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*Your* **DIOCESE** *Alive*

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THE OFFICIAL INFORMATION SERVICE

of the Diocese of Philadelphia & Eastern Pennsylvania, Orthodox Church in America

Vol 1, No 3



**Williamsport Family  
Lights Way for Mission Appeal**

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YOUR DIOCESE ALIVE is published bi-monthly by The Diocese of Philadelphia and Eastern Pennsylvania, Orthodox Church in America, under the direction of His Grace, the Right Reverend Bishop HERMAN. The editors are Father Daniel Kovalak and Jason Kappanadze. Please address correspondence to: The Diocesan Center, South Canaan, PA 18459, (717) 937-4686. © 1984, material may be used with attribution.

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# CHANGES, AWARDS, ENCOUNTER & "R"

## Of Note



Scouts Steven Wood (left) and Brian Fetsko each received the Chi Rho Award as part of the 20th Anniversary Celebration at Christ the Savior Church, Harrisburg. His Grace, Bishop Herman, Father Daniel Ressetar, Rector, and His Beatitude, Metropolitan Theodosius, were there to congratulate the two, as well as to participate in the joyous proceedings, including a dinner which served as a kick-off for the parish's new church building fund drive. As Father Daniel later wrote to his faithful: "As a parish, we hope and pray that for our 25th Anniversary Celebration, we would have our newly constructed church building consecrated two weeks after Pascha, April 24, 1988."

### FATHER GOLUBOV IS "ORTHODOXY" SPEAKER

Father Alexander Golubov, Rector of Saints Peter and Paul Orthodox Church (Patriarchal) of Scranton, will be homilist during Sunday of Orthodoxy Vespers, March 11th, at Saint Mary's Church, Coaldale. All diocesan faithful are urged to attend this festive celebration of Orthodoxy's Triumph over Iconoclasm in 843 AD; the end of a 120 year battle which finally reaffirmed the icon as "...a song of triumph, and a revelation, and an enduring monument to the victory of the saints and the disgrace of the demons." (Saint John of Damascus) Or did the battle end there?



## DIOCESAN CENTER UPDATE

(above) Miss Dora Doroski of Holy Resurrection Cathedral, Wilkes Barre, presented Bishop Herman with her donation toward liquidating the Diocesan Center mortgage; a check for over \$1600.

In December, the Alpha "R" Club, Chapter 53 of Philadelphia, sent the diocese a \$500 donation for the same purpose. In his letter of thanks, Bishop Herman said the Chapter "...is to be commended for your continuous love and acts of charity for the Holy Orthodox Church and her institutions." Mr. Theodore Pachick is the Chapter's president.

At press-time, Father Daniel Donlick, Diocesan Secretary/Treasurer, reported that other parishes were sending their first monthly assessment installments as the January 31st deadline approached. Three parishes—Saint Andrew's, Dallas; Saint John the Baptist, Mayfield; Holy Ascension, Lykens—have already paid their full, 6-month shares.

We will chart the progress of each parish in attaining its goal in the next issue of *YOUR DIOCESE ALIVE*.

## AKATHIST PUBLISHED

The Akathist to the Divine Passion of Christ is being published by the Wilkes Barre Deanery for distribution to its parishioners by the Sunday of Orthodoxy. A per copy donation will be asked to help pay for printing and for deanery activities.

An Akathist is a poetical hymn divided into twelve pairs of poems. The original Akathist was dedicated to the Theotokos and sung in the fifth week of Great Lent. Many others—to the Savior, the Saints and for Feasts—have been composed since then.

## OFFICIAL

Archpriest Michael Hutnyan released from assignment as Rector of Assumption of the Holy Virgin Mary Church in St. Clair and the Diocese of Eastern Pennsylvania and at his request granted a canonical release from the Orthodox Church in America effective 1 January 1984.

Archpriest Joseph Martin, Dean, assigned as Acting Rector until appointment of new Rector.

Effective 30 January 1984, Archpriest Rodion S. Kondratik, at his request, relieved from his assignments as Rector of Saint John the Baptist Church in Nanticoke and Administrator of Saint Andrew the Apostle Church in Dallas, as Diocesan Secretary/Treasurer and released from the Diocese of Eastern Pennsylvania for assignment as Secretary to the Primate of the Orthodox Church in America.

Effective 30 January 1984, Archpriest Daniel K. Donlick appointed Secretary/Treasurer of the Diocese of Eastern Pennsylvania.

Effective 30 January 1984:

Archpriest John Kuchta, Dean, appointed Acting Rector of Saint John the Baptist Church in Nanticoke until assignment of new Rector.

Priest Thomas Jones appointed Temporary Administrator of Saint Andrew the Apostle Church in Dallas.

Effective 15 February 1984, at his request, Priest Samuel Garula is released from his assignment as Rector of Saint Michael Church in Mount Carmel and Saints Peter and Paul Church in Centralia and granted an indefinite leave of absence.

On 29 January 1984, the Feast of Three Hierarchs, Deacon Thomas Kulp will be ordained to Holy Priesthood by His Grace, Bishop Herman in the Monastery Church of Saint Tikhon of Zadonsk in South Canaan.

Effective 15 February 1984, Priest Thomas Kulp, while continuing his last semester of studies at Saint Tikhon's Seminary, is assigned Acting Rector of Saint Michael Church in Mount Carmel and Saints Peter and Paul Church in Centralia.

**FATHER KONDRATICK  
SYOSSET BOUND**



After 14 years as Rector of Saint John the Baptist Church, Nanticoke, Father Robert Kondratik is leaving to join the staff of the national Church. Father Bob will be Secretary to the Primate, His Beatitude, Metropolitan Theodosius, at Syosset, New York. He will leave his current post on January 29th.

In a letter to Father Bob, His Grace, Bishop Herman said: "You were a good example of a priest dedicated to his calling which was revealed in your good family life, your work within the parish, the deanery, the diocese and the Territorial Church. The devotion, love and concern that you expressed for my predecessor, of blessed memory, as well as for myself, never passed by unnoticed...you did much to lighten the burden of a ruling diocesan bishop."

Father Bob served the diocese as its Secretary/Treasurer since 1978, in addition to serving as Administrator of Saint Andrew's Orthodox Church, Dallas, and on a long list of seminary, diocesan and national Church committees and departments.

His most recent challenge was the Chairmanship of the 7th All American Council in August 1983. He coordinated the efforts of 104 diocesan faithful in accomplishing a smooth-running gathering. He will play the same role in future Councils.

Father Bob is married to the former Elizabeth Hockin of Jermy. They have three children: Robert, 13; James, 12; and Lisa, 9. The family will reside at Long Island, New York.

**CONFERENCE ANNOUNCED**

His Grace, Bishop Herman, has scheduled a Clergy Conference for Monday, January 30th, the Feast of the Three Hierarchs.

All diocesan priests will gather at the Saint Tikhon's Monastery Church for a Divine Liturgy which will be preceded by the consecration of Antimensia (see story, page 8).

The Bishop will meet with the priests from 1:15 to 4:30 that afternoon at Saint Tikhon's Seminary.



