christ

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Your Diocese Alive in Christ

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Diocesan Assembly Held in Bethlehem

The 43rd Annual Assembly of the Diocese of Philadelphia and Eastern Pennsylvania was conducted November 17 and 18, 2006 at St. Nicholas Church, Bethlehem. The two-day Assembly began with registration and vespers at 5:00 p.m. Delegates stayed at the Best Western Hotel, Bethlehem. His Grace, Bishop Tikhon opened the Assembly at 6:00 p.m. The Assembly proceedings included the approval of the agenda, election of Assembly officers and the acceptance of the minutes of the previous diocesan Assembly. In addition to Bishop Tikhon, 29 clergy delegates, 25 lay delegates, 5 alternate delegates, 3 diocesan council members, 2 guest observers and 1 auditor comprised the Assembly.

The highlight of the Friday evening session was the presentation by Bishop Tikhon on the Assembly's theme of unity. His Grace asked the delegates to be grateful for the blessing to gather together at this Assembly in His Holy Name. He reminded the Assembly that the bishop with clergy and the faithful are the Church every day, not just one day or for other gatherings such as this Assembly. In light of the present difficulties, His Grace asked the delegates to take a moment to rest and reflect on the way we are headed. Our course is set by Christ as we are coworkers with the One who guides us. We must all begin with repentance and humility. We gather as a diocese as a family in Christ. The problems we face are our problems. He encouraged all to work together in a Godlike way and to use freedom wisely and with love. After a lengthy discussion period, dinner was served. A homily by St. Gregory Palamas, *On Peace with One Another*, was read during the meal.



The Divine Liturgy was celebrated on Saturday morning at 9:00 a.m. His Grace, Bishop Tikhon concelebrated the liturgy with diocesan clergy that included the chancellor, host pastor and deans of the diocesan deaneries and cathedrals.

The Saturday morning Assembly session convened at 11:00 a.m. with the report of Bishop Tikhon. His Grace expressed his sincere thanks to all who worked for the success of the teen retreat, summer camp,
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Diocesan Assembly

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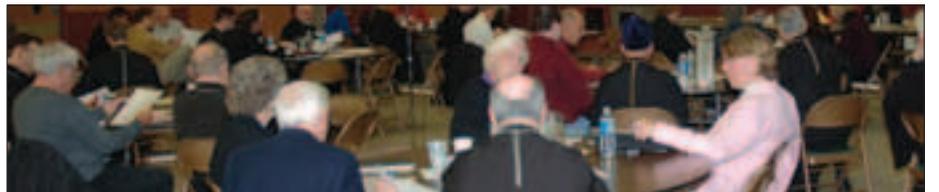
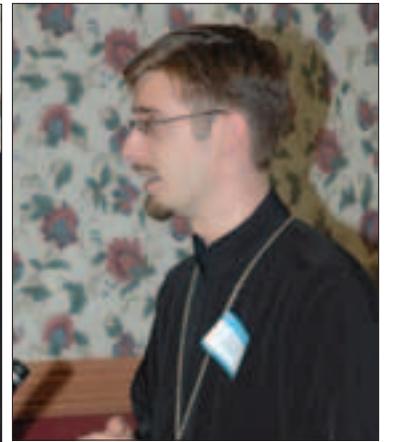
vacation Bible schools and the growth and development of OCF Chapters. He announced the increased budget for missionary work and encouraged missionary efforts within the diocese. His Grace announced a budget increase for diocesan seminary students from \$500 per year to \$500 per semester. The diocesan magazine, *Alive in Christ*, will now be published twice per year. The diocesan website continues to be visited by many and the site will be a tool for improved communications within the diocese. The deans will be asked to coordinate a calendar of events to be published on the website.

His Grace called upon the clergy to lead the people by offering an example of Christ-like love and to encourage one another in their pastoral work. He asked the parishes to insure that clergy are adequately compensated. He asked for prayers for the ill clergy and matushki and for prayers for the repose of the souls of those within the diocese who have fallen asleep in the Lord. He noted several vacancies in diocesan parishes and that he is working diligently to fill them. He has also attended at least one deanery meeting in each deanery.

Bishop Tikhon announced that the roles of chancellor and secretary/treasurer are now separated. He expressed his deep gratitude to Fr. John Kowalczyk for faithfully fulfilling these duties over the last eighteen years. He also gratefully acknowledged the assistance of Matushka Kathy Kowalczyk to Father John and the diocese. As chancellor, Fr. John will assist the diocesan bishop on all levels of diocesan work. Rev. Martin Browne is appointed secretary/treasurer as of January 1, 2007. Bishop Tikhon concluded his report by asking the delegates to strive to have joy in their hearts through humility.

In his chancellor's report, Fr. Kowalczyk referred to the bishop's activity report to illustrate his work in the diocese during the last year. He thanked Fr. Dimitri Oselinsky and St. Nicholas parish for the donation of their time and talents in hosting the Assembly. He pledged to Bishop Tikhon and to all that he will continue to work for the good order of the Church.

Following lunch, the Very Rev.





Michael G. Dahulich, dean of St. Tikhon's Seminary, offered a presentation reflecting on the current situation in the OCA contrasting it with the Church in Corinth at the time of St. Paul. He encouraged the delegates to "do everything in love" and reflect His love for us in our love for Him and others. The Lord is invisibly present with us. We cannot be paralyzed in our spiritual lives because there is much work to be done in mission outreach, vocations and witnessing to the Truth of Christ. He encouraged the delegates to become a model of what the Church is to be.

During the afternoon session, delegates considered the reports from the metropolitan council representative, diocesan council secretary, auditors, treasurer and deanery and departmental reports. The proposed budget for 2007 of \$519, 370 was considered and approved. Fr. Timothy Hojnicky announced that the Mechanicsburg mission has received a \$15,000 OCA mission planting grant.

The following were elected to the diocesan council: from the Wilkes-Barre Deanery — Fr. Nicholas Solak and Mary Sernak; from the Frackville Deanery — Fr. Timothy Hojnicky and Elsie Herman; from the Philadelphia Deanery — Fr. Dimitri Oselinsky and Doug Yates; delegates at large — Fr. Daniel Kovalak and Marie Proch; auditors — Fr. John Russin, Fr. David Mahaffey and David Yeosock; metropolitan council — Fr. John Onofrey and Peter Bohlender.

A recommendation from the floor called for an effort to restore the Church to solid financial ground by calling for a special collection requesting all members of the diocese to voluntarily offer a contribution to the central church administration in the spirit of fair share giving. The collection would be applied directly toward the principal of the \$1.7 million dollar loan.

In closing, Bishop Tikhon expressed his gratitude to Fr. Oselinsky and those of the parish for hosting this Assembly. He thanked all of the delegates for their participation and asked all in attendance to labor for the building up of the Holy Orthodox Church. The Diocesan Assembly was adjourned with prayer and the blessing of Bishop Tikhon at 4:30 p.m.

—Archpriest David Shewczyk

Father Daniel D. Ressetar Honored at Retirement Celebration



On Sunday, September 24, 2006, Archpriest Daniel D. Ressetar was honored at a retirement celebration. Fr. Dan who had been rector of Christ the Saviour Orthodox Church for 41 years and three months. It was an unforgettable day and an exciting occasion.

Concelebrating the hierarchical Divine Liturgy were the Most Blessed Herman, Archbishop of Washington and New York and Metropolitan of All-America and Canada, and the Right Reverend Tikhon, Bishop of Philadelphia and Eastern Pennsylvania. Also serving were three priests of the parish: Father Dan, Archpriest Michael G. Kovach, and Archpriest Neal J. Carrigan, and by Priest Paul Fetsko, a son of the parish.

Serving as deacons were Archdeacon Alexei Klimitchev and Deacon Joseph Kreta. Subdeacons were Gregory Hatrak, Peter Ilchuk, and Alexander Ressetar.

From the capacity crowd 126 received holy communion. Matushka Theodora Ressetar directed the adult and children's cappella choirs.

The banquet held in the parish hall was attended by more than 200, plus the 20 to 30 children who were served pizza downstairs in the parish hall.

Parish council Vice President David Martin gave the toast, and Father Neal was the master of ceremonies. Speakers were Metropolitan Herman, Bishop Tikhon, and Deacon Charlie Clark from the Roman Catholic Diocese, Fr. John Kowalczyk, Fr. Srb Jockovich and Fr. Timothy Hojnicky.

In his talk, Metropolitan Herman noted that he first became acquainted with Father Dan in the 1960s when he was a





student in Father Dan's history of philosophy class at St. Tikhon's Seminary. Bishop Tikhon told those present that "Father Dan came to Harrisburg in 1965 and a year later I was born."

The chancellor of the diocese, Archpriest John Kowalczyk from Jermyn, related in detail the suffering for Christ's sake of Priest-Martyr Maksym (Sandovich) in 1914, the great Uncle of Father Dan. Fr John, like Metropolitan Herman and Father Dan, is a Lemko-Rusyn.

Archpriest Srboľjub Jockovich, pastor of Saint Nicholas Serbian Orthodox Church in Steelton, represented the Orthodox Council of Churches, and Priest Timothy Hojnicky, pastor of Holy Apostles Mission in Mechanicsburg, a daughter parish of Christ the Saviour Orthodox Church, represented the Frackville Deanery.

Deacon Charles Clark, Director of Ecumenical Affairs, representing the Roman Catholic Diocese of Harrisburg, he read a letter to Father Dan from Cardinal William Keeler, Archbishop of Baltimore, a longtime friend of Father Dan.

The president of the parish council, Paul Hadginske, presented Father Dan with a \$5,000 check and a framed icon of Saint Panteleimon from the parish.

Other presentations were also made by St. Mary's Altar Guild, the Men's Club, "O" Club, the altar servers and many individuals.

The program lasted only 1 hour and 15 minutes and featured a 13-minute video-biography narrated by Father Dan, with scenes from his early life through his tenure at Christ the Saviour Orthodox Parish. It was produced and edited by Greg Ressetar. Copies of this lively DVD are being distributed!

Biographical Sketch of Father Daniel Ressetar

Father Daniel D. Ressetar is a native of Wilkes-Barre, Pa. and is a graduate of Lafayette College and Saint Tikhon's Theological Seminary.

A pianist and choir director, he was a choirmaster and youth ministry director from 1951 to 1958 at Saint Michael's Russian Orthodox Church in Cleveland, Ohio.

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Fr. Daniel Ressetar Honored

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Ordained in 1958, he was assigned to Holy Trinity Orthodox Church in McAdoo, Pa.

In 1962, he was commissioned as a U.S. Air Force Chaplain with the grade of captain. From October 1962 to June 1965 he was on extended active duty at Lackland Air Force Base in San Antonio, Texas.

Upon release from active duty, he was assigned in July 1965 to Christ the Saviour Orthodox Church in Harrisburg, then a missionary parish. In 1988 a newly constructed church was consecrated.

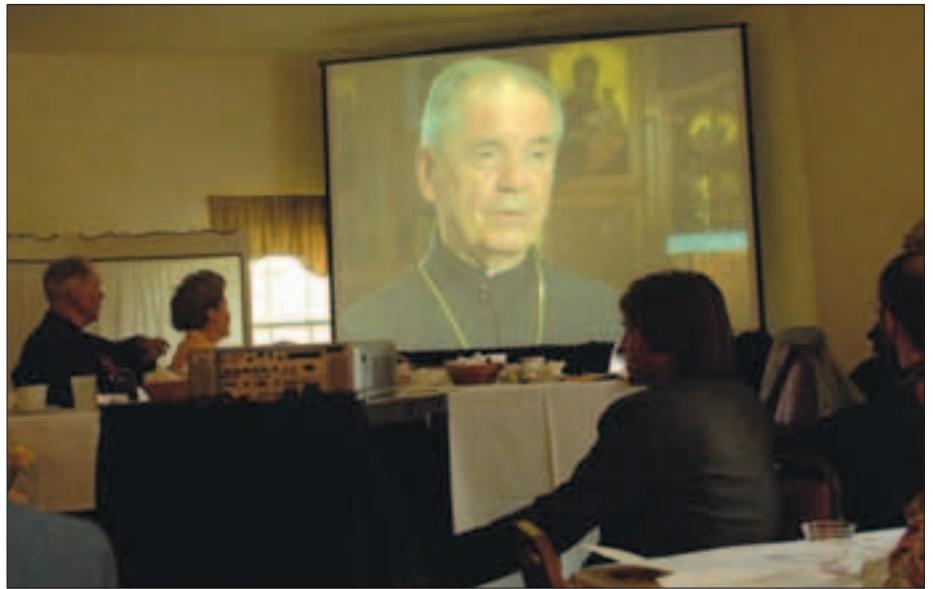
Since 1966 he has been a Civil Air Patrol Chaplain for Squadron 302 at Capitol City Airport and a "contract" chaplain for Orthodox patients at the Veterans Administration (VA) Medical Center in Lebanon. For the last five years, he has been a contract chaplain at the South Mountain Restoration Center near Chambersburg.

From July 1973 to October 1983, he was the unit chaplain for the 600-member 913th Tactical Airlift Group at Willow Grove Air Reserve Facility near Philadelphia, for the USAF Reserves. In July 1976 Father Dan was promoted to the rank of Lieutenant Colonel. The unit flies C-130s.

He is married to the former Theodora Prislopsky of Cleveland, Ohio, an elementary school teacher. A pianist (she and Father Dan used to be duo-pianists giving recitals occasionally), Theodora is presently the church choir director and church school coordinator. They have three sons and two grandchildren who are all pianists.

Father Dan travels frequently to Poland, Slovakia, and Ukraine.

Officially retired on October 1, 2006, Father Dan is still acting as the pastor of Christ the Saviour Orthodox Church until a new one is assigned.





St. Maxym Sandovich, near relative and inspirer of Father Dan



On Monday evening, November 27, His Grace Bishop Tikhon met with the newly established Orthodox Christian Fellowship of Bloomsburg University. The OCF has been accepted by Metropolitan Isaiah, the SCOBA OCF Overseer. The Rev. James Weremedic, rector of Holy Annunciation Church, Berwick, Pa., is the recognized and endorsed OCF Chaplain for Bloomsburg University.

Current officers for the Bloomsburg Chapter are: Dr. Patricia Dorame-Holoviak, faculty advisor; John Shirley, president; Chris Ervin, vice-president; Alysha Kachur, activities director; Kristina Kachur, secretary; Stephanie Nakoneczny, treasurer.

During the visit, His Grace was given a tour of the campus and held a question and answer session with the students.

Bishop TIKHON Visits New OCF Chapter at Bloomsburg University



Bishop Tikhon with OCF members at Bloomsburg University



Bloomsburg students greet Bishop Tikhon



Fr. James Weremedic hosted dinner for newly established OCF chapter

The Founding of St. Tikhon's Monastery In South Canaan, Pennsylvania, 1905-1906

Part VIII (Conclusion)

May 1906 witnessed the formal opening of St. Tikhon's Monastery, and in August the first patronal feast was celebrated. After the throngs of pilgrims had returned from the grounds of the new monastery and orphanage to their homes, events and activities during the fall showed that financial challenges faced the two institutions, especially the orphanage. Accordingly, the October 1-14 issue of the church newspaper, the Messenger (or Vestnik), printed a plea for help from Father Arseny followed by a review of the monastery and orphanage's financial state.¹ Fr. Arseny pointed out that while monks could and would endure considerable hardship and deprivation as a part of their calling, it was another thing to impose this on orphan children:

APPEAL

To the honorable spiritual fathers, to the brethren and to all the faithful children of the American Orthodox Church.

In this issue of the *Amerikansky Pravoslavny Vestnik* I have published a "financial report" for the first half of this 1906 year of the Monastery and the Orphanage. From this report everyone can find out, and be certain, that the financial resources of the monastery and the



St. Patriarch Tikhon, founder

orphanage are presently very meager; that aside from the bank debt (\$5000), there are a few private debts (which are not included in the report), and the remaining funds that were carried over into the next six months are \$113; that the monastery, for the past six months, provided \$322 for the upkeep of the orphanage from its scarce resources, aside from donations in kind (for example milk, potatoes, cucumbers etc. from the farm); and thirdly, the sources of monastery and orphanage funding have, till now, been purely incidental, and it could not be said about one of them that it will be providing further help to the monastery and the orphanage. And a funding source like the bank will even take away \$300 a year as percentage payment.

All these circumstances make the existence of the monastery and the orphanage, if not critical, then in any case distressing and without any forward progress.

It is true, though, that the monastery is one thing and the orphanage is another. The monastery can exist in all kinds of poverty and misery. If the monks will not have bread they will feed themselves with roots, if they have nothing to wear they will cover themselves with rags, if there is no fuel they will endure the cold, since nobody dragged them to this humble, poor life full of afflictions, and they accepted the life of servant-slaves willingly so that they might save their souls. But the orphanage? Poor orphans are there, deprived of a mother and a father; they open their little mouths every day like little birds asking for food and drink. There are little ones there who cannot do without clothes, without warmth. There the children of Mother Russia are gathered with a promise from kind people that they will take their parents' place, feed them, and bring them up in the spirit of the Orthodox faith and the traditions of the Russian people . . . But from this great difference, all of us can clearly see the very same thing!² If we support the monastery with a joint effort and put it on a firm foundation, setting it free from debts, then in this way we would support the orphanage, since the monastery will provide more from its means to the orphanage. If we support the orphanage and give it a chance to exist on its own means without the monastery, then in this way we will support the monastery, by returning to it the material means which it used

1. *Amerikansky Pravoslavny Vestnik (APV)*, also titled the *Russian Orthodox America Messenger (ROAM)*. 10:19, 1-14 Oct. 2, 1906, p. 371-373. All texts have been translated by Alexander Maximov.

2. Fr. Arseny implies that donations either to the monastery or to the orphanage are an urgent need.

for the orphanage. Therefore the question is not whether to help the monastery or the orphanage but that help is necessary and is needed urgently. And therefore I call upon all.

Honorable fathers, dear brothers!

You know that our Orthodox monastery in a short time has become the glory of our Orthodox mission in America, and the orphanage opened beside it has become the pride of the Russian people to whom we minister! Today our glory and pride is in desperate need and is in urgent need of help. I know there are no very wealthy people among us who could pour out hundreds for this good and holy undertaking, but I also know that there are means at your disposal to raise adequate sums by ways of private subscription, by way of flea markets, parties and even well-arranged balls. Work according to your ability once a year for this undertaking, and You yourselves will be surprised how people will respond when they see your example! Organize a one-time emergency collection by ways and means known to You, and later on, ask for donations at baptisms, weddings and other parties. There are examples of that and they are beneficial! I will be honest with You, dear brothers, that my wallet has become completely empty. From my salary I pay \$50 every month to the contractor and the end is not in sight, and \$25 remains for me to support myself and to cover small debts, which I just cannot get rid of. And here comes the time to pay \$829 for the installation of plumbing and heating; the bank is demanding that we pay a \$150 percentage payment, and so on. And there — there are 27 souls who eat, drink, and need clothes. Since we are still in the process of arranging things, there has been no income from the farm yet, and the private donations are all known to you from “Svet.” And besides, they are all **occasional** and where are the ones to base the future on? If only we could pay off the bank debt with a joint effort, then \$300 would remain for us and it would be a great help. Help then in the name of the Lord and for this holy undertaking!

Orthodox Brotherhoods!

From the newspaper “Svet” you all know that our “Mutual Aid Society” did



Igumen Arseny, superior and co-founder

not come to help the orphanage, and up till this day it is not known what was the result of the voting at the brotherhoods and if it ever took place. And what is the most pitiful is that in this good undertaking there turned out to be misunderstandings between our own, to our shame and to the joy of our enemies.

And today I address you, dear brothers and call upon you — our Orphanage needs help and it needs the kind of help which would be constant, so that our poor orphan, after having bread today, would not wonder whether there will be bread tomorrow. Come to help our holy undertaking and comfort the orphans in this way! Let every brother, every month when he goes to the monthly meeting, take with him an extra two cents and give it into the hands of the presiding person or a secretary as a voluntary contribution for the orphanage. None of you will become poor from donating two cents, nobody can forbid you from doing that, and you do not need permission from anyone to do that, but you will do a good deed and will wipe away many orphans’ tears. It is true in this way the chapter head and the secretary would have more work since they would have to send those cents to me (it can be done through the Board if it would be willing to carry out this work), but I firmly hope they will not spare their work for the good endeavor. Dear brothers, chairpersons and secretaries! Incline the

brothers to this effort and advise them to do this. The orphans will eternally pray to God for you! And the following year we will have our convention and establish a different way.

You, dear sisters in Christ. When you send your husbands to the meeting do not forget to put the extra two cents into their pocket and remind them of the orphans. And when you care for your children and look into their serene eyes recall that there are those unfortunate ones who do not have a dear mother who would press them to her heart! Remember them and comfort them although with a small donation! The merciful God will spare your children from unfortunate orphanhood just for that.

Dear Brother and Sisters!

I turn to you with tearful petition, and I call upon you, help us humble monks to survive and support our Russian orphans! Collect and send your donations as you are able! When you drink, remember, there in the orphanage are poor little children related to you in blood and faith; put the glass aside and set five cents aside for the orphans. You will feel how light it will be on your soul, you will partake of an indescribable joy and you will drink of a drink that is inexhaustible.

I am writing this appeal, and a letter lies in front of me sent to me by the caretaker of the orphanage. I look at it and tears pour from my eyes. It is 1:30 a.m. and I have not closed my eyes and perhaps I will not close them soon, for here is what is written in this letter: “Mariika needs shoes and a dress for school, Ustinka — shoes and a dress, Olga, Anelka, Anna and the little Mariika need two dresses, and shoes for the boys; Mikhail, Thomas, Nikolai need 2 pairs of clothes and shoes.”

Tomorrow early at six o’clock I am going to go check on my orphans, they will greet me with joy and will look for new clothes but there are none! Since there is no money to buy them! Oh! Poor orphans! Kind people help me bring them up!

With firm hope in your help!

Igumen Arseny. Address: Rev. Arseny Chahovzov, PO Box 4, Mayfield, PA

(See box for Fr Arseny’s accompanying financial report)

Continued on the next page

Founding of St. Tikhon's Monastery, 1905-1906

Continued from page 11

A Brief Financial Report on the State of the Monastery and the Orphan Home From January 20th till July 20th 1906³

Income

Received by the monastery from The Most Reverend Archbishop Tikhon	\$420.00
From Igumen Arseny	500.00
Borrowed on the property from a Honesdale Bank at 6 percent	5000.00
Received during the Pilgrimage at the time of the blessing of the monastery	630.00
Collected at different parishes at baptisms for the orphanage	125.22
From the Brotherhoods and churches	134.55
From private donations	<u>335.05</u>

All together, received by the parish	\$7144.82
Left from the previous six months	<u>294.83</u>

All proceeds **\$7439.65**

Expense

Spent on constructing the monastery building	\$4706.36
Paid off debt for plumbing at the orphanage	100.00
Spent on furnishing the new building	133.62
Upkeep of the children staying at the orphanage	400.07
Upkeep of the monastery	398.22
Attendants of the orphanage	247.95
Salary of Fr. Steward	90.00
Upkeep of the cows and horses	83.33
Garden seeds and plants	62.45
Purchase of the apiary and bee hives	128.02
Tax	5.58
Emergency and incidental expenses at the blessing of the monastery	251.12
Paid to the blacksmith	50.22
Paid off debt to the Spiritual board	500.00
Paid towards the debt to I. Klopotovski and A. Mishak	<u>168.00</u>

Total expense **7325.94**

Total income **7436.65**

Remaining **\$113.61**

The monastery used 322 d[ollars] 80 c[ents] from its special funds to support the orphanage for the six months from January 20 till July 20 of this year. Donations in kind should be added to this number like milk and vegetables, and then it will be obvious to everyone that it is not the monastery that lives off the orphanage, but the orphanage off the monastery.

The Superior of the monastery and the Superior of the orphanage
Igumen Arseny

The editor of the church newspaper was St. Alexander Hotovitsky, a devoted friend of the monastery. Immediately under the preceding item, he reprinted this heartfelt appeal which had first been published in

3. APV, work cited, p. 374.

Svet ("Light").⁴ In even more vivid terms than Fr. Arseny had employed, the author (the editor of Svet) described the dire straits in which the monastery and orphanage found themselves. At the same

4. APV, *ibid.*, pp. 374-375.

time, the appeal shows an example of how, with love and concern, the rank and file members of the Church responded to that need:

With Regard to the Appeal, the Newspaper "Svet" sympathetically writes,

"It seems as if it is written not with ink but with the tears and blood of one's heart. Fr. Igumen makes a call to donate to the orphanage. He forgets about the monastery, since according to his words, the monastery can exist in all kinds of poverty and misery, but the orphan children cannot be without clothes and be barefooted.

American Orthodox Russia! I have seen the living conditions of the monks at St. Tikhon's Monastery. The poverty is absolute. The brethren starve, wear worn-out clothes, all are penniless, with the igumen at the head. But all work a lot, from early morning till dawn.

For this kind of labor, if they were working at a factory or on a farm people would have a good upkeep and would have something put away at the bank. But the brethren do not receive anything for it.

What do these conditions that the brethren live in testify to?

If the brethren work very hard, it means that they did not come to the monastery to sponge. If they do not receive anything for their labor aside from a humble meal and poor clothes that means that their work is not for winning bread but for the Lord Jesus. This undertaking is truly holy! Our monastery is the habitation of true monk.

And if the brethren are, in their great labors, no longer able to manage supporting themselves as well as the little orphans, are we really going to refuse to help them?!

We are all poor — that is true. But know that it is not he who throws a dollar or two out of a hundred to the beggar that is truly a merciful man, but it is the one who would share the last piece of bread with a beggar like him that is a truly merciful man.

So let us be merciful! If you can drink beer or whiskey, or eat meat or cakes, remember those who need bread. And give it to them!

I remember how in Russia in a hun-

gry year, the pupils in schools would voluntarily refuse white bread, an extra cup of tea, [or] holiday dinners to send a few pennies to the hungry. Is it really true that there are no people like that in the whole of American Orthodox Russia? Have we really become so hardened in our soul, have our hearts turned to ice, have we closed our ears so that we would not be able to hear the call of Fr. Igumen, and not come to his help?

All of the brethren and the children will shed tears, tears filled with blood, if we do not immediately come to their help. And the angels of God will collect those tears and present them in front of the Most High God, and at the terrible judgment those tears will testify about our coldness of heart.

Trouble will befall us then!

Do not say, dear brother, what was the purpose of founding the monastery and the orphanage if there was nothing to support them!

The hope was placed on you! On your kindness. We firmly believed that you are Orthodox not only in word but in deed as well.

Let us support the orphanage and the monastery with our donations, and all of the American Orthodox Church can boast that Orthodoxy brings forth good fruit! And if we stay deaf to the desperate calls from the monastery and the orphanage, then it will be clear to all that we are not worthy to be called Orthodox Christians.

Let God spare us from such a shame!

Let us testify in front of all that we love the Lord God. Let us show the enemies that in our heart there still beats a merciful Russian heart. Let us collect not from our wealth, but from our poverty for the monastery and the orphanage!"

Editor

During the August visit of St. Tikhon to the monastery, Fr. Arseny had spoken of a intuition that that occasion would prove be the future patriarch's last visit to the monastery with which he shared a name and a patron saint, and which he had helped establish and nurture. And indeed, soon the gentle founder and archpastor was to return to Russia. But before his departure, St. Tikhon, along with St. Raphael, made one final visit to the cloister. The occasion was the celebration of the first anniversa-



St. Raphael of Brooklyn

ry of the beginning of construction of the monastery. Fr. Arseny described it in an article in the Messenger⁵ which provides valuable information about the Athonite icon, "She Who is Quick to Hear." His account ends with the last departure of St. Tikhon from the monastery, on Dec. 8, 1906 (N.S.).

Celebrations at St. Tikhon's Habitation

The ascetic silence common to the life of the inhabitants of St. Tikhon's cloister was interrupted over the past days with a celebration that brought a new ray of joy into the monastic life which is full of trials.

On November 23 [Dec. 6, Thursday⁶], on the day of the anniversary of the beginning of construction of the temple with dining hall and living quarters of the brethren, the Most Reverend Archbishop Tikhon — the unfailing and steadfast patron of the habitation's well-being — vis-

ited St. Tikhon's habitation. The purpose of his visit was to celebrate the first anniversary of the laying of the foundation of the church, as well as to bless the iconostasis, which had been recently erected and which has not even been quite completed yet. The Right Reverend Vladika Rafael, who is drawn to our young habitation with all the strength of his fervent heart, and who arranged a separate cell for himself at the newly constructed outbuilding, shared the trip with the Archbishop. The Most Reverend Vladikas were accompanied by the ecclesiarch of the cathedral, Fr. I. Zotikov, from New York, and the rector of the Bridgeport parish, Fr. I. Klopotovskiy with one of his parishioners who was delivering to the cloister a bell which was a gift of the Bridgeport parishioners. The priests from the neighboring parishes, Fr. L. Vladishevskiy with cantor N.K. Levitskiy, Fr. A. Boguslavskiy with cantor of the Mayfield parish, T.F. Pelikh and some neighboring farmers had come to the habitation by the time of Vladika's arrival.

On November 22nd [Dec. 5, Wednesday], by 10 o'clock in the evening the beloved, honorable guests — our Arch-pastors — had arrived from the Georgetown station in a monastery carriage and proceeded into the temple accompanied by the monastery bell, where they were greeted by the brethren of the monastery with Igumen Arseny at the head. The meeting reminded us of something dear to us — Holy Russia — since aside from the Igumen dressed in phelonion and holding the cross, a hierodeacon was standing with a candle and censer (Anthony — the first son of the habitation) and saying Wisdom! Having kissed the cross, the Most Reverend Archbishop Tikhon proceeded to the altar, where he prayed during the usual litany which was said by the hierodeacon. At the dismissal, when the Most Reverend Vladika took the holy cross from the igumen, the igumen spoke a word of a greeting of whose content the following approximates:

"Your Eminence,
"Most Merciful Archbishop!"

"One more time we greet you on your arrival at the holy habitation! Blessed is he who comes in the name of the Lord!

Continued on the next page

5. AVP, 10:23 1-14 Dec., pp. 452-455.

6. Fr. Arseny's dates are given Old Style. Dates in square brackets are New Style dates.

Founding of St. Tikhon's Monastery, 1905-1906

Continued from page 13

After four months of separation You are again in our midst, and Your arrival this time coincided with the anniversary of the laying of the foundation stone of this holy temple. One joy joins another! You have not come alone, but in the company of another Archpastor and pastors, which increases our common joy. You have arrived not only to pray in the quietness of the cloister but also to perform the ceremony of the blessing of the iconostasis. All of these wonderful things should move me to the most solemn exclamations stated at the beginning of this greeting. But, Most Merciful Archpastor, I will abstain from them. Our iconostasis is not quite ready and this circumstance brings back to my memory the fact that the temple was not fully ready on the day of its blessing in the month of May of this year, when having stepped over the doorstep You asked me, 'And where is the iconostasis?' Unpreparedness, committed twice, scares me and leads me to a thought — what if it follows us further on, not only in our external life but our internal one as well? And what if we have to greet the Heavenly Bishop with the same unpreparedness? I am terrified and I am in fear for myself and the children entrusted to my guidance. I am in fear and with trembling I cry: Be patient with me, O Most Merciful Vladiko, and pray to the Most Merciful God that He may indeed make us ready in every good undertaking here in this earthly life, but most of all that He may find us ready and worthy to enter the mansions of the heavenly kingdom!"

By his answer, the Most Reverend Vladika set at ease our worries about the iconostasis not being ready, saying that He himself sees that the initial plan had been altered, which required more extensive work and time. Nevertheless, continued Vladika, this holy temple is being enriched every time with some new acquisition, and is acquiring a more beautiful appearance and is becoming warmer. And let it be the same way with our souls. Let every day bring some wonderful feeling to our soul, and let that feeling give birth to a good deed, and in this way let us be adorned, so that we may become a worthy temple for the Holy Spirit.



St. Alexander

After "Many Years" was said, Vladika let the cross be kissed by the brethren and the orphan-children, who were present at the greeting, with the orphanage-caretaker leading them. After singing the "Ton Despotin" both Vladikas proceeded to the cells prepared for them, and from there to the dining hall, where supper was offered them. After supper all the guests went to the sitting room (the bishops' reception room), where with the Archpastors at the head they conversed for a long time, almost until midnight, since nobody expected to get up early since the All Night Vigil had been served already in the evening.

On the 23rd [6th] at 9 o'clock in the morning the Most Reverend Archbishop blessed the iconostasis with Igumen Arseny and Fr. Ecclesiarch I. Zotikov serving with him, and the rest of the clergy sang, having formed themselves into a beautiful choir.

The first tier of the iconostasis consists of eight icons (including the side doors) of beautiful work; they were donated to the holy cloister from the old iconostasis of the New York cathedral by its parish, and two new ones, St. Tikhon of Zadonsk set in the place of the temple icon and the Athonite Mother of God named "She Who is Quick to Hear," which was situated across from the clerics right behind the northern entrance doors. This great holy treasure that was met with love and tender feelings by the monks is a gift of the Athonite elders, headed by

Fr. Denasy; he suffered many disappointments, labors, and hardships in acquiring this treasure and making it a gift and a blessing for the young cloister. May God save him and have mercy on him along with all the dwellers of the holy mountain! May the Queen of Heaven protect them all with her holy omophorion from all sorts of troubles and temptations! And for us humble monks and our holy habitation let this holy image be the guarantee of brotherly love and spiritual union with the elders of the holy mountain! The painting is breathtaking, the Countenance of the Mother of God shines with light that cannot be described, it is full of mercy and involuntarily attracts to itself everyone who labors and is heavy laden, and invites him to bend his knees and shed tears in front of Her Who is Quick to Hear. The holiness of this beautiful image is increased by the fact that it has particles of the holy relics of the holy God-pleasers included in it : 1) of St. Hieromartyr Theodore Stratelates, 2) St. Cosmas, 3) St. Damian the Unmercenary (November 1), 4) St. Gregory Palamas, Archbishop of Thessalonica, and the Holy New Venerable Martyr Constantine of Mount Athos, who was born on the island of Hydra and suffered from the Turks on the island of Rhodes on the November 14, 1800. On the opposite side there is an inscription which reads, "In memory of the Most Holy Patriarchs of All Russia Hermogenes and Nikon, Metropolitans Gregory of Novgorod and St. Petersburg, Innocent of Moscow, Bishops Joseph of Kodiak and coworkers, Ignatius Bryanchaninov +1867; Theophanes Vishensky +1894; Achimandrite Paisius Velichkovsky +1794; Igumen Philaret Glinsky; Schema Hieromonks Parthenius of Kiev, Leonid, Macarius and Ambrose of Optina. The elders of Mount Athos, confessor hieroschemamonk Hilarion the Georgian +1861; confessor hieroschemamonk Jerome +1885; Igumen-Archimandrites Macarius +1889 and Andrew +1903; the founder of the Moldavian skete of the Forerunner Igumen Nifont +1899; Igumen Parthenius Zablotskii +1894; elder confessor Schemahieromonk Theodosius the Georgian, in the world Count O.G. Eristov, +1905; elder hieroschemadeacon Lazarus, +1903; elder hieromonk Khariton Zagrafsky +1893;

Schemamonks Theodosius +1883; Kirik +1886; Isidor +1890; Herman +1894; Pansthen +1900; Maronii +1894; Ireneus +1898; and Fortunotus +1901 and the murdered monk Neophytus +1901 and all those who selflessly worked and suffered to preserve and strengthen Orthodoxy and the true Christian morals and to strengthen true monasticism.” This gift will forever be the best ornament of the holy habitation and a spring of plentiful healings from which, according to one’s faith, many miracles will flow abundantly. We believe that the monks will always gain victory over all the sorrows and hardships of the monastic life, in front of this Most Pure image; we believe that in their prayers they will never forget those who ask them to pray for them; we believe that many of our lay people will stream to the holy habitation to pray in front of this holy image, and will lighten their worldly burdens. What will be, will be.