**NEW SECRETARY/TREASURER**

Father Daniel Donlick is the new Secretary/Treasurer of our diocese. He adds this duty to his pastorate of Holy Trinity Church, Stroudsburg and his responsibilities as Director of Admissions and Registrar for Saint Tikhon's Seminary.

Since his ordination in 1965, Father Daniel has also served parishes in Olyphant and Jermy in addition to serving as Diocesan Secretary from 1973 to 1978. He has also earned his BA in History from Kings College, and his MA in Education from Marywood College.

Father Daniel and Matushka Delores have four children: David, 18; Danny, 17; Debbie, 15; and Tommy, 11. The family resides at Lake Ariel.



Bishop Herman and the clergy of the Wilkes Barre Deanery honored the Kondratik family with a dinner at the Woodlands Inn. His Grace presented an icon of the Theotokos, and Father John Kuchta (right) gave an engraved silver platter on behalf of the Deanery.

# FOR THE SEASON AHEAD

## CHANTS FROM PASSION WEEK AND EASTER MORN SERVICES

was recorded by the male choir of Holy Trinity-Saint Sergius Monastery in Zagorsk. The album presents a rare glimpse into the rich diversity of Orthodox music. Sung in Slavonic, the album includes printed translations.

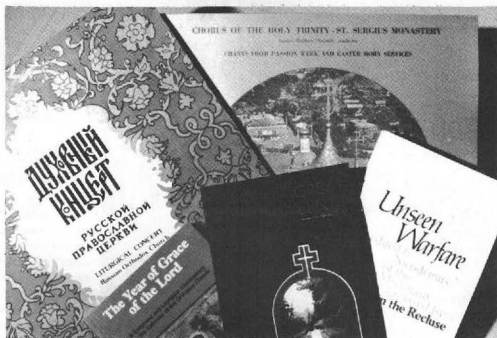
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## THE YEAR OF GRACE OF THE LORD

by a Monk of the Eastern Church, is an enlightening journey through the Orthodox Liturgical year with explanations of the prayers and scripture readings of each Sunday and Feast. A truly valuable learning tool.

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## LITURGICAL CONCERT

was recorded in 1971 on the occasion of the Enthroning of His Holiness, Patriarch Pimen of Moscow. In Slavonic, it features the male choir of the Trinity-Sergius Laura, Zagorsk, and the mixed choir of the Church of the Icon of the Mother of God in Moscow. The two-record album includes music from throughout the liturgical year of the Orthodox Church. A book of English translations is included.

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## UNSEEN WARFARE

is a highly spiritual volume examining a variety of issues that affect our spiritual lives. Subjects include: "What is Christian perfection?" "Should one believe in oneself?" "Is excessive grief a virtue?" "How to fight sudden impulses," and many more. This is a truly Orthodox Christian "self-help" book.

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## GREAT LENT

by Father Alexander Schmemmann, is a refreshing exploration of our spiritual journey into Pascha. It examines the meaning of the Liturgy of the Presanctified Gifts, the Prayer of Saint Ephraim the Syrian, the Great Canon of Saint Andrew of Crete, and other treasures of Lenten worship. Drawing on sacramental and liturgical tradition, it suggests what Lent should mean.

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## ANGELS KEEP HIM ON THE AIR

It's been heard from New Jersey to Alaska, and probably in Leningrad. "It" is the "Hour of Orthodoxy," a weekly radio program hosted for ten consecutive years by Father Vladimir Borichevsky.

"We had some angels along the way," says Father Vladimir about the inconsistent financial support the program has received.

He warmly recalls Archbishop Kiprian's blessing the new endeavor in 1974 but promising it no financial support because of virtually non-existent diocesan finances. "He was true to his word."

Nevertheless, the program has remained on the air and is now broadcast by WCDL 1470 AM, Carbondale, at 8:30 AM every Sunday. The station charges \$45 for the air time which Father Vladimir pays strictly from donations received.

The history of Orthodox broadcasting is a short and sporadic one, limited mostly to the live airing of the Divine Liturgy. "I don't think that's really the best approach," says Father Vladimir. "You can't effectively convey the Divine Liturgy on the radio. Liturgy is actual, active participation. You have to be there." Instead, Father has created a format that is "Orthodox in faith, apostolic in fervor, catholic in spirit, and evangelical in goal."

"We try to serve both the Orthodox and non-Orthodox listener. For the Orthodox, we hope to increase and deepen his understanding of the Faith. For the non-Orthodox, this is an introduction to the Church's teachings, theology, morality, liturgy, traditions and spirituality."

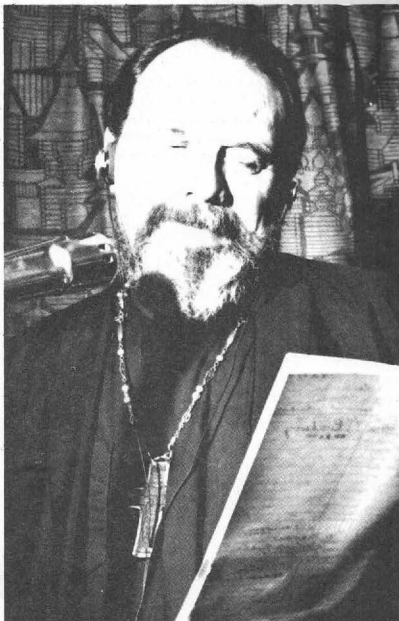
The program opens with a reading from Scripture. This is followed by a short sermon, a question-and-answer period, and a prayer. Liturgical music is interspersed throughout.

"About one-third of the questions come from non-Orthodox people," Father says. "I got a lot about the calendar issue, and about Orthodox interpretation of the Scripture, specifics about the Faith and about the increasing number of children who are leaving the Church." Father has also received

some mail from fundamentalists who insist on trying to "correct" his theology. He takes it in stride.

In the past, the program was heard on as many as nine stations. Father Vladimir believes that it was even used at an Orthodox seminary in Leningrad. "Why, I don't know."

Mr. James Berg, a professor at Wilkes College, has produced the program with Father since its inception, providing production facilities at very nominal cost. Father Theodore Boback was also an early contributor to the program, as was Protodeacon Stephen Howanetz who, as a seminarian, was one of its first questioner/announcers.



Active supporters of the program have been its listeners, the Wilkes Barre Deanery, and the Saint Tikhon's Alumni Association. Father Vladimir is hoping for an ever-increasing base of support and audience for his labor of love in Orthodox media/mission work.

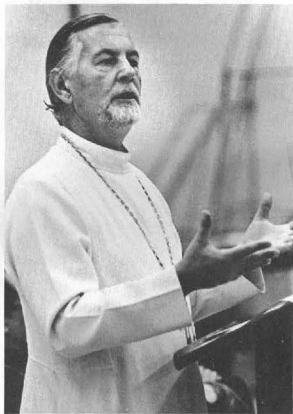
*To contribute to Father Vladimir's efforts or for more information, write:*

**HOUR OF ORTHODOXY**  
P.O. BOX 37  
South Canaan, PA 18459

# OPENING A DOOR WHICH BROUGHT IN A FRESH BUT DISTURBING WIND...

"We have no idea how, in fact, we constantly influence one another by our words, by the very totality of our personality. And ultimately men are converted to God, not because someone was able to give brilliant explanations but because they saw in him that light; joy, depth, seriousness which alone reveal the presence and the power of God in the world."