After the iconostasis was blessed and sanctified with the holy water, the liturgy started, served by Igumen Arseny with Hierodeacon Anthony. The Most Reverend Archbishop stood in the altar and the Rt. Reverend Raphael in the clerics, and both prayed fervently. After the liturgy everyone prayed a moleben to Mitrophan of Voronezh and the holy Right-believing Prince Alexander Nevsky. At the appropriate time a monastery meal was offered, not rich with treats but sweetened by the reading of the lives of the saints. After dinner, at 3 o’clock Reverend Rafael blessed the newly constructed outbuilding meant for the visiting priests with their families. Then and there the Most Reverend Vladika chose a cell for himself for the occasions when he comes to the habitation. The small house, built in the monastery orchard, consists of five rooms with a hallway; from a small porch there is a view of the mountain opposite, which is entirely covered by the greenery in the summertime. Having blessed the house, both Archpastors proceeded to the orphanage, where they were met in the schoolroom by the orphanage caretaker, who brought the children to them to receive a blessing. At the Archbishop’s suggestion, the children were asked to pray and read, and some of them recited poems. All of this showed that the caretaker works diligently to

bring up the children and teach them, and we can say that our orphanage is happy with the choice of her. May the Lord help her to work harder! Having listened to the children’s answers, which left him quite satisfied, Vladika Archbishop thanked the caretaker and gave the children ten dollars for a Christmas tree. May God save him! After that everyone inspected all of the rooms of the orphanage and went to the caretaker’s room, where tea was offered. At 5 o’clock in the evening the bells rang, calling all to vespers. Everybody hurried to the temple and offered thanks to God that this, our holy undertaking, is gaining vigor and moving forward. The next day [Friday, Nov. 24/Dec. 7] at 4:30 in the morning the bell rang in the hallway, with the call of the brother charged with the duty of waking everybody up, to come to the midnight office. In spite of a long con-

everybody, the Most Merciful Archpastor left the holy habitation and departed to his cathedral city.

Igumen Arseny.

As 1906 drew to a close, it was the end of the beginning. The past two years had witnessed the coming to birth of an idea that had been taking form for some time: the dream of an Orthodox monastery in North America. Now, the seed had put forth flower; the dream had become reality. In their sermons, addresses, and written words, the monastery’s founders and fathers had well articulated the purpose, the reason, and the vision; to St. Tikhon, “a void is now filled”; by God’s grace, “the vision is realized,” as St. Raphael put it.

To be sure, there was struggle, and that would probably continue. But what kind of



versation the previous evening Vladika Archbishop was the first in the temple and prayed showing an example to others.

On that day the liturgy was served by Fr. I. Klopotovsky for the soul of the blessed child “Zhenya,” beloved by all, who was buried on the monastery cemetery. On the same day at noon the Reverend Vladika Rafael departed for home by train, and the Most Reverend Archbishop stayed till Saturday. On Saturday [Nov. 25/Dec. 8] having prayed early and having blessed

monasticism, what kind of Christian life is without struggle? As the faithful in Asia Minor were taught, “We must through many tribulations enter the kingdom of God” (Acts 14:22). And as is written in the liturgical service to St. Tikhon, the patron saint of the new monastery, “Without victory there is no crown, without struggle there is no victory . . .”

Holy Apostles Mission In Mechanicsburg Finds a New Home

Holy Apostles Orthodox Mission in Mechanicsburg, Pennsylvania celebrated a major milestone in the relatively short history of their parish. On the afternoon of December 15, 2006, several members of the mission council met for a short prayer with Fr. Timothy Hojnicky, parish rector, before signing papers securing the first permanent spiritual home for the mission!

For the past 30 months the faithful of the mission would gather an hour before services and set up a humble chapel in the common room of a rented office space in the local United Methodist “Mission Central.” During the week this warehouse provides to meet the needs of disaster victims and needful people across the globe, but on weekends it served as the worship place for this young Orthodox community.

Organized in June of 2004 with the blessing of His Beatitude, Metropolitan HERMAN, then *locum tenens* of the Diocese of Philadelphia and Eastern Pa., the mission was initially organized by Archpriest Daniel Kovalak. Archpriest Neal Carrigan was assigned as the first priest, serving the young group on a temporary basis. In June of 2005, Fr. Timothy was assigned to Holy Apostles, and on Pentecost Sunday 2005, served his first Divine Liturgy at the mission, ushering in a new chapter in the life of the parish.

Upon Fr. Timothy’s arrival, the focus was shifted from getting a priest to finding a more permanent facility in which to be able to worship God in an Orthodox



manner. The task of finding a feasible facility proved to be difficult. After a 14 month search with several false alarms (lovingly referred to as “fire drills”) the mission was presented with an amazing opportunity. A business office condo suite with 2,723 square feet of space was discovered in Mechanicsburg. The suite was already divided up into rooms for offices and classrooms, a social hall area, and a main room. The main room was in need of a little cosmetic work to become a perfect worship space to meet the temporary needs of the parish. After a prompt visit and inspection by His Grace, Bishop



TIKHON, Fr. Timothy was given the blessing to pursue the property with the parish’s support. At the annual all-parish meeting in late November, an overwhelming majority of the parish enthusiastically

voted in favor of purchasing the property. Much work was done to hammer out the details. The result was that the members of the Mission Council joined Fr. Timothy in signing the papers and purchasing the property the week before Christmas.

Because of the convenience of the temporary quarters, Father Timothy de-



ecided that the parish would celebrate its last service on Christmas Day, and then make the move to the new building that week. After a molieben of thanksgiving at the end of the Christmas Liturgy, the faithful gathered the following day and transported the contents of the chapel to the new church. The parish would no longer have to set everything up and take everything down, a task that put substantial wear-and-tear on many of the church items. After the move, the faithful got busy with painting, creating an ikonostas, improving electrical fixtures, hanging cabinets, setting up the kitchen area and other rooms, hanging ikons, and setting

up the chapel into a beautiful worship space in preparation for that weekend's first services.

On the evening of December 30 the first service was held at the site. After the lesser blessing of the new worship space, great vespers was celebrated with over 65 souls in attendance. The following morning, at the first Divine Liturgy, the facility was filled with 83 faithful people — with still room for more! Fr. Timothy was as-

endeavor of the new facility.

Since that glorious day the momentum and joy has not dissipated. Services were for the first time celebrated on the actual day of the feast with excellent attendance. Plans to create an ikonostas with doors are in the works, with parishioners' skills being utilized to undertake the project. God willing, this will be completed within a few months.

Please keep the work and struggle of



sisted by Archpriest Nicholas Molodyko-Harris of Palm Coast, Fla., and Priest David Cowan and Deacon Steven Vernak of St. Tikhon's. Fr. Timothy's sermon echoed to the people in Mechanicsburg the words of that morning's gospel reading, spoken by the angel of the Lord to the Righteous Joseph the Betrothed, to "be not afraid . . ." at this new daunting

the youngest parish of our diocese in your prayers, and when in the area, be sure to visit and experience the reality of our present joy! Glory to God for all things!

—Priest Timothy Hojnicky

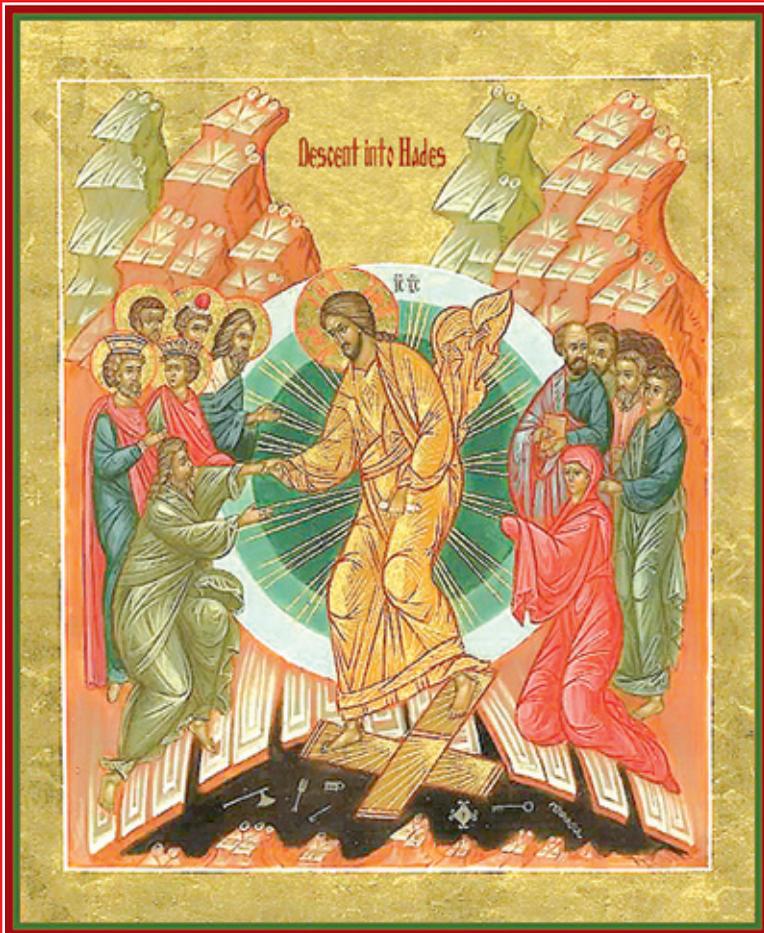
For pictures of the new facility, as well as from the initial services at Mission Central, please visit our parish website: www.holyapostleschurch.org



Origen, the Denier of Human Freedom

Part V

Origen and Apocatastasis: The Church's Response



Resurrection



By the grace of God, we are now starting a new chapter on Origen. Your comments from various parts of the country have been encouraging. This present article will answer Origen's major heresy: apokatastasis or restoration. Does hell really exist? It seems that many people don't believe that it does. It least we joke about it. So it's not pleasant for me to write on the subject. It's not enjoyable to think that some of us will say 'no' to God. Some of us will turn our backs on Him and our neighbor now and forever. I wouldn't have to use the word 'hell.' Yet, this translates into English what Jesus was talking about when He referred to a twofold future life. It's the word most commonly used in English and that's our language. We could use the word from Greek mythology, 'Hades' or the 'Sheol' of the Hebrews. In quotations, however, we will leave them as they are. The King James Bible used the word 'hell,' the Revised Standard Version used 'hades.'

Before we get under way, the question could be asked, "Was hell emptied when Christ descended there after His crucifixion?" "Wherefore He saith, 'When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?'" (Ephesians 4.8-9).¹

This is our witness from revelation of the descent into hell. We also have testimony from iconographic, musical, and literary sources. Such is the richness and consistency of Orthodox tradition.

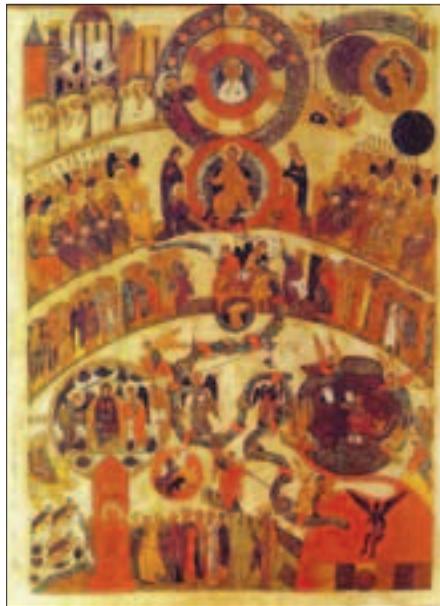
1. Compare Matthew 27.52-3: "And the graves were opened, and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Also 1 Peter 3.18-19: "... being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison."

On the east wall of the south transept of St. Tikhon's Monastery church is a large whole-wall icon of our Lord's descent into hell. He is standing on the pieces of the doors of hell that he has just broken down and raising up Adam. The righteous with crowns who have been waiting for Him are to His right, others to His left.²

In the memorial service (and in many other services of the Church) for example, we refer to our Lord's sojourn in the lower regions: "Thou art the God who descended into Hell, and loosed the bonds of the captives. Do thou give rest also to the soul of thy servant."³

Epiphanius, (315-403), bishop of Salamis, Cyprus, has left us a beautiful sermon on Christ's descent into hell.⁴

"What then? Did God save absolutely all when He appeared in Hades? In no wise. But there also He saved them that believed.⁵ Yesterday economy, today authority; yesterday the tokens of infirmity, today those of Divinity. Yesterday, He was slapped; today He smites the tement of Hades with the lightning of His



The Last Judgment

Divinity. Yesterday He was bound; today He binds the tyrant with infrangible bonds. Yesterday He was condemned; today He bestows liberty on the condemned. Yesterday Pilate's ministers mocked Him; today Hades' gatekeepers saw Him and trembled."⁶

My procedure in this essay is to show that a twofold eternity is taught in the Bible, by the great fathers of the Church, and by the Orthodox Church today. Let's start with a very familiar verse from the Bible.

"For God so loved the world that he gave his only begotten Son that whosoever believes on Him should not perish, but have everlasting life. For God sent His Son not to condemn the world, but that the world through Him might be saved." Jesus said this to Nicodemus, a leader of the Jews.

We know the story of Jesus Christ; we know His life, death, sufferings under Pontius Pilate, His resurrection and ascension — we recite it all the time in the Creed.⁷ In other words, Orthodox Christians go by the words of Christ as found in the Bible and interpreted by the

great Fathers who lived mostly in the early centuries of our era.

We have just quoted John 3.16, a verse known to the multitudes. We see there that everlasting life is available to 'whosoever' comes to Him through the Church, but that it is also possible for someone to perish. Jesus said that. I didn't. He should know. I take Him as the authority.

Origen said, "No, it's not that way." He taught *apocatastasis* or restoration. In due time, everything is going to be just fine, "restored" to God. In other words, everybody is going to be saved eventually, no matter what.⁸

We have now published several articles about Origen, (185-254) the Egyptian pundit who has been one of the most influential figures in Christian history. He was in days of old and still is today. He wrote much, said and preached more, and over time many of his writings have been lost. But what we have gives us an accurate picture of what he taught and why he was controversial from the time that he first began to direct the catechetical school in Alexandria as a young man.

The main tenets of his ideas, which we find in his book *On First Principles*⁹ — were the preexistence of souls and *apocatastasis*. In his fancy, a hoard of souls were created in the heavens, then somehow fell from God's favor and one by one were sent to earth to inhabit frogs or people or whatever for punishment. Evagrius Ponticus, (346-99) who did much to perpetuate the teachings of Origen in the early centuries, in some of his unexpurgated writings, has Origen saying that even Jesus Christ was one of these souls.¹⁰ So much for the doctrine of the Trinity.¹¹

In the first half of the 6th century, St.

8. But read the fine print. Origen believed that one world would succeed another. So you can be saved in one world and fall again in the next. And who knows where this succession of worlds will stop.

9. *Being Koetschau's Text of the De Principiis Translated into English* by G.W. Butterworth, Gloucester, Mass., 1973.

10. For a complete discussion see Meyendorff, *Christ in Eastern Christian Thought*, New York, 1987, pp. 54-5.

11. "In his synodal letter of 400, Theophilus of Alexandria had already pointed out that for the Origenists, 'the Word of the living God has not assumed the human body'; and that Christ, 'who was in the form of God, equal to God, was not the Word of God, but the soul which, coming down from the celestial region and divesting itself of the form of eternal majesty, assumed the human body.'" Meyendorff, in the work cited, pp. 47-8. Theophilus' letter has been preserved for us in St. Jerome's letters.

2. Leonid Ouspensky and Vladimir Lossky (in *The Meaning of Icons*, Crestwood, NY, 1982) have a large Russian icon of this event along with a thorough description. The icon differs somewhat, in content, from the whole-wall icon at St. Tikhon's executed by the Ukrainian iconographer Ivan Dickey under the watchful eye of Archbishop Kiprian who had the church completely restored and enlarged in the mid 1960s. Dickey's icon of the Resurrection can be seen as an example of certain Resurrection icons in which the sad expressions on the faces of some of those in hell, suggest that Christ's appearance there did not lead to the freeing of all those who were in hell. Some of the figures have crowns and halos, leading one to believe that they are the righteous kings of the Old Testament.

3. Haggood's *Service Book*. The Order for the Burial of the Dead, p. 368. Syrian Antiochian Orthodox Archdiocese, New York, 1956.

4. After he met St. Jerome in Rome in 392, he joined forces with him in his attack on Origenism. *Oxford Dictionary of the Christian Church*.

5. We get a different point of view from an early apocryphal source: "While Hades was thus discoursing to Satan, the King of glory stretched out His right hand, and took hold of our forefather Adam, and raised him. Then turning also to the rest, He said: Come all with me, as many as have died through the tree which he touched: for, behold, I again raise you all up through the tree of the cross. Thereupon He brought them all out, and our forefather Adam seemed to be filled with joy, and said: I thank Thy majesty, O Lord, that Thou hast brought me up out of the lowest Hades. Likewise also all the prophets and the saints said: We thank Thee, O Christ, Saviour of the world, that Thou hast brought our life up out of destruction." The Gospel of Nicodemus, Part 2, The Descent Into Hell, ch. 8. ANF 8. Remember that apocryphal sources are not endorsed by the Church but are a guide to what some people were thinking at a given period. This passage has a definite Origenist bias and according to the introductory material for this 'gospel,' some date it as late as the fifth century.

6. *The Lamentations of Matins of Holy and Great Saturday* and also an *Homily On the Burial of the Divine Body of Our Lord and Saviour Jesus Christ, on Joseph of Arimathea, and on the Lord's Descent Into Hades Which, After His Saving Passion, Wondrously Ensued on the Holy and Great Saturday by our Father Among the Saints Epiphanius, Bishop of Cyprus, Holy Transfiguration Monastery, Boston, 1981.*

7. All taken from the Bible except for one word, *omoousios*, "of one essence" (with the Father).

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Justinian, Emperor, himself a theologian, had had enough of the trouble that some Origenist monks in Palestine were causing and decided to do something about it. He laid the groundwork for the Fifth Ecumenical Council. The Emperor wrote, among other things, to Patriarch Menas in preparation for the councils of 543 and 553 (the Fifth Ecumenical):

“ ‘Educated in the mythology of the Greeks [Origen] posed as exegete of the divine Scriptures, starting with their methods . . . What else did he expound but the doctrine of Plato?’ [Meyendorff continues:] The eternity of a spiritual world that is only diversified and materialized by successive falls in order to come back always to its primitive natural state implies a sort of determinism that excludes the necessity of redemption. [Justinian is again quoted:] ‘If punishment and reward have an end, why the incarnation of our Lord Jesus Christ? Why the crucifixion, the death, the burial, and the resurrection of the Lord? What will be the reward of those who will have fought the good fight and witnessed for Christ if the demons and the impious receive through apocatastasis the same dignity as the saints?’”¹²

In 553, not only his ideas but also Origen himself and Evagrius Ponticus were condemned. So the definitive answer to Origen and Origenism were given then. But many at that time, down through history, and today too, won't accept the decisions of the Council. Apparently the Holy Spirit and the Holy Fathers were mistaken, in this case. So we keep on refuting the errors of Origen.

In previous articles, however, we have thoroughly discussed Origen's system. In this essay we want to point out the Bible teaching about the next life, then the tradition of the Fathers, before moving on to the state of the departed before the resurrection and our twofold state after the resurrection, heaven and hell.

The Bible is very emphatic in its eschatology, or science of last things. In several places our Lord speaks clearly

about this subject.

Christ taught about the future. Among the various parables He told was the one about the wise and foolish virgins: “Then shall the kingdom of heaven be likened unto ten virgins who took their lamps, and went forth to meet the bridegroom . . . They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps . . .” (Matthew 25.1-4) We know what happened. The bridegroom tarried, but when he finally did come in the middle of the night, the foolish virgins scurried out to find oil. When they returned they found that they were too late. They were shut out. In other words, not everybody ended up in the presence of the Bridegroom, that is, the Lord Jesus himself — or at least that's what Jesus, the author and finisher of our faith said (Hebrews 12.2.)

In the same discourse we find another account, which is a favorite of mine, and I quote it often:

“When the Son of man shall come in his glory . . . before him shall be gathered all nations: and he shall separate them one from another . . . Then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you . . . : For I was hungry, and you fed me: I was thirsty, and you gave me drink: I was a stranger, and you took me in: Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me. Then shall the righteous answer him, saying, Lord, when saw we you hungry, and fed you? Or thirsty, and gave you drink? When saw we you a stranger, and took you in? or naked, and clothed you? Or when saw we you sick, or in prison, and came unto you? And the King shall answer . . . Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me. Then shall he say also unto them on the left hand, Depart from me you cursed, into everlasting fire, prepared for the devil and his angels: And He has a dialog similar to the one with those on the right hand, but with the opposite results: For I was hungry and you gave me no food, etc. . . . Verily I say unto you, In as much as you did it not to one of the least of these, you did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal” (Matthew

25.31-46.)

Once again there is a separation of people in the next life. At least Jesus Christ said so. Some say that He didn't really mean it — that he didn't really mean any of the harsh things he said about the next life. If that were so, then neither would he have meant anything he said.

The Gospel of Mark records our Lord's story that He is like a man who went away on a long trip. He told his employees what they had to do until he returned. Above all, they were to have everything ready for him when he got back. He said, I don't want to find you sleeping. Allegorically, this refers to the second coming of Christ: “And what I say unto you I say unto all, Watch” (Mark 13.34-7.)

The Apostle Paul, the greatest missionary of all time, who suffered in proportion to his greatness — beatings, imprisonments, shipwreck, who was also caught up to the third heaven (2 Corinthians 12.2) — knew that there were two kinds of people: those who accepted the Gospel and those who didn't. He writes about the Antichrist: “Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians 2.9-11.)

Here we find the Apostle saying that some people are going to be damned. These words came from the lips of a lawyer who became a great apostle.

The Apostle Peter, who walked on water after starting to sink the first time, who for fear of a young girl denied his Lord at His trial, did finally amount to something. He became a fearless missionary, an author, and died a martyr. The inspired compilers of the New Testament honored him by including two of his letters in it. We quote from the second:

“But there were false prophets also among the people, even as there shall be false teachers among you, who shall secretly bring in damnable heresies, even denying the Lord that bought them . . . And through covetousness shall they with

12. The passage is in Meyendorff, the work cited, pp. 57-8. The two quotes contained in it are from Justinian's Letter to Menas, ed. Schwartz, III, 191; PG 86.949bc, and PG 86.974c.

feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

“For if God spared not the angels that sinned, but cast them down to hell . . . And spared not the old world, but saved Noah the eighth person, . . . bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever” (2 Peter 2.1-6, 17.)

Once again we find that an Apostle sees two groups of people: Those that are with God or those who are against Him. Those who fight against God are condemned. The little Epistle of Jude shows the same division.

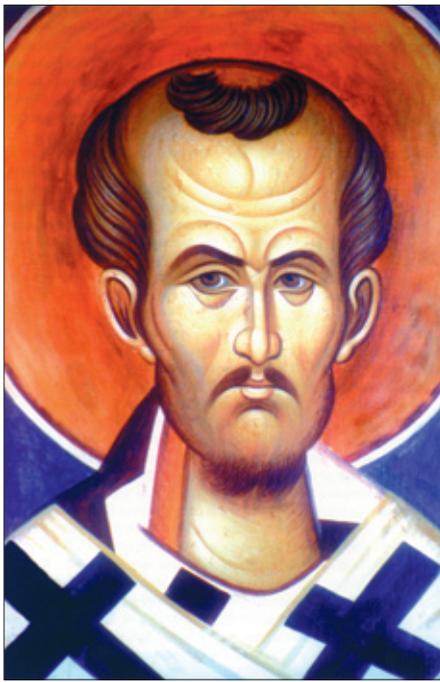
When we arrive at the last book of the New Testament, written by St. John the Theologian and called *Revelation* or *The Apocalypse* we find a discourse that is above all about the future or eschatology. It is a fascinating and very complicated treatise. But our purpose here is simply to show the attitude of the early writers in regard to apocatastasis — Will everybody, including the devil, eventually be saved, as Origen pretended?

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

“And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Revelation 20.10-15.)



St. John Chrysostom

So once again we find an apostle, the one that Jesus seemingly loved above the others, pointing out a very definite distinction between men: Those who try to follow the good way and those who don't. May our Lord help us to follow the way of the Cross!

II.

Our next topic is the state of the departed before the resurrection and the Great Judgment. Then finally we will move on to the state of the departed in the next life, which we will all share in, because there will be no one left in the life that we now live. In the first part of this article, we quoted the Bible; now we will turn to modern theologians who in turn will be quoting various Fathers of the Church. We will be referring to one Serb, Justin Popovitch,¹³ one Romanian, Dumitru Staniloae, one Greek, Panayiotis Trembelas, and one Russian, Michael Pomazansky. All were priests except Professor Trembelas. And we will be quoting from others, as well, as we go along.

Professor Trembelas taught catechetics and homiletics at the School of Theology, Athens University. He was a founder both of the *Zoe* (Life) and *O*

13. Now canonized, that is, proclaimed a saint of the Church.

Sotir (The Savior), brotherhoods of theologians. These movements, somewhat pietistic, filled a certain spiritual need of the Greek people when monasticism was in a sleep mode due to the wars of the first half of the 20th century. He wrote on a wide range of theological subjects. We shall be quoting from his *Dogmatics*.¹⁴ Some people say it's not the best. At any rate he was honored for it by the Royal Academy of Greece. I find that his sources are very rich.¹⁵

The theologians all start out their discussions on the next life with certain assumptions: The soul and the body are separated at death. The soul, as immortal, continues to be awake and aware of its surroundings. (Cf. the Parable of the Rich Man and Lazarus in Luke 16.) The body will be dead until the Second Coming of Christ, when it will be resurrected and reunited with the soul.

Fr. Dumitru Staniloae tells us that the soul is not material but created by God. Much of this discussion is devoted to refuting the views of some Protestants that the 'soul sleeps,' until the Last Judgment. “God has endowed the soul with the memory of its deeds, with a conscience, so that it can uninterruptedly feel sorry for what it has done contrary to God, so that it can know without interruption its dependence on Him, to glorify and to love Him without interruption.”¹⁶

The same author sees a positive role in death: “So death is the passing to an

14. *Dogmatiki tis Orthodoxou Katholikis Ekklesias*, Tomos Tritos, Athens, 1961; *Dogmatique de l'Eglise Orthodoxe Catholique*, Tome Troisieme, Chevetogne, 1968.

15. Although he wrote in Greek, we also have a French edition. It's interesting to compare the works of several dogmatists that we have at hand. Fr. Staniloae writes in a pastoral way. Saint Justin Popovitch, a Serb, who was shaped by the monastic life, reflects the canons and the Bible as he explains the teachings of the Church (5 volumes in French, 3 in Serbian.) Protopresbyter Michael Pomazansky, a Russian, is said to have patterned his handbook of dogmatic theology on that of Popovitch but it is much, much smaller and more manageable. Professor Trembelas is extremely formal and precise as the university professors of his day were. Of course, he uses the *katharevousa*, or purified Greek language, which was an attempt to mimic the ancient tongue. Today he would write in the modern spoken dialect as other theologians do. (This was decreed by Greek law in 1976 for education and government.) A source in English that discusses the questions treated in this article, is the book by Professor John Karmiris, a professor at the University of Athens, who wrote *A Synopsis of the Dogmatic Theology of the Orthodox Catholic Church* of 120 pages. The translation was published in Scranton, Pa., in 1973.

16. *Teologia Dogmatica Ortodoxa* 3, Bucharest, 1978, p. 233-4.

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added [dimension] of life not just by a simple freeing of the spirit from the body, but by the fact that it is the entrance into a fuller communion with Christ for those who have cultivated this communion here.”¹⁷ Father Staniloae bases his whole explanation of heaven and hell on communion, or lack of it, with God.

In various writers and in certain prayers we find references to the soul being carried off at death by good or bad angels. The Lord himself talked of this in the parable of the Rich Man and Lazarus. Fr. Michael Pomazansky writes about it and also gives a warning not to take the images too literally:

“The path of the soul after its departure from the body is customarily called the ‘toll houses.’” He then tells us what Metropolitan Macarius has to say about the subject in his *Orthodox Dogmatic Theology*.¹⁸ “One must firmly remember the instruction which the angel made to St. Macarius of Alexandria when he had just began telling him of the tollhouses: ‘Accept earthly things here as the weakest kind of depiction of heavenly things.’ One must picture the tollhouses as far as possible in a spiritual sense, which is hidden under the more or less sensuous and anthropomorphic features.”¹⁹

Once the soul is in the next life, the Particular Judgment takes place. This is not the Great Judgment which occurs at the end of time. A general belief in Orthodoxy is that the souls of the departed after death are in a condition of happiness or suffering according to how they lived on earth. Yet this isn't the fullness of how they will spend eternity. That will take place after the General Resurrection when the body — in which it lived in goodness or evil — and the soul are brought together again. The Fathers of the Church, following Holy Scripture, have sometimes taught that the anguish of sinners during the intermediate period has a preliminary

character and can be lightened or even taken away through the intercessions of the Church.²⁰

Fr. Staniloae asks why the particular judgment is necessary. He answers that all the three major confessions teach it. However, there are objections: Some believe in reincarnation — people keep coming back under good or bad conditions and a judgment after death really is meaningless. Others teach universalism: All will be saved in the end anyway. The universalists also say that an eternal hell is inconsistent with God's goodness.²¹

“Overlooking the need for the man to be open to communion with God, the supporters of universal salvation or even of a changing eternity consider that an eternal hell, based on the judgment of God, is incompatible with His goodness.”

“In fact, these people don't take the existence of God as a person seriously. So this ever higher, eternal evolution toward a universal, eternally variable good, is made on the basis of universal law, in which God can't intervene. They don't realize that in a way even this salvation or eternal universal variability without God isn't really salvation, but a kind of hell, a kind of death in a wearisome eternal relativity, which in the measure in which it

20. See Pomazansky, p. 335.

21. Fr. Staniloae further characterizes these two main forms of opposition to the concept of judgment in this way:“(a) One form consists of the assertion of the indefinite variability of the human will and destiny. Thus, man can change the direction of his life during the future life. The will never becomes firm in one direction or the other, so neither in this life, that he may be judged immediately after death. Eternity will be an indefinite succession of happy or unhappy existences [states] for men — they will be eternally free to live a good life or an evil one. A specific form of this teaching is reincarnation or metempsychosis, which is held by Anthroposophy [a 20th century spiritual and mystical doctrine which came from Theosophy.] (b) A second form, called *universalism*, maintains that at the end all souls will reach the same blessedness, because a free being can repent anytime and finally all will repent. Evil will end at the same time, because any evil whatsoever is medicinal, therefore temporary.” (Staniloae references this source in his note 30: M. Richard, art. Enfer, in *Dict. de Theol. Cath.*, vol. 1, p. 86 ff.)

“In general, this theory opposes, in principle, any judgment of God, be it particular, or universal, which would divide men for eternity according to a decision based on the short life on earth. We recall a number of people who have taught this theory, especially Lessing, who in the name of idealistic pantheist philosophy, puts a continual evolution in the place of a double end of men . . .

“Three arguments are advanced for these theories: a) the indecisive character of the present life for the determination of the eternal destiny of men, b) the eternal freedom of man, c) the impossibility of the reconciliation of a divine judgment with divine goodness.” (*Teologia Dogmatica Ortodoxa* 3, pp. 244-5.)

is prolonged and proves to be an eternal state, becomes a torture that is unbearable.”²²

We consulted the Symbolical Books too, as they are called, such as Peter Mogila's; they do not have the same authority as certain patristic authors or the ecumenical councils, for example. But they have been widely used, and still are. Trembelas quotes from a number of them.

Peter Mogila (1597-1646) Metropolitan of Kiev wrote *The Confession of the Orthodox Faith*. It was approved by the Synod of Iasi [Jassy] in 1642. It went through 17 editions in Romania alone and became a bulwark against Roman Catholic and Protestant infiltration and propaganda. It was replaced in 1952 — mainly to bring the language up to date — by a modern Romanian edition written by a team of theologians under the leadership of Patriarch Justinian.²³

Bishop Kallistos has an interesting view of the book: “Peter's *Orthodox Confession*, written in 1640, was based directly on Roman Catholic manuals. It was approved by the council of Jassy in Romania (1642), but only after it had been revised by a Greek, Meletius Syrigos, who in particular altered the passages about the consecration in the Eucharist (which Peter attributed solely to the Words of Institution) and about Purgatory. Even in its revised form the Confession of Mogila is still the most Latin document ever to be adopted by an official Council of the Orthodox Church . . . Faced by the Calvinism of Lukaris, Dositheus [and we could say Mogila too] used the weapons which lay nearest to hand — Latin weapons (under the circumstances it was perhaps the only thing that he could do); but the faith which he defended with these Latin weapons was not Roman, but Orthodox.”²⁴

“Regarding the teaching of the newer symbolical books,” Trembelas writes, “we will note the following: Mogila (A 64) in response to the question: ‘Do some people die who are between the saved and the lost? answers: There is no such class of people. But of course many of the

22. *Teologia Dogmatica Ortodoxa* 3.244, 256. Universal salvation is essentially the same as unmasked 'apocatastasis.' (See also the previous note.)

23. From the foreword, *The Teaching of the Christian Orthodox Faith*, in Romanian, Bucharest, 1952.

17. In the work cited, p. 240.

18. According to Fr. Michael Pomazansky, the work by Metropolitan Macarius is titled *Orthodox Dogmatic Theology*, which is the same title as Fr. Michael's own work.

19. Protospesbyter M. Pomazansky, *Orthodox Dogmatic Theology*, trans. by Seraphim Rose, Platina, California, 1994, p. 334.

sinner (the lost) will be freed from the bonds of hell, not by repentance or their confession, as the Scripture says, in hell who will confess to Thee? And elsewhere, ‘Not the dead shall praise Thee, Lord, neither all those who go down into hell; but with the good works of the living and the prayers for them of the Church, and with the bloodless sacrifice, especially, which day by day the Church offers for the living and the departed, as Christ died for them.’ A little further on Mogila writes, ‘After death the soul can’t free itself or repent or do any kind of work whereby it can be saved from the bonds of hell. Only the divine Liturgies, the prayers and the alms for it made by the living — they are of great benefit to help the soul get free from the bonds of hell.’ So much for Mogila . . .” Trembelas then goes on to quote from other symbolical books such as Kritopoulos.²⁵

Professor Trembelas, who is so rich in sources, has a great number of quotations from the Fathers too. Here are two from St. John Chrysostom (347-407). The great preacher from Antioch who became the controversial Patriarch of Constantinople points out that the Apostles themselves instructed us to commemorate the dead: “Not in vain did the Apostles order that

remembrance should be made of the dead in the dreadful Mysteries. They know that great gain resulteth to them, great benefit; for when the whole people stands with uplifted hands, a priestly assembly, and that awful Sacrifice lies displayed, how shall we not prevail with God by our entreaties for them? And this we do for those who have departed in faith, whilst the catechumens are not thought worthy even of this consolation, but are deprived of all means of help save one. And what

quote from the Golden-Mouthed. It shows the connection between celebration of the Divine Liturgy and the commemoration of the departed: “For, saith it, ‘so often as ye eat this bread, ye do show forth the Lord’s death.’ Then let us not approach indifferently, nor imagine that these things are done in any ordinary sort. But it is in another sense that we make mention of martyrs, and this, for assurance that the Lord is not dead: and this, for a sign that death has received its death’s blow, that death itself is dead. Knowing these things, let us devise what consolations we can for the departed, instead of tears, instead of laments, instead of tombs, our alms, our prayers, our oblations,²⁷ that both they and we may attain unto the promised blessings, by the grace and lovingkindness of His only-begotten Son our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.”²⁸

Cyril of Jerusalem (c. 315-86) spoke on the subject at hand for those preparing for baptism:

“Then [during the divine liturgy] we commemorate also those who have fallen asleep before us, first Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intercessions God would receive our petition. Then on behalf also of the Holy Fathers and Bishops who have fallen asleep before us, and in a word of all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls, for whom the supplication is put up, while that holy

27. Things offered in worship.

28. John Chrysostom on Acts, Homily 21, as taken from the O Logos Library System. NPNF First Series 11. Trembelas, *Dogmatiki* 3.412.



St. Cyril of Jerusalem

is this? We may give to the poor on their behalf. This deed in a certain way refreshes them. For God wills that we should be mutually assisted; else why hath He ordered us to pray for peace and the good estate of the world? why on behalf of all men? since in this number are included robbers, violaters of tombs, thieves, men laden with untold crimes; and yet we pray on behalf of all; perchance they may turn. As then we pray for those living, who differ not from the dead, so too we may pray for them.”²⁶

The professor continues with another

26. St. John Chrysostom, Homily on Philippians 3.4, NPNF First Series 13 as recorded on the O Logos Library System. Trembelas, *Dogmatiki* 3.412.

24. Ware, Timothy (Bishop Kallistos of Diokleia) *The Orthodox Church*, London, 1991, pp. 107-8. His Grace has emphasized an important point here: We borrow different forms or styles to convey our message. (The modes of Byzantine music are based directly on those of ancient Greek music, etc.) St. John the Evangelist used the apocalyptic style for the book of Revelation, St. Dionysios the Areopagite used the Neo-Platonic for the *Celestial Hierarchy* and *Ecclesiastical Hierarchy*; and what shall we say about the Aristotelian and the Fathers? On the other hand, when we find errors we must correct them. See also Pomazansky, *Orthodox Dogmatic Theology*, pp. 39-40.

25. See *Dogmatiki* 3, Athens, 1961, 3.415. Cf. *Dogmatique* 3, Chevetogne, 1968, 3.440.

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and most awful sacrifice is set forth."²⁹

The blessed Augustine (354-430), bishop of Hippo in North Africa, also had his opinion about our subject. The good hierarch was a great thinker and prolific writer, but as we know he was frequently wrong too.³⁰ We can see how the Western Church, which took the lead so many times from Augustine, moved toward the development of purgatory and the system of indulgences, wherein it came to the point where one could "buy" a soul's freedom with money, rather than with prayers and good works, as was taught by St. John Chrysostom, St. Cyril of Jerusalem, and others. This was the straw that finally broke the camel's back and resulted in the Protestant Reformation under Martin Luther (1483-1546).³¹ Still John Calvin (1509-64), who spearheaded the runaway Reformation in France and Switzerland, was influenced by Augustine as no one else. But let's hear from the bishop himself:

"But if any retain an impenitent heart until death, and are not converted from enemies into sons, does the Church continue to pray for them, for the spirits, *i.e.*, of such persons deceased? And why does she cease to pray for them, unless because the man who was not translated into Christ's kingdom while he was in the body, is not judged to be of Satan's fol-

29. *Catechetical Lectures* 5.9,10, NPNF Series 2.7, as found in O Logos Library System. Trembelas 3.412.

30. Augustine had somewhat the same idea about the intermediate state as Gregory of Nyssa; indeed there is a similarity between both their views and those of the Eastern Fathers in general. Specifically, Augustine and the Fathers held that prayers for the departed are of benefit to them; but Gregory, in an opinion that the Orthodox Church never accepted, went beyond this and held that in any case all the departed would be restored to God. For more on St. Gregory's ideas on this subject consult his *On the Soul and the Resurrection*, NPNF 5.468; *The Great Catechism*, chapter 26, NPNF 5.496, or our article, "Origen the Denier of Human Freedom: Part IV, Origen and Gregory of Nyssa," *Alive in Christ*, Summer, 2006, p. 51 ff.

31. Showing the degree to which the offering of prayers on behalf of the dead as understood by the early Church, and as expressed, for example, by Augustine, had become distorted in the western church by the time a thousand years had passed, when Johann Tetzl came selling indulgences in Magdeburg and Halberstadt, Germany -- he promised that you could buy one and get a soul out of hell; the money would be used to rebuild St. Peter's in Rome. Martin Luther heard him and was driven to issue his fierce 95 theses on the 31st of October, 1517. Europe was never the same again.

lowing?"

"It is then, I say, the same reason which prevents the Church at any time from praying for the wicked angels, which prevents her from praying hereafter for those men who are to be punished in eternal fire; and this also is the reason why, though she prays even for the wicked so long as they live, she yet does not even in this world pray for the unbelieving and godless who are dead. For some of the dead, indeed, the prayer of the Church or of pious individuals is heard; but it is for those who, having been regenerated in Christ, did not spend their life so wickedly that they can be judged unworthy of such compassion, nor so well that they can be considered to have no need of it. As also, after the resurrection, there will be some of the dead to whom, after they have endured the pains proper to the spirits of the dead, mercy shall be accorded, and acquittal from the punishment of the eternal fire . . ."³²

It's a long way — in time, distance and outlook — from Hippo in North Africa to Bucharest, Romania, where Fr. Staniloae taught in his later years; that is to say, not all of Augustine's views — certainly not his views on purgatorial fire — are believed by the Orthodox Church.³³ But as we shall see, there is within the Orthodox tradition, the conception that the prayers of the Church can, before the Resurrection and last judgment, free certain souls from a state of imprisonment.

We turn to Fr. Staniloae again. He thinks that it's strange that those who believe that God created hell as a kind of exterior justice (like Thomas Aquinas, Dante, and Jonathan Edwards) and others who don't think that it exists, "really have the same misunderstanding of the blessedness of the creature's communion with God . . ." So he says that people that won't admit the judgment of God really believe the same thing ". . . as those that accept it as an act of exterior justice." To both of them it is really the same universal infernal. "Because a blessedness which is given as an exterior state (created supernaturally), and not as communion, is also a kind of hell of eternal relativity."

So, Staniloae states, those that won't admit the infernal (that is, existence of

32. Augustine, *The City of God*, 21.24, NPNF, Series 1. 2.470. See also Trembelas, *Dogmatique* 3.438; *Dogmatiki* 3.413; PL. 41.737.

33. He started his academic career in Sibiu, Romania.

hell), basing their argument on divine justice ". . . fall into an affirmation of hell which is established by the lack of any kind of efficient presence of God."³⁴

Hell Means Not to Love God

The venerable professor proceeds by telling us that hell means not to love God: he writes that Saints Maximus the Confessor (c. 580 — 662) and John of Damascus (c. 675 — c. 749) have quite a different view of hell than Dante for example. The former don't conceive of hell as an ". . . act of condemnation on God's part of those who refuse Him, but precisely in their refusal to love Him." St. Maximus emphasizes that the person in hell ". . . is loved by God and appreciates (or values) Him; but his misfortune stands exactly in the fact that he is separated from Him and is spending his time with those who hate Him and he himself hates . . . And there is nothing more torturing and more terrible than any torture whatsoever than to find yourself always with those who hate you and with those you hate, even without tortures, but still with them; and separated from those that love you and that you love (appreciate). So God is neither hated by the judged as One who judges justly, being and being called by nature love, neither does He hate those who are judged, because certainly He is by nature free of passion."³⁵

Fr. Staniloae then brings out a very important point: "According to this teaching they that are sent to hell [for not being in communion with God] after the particular judgment with some faith, in other words without an attitude totally contrary to communion with God, could arrive in the situation where they have the capacity for communion as a possibility — and this potentiality could be activated. So this hell implies two possibilities: the possibility of being eternal for some and non-eternal for others."³⁶

The professor writes that we aren't able to say for sure just who is going to

34. *Teologia Dogmatica Ortodoxa* 3.257.

35. Note 45, (p. 257), in Staniloae's text: "Letter to George, prefect of Africa, P.G. 91.389. The statement by St. Maximus that those in hell 'love' God must be understood mostly as a recognition of Him as just and worthy of love, without the power to love Him in fact, because of the passions which they are used to. Even the demons believe and tremble" (James 2.19.)

36. Staniloae, *Teologia Ortodoxa Dogmatica* 3.260-1.

undergo eternal punishment forever and who isn't but in principle there is the possibility that for some it won't be eternal.

Now here is a significant position that he brings out: "But the mystery of freedom doesn't allow us to say that hell will cease for everyone to be eternal. Those who can't leave hell by the time of the universal judgment will no longer be able to go out of hell forever."³⁷

The enigma that some will be able to be removed from hell before the universal judgment ". . . and that others will stay there forever, and will go to eternal hell, together with those that pass over from life to there, at the moment of the end of the world, is a mystery of the freedom of man and is a mystery of the power of it hardening into a negative freedom impossible to overcome, and we can't penetrate it."

"For our mind it is just as possible that those in hell will want to leave it, or not to. Only God can penetrate and know ahead of time this unrevealed factor and all we can do is believe what He has said through Revelation. Only at the last judgment will it be understood who is going to be sent to eternal hell."³⁸

Fr. Staniloae believes that St. John of Damascus has made a contribution to ". . . the subjective element — or even imaginative, phantasmagoric, in sustaining that the tortures of hell and the fire there consist of the desires which don't find material for satisfaction. Because an unsatisfied appetite tortures by the inability to give the imagined pleasure a real consistency and in the measure in which this inability can't produce the reality, it creates a kind of charming, delightful state, and by this, a torturous power, because of the inability to find persons that can satisfy it. The lack of materials in a state to satisfy the appetites is the objective element of the tortures of hell. At the same time, the phantasmagoric effervescence of appetite, maintained by this lack, is the subjective element."

He then quotes St. John himself: "We say that the torture is nothing else than the fire of unsatisfied appetite. For those who have gained the unchangeableness in passion don't desire God. [In hell] there is no place for the actual accomplish-

ment of evil and of sin. Because neither do they eat, nor drink, nor dress, nor get married, nor do they gather riches, nor do they satisfy their envy or any other kind of evil. So desiring and not partaking of the things desired, they are burned by appetite as by fire. But they that desire good, that is, only God, He who is and always exists, and shares Himself, rejoice in the measure of their desire, in the measure in which they partake of the one desired."³⁹

No Material Punishment in Hell

Fr. Staniloae points out that, according to the teaching of the Fathers, ". . . souls that reach hell after death don't undergo material tortures or a material fire, [as they would] according to a teaching developed especially in Catholic theology. Rather it is the incapability of souls to direct their desire toward communion with God as spiritual good — they remain instead in a continuous regret that they no longer enjoy their material pleasures of conceit with which they were exclusively used to. They can't gain the taste of spiritual blessing, which has as its essence communion with God, the personal reality and supreme hypostatic stability."⁴⁰

A Double Evil in Hell

The Romanian priest-professor of blessed memory goes on to state that hell is really two evils. It is ". . . the will to sin and the pain of the inability to do so. It is an attachment to sin which can no longer be committed materially and therefore a refusal to look for spiritual blessings. By weakness man is even taken out of a relationship with things, or into a passing, egotistical relationship, with other persons. All his ties with reality are cut. He leads a phantasmagoric and nightmarish existence. He is totally shut into a grave of being alone. Only demons and his appetites keep biting him like snakes. It could be said, carrying this idea further, that subjectivity grows monstrously and doesn't allow him to see the reality of others. Neither can he have even passionate, passing, contacts with them. His subject-

ive imagination also covers the reality of objects, so he considers them too modest for his imagination. He falls into a kind of dreamy existence in which everything becomes confused, chaotic, absurd without any kind of sense whatsoever, with no hope of escape."⁴¹

Fr. Dumitru goes on to say that "All is the rigorous and hardened result of sins committed during life." So he quotes St. Maximus the Confessor to prove his point: "If we have not accustomed our eyes, our ears and our tongue to see, to hear, to speak naturally, as a result we will have the worst darkness and stillness." The professor comments that if we haven't developed communion, paraphrasing the saint, we will have complete silence. If we haven't sought for the true sense of things and of people, we will have lies and the absurd; we will have 'the worms of hate,' which we have cultivated. If we have connected our life to things passing, it will lose its consistency along with the things which have passed as smoke. If we haven't put out the fire of the appetites with restraint, we will burn in them, not having anything to quench it with.

He continues to quote St. Maximus: "For the fire of pleasure we will have the fire of Gehena; for the darkness of ignorance and for going astray in this life, eternal ignorance." Fr. Staniloae believes that we will go from ". . . the height of vainglory and of entertainment [to] a complete crash and continual sadness. The falsehood and snakish insincerity which we have cultivated will surround us on all sides. Tortures will not consist so much in a simple aloneness, as in one forced on us by torturous surroundings . . . It's not made up only of the lack of communion. For if we were snakes for others, now others will be snakes for us."

Once again he quotes Maximus directly: "The worst torture of all is to be always together with those that hate us and whom we hate . . . and separated from Him that loves us and Whom we love."⁴² It is a solitude in which the awful enemy faces of others hold you, and you can't get them out of sight or mind. "It is a loneliness lacking interiorization and any moment of peace maintained by lack

37. Ibid.

38. Ibid. 261-2.

39. Ibid. 262-3. *Dialogue Against Manichaeus*, PG 94.1573.

When the Romanian text is compared with the Greek, we see that Fr. Staniloae has been translating freely and paraphrasing, as he does frequently.

40. Staniloae, p. 263.

41. Ibid.

42. Epistle 2 to George, prefect of Africa, PG 91.389.

Origen: the Church's Response

Continued from page 25

of any word of love and of understanding whatsoever, surrounded by the ridicule and hate of all. Everybody tortures everybody else; everyone defends himself from everyone else.⁴³

Why Not Destroy Sinners

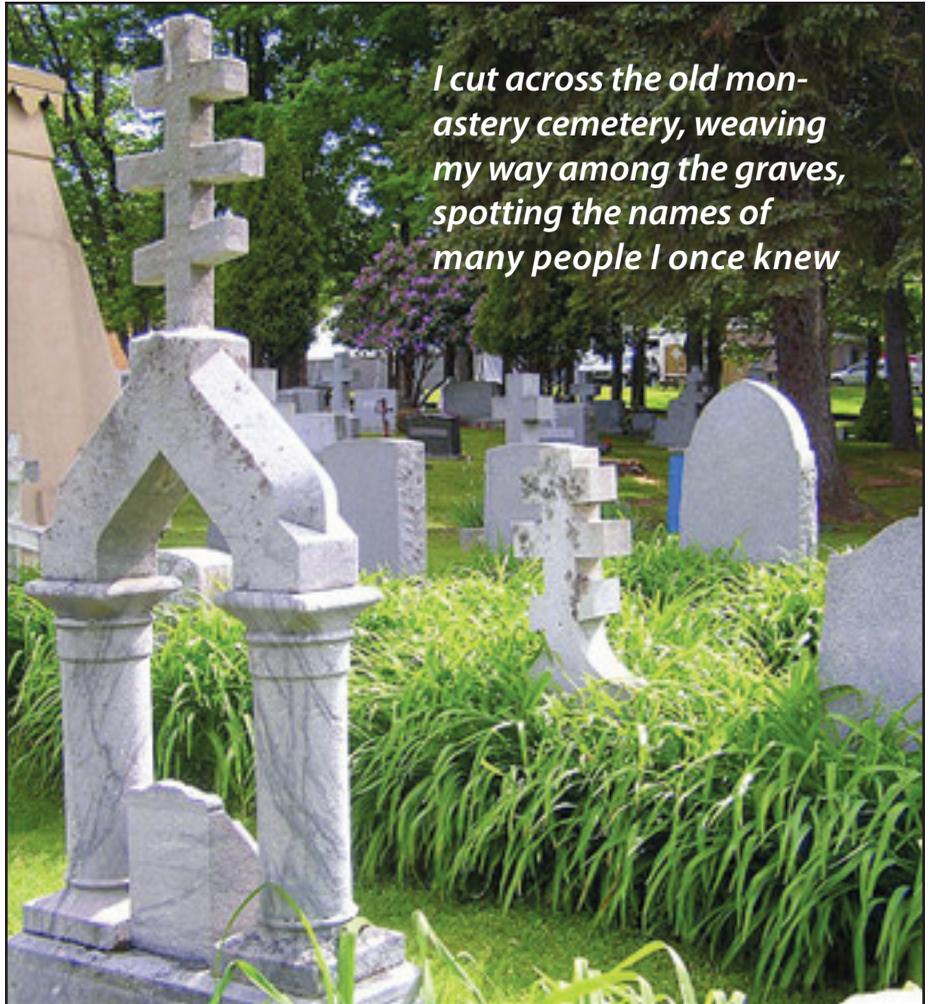
“So we have the paradox,” Fr. Staniloae writes, “that the promotion (*afirmarea*) of the person is a good, but its egotistic promotion, without communion with God, the supreme person, is an evil. Those in hell are found in this paradox. St. John of Damascus says it in response to the question: Why does not the holy God rather destroy those that want to remain in eternal tortures, rather than leave them to be tortured in such a way?”

“To be, no matter how, is better than not to be at all,” the saint says. “Now creation is a gift from God. He manifests His love by offering eternal existence to those in hell. And in this too He shows the indelible value of the human person. If He would maintain only those in heaven, He wouldn't show that He respects man even when he opposes Him: And so He respects their freedom. Those in hell are in their way a witness to a value which God has given them . . .”⁴⁴

Is God Saddened by Their Suffering?

We next come to the sentimental argument that we hear sometimes to show that hell can't exist. This argument of course overlooks the teachings of Christ Himself and of Christian tradition. “It has been said,” Staniloae continues, “that such a solution [of an eternal hell] would introduce sadness even into the eternal life of God: for this reason universal salvation [such as apocatastasis] has been offered as a solution. But this cannot be realized without disrespect for human freedom.”

“But maybe the answer of their maintenance in a state of eternal unfulfillment wouldn't be worse than a salvation with-



I cut across the old monastery cemetery, weaving my way among the graves, spotting the names of many people I once knew

out communion in freedom. But it has the advantage that, by accepting it, God allows not only the sadness of not seeing everyone in the blessedness of communion with Him, but He also manifests the greatness of the giving to them of an existence of eternal opposition to Him and a respect for the freedom which makes the most wonderful being out of man.”⁴⁵

“St. Symeon the New Theologian also identifies blessedness with communion with Christ and misfortune or unhappiness with aloneness. In his prayer before Holy Communion he says: ‘For he who partakes of the divine and deifying gifts isn't alone, but with You, my Christ . . . So as not to remain alone, without You, giver of life, my breath, my joy, the Savior of the world, for this I have come to Thee with tears and with a humble soul.’”⁴⁶

* * * * *

Here at St. Tikhon's winter has come.

45. Staniloae, pp. 267-8. St. John of Damascus, PG 94.1369.

46. Ibid.

We are nestled in a beautiful valley of the hills of Pennsylvania. Winter or not, after hours at the computer, I like to get out for a brisk walk before Vespers. Depending on the snow cover, I cut across the old monastery cemetery, weaving my way among the graves, spotting the names of many people I once knew. It's cold and I think how peaceful the people here must be. Then I realize that it's only their bodies that sleep under the freezing soil. Somewhere else they are facing the reality of what I've been trying to describe on paper. I make the sign of the cross and say a prayer for them, “Give rest O Lord, to the souls of Thy departed servants . . . ,” navigate the winding public road that bisects St. Tikhon's and takes a sharp right at the next corner. I cut through the new cemetery going downhill and exit on the same road as it straightens out towards the little river and Honesdale, look at my watch and hurry on.

To be continued.

—Archimandrite Jerome

43. Staniloae, *Teologia Dogmatica Ortodoxa* 3.263-4. It's hard to know just when Fr. Staniloae is quoting a saint directly or paraphrasing.

44. Staniloae, 267; *Dialogue with Manichaeus*, PG 94.1341 or 1369?. This quotation wasn't located. It could be that it isn't an exact quote.



St. Justinian the Emperor's Letters To Menas, Patriarch of Constantinople And to the Synod of Bishops

INTRODUCTION

Some time ago a very literate priest friend said that St. Tikhon's has been publishing some important books in recent years. While the following letters of St. Justinian the Emperor to Patriarch Menas of Constantinople aren't yet included in book form, they will be soon, hopefully -- they are very important. So far as we know, they have never been translated into English before. They were very important documents preceding the local Council in Constantinople (543) and the Fifth Ecumenical Council (553) that dealt with Origenism. Maybe they have never been put into our language because they were so very critical of that Egyptian sage Origen. Who knows? Anyway, now they are.¹ The present translation was made on the basis of Migne's *Patrology*.²

St. Justinian (483-565) was one of the greatest Byzantine emperors. He was a builder. Agia Sofia in Constantinople was constructed by him. Some of his major edifices like the Church of the Holy Sepulchre, the Church of the Nativity in Bethlehem, and St. Catherine's Monastery, Mt. Sinai, are still in use today. He wrote the hymn, Only Begotten Son, used in the Divine Liturgy. His codification of Roman civil and church law is a lasting contribution to our civilization. He was a gradu-

ate theologian, a diplomat, a general, and more. He has had his detractors down through history. The Church remembers him as a saint.

In those days, when the Faith was still one, in East and West, and the emperor reigned over the whole Greek and Latin world, he also tried to keep the Faith, as he writes at the beginning of his first letter: "It has always fallen to us,³ and indeed it is lawful, to zealously preserve undisturbed, both the right and blameless faith of the Christians and the firm establishing of God's most holy catholic and apostolic church."

So when the Origenist monks in Palestine began making trouble -- lots of it -- in the Church, the Emperor decided to do something. We must remember that there were many monks in those days, and the bishops were chosen from them. "The Origenistic monks of the 'New Lavra' were called 'Protoktists' (*isochristoi* -- first created) and 'Isochrist[s]' (*isochristoi* -- equal to Christ)."⁴ But he laid the groundwork very carefully for a local synod in Constantinople in 543, and then the Fifth Council itself, in 553.⁵

He was a hard fighter -- he didn't mince words. This is what he said about Origen's Biblical theology: "For, reared on Greek mythology, and wishing to spread this further, I suppose, he pretended to interpret the divine Scriptures, in order that, evilly mingling his loathsome views with the divine writings, he might in this way introduce the Greek and Manichean beguilement and the Arian madness, and be able to deceive those who did not have a perfect understanding of divine Scripture. For what did Origen disseminate other

than the things said by Plato, who propagated the Greek madness?"

What is he hitting at mainly in the letters? His ideas could be classed in two main categories: the preexistence of souls, and apocatastasis. As a good lawyer, he refutes both of them, with not only logic but also with many proof texts. Origen's theory of the preexistence of souls, based on his writings, is something like this: Long ago, God created a multitude of souls in the heavens. Most of them fell through boredom and were banished to inhabit frogs or the sun or men as punishment. As the Emperor writes, "And in what respect does he depart from Manichaeus, saying that the souls of humans are, by reason of sin, placed into bodies for punishment's sake?" Christ was a good spirit that didn't fall, but was later sent to earth as savior.

Apocatastasis means that eventually everyone will be saved, no matter what. It is popular today. Justinian didn't agree:

"For if anyone would, in accordance with this man's foolishness, suggest that the punishment has a termination, it would also be necessary to lay down that there is an end to the eternal life that is announced to the righteous. For that which is eternal is stored up equally for both; and if both punishment and enjoyment have an end, what is the incarnation of our Lord Jesus Christ for? And what too are the Lord's crucifixion, death, burial, and resurrection for? And what advantage is there for those who fought the good fight and suffered martyrdom for Christ, if the demons and the impious alike are destined to receive the same rank as the saints through restoration [*apokatastasis*]? But may these [ideas] also be defeated in their quest for the heads of those who tell these tales. For the words of Christ remain unshaken in the souls of the faithful and in the reality of deeds."

—Archimandrite Jerome

1. Iguimen Fr. Juvenaly of St. Tikhon's has, with the help of God, taken the time and made the effort to do a translation. Meticulous as he is, he cautions that this rendering has been made on the basis of the not always so dependable Greek of the *Patrology* of Migne; he has recently found a critical edition with which he will diligently continue to perfect the translation.

2. In the nineteenth century Jacques Paul Migne, a French Catholic priest, published an enormous collection of Greek and Latin fathers, in some 400 volumes. Manuscripts were gathered from all directions. Naturally, mistakes did occur. Migne's text is not regarded as a critical edition. A *critical edition* means that many manuscripts of the same writing are assembled and compared to try to find the most accurate reading for every passage, to get a manuscript as close as possible to the *autograph* copy, the one that left the author's hands. The numbers and letters in the text divide each page into four sections, A-D, so scholars can find their way around.

3. us: i.e. the Emperor himself (not himself and his readers).

4. From a note in Meyendorff, *Imperial Unity and Christian Divisions*, p. 233.

5. For a description of this tangled period, see *Imperial Unity*, 230 ff.

THE LETTER TO PATRIARCH MENAS



St. Justinian and his retinue (San Vitale Church, Ravenna)

Discourse¹ of our most pious Emperor Justinian, sent to Menas the most holy and blessed archbishop of the prosperous city and patriarchate, against the ungodly Origen and all his unholy opinions.²

It is has always fallen to us,³ and in-

1. The translation is based on the text in Migne, *Patrologiae Cursus Completus* (known as *Patrologia Graeca*), 86:946-993. A few corrections have been entered, based on the critical text in *Acta Conciliorum Oecumenicorum*, t. 3. (Berlin: W. de Gruyter, 1940), 189-214; more are anticipated. Some of the patristic quotes are from *NPNF*, with revisions, and some of St. Justinian's quotations from Origen are taken, with revisions, from *Origen: On First Principles, Being Koetschau's text of the De Principiis translated into English . . . by G.W. Butterworth* (Gloucester, Mass.: P. Smith, 1973) hereafter cited as Butterworth. The Greek text of the present letter to Patriarch Menas is one of the sources used by Koetschau for his work, which he published in German and Butterworth translated into English.

2. *or*, doctrines, teachings. *dogmaton*.

3. *us*: i.e. the Emperor himself (not himself and his readers).

deed it is lawful,⁴ to zealously preserve undisturbed, both the right and blameless faith of the Christians and the firm establishing of God's most holy catholic and apostolic church. To this responsibility, as a priority over others, we subscribe; and through it the kingdom that is in the present world is entrusted to us from God, and preserved; through it the enemies of our commonwealth are subdued, and in the coming age, we hope to find mercy in the presence of his goodness. For although, to the greatest degree, the hostile corrupter of the human race invents apparent causes through which he hastens to ensnare men's souls, yet in truth God's love for mankind voids his wickedness, and, while putting adversaries to shame, it does not allow his own flock to be harmed or scat-

4. it is lawful: *or*, it is possible.

tered. Now these things have been said with respect to us, since really they came to us when certain persons — not having in mind the fear of God, nor being acquainted with the discernment of right doctrines through which everyone who knows the truth is being saved — having forsaken the divine scriptures and the holy fathers whom God's catholic Church has as teachers, and through whom every heresy, in all places, is destroyed, and the Orthodox faith made plain — side with Origen and his doctrines and those of the Greeks and Arians and Manichaeans, through which that one fell into a pit. But how is it possible for people such as these, who defend the person of one who is zealous to hand on the things of the Greeks and Manichaeans and Arians, and all the other heretics, to be numbered with the

Christians? The one who, before all, speaking irreverently regarding the holy and consubstantial Trinity Itself, made bold to speak of the Father as greater than the Son, and the Son than the Holy Spirit, and the Holy Spirit than other spirits. And he adds this to his impiety: he states that Son is not able to discern the Father, nor the Holy Spirit the Son; and that the Son and the Holy Spirit are creatures; and what we are in relation to the Son, this the Son is in relation to the Father. And to his blasphemies he adds this too, in the first section of his *On First Principles*: “In the beginning, as we contemplate it, God, by his act of will, constituted so great a number of intellectual essences, as many as he was able to nourish; for one must say that God’s power is limited; and one must not do away with its limitation on the pretext of reverence, for if the divine power were limitless, it also, of necessity, would not apprehend its own self, for by nature what is boundless is incomprehensible; therefore he made only as many things as he was able to grasp and hold them by hand, and to maintain them by his providential care, as also indeed he constructed as much matter as he was could reduce to order.”⁵ What blasphemy worse than this could Origen utter, who also with regard to the Holy Trinity contrived degrees, hence also wishing to introduce polytheism, and to maintain the fantastic theory that God’s power is limited?⁶ But what is filled full of all the ungodliness of his mythology, is his saying that all races and species are coeternal with God; and that those of the rational beings which had sinned, had, for that reason, also fallen away from the state in which they had been, being placed in bodies as a punishment, in proportion to their own sins; and when they are cleansed again, they are led up to the state in which they had been before, having completely laid aside the evil and the bodies; and again, a second time and a third time and more, they are put into different bodies for punishment. Now he also proposes that different worlds were constituted and stand, some which existed in the past, others in the future; and what is there that is so foolish? Who, of those hearing these kinds of things,

5. Cf. Butterworth, p. 129.

6. *or, circumscribed. perigrapten.*

will not shudder at the thought of such extreme impiety? And who would not feel revulsion for the insane Origen who concocted them, and who published, in writing, blasphemies against God? Blasphemies which, being forbidden to all Christians and plainly bearing the monstrous disgrace of impiety, we acknowledge as worthy of gainsaying? If, therefore, all heretics were expelled from the most holy Church on the grounds of one or perhaps two perversions of doctrine, being placed under anathema together with their specific doctrines — who of the entire body of Christians could bear to defend Origen himself and his evil writings — Origen who on the one hand spoke such great blasphemies, and on the other hand furnished almost all the heretics with so much subject matter of perdition, for which reason he, along with his abominable doctrines, also came under anathema from the holy fathers long ago? For even if someone had wanted to allow God’s opponent, Origen, to do that which is also observed with the other heretics — to obliterate, by his wicked writings, some right doctrines — [yet] these are not laid down as belonging to him, but are of God’s holy Church. Yet he did that very evil thing and plotted to deceive the more simple. For, reared on Greek mythology, and wishing to spread this further, I suppose, he pretended to interpret the divine Scriptures, in order that — evilly mingling his loathsome views with the divine writings — he might in this way introduce the Greek and Manichaean beguilement⁷ and the Arian madness, and be able to deceive those who did not have a perfect understanding of divine Scripture. For what did Origen disseminate other than the things said by Plato, who propagated the Greek madness? Or from whom else did Arius receive his particular sickness which he then set down in writing — who to the ruin of his own soul conceived of the holy and co-essential Trinity in terms of degrees? And in what respect does he depart from Manichaeus,⁸ saying that the souls of humans are, because of sins, placed into bodies for punishment’s sake? That having, indeed, been at first minds

7. *beguilement: or, error, deceit, delusion, illusion. planen.*

8. Manichaeus, also called Manes, founder of the Manichaean heresy, which held that the body was evil.

and holy powers, they afterwards became sated with the contemplation of the divine, and turned away to what was inferior, and consequently cooled in their love for God, being afterwards called souls and put in bodies for the sake of punishment; which [idea] alone, arising from the Greek, suffices for his full condemnation. For God having said, “Let us make man according to our image and likeness,” according to this one’s worthless words he is found to be only a body, without a soul after God’s image and likeness, if beforehand he were entirely a soul, afterwards being placed in a body, or put in this as in a container. And it is necessary, too, that God himself, the author of man, be a body, since the body was made in his image and likeness. But how can the body be an image of him who is bodiless? Therefore Christians cannot agree with these things. And if, according to Origen’s blasphemy, souls were preexisting, and on account of sinning were sent down into bodies for punishment, so that by being trained they might learn self-control, it was needful that they no longer sin. For if for punishment the body was given to the soul on account of sin, with the result that, suffering pain, the soul is educated and trained to honor God, how is it that the body, which exists for the sake of punishments, cooperates with it and helps it in the act of sin? For bonds and prisons and fetters and, in short, things of that kind, are strong medicines made for those who are being punished for doing wrong and for sinning. For bondage is not given to the sinner who is filled with sin, in order to help him to sin, but in order that, being afflicted by the bonds, he may cease from sinning. Therefore it is manifestly clear that it is not with a view to chastisement for past sins that the souls were emplaced in bodies, in accordance with those foolish [notions], but God in the same way fashioned both the body and the soul, which is the complete human being. Therefore, for the things done by us in the body, whether good or bad, we undergo requital. For this the divine apostle Paul delivers to us, saying *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has*

Continued on the next page

done, whether good or bad.⁹ Now then, it is necessary to pay attention to the Apostle's words, for he did not say that the one who is being judged must receive according to what he has done before the body. But if a person is punished by the one who judges the earth, only for things done in the body, or no memory at all of earlier sins is thought worthy of an imprisoning punishment, clearly the souls do not exist before the bodies; for if they did preexist, the Apostle would have said, just as [it is with] things [done] in the body, so also [with] things [done] before the body. Now it is accepted that the souls of human beings are, as it happens, both intellectual and rational; not even Origen's defenders would think of denying this. Therefore, let those who are of the same mind as Origen state: if, in accordance with what they say, their souls exist before the bodies, then before they enter into the bodies, in what sort of order did they preexist, or what were they accomplishing? For if they preexisted, they must have known where they were and how they came to be there. But if this is impossible for them to say, inasmuch as the reality is nonexistent, then it is obvious that the matters pertaining to their preexistence, are myths. And equally, they will say that after the souls go into the bodies, then they are able both to distinguish and to know the things done by them; but if they say this, the body is, according to their empty words, found to be more honorable than the soul, as it is favored with being both intellectual and rational; but to say that is all folly and full of absurdity. And in general — if the soul indeed preexisted, as they say — why, having come to be in the body, does it search for some learning or teaching, being instructed little by little, and advancing to better and more perfect things? For if it existed before, and knew the things that are useful, having need of no instruction, and being equipped with knowledge, it hit the mark, being amended through attention and diligence; also, if it was aware of the fall, it was not being taught, since it had become knowledgeable beforehand, but if it is taught, as not knowing, it did not know before; and if it did not know before, it did not preexist, but it is clear that it did

9. 2 Cor. 5:10.

not preexist. For God alone is the cause of our beginning, who did not make us just as we are, and who, now that we have become so, saves us with his own hand, if we appear as worthy and suitable for the purpose. For God, having said, *Let us make man according to our image and likeness*,¹⁰ fashioned them both in the same manner, that is, he molded the body, and he created the soul, both intellectual and rational. For God together formed the body and fashioned the soul, constituting the complete human being; for neither is the body apart from the soul, nor the soul apart from the body, human; for if the soul preexisted, as according to Origen's nonsense, for what reason did the most holy prophet Zacharias say, *Forming the spirit of a man within him?*¹¹ For if it preexisted, he would rather have had to say, "Putting into a vessel," or "sending into," *the spirit of a man within him*. But the prophet, in saying, *forming*, shows that as God by his own power and goodness made the body, so too, [he made] the soul, which did not preexist. Therefore, just as has been said, that the human being was made in God's image and likeness and was deemed worthy of an infusion of the divine, shows that the soul was fashioned not only as intellectual and rational, but also as immortal, in order to rule over all created things on earth; for this is also what was said by Gregory the Theologian regarding the soul, that it partakes both of deity from God and the nobility from above. Not that the soul comes from the divine essence, as some deluded people say, but that being made through an inbreathing of God, it receives from him a charism of being intellectual and rational and immortal, of not dying together the body, as in the case of the irrational animals, but of sharing by grace in the nobility from on high, that is, immortality. Also testifying to these things is [our father] among the saints John, the patriarch of Constantinople,¹² in his eleventh sermon on the creation; for he speaks thus:

*"And he breathed, it says, into his face the breath of life, and the man became a living soul."*¹³ Thereupon certain ignorant people, moved by their own conceptions

10. Gen. 1:26.

11. Zech. 12:1.

12. I.e. John Chrysostom.

13. Chrysostom quotes Gen. 2:7 (Lxx); cf. 1 Cor. 15:45.

and having in mind nothing worthy of God, and not taking into consideration the limitations¹⁴ of words, try to argue that the soul is from the essence of God. O the madness, O the delirium!"