*-Father Alexander Schmemmann*



by Father Vladimir Borichevsky

Many of us saw and experienced a certain spiritual light, a great Christian joy, a true depth and seriousness, and a personal commitment to the Church of Christ manifested in the life of Father Alexander Schmemmann. Few of us remained unchanged. All of us experienced some measure of spiritual and emotional impact. As so often happens, the presence and power of God in the world and in our own lives was revealed to us through the life of another.

Father Alexander Schmemmann, whose life came to an untimely end on the 13th of December—the Feast of Saint Herman of 6

Alaska—after years of pain and suffering, has touched all of us in death as in life. It will take many years for us to make a definitive assessment of the effort of this remarkable man on the life of the Orthodox Church in America, and on each of us.

He arrived in America some thirty-two years ago, opening a door which brought in a fresh but disturbing wind that swept through the Church in America. In my first encounter with Father Alexander, I can still remember the exuberance and energy of this young priest from France. We immediately plunged into a many-sided conversation about the life of the Church in America as we sat around the kitchen table and drank coffee, and ate

some home baked goodies prepared by Matushka Mary. The conversation ranged from the details of our family and parish life, to the role of the Russian Church in the family of Orthodox Churches worldwide.

A few years later, in August of 1954, we met again at Evanston at the World Council of Churches Assembly. We shared with Father Alexander, and many other Orthodox personalities from Europe and Asia Minor, the experience of the Orthodox witness in the ecumenical movement. By that time, Father Alexander had taken up permanent



Church was growing, and his voice was being heard.

Many other meetings, followed, but none of them had the feeling of festivity, of joyful celebration, that these first encounters had in opening a new dimension of Orthodoxy to all of us. From the very first time we heard of Father Alexander, he expressed the conviction that the "growth of Orthodoxy in America is a condition of tremendous significance for the whole of the Orthodox Church." He expressed the hope that "the general problems of Church life may find their solution here, as America is at present a genuine testing ground for Orthodoxy; for its universal scope and meaning, for its catholicity and its spirit of victory. What we shall or shall not accomplish here will be of greatest significance for the entire Church."

In the years that followed, he plunged into the life of Orthodoxy with its many concerns and problems, at all levels, local and worldwide. He criss-crossed America. He spoke. He lectured. He encouraged and gave his wise counsel to those who came to him from all walks of life. He gave of himself selflessly and all for the furtherance of the Orthodox Church's witness in America and throughout the world.

Like that humble candle before the icon of Christ, he burned himself out. But in the process, he gave great illumination to the hearts, and warmth to the souls that came to hear him, to seek his counsel and direction. His acute perception of the contemporary situation of Orthodoxy in America was shared with all who cared to listen. And all listened, even as they bristled and resisted his comments and criticisms which so often hit the mark.

We finally learned to appreciate his insights and his vision, even though it exposed our shortcomings, our foibles, and our superficialities. The noisy resistance was slowly transformed, over the years, into a quiet acceptance and even into a genuine admiration, especially of Father Alexander's commitment to Orthodoxy—especially to the Church in America which adopted him as one of its own.

But Father Alexander's greatest impact on Orthodoxy in America will have to be his glorious final years, when he entered that monumental struggle with the illness that finally brought him to his grave. His Christian joy, forbearance, love, and trust in God were put to the ultimate test. We all watched and prayed with him in his struggle. And this, final lesson, was by far the finest, and one that we will always remember: his sharing in the Triumph of Triumphs, the Death and Resurrection of Christ,

On the subject of victory over death he wrote: "Christianity is not reconciliation with death. It is the revelation of death, and it reveals death because it is the revelation of Life. Christ is this Life. And only if Christ is Life is death what Christianity proclaims it to be, namely the enemy to be destroyed, and not a 'mystery' to be explained. Religion and secularism by explaining death give it a "status," a rationale, make it "normal." Only Christianity proclaims it to be *abnormal* and, therefore, truly horrible. At the grave of Lazarus Christ wept. And when his own hour to die approached, "he began to be sore amazed and very heavy." In the light of Christ, *this world, this life* are lost and are beyond mere "help," but because they have accepted and normalized death.... Only in Christ is the *fullness of life* revealed to us, and death, therefore, becomes "awful," the very fall from life, the enemy. *It is this world* (and not any "other world"), it is *this life* (and not some "other life") that were given to man to be a sacrament of the divine presence, given as communion with God, and it is only through this world, this life, by "transforming" them into communion with God that man *was*. The horror of death is, therefore, not in its being the "end" and not in physical destruction. By being separation from the world and life, it is *separation from God*. The dead cannot glorify God. It is in other words, when Christ reveals Life to us that we can hear the Christian message about death as the enemy of God. It is when life weeps at the grave of the friend, when it contemplates the horror of death, that the victory over death begins."

How eloquently Father Alexander wrote about life and death, and as we weep at his grave, his words give us the courage and the strength to face the reality of his death and our own, that we might, with him, share Christ's victory over death. For we all know that: "In *this world* there shall be tribulation. Whether reduced to a minimum by man himself, or given some relief by the religious promise of a reward in the 'other world,' suffering remains here, it remains awfully 'normal.' And yet Christ says, 'be of good cheer: I have overcome the world' (Jn. 16:33). On his own suffering, not only has all suffering acquired a meaning; it has been given the power to become itself the sign, the sacrament, the proclamation, the 'coming' of that victory; the defeat of man, his very dying has become a way of Life."

All this and more we saw with our own eyes, manifested in the last days of Father Alexander. May God grant us the wisdom to learn this lesson well, so that together with him, we may all "glorify God" and say with Father Alexander, as he did in his final sermon on Thanksgiving Day, 1983:

"Thank you, O Lord for having helped us to overcome all difficulties, tensions, passions, and temptations, and for having restored peace, mutual love and joy in sharing the communion of the Holy Spirit...for the sufferings you bestowed upon us, for they are purifying us from selfishness and remind us of the 'one thing needed: your eternal Kingdom.'"



Hundreds of people formed the procession which took Father Alexander Schmemmann to his final resting place at Saint Tikhon's Monastery Cemetery.

# THE ANTIMENSION: THERE CAN BE NO LITURGY WITHOUT IT

In the first centuries of Christianity, the Divine Liturgy was celebrated on the tombs of the martyrs. In a very real sense, we still do that today.

Bishops of the early Church ordained priests as their representatives to the growing number of Christian communities. Only with the Bishop's permission could a community and its priest serve the Liturgy. The same holds true today.

One of the vehicles by which these important ancient practices come into our 20th century Church is a simple piece of cloth, folded within another, and resting always on the Holy Altar Table of every Orthodox church. It is the ANTIMENSION.