And that is what the father [says] about this question. But now observe that, regarding all the other things made that are on the earth, God said, *"Let there be"* and *"Let the earth bring forth, and it was so."*¹⁵ But concerning the human being, he says, *"Let us make man,"* and not only *"let us make"* but *"after our image and likeness";*¹⁶ and taking *dust from the earth*, with his own hands he *formed the human being, and breathed into his face the breath of life, and the man became a living soul.*¹⁷ So from this it is now possible to see how God made the human being with greater honor than all the other creatures on earth. One the one hand then he spoke, and all the other things came to be by his command;¹⁸ on the other hand, just as it is said, he himself with his own hands created the human being, according to divine scripture; and all things that were created by him on the earth, he made subject to the human being, whom he created on the sixth day in order that he might be master over everything that had already been made on the earth and prepared for him,¹⁹ he himself being ruled over by the one who formed him. And this [our father] among the saints Gregory the Theologian also teaches us in his discourse on the new Lord's day,²⁰ saying,

"In this way the first among the days is reckoned, and the second, and third, and those following, up till the seventh and day of rest from works; by these [days] are grouped the things that came to be, when they were appointed by the ineffable words, and all things burst forth, not all at once, by the mighty command.²¹ And the work presents not only the matter of thinking and speaking.²² For if the human being was exhibited last of all, and this by the hand of God, and was honored

14. limitations: lit., *accommodation, concession* (i.e. with regard to the limitations of). Gk. *synkatavasis*.

15. Gen. 1:3,24.

16. Gen. 1:26.

17. Gen. 2:7, Lxx.

18. Psa. 148:5 Lxx.

19. Gen. 1:28.

20. I.e. Sunday, the first day of the week, which follows the Sabbath, the old Lord's day. Grk. *Kyriaken*.

21. And all ... command: another reading is: "and burst forth, not all at once, by the almighty command."

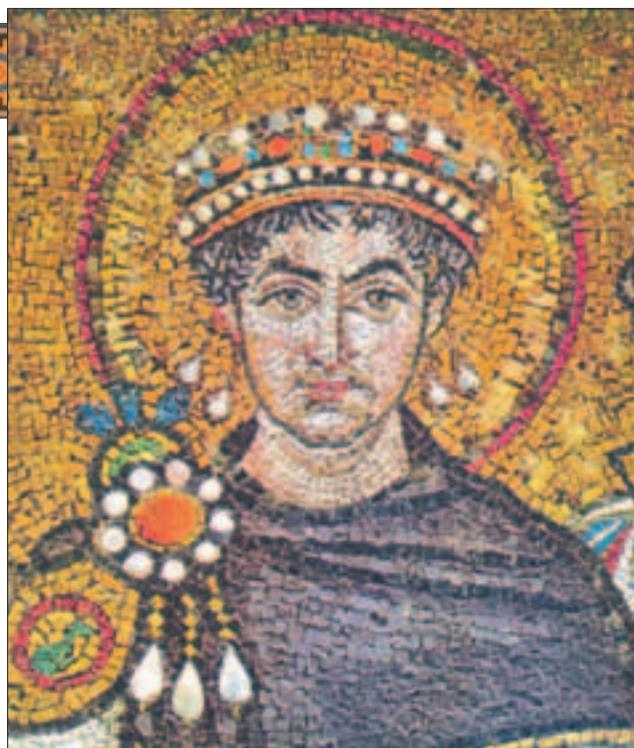
with his image, it is not to be wondered at; for it is necessary that, as kingdoms exist before the king, so also the emperor is introduced to all, being already attended by a retinue.”

If, therefore, in accordance with Gregory the Theologian’s teaching, the human being is exhibited last of all, and this by the hand of God, and was honored with his image, and all things were prepared beforehand for him by God, and since the kingdoms exist before the king, and thus he was introduced by God as a king to all being already attended by a retinue, how do those who are of the same mind as Origen say that the pre-existent souls are sent down into

bodies because of sin, being obliged to submit to punishments for previously committed sins? For on the contrary, [our father] among the saints Gregory says also that the human being was made after all things, and was honored by God, and reigns over all things on the earth. This indeed is evidence not of punishment, but of the opposite: all providential care and beneficence. And in agreement with the [words] of Gregory the Theologian, [our father] among the saints John, the Patriarch of Constantinople, also teaches us in his eleventh discourse on the creation, saying thus:

“But similarly, if someone should say, ‘And if the soul is more precious than the body, for what reason is the lesser created first, and then that which is greater and more excellent?’ Do you not see, beloved, that this same took place in regard to the creation? For as heaven, and the earth, and the sun and moon, and all the other things were created, and after all of them, man, who was going to be entrusted with dominion over all these things, the same approach was then [employed] in man’s fashioning itself; the body is formed first, and then the soul, which is more honorable. For in the way in which the animals which were going to be for service, are

22. St. Gregory’s meaning seems to be that man’s ability to think and speak (since he is *noeros* and *logikos*) is not all that separates him from the beasts who were created before him in the work of creation. He now proceeds to explain a further difference.



St. Justinian (San Vitale Church, Ravenna)

fashioned before man, so that he who was going to enjoy the use of them would have their service prepared — so too, the body is fashioned before the soul, so that whenever afterwards, according to his ineffable wisdom, the soul would also be brought into being and introduced,²³ it has its own activities that are made manifest through the movement of the body.”

And as much as this demonstrates to our listeners that what we are declaring — the same things as were declared by the holy fathers — absolutely destroys the preexistence of souls — yet the holy Scripture again says about Adam and Eve: *God blessed them and said, ‘Increase and multiply and fill the earth, and have dominion over it.’*²⁴ If the souls preexisted before the bodies, then how were the things which, according to their myths, preexisted — destined to be increased in keeping with the divine command? And how was it that God blessed the souls which had already lapsed into sins, to increase and multiply? For souls which had sinned were worthy of getting a curse rather than a blessing. And if the souls were preexisting, existing in another order, according to Origen’s myths, why did God make only Adam? Was it only Adam’s soul that had sinned, then? And for this reason God fashioned one body? For if there were other souls before this

23. *or*: introduced: *parachthe*.
24. Gen. 1:28.

one, it was necessary that other bodies also be fashioned, receiving the souls at once. And how is it that a soul which according to their assertions had sinned, and had been cast into a body for purpose of retribution, was put into the paradise of delight by the Lord? For if it was put into a body for a penalty, it would not have been placed in a garden of delight, but in a place of punishment. But God loved the human being, whom he formed after all creatures, so much that after he had transgressed the commandment given him from God, for which reason he was also cast out of the garden, while the race of men increased and the sin multiplied because the mind of the human beings was intently wrapped

up in inferior things, God, as he is good, did not disregard that which he himself had formed, but admonished him in various ways, made clear from holy Scripture; and since we were in need of a greater cure because of more dreadful diseases, the only-begotten Word of God himself, who is one, that is, one person of the holy Trinity, on account of his own love for mankind became human, remaining God, neither changing his divine substance²⁵ into the human, nor altering the human substance into the divine. And he is one and the same, being known distinctly and indivisibly in each of the natures. For remaining what he was, he became that which he was not. And having submitted, in his own flesh, to the death which was our due because of the condemnation due to the transgression, he freed us from eternal death, becoming the *firstfruit of those who slept*,²⁶ and arising again, the *first-born from the dead*,²⁷ he raised us with him and seated us in the heavenly places, just as the apostolic tradition teaches us. For although human nature was deprived of paradise because of disobedience, yet equally, as it may be said, the only-begotten son of God, *on account of his great*

25. substance: *or*, essence, being; *ousian*. Substance not in the sense of matter or material, but in the sense of that of which a thing consists, whether material or non-material.

26. 1 Cor. 15:20.

27. Col. 1:18.

28. Ephes. 2:4.

Continued on the next page

love with which he loved us,²⁸ having united our own nature to himself inseparably, in [his] hypostasis, in the womb of the holy, glorious Theotokos and ever-virgin Mary, counted us worthy of a greater grace, bestowing on us the heavenly kingdom. And [our father] among the saints John,²⁹ the patriarch of Constantinople, testifies to those things also, in his sermon on the Ascension, speaking thus:

“We, who appear unworthy of the earth, are today led up into heaven; we, who are not worthy, being from below, have ascended to the kingdom on high; we have passed beyond the heavens, we have reached the royal throne; and the nature on whose account the Cherubim guarded paradise, is itself today seated higher than the Cherubim.”

It is clear then that it is not as Origen foolishly says, that souls which preexisted in heaven and afterwards sinned are sent down into bodies for punishment’s sake. But the whole nature of the human being, created out of opposite things on earth, that is body and soul, has, through God’s proper goodness, been counted worthy of the kingdom in the heavens. Consequently humans who both keep and fulfill God’s commandment are deemed worthy to dwell with the angels in the heavens, whom we have been commanded to emulate on earth through assent to God. For God, on account of his inexpressible love for mankind, willing that the way of life glorified by the holy powers in the heavens should also in this way be glorified by men on earth, fashioned man, a second angel on earth, so that all things might be filled with the glory of God. And for this reason, the Lord, handing down to posterity that they are obliged to pray, says: *Our Father in the heavens, hallowed be your name; your kingdom come; your will be done, as in heaven, so on earth.*³⁰

Also in harmony with what has been said by us, [our father] among the saints Gregory the Theologian speaks in this way in his sermon on holy Pascha:

“Now the Creator-Word, determining to exhibit this, and to produce a single living being out of both, the invisible and the visible nature, I mean, fashions man; and taking a body from already existing mat-

ter, and placing in it a breath taken from himself (which the Word knew to be an intelligent soul, and the image of God), as a sort of second world, great in littleness, he placed him on the earth, another angel, a mingled worshipper, an overseer of the visible creation, an initiate of the intellectual creation; king of those on earth, but reigned over from above.”³¹

Notice then that the father, saying God made the human out of both, added that he took the body from preexisting matter, but the soul, he said, neither preexisted, nor came to be out of some preexisting essence, but that God, from himself, implanted the life, that which the Word already knew to be an intellectual soul and image of God. And, the father’s statement that God made man king over the earth, being reigned over from above, does away with the assertion that the souls were cast into bodies for the sake of punishment; because to reign over the earth, and be reigned over by God alone, is not retribution, but is God’s great gift.

Now besides these things it is necessary also to say this: in answer to those who talk of preexistence we point out, that if it were true that the souls existed before the bodies, they would have known and remembered what they were doing before they entered into the bodies, since indeed, after their demise they also understand and are aware of the things done by them in the bodies. And we will point out, the soul, after it has ceased to live hence, knows the things done by it, from the very words of the gospel: for in the gospel according to Luke, in the passage on Lazarus and the rich man, our master and savior Christ says this:

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and

*Lazarus in his bosom. Then he cried and said, “Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.” But Abraham said, “Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.” Then he said, “I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.”*³²

So Origen’s defenders are put to shame even from the words of the holy gospel. For if the souls were existing before the bodies, they would have also been aware of the things done by them before the body, just as also after death they remembered the things done by them through the body. For we are taught this from the sayings of the holy gospel.

Now from the very things said by the holy fathers we have already proven clearly that, following the divinely-inspired scriptures, the holy fathers condemned such opinions, with Origen, the inventor of those myths; and we will demonstrate nothing less, through a succession of testimonies of the holy fathers, and we will first introduce St. Peter, who was bishop of Alexandria and a martyr, who confirms such words as ours.

From the first discourse of St. Peter, bishop and martyr of the great city of Alexandria, concerning that the soul neither preexisted, nor sinned and was therefore put into a body:

“We have thought it necessary to explain that which pertains to the first man, who is from the dust of earth, with a view to demonstrating that he came into being at the same time, one and the same, although sometimes he is separately designated as the man external and internal. For if, according to the word of salvation, he who made what is within also made that which is without, he certainly, by

29. Chrysostom. 30. Matt. 6:9,10.

31. St. Gregory the Theologian, Oration 45 (Second Oration on Easter).

32. Luke 16:19-28.

one operation and at the same time made both, on that day indeed on which God said, *Let us make man in our image, after our likeness*;³³ so that it is very plain that man has not been produced from a coming together, as of a certain preexistent entity and something coming to meet it from some other place. For if there were a conjunction, for what reason, also, was it recorded as that which was created?"³⁴

And, further on: "Just as it is not possible, before bodies, for souls to sin in heaven, neither is it at all possible for them to exist before bodies. For that is the teaching of Greek philosophy, which is strange and alien to those desiring to live piously in Christ."

By the same author, from the mystagogy which he composed for the Church when he was about to receive the crown of martyrdom:

"For this reason I urge: be vigilant, for you are about to enter again into tribulation. You know the kind of dangers my father and bishop Theonas, who nourished and educated me, endured from those who were deluded towards the demons; and how I wish I had succeeded not to his throne but to his character. And great Dionysius, being hidden from place to place, and Sabellius close by, afflicting him. And what shall I say of Heraklas and Demetrius, the blessed bishops, who resisted such temptations by the raving Origen, who was planting his schisms in the Church which to this day stir up troubles for her?"

How then, can someone from among those having a good understanding, be against the things said in opposition to Origen by the holy martyr and bishop of Alexandria, Peter — who, having taken it upon himself to fight the good fight for the sake of Christ, not only spoke openly concerning Origen and his abominable doctrines, but also bears witness that the holy fathers before him endured many temptations from his madness.

And [our father] among the saints, Athanasius, who also himself was bishop

33. Gen. 1:26.

34. created: *pepoiemenon*. Cf. Gen. 1:26, "Let us make man ..." where the verb is *poieswmen*. The verb used in both places, a form of *poiew*, can be translated as *make* or *create*.

of Alexandria, said this in his discourse on the life of blessed Andrew:

"How can you bring yourself to mock us for saying that Christ was made manifest a human being, when you yourselves, separating the soul from the intellect,³⁵ allege that the soul was led astray and fell from the vault of heaven into a body?"

Our listeners should take note that [our father] among the saints Athanasius plainly opposes those who say the intellect preexists, and that the mind, which is born of it, sinned and afterwards fell from the vault of heaven into a body.

The same saint Athanasius, from his second discourse against the Arians:

sixth day he made the four-footed animals on the earth, and finally, the human being, from a rational soul and a body. And *since the creation of the world his invisible attributes are clearly seen, being understood by the things that are made*;³⁶ and neither is the light as the night, nor the sun as the moon, nor the irrational [animals] like the rational human being, nor angels like the thrones, nor are these like the authorities; but all are creatures; and of the things that have come into being, each one is, and remains, according to its kind, with respect to its own essence."

Notice, St. Athanasius teaches that after all the creatures, God made the human being, from a body and from an intellec-



The Emperor St. Constantine the Great (rt.) presents to Christ and the Theotokos, the city which he founded and which bears his name, and the Emperor St. Justinian (left) presents Hagia Sophia, the temple he built in the same city to the glory of Christ, the Holy Wisdom of God

"Every creature that is seen, came into being in six days; and there was light on the first, which he called day; while on the second there was the firmament, and on the third, gathering the waters, he showed forth the dry land, and the same day he produced diverse fruits, and on the fourth day he made the sun and the moon, and wholly formed the chorus of the stars; while on the fifth he created the things that live in the sea, and there was the beginning of the birds in the air; and on the

tual and rational soul. For he did not say that the body came to be after all things, in order that the preexisting soul might enter into it; for he makes clear that God fashioned both at the same time, that is, body and soul.

But since, along with the other blasphemies, Origen said this too, that the soul of the Lord preexisted, and God the Word was united with this before his incarnation from the Virgin; and the same [father] among the saints Athanasius, do-

Continued on the next page

ing away with such foolish talk, says this in his letter to Epictetus:

“It is likely that they all will condemn themselves who have thought that before Mary, there existed the flesh derived from her, and that God the Word, even prior to her, had a human soul, and had always existed in it before his visitation.”³⁷

So if, in accordance with what has been said by [our father] among the saints Athanasius, the soul of our Lord Jesus Christ, who was made like us in all things except sin, did not exist before his sojourn in the flesh, what madness is it to speak of other souls of human beings as existing before the bodies?

Now in addition to this, let us hear also [our father] among the saints Basil, in his homily on *In the beginning was the Word, and the Word was with God*,³⁸ where he speaks thus:

“Take care that the ambiguity of the language not mislead you; for how could there be human language³⁹ in the beginning, when things lower than man had received the beginning of the beginning? Before man, were beasts; before man, cattle, snakes, everything that lived on dry land or in the water, the birds of the sky, stars, sun, moon, plants, earth, sea, heaven.”

Notice that the Father clearly forewarns us not to be led away by Origen’s myths about the preexistence of souls. For he does not teach us that there was human language⁴⁰ in the beginning, that is, the soul; but he distinctly cries out that man’s genesis is later than all of God’s creatures. If then all the creatures [are] before man, how were the souls preexisting? For the father did not say that all things came into being before the body, but before the human being, which is both soul and body. And from this it is clearly shown that the two are created together.

Now [our father] among the saints Gregory of Nyssa says, in his study of man:

“For it is perhaps not beyond our present subject to discuss the question which

has been raised in the churches touching soul and body. Some of those before our time who have dealt with the question of ‘principles’ think it right to say that souls have a previous existence as a people in a society of their own, and that among them also there are standards of vice and of virtue, and that the soul there, which abides in goodness, remains without experience of conjunction with the body; but if it does depart from its communion with good, it falls down to this lower life, and so comes to be in a body. Others, on the contrary, marking the order of the making of man as stated by Moses, say that the soul was second to the body in order of time, since God first took dust from the earth and formed man, and then animated the being thus formed by his breath.”⁴¹

And a little further on: “Those who stand by the former doctrine, and assert that the state of souls is prior to their life in the flesh, do not seem to me to be purified of the mythologic doctrines of the heathen which they hold on the subject of transmigration of souls. For if one should search carefully, he will find that their doctrine is of necessity brought down to this. They tell us that one of their sages said that he, being one and the same person, was born a man, and afterwards assumed the form of a woman, and flew about with the birds, and grew as a bush, and obtained the life of an aquatic creature. And he who said these things of himself did not, so far as I can judge, go far from the truth; for such doctrines as this of saying that one soul passed through so many changes are really fitting for the chatter of frogs or jackdaws, or the stupidity of fishes, or the insensibility of trees. And the cause of such absurdity is this: the supposition of the preexistence of souls; for the first principle of such doctrine leads the argument on by consequence to the next and adjacent stage, until it astonishes us by reaching this point. For if the soul, being severed from the more exalted state by some wickedness, after having once, as they say, tasted corporeal life, again becomes a man, and if the life in the flesh is, as may be presumed, acknowledged to be more subject to passion in comparison with the eternal and incorporeal life, it

naturally follows that that which comes to be in a life such as to contain more occasions of sin, is both placed in a region of greater wickedness and rendered more subject to passion than before (now passion in the human soul is a conformity to the likeness of the irrational); and that being brought into close connection with this, it descends to the brute nature; and that when it has once set out on its way through wickedness, it does not cease its advance towards evil even when found in an irrational condition. For a halt in evil is the beginning of the impulse towards virtue. But in irrational creatures virtue does not exist. Thus it will necessarily be continually changed for the worse, always proceeding to what is more degraded and always finding out what is worse than the nature in which it is; and just as the sensible nature is lower than the rational, so too there is a descent from this to the insensible. Now up to this point in its course, their doctrine, even if it does overstep the bounds of truth, at all events derives, one absurdity from another, by a kind of logical sequence; but from here onwards their teaching takes the form of incoherent fable. Now strict inference points to the complete destruction of the soul; for that which has once fallen from the exalted state will be unable to halt at any measure of wickedness, but will, through its participation in the passions, pass from the rational to the irrational, and from the latter state will be transferred to the insensibility of plants; and on the insensible there borders, so to say, the inanimate; and on this again follows the nonexistent. Therefore by this train of reasoning they will have the soul pass into nothing: thus a return once more to the better state is impossible for it. And yet they make the soul return from a bush to the man; they therefore prove that the life in a bush is more precious than an incorporeal state. For it has been shown that the process of deterioration which takes place in the soul will probably be extended downwards. And lower than the insensible we find the inanimate, to which, by consequence, the principle of their doctrine brings the soul. But as they do not wish this, they either exclude the soul from insensibility, or if they are to bring it back to human life, they must as has been said declare

35. intellect: *nous*.

36. Rom. 1:20.

37. visitation: i.e. incarnation. St. Athanasius, *Letter 59 to Epictetus*.

38. John 1:1.

39. *Or*, speech, reason, reasoning and related meanings. Grk. *logon*.

40. See previous note.

41. Gregory of Nyssa, *On the Making of Man*, xxviii:1. NPNF ser. 2, vol. 5; translation slightly modified.



the life of a tree to be preferable to the original state — if, that is, the fall towards vice took place from the one, and the return towards virtue takes place from the other. Thus this doctrine of theirs, which maintains that souls have a life by themselves before their life in the flesh and that they are bound to their bodies by reason of wickedness, is shown to have neither beginning nor conclusion.⁷⁴²

Therefore the father’s teaching, and rejection of the assertion that the souls exist before the bodies, is plain. Let us also listen to [our father] among the saints Theophilus, the bishop of Alexandria, by the words he wrote to certain monks who were kindly disposed to Origen, speaking thus:

“Therefore, anathematizing Origen and the other heretics just as we ourselves [do] is also Bishop Anastasius of the holy church of the Romans, who by reason of the older contests, was appointed a glorious general of a remarkable people, and whom the whole synod of the blessed bishops in the west follows, gladly accepting the decree of the Church of the Alexandrians against the impious one.”

To be continued

Letter of St. Athanasius

Continued from inside front cover

when we acknowledge him who died, and live no longer for ourselves, but Christ lives in us from this time forward; when we render a recompense to the Lord to the utmost of our power, though when we make a return we give nothing of our own, but those things which we have before received from him — this being especially of his grace, that he should require, as from us, his own gifts. He bears witness to this when he says, “My offerings are my own gifts.” That is, those things which you give me are yours, as having received them from me, but they are the gifts of God. And let us offer to the Lord every virtue, and that true holiness which is in him, and in piety let us keep the feast to him with those things which he has sanctified for us. Let us thus engage in the holy fasts, as having been prescribed by him, and by means of which we find the way to God. But let us not be like the heathen or the ignorant Jews, or as the heretics and schismatics of the present time.

For the heathen think the accomplishment of the feast is in the abundance of food; the Jews, erring in the type and shadow, think it still such;¹ the schismatics keep it in separate places,² and with vain imaginations.

But let us, my brethren, best the heathen by keeping the feast with sincerity of soul and purity of body; the Jews by no longer receiving the type and the shadow, but as having been gloriously illumined with the light of truth, and as looking upon the Sun of Righteousness; the schismatics, by not rending the coat of Christ, but in one house, even in the Catholic Church, let us eat the Pascha of the Lord, who, by ordaining his holy laws, guided us towards virtue and counselled the abstinence of this feast. For the Passover is indeed abstinence from evil for exercise of virtue, and a departure from death to life. This may be learned even from the type of old time. For then they toiled earnestly to pass from Egypt to Jerusalem, but now we depart from death to life; they then passed from Pharaoh to Moses, but now

Remember Jesus Christ, that he rose from the dead.

we rise from the devil to the Savior. And as, at that time, the type of deliverance bore witness every year, so now we commemorate our salvation. We fast, meditating on death, that we may be able to live; and we keep vigil, not as mourners, but as those who wait for the Lord, when he shall have returned from the wedding, so that we may vie with one other in the triumph, hastening to announce the sign of victory over death.

I wish, therefore, O my beloved, that as the word requires, we might here govern ourselves at all times and entirely in such a way, and live in such a way, as never to forget the noble acts of God, nor depart from the practice of virtue! As the Apostolic voice also exhorts: *Remember Jesus Christ, that he rose from the dead.* Not that any limited season of remembrance was appointed, for at all times he

should be in our thoughts. But because of the slothfulness of many, we delay from day to day. Let us then begin in these days. To this end a time of remembrance is permitted, that it may exhibit to the saints the reward of their calling, and may exhort the careless while reproving them. Therefore in all the remaining days, let us persevere in virtuous conduct, dutifully repenting of all that we have neglected, whatever it may be; for there is no one free from defilement, though his course may have been but one hour on the earth, as Job, that man of surpassing fortitude, testifies. But, *stretching forth to those things that are to come*, let us pray that we may not eat the Pascha unworthily, lest we be exposed to dangers. For to those who keep the feast in purity, the Pascha is heavenly food; but to those who observe it profanely and contemptuously, it is a danger and reproach. For it is written, *Whoever shall eat and drink unworthily, is guilty of the death of our Lord.* Therefore, let us not merely proceed to perform the festal rites, but let us be prepared to draw near to the divine Lamb, and to touch heavenly food. Let us cleanse our hands, let us purify the body. Let us keep our whole mind from guile; not giving up ourselves to excess, and to lusts, but occupying ourselves entirely with our Lord, and with divine doctrines; so that, being altogether pure, we may be able to partake of the Word.

We begin the holy fast on the fourteenth of Pharmuthi (April 9), on the [first] evening of the week; and having ceased on the nineteenth of the same month Pharmuthi (April 14), the first day of the holy week dawns upon us on the twentieth of the same month Pharmuthi (April 15), to which we join the seven weeks of Pentecost; with prayers, and fellowship with our neighbor, and love towards one another, and that peaceable will which is above all. For in this way we shall be heirs of the kingdom of heaven, through our Lord Jesus Christ, through whom be glory and dominion to the Father for ever and ever. Amen. All the brethren who are with me salute you. Salute one another with a holy kiss.

1. still such: that is, they still focus on the type and shadow, the Passover, rather than its fulfillment which is the true Passover or Pascha, Christ’s resurrection.

2. separate places: that is, in temples separated from and not in communion with Christ’s holy Church.



Orthodox Hierarchs Lead March

Orthodox Christian marchers from across the United States descended on the nation's capital on Monday, January 22, 2007, to bear witness to the sanctity of life at the annual March for Life.

His Beatitude, Metropolitan Herman, and His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania, led the marchers to the steps of the U.S. Supreme Court, where they offered prayers for the countless victims of legalized abortion.

Just before the march, Father John Kowalczyk introduced Metropolitan Herman and Bishop Tikhon to the tens of thousands of assembled marchers. In a stirring address, His Beatitude challenged the marchers to proclaim that all life is a sacred gift



from God, and lamented the deaths of the millions of unborn children who have fallen victim to abortion on demand since the practice was legalized over three decades ago.

The evening before, Metropolitan Herman had addressed nearly 800

pro-life notables from across the U.S. at the annual Rose Dinner.

This year marks the 20th consecutive year that Metropolitan Herman has addressed the marchers and led them in witnessing to the sanctity of life.



for Life



The Cup of the Lord

"For the Healing of Soul and Body"

by Emanuel Kolyvas, M.D

Editor's note: Based on theology, our faith excludes the possibility of transmission of disease through the holy chalice. We include this article to provide additional support from the vantage point of scientific knowledge, for the benefit of those readers who question the faith. The communion chalice is the life-giving Body and Blood of the risen Christ which is "for the healing of soul and body."¹

Contrary to popular opinion, wines, and other beverages of antiquity produced through fermentation, were probably more important in providing disease-free drinking fluids than in their tendency to intoxicate. Ancient Greeks drank their water mixed with wine, and also used wine to cleanse wounds and soak dressings. More recently, military physicians of the last century observed that during epidemics of cholera, wine drinkers were relatively spared by the disease, and troops were advised to mix wine into the water.

Wine has been shown to be an effective antiseptic even when the alcohol is removed. In fact, 10% alcohol is a poor antiseptic, and alcohol only becomes optimally effective at concentrations of 70%. The antiseptic substances in wine are inactive in fresh grapes because these molecules are bound to complex sugars. During fermentation these antiseptic substances are split off from the sugars and in this way become active. These molecules are polyphenol, a class of substances used in hospitals to disinfect surfaces and instruments.

The polyphenol of wine has been



shown to be some thirty-three times more powerful than the phenol used by Lister when he pioneered antiseptic surgery.

Same year wines can be diluted up to ten times before beginning to show a decrease in their antiseptic effect. The better wines gradually improve with age over the first ten years and can be diluted twenty times without a decrease of the antiseptic effect. This effect then remains more or less constant over the next twenty years and becomes equivalent to a new wine after another twenty-five years. (Modern antiseptics and antibiotics for disinfecting wounds have surpassed wine effectiveness because the active ingredients in wine are rapidly bound and inactivated by proteins in body tissues.)

In preparing communion, the hot water that is added to the wine will increase greatly the antiseptic effect of the polyphenols. Disinfection occurs more rapidly and more effectively at 45 degrees centigrade than at room temperature (22-25 degrees). Another contribution to the antiseptic effect comes from the silver, copper, zinc that make up the chalice itself, ensuring that microbes are unable to survive on its surface.

Throughout the centuries no disease has ever been transmitted by the taking of Holy Communion. Diseases, such as Influenza and Hepatitis B, known to be transmitted by shared eating utensils, have never been acquired from the communion spoon. HIV is known not to be transmitted through shared eating utensils, and considering the antiseptic qualities of the Holy Communion received by the faithful, there is no likelihood of acquiring HIV infection through the Common Cup.

¹The author, a physician and microbiologist, is a member of Sign of the Theotokos Orthodox Church in Montreal. He kindly granted permission for this republication of his article, which originally appeared in the Spring 1995 issue of the Canadian Orthodox Messenger with the title: "A Medical Opinion: Germs and the Reception of Holy Communion: ...unto the Healing of soul and body..."

St. Nicholas Church in Bethlehem Celebrates Anniversary



St. Nicholas Russian Orthodox Church in Bethlehem, Pa. celebrated her 90th Anniversary on the weekend of October 14-15, 2006. His Beatitude, Metropolitan HERMAN, Primate of the Orthodox Church in America, and His Grace, Bishop TIKHON of Philadelphia joined the parishioners of St. Nicholas Church in their wonderful celebration.

The anniversary celebration began on Saturday, October 14, with the arrival of both Metropolitan HERMAN and Bishop TIKHON in the afternoon. Great Vespers was served by Father Dimitri Oselinsky, rector of the parish, at 5:00 p.m. Following services, members of the church council and the anniversary committee joined the guest hierarchs at an evening dinner at Best Western Hotel and Conference Center in Bethlehem.

The official 90th anniversary celebration began on Sunday morning with the greeting and vesting of both hierarchs at 9:30 a.m. Concelebrating the hierarchical Divine Liturgy with Metropolitan HERMAN and Bishop TIKHON were Archpriest Dimitri Oselinsky, parish rector; Archpriest Eugene Vansuch, who had devotedly served the parish for the immediate past 19 years; Archpriest Thomas Edwards, retired and attached to St. Nicholas Church; and Archpriest James Mason, retired and attached to St. James Church in Port St. Lucie, Fla. The St. Nicholas Church choir sang under the direction of Reader Nicholas Lezinsky. After the liturgy, His Beatitude Metropolitan HER-



MAN presented a synodal grammota to the parish members for their outstanding work and devotion, not only to St. Nicholas Church, but also to the Diocese of Eastern Pennsylvania and the Orthodox Church in America. His Grace, Bishop TIKHON presented a diocesan grammota to the Reader Nicholas Lezinsky for his dedicated and enthusiastic work for St. Nicholas Choir and the Church.

Following the hierarchical Divine Liturgy, a special coffee social was held in the Chernay Fellowship Hall for those unable to attend the anniversary banquet. Then, parishioners gathered at the main banquet room of the Sheraton Four Points Hotel and Conference Center for the 90th anniversary banquet. Special guests at the banquet were Mr. Paul Chernay, an es-



teemed benefactor to St. Nicholas Church, Deacon Michael Sawarynski, and Priest Timothy Hasenecz who are sons of the parish working in the vineyard of Christ.

Deacon Michael Sawarynski delivered the main address at the banquet

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St. Nicholas in Bethlehem

Continued from page 39

and made an outstanding presentation of “parish reflections” dealing with the early days of parish life at St. Nicholas Church, up to and including the building of the new church edifice on Bridle Path Road. In his address to the people of St. Nicholas Church, His Beatitude, Metropolitan HERMAN offered an interesting and very serious challenge: “In the next ten years, do everything possible by the grace of God to have the parish grow by at least 100 people.” This challenge is being taken very seriously by the parish community and ways and means are presently being sought to invite and encourage new people to worship at St. Nicholas Church and eventually become members of the parish.

When Mr. Paul Chernay was called on to speak, he simply said, “Let me do what I do best” and then proceeded to give to St. Nicholas Church a check in the amount of \$250,000. Everyone gasped, and then gave a standing ovation. The check was received by Michael Dorosh and Sarah Jubinski on behalf of the parish, and the entire amount was applied to the principle of the mortgage on the Chernay Fellowship Hall.

Father Dimitri, pastor of the parish, said in his presentation to those gathered at the anniversary banquet, “For 90 years our great grandparents, grandparents, and parents, by their lives and labor, and under the guidance of the pastors sent by God to administer to their needs, have handed down to us the Divine truths and worship of the ages. Today we are in thankful recognition and celebration of what they have done, by God’s grace, for us. Today, as we celebrate, we must remind ourselves of the joyful responsibility we have to give to our children what we have received so that they, in turn, may give it to their children and future generations until the Second Coming of Jesus Christ our Lord.”