The Antimension, physically, is a cloth, gold in color, measuring 18 x 24 inches. On the Altar Table, the Antimension is folded within another cloth, red in color, called the Iliton.

On its face, the Antimension carries an icon of the burial of Christ, along with icons of the four Evangelists and Saints Basil the Great and John Chrysostom, both of whom compiled—in the 4th century—the Liturgies used today.

Sewn into every Antimension is an incorruptible relic of a Saint, making real that early liturgical connection with the martyrs who died rather than renounce Christ—whose blood, after that of Christ, formed the very foundation of the Church.

Printed on every Antimension are the words: "By the grace of the All-Holy, Lifegiving Spirit, this Antimension, the Holy Table, is consecrated for the Offering on it of the Body and Blood of our Lord in the Divine Liturgy." Each one is signed by the ruling Bishop of the diocese and placed on the Holy Altar Table, thereby giving that community his permission to

exist as an Orthodox parish and to celebrate the Liturgy. True Christianity has always held that without the Bishop there is no Church. Through the Bishop comes our unity of Faith and Communion which is Orthodoxy.

The word "Antimension" is a combination of Greek and Latin words which means "in place of the table." While Altar Tables were always to have

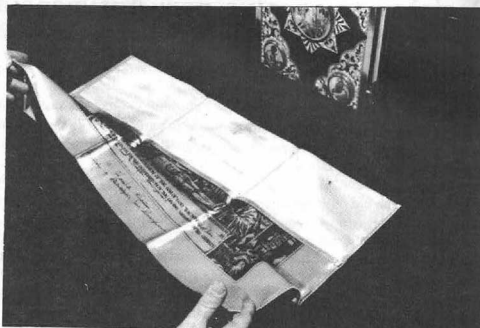
been consecrated and relics placed inside of them, it was not always possible for the Bishop to visit each community to do so. For that reason, Bishops consecrated cloths or boards and sent them to each community to be used in place of the consecrated Altar Table. This also allowed for portable altars for travelers.



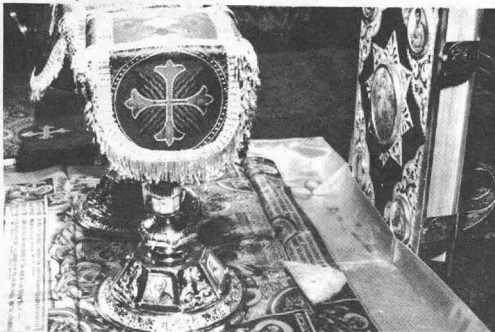
The Antimension is unfolded only during the Divine Liturgy. At other times, it remains folded within the Iliton with the Gospel resting upon it.

Today, the use of the Antimension is mandatory, even on Altar Tables which have been consecrated. A priest is not permitted to celebrate the Divine Liturgy without it. Military chaplains and missionaries also use it "instead of the table" when serving in remote areas.

The significance of every Christian event, act or object is contained and explained in the Church's services. The same is true for the Antimension and the Iliton. In the prayer for the blessing of the Iliton, the Bishop says: "O Lord Jesus Christ our God, Son and Word of the living God, Who didst deign for the sake of our salvation to be incarnate of the all-pure Virgin, and after birth to be wrapped in swaddling clothes and laid within a manger: Who, after death on the Cross...didst deign to be wrapped with a pure shroud and head-covering and placed within the tomb..." The significance of the Iliton is made clear by the prayer; it represents the swaddling clothes and the shroud of Jesus Christ.



The Antimension is unfolded in stages. The lower half is opened during the Litany following the Gospel reading. It is fully opened during the Litany for the Catechumens.



Following the Great Entrance, the Gifts are placed on the Antimension where they remain through the Consecration. Following the Communion of the clergy and the faithful, the chalice and paten are returned to the Table of Oblation and the priest folds the Antimension within the Iliton as the choir sings, "Let our mouths be filled with Thy praise, O Lord..." Later, he makes the sign of the Cross above it with the Gospel as he exclaims, "For Thou art our Sanctification..." The Gospel is then laid on the Antimension as it was at the beginning of the Divine Liturgy.

The prayers for the consecration of Antimensia are, appropriately, those used for the consecration of Altar Tables. One of these prayers traces the history of the Temple from Old Testament times to the Apostles, and asks that the Altar Table or Antimension be filled with "life everlasting." The prayer continues: "elect it for Thy dwelling place; make it the abode of Thy glory. Adorn it with Thy divine and supernatural gifts. Appoint it for a haven of the tempest-tossed, for a healing of passions, for a refuge of the weak, for an expelling of evil spirits. Let Thine eyes be open upon it day and night, and let Thine ears be heedful of the prayer of those who shall enter therein in Thy fear and in devoutness, and shall call upon Thine all-honorable and adorable Name...that the holy offices which shall be celebrated thereon may attain unto Thy holy, and most heavenly, and supersensual Altar, and obtain for us the grace of Thy most pure overshadowing; for we trust not in the service of our own unworthy hands, but in Thine unspeakable goodness."

More than mere symbols, the Iliton and the Antimension are integral parts of Orthodox worship and organization; visible testimony to the unity of faith which has been ours since the time of the Apostles.

CONTINUED

# Parishes to receive new Antimensia during visits

His Grace, Bishop Herman, will place new Antimensia on the Holy Altars of our diocesan parishes during canonical archpastoral visitations starting February 11th.

The Antimension, in part, represents the Bishop's permission for the parish to celebrate the Divine Liturgy (see related story).

The visitations will be structured to allow the Bishop the opportunity to meet with the faithful and assess the community's spiritual and material health.

In each case, the Bishop will arrive at 1:30 PM, Saturday. He will be met by the Rector, will place the new Antimension on the Altar Table and will inspect the Sanctuary and its contents.

Following a meeting with the Rector, during which the full life of the

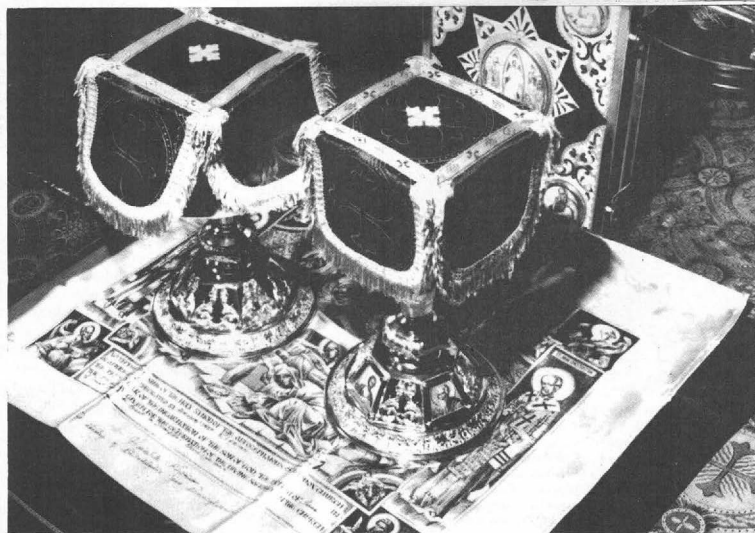
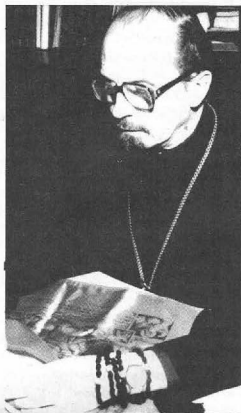
parish will be reviewed, the Bishop will meet with the Rector's family, the choir director and church school teachers.