Within a few weeks of the 90th anniversary celebration, St. Nicholas Church undertook a major project of renovation, to repair the cross on the main cupola, replace all of the window frames and glass windows on all of the four corner cupolas, to replace the original fiberglass roof of the church (26 years old) with a new



metal roof, and address all of the water damage that had occurred in a storm from the previous winter. All of this work was accomplished by the end of January 2007 at a cost of \$98,284. The project was completely paid for by donations of \$75,010 from parishioners and an insurance claim check of \$24,795. The only thing remaining to be done is the painting of the ceiling of the interior of the church at an estimated cost of \$12,800 and the restoration of one icon on the ceiling of the church, at a cost yet to be determined.

Planning for this celebration began in June 2006. The anniversary committee was co-chaired by Mrs. Mary Dorosh and Mrs. Sarah Jubinski. A commemorative anniversary book was developed,

with Mr. Michael Dorosh and Mr. Jeffrey Lobalbo having responsibility for its layout and design. Mrs. Rose Bachik was in charge of reservations and seating for the 90th anniversary banquet, and Mr. Damian Drasher was in charge of favors. Mrs. Joann Brusko was in charge of the special coffee social that followed the liturgy.

We ask you to join us for our “Russian Days” Festival which will be held on the weekend of September 8-9-10, 2007! We will look forward to your visit with us.

—Archpriest Dimitri Oselinski



90TH ANNIVERSARY *continued*



Paul Chernay presents quarter-million dollar donation to St. Nicholas Church



We Believe

The Symbol of the Faith The Creed

Part X Conclusion of Article VIII

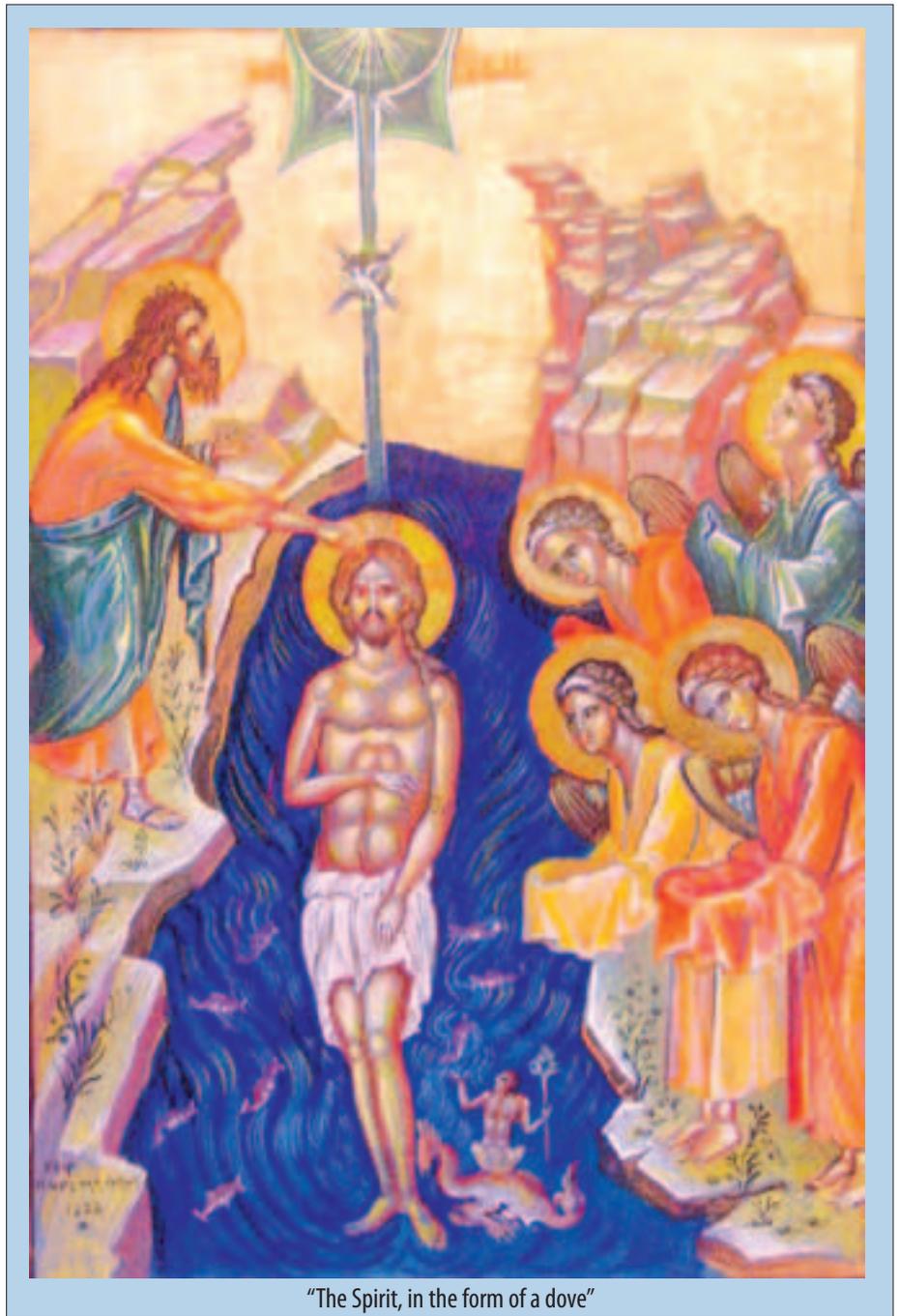
(Editor's note: The previous installment offered the first part of the teaching on Article VIII of the Creed; here is the second, concluding part.)

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who with the Father and the Son together is worshipped and glorified; Who spoke through the prophets.

The Holy Spirit is in essence inseparable from the Father and the Son. He receives an equal worship to that of the Father and the Son. We say, "In the name of the Father and of the Son, and of the Holy Spirit," "Glory to the Father and to the Son and to the Holy Spirit . . ." This is the manner in which we express in prayer our faith, "Who with the Father and the Son together is worshipped and glorified."

The Holy Spirit gives life to all that God created. His first activity among men is their "spiritual regeneration." Together with God the Father and God the Son, he gives to each man the gift of spiritual life. This is why He is called the Giver of life. During matins, before the Gospel reading, we hear the hymn, "Through the Holy Spirit is every soul given life and exalted in purity."

The power of the Holy Spirit was made known in all its power in the New Testament during and after Pentecost. In the Old Testament God sent the Holy Spirit to cleanse men from sin and to prepare them to receive Jesus Christ. Certain God-fearing and saintly men were highly conscious of the Holy Spirit. King David



"The Spirit, in the form of a dove"

was very much aware of this, and he prayed to God thus, "Teach me to do Thy will, for Thou art my God! Let Thy good spirit lead me on a level path!" (Psalms 143:10). When David sinned greatly, he feared most of all that God would deprive him of the Holy Spirit and he prayed, "Create in me a clean heart, O God; and put a new and right spirit within me. Cast me not away from Thy presence, and take not thy Holy Spirit from me" (Psalms 51:10-11). King David knew that man by himself cannot cleanse himself from his sins. God alone, through His Holy Spirit,

can do this. Before his death, David said, "The Spirit of the Lord speaks by me, and His word is upon my tongue" (2 Samuel 23:2). This indicates that David knew that he was inspired by the Holy Spirit and this was especially evident when he composed the Psalms.

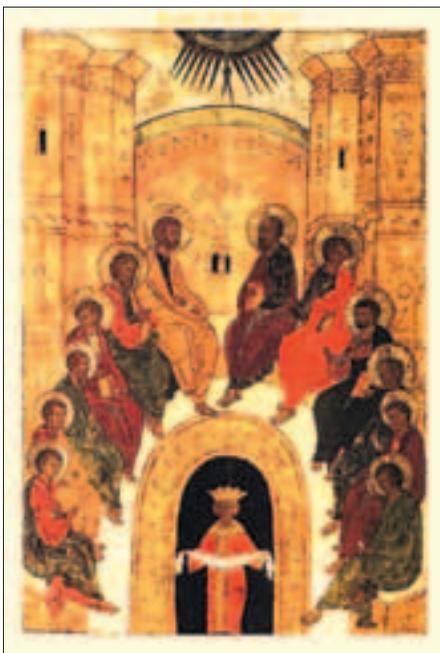
We often speak of the inspiration of artists; indeed, one must be filled with spiritual power and inspiration to create anything of true beauty. Our human inspiration, no matter how great, cannot compare with that flow of spiritual strength and insight which the Holy Spirit grants

freely to righteous men. This inspiration which can produce miraculous powers is the inspiration of divine love and truth. The Old Testament tells us of many men who were guided and directed by the Holy Spirit. In addition to the Prophet, King David, there were many other prophets and righteous men filled with the Holy Spirit. By their holy inspiration they were able to lead men away from sin through admonitions, warnings, denunciations, and they could console men by promising the coming of Christ the Savior and preparing them for this great event. In the Symbol of the Faith we say, “Who spoke through the prophets,” and indicate that the revelations of the prophets were possible only through the action and inspiration of the Holy Spirit.

The Holy Spirit is the Spirit of Grace. He comes to us and freely gives us His Gifts, for no man is ever worthy of them. The Holy Spirit is also the Spirit of Truth, for He is the source of Truth and He leads to the Truth those who hear and obey Him. Man of himself cannot have any true knowledge of God. With his physi-

The Holy Spirit continues to be the true guide for all who search for God

cal eyes man sees and can come to know the physical world around him. With his spiritual eyes man “sees” and can come to know God. But as he needs light to see with his physical eyes, so he needs the light of Grace of the Holy Spirit to see and to know God. The teaching of the apostles after Pentecost by the power of the Holy Spirit brought about the conversion of three thousand men and women on that day. The Holy Spirit directed toward the truth not only the Apostles who preached, but also the people who heard them. So the Holy Spirit continues to be the true guide for all who search for God, as well as for all true Christians. Jesus said, “For it is not you who speak, but the Spirit of your Father speaking through



“They were all filled with the Holy Spirit”

you” (Matthew 10:20). The Holy Spirit, through the Apostles and their successors, acts on those who hear and obey them, attracting them to the Truth that is revealed, witnessed, and taught. God searches out all men, giving them an opportunity to come to a knowledge of truth, for God our Savior “desires all men to be saved and to come to the knowledge of the truth” (I Tim. 2:4).

Divine Grace calls all men. But not all men respond. Jesus Christ said of the people of Jerusalem, “O Jerusalem, Jerusalem . . . How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!” (Matthew 23:37).

From the first day of Christianity, the number of believers increased every day. At the same time the enemies and persecutors of Christianity increased. Why do some refuse to accept God’s Grace for salvation? Because not everyone is ready and willing to go the way of humiliation, the way of Jesus Christ; that is, to deny oneself and to follow Christ. Of the twelve Apostles, one betrayed Christ and another denied Him. Today there are many who accept Christ easily and as easily deny and betray Him. What will happen to us? Will we remain faithful to Christ? Will we be able to resist all temptations and difficulties? By himself, no man will be ever faithful. Both our

earthly and spiritual life is in the hands of God. Man’s faith, of itself, is weak and incomplete. It needs reinforcement and aid in order to be victorious. The Grace of the Holy Spirit is precisely that which can give us the strength, the courage, and the good sense to have real faith; but only on the condition that we want it and strive for it. To believe is not enough. We must live according to our faith as indicated by Jesus Christ. “If any man would come after me, let him deny himself and take up his cross and follow me” (Mark 8:34). All good deeds stand closely related to faith. Where there are no good deeds it is because there is no faith to bear fruit. But for good actions we need the help of God’s Grace. Good deeds are truly the fruit of the Holy Spirit. St. Paul says, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Galatians 5:22-23). The Holy Spirit helps us to combat all temptations that would lead us astray and gives us the strength and courage to have faith, to live according to this faith, and to combat evil. It is for this reason that every Christian should begin his day and any work with the prayer to the Holy Spirit, “O Heavenly King, the Comforter, the Spirit of Truth, who art in all places and fillest all things: Treasury of good things and Giver of life; come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.”

In this prayer the frail and limited resources and capabilities of man are united to the powerful and unlimited actions of the Holy Spirit. Thus equipped, man can stand against every temptation and every trap of the Evil One — for if God be with us who can stand against us!

Questions for Article VIII (second part)

6. Do we worship the Holy Spirit?
7. Who or what is the source of all inspiration that is good?
8. Why do those who do not respond to Divine Grace fail to do so?
9. In the words of St. Paul, what are the fruits of the Spirit?
10. What is the prayer to the Holy Spirit with which we begin every action?

—Archpriest Vladimir Borichevsky

DAILY DEVOTIONS

JANUARY

1. 2 Tim 4:5-8
Col. 2:8-12 (Circum.)
2. Heb. 9:8-10,15-23
3. Heb. 10:1-18
4. Heb. 10:35-11:7
5. 1 Cor. 9:19-27
6. Titus 2:11-14, 3:4-7
1 Cor 10:1-4
7. Eph. 4:7-13
Acts 19:1-8 (St. John)
8. Heb.11:17-23,27-31
9. Heb. 12:25-26, 13:22-25
10. James 1:1-18
11. James 1:19-27
12. James 2:1-13
13. Eph. 6:10-17 (Sat. aft.)
Col. 1:3-6
14. 1 Tim. 1:15-17
15. James 2:14-26
16. James 3:1-10
17. James 3:11-4:6
18. James 4:7-5:9
19. 1 Pet 1:1-2,10-12,2:6-10
20. 1 Thess. 5:14-23
21. 1 Tim. 4:9-15
22. 1 Pet. 2:21-3:9
23. 1 Pet. 3:10-22
24. 1 Pet. 4:1-11
25. 1 Pet. 4:12-5:5
26. 2 Pet. 1:1-10
27. 2 Tim. 2:11-19
28. 2 Tim. 3:10-15
29. 2 Pet. 1:20-2:22
30. Heb. 13:7-16 (Saints)
31. 2 Pet. 3:1-18

- Mark 1:1-8 (Sun. bef. Theoph.)
- Luke 2:20-21,40-52 (Circum.)
- Mark 8:22-26
- Mark 8:30-34
- Mark 9:10-16
- Luke 3:1-18
- Matt. 3:13-17
- Mark 1:9-11 (Bless. waters)
- Matt. 4:12-17 (Sun aft.)
- John 1:29-34 (St. John)
- Mark 9:42-10:1
- Mark 10:2-12
- Mark 10:11-16
- Mark 10:17-27
- Mark 10:23-32
- Matt 4:1-11 (Sat. aft.)
- Luke 16:10-15
- Luke 18:35-43
- Mark 10:46-52
- Mark 11:11-23
- Mark 11:23-26
- Mark 11:27-33
- Mark 12:1-12
- Luke 17:3-10
- Luke 19:1-10
- Mark 12:13-17
- Mark 12:18-27
- Mark 12:28-37
- Mark 12:38-44
- Mark 13:1-8
- Luke 18:2-8
- Luke 18:10-14
- Mark 13:9-23
- Matt. 5:14-19 (Saints)
- Mark 13:24-31

FEBRUARY

1. 1John 1:8-2:17
2. Heb. 7:7-17
3. 2 Tim. 3:1-9
4. 1 Cor. 6:12-20
5. 1John 2:18-3:10
6. 1John 3:11-20
7. 1John 3:21-4:6
8. 1John 4:20-5:21
9. 2John 1:1-13
10. 1 Cor. 10:23-28
1 Thess. 4:13-17 (Dep.)
11. 1 Cor. 8:8-9:2
12. 3John 1:1-14
13. Jude 1:1-10
14. Joel 2:12-26
15. Jude 1:11-25
16. Zechariah 8:7-17
17. Rom. 14:19-26 [16:25-27]
18. Rom. 13:11-14:4
19. Genesis 1:1-13
20. Genesis 1:14-23
21. Genesis 1:24-2:3
22. Genesis 2:4-19
23. Genesis 2:20-3:20
24. 2 Tim. 2:1-10 (Martyr)
25. Heb. 11:24-26, 32-12:2
26. Genesis 3:21-4:7
27. Genesis 4:8-15
28. Genesis 4:16-26

- Mark 13:31-14:9
- Luke 2:22-40
- Luke 20:46-21:4
- Luke 15:11-32
- Mark 11:1-11
- Mark 14:10-42
- Mark 14:43-15:1
- Mark 15:1-15
- Mark 15:22,25,33-41
- Luke 21:8-9, 25-27, 33-36
- John 5:24-30 (Dep.)
- Matt. 25:31-46
- Luke 19:29-40,22:7-39
- Luke 22:39-42, 45-23:1
- Joel 3:12-21
- Luke 23:2-34, 44-56
- Zechariah 8:19-23
- Matt. 6:1-13
- Matt. 6:14-21
- Proverbs 1:1-20
- Proverbs 1:20-33
- Proverbs 2:1-22
- Proverbs 3:1-18
- Proverbs 3:19-34
- John 15:17-16:2 (Martyr)
- John 1:43-51
- Proverbs 3:34-4:22
- Proverbs 5:1-15
- Proverbs 5:15-6:4

MARCH

1. Genesis 5:1-24
2. Genesis 5:32-6:8
3. Heb. 3:12-16
4. Heb. 1:1-2:3
5. Genesis 6:9-22
6. Genesis 7:1-5
7. Genesis 7:6-9
8. Genesis 7:11-8:3
9. Genesis 8:4-21
10. Heb. 10:32-38
11. Heb. 4:14-5:6
12. Genesis 8:21-9:7
13. Genesis 9:8-17
14. Genesis 9:18-10:1
15. Genesis 10:32-11:9
16. Genesis 12:1-7
17. Heb. 6:9-12
18. Heb. 6:13-20
19. Genesis 13:12-18
20. Genesis 15:1-15
21. Genesis 17:1-9
22. Genesis 18:20-33
23. Genesis 22:1-18
24. Heb. 9:24-28
25. Heb. 9:11-14
Heb. 2:11-18 (Annun.)
26. Genesis 27:1-41
27. Genesis 31:3-16
28. Gen. 43:26-31; 45:1-16
29. Genesis 46:1-7
30. Genesis 49:33-50:26
31. Heb. 12:28-13:8

- Proverbs 6:3-20
- Proverbs 6:20-7:1
- Mark 1:35-44
- Mark 2:1-12, 23-3:5
- Proverbs 8:1-21
- Proverbs 8:32-9:11
- Proverbs 9:12-18
- Proverbs 10:1-22
- Proverbs 10:31-11:2
- Mark 2:14-17
- Mark 8:34-9:1
- Proverbs 11:19-12:6
- Proverbs 12:8-22
- Proverbs 12:23-13:9
- Proverbs 13:19-14:6
- Proverbs 14:15-26
- Mark 7:31-37
- Mark 9:17-31
- Proverbs 14:27-15:4
- Proverbs 15:7-19
- Proverbs 15:20-16:9
- Proverbs 16:17-17:15
- Proverbs 17:17-18:5
- Mark 8:27-31
- Mark 10:32-45
- Luke 1:24-38 (Annun.)
- Proverbs 19:16-25
- Proverbs 21:3-21
- Proverbs 21:23-22:4
- Proverbs 23:15-24:5
- Proverbs 31:8-31
- John 11:1-45

APRIL

1. Phil. 4:4-9
2. Ezek. 1:1-2:1, 2:3-3:3
3. Exod. 1:1-20, 2:5-22
4. Job 1:1-2:10, 38:1-23
5. Exod. 19:10-19, 33:11-23
Job 42:1-5,12-16
6. Amos 8:9-12
Isa. 50:4-11, 52:13-54:1
7. 1 Cor 5:6-8, Gal 3:13-14, Rom. 6:3-11
8. Acts 1:1-8
9. Acts 1:12-17,21-26
10. Acts 2:14-21
11. Acts 2:22-36
12. Acts 2:38-43
13. Acts 3:1-8
14. Acts 3:11-16
15. Acts 5:12-20
16. Acts 3:19-26
17. Acts 4:1-10
18. Acts 4:13-22
19. Acts 4:23-31
20. Acts 5:1-11
21. Acts 5:21-33
22. Acts 6:1-7
23. Acts 6:8-7:5, 47-60
24. Acts 8:5-17
25. Acts 8:18-25
26. Acts 8:26-39
27. Acts 8:40-9:19
28. Acts 9:20-31
29. Acts 9:32-42
30. Acts 10:1-16

- John 12:1-18
- Matt. 24:3-35
- Matt. 24:36-26:2
- Matt. 26:2-27:66
- Luke 22:43-45, 23:32-49
- Jn 13:3-17, 13:31-19:42
- 1 Cor 1:18-2:2
- Mark 15:16-47
- Matt. 28:1-20
- John 1:1-17
- John 1:18-28
- Luke 24:12-35
- John 1:35-51
- John 3:1-15
- John 2:12-22
- John 3:22-33
- John 20:19-31
- John 2:1-11
- John 3:16-21
- John 5:17-24
- John 5:24-30
- John 5:30-6:2
- John 6:14-27
- Mark 15:43-16:8
- John 4:46-54
- John 6:27-33
- John 6:35-39
- John 6:40-44
- John 6:48-54
- John 15:17-16:2
- John 5:1-15
- John 6:56-59

DAILY DEVOTIONS

MAY

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| 1. | Acts 10:21-33 | John 7:1-13 |
| 2. | Acts 14:6-18
Heb. 2:11-18 | John 7:14-30 (Midfeast)
John 5:1-4 (Blessing of waters) |
| 3. | Acts 10:34-43 | John 8:12-20 |
| 4. | Acts 10:44-11:10 | John 8:21-30 |
| 5. | Acts 12:1-11 | John 8:31-42 |
| 6. | Acts 11:19-26,29-30 | John 4:5-42 |
| 7. | Acts 12:12-17 | John 8:42-59 |
| 8. | 1 John 1:1-7 (Apos.) | John 19:25-27; 21:24-25 (Apos.) |
| 9. | Acts 12:25-13:24 | John 6:5-14 |
| 10. | Acts 14:20-27 | John 9:39-10:9 |
| 11. | Acts 15:5-34 | John 10:17-28 |
| 12. | Acts 15:35-41 | John 10:27-38 |
| 13. | Acts 16:16-34 | John 9:1-38 |
| 14. | Acts 17:1-15 | John 11:47-57 |
| 15. | Acts 17:19-28 | John 12:19-36 |
| 16. | Acts 18:22-28 | John 12:36-47 |
| 17. | Acts 1:1-12 | Luke 24:36-53 |
| 18. | Acts 19:1-8 | John 14:1-11 |
| 19. | Acts 20:7-12 | John 14:10-21 |
| 20. | Acts 20:16-18,28-36 | John 17:1-13 |
| 21. | Acts 21:8-14 | John 14:27-15:7 |
| 22. | Acts 21:26-32 | John 16:2-13 |
| 23. | Acts 23:1-11 | John 16:15-23 |
| 24. | Acts 25:13-19 | John 16:23-33 |
| 25. | Acts 27:1-44
2 Cor. 4:6-15 (St John) | John 17:18-26
Matt. 11:2-15 (St John) |
| 26. | Acts 28:1-31 | John 21:15-25 |
| 27. | Acts 2:1-11 | John 7:37-52, 8:12 |
| 28. | Eph. 5:9-19 | Matt. 18:10-20 |
| 29. | Rom. 1:1-7,13-17 | Matt. 4:25-5:13 |
| 30. | Rom. 1:18-27 | Matt. 5:20-26 |
| 31. | Rom. 1:28-2:9 | Matt. 5:27-32 |

JUNE

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|-----|-------------------|-----------------------------------|
| 1. | Rom. 2:14-29 | Matt. 5:33-41 |
| 2. | Rom. 1:7-12 | Matt. 5:42-48 |
| 3. | Heb. 11:33-12:2 | Matt. 10:32-33,37-38; 19:27-30 |
| 4. | Rom. 2:28-3:18 | Matt. 6:31-34, 7:9-11 |
| 5. | Rom. 4:4-12 | Matt. 7:15-21 |
| 6. | Rom. 4:13-25 | Matt. 7:21-23 |
| 7. | Rom. 5:10-16 | Matt. 8:23-27 |
| 8. | Rom. 5:17-6:2 | Matt. 9:14-17 |
| 9. | Rom. 3:19-26 | Matt. 7:1-8 |
| 10. | Rom. 2:10-16 | Matt. 4:18-23 |
| 11. | Rom. 7:1-13 | Matt. 9:36-10:8 |
| 12. | Rom. 7:14-8:2 | Matt. 10:9-15 |
| 13. | Rom. 8:2-13 | Matt. 10:16-22 |
| 14. | Rom. 8:22-27 | Matt. 10:23-31 |
| 15. | Rom. 9:6-19 | Matt. 10:32-36, 11:1 |
| 16. | Rom. 3:28-4:3 | Matt. 7:24-8:4 |
| 17. | Rom. 5:1-10 | Matt. 6:22-33 |
| 18. | Rom. 9:18-33 | Matt. 11:2-15 |
| 19. | Rom. 10:11-11:2 | Matt. 11:16-20 |
| 20. | Rom. 11:2-12 | Matt. 11:20-26 |
| 21. | Rom. 11:13-24 | Matt. 11:27-30 |
| 22. | Rom. 11:25-36 | Matt. 12:1-8 |
| 23. | Rom. 6:11-23 | Matt. 8:5-23 |
| 24. | Rom. 13:11-14:4 | Luke 1:1-25,57-68,76,80 (Baptist) |
| 25. | Rom. 12:4-5,15-21 | Matt. 12:9-13 |
| 26. | Rom. 14:9-18 | Matt. 12:14-16,22-30 |
| 27. | Rom. 15:7-16 | Matt. 12:38-45 |
| 28. | Rom. 15:17-29 | Matt. 12:46-13:9 |
| 29. | 2 Cor. 11:21-12:9 | Matt. 16:13-19 (Apostles) |
| 30. | Rom. 8:14-21 | Matt. 9:9-13 |

JULY

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|-----|-----------------------------|---|
| 1. | Rom. 10:1-10 | Matt. 8:28-9:1 |
| 2. | Rom. 16:1-24 | Matt. 13:10-23 |
| 3. | 1 Cor. 1:1-9 | Matt. 13:24-30 |
| 4. | 1 Cor. 2:9-3:8 | Matt. 13:31-36 |
| 5. | 1 Cor. 3:18-23 | Matt. 13:36-43 |
| 6. | 1 Cor. 4:1-8 | Matt. 13:44-54 |
| 7. | Rom. 9:1-5 | Matt. 9:18-26 |
| 8. | Rom. 12:6-14 | Matt. 9:1-8 |
| 9. | 1 Cor. 5:9-6:11 | Matt. 13:54-58 |
| 10. | 1 Cor. 6:20-7:12 | Matt. 14:1-13 |
| 11. | 1 Cor. 7:12-24 | Matt. 14:35-15:11 |
| 12. | 1 Cor. 7:24-35 | Matt. 15:12-21 |
| 13. | 1 Cor. 7:35-8:7 | Matt. 15:29-31 |
| 14. | Rom. 12:1-3 | Matt. 10:37-11:1 |
| 15. | Rom. 15:1-7
Heb. 13:7-16 | Matt. 9:27-35
John 17:1-13 (Fathers) |
| 16. | 1 Cor. 9:13-18 | Matt. 16:1-6 |
| 17. | 1 Cor. 10:5-12 | Matt. 16:6-12 |
| 18. | 1 Cor. 10:12-22 | Matt. 16:20-24 |
| 19. | 1 Cor. 10:23-11:7 | Matt. 16:24-28 |
| 20. | 1 Cor. 11:8-22 | Matt. 17:10-18 |
| 21. | Rom. 13:1-10 | Matt. 12:30-37 |
| 22. | 1 Cor. 1:10-18 | Matt. 14:14-22 |
| 23. | 1 Cor. 11:31-12:6 | Matt. 18:1-11 |
| 24. | 1 Cor. 12:12-26 | Matt. 18:18-22, 19:1-2,13-15 |
| 25. | 1 Cor. 13:4-14:5 | Matt. 20:1-16 |
| 26. | 1 Cor. 14:6-19 | Matt. 20:17-28 |
| 27. | 1 Cor. 14:26-40 | Matt. 21:12-14,17-20 |
| 28. | Rom. 14:6-9 | Matt. 15:32-39 |
| 29. | 1 Cor. 3:9-17 | Matt. 14:22-34 |
| 30. | 1 Cor. 15:12-19 | Matt. 21:18-22 |
| 31. | 1 Cor. 15:29-38 | Matt. 21:23-32 |

AUGUST

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|-----|--------------------------|--------------------------------------|
| 1. | 1 Cor. 1:18-24 (Cross) | John 19:6-11,13-20,25-28,30-35 (Cr.) |
| 2. | 1 Cor. 16:4-12 | Matt. 21:43-46 |
| 3. | 2 Cor. 1:1-7,12-20 | Matt. 22:23-33 |
| 4. | Rom. 15:30-33 | Matt. 17:24-18:4 |
| 5. | 1 Cor. 4:9-5:5 | Matt. 17:14-23 |
| 6. | 2 Peter 1:10-19 | Matt. 17:1-9 |
| 7. | 2 Cor. 2:4-3:3 | Matt. 23:1-28 |
| 8. | 2 Cor. 3:4-11 | Matt. 23:29-24:13 |
| 9. | Gal. 5:22-6:2 | Luke 6:17-23 (Saint) |
| 10. | 2 Cor. 4:1-18 | Matt. 24:13-51 |
| 11. | 1 Cor. 1:3-9 | Matt. 19:3-12 |
| 12. | 1 Cor. 9:2-12 | Matt. 18:23-35 |
| 13. | 2 Cor. 5:10-21 | Mark 1:9-15 |
| 14. | 2 Cor. 6:1-16 | Mark 1:16-35 |
| 15. | Phil. 2:5-11 (Dormition) | Luke 10:38-42,11:27-28 (Dorm.) |
| 16. | Col. 1:12-18 (Icon) | Luke 9:51-56, 10:22-24 (Icon) |
| 17. | 2 Cor. 7:1-16 | Mark 2:18-22 |
| 18. | 1 Cor. 1:26-29 | Matt. 20:29-34 |
| 19. | 1 Cor. 15:1-11 | Matt. 19:16-26 |
| 20. | 2 Cor. 8:7-15 | Mark 3:6-12 |
| 21. | 2 Cor. 8:16-9:5 | Mark 3:13-19 |
| 22. | 2 Cor. 9:12-10:7 | Mark 3:20-27 |
| 23. | 2 Cor. 10:7-18 | Mark 3:28-35 |
| 24. | 2 Cor. 11:5-21 | Mark 4:1-9 |
| 25. | 2 Cor. 2:6-9 | Matt 22:1-22 |
| 26. | 1 Cor. 16:13-24 | Matt. 21:33-42 |
| 27. | 2 Cor. 12:10-19 | Mark 4:10-23 |
| 28. | 2 Cor. 12:20-13:14 | Mark 4:24-41 |
| 29. | Acts 13:25-32 (St. John) | Mark 6:14-30 (St. John) |
| 30. | Gal. 1:1-10,20-2:5 | Mark 5:1-20 |
| 31. | Gal. 2:6-10 | Mark 5:22-24,35-6:1 |

DAILY DEVOTIONS

SEPTEMBER

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|-----|----------------------------|---------------------------------|
| 1. | 1 Tim. 2:1-7 | Luke 4:16-22 (New Year) |
| 2. | 2 Cor. 1:21-2:4 | Matt. 22:35-46 |
| 3. | Gal. 2:11-16 | Mark 5:24-34 |
| 4. | Gal. 2:21-3:7 | Mark 6:1-7 |
| 5. | Gal. 3:15-4:5 | Mark 6:7-13 |
| 6. | Gal. 4:8-21 | Mark 6:30-53 |
| 7. | 1 Cor. 4:17-5:5 | Matt. 24:1-13 |
| 8. | Phil. 2:5-11 (Theotokos) | Luke 10:38-42;11:27-28 (Theot.) |
| 9. | Gal. 6:11-18 (Sun. bef.) | John 3:13-17 (Sun. bef.) |
| 10. | Gal. 4:28-5:10 | Mark 6:55-7:16 |
| 11. | Gal. 5:11-21 | Mark 7:14-30 |
| 12. | Gal. 6:2-10 | Mark 8:1-10 |
| 13. | 1 Cor. 2:6-9 (Sat. bef.) | Matt. 10:37-11:1 (Sat. bef.) |
| 14. | 1 Cor. 1:18-24 | John 19:6-11,13-20,25-28,30-35 |
| 15. | 1 Cor. 1:26-29 (Sat. aft.) | John 8:21-30 (Sat. aft. Cross) |
| 16. | Gal. 2:16-20 (Sun. aft.) | Mark 8:34-9:1 (Sun. aft. Cross) |
| 17. | Eph. 1:1-17,22-2:3 | Luke 3:19-22 |
| 18. | Eph. 2:19-3:7 | Luke 3:23-4:1 |
| 19. | Eph. 3:8-21 | Luke 4:1-15 |
| 20. | Eph. 4:14-19 | Luke 4:16-22 |
| 21. | Eph. 4:17-25 | Luke 4:22-30 |
| 22. | 1 Cor. 14:20-25 | Luke 4:31-36 |
| 23. | 2 Cor. 6:16-7:1 | Luke 5:1-11 |
| 24. | Eph. 4:25-32 | Luke 4:37-44 |
| 25. | Eph. 5:20-33 | Luke 5:12-16 |
| 26. | 1John 4:12-19 | John 19:25-27, 21:24-25 |
| 27. | Eph. 5:33-6:9 | Luke 5:33-39 |
| 28. | Eph. 6:18-24 | Luke 6:12-23 |
| 29. | 1 Cor. 15:39-45 | Luke 5:17-26 |
| 30. | 2 Cor. 9:6-11 | Luke 6:24-36 |

OCTOBER

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|-----|---------------------|----------------------------------|
| 1. | Heb. 9:1-7 (Theot.) | Luke 10:38-42; 11:27-28 (Theot.) |
| 2. | Phil. 1:1-14 | Luke 6:37-45 |
| 3. | Phil. 1:12-20 | Luke 6:46-7:1 |
| 4. | Phil. 1:20-27 | Luke 7:17-30 |
| 5. | Phil. 1:27-2:4 | Luke 7:31-35 |
| 6. | 1 Cor. 15:58-16:3 | Luke 5:27-32 |
| 7. | 2 Cor. 11:31-12:9 | Luke 7:11-16 |
| 8. | Phil. 2:12-16 | Luke 7:36-50 |
| 9. | Phil. 2:17-23 | Luke 8:1-3 |
| 10. | Phil. 2:24-30 | Luke 8:22-25 |
| 11. | Phil. 3:1-8 | Luke 9:7-11 |
| 12. | Phil. 3:8-19 | Luke 9:12-18 |
| 13. | 2 Cor. 1:8-11 | Luke 6:1-10 |
| 14. | Gal. 1:11-19 | Luke 8:5-15 |
| 15. | Phil. 4:10-23 | Luke 9:18-22 |
| 16. | Col. 1:1-2,7-11 | Luke 9:23-27 |
| 17. | Col. 1:18-23 | Luke 9:44-50 |
| 18. | Col. 1:24-29 | Luke 9:49-56 |
| 19. | Col. 2:1-7 | Luke 10:1-15 |
| 20. | 2 Cor. 3:12-18 | Luke 7:2-10 |
| 21. | Gal. 2:16-20 | Luke 16:19-31 |
| 22. | Col. 2:13-20 | Luke 10:22-24 |
| 23. | Col. 2:20-3:3 | Luke 11:1-10 |
| 24. | Col. 3:17-4:1 | Luke 11:9-13 |
| 25. | Col. 4:2-9 | Luke 11:14-23 |
| 26. | Col. 4:10-18 | Luke 11:23-26 |
| 27. | 2 Cor. 5:1-10 | Luke 8:16-21 |
| 28. | Gal. 6:11-18 | Luke 8:26-39 |
| 29. | 1 Thess. 1:1-5 | Luke 11:29-33 |
| 30. | 1 Thess. 1:6-10 | Luke 11:34-41 |
| 31. | 1 Thess. 2:1-8 | Luke 11:42-46 |