Following Vespers, the Bishop will dine with parish council members and their guests, and then meet with the council.

The Bishop is anxious to meet with all parishioners at an informal coffee hour following Sunday's Divine Liturgy.

Visitations currently scheduled are: Saint Michael's Church, Old Forge, February 12th; Saint Michael's Church in Jermyn, February 19th; and Saint Stephen's Cathedral, Philadelphia, February 26th.

Bishop Herman shows where he will place the relics, and seal them with wax, when he Consecrates new Antimensia for diocesan parishes, January 30th.



# THE IMAGE OF GOD IS INDELIBLE

*His Grace, Bishop Herman, recently delivered an address at the Grand Opening of the Wyoming Valley Clinic, a mental health care facility in Wilkes Barre, where he serves on the Advisory Board. Those remarks are presented here.*

I welcomed Jean Barney's invitation to speak at the Grand Opening of the Wyoming Valley Clinic for several reasons. Jean is a member of St. John the Baptist Orthodox Church in my diocese, so naturally I was pleased to hear from her. Since I was Bishop of Wilkes Barre before becoming Bishop of Philadelphia, I feel very much at home here. I was also delighted to recognize the achievements of the Wyoming Valley Clinic in caring for the emotional and psychological well-being of our area's citizens.

It is the teaching of the Orthodox Church that man is created in the image and likeness of God. The *entire* nature of man—biological, spiritual and psychological—bears this image within. This image of God is indelible, and no amount of deterioration, whether physical, psychological or spiritual, can efface it. Therefore, the dignity of all persons as God's creation remains, no matter how much a person may suffer from physical or emotional ailments.

We are all called to minister to each other's needs, using the skill and talents God gave us to help alleviate the sufferings of our fellow man. At the Clinic, these talents and skills are the specialized therapies administered by professionals in mental health. These therapies seek to mitigate the sufferings of persons with psychological problems while trying to restore them as functioning members of society.

How then can we, as servants of God, help another person who suffers in this way? We are all brothers and sisters because we share the same Heavenly Father. Jesus Christ commanded us to love one another as we love ourselves. This is the basis for mutual love and respect among human beings.

We express that love through understanding and a willingness to give of ourselves. If we are the parent or spouse or friend of an emotionally troubled person, we must give him the full measure of our love and understanding, helping him find treatment and then becoming part of that treatment by our daily expressions of support and concern.

A person who suffers from emotional or psychological problems is not lessened in the eyes of God; indeed, our faith instructs us to give special care to those in need. We must be like the Good Samaritan in our compassion for our fellow men. If we turn away from that responsibility, it is we who become smaller in the eyes of God.

I know that many of the treatments the Clinic uses emphasize the importance of the patient's family for success. This is heartening to me because the traditional family structure we hold very dear has been eroded by the strains of modern society. The solution to this erosion is in our hands. It is to reaffirm the sanctity of the family that comes from God. If we are to survive, the family unit must remain strong.

We must open our hearts to those who suffer emotional problems. A person beset by such problems often faces the added burden of a stigma imposed by society. This stigma may follow that person long after he has overcome his difficulties. We cannot judge people this way, for the power of judgement rests with God alone.

The struggle to return someone from emotional illness to a productive relationship with society is like our own search for oneness with God. Both require sacrifice, hard

work and an abundance of the love that God has for us. It is only with His love that we can truly become a "whole" person...full of the grace He intends us to have.

I would like to congratulate the management and staff of Wyoming Valley Clinic for their achievements since they first began accepting patients in March. By taking a building which was unused, modernizing it and adding skilled professionals, they have become a community asset that cares for the needs of the people in our area. I hope that God will continue to bless their efforts as they grow.

As a community, we need to support treatment centers like the Wyoming Valley Clinic. We should become more knowledgeable about the causes and treatment of emotional illnesses to be better prepared to give our help to those that need it. With this knowledge, we can help conquer fears and mistrust and promote better understanding among us all. I'm very happy to have been part of this Grand Opening celebration and add my best wishes to the acknowledgement that the Clinic is receiving today.

Thank you very much.



# **WHY FAST? AN EXPLANATION**

**Dearlly Beloved in Christ:**

When Christ's Church takes us into Great Lent and proclaims that "now is our salvation nearer," she points out also the very way to salvation through bodily and spiritual fasting, practicing the Word of God, going to church, prayer, repentance and confession.

Spiritual exercise is not an easy undertaking. They are all difficult exercises because they presuppose total commitment, determination and a change in one's personal habits and overcoming whatever shortcomings were ours even in the "best years" of our life. We need to fast from our passions and chronic weaknesses: denial, envy, malice, avarice and whatever else emanates from a heart suffering from passions of the flesh. Christ enumerates them: "evil thoughts, murder, adultery, fornication, theft, false witness, slander." (Matt. 15:19) It seems that they surpass our own strength. We have become accustomed to all of them. They have become a habit and thus our second nature. However, let us note that they are part of our second nature, not our first. The first one was created in the image and likeness of God. We need to rediscover it within ourselves.

During the Vesper Service on Forgiveness Sunday, we are given the following instructions: "Let us begin the fast with joy! Let us prepare ourselves for spiritual efforts! Let us cleanse our soul and cleanse our flesh! Let us abstain from every passion as we abstain from food! Let us rejoice in virtues of the spirit and fulfill them in love! That we all may see the passion of Christ our God, and rejoice at the holy Pascha!"

The way prescribed by the Church can lead us swiftly and surely to the Savior Who summons us. Fasting curbs our passions which hamper our progress. The Word of God enriches our soul, prayer draws God's strength and enriches us in our infirmities. Divine service arouses and fills us with pious thoughts and feelings—repentance and desire to live in purity and truth open our hearts to grace.

The Sacrament of Penance contains within it a rich store of gifts of Christ's grace—the gift of the remission of our sins and the healing of spiritual ailments, the gift of forgiveness and reconciliation with God. Unfortunately, the consciousness of our sins is all too often superficial and our contrition short-lived. Our promise to lead henceforward a life pleasing to God is broken by our very first contact with temptation; our faith is weak, our hope feeble. This is why the Church calls out to Christ on our behalf: Open Thou the gates of repentance to me, O Giver of Life!" She sees our weaknesses and sorrows for us. If the mind, will, heart and conscience are filled with earthly things and feelings then the soul is obscured by darkness.

Great Lent is called the spiritual spring, a time of spiritual renewal for Christians, and also a time for strengthening our spiritual powers and our faith, a time when our heart shakes off its stony apathy. Fasting and prayer are the two wings which help man to rise above the world and its vanities so that his soul may fly more freely towards God and that, as he ascends spiritually, he may soberly choose a path in life that is in keeping with God's commandments. Christian living is the way to mount the ladder of spiritual perfection. None of us can say that he has achieved perfection, but every believing Christian must set out resolutely on the road to perfection. We know that the Sacrifice of Golgotha was made, and the Church of Christ was founded in order to strengthen our will to attain perfection and sanctity.

Dearlly beloved, brothers and sisters, this is a blessed season of repentance. May God help us to repent sincerely, with all our hearts and with all our minds, for only in such repentance is there hope for the forgiveness of our sins and for a return to a life of Christian aspiration in this world and of eternal salvation in the next. I humbly ask the forgiveness of you, my spiritual flock—the venerable pastors and faithful children of the Diocese of Eastern Pennsylvania, for whatever I may have done to offend you in word, deed, thought and all my feelings. Let us forgive each other, sincerely from the bottom of our heart, for sins committed, forget all offences and forget all the abuses that we often suffer. Let us put out of our minds all thought of who was right and who was wrong in any disagreement or offense, and forget it completely. And, having made our peace with our neighbor and wept sincerely for our sins before God, through sincere repentance we will become worthy to partake, without condemnation, of the salutary Holy Gifts of Christ—His Most Pure Body and Blood.

May the Lord strengthen us and grant us power to carry out our spiritual exercises and successfully complete the Great Fast that we may be worthy children of our Heavenly Father and with radiant joy greet the Feast of feasts and the Celebration of celebrations—**HOLY PASCHA**.

With God's Blessings and Love in Christ,

+HERMAN,  
Bishop of Philadelphia  
and Eastern Pennsylvania

# Lenten Mission Schedule

## SCHEDULE OF LENTEN MISSION SERVICES FOR 1984 (Corrected)

Date	Wilkes-Barre Deanery	Scranton Deanery	Philadelphia Deanery
March 11, 1984 SUNDAY OF ORTHODOXY	D.L. V.	*Holy Ascension (Scranton) *St. Mary's (Coaldale) (Entire Diocese is invited to participate)	
March 18, 1984 ST. GREGORY PALAMAS	D.L. V.	*St. Nicholas (Olyphant) *St. Michael's (Old Forge) Sermon: Rev. Neal Carrigan	St. Herman's (Shillington) Sermon: Rev. Michael Evans
March 25, 1984 ANNUNCIATION	D.L. V.	St. Michael's (Jermyon) Sermon: Rev. Mark Shinn	*Holy Trinity (Pottstown) *St. Mary's (Philadelphia) Sermon: V. Rev. Vladimir Borichevsky
March 28, 1984 (Wednesday) Presanctified Liturgy (7:00 p.m.)		*St. Tikhon's Monastery (South Canaan)	
April 1, 1984 ST. JOHN OF THE LADDER	D.L. V.	St. Nicholas (Olyphant) Sermon: V. Rev. John Kuchta	*St. Michael's (Mt. Carmel) *Holy Ascension (Lykens) Sermon: Rev. Daniel Kowalek
April 8, 1984 ST. MARY OF EGYPT	D.L. V.	Holy Trinity (Wilkes-Barre) Sermon: Rev. Eugene Vansuch	*St. Nicholas (Philadelphia) *St. Stephen's Cathedral (Philadelphia) Sermon: Rev. Joseph Woodill
April 15, 1984 PALM SUNDAY	D.L.	*Holy Resurrection Cathedral (Wilkes-Barre)	
April 18, 1984 (Wednesday) Holy Union (7:00 p.m.)		*All Saints (Olyphant)	St. Mary's (Coaldale)
April 22, 1984 HOLY PASCHA		*St. Tikhon's Monastery (South Canaan)	
April 27, 1984 BRIGHT FRIDAY (10:00 a.m.)		*St. Tikhon's Monastery (South Canaan) PASCHAL LITURGY for the clergy and families of the Diocese of Philadelphia and Eastern Pennsylvania	

NOTES: \* — indicates Bishop Herman will celebrate.  
Vespers on Sundays will begin at 5:00 p.m. unless announced otherwise.

## The Short, The Proud, The Humble: how they prepare us

from GREAT LENT: JOURNEY INTO PASCHA  
by Father Alexander Schmemmann, SFS Press.

### SUNDAY OF ZACCHAEUS FEBRUARY 5th

Long before the actual beginning of Lent, the Church announces its approach and invites us to enter into the period of pre-lenten preparation. It is a characteristic feature of the Orthodox liturgical tradition that every major feast or season—Easter, Christmas, Lent, etc.—is announced and “prepared” in advance. Why? Because of the deep psychological insight by the Church into human nature. Knowing our lack of concentration and the frightening “worldliness” of our life, the Church knows our inability to change rapidly, to go abruptly from one spiritual or mental state into another. Thus, long before the actual effort of Lent is to begin, the Church calls our attention to its seriousness and invites us to meditate on its significance. Before we can practice Lent we are given its meaning. This preparation includes five consecutive Sundays preceding Lent, each one of them—

through its particular Gospel lesson—dedicated to some fundamental aspect of repentance.

The very first announcement of Lent is made the Sunday on which the Gospel lesson about Zacchaeus (Lk. 19:1-10) is read. It is the story of a man who was too short to see Jesus but who desired so much to see Him that he climbed up a tree. Jesus responded to his desire and went to his house. Thus the theme of this first announcement is *desire*. Man follows his desire. One can even say that man is desire, and this fundamental psychological truth about human nature is acknowledged by the Gospel: “Where your treasure is,” says Christ, “there shall your heart be.” A strong desire overcomes the natural limitations of man; when he passionately desires something he does things of which “normally” he is incapable. Being “short,” he overcomes and transcends himself. The only question, therefore, is whether we desire the right things, whether the power

of desire in us is aimed at the right goal, or whether—in the words of the existentialist atheist, Jean Paul Sartre—man is a “useless passion.”

Zacchaeus desired the “right thing;” he wanted to see and approach Christ. He is the first symbol of repentance, for repentance begins as the rediscovery of the deep nature of all desire: the desire for God and His righteousness, for the true life. Zacchaeus is “short”—petty, sinful and limited—yet his desire overcomes all this. It “forces” Christ’s attention; it brings Christ to his home. Such, then, is the first announcement, the first invitation: ours is to *desire* that which is deepest and truest in ourselves, to acknowledge the thirst and hunger for the Absolute which is in us whether we know it or not, and which, when we deviate from it and turn our desires away, makes us indeed a “useless passion.” And if we desire deeply enough, strongly enough, Christ will respond.

CONTINUED NEXT PAGE

“glory” and “humility”—the latter being for us the indication of a flaw or deficiency. For us it is our ignorance or incompetence that makes or ought to make us feel humble. It is almost impossible to “put across” to the modern man, fed on publicity, self-affirmation, and endless self-praise, that all that which is genuinely perfect, beautiful, and good is at the same time naturally humble; for precisely because of its perfection, it does not need “publicity,” external glory, or “showing off” of any kind. God is humble *because* He is perfect; His humility is His glory and the source of all true beauty, perfection, and goodness, and everyone who approaches God and *knows* Him immediately partakes of the Divine humility and is beautified by it. This is true of Mary, the Mother of Christ, whose humility made her the joy of all creation and the greatest revelation of beauty on earth, true of all the Saints, and true of every human being during the rare moments of his contacts with God.