NOVEMBER

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|-----|-----------------------|----------------------------------|
| 1. | 1 Thess. 2:9-14 | Luke 11:47-12:1 |
| 2. | 1 Thess. 2:14-19 | Luke 12:2-12 |
| 3. | 2 Cor. 8:1-5 | Luke 9:1-6 |
| 4. | Eph. 2:4-10 | Luke 8:41-56 |
| 5. | 1 Thess. 2:20-3:8 | Luke 12:13-15,22-31 |
| 6. | 1 Thess. 3:9-13 | Luke 12:42-48 |
| 7. | 1 Thess. 4:1-12 | Luke 12:48-13:9 |
| 8. | Heb. 2:2-10 (Angels) | Luke 10:16-21 (Angels) |
| 9. | 1 Thess. 5:1-13,24-28 | Luke 13:31-35 |
| 10. | 2 Cor. 11:1-6 | Luke 9:37-43 |
| 11. | Eph. 2:14-22 | Luke 10:25-37 |
| 12. | 2 Thess. 1:1-10 | Luke 14:12-15 |
| 13. | 2 Thess. 1:10-2:2 | Luke 14:25-35 |
| 14. | 2 Thess. 2:1-12 | Luke 15:1-10 |
| 15. | 2 Thess. 2:13-3:5 | Luke 16:1-9 |
| 16. | 2 Thess. 3:6-18 | Luke 16:15-18,17:1-4 |
| 17. | Gal. 1:3-10 | Luke 9:57-62 |
| 18. | Eph. 4:1-6 | Luke 12:16-21 |
| 19. | 1 Tim. 1:1-14 | Luke 17:20-37 |
| 20. | 1 Tim. 1:18-20 | Luke 18:15-17,26-30 |
| 21. | Heb. 9:1-7 (Theot.) | Luke 10:38-42; 11:27-28 (Theot.) |
| 22. | 1 Tim. 2:8-3:13 | Luke 18:31-34 |
| 23. | 1 Tim. 4:4-8,16 | Luke 19:12-28 |
| 24. | Gal. 3:8-12 | Luke 10:19-21 |
| 25. | Eph. 5:9-19 | Luke 13:10-17 |
| 26. | 1 Tim. 5:1-10 | Luke 19:37-44 |
| 27. | 1 Tim. 5:11-21 | Luke 19:45-48 |
| 28. | 1 Tim. 5:22-6:11 | Luke 20:1-8 |
| 29. | 1 Tim 6:17-21 | Luke 20:9-18 |
| 30. | 2 Tim. 1:1-2,8-18 | Luke 20:19-26 |

DECEMBER

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|-----|----------------------------|-------------------------------|
| 1. | Gal. 5:22-6:2 | Luke 12:32-40 |
| 2. | Eph. 6:10-17 | Luke 18:18-27 |
| 3. | 2 Tim. 2:20-26 | Luke 20:27-44 |
| 4. | 2 Tim. 3:16-4:4 | Luke 21:12-19 |
| 5. | 2 Tim. 4:9-22 | Luke 21:5-7,10-11,20-24 |
| 6. | Heb. 13:17-21 (Saint) | Luke 6:17-23 (Saint) |
| 7. | Titus 1:5-2:10 | Luke 21:28-33,37-22:8 |
| 8. | Eph. 1:16-23 | Luke 13:18-29 |
| 9. | Col. 1:12-18 | Luke 17:12-19 |
| 10. | Heb. 3:1-11,17-19 | Mark 8:11-21 |
| 11. | Heb. 4:1-13 | Mark 8:22-26 |
| 12. | Heb. 5:11-6:8 | Mark 8:30-34 |
| 13. | Heb. 7:1-6 | Mark 9:10-16 |
| 14. | Heb. 7:18-25 | Mark 9:33-41 |
| 15. | Eph. 2:11-13 | Luke 14:1-11 |
| 16. | Col. 3:4-11 (Forefrs.) | Luke 14:16-24 (Forefrs.) |
| 17. | Heb 8:7-13 | Mark 9:42-10:1 |
| 18. | Heb. 9:8-10,15-23 | Mark 10:2-12 |
| 19. | Heb. 10:1-18 | Mark 10:11-16 |
| 20. | Heb. 10:35-11:7 | Mark 10:17-27 |
| 21. | Heb. 11:8,11-16 | Mark 10:23-32 |
| 22. | Gal. 3:8-12 (Sat. bef.) | Luke 13:18-29 (Sat bef. Nat.) |
| | Eph. 5:1-8 | Luke 16:10-15 |
| 23. | Heb. 11:9-10,17-23,32-40 | Matt. 1:1-25 (Sun. bef. Nat.) |
| 24. | Heb 1:1-12 (Eve of Nat.) | Luke 2:1-20 (Eve of Nat.) |
| 25. | Gal. 4:4-7 | Matt. 2:1-12 |
| 26. | Heb. 2:11-18 (Theot.) | Matt. 2:13-23 (Theot.) |
| 27. | James 1:19-27 | Mark 11:27-33 |
| 28. | James 2:1-13 | Mark 12:1-12 |
| 29. | 1 Tim. 6:11-16 (Sat. aft.) | Matt. 12:15-21 (Sat aft.) |
| 30. | Col. 1:3-6 | Luke 17:3-10 |
| 30. | Gal. 1:11-19 (Sun aft.) | Matt. 2:13-23 (Sun aft.) |
| 31. | James 2:14-26 | Mark 12:13-17 |

Holy Trinity Church Holds Open House

Holy Trinity Church in Pottstown, Pennsylvania hosted a successful Open House, the first in its history, on Saturday, September 23. Its purpose was to introduce the Orthodox faith, the church, and the parish community to Pottstown and environs. More than 50 people attended the event, including Orthodox and non-Orthodox clergy, and lay people. Many stayed the entire afternoon.

Among the day's activities were church tours led by interim rector, the Very Rev. Michael Slovesko. Protodeacon Peter Skoog led a mini-discussion on the topic "Christ as the Orthodox Know Him," and Anna Marie Black led a mini-discussion with the title "Icons." Both talks generated questions and discussion from visitors. CDs of Orthodox liturgical music played softly in the background.

Ms. Jennifer Maurer, advisor to the parish youth group, showcased some of the work by parish youth about the Orthodox Church world-wide, and she prepared a display of resources available to Orthodox youth. In addition, there was a display table of Orthodox publications from a number of publishers as well as brochures describing the Orthodox Church to visitors.

Videos about Orthodoxy were shown continuously. A slide-show presentation

prepared by Paul Boris also ran continuously to give visitors a glimpse of the liturgical life of the parish.

Parishioners greeted and mingled with guests and joined them for refreshments.

Visitors sampled holupki prepared by Mrs. Kristina Bendyk, halushki prepared by Mrs. Leanne Harrison, pierogi made by parishioners, and nutrolls graciously prepared by Matushka Anna Marie Slovesko. Baked goods and beverages were offered, of course, and Ladies Altar Society members served the guests.

A short concert of liturgical music was presented by the Holy Trinity Orthodox Church Choir and directed by Reader John Black. Reader John gave brief explanations about the significance of the liturgical texts as they related to Orthodox worship and feast days. All music was sung in English. The concert concluded with "Let God Arise" from the matins of Pascha, and Fr. Michael intoned Many Years for all the visitors present. The day's activities ended with celebration of vespers sung by Holy Trinity's Church Choir.

"Orthodoxy is one of America's best-kept secrets," said Mrs. Kristina Bendyk, president of the Ladies Altar Society. "We have many different ethnic traditions to draw from, and we enjoy our Russian and Polish foods, but the Orthodox faith

— no matter where one goes — is the same faith, the same doctrine, whether in Russia, Romania, Greece, or Romania."

Press releases announcing the Open House had been sent to area newspapers, to Orthodox parishes of all jurisdictions throughout Eastern Pennsylvania, to local churches of every denomination in the Pottstown area, and to individuals. Posters were put up throughout Pottstown and its environs. As quoted in the press release,

"The Open House can give only a brief introduction of what the Orthodox Church is all about," said Anna Marie Black. "The worship at Divine Liturgy has to be experienced with the music, chanting, the beautiful prayers and psalms, the faces on the icons, and of course, Holy Communion. As we say so often, 'Come and see.'"

The Open House had been conceived and chaired by Mrs. Black.

The efforts of parishioners working together — whether providing flowers to decorate the church, cleaning, baking, cooking, or other tasks, small or large — resulted in an event that proclaimed Orthodox Christianity to the local community. Seeds had been planted. A parish was rejuvenated. Glory to God for all things!

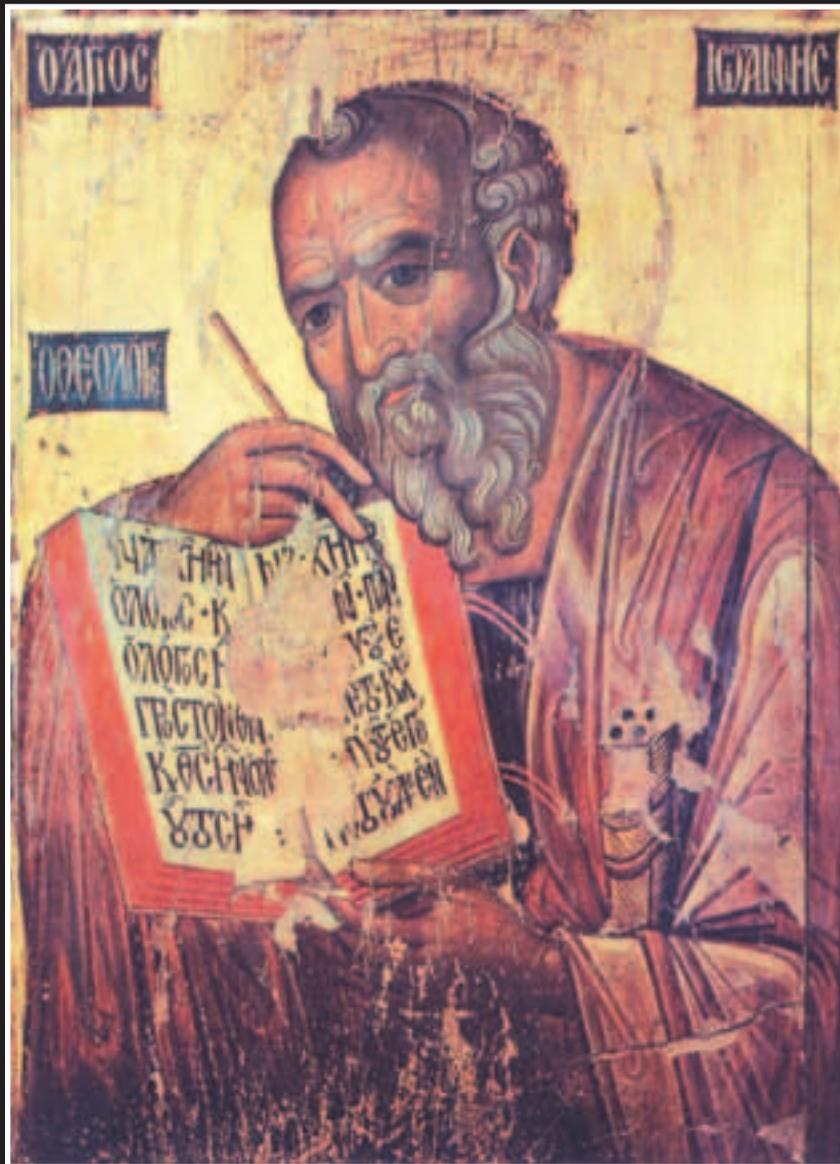
—Anna Marie Black



New Diocesan Council convened in February at St. Tikhon's Seminary

Commentary of St. Cyril of Alexandria on the Gospel of St. John

Part XXIV
John 6:57-68



St. John the Evangelist

CHAPTER III.

That the Son is not a Partaker of Life from any other, but rather Life by Nature, as being begotten of God the Father Who is Life by Nature.

As the living Father sent me, and I live because of the Father, so he who feeds on me will live because of me. (John 6:57)

The meaning of this passage is obscure, and enveloped in a difficulty that is not by chance; but it does not attain to utter impenetrability, for it can be apprehended and approached by those who choose to think aright. When, therefore, the Son says that he was sent, he clearly signifies his incarnation, and nothing else. And when we speak of his incarnation, we mean that he became a perfect human being. Further, as *the Father* has made me human, he says, and as I was begotten of that which is by nature life, I live, being God the Word, and having become human, I have filled my temple, that is, my body, with my own nature; in same way also will he who eats my flesh *live because of me*. For I took mortal flesh: but, having dwelt in it, being life by nature because I am from the living Father, I transformed it wholly into my own life; I have not been overcome by the corruption of the flesh, but have rather overcome it, as God.

Therefore, as (for not hesitating at all, I will say it afresh on account of the usefulness) although I became flesh, he says (for this is what *being sent* means), *I live, again because of the living Father*; that is, retaining in myself the actual nature of him who begot me; and in the same way, he who by the participation of my flesh receives me in himself *shall live*, being entirely transformed wholly into me, who am able to give life because I am, so to speak, from the life-giving root, that is, the God and Father. But he says that he was incarnate from the Father, although Solomon says, *Wisdom has built a house for herself*:¹ and the blessed Gabriel attributes the creation of the divine body to the activity of the Spirit, when he was talking with the holy Virgin (for *The Holy Spirit*, he says, *will come upon you, and the power of the Highest will overshadow*

1. Prov. 9:1.

you²) that you may, once again, understand that the deity, being one by nature, spiritually apprehended both in the Father and the Son and in the Holy Spirit — will not act each severally, as is so with any of the things that are; but whatever is said to be done by one, this is wholly the work of the whole divine nature. For since the Holy Trinity is one in respect of consubstantiality, its power in respect to every thing will also most assuredly be one. For all things are from the Father through the Son in the Spirit. But what we have often said, this we will say again. For to say the same things, though it may be burdensome, yet is it safe.³ It was the habit of our Savior Christ, for our profit, to attribute to the Father's activity, those things which surpass the power befitting man. For he humbled himself when he became man; and since he accepted the form of a servant, he does not spurn not the measure of servants, yet he will not be excluded from doing all things with the Father. And he who begot him works all things through him, according to the word of the Savior himself: *The Father*, (he says) *who dwells in me does the works*.⁴ Therefore, having given to the economy of the flesh what befits it,⁵ he attributes to the God and Father that which is beyond human power. For the building [of] a temple in the Virgin surpasses human power.⁶

But our opponent will again reply: "And how else did the Son reveal what he is by nature, or how did he show clearly that the Father is greater, if not by saying, *I live because of the Father*? For if the Father is the giver of life to the Son, who will advance to such great stupidity as to not to conceive with full certainty that that which partakes of life, will not by nature be the same as life or that which is able to make alive?"

And we will in turn oppose to such things the word of the truth, and opportunely say, *The fool will speak folly, and his heart will conceive vain things, to*

2. Luke 1:35.

3. Cf. Phil. 3:1.

4. John 14:10.

5. economy of the flesh: the incarnation. "Economy" means all of God's activities pertaining to the creation, but especially his divine plan of salvation, above all, the incarnation.

6. Those activities of the incarnate Christ that surpass human nature and capability are attributed to the divine nature. One such activity is the creation of Jesus' human body. While Jesus' human nature is united perfectly with his divine nature, it retains its human limitations.

perform lawless deeds and to speak error against the Lord.⁷ For what can be more wicked than such a conception of the heretics? How is not the deepest error uttered by them against Christ, who gives life to all things, since those most foolish ones do not blush to say that he lives by partaking of life from another, just like his creatures? Will then the Son at last be a creature too, inasmuch as it⁸ is a partaker of life but not by nature life itself? For the creature must necessarily be entirely other than that which is the life in it. But if they suppose that they may be the same, let them call every creature life. But I do not suppose that any one in his senses would do that. Therefore neither is the Only-Begotten a creature, but will be conceived of as by nature life; for how would he be truthful in saying, *I am the Resurrection and the life*?⁹ For life is that which gives life, not that which needs to receive it from another, just as wisdom too is understood to be that which can make wise, not that which receives wisdom. Therefore according to you the truth will be false, and Christ, who says, *I am the life*, will not be speaking truly. And again the brilliant choir of saints would speak falsely, uttering words through the Spirit and calling the Only-Begotten life. For the divine Psalmist is found saying to the Father, *With you is the fountain of life*.¹⁰ And the wondrous evangelist John in his epistles speaks thus: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life: and the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us*.¹¹ Do you see that the Psalmist speaks truth, even by the testimony of John, when he says to the God and Father of all, *With you is the fountain of life*? For the Son was and is, with him, the fountain of life. For the Spirit-bearer¹² will fully confirm again by his words that he says these things of him; for he writes thus: *And we know that the Son of God has come and has given us an understanding,*

7. Isa. 32:6 Lxx.

8. it: a creature.

9. John 11:25.

10. Psa. 35(36):9.

11. 1 John 1:1-2.

12. St. John the Apostle and Evangelist, and author of the Epistles of John.

*that we may know him who is true; and we are in*¹³ *his true Son Jesus Christ. This is the true God and eternal life.*

Then who (tell me) will any longer endure the trifling of the heterodox? Or who will not rightly cry out against the impiety of them, who dare to say that the Son is partaker of life from another, even though the holy and God-inspired Scripture says no such thing of him, but rather expressly cries aloud that he is God both by nature, and true; and the fountain of life, and again life eternal. For how will he be conceived of as true God, who needs life from another, and is not rather himself life by nature? Or how will he any more be called fountain of life, if he is helped by another's gifts to be able to live?

But yes, says the opponent; we grant that the Son is life in this respect, that he too can make alive, as having in himself the living Father.

But this will not suffice, gentlemen, to exempt you from blasphemy against the Only-Begotten; but in this too will your argument be proved untutored and in every way crumbling to pieces. For how is it not replete with unmeasured folly to have to say that the Son is called life because he can enliven things that are recipient of life, by reason of having the Father in himself? For it seems you do not know what *by nature* means, or what 'being of any thing by nature' means as compared with so being by circumstance.¹⁴ As fire is hot by nature, and other things too, like iron or wood, are hot by partaking of its energy, but they are not said to be fire because they are heated, for they have an external in them and not one that is in virtue of their nature.

But our argument will proceed by means of illustrations in regard to ourselves too. Grammar for instance, or geometry, are held to be species of rational knowledge, but when anyone becomes skilled in grammar or the other, he is not himself conceived of as grammar or ge-

13. 1 John 5:20. For *en tw alethinw, en tw Yiw autou*, St. Cyril appears to have read *en tw alethiw Yiw autou*; see below, Book 10 chap. 1 on 14:28 and compare chap 2 on 15:1. In his treatise however on the Right Faith to the Princesses Areadia and Marina [p. 77D] the whole passage is given as we have it.

14. *kata thesin* as opposed to *kata physin*: God the Son is Son *kata physin* (by nature) as begotten so; we are sons of God *kata thesin* (by circumstance or adoption) as made so.

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ometry, but from the grammar that is in him he is called a grammarian, and similarly with regard to the other; so too, that which is by nature life is something altogether different from the things in which it is, transforming to itself the fashion of what is not so by nature. So when you say that the Father is in the Son as he might be in matter (for instance), in order that since the former is life by nature, the latter too may be able to make alive, you unintelligently grant still that he is life and not rather a partaker of life from another, yet called to the dignity of a dispenser conditionally, and not rather by essence. And as one would not reasonably call the heated iron fire, even though it has the operation of the fire, in that it is heated from it; or again someone who is skillful in grammar is not called grammar, because he can lead others also to the science, so I do not imagine that anyone of sense would call the Son life because he can quicken others also, though he does not, according to them, by nature have in him to be life, but as from the implanted operation of the Father, or *by reason of the indwelling Father*. For what, tell me, is to hinder us at last from conceiving of the Son as one of us, that is, of corruptible nature, if he *lives because of the Father*; that is, having received the gift of life from the Father, as they understand it? For he would perish, according to the analogy of their notions, if he had not the living Father in himself. And if we confess that he speaks truly, *I am in the Father and the Father in me*,¹⁵ he indeed has in himself the Father who is life by nature, and is himself in the Father though [he is] not life by nature. I keep silent the blasphemy, though one must utter it to convict the fighters against God of their impiety; for the Father will be found to have in himself that which is destitute of life, that is, decay, or a decaying nature. For since the nature of the matter in hand compels us to conceive of the Son in this way, we must investigate further and go through various considerations, since our aim is by due precision to refine the question.

You say that the God and Father is by nature life. Well, so he is, but he is in the

15. John 14:10.

Son also. For this your argument too allows. I would now with reason ask you, desiring to learn it, what will he bring to pass with regard to his Son, being in him? Will he impart of his own life to his offspring — as though he needed it and had not life of himself? How then must we not suppose the Son to be void of life? That which is void of life, what is it, but subject to decay? But he will not impart of his own life to his offspring: for life he is, even though he does not receive it from him.

How is it then that some, unguardedly babbling, still accuse him and say that the Son therefore lives because he has in himself the Father who is by nature life? For if he lives also beside¹⁶ the Father, as being essentially and himself life, he will never live *because of the Father*; that is, because of partaking of the Father. But if he has the Father [as] the giver of his own life, manifestly he has no life of his own. For he borrows it from another, and is, as we said at first, a creature rather than life, and by nature subject to decay. How then does he call himself life? For either we too may safely say, *I am the life*,¹⁷ or if this be no safe word (for it is not lawful for the creature to rush after dignities that are suitable for God), the Son knows that he is by nature life; since how will he be the *express image* of the *hypostasis*,¹⁸ of him that begot him, how [will he be] the image and accurate likeness? Or how was Philip not right in saying, *Lord, show us the Father, and it is sufficient for us*.¹⁹ For in truth one ought to consider that he who had seen the Son, had not yet seen the Father, if the one is by nature life, the other participant of life from him. For one will never see that which quickens in that which is quickened, [one will never see] him who is self-sufficient, in him who lacks. So in another way too would he be untrue when he says *He who has seen me has seen the Father*.²⁰

But again, he who loves the pious doctrines of the Church sees what great absurdities will follow their pratings. Let him then *turn from them, and pass away*,²¹ as it is written, and let him *make straight*

16. beside: *dicha*.

17. John 14:6.

18. Heb. 1:3.

19. John 14:8.

20. John 14:9.

21. Cf. Prov. 4:15.

paths, and direct his ways,²² and look to the simple beauty of the truth, believing that the God and Father is by nature life, the Son begotten of him also life. For as he is said to be light from light, so life from life; and as the God and Father by his own light, his Son, illuminates things lacking light and through his own wisdom, gives wisdom to things that receive it, and again through his own strength strengthens things needing strength, so too he quickens whatever things lack the life from him, by his own life which flows forth from him, his Son. When then he says, *I live because of the Father*, do not suppose that he confesses that he himself lives because he receives life from the Father, yet affirmed confidently that he lives for this reason too, that he was begotten of a living Father. For it would be impossible that he who is from a living Father, should not live. As though any of us were to say, I am a rational human on account of my father, for I was born the child of a rational human — think in this way also regarding the Only-Begotten. *I live*, he says, *because of the Father*. For since the Father who begot me is life by nature, and I am his natural and proper offspring, I am endowed by nature with what is his, that is, being life; for this the Father too is. For since he is conceived to be and is one from one (for the Son is from the Father, even though he was with him eternally), he with reason glories in the natural attributes of him who begot him, as his own.

This is the bread which came down from heaven; not as your fathers ate the manna, and are dead. He who eats this bread will live forever. (John 6:58)

The effects of great things, he says, ought to be great, and the gifts of the grace from above should be seen as divine and worthy of the divine munificence. For if you have wholly received in faith that *the bread came down from heaven*, let it produce in those who long after it continuous life, and have the unceasing operation of immortality. For this will be a clear proof that it is *the bread from heaven*, which is from God, since we say that it is fitting for the eternal to bestow things eternal, and not the enjoyment of temporary food, which is barely able to last for just the

22. Ibid. 26 Lxx.



Christ Walking on Clouds

least moment. For no longer will someone wisely consider that that which, when our forefathers ate it, they were overcome by death and did not repel the evil of corruption, was the bread from God and from above, and no wonder; for that was not the bread which has the power to render immortal. Hence neither will it rightly be conceived and said by anyone to be from heaven. For it was a work suited to that which comes down from thence, to render the partakers of it superior to death and decay. Again, by undoubted proof will it

be confirmed that this was *the bread from heaven* — namely that which is through Christ, that is, his body. For it makes the person tasting of it live for ever. In this too is seen a great pledge of the divine nature, which does not deign to give a little thing, but everything wonderful, even if it surpasses our understanding, so that on account of the greatness of the grace²³ it is even disbelieved by the more simple. For with so wealthy a hand how would the will to give richly not be present? Therefore Paul too says in amazement,

*Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love him.*²⁴ By little examples the law was prefiguring great ones, *having a shadow of the good things to come, and not the very image of the things,*²⁵ as it is written: as in the food of manna is seen the blessing that is through Christ. For *the shadow of the good things to come* was prefigured to those of old.

These things he said in the synagogue as he taught in Capernaum. (John 6:59)

In introducing to us the exposition of marvellous mysteries, the most wise evangelist naturally attributes to our Savior Christ the beginning of the teaching regarding them, shaming by the clear view of his presence those who are opposed, and scaring off beforehand those who might indeed come with a view to gain-saying; for sometimes the eminence of the teachers makes the hearer more ready to believe and demands a more earnest assent on the part of the learners. Right well too does he add, *in the synagogue.*²⁶ For the expression all but makes manifest this: that not one chance person, or two, heard Christ say these things; but he is seen teaching openly in the synagogue to all, as he himself says by the Prophet Isaiah too, *I have not spoken in secret, nor in a dark place of the earth.*²⁷ For he was discoursing openly of these things, rendering their judgment without excuse to the Jews, and rendering the charges of not believing on him heavier to the disobedient. For, while not yet instructed in so sacred a mystery, they might reasonably have deprecated punishment, and pleading utter ignorance, have undergone a lighter sentence from the judge; but since they — knowing, and often instructed in the divine mysteries — still affronted him with their unbelief, how will they not reasonably be punished, all mercy at last taken away, and pay most a bitter penalty to him who was dishonored by them? Something like this too did the Savior himself say of them: *If I had not come,*

23. grace: or, gift.

24. 1 Cor. 2:9.

25. Heb. 10:1.

26. synagogue: Gk. *synagoge*, assembly, congregation; also a place of meeting or assembling; among the Jews after the captivity, a synagogue.

27. Isa. 45:19.

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he says, *and spoken to them, they would have no sin, but now they have no excuse for their sin.*²⁸

We must then guard against — even more, we must renounce — disobedience as the procurer of death, and look upon faith in what Christ teaches, as productive of life. For in this way we will escape being punished with them. But he adds that Christ had spoken *these things in Capernaum*, that he may be proved to have remembered accurately. For how would he who knows both place and village, fail in relating the things taught?

Therefore many of his disciples, when they heard this, said, "This is a hard saying; who can understand it?" When Jesus knew in himself that his disciples complained about this, he said to them, (John 6:60-61a)

This is the custom of the simple: they always find fault with the more subtle doctrines and ignorantly disparage any reflection that is above them, because they themselves do not understand; although they should rather have been eager to learn and to love to investigate diligently the things said, and not on the contrary to contend against such wise words and call *hard* that which they ought to have marvelled at. For they are in something of the same plight as one may see in the case of people who have lost their teeth. For the latter, hurrying to the more delicate food, often reject the more wholesome, and sometimes blame the more excellent, not acknowledging the disease by which they are compelled to decline it; while these, foster-brothers of ignorance and having a less than good understanding, shrink from knowledge which they should have pursued with extreme toil, and attained by intense zeal. The spiritual person, then, will delight himself in the words of our Savior, and will rightly cry out, *How sweet are your words to my throat! More so than honey and the comb to my mouth!*²⁹ while the unspiritual³⁰ Jew, ignorantly esteeming the spiritual mystery to be foolishness, when admonished by the Savior's words to rise up to the understanding that

28. John 15:22.

29. Psa. 118(119):103.

30. *psychikos*, carnal, material-minded, unspiritual. Sometimes incorrectly translated as *natural*.

benefits man, always sinks down to the folly which is his foster-brother, *calling evil good, and good evil*,³¹ according to the prophet's voice. He follows again his fathers, and in this too he is caught imitating forefathers' want of learning. For when the latter received the manna from God and were made partakers of the blessing from above, they sank to their customary coarseness and sought the foulness of Egypt, desiring to behold onions, leeks, and cauldrons of flesh; and these, on being exhorted to receive the life-giving grace of the Spirit, and taught to feed on the true bread from the God and Father, turn aside after their own error, *lovers of pleasure rather than lovers of God*,³² and as their forefathers used to find fault with the food itself of the manna, daring to say, *And our soul is dried up*³³ with this manna, so too do these again reject the true bread, and do not blush at saying *This is a hard saying*.

Those who hear the divine mysteries must therefore be wise, they must be *approved exchangers*, so as to know the approved and the counterfeit coin, and to neither unsuitably bring insoluble inquiries on those things which are to be received in faith, nor to lavish a faith sometimes harmful upon those things that require investigation, but to render to every thing that is said its due, and to advance by so to speak a straight path, refusing to turn aside on either hand. For it fitting for one who runs towards correctness of the faith which is in Christ, to travel by a royal road.

Does this offend you? What then if you should see the Son of Man ascend where he was before? (John 6:61-62)

Because of great ignorance, certain of those who were being taught by Christ the Savior were offended at his words. For when they heard him saying, *Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you*,³⁴ they supposed that they were invited to some brutish savageness, as though they were being ordered to eat flesh and to quaff blood, and were required to do things which are dreadful even to hear. For they did not

31. Isa. 5:20.

32. 2 Tim. 3:4.

33. Num 11:6.

34. John 6:53.

know the beauty of the mystery, and that fairest economy³⁵ devised for it. Besides this, they most assuredly reasoned with themselves like this: How can the human body implant in us everlasting life? And of what benefit can something that is of like nature with ourselves be, as regards immortality? Christ therefore, understanding their thoughts (for *all things are naked and open to his eyes*)³⁶ heals them again, leading them by the hand in different ways to the understanding of those things of which they were as yet ignorant. Very foolishly, sirs (he says) are you offended at my words. For if, in spite of being often instructed, you cannot yet believe that my body will infuse life into you, how will you feel, he says, when you shall see it ascend even into heaven? For not only do promise that I will ascend even into heaven itself, that you may not again say, *How?* but the spectacle will be before your eyes, shaming every disputer. *If then you should see*, he says, *the Son of Man ascend* into heaven, what will you say then? For you will be convicted of no slight folly. For if you suppose that my flesh cannot put life into you, how can it ascend into heaven like a bird? For if it cannot give life, because its nature is not to give life, how will it soar in the air, how will it ascend into the heavens? For this too is equally impossible for flesh. But if contrary to nature it ascends, what is to hinder it from also giving life, even though its nature is not to make alive to the same extent as its own nature? For he who made that which is from earth heavenly, will also render it lifegiving, even if its nature is to decay as regards its own principle.

We must observe how he does not endure to be divided into two christs, according to the ill counsel of some.³⁷ For he keeps himself in every way undivided after the incarnation. For he says that *the Son of Man ascends where he was before*,

35. economy: in context the meaning is: ordering, arrangement, provision. This refers to how God arranges that we partake of God himself under the forms of bread and wine that are familiar to us. Gk. *oikonomia*.

36. Heb. 4:13.

37. Nestorius's writings seemed to suggest a separation in Christ of his divine and human natures; in opposition to this the Chalcedonian Definition of Faith included the language "one and the same Son," "one and the same Christ," and "two natures . . . without separation," "concurring into one person and one hypostasis, not as if Christ were parted or divided into two persons, but one and the same Son and only-begotten God, Word, Lord, Jesus Christ . . ."

although the earthly body was not above before this, but only the Word by itself, before the union³⁸ with flesh. Well therefore did Paul put in his epistles, *One Lord Jesus Christ*.³⁹ For he is one Son, both before the incarnation and after the incarnation, and we do not reckon his own body as alien from the Word. Indeed, for this reason he says that the Word which came down from above from heaven is also Son of Man. For he was made flesh, as the blessed evangelist says,⁴⁰ and did not pass into flesh by change (for he is without turning and is unchangeable by nature, as God) but dwelling, as it were, in his own temple, I mean that from the Virgin, and made human in very fact. But by saying that he will *ascend where he was before* also, he gives his listeners to understand that he has come down from heaven. For in this way it was likely that they, understanding the force of the argument, should pay heed to him not as to a human being only, but should at last know that he is God the Word in flesh, and believe that his body too is life-giving.

It is the Spirit who gives life; the flesh profits nothing. (John 6:63a)

Not entirely unreasonably, he says, do you attribute to the flesh no power to quicken.⁴¹ For when the nature of the flesh is considered alone and by itself, clearly it is not life-giving. For of the things that are, none will ever give life, but rather has need itself of him who is mighty to quicken. But when the mystery of the incarnation is carefully considered, and you learn then who it is who dwells in this flesh, then, he says, unless you would speak against *the divine Spirit* himself as well, you will surely feel that it⁴² can impart life — though from itself, *the flesh profits* nothing at all. For since it was united to the life-giving Word, it has become wholly life-giving, rising straight up to the power of that which is better, not itself forcing towards its own nature him who

38. union: *or, lit., co-running, concurrence, concourse. Gk. syndrome.*

39. 1 Cor 8:6.

40. John 1:14.

41. Perhaps a reference to his hearers' objections voiced in John 6:41-42, 52, 60, where they apparently discern only Christ's humanity (called "flesh" in the language of the scriptures) and not his deity. Flesh also means the body, as in later in this paragraph. Quicken means to give life, or to come to life.

42. it: namely, the flesh indwelt by the Word, or else, the Spirit. The context would seem to strongly favor the former.

cannot in any way be subjected. Although the nature of the flesh is therefore indeed in itself powerless to give life, yet it will achieve this when it has the life-working Word and is replete with his whole energy. For it is the body of [him who is] life by nature, not of any earthly being, regarding whom *The flesh profits nothing* may rightly have force. For not the flesh



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of Paul, for instance, nor yet that of Peter, or of any other, would work this in us; but only and especially that of our Savior Christ in whom dwelled *all the fullness of the Godhead bodily*.⁴³ For truly, it would be a thing most absurd that honey should infuse its own quality into things which naturally have no sweetness, and should have power to transfer into itself that with which it is mingled, but that the life-giving nature of God the Word should not be able to elevate to its own good that body which it indwelt. Therefore, in the case of all other things the saying will be true that *the flesh profits nothing*; but in the case

43. Col. 2:9.

of Christ alone it does not hold true, because in it dwelled life, that is the Only-Begotten. And he calls himself Spirit, for *God is a Spirit*⁴⁴ and as the blessed Paul says, *For the Lord is the Spirit*.⁴⁵ And we do not say these things as taking away from the Holy Spirit his proper existence; but as he calls himself Son of man since he became human, so again he calls himself [Spirit] from his own Spirit. For his Spirit is not other than he.