How does one become humble? The answer, for a Christian, is simple: by contemplating Christ, the divine humility incarnate, the One in whom God has revealed once and for all His glory as humility and His humility as glory. “Today,” Christ said on the night of His ultimate self-humiliation, “the Son of Man is glorified and God is glorified in Him.” Humility is learned by contemplating Christ who said: “Learn from Me for I am meek and humble and humble in heart.” Finally, it is learned by measuring everything by Him, by referring everything to Him. For without Christ, true humility is impossible, while with the Pharisee, even religion becomes pride

in human achievements, another form of pharisaic self-glorification.

The Lenten season begins then by a quest, a prayer for humility which is the beginning of true repentance. For repentance, above everything else, is a *return to the genuine order of things*, the restoration of the right vision. It is, therefore, rooted in humility, and humility—the divine and beautiful humility—is its fruit and end. “Let us avoid the high blown speech of the Pharisee,” says the *Kontakion* of this day, “and learn the majesty of the Publican’s humble words....” We are at the gates of repentance and at the most solemn moment of the Sunday Vigil; after the Resurrection and the appearance of Christ have been announced—“having beheld the Resurrection....”—we sing for the first time the *troparia* which will accompany us throughout the entire Lent:

Open to me the gates of repentance, O Giver of Life,  
For my spirit rises early to pray towards Thy holy temple,  
Bearing the temple of my body all defiled;  
But in Thy compassion, purify me by the loving kindness of Thy mercy.  
Lead me on the paths of salvation, O Mother of God.  
For I have profaned my soul with shameful sins,  
and have wasted my life in laziness.  
But by your intercessions, deliver me from all impurity.  
When I think of the many evil things I have done, wretch that I am,  
I tremble at the fearful day of judgement.  
But trusting in Thy loving kindness, like David I cry to Thee:  
Have mercy on me, O God, according to Thy great mercy.

## SUNDAY OF THE PUBLICAN AND THE PHARISEE FEBRUARY 12th

The next Sunday is called the “*Sunday of the Publican and the Pharisee*.” On the eve of this day, on Saturday at Vespers, the liturgical book of the lenten season—the *Triodion*—makes its first appearance and texts from it are added to the usual hymns and prayers of the weekly Resurrection service. They develop the next aspect of repentance: *humility*.

The Gospel lesson (Lk. 18:10-4) pictures a man who is always pleased with himself and who thinks that he complies with all the requirements of religion. He is self-assured and proud of himself. In reality, however, he has falsified the meaning of religion. He has reduced it to external observations and he measures his piety by the amount of money he contributes to the temple. As for the Publican, he humbles himself and his humility justifies him before God. If there is a moral quality almost completely disregarded and even denied today, it is indeed humility. The culture in which we live constantly instills in us the sense of pride, of self-glorification, and of self-righteousness. It is built on the assumption that man can achieve anything by himself and it even pictures God as the One who all the time “gives credit” for man’s achievements and good deeds. Humility—be it individual or corporate, ethnic of national—is viewed as a sign of weakness, as something unbecoming a real man. Even our churches—are they not imbued with that same spirit of the Pharisee? Do we not want our every contribution, every “good deed,” all that we do “for the Church” to be acknowledged, praised, publicized?

But what is humility? The answer to this question may seem a paradoxical one for it is rooted in a strange affirmation: *God Himself is humble!* Yet to anyone who knows God, who contemplates Him in His creation and in His saving acts, it is evident that humility is truly a divine quality, the very content and the radiance of that *glory* which, as we sing during the Divine Liturgy, fills heaven and earth. In our human mentality we tend to oppose

**Wishing you much success  
for the much needed magazine  
“Your Diocese Alive”**

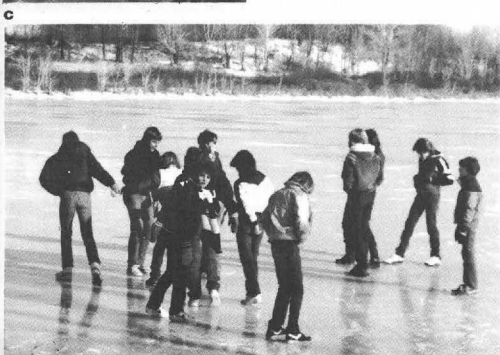
MARY PISANESCHI  
SWOYERVILLE, PA.



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What they encountered was ice—the product of a winter storm—everywhere. So the 41 folks who attended this year's Winter Encounter at Saint Tikhon's Seminary had plenty of time for fellowship indoors (a). Counselor/Seminarian Kenneth Karaffa supervised some enthusiastic dodge ball (b) while some ventured out onto the frozen lake (c). Father Vladimir Borichevsky provided food for thought (d) and the Divine Liturgy provided spiritual food for all (e). The encounter, sponsored by the Diocesan Department of Youth, was held December 28th to 31st. Said organizer Martin Paluch: "It was great. We're for sure going to do it again next year."



## MISSION: A TEST.

## THEY'RE EVERYWHERE

These faces are on posters hanging in every OCA church in America this month. They belong to the Yurkovich family of Williamsport. Little Kara and Gregory stayed real still with their mother, Ann, while their father, Allen, snapped the photo that graces our cover and is the focal point of this year's national Mission Appeal poster. The national appeal letter begins with a reference to the Yurkovich family and the good fortune that was theirs when they moved to Williamsport and found Holy Cross Orthodox Mission there. With the nearest church 100 miles away, imagine how slim their Orthodox experience would have been if this Mission hadn't existed; if the Mission Fund didn't exist to help support it!



The thought of mission—of establishing Orthodox parishes where there are none—puts our dedication to Church Growth to the test. What could be more important to a Church on-the-grow than mission? Apparently, quite a few things, because Mission Appeal returns have been down of late.

Father Daniel Donlick, himself the Rector of a former Mission (now a Parish), stated the ideal: "There should be no request that the Department of Missions cannot fulfil." This year's appeal letter, however, tells a sadder, more realistic story: "We were only able to meet 33% of all diocesan requests for funds."

So we are put to the test. Are missions important? Will we support them? The answers will come during February's National Mission Appeal, and the diocesan appeal on the Sunday of Orthodoxy, March 11th. A good deal of information on the subject will come to each of us in the next few weeks. We pray it will receive the attention and generosity it deserves.

## R-CLUB ACTIVE

The F.R.O.C.'s Anthracite District met December 11th at Holy Resurrection Cathedral, Wilkes Barre. His Grace, Bishop Herman, Father Vladimir Petorak and Father David Lisko were in attendance at the gathering sponsored by Chapter 23, the Toth Memorial "R" Club.