The words that I have spoken to you are spirit, and they are life. (John 6:63b)

He wholly fills his own body with the life-giving operation of the Spirit.⁴⁶ For he now calls the flesh *Spirit*, not turning it aside from being flesh; but because, on account of its being perfectly united to him, and now endued with his whole life-giving power, it ought to be called Spirit too. And no wonder, for do not be offended at this. For if *he who is joined to the Lord is one spirit*,⁴⁷ how shall not his own body rather be called one with him? Something like this, then, is what he means in the passage before us: I perceive from your reasonings within you (he says) that you foolishly imagine that I am telling you that the body of earth is of its own nature life-giving; but this is not the intent of my words. For my whole exposition to you was of the divine Spirit and of eternal life. For it is not the nature of the flesh that renders the Spirit life-giving, but the power of the Spirit makes the body life-giving. *The words* then which I have discoursed with you, *are spirit*, that is spiritual and of the Spirit, *and are life*, that is, life-giving and of that which is by nature life. And he does not say these things as repudiating his own flesh, but as teaching us what is the truth. For what we have just said, we will repeat, obtaining the profit again. The nature of the flesh cannot, in virtue of itself, give life (for what would be the benefit in him who is God by nature?) But

44. John 4:24.

45. Cf. 1 Cor. 3:17.

46. Cyril explains that *the words that I have spoken* are Jesus' mention of *the flesh* which immediately preceded, in John 6:63a; and as he has just explained in interpreting those words, *the flesh profits nothing* holds true in the case of ordinary humans, but with Jesus, while it is true that his flesh profits nothing from itself, yet it does give profit because the Word who is life dwelled in it and is joined to it, and the Spirit as well; and *the Lord is Spirit*. Now he proceeds to further elucidate this.

47. 1 Cor 6:17.

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also, in Christ it⁴⁸ will not be conceived of as alone and by itself; for it has, united to it, the Word which is by nature life. So when Christ calls it life-giving, he does not testify to the power of giving life with respect to it so much, as to himself, or to his Spirit. For it is because of him that his own body too is life-giving, since he trans-elemented it to his own power. But the "how" is to be neither apprehended by the mind nor spoken by the tongue, but honored in silence and faith above understanding.

But from what follows, we shall know that the Son is often called also by the name of Spirit by the God-inspired Scriptures. The blessed John then writes of him, *This is he who came by water and Spirit, Jesus Christ; not only by water, but by the water and the Spirit. It is the Spirit who bears witness, because the Spirit is truth.*⁴⁹ For, see, he calls the Spirit truth, although Christ openly cries out, *I am the Truth.*⁵⁰ Paul again writes to us saying, *Those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit of God, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he is not his. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.*⁵¹ For behold, again having proved in these words that the Spirit of God dwells in us, he said that Christ himself is in us. For his Spirit is inseparable from the Son according to the reckoning of identity of nature, even though he be conceived of as existing in his own entity. For this reason he is often indifferent, naming sometimes the Spirit, sometimes himself.

"But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray him. And he said, "Therefore I have said to you that no one can come to me unless it has been granted

48. it: i.e. the flesh.

49. Cf. 1 John 5:6; St. Cyril twice substitutes "Spirit" for "blood". Pusey notes that that is how "our two remaining manuscripts of St. Cyril here read, cf. supra p. 145 note c; in a fuller citation however in the end of the books against Nestorius, St. Cyril has the usual reading."

50. John 14:6.

51. Rom. 8:8-10.

to him by my Father." (John 6:64-65)

In this one may again clearly see fulfilled that which was foreheralded by one of the holy prophets, *You shall hear indeed, but not understand; and you shall see indeed, but not perceive. For the heart of this people has become gross, and their ears are dull of hearing, and they have closed their eyes; lest they should at all see with their eyes, and understand with their heart, and should be converted, and I should heal them.*⁵² For being themselves ear-witnesses of Savior's teachings, and not learning them from some other one of the saints, but rather instructed in the mysteries by the voice of the Lord of all, indeed, even seeing him with their bodily eyes, they waxed gross in their folly, and having closed the eyes of their understanding, they turned them away from the Sun of Righteousness, not admitting the illumination of the gospel instruction. For they were evil, and guilty of many past offences. For this reason too, the wise Paul testified to us that *hardness in part has happened to Israel.*⁵³ But since it is not everyday wisdom that recognized that it was God who was veiled in human form, he says that he *cannot come to him who has not yet received, that is, understanding from the God and Father — and with reason. For if every good gift and every perfect gift is from above, and comes down from the Father of lights,*⁵⁴ how would the recognition of Christ not be, even more, a gift of the Father's right hand, and how will the apprehension of the truth not be conceived to be beyond all grace? For as much as it is shown to be that which secures the highest goods, so much the more fitting it is that it depend upon the divine munificence. But it is not to the unclean that the Father grants the knowledge of Christ, nor is it to those accustomed to stray in the direction of strange unbelief, that he infuses the most helpful grace of the Spirit: for it is not right that the precious ointment be poured forth on mud. And indeed the blessed prophet Jeremiah commands that they first be purged by desire for every good work, who wish to draw near to Christ through faith, crying out, *Seek the Lord, and when you find him, call upon him; and when he shall draw nigh to you, let*

52. Cf. Isa. 6:9, 10 Lxx.

53. Rom. 11:25.

*the ungodly leave his way, and the transgressor his counsel: and let him return to the Lord, and he shall find mercy; for he shall abundantly pardon your sins.*⁵⁵ You see how he says that he must first rise up from his old way, and depart from unlawful resolutions, that he may obtain remission of sins, that is, through faith in Christ. For we are justified *not by the works of the law,*⁵⁶ but by the grace that is from him, and the forgiveness granted us from above.

But some one may say, So what indeed hindered him from pardoning the Jews also, and from pouring out remission on Israel together with us? For this too would have been fitting for him who is perfectly good. And also, he says, how will he speak truly when he says to us, *I did not come to call the righteous, but sinners, to repentance.*⁵⁷

What shall we say then to these things? Only for those of Israel was the Savior's grace devised, at the first. For he was sent, as he himself affirmed, *only to the lost sheep of the house of Israel.*⁵⁸ And in truth those who will believe may yet attain to life everlasting. But some, who lived a nobler way of life and were searchers for the truth, receiving the grace of the God and Father which worked with them for salvation through faith, were being restored; but the haughty Pharisee and the hardhearted high-priests with them, and the elders of the people, would not believe, though they were taught beforehand by Moses and the prophets. But since through their own ill-counsel, they at length showed themselves *unworthy of everlasting life,*⁵⁹ they did receive the illumination which is from the God and Father. And you have the model of this too in the older writings. For as entry into the land of promise was not given to those who disbelieved God in the wilderness, in the same way also, to these who by their unbelief dishonor Christ, entrance was not granted into the kingdom of heaven, of which the land of promise was the type. *And God is not unjust who inflicts wrath*⁶⁰ upon each. For he, being just by nature, will discriminate entirely rightly and will

54. James 1:17.

55. Isa. 55:6-7.

56. Gal. 2:16.

57. Matt. 9:13.

58. Matt. 15:24.

59. Acts 13:46.

60. Rom. 3:5.

guide his own judgment in a manner befitting his own nature, even if we do not understand the path⁶¹ of [his] ordering,⁶² which is above us.

To our benefit, the blessed Evangelist tells us that Jesus knew all things, and was not unaware of *who* would disbelieve, and *who* was the minister of impiety against him, that he, again, might be spiritually apprehended as God, as *knowing all things before their coming into being*.⁶³

From that time many of his disciples went back and walked with him no more. (John 6:66)

To the unwise, wisdom is always difficult indeed, and what one thinks will yield them no slight profit, is often observed to be even hurtful. For as the light of the sun is an enemy to those who are diseased in their bodily sight, and it is, for them, pleasant to sit in dark places; so, to the sick in mind, the more difficult of lessons are hateful, and those that are obscured by hard meanings are an abomination, even if the benefit is great; and petty things are pleasant and more acceptable, even though sometimes no advantage accrues. Shall we not find this true in the present case? When Christ was setting before them the great and divine mystery, and was, through varied imagery, laying open the understanding of it, and now all but rolling back the veil of the temple and unveiling the inner tabernacle, they loathe the talk that is so wise and heavenly, and again they incline to the ignorance suited to beasts, and they *went back*, as the evangelist says, and declining, they *walk with him no more*; for this is in truth, falling back. It is for this reason that he says again by the prophet Jeremiah, to the senseless and obstinate Jerusalem, the nurse of unbelievers, *You have turned away from me, says the Lord, and you will go backward*.⁶⁴ For truly, falling back follows the rejection of good things; and God is the whole good. Therefore the miserable ones *went back*, and have fallen backwards, not walking with the Savior any more, but turning as it were to other paths, and

61. path: or, way, pathway, road, track, course; method.

Gk. *odos*.

62. ordering: or economy, dispensation, management, prudent handling, administration, provision. Gk. *oikonomias*.

63. Daniel (Susanna) 1:42.

64. Jer. 15:6 Lxx.

being dragged down to their customary passions.

But let us see again whether we do not find the type of this too in the books of Moses. Accordingly, when they had travelled through long journeys and traversed that wild desert and were now at the very land of promise, Joshua the son of Nun and certain others with him, were sent by divine command to carefully examine it. But when they had spied out the whole land and had returned again to Moses, some of them began speaking bitter things to the assembly. For "the land," they said, "which we examined, has fierce inhabitants, and we saw the sons of giants there,"⁶⁵ and concluded by adding such things as would strike terror into the hearers. But Joshua, after them, tried to adorn the land with many praises, and exhorted them, saying, *The land which we surveyed is indeed extremely good. If the Lord chooses us, he will bring us into this land*.⁶⁶ But the forefathers of the Jews maintained that they ought to stone Joshua; and having found God who is mighty to all things, guilty of powerlessness, *they sat down and wept*,⁶⁷ as it is written, and by this they, for cause, provoke the Master of all. But since they were thus faithless and outrageous, they fell from the promise; for he says, *So I swore in my wrath, They shall not enter into my rest*.⁶⁸ And what besides? God commands them to return and go back again. For he says to Moses, *Tomorrow march away and return by the way of the Red Sea*.⁶⁹ For since they would not enter into the land into which they were called, they are sent to turn around, and are compelled to retrace the same way again. For they would not obey Joshua's words, nor did they, on hearing of the good land, honor the adviser with their assent. Therefore what those suffered then, this do these also now. For taught the way of everlasting life, and exhorted to hasten to the kingdom of heaven, they outrage him with their unbelief; for this reason did they justly *go back*, being penalized with the loss of proceeding on with their guide towards salvation, because of their own perversity and evil disposition.⁷⁰

65. Cf. Num. 13:33-34.

66. Num. 14:7-8.

67. Num. 11:4.

68. Psa. 94(95):11.

69. Psa. 94(95):11.

70. because ... disposition: *tais eautwn dystropiais*.

Then Jesus said to the twelve, "Do you also want to go away?" (John 6:67)

Our Lord Jesus Christ does not exhort the holy Apostles to leave him, nor is he offering them free and unfettered liberty to do so, neither does he permit them readily to depart as though they would get no harm from doing so; but rather, he deftly threatens them, that if they are not found to be superior to the undisciplined conduct of the Jews, they too will be sent away, and go no more with him, but depart towards perdition. For it is not at all the great number of worshippers that is precious in the sight of God, but he who is excellent in right faith, even if such are few. Therefore the divine Scripture says that many are those who have been called, but that only the chosen will be received, and those who are approved, being very few.⁷¹ And this the divine Word himself testified to us. Therefore it is as though the Savior said to his disciples, If you unhesitatingly believe our words, if you receive the mystery with simple faith, putting away wavering and accusing, if it seems to you⁷² bitter, and completely abhorrent, that my words are accused of being hard, if you refuse to say in Jewish fashion, *How can this man give us his flesh to eat*,⁷³ I will gladly see [you] with me and live together with [you] rejoicing, and I love [you who] are friends,⁷⁴ but if you choose to think like those who have fallen back, I both enjoin you to run away with them, and do justly drive you away. For worshippers will not be lacking when the gospel message shall be spoken not only in Judea, but presently shall be ranging over the whole inhabited world and calling together those from all parts, as it were, into one company, and amply gathering them together with a view to the acknowledgment of the truth. *Therefore consider the goodness and severity of God*,⁷⁵ as Paul says; *severity* towards the unbelievers, *goodness* again towards those who shall acknowledge him, *if they continue in his goodness*, as Paul again affirms, *otherwise they too will be cut off*. For he who *did not spare the natu-*

71. Matt. 20:16.

72. to you: so Pusey. Migne has: *emin* = to us.

73. John 6:52.

74. friends: or, genuine, true; Gr. *gnesious*.

75. Rom. 11:22.

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ral branches,⁷⁶ neither will he spare those who were grafted in. So let him who because of folly grows lame regarding the faith, know and be taught by these things, that if he does not want to leave off from such a sickness, he will regress to what lies behind, and — no longer having him who guides to eternal life — he will go down wretched into hell, and there bewail his own ill advice. For *there will be*, he says, *weeping and gnashing of teeth*.⁷⁷

Probably though, another profitable lesson is also conveyed to us by Jesus' saying to his disciples, *Do you also want to go away?* For in order that they too should not be thought to have been carried away by Judaic folly and to have stumbled together with the unbelievers, or in any other way to cry out against him with them, as though he taught hard things and tried to instruct his hearers in the knowledge of impossibilities, he usefully inquired of them whether they desired to depart with them, that he might, by this, invite them to the confession of the right and untainted faith, which indeed also came to pass.

Chapter IV. That the holy Tabernacle which led the people in the wilderness was a type of Christ, and that the ark that was in it and the lamp and the altars — that of incense as well as that of sacrifice — signified Christ Himself.

But Simon Peter answered him, Lord, to whom shall we go? You have the words of eternal life. (John 6:68)

Through one, the chief, they all speak, preserving the holy discipline that is truly most fitting, that in this too they might be found an example to those who would come after them, namely of sober and admirable reasoning. For it was proper that they should speak in the ears of their teacher, not all confusedly hurrying to get before the rest, and unsuitably seizing on speech, but wisely being ready to give way to those who had the first place, both in wisdom and rank. For this reason Paul says too, *Let the prophets speak two or three, and in turn*.⁷⁸ For it was not decreed

that because they were honored with the grace of prophecy, they should therefore speak in a disorderly manner; but because they were wise, they were for that reason commanded to speak the more wisely to their hearers. It was then a work of wisdom befitting saints, to leave it to him alone who had preeminence in place to answer for all. Therefore *To whom shall we go away*, he says, instead of, Who

a spiritual life⁸¹ removed from all corruption. It is, I suppose, perfectly clear to us from these words that we must sit by one teacher only, Christ, and unceasingly and undistractedly give attention to him and make him our instructor,⁸² who knows well to guide our feet toward the unending life. For in this way, in this way we shall climb up to the divine and heavenly courts, and hastening into the church of the first-born,



The Twelve Apostles

shall similarly instruct us in divine mysteries? or, *To whom shall we go, and find what is better? You have the words of eternal life*: not hard words, as those people say, but words which lift us up to what is, of all things, set apart:⁷⁹ to a period of life⁸⁰ which is unceasing and endless, and

shall feast on the good things that pass human understanding. For the very nature of the matter will indisputably prove that it is a good and salutary thing to desire to follow Christ alone and to be always with him. Yet we will also see this no less from the more ancient Scriptures.

Therefore when the people of Israel

76. Ibid. 21.

77. Matt. 8:12.

78. Cf. 1 Cor. 14:27,29.

79. set apart: *or*, choice, select; remarkable, special, extraordinary. *exairetos*.

80. period of life: *or*, life, mode of life, way of life. *bion*.

81. spiritual life: *or*, eternal life; life to come; life. *zoen*.

82. instructor: *or*, leader, guide. *kathēgeten*.

had put off the tyranny of the Egyptians and were pressing forward to the land of promise, God did not allow them to make disorderly marches, nor did the lawgiver let each go where he wished. For there is not a doubt that, having no leader, they would have gone completely astray. For this reason, it is again written for our example, in the book called Numbers, *And on the day in which the tabernacle was pitched the cloud covered the tabernacle, the house of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning. So it was continually: the cloud covered it by day, and the appearance of fire by night. And when the cloud went up from the tabernacle, then after that the sons of Israel journeyed; and in whatever place the cloud rested, there the sons of Israel encamped. At the commandment of the Lord shall they set forth, and the children of Israel shall keep the charge of God and shall not rise up. By the voice of the Lord shall they pitch and by the command of the Lord shall they journey.*⁸³ You see how they are commanded to follow, and to journey with the journeying of the cloud, and to halt again with it, and with it to rest. For to be with their guide, was salvation: both of the people of Israel then, and to us now, not to depart from Christ is so. For long ago, he was with them under the form of tabernacle and cloud and fire. But the order of the narrative shall be transferred (as far as we are able) to the spiritual interpretation.

For when *Wisdom*, as it is written, *has built a house for herself*,⁸⁴ and pitched the truer tabernacle, that is, the temple from the Virgin, God the Word, who is in the bosom of the God and Father, came down into it in an incomprehensible and divine manner, and became a human being, in order that for those who are already enlightened and *walk as in the day*,⁸⁵ as Paul says, he might be a cloud overshadowing them and put an end to the heat of the passions [that issue] from infirmity; but, for those who are still ignorant and straying, and living as though in night and darkness, that he might be a fire to give light and to change [them] in the direction of fervor of spirit. For we believe that the good are

warm through the Spirit; for I think that the cloud appeared over the tabernacle by day and the fire by night, on account of nothing other than that what we have explained previously. But he enjoined those who were appointed to follow, not to set out of their own accord on their journey, but to set out with the tabernacle and to halt with it, that again in figure you may understand what is said by Christ, *If anyone serves me, let him follow me; and where I am, there my servant will be also.*⁸⁶ For steadfastness in following, and diligence in perseverance, is signified by his accompanying him inseparably. And



St. Peter

the act of accompanying the Savior Christ and following him is to be understood not at all with regard to the body, but is attained rather by virtue in action, regarding which the most wise disciples, having firmly fixed their mind and having refused (as leading to destruction) to go back with those who did not believe, cry out reasonably, *Where can we go? as though they said, We will always be united with you and will cleave to your commandments, and will receive your words, not finding fault with anything, nor considering (with the uninstructed ones) that that which you say in your instruction, is hard; but rather we will think, How sweet are your words to my throat! More so than honey and the comb to my mouth!*⁸⁷

Such then is the meaning of this passage. But by applying a subtle mind to the things said to the holy Moses regarding the tabernacle, we shall know that it was, to the [Israelites] of old, a type of Christ. Our discourse on these matters may perhaps seem discursive to some, but it will produce no small advantage. For we should, I think, with eagerness closely discuss these points, repudiating the censoriousness of those who accuse us unreasonably.

Surely then the divine message is like this: for we will set it forth in order, refining the shadow of the letter as far as we can. *And the Lord spoke to Moses, saying, On the first day of the first month, at the new moon, you shall set up the tabernacle.*⁸⁸ One more fond of learning may reasonably ask: what induced the Lord of all to order the tabernacle to be set up in *one day*, and not in two, or three, and in the new moon, and that not simply of any month, but of the first? Such things may reasonably cause us a long investigation, since none of the things said in the Scriptures is for nothing. Therefore (for we will follow up our own discourse on these things) the tabernacle that was raised signifies the holy body of Christ and, so to speak, the pitching of his precious Tabernacle, in which *It was well pleasing that all the fullness of the Deity*⁸⁹ *should dwell bodily.*⁹⁰ Moreover he commands it to be pitched in one day, and this most wisely and providentially, in order that by the one day you might understand the present age, in which alone he became a human. It is proper that we understand by the new moon, nothing other than the sojourn of our Savior which renews us, by which *old things have passed away, all things have become new.*⁹¹ For a new season was manifested to us in Christ, displacing the antiquity of the legal worship, and re-ordering us, through the gospel teachings, towards a new and fresh life, while indeed renewing with a view to the beginning of righteousness, those who had grown old from sin and were *ready to vanish away*,⁹² and undoing the agedness of the corruption that had been brought

88. Exod. 40:1,2 Lxx.

89. Deity: or, Godhead, Divinity. Gk. *theotetos*.

90. Col. 1:19, cf. 2:9.

91. 2 Cor. 5:17.

92. Heb. 8:13.

83. Num. 9:15-18 Lxx.

84. Prov. 9:1.

85. Rom. 13:13.

86. John 12:26.

87. Psa. 118(119):103.

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in, and beautifying with the newness of incorruption those who through faith had hastened towards eternal life. For *if anyone is in Christ, he is a new creation*,⁹³ as it is written.

But he commands the divine tabernacle to be erected in the first month, when the beauty of springtime shines forth, washing away, so to speak, the dejection of winter, and the earth is gently warmed by now brighter and purer suns, and *the vines bloom*,⁹⁴ and gardener revels in the sweet fragrances of the flowers, and the plains bear grass, and entire fields bristle with the ears of grain, as certain of the Greek poets say, when *the winter is past*, as it is written, *the rain is over and gone, when the time of pruning has arrived*.⁹⁵ All these you will understand spiritually: that the winter at its end and the rain passing away, are the temptations of devilish tyranny that fall on us, and his ambitious usurpations over all; for the devils' might was brought to an end in the days of Christ, and the bright Sun rose upon us, namely, that of which the God and Father says *And the Sun of Righteousness shall arise upon you*,⁹⁶ warming with fervor of the Spirit towards righteousness, those who had lain cold and dead in sin. Again, the spiritual vines and flowers and ears of grain you will understand to be the saints who excel in many diversities of piety towards God, and shoot forth the many-hued fruit of virtue. And (we must speak briefly) the spring brings forth flowers and prepares the whole earth to bear grass, and crowns the meadows with new bloom, and makes young again the trunks long dry because of winter's intolerable violence, and brings them to a better appearance and makes them bud all around with their customary foliage, and causes the husbandman who owns them to glory in their natural fruits. We will find that something like this happens as regards ourselves too. For we who have long been withered on account of the sin that reigns over us, and destitute of fruit for salvation, have revived in regard to righteousness through Christ, and now through faith offer the fresh and new fruit to him who tills

93. 2 Cor. 5:17.

94. Song 2:13.

95. Song 2:11-12. Lxx.

96. Mal. 4:2.

the land of our spirits. And in this way do we fittingly understand that which is spoken by one of the holy prophets as in the person of Christ, *I who speak, am present as the spring upon the mountains*.⁹⁷ But what the spring — that is, the season of spring — works upon the mountains, we have already spoken of.

Profitably, then, he commands that the tabernacle be set up *in one day*, appointing a figure of Christ, that by this you may understand his death once for all in this one present time. For he will not be born again hereafter, nor will he yet die, for he has once for all been born, and died, and risen from the dead. For the Resurrection, which is in a certain way a pitching of the holy tabernacle, must of necessity follow his death. But it is in the new moon, because in Christ we have a new age: for what is in him, in new creation. And the first month is taken, signifying the renewal of human nature from death and decay to life and incorruption, and its passing at length from barrenness to fruitfulness, and its escape from the tyranny of the devil, like the winter now passed away and come to its close. Again, in another way he shows us Emmanuel in type and figure, saying, *And you shall place the ark of the testimony, and shall cover the ark with the veil*.⁹⁸ For in the preceding, the Word was sketched out in the complete tabernacle; for clearly the holy body of Christ was the house of God who dwelled in it. But no less is the same signified to us by the ark individually. For it was constructed of undecaying wood, that you might understand his body incorruptible; it was overlaid *with pure gold within and without*,⁹⁹ as it is written; for everything belonging to him is precious and royal, both the deity and the humanity, and *in all things* he has *the preeminence*¹⁰⁰ as Paul says. And the gold is comprehended as a figure of honor and excellence in relation to all things. Indeed the ark was fashioned therefore of undecaying wood, and overlaid with gold, and had the divine law deposited in it, for a type of God the Word dwelling in, and united to, his holy flesh (for the law, too, was the word of God, although not the hypostatic Word as the Son is). And it is covered by the veil. For God the incarnate

97. Isa. 52:6-7.

98. Exod. 40:8.

99. Exod. 25:11.

100. Col. 1:18.

Word was unseen by the many, having his own body as a covering, and lying hidden within his holy flesh as with a veil, with the result that thereafter certain persons, not being aware of his divine rank, at one time endeavored to stone him, imputing it to him as a crime, that he, being man, said he was God;¹⁰¹ at another time, they did not blush to say, *Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, 'I have come down from heaven'?*¹⁰² The veil, then, thrown upon the ark, signifies that Jesus will not be known by the many. Therefore the ark too was a type of him, for this is why it also preceded the people of Israel in the wilderness, filling the place of God; for he was the leader of the people. And the Psalmist is a witness of this, saying, *O God, when you went forth before your people, when you marched through the wilderness, the earth quaked, the heavens also let fall drops*.¹⁰³ For in that the ark always marched before and preceded, God is distinctly declared to have gone before. You may have a clearer proof of this, considering this.

God once commanded the people of Israel, by Moses, to go up boldly on Mount Seir, and to besiege the Amorite,¹⁰⁴ but those who were so commanded, having fallen into feeble cowardice, and attributing success to their own strength and not trusting rather in the help from above, sat and began weeping by the mountain, as it is written.¹⁰⁵ At this the lawgiver was justly provoked, and threatened that he would not bring them into the land of promise. But stung (with difficulty) by the threats and led to an unseasonable change of mind, they attempted to go up, by a second disobedience, and snatched up arms against the Amorites.¹⁰⁶ But God, by Moses, foretold to them the result, for he said to them *You shall not go up (it says) and you shall not fall before your enemies, for I am not among you*.¹⁰⁷

101. John 10:33.

102. John 6:42.

103. Psa. 67(68):7-8.

104. Deut. 1:7,19.

105. Ibid. 45.

106. Deut. 1:41 cf. Num. 14:40ff.

107. That is, "you shall not go up, and by not going up, you will not be defeated; for I am not among you to give you the victory." Cf. Deut. 1:42. Compare Num. 14:42, which refers to the same incident, saying, again, that if Israel goes up they will be defeated: *Do not go up, for the Lord is not among you, so you will fall before the face of your enemies*.

But they, diseased with disobedience in every way, forced themselves and went up into the mountain, as it is written.¹⁰⁸ *Nevertheless, the ark, it says, of the covenant of the Lord*¹⁰⁹ did not go up with them, for it remained in the camp. Do you see that when God says, *I am not among you*, the ark does not go up with the disobedient, showing clearly (to those who are quicker learners) that it held the place of their leader God? And indeed it was carried around Jericho by the priests,¹¹⁰ and the lofty wall of [the city] fell down, not by applying engines and rams, but rather by trumpets and shouting; and again this we shall find to be true in Christ. For he it is, who is carried by saints and holy men, and overturns the whole might of the devil — not by arms, but by a shout and a trumpet, that is, by apostolic and evangelical preaching, and by the assent of all the people, confessing their own Master in rightness of faith. We see this accomplished also in the mystical doxologies of the priestly trumpet proclaiming in advance before the people, which is also spiritually apprehended in the voice of the minister; and thus the adversaries' power falls and is shattered,¹¹¹ for our *weapons are not carnal*, as Paul says, *but mighty in God*.¹¹² That Christ is, after a fashion, borne by and rests on his saints, both the prophet Habakkuk will declare saying, *you will ride upon your horses and your chariots are salvation*,¹¹³ and the Savior himself no less will teach us, saying to Ananias concerning Paul, *Go, for he is a chosen vessel of mine to bear my name before all the Gentiles*.¹¹⁴

Yes, and you shall bring in the table (it says moreover) and shall set forth that which is to be set forth on it; and you shall bring in the candlestick and place its lamps on it.¹¹⁵ By both [images] you will

understand Christ, for he is figured under the form of a table having bread set upon it, because in him all are nourished with reference to life eternal, partaking, it is clear, of his holy flesh, according to what he said: *I am the bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is my flesh, which I shall give for the life of the world*.¹¹⁶ So that which is set forth upon the table, that is, the loaves, signifies the holy body of Christ which nourishes all men towards to eternal life. But since the blessed David and those who were with him, when they were hungry, as it is written, ate the showbread,¹¹⁷ let us see whether something hidden and spiritual¹¹⁸ is not described by this too. It was not lawful to taste of the showbread, except by the priests alone, according to the legal regulation; but David and those who were with him, not being of the priestly tribe, partook of the most holy food, that by this, again, might be signified the faith of the Gentiles, and in part [the faith] of the people of Israel. For Christ was under obligation to those of Israel, as to those who were more holy *for the sake of the fathers*,¹¹⁹ and the law; but the multitude of foreigners, although they were profane on account of their straying, somehow entered in too, and ate the bread of life, David accompanying them and in a certain way supplying a type of the saved of Israel, which the blessed Isaiah too calls *a remnant*.¹²⁰ For many of them have believed on Christ.

In this way, then, will Christ be conceived of through the holy table; but he is, in turn, the candlestick, as giving light to the whole house, that is, the world (for *I am the light of the world*,¹²¹ he says) but it holds seven lamps and not one;¹²² for he illumines in many different ways, and enlightens the souls of the faithful by diverse graces; next, it is of pure gold, in that it is above all and precious; moreover it has a solid stem (for thus it is written) for there is nothing empty nor yet light in Christ. Also it has lilies, by reason of its good savor of holiness, in accord with *I am a flower of the plain, a lily of the valleys*.¹²³

Its feeders, in turn, signify the ministrations of divine graces.¹²⁴ Moreover the prophet Zechariah testified that two olive branches are round about it, that you may understand that the peoples who receive mercy are two, whom he called *sons* also of fatness and says that they *stand by the Lord of the whole earth*,¹²⁵ although in that the olive branches are observed near the lamp, he gives, by this, the clearest demonstration that Christ is the candlestick, who through obedience and faith placed near himself the people both of the Gentiles and of the Jews.

Further, he adds these words, pointing him out to us in varied ways: *And you shall place the golden altar for the incense before the ark; and you shall put a covering of a veil on the door of the tabernacle of witness; and you shall set up the tabernacle round about, and you shall hallow all that belongs to it round about*.¹²⁶ For we must observe how Christ is represented to us in both altars. For after he had ordered the golden altar to be laid aside¹²⁷ on which was the incense before the ark, and had said that hangings should be put across before the doors of the tabernacle, so that the interior might not be seen, he commands the altar of burnt-offerings to stand at the door of the tabernacle of testimony, not invisible, nor hidden; for it was outside the veil. Behold him then, by the altar of incense ascending up as an odor of a sweet smell to the God and Father (for this the incense signifies), by the altar of burnt offering, offered up as an offering and a sacrifice in our behalf. But the golden altar was hidden by the veil (for the glory of Christ was hidden); the other, that of burnt offerings, on which are the sacrifices, was visible, for the death of Christ was manifest and known to all. Their position is not without a distinction, for the one was opposite the ark, the other by the doors of the tabernacle. And the position of the golden altar in front of the ark, as if in the presence of the God and Father, indicates by a symbol that the glory of the Son is wondrous, as it is said, *No one knows who the Son is ex-*

124. Zech. 4:2-14.

125. Ibid. 4:3,14.

126. Exod. 40:5,6.

127. laid aside: i.e. treasured up out of sight as covered with the veil. Gk. *apotethenai* = laid aside, put by, put away, stow away, etc.

108. Num. 14:44. Deut. 1:43.

109. Num. 14:44 and Pusey. Migne PG reads *ark of God* instead of *ark of the covenant of the Lord*.

110. Joshua 6.

111. While there is some ambiguity here, the main idea appears to be that the mystical doxologies (ascriptions of praise and glory) by the priestly trumpets (Joshua 6:4) used at Jericho were a type of the prayers of Christian priests, offered either in secret or audibly, which bring down the walls of spiritual fortresses. "Mystical" can mean here (a) possessing a hidden or spiritual meaning (revealed, as just said, later in Christian prayer) or (b) mystical in the sense of leading to a direct experience of God; or (c) perhaps both senses.

112. 2 Cor 10:4.

113. Hab. 3:8.

114. Ibid.

115. Exod. 40:4.

116. John 6:51.

117. 1 Sam. 21:6, Luke 6:3-5.

118. hidden and spiritual: Gk. *mystikon*.

119. Rom. 11:28.

120. Isa. 10:22.

121. John 8:12.

122. Num. 7:2-4.

123. Song 2:1. In the Hebrew, *I am the rose of Sharon, a lily [etc.]*

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cept the Father.¹²⁸ But the position of the altar of burnt offering at the very doors of the tabernacle, presenting a type of his death and of his sacrifice for all, in turn signifies, that we can come to the God and Father in no other way except by the sacrifice of Christ, as he says, *I am the door*; and *No one comes to the Father except through me*.¹²⁹ Further, he commanded the tabernacle to be pitched round about, embracing all things that were inside, that it might be seen to be one, and not many. For Christ among us is one, even though he is conceived of in many different ways: a tabernacle by reason of the veil of flesh, an ark holding the divine law as the Word of the God and Father; again, a table, as life and food, a candlestick as noetic¹³⁰ and spiritual light; both altar of incense, as an odor of a sweet smell in sanctification, and altar of fruit offering,¹³¹ as a sacrifice for the life of the world. And all things that are in it¹³² are sanctified; for holy is the whole Christ, in whatever manner he is conceived of.

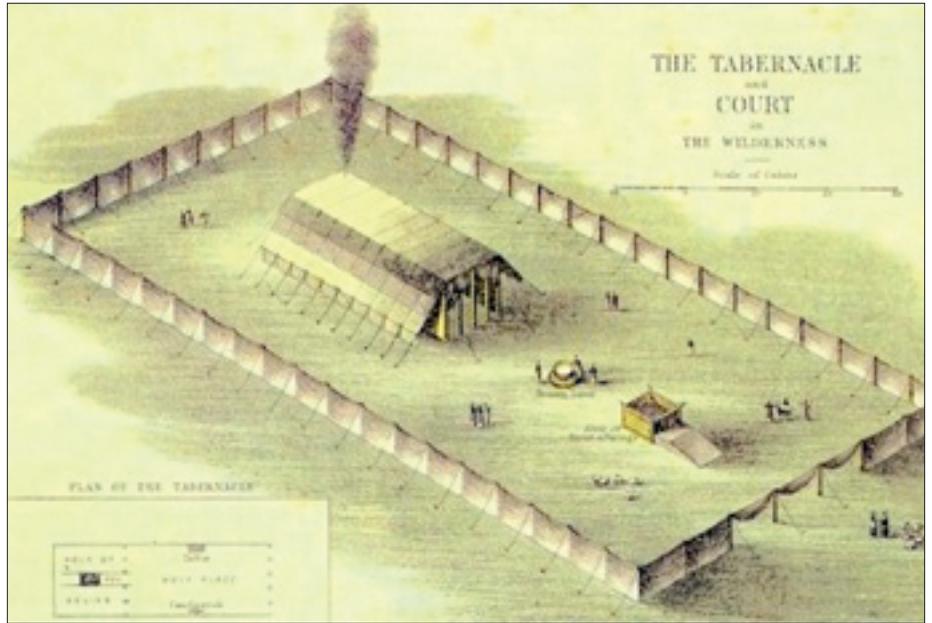
128. Luke 10:22.

129. John 10:9, 14:6.

130. noetic: apprehensible by the *nous*, that is, the intellect or mind. Gr. *noeton*.

131. fruit offering. Pusey and some Lxx versions render as: burnt offering. Gk. *karpwmatwn*.

132. in it: *en aute*, probably referring to tabernacle



The Tabernacle of Israel (19th century reconstruction)

Since therefore the holy tabernacle was their leader,¹³³ the people of Israel are commanded to set out with it, and to rest with it: God again instructing us and profitably teaching us to take as our leader and guide in the way to salvation, God the Word who was incarnate for our sakes, and by obeying his commands unhesitatingly, to ascend to eternal life. And

(skene), which contains all the objects mentioned.

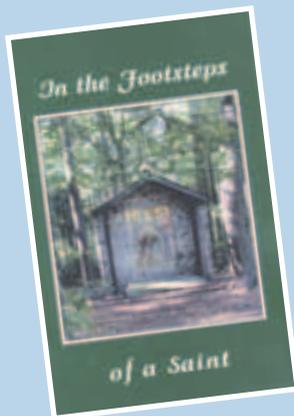
133. leader: *or*, guide. Gk. *kathegoumenes*.

not choosing to do this, those who had, with many words, been instructed in the mysteries, *went back and walked with him no more*.¹³⁴ But the blessed Peter says most wisely to the Savior, Where do we have to go? For in no way is it truly most becoming for saints to go astray from God, but rather to strive spiritually to be with him.

134. John 6:66.

To be continued.

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Ekaterina Gorbachevski
Anna M. Fedryck-Hargrave
Bill & Nina Hartzell
Nicholas & Nina Horsky
Andrei, Kathryn, Stefan & Peter Jablokov
Arnold, Katherine, Anna & Alexa Jensky
Leonard & Catherine Jones
Christopher, Michael, Nicholas Jones
Tom & Mary Jones
Harold & Lorraine Kane
Nadia Kolesnik
Mr. & Mrs. John Kolesnik & Family
Mr. & Mrs. Michael Kolesnik & Family
Mr. & Mrs. Stephen Kolesnik & Family
Bill & Sonia Kraftician
Greg, Lydia, Kira, Nicholas &
Gregory Kuzmanchuk
Mikeal, Alyssa & Sarah Lampreich
Brian Larkin
Peter & Martha Linski
Sonia, Larissa & Michael, Jr. Mariani

Indeed He is Risen!

Marge Maurer
James Merz
Anna Miller
Christine Nass
Janice Nass
Joseph O'Brick & Kerri
Olga Oprouseck
Catherine Paulasack
Helen Plunkett
Stephan & Marge Pron
Larissa M. Pron
Stephan N. Pron, III
Kathie & Sergio Rabaca
Thomas, Nina, Nicholas,
Deanna & Victoria Rapak
Peter & Heather Ren
Katie Ren
Stephanie Ristvey & Valerie Ristvey
John, Denise, Sonia & Michael Rowe
Anna D. Simpson
Joseph C. Simpson
Jack, Martha, Megan, Adam,
Jacob & Amelia Sisko
Jon & Christopher Skvir
Joseph & Catherine Steame
Walter & Carolyn Stephan-Stephanowich
Tatiana Stephanowich & Kristin LaMacchia
Mary Suchniak
John & Helen Szulak
Robert Gregory Tallick
The Tapykoff Family
Andrew & Maura Wagner
Andrew & Daria Yencha
Megan, Andrew, Stephen, Matthew,
Timothy, Brielle & Michael Yencha
Irene Zaroff
John & Anna Zwick
John Daniel Zwick

Pottstown, Pa. Holy Trinity Church

V. Rev. Michael & Matushka Anna Marie Slovesko
Protodeacon Peter & Matushka Marnie & family
Eleanor Barnosky
Joseph, Kristina, Daniel & Alexander Bendyk
Reader Jon & Anna Marie Black
Reader John & Alexandra Black & family
Mr. & Mrs. John Boretsky
Mr. & Mrs. Paul Boris & family
Mr. & Mrs. Michael Brilla & family
Mr. & Mrs. Edwin Budich
Mr. & Mrs. Jonathan Carter
Mr. John Chepetz
Mr. & Mrs. James Crawford
Mr. & Mrs. Kraig Diener & family
David Daniel Drobesh
Mr. Joseph Dutzer
Mr. Carl Ecker
Mr. & Mrs. David Eurillo
Mr. & Mrs. George & Lubov Gerasimowicz
Mr. & Mrs. Walter Green, & family
Mr. & Mrs. Harrison & Anya
Rebecca Hutnyan
Mr. & Mrs. Krassi Kachorov & family
Georgia Karabotos
Mrs. Darlene Kershner
Mary Monarek Jennifer Mourar
Mr. & Mrs. Mongomeri & family
Martha Mossner
Helen Pershinsky
Mary Rapchinski
John & Diane Reinwald
Effie Romanik
Mr. & Mrs. Kenneth Sekellick & family
Douglas, Lana & Sofia Shaver
Charles & Alexandra Wurster

St. Clair, Pa. Assumption of the Blessed Virgin Mary Church

Fr. Michael & Matushka Hatrak
Leah Chrush
Tusha Dernbach
Marguerite Dimoff
Wassil & Georgine Draovitch

Tat Heffner
John Hoptak
Jim & Ruthann Kerick
Steve & Justyna Pelak
Marge Rosenberger
Ted & Jeanette Sagan
Sam & Joan Wisnosky

Shillington, Pa. St. Herman of Alaska Church

Very Rev. & Mrs. John A. Onofrey
The Parish Council
The Sunday School Teachers & Students
The Our Lady of Kazan Sisterhood
The Parish Choir
Mr. & Mrs. Joseph Anderson & Family
Mr. & Mrs. Keith Bergan & Family
Vera (Ressetar) Bortniak
Wasil & Anne Boyko
Mr. & Mrs. Bret Challenger & Family
Ms. Louise Coleman
Mr. & Mrs. Dennis Dougherty & Family
Mr. & Mrs. Michael Drenchko
John & Marie Drosdak Stephanie, Mark & Joshua Drosdak
Pat & Bill Dudash
William M. Dudash
Mrs. Gloria Duty & Adam
Mr. & Mrs. Nicholas Ermolovich
Emily Anne Ermolovich
Mr. & Mrs. David Grim & Family
Terry & Debbie Hojnowski
Mr. Walter Hojnowski
Daniel Hretz
Xenia Hretz
Mr. & Mrs. Edward Hyland
Mrs. Helen Karel
The Kawood Family
Dr. & Mrs. Vadim Kurjanowicz
Mr. & Mrs. Bernard Kusior
Reader & Mrs. Fred Leer & Family
Daniel, Marina & Sophia Long
Mr. & Mrs. John Lorchak
Michael & Vera Losk
Mrs. Irene Lupco
John, Dana & Raymond MacKoul
Michael & Janice Mallick
Mr. & Mrs. Steve Matsick
Paul & Marie McCarty
Victoria McDonnell
Mr. & Mrs. Matthew McDonnell & Moses
John & Gertrude Melniczek
Dr. & Mrs. John Melniczek & Family
Mr. & Mrs. Ppaul Melniczek
Bernadette Metzler
Reader George Nakonetschny
Dr. & Mrs. Tony Ngo
Mr. & Mrs. Karl Osterburg
George & Danielle Pahomov
Larissa Pahomov
Ms. Camille Palese
Mrs. Alexandra Prawlocki & Family
Bob & Cheryl Rowe
Mrs. Ruth M. Ruth
Paul & Amy Savage
Mr. & Mrs. David Scheese & Taylor
Mr. & Mrs. Walter Sebastian
John & Lydia Seman
Ms. Alexandra Semion
Mr. & Mrs. Nicholas Sichak & Family
Mrs. Tina Snyder
Ms. Gloria Spitko & Kyra
Mr. & Mrs. Michael Talley & Family
The Terenchin Family Kyle, Daria & Zoe

Elizabeth Teter
Mrs. Sharon Vlasak
Mr. & Mrs. Eugene Wanenchak & Family
Mr. & Mrs. Chip Weaver & Family
Ryan & Traci Weinstein & Family
Mrs. Deborah Wissler & Michael Lucas
Mr. & Mrs. Edward Yurick & Daughters
Hank & Anne Zerbe

Simpson, Pa. St. Basil the Great Church

Fr. Michael Demko
Matushka Catherine Demko
James & Mary Ann Braun
Maria K. & Jefferson H. Braun
Olga & John Buberniak
Nadine Demianovich
Peter Getzie
Paula Getzie
Christopher Getzie
Helen Hrichuk
Michael Luczkovich
Julia Mazza
John Okorn
Mary Okorn
Marie Proch
Maria Proch
Walter & Mary Anne Proch
John & Kimberly Proch
Christina M & Elizabeth A. Proch
Dr. David & Daria Roat
Alexandra & Benjamin Roat
Jo Ann Somple

South Canaan, Pa. St. Tikhon's Monastery Church

Metropolitan HERMAN
Bishop TIKHON
Very Rev. Michael G. Dahulich
V. Rev. Daniel K. & Mat. Dolores Donlick
V. Rev. Daniel & Mat. Mary Geeza
V. Rev. Alexander, Mat. Elena & Alex Golubov
V. Rev. & Mrs. T. Stephen Kopestonsky
Rev. Fr. Richard & Mat. Cassiane Flom
Protodeacon Keith S. Russin
Rev. Dn. Stephen & Mat. Anna Vernak & Sophia
Reader Thomas Donlick
Reader Gregory Hatrak
Reader Gregory Sulich
Matushka Elizabeth Geeza
Mat. Nina Stroyan
Matushka Dorothy Sulich
Marge Barna
JoAnn Bell
Alice Boga
Harry, Michael, Katerina, Maria & Andreas Boosalis
Mr. & Mrs. Tom Casper & Family
Jamie & Cindy Davis
John & Rose Derk
Betty A. Figura
Drs. David & Mary Ford, & Emmelia
William Harrold
Mrs. Mary Huniak & Family
Mrs. John Kuchmanich
Metro Lazorack
Peter & Cindy Lazorack
James & Kathleen McKee
John & JoAnne Paluch
Martin S. Paluch
Stephen Pregrim
Jerusalem Pugh
Robert H. Roth
Ann Sernak
George & Marilyn Serniak
Marija Stefansky
Len & Sandra Thorpe
Edward J. Wawruch
James & Liane Worthington & Family
Paul Wozniak

Christ is Risen!

Stroudsburg, Pa.

Holy Trinity Church

Chris & Joanna Haritos
Dorothy Strzelczyk
Peter & Helen Stavisky
Michael & Joanne Kondratick
Tom & Helen Kessler
Michael Pinto
Kathryn Pinto
Stephanie Warmurstein
Elizabeth Afkari
George & Pam Fetch
Paulie & Eva Bonisese
Dave & Doreen Donlick
Roland & Dalia Von Barbier
Walter & Marion Zablotzky
Carl & Jane Hoedel
John & Olga Maleyeff

Uniondale, Pa.

SS. Peter & Paul Church

Fr. David Mezynski
Martha Dorosh
Betty & Demer Demianovich
Antoinette Terry
Joseph Bendyk
Walter Terry & Family
Lubov Kilmer
Don & Ann Bock
John Demianovich
Carol, Ryan, Emily Kelleher
Melany McLaughlin
Joe & Joan Bock
Rose Kennedy

Wilkes-Barre, Pa.

Holy Resurrection Cathedral

Very Rev Joseph & Matushka Gloria Martin
Marina & Elena Martin
Jeff & Juliana Good & Children
Judd & Debbie Good & Sara
Dr & Mrs John Haber & Children
Protodeacon Keith S Russin
Protodeacon Sergei & Matushka Vicki Kapral
Andrew Buleza
Reader David & Kathryn Kessler
David, Tatiana, & Hannah Kessler
Matushka Shuga
Helen Umphred
John & Doris Zoranski
Kyra Zoranski
Michael & Nancy Pieck
Mr & Mrs Nicholas Zedock
Elizabeth Romancheck
Margaret Anthony
Arlene & Michael Pasonick
Olga Layton
Sandy King & Mike Cooper
Mary Onufer
Helen Humko
Myra Tarantini
Vera & Ray Kraynanski
Charles & Irene Urban
Marguerite & Tom Czekalski
Walter & Zora Narkoff
Sandy Kapelan
Elizabeth Reese
Mrs Steve Krill
John & Irene Zimich
Andrew Skordinski
Marie Zingaretti
Irene Husted
Manusky Family
Audrey & George Coslett
Bernard & Esther Dancheck & family
Evelyn Suhoski
Justine & Jim Borino
Natalie Gripp
Marguerite Kotarski
Dolores M Grabko

Mr & Mrs Sam Ostapick
Alice Laskowski

Wilkes-Barre, Pa. Holy Trinity Church

Fr. David & Matushka Sharon Shewczyk
Timothy & Nicholas Shewczyk
Peter & Helen Welgo
Anna Goobic
William & Mary Gurka
John Pawlak
Jeremy & Marianne Haugh
Jeremiah Haugh
Mary & Stephen Krill
Sue Bawn
Michael & Leona Stchur
Martha, Paul & Paul Andrew Tumavitch
Mrs. Robert T. Rhodes
Steve Lukachik
Barbara King
Mildred L. Mayher
Edward & Helen Gudaitis
Pearl Tutko
Mike & Jeri Basarab
Mary Piznar
In memory of William Talpash, Sr.
Marie Talpash
William Talpash, Jr.
Michael & Lisa Talpash
Rachael & Christa Talpash
J P & Denise Meck
Paul, Corie & Abby Meck
Marie & Vladimir Dutko
Stephen & Joann Dutko & Children
Mike & Vera Lisko
Liz & John Gurka
Eleanor & Ted Sovyrda
Lydia Homick
Jerry & Donna Stankiewicz
Jerry, Jason & Greg Stankiewicz
Greg, Laura, Michael & Christopher Polk
Andrew Dennis
Anastasia & Bernard Golubiewski
Evelyn Kozmiski
Olga Shewczyk

Williamsport, Pa.

Holy Cross Church

Fr Dan, Myra & Natalia Kovalak
Matthew & Evelyn Chabal
Ann Chabal
Henry & Cally Herman
Eileen & Michael Juran
Phil Kundis
Lamprinos Family
Elsie Skvir Nierle
Sinatra Family

Wilmington, Del.

St. Michael the Archangel Orthodox Church

Fr. & Mrs. Andrew J. Anderson & Family
Mim & Olga Riley
Marie Karawulan
Christopher & Nona Carey & Family
Jim & Anne Riley & Family
Bill & Alice Dryden
James Carpenter
Dolores E. Karawulan
Ned & Pearl Miinnich

Stephen Medvetz
James & Linda Blackstock
Jim Marine
Mary Guretsky
Anonymous
Hope LaChance
Stephanie Hojnicky
Ed & Karen Hojnicky
Leah Hojnicky
David & Christine Roberts & David Jr.
Kristin Roberts
James & Paula Flynn
Tom, Lynn, Daniel & Megan Sulpizi
Edward Torvik
Paula Daubert
Nabih & Georgia Harb
Eka Tsomaia & Ilya
Norm, Yelena, Yakov, & Nina Fox
Natalia, Bobby & Andrey
Natalia Romaniouga & Family
Harry & Evelyn Kutch
Samuel & Family
Luke & Anna Wales
Peter & Elizabeth Melnik
Gil Scheers
Basil & Emmelia Peck & Family
Rdr. Nicholas & Marie Holowatch
Debra Hines & Family
Martha Lynne Karam
Jon Whalen & Laura Boyer
Rashid & Mona Elia & Family
Vassily & Grace Schulgin
Dorothy & Onufry Zabinko
Nihmat & Alice Morjana & Family
Agnes Timchak
Susan Skomorucha
Mary Lewis
Michael and Vera Sinovich
Olga & John Maloney

Wrightstown, Pa.

St. Mark's Church

Archpriest Theodore Heckman
Protodeacon Gregory & Mat. Martha Moser
Reader Peter, Sandy, & Stephanie Bohlender
Reader George Nakonetschny
In Memory of Father Vladimir Borichevsky
In Memory of Mat. Mary Borichevsky
In Memory of John & Anastasia Stavisky
Boris & Joanne Borichevsky
Dorothy & Kenneth Martiak
Nichole Martiak
Stephen Martiak
Lucy Znak
Sandra Prawlocki
Marina, Larissa, Katerina Moser
Nicholas Moser
Irene & Sergei Arhipov
Kevin, Mary Anne, Ryan, & Gregory Swan
Sharon, Doug, Anna, John & Lydia Yates
Jeanette Ruano
Janet M. Kalenish
Samuel Mervis
Joe Siwiec
Monia & James Pitra
Judi, Charles, & Joe Rybny
John Wanko
The Malriat Family
The Sedor Family
Andrew & Daria Cortese
Anatole & Cynthia Bredikin
Patrick Colucci
Stephanos Kyriakodis
Julia Petrov
Elizabeth Werner
The Toma Family
Justin Heckmann

Remembering St. Nikolai of Zhicha, 1881-1956

On March 18, the second Saturday of the Great Fast this year, a retreat was held at St. Mark's parish in Wrightstown honoring St. Nicholas Velimirovich, "The New Chrysostom," Bishop of Ochrid and Zhicha. That very day marked exactly fifty years from the day of his repose at St. Tikhon's Seminary in 1956. It was his friend Father Vasily (Philipoff) who discovered Bishop Nicholas' body in his room at the Seminary in a kneeling position, asleep in the Lord at the age of 76.

The anniversary remembrance at St. Mark's began with a Memorial Liturgy for the Second Saturday. Present at the liturgy and throughout the day was a wonderful couple, Mr. and Mrs. Peter Djokic. Peter, known in this country as Pierre, many years ago as a child of nine had been personally blessed, along with the other children of his school in Serbia, by the young Bishop Nicholas. "This blessing," Pierre said, "gave me special protection throughout my whole life, but especially preserved me from harm during my military service." What a joy it was to have present at this retreat one with such a personal connection to this great saint of our Church!

During the morning session, Father Theodore, rector of St. Mark's related the story of St. Nicholas' life, from his birth in the village of Lelich, Serbia, on December 23, 1880, to his blessed repose at St. Tikhon's, seventy-six years later. Father Theodore also spoke about St. Nicholas' vast and precious legacy to all of us: his Prologue from Ochrid, the lives of saints and homilies for every day of the year; his marvelous two volumes of sermons for all Sundays and major feast days; the life of his beloved St. Sava of



Young bishop in Serbia



As rector of St. Tikhon's Seminary

Serbia; along with a whole library of other writings, a rich treasury of insights and observations, which inspire us now and will continue to nourish Orthodox faithful to the end of time.

In the afternoon sessions Father Theodore read from some of these writings: from *The Universe as Symbols and Signs*, from his *Missionary Letters*, and from "A Sermon on the Sunday of Orthodoxy" in which Bishop Nicholas challenged his hearers to grow in God's grace by developing three "jewels": spiritual vision, moral discipline, and competition in doing good.

If all of Bishop Nicholas' writings are beloved to us, said Father Theodore, the one that is supremely valued is his *Prayers by the Lake*, one hundred meditations he penned in 1922 as he looked



over the bright blue waters from his monastery on the shore of Lake Ochrid. Like the profound and deeply moving Psalms of David in Holy Scripture, these meditations explore and express all areas of human experience, and show most wonderfully Bishop Nicholas' pure spiritual vision, a vision he possessed from earliest childhood, so permanent and deeply rooted that it remained unshaken and undimmed even by his imprisonment and torture in Dachau — that all things in this material and transitory world reveal in one way or another God's radiant and loving presence.

—Archpriest Theodore Heckman

All in the Diocesan Family

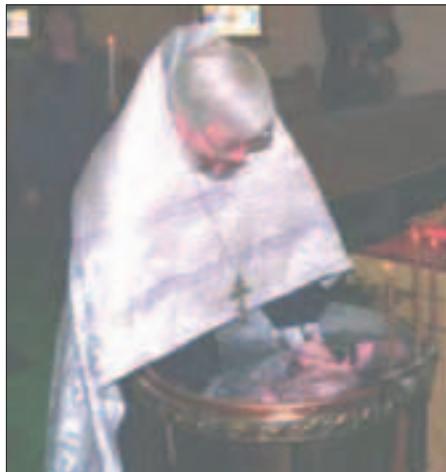
Berwick

Holy Annunciation Church

The Holy Annunciation Ladies' Organization (HALO) sponsored graduation Sunday for our high school and college graduates on June 25. HALO also sponsored our annual fun-filled parish picnic at the Briar Creek Park.

Our church school students finished their year with a trip to Knobel's Grove for an afternoon of fun and food. During the week of July 23, our church school presented a week-long vacation Bible school. We began our church school year with a traditional prayer service followed by confession and a communion breakfast.

This fall, we enjoyed our annual hay ride at the Hinkle residence. We collected care packages in November to send to our U.S. Marines serving in Iraq. Most recently, we found "Glory" during our church school St. Nicholas play, titled "Searching for Gloria."



Fr. James immerses Lukas

Also this summer, our Out-Reach Committee began two new services. We now have a weekly greeter rotation, with many volunteers offering their welcoming smiles to everyone entering the church. These volunteers also offer assistance to those using the lift system. The second new service provides transportation to and from the church for our area shut-ins. Both these services were well received and complement our HALO sponsored fellowship hour.

A memorial gift of icons of our Savior Jesus Christ and of the Most-Holy The-



Newly illumined Lukas with his parents James Laurence Roberts and Michele Price Roberts (at far left) and family and friends

otokos were received and blessed. Pavel Antonovich Zharov wrote the icons. He recently completed the Orthodox chapel at the airport in Minsk, Belarus. His work includes a chapel for the Metropolitan of Minsk, and he has worked on refurbishing Orthodox monasteries in Moldova and Poland. We are grateful to have this wonderful spiritual addition to our parish.

Our parish family picture was taken for our annual HALO Christmas card. These Christmas cards were sent out to friends and family of our parish.

Baptism: Lukas Patrick Roberts, Nov. 26.

Catasauqua

Holy Trinity Church

Holy Trinity Church held a bazaar and a quilt raffle in October to raise money for repairing the dome. A log cabin quilt was donated by a friend of Fr. Timothy. A ham and roast beef dinner was held in November. The church school presented a yolka this past December titled "Christmas Dreams."

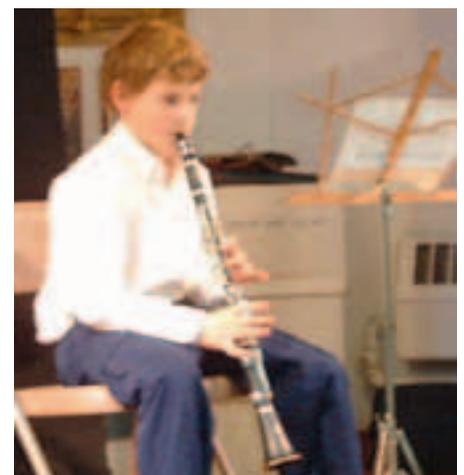
Coaldale

St. Mary's Church

His Grace, Bishop Tikhon made an archpastoral visitation to Coaldale on September 10 and celebrated the Divine



Sidney Bacht plays for the yolka



Josh Morgan plays his clarinet for the yolka



Fr. Timothy with quilter and quilt

Liturgy. Afterwards he attended the annual dinner.



Yolka children at Catasaquua



Bishop Tikhon with Fr. Paul



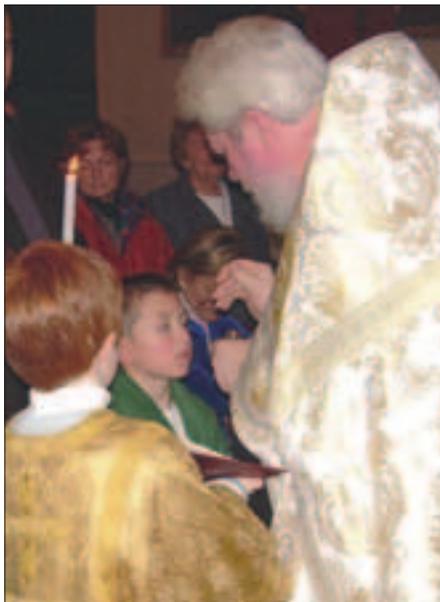
Fr. Martin with Christal Elko



Bishop Tikhon communes the faithful of St. Mary's Church, Coaldale

**Edwardsville
St. John the Baptist Church**

The fall began with our eighth annual ethnic food-fest on Sept. 16. The guests



Fr. Martin christmates Ethan



Frackville: Fr. Barnabas with the newly-illuminated child John and his godparents

All in the Diocesan Family

enjoyed homemade pierogi, halupki and halushki, among other treats. Many Orthodox and non-Orthodox alike were in attendance, from the Wilkes-Barre area and beyond. Proceeds from the food-fest went to the building fund.

On Nov. 5 the parish welcomed home its native son, Fr. Eugene Wozniak and Matushka Toni. Fr. Eugene was honored for his military service, which includes two tours of duty in Iraq with the Marine Corps.

On Nov. 26 St. John's hosted a meeting of the Fellowship of Orthodox Christians in America (FOCA) Anthracite District chapters under the chairmanship of Fr. Joseph Martin of Holy Resurrection Cathedral. Fr. Martin Browne, Elizabeth Dutko, Julie Sitar, and Julie Maceiko represented St. John's and participated in the discussion on ways to revive and expand FOCA in the Anthracite District.



Fr. Eugene and family with Fr. Martin and Matushka Heidi



Fr. Martin with Frs. David and George

On Dec. 6, newly ordained Fr. David Cowan and his classmate Fr. George Shwareb, both of St. Tikhon's Seminary, joined Fr. Martin in serving a festal Divine Liturgy on St. Nicholas day, which is also the first anniversary of Fr. Martin's ordination to the holy priesthood.

Baptism: Ethan James Collura, Dec. 10.

Chrismation: Christal Marie Elko, Nov. 11.

Frackville

Holy Ascension Church

Baptism: John Michael Mogish

Chrismation: Lynn Davis and Ryan Davis (father and son), Jan. 21.



Fr. Neal with the Davis family and their sponsors

Gradyville, St. Herman's Church



St. Herman's Church choir

Christ is Risen!

Jermyn

St. Michael's Church

St. Michael's in Jermyn held its annual patronal parish celebration with the visitation of His Grace, Bishop Tikhon. Over 200 guests were in attendance for the annual dinner. The traditional holy supper on January 5 was held at St. Michael's Center following the vigil for the Theophany services. The church school children made a trip to see "Disney on Ice" in Wilkes-Barre. During the Fridays of the Great Fast, a successful ethnic food sale was held, organized by the president of St. Michael's Center, Protodeacon Gabriel Petorak. A special thank you to Alexander's Restaurant in Mayfield for providing weekly clam chowder. St. Michael's Center made over 1,600 Pascha breads and proceeds were divided between the Center and the "Adopt a Seminarian" Program at St. Tikhon's Seminary.

Baptism: Sarah Elizabeth Goetter, daughter of Christopher & Rebecca Goetter.



Archpastoral visit to St. Herman's Church in Gradyville



Newly married Stephen and Jean Malec



Fr. John prepares to baptize Sarah



Steve Malec presents portrait to Bishop Tikhon

**Mechanicsburg
Holy Apostles Mission**

On Sunday, Nov. 12, in honor of St. John the Merciful, the youth of the parish raised over \$1,000 to give to charitable cause. Three groups of youth met in the course of the week and prepared the meal, and then offered it at “Mission Central” following the Divine Liturgy that morning.



Fr. Timothy Hojnicky is awarded nabadrennik by Bishop Tikhon

On Sunday, December 10, our choir combined with the choir of Christ the Saviour Church, in Harrisburg, for a second Annual Advent Christmas concert offering a few selections of Orthodox Advent and Christmas music at Good Shepherd Roman Catholic Church. Over 250 people were in attendance as well as the Roman Catholic Bishop of Harrisburg

**Old Forge
St. Michael’s Church**

On Sunday, Dec. 3, His Grace, Bishop Tikhon made an archpastoral visit to St. Michael’s. In addition to officiating at a hierarchical Divine Liturgy, His Grace also joined the parish for dinner and in the afternoon celebrated an akathist to St. Nicholas attended by youth from throughout the Wilkes-Barre Deanery. Before the akathist Fr. John Russin offered a homily on the saint.

Baptisms: Lincoln Daniel Anderson, son of Jeremy & Judith Anderson; Harrison Birch, son of Sidney & Beverly Birch.



Gramota recipients at Jermyn. Not pictured: Anne Narcoonis and Kay Fedirko



County Commissioner Michael Washo addresses parish banquet



Bishop Tikhon blesses the small entrance at St. Michael’s

**Annual Women’s
Retreat August 11**

**At St. Tikhons
Seminary**



Fr. John Russin delivers homily at Old Forge

**Olyphant
All Saints Church**



Bishop Tikhon with Fr. David Cowen at Olyphant



Bishop Tikhon with the children at St. Michael's



The DRE Committee met with Bishop Tikhon after the akathist



Bishop Tikhon serves moleben at All Saints

*Don't forget to submit graduate photos
for our next issue*

**Philadelphia
St. Stephen's Cathedral**

In a pastoral visitation on St. Stephen's day, Bishop Tikhon tonsured James Adam, Christopher Jones, Michael Jones, and Nicholas Jones as readers.



Newly tonsured James Adam and Christopher Jones

**Shillington
St. Herman of Alaska**

On Sunday, Oct. 29, Fr. Eugene Vansuch, Director of the Fellowship of Orthodox Stewards, visited St. Herman's and was presented with a \$1000 check from the parish. On Sunday, Nov. 5, Michael and Vera Losk were honored for their 60th wedding anniversary. In November the parish sponsored a bus trip to New York City to attend the Radio City Music Hall Christmas Show. In December St. Nicholas paid a surprise visit to the parish and on Sunday, Dec. 17, the church school children offered a Nativity program to the parishioners.

Baptisms: Elizabeth Lauren Talley, Oct. 7.

*Society of the Friends
of St. Tikhon's*
**Chicken Barbecue &
Giant Flea Market**
Saturday, August 18



Parishioners of All Saints Church welcome Fr. David and Mat. Tamara Cowen



St. Stephen's Cathedral church school with Bishop Tikhon



Patronal Feast day at St. Stephen's, Philadelphia

**Shillington
St. Herman of Alaska**



Check presented to FOS



Elizabeth Lauren Talley and her family



Fr. John Onofrey with Vera & Michael Losk



Christmas program at St. Herman's



Some of the parish children with St. Nicholas

St. Tikhon's Seminary Century Association

CHICKEN BARBEQUE

Saturday, April 28 – Noon to 3 p.m.

Menu: Pecos Bill's Barbecued Chicken, Baked Beans, Cole Slaw,
Applesauce, Roll, and Rice Pudding

Take out
or
Dine in

**St. Michael's Center, 403 Delaware St., Jermyn, Pa.
For the benefit of St. Tikhon's Seminary
Donation \$8.00**

All in the Diocesan Family

**Wilmington, Del.
St. Michael's Church**

Baptisms: Norm Edwin Fox, Sept. 9; John Elliot, Nov. 4; Sophia Wennberg (by her uncle, Fr. Timothy Hojnicky), Aug. 19; Jordan Michael Madanat, Oct. 1.

Chrismations: Photini & Thomas Kusumi, Oct. 21.

Wedding: Norm & Yelena Fox, Sept. 10.



Norm Fox with his godfather



John Elliot at his baptism



Newlyweds Norm & Yelena Fox



Vladimir Kellachow III, pictured with family and Metropolitan Herman, received the St. George Cub Scout award after completing some studies about the Church



The Kusumis with Fr. Andrew



U. of Del. OCF with display booth at fall activities night

**Wilmington, Del.
St. Michael's Church**



Wennberg family at Sophia's baptism



Jordan Madanat & family

*You are Cordially Invited
to Attend the*

St. Tikhon's Seminary Grand Banquet

in honor of the

65th Annual Academic Commencement
Sunday, May 27, 2007

5:00 p.m. Reception -- Cash Bar 6:00 p.m. Dinner

Beef Dinner

Genetti's Manor, 1505 S. Main St., Dickson City, PA
\$35.00 per ticket

For BANQUET RESERVATIONS, make your check payable to: St. Tikhon's Seminary

Please mail your check and reservations to:

Mary Sernak, Reservations Chairperson
700 Delaware St., Mayfield, PA 18433
Phone: (570) 876-5855

Checks must accompany all reservations.

Name _____

Address _____

City _____ State _____ Zip _____

*For table reservations we request that the following be seated at our table:
(Groups of 8 per table will be honored.)*

- | | |
|----------|----------|
| 1. _____ | 5. _____ |
| 2. _____ | 6. _____ |
| 3. _____ | 7. _____ |
| 4. _____ | 8. _____ |

AREA HOTEL AND MOTEL ACCOMMODATIONS -- May 26 - May 28, 2007

The following list reflects availability of rooms as well as a special rate for pilgrims and guests. Therefore, please call the hotel or motel as soon as possible. Please reserve your room in advance.

Scranton / Fairfield Inn, Dickson City, PA 570-346-3222 Double \$155
Sleep Inn, Dunmore, PA 570-961-1116 Double \$90
Oliveri's Motel, Simpson, PA 570-222-3181 Double \$78
Fife & Drum Motel, Honesdale, PA 570- 253-1392 Double \$69 - \$79
Comfort Inn, Hamlin, PA 800-523-4426 Double \$110. - \$120
Holiday Inn, Dunmore, PA 570-343-4771 Double - \$149

103rd Annual Pilgrimage
St. Tikhon of Zadonsk Orthodox Monastery
South Canaan, Pennsylvania

May 25-28, 2007

We, the Brotherhood of the Monastery of St. Tikhon of Zadonsk, North America's first Orthodox Monastery, located in the village of South Canaan, Pennsylvania in the beautiful Pocono Mountains, invite you to gather with our venerable Hierarchs, beloved Clergy, and faithful Orthodox Christians, for prayers and spiritual refreshment during our annual Monastery Pilgrimage

Pilgrimage Schedule

Friday, May 25, 2007

- 4:00 p.m.** Formal Opening of the Pilgrimage -- Vespers and Matins -- Monastery Church
- 6:00 p.m.** Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk -- followed by the veneration of his relics

Saturday, May 26, 2007

- 9:00 a.m.** Hierarchical Divine Liturgy
- 2:00 p.m.** 64th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary -- Auditorium
- 4:00 p.m.** All-Night Vigil -- Monastery Church

Sunday, May 27, 2007

- 9:00 a.m.** Hierarchical Divine Liturgy
- 4:00 p.m.** Vespers and Matins -- Monastery Church*

Monday, May 28, 2007

- 7:30 a.m.** Divine Liturgy -- Monastery Church*
- 9:15 a.m.** Pilgrims' Procession to the Monastery, Greeting of the Primate and Bishops, and Vesting of the Main Celebrant
- 10:00 a.m.** Hierarchical Divine Liturgy -- Pavilion
- 2:00 p.m.** Molieben to the Most Holy Theotokos and Anointing of the Sick, Infirm, and all Pilgrims -- Monastery Bell Tower
- 4:00 p.m.** Vespers and Matins -- Monastery Church

**Priests will be available for confessions at these times.*



*Plan now to
organize a bus
from
your parish
or group*