The District sent Christmas gifts to the three seminaries; Saint Tikhon's Monastery; Saints Cosmos and Damian Home, Staten Island; Saint Juvenaly's Mission of the South; and our Bishop's Discretionary Fund.

Plans were also made for the District's Spring Festival to be held at Saint Mary's Center in Scranton, May 27th.

Officers of Chapter 23 were installed by Bishop Herman at Vespers following the meeting. They are: John Sysak, President; David Pronovich, Vice President; Helen Humko, Treasurer; and Betty Takach, Secretary.

A Parastas was served in the memory of Josephine Valadja of Chapter 23, Peter Holod of Chapter 105 and Michael Washo, brother of District Secretary, Mrs. Florence Boyko.

Districts had passed resolutions—at their District Conventions—to become an official arm of the Church in this area; to be "recognized as an official organization of the Orthodox Church in America, and the Diocese of Philadelphia and Eastern Pennsylvania."

See "DIOCESAN CENTER UPDATE" in this section for the details of Alpha "R" Club's most generous donation to the mortgage liquidation drive.

## THANKS

Every year, diocesan faithful bring all sorts of food to church for the support of Saint Tikhon's Seminary. These donations go a long way in off-setting ever-increasing operating costs and in keeping student tuitions as low as possible.

Again this year, the response to the Seminary Food Drive has been most generous. The entire seminary community thanks every pastor and parishioner for this love and giving.

## We supply all necessities for the Orthodox Church

GOSPELS,  
CHALICES, CENSERS,  
CANDLES, CHARCOAL, INCENSE,  
VESTMENTS, CANDLE STANDS, MEMORIAL  
SERVICE VESSELS

## HOLOVIAK's Church Supply

2211 West Front Street  
Berwick, PA 18603

## FATHER SCHMEMMANN

Father Alexander Schmemmann, Dean of Saint Vladimir's Orthodox Theological Seminary in Crestwood, NY, and a leading Orthodox theologian, fell asleep in the Lord, December 13, 1983, at the age of 62. He was laid to rest at Saint Tikhon's Monastery, December 16th.

Born in 1921 in Estonia to a family of Russian emigres, he spent his youth in France, where he received his secondary and university education. He also completed theological studies at the Orthodox Theological Institute of Saint Sergius in Paris, which was then the center of Russian Orthodox scholarship following the turmoil of the Russian Revolution of 1917.

Ordained to the Orthodox Priesthood in 1946, he taught church history at Saint Sergius until 1951, when he was invited to join the faculty of Saint Vladimir's in New York. He was quickly recognized as a leading exponent of Orthodox liturgical theology, which sees the liturgical tradition of the Church as a major sign and expression of the Christian faith.

Besides teaching at Saint Vladimir's, Father Schmemmann held positions of adjunct professor at Columbia University, New York University, Union Seminary and General Theological Seminary in New York, and was a popular guest lecturer at many universities throughout the country. He was also active as a representative of the Orthodox Church in the ecumenical movement, and held positions in the Youth Department and the Commission on Faith and Order of the World Council of Churches.

Dean of Saint Vladimir's Seminary since 1962, he was instrumental in educating a generation of Orthodox priests. During his tenure, the seminary achieved wide recognition as a center of Orthodox theological studies.

In 1970, he was active in the establishment of the autocephalous Orthodox Church in America, which at that time became officially independent from the Russian Orthodox Church, and dedicated itself to the unity of Orthodox ethnic jurisdictions in this country.

While committed to the cause of an Orthodox Church which would be united and American, Father Schmemmann always remained concerned with the fate of believers in the Soviet Union. For 30 years, his sermons were broadcast in Russian on "Radio Liberty" and gained Father Schmemmann a broad following across the

Soviet Union. Alexander Solzhenitzyn, who while still in the Soviet Union was one of his auditors, remained his friend after emigrating to the West.

Father Schmemmann published over a dozen books which received wide circulation, including *For the Life of the World*; *Introduction to Liturgical Theology*; *Ultimate Questions*; *Church, World, Mission*; and numerous articles and tracts. *For the Life of the World*, a popular volume on Christian faith as reflected in liturgy, was translated into eleven languages and remains one of the most popular works on Christianity for the general public. He completed a major study on the Eucharist only weeks before his death.

Father Schmemmann held honorary degrees from Butler University, General Theological Seminary, Lafayette College, Iona College, and Holy Cross Greek Orthodox School of Theology. He is survived by his wife Juliana, former headmistress of Spence School in New York

and now teaching at the Brearly School; a son Serge, who is a New York Times correspondent in Moscow; two daughters, Anne Hopko and Mary Tkachuk; and nine grandchildren.

See a special memorial to Father Schmemmann, written by his long-time associate, Father Vladimir Borichevsky, on page 6.



## CONGRATULATIONS

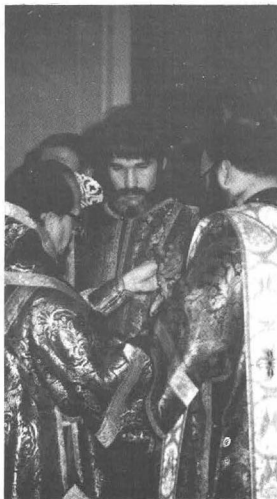
His Grace, Bishop Herman, wishes to congratulate the new officers who have been elected to parish councils and organizations during the current round of meetings.

## AXIOS!

Father Deacon Thomas Kulp (center) was ordained to the Diaconate by His Grace, Bishop Herman, at the Saint Tikhon's Monastery Church, December 6th.

A native of West Lawn, Pennsylvania (near Reading), Father Tom will be ordained to the Holy Priesthood on January 29th. Effective February 15th, he will be Acting Rector of St. Michael Church in Mount Carmel and Saints Peter and Paul Church, Centralia.

Father Tom and Matushka Radelle are the parents of 4 children.



**DAILY SCRIPTURE READINGS FOR FEBRUARY 1984**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 <i>James 3:11-4:6</i> <i>Mark 11:23-26</i>	2* <i>Heb. 7:7-17</i> <i>Luke 2:22-40</i>	3 <i>1 Peter 1:1-2,</i> <i>10:12; 2:6-10</i> <i>Mark 12:1-12</i>	4 <i>1 Thess. 5:14,</i> <i>Luke 17:3-10</i>
5 <i>1 Tim. 4:9-15</i> <i>Luke 19:1-10</i>	6 <i>1 Peter 2:21-3:9</i> <i>Mark 12:13-17</i>	7 <i>1 Peter 3:10-22</i> <i>Mark 12:18-27</i>	8 <i>1 Peter 4:1-11</i> <i>Mark 12:28-37</i>	9 <i>1 Peter 4:12-5:5</i> <i>Mark 12:38-44</i>	10 <i>2 Peter 1:1-10</i> <i>Mark 13:1-8</i>	11 <i>2 Tim. 2:11-13</i> <i>Luke 18:2-8</i>
12 <i>2 Tim. 3:10-15</i> <i>Luke 18:10-14</i>	13 <i>2 Peter 1:20-2:9</i> <i>Mark 13:9-13</i>	14 <i>2 Peter 2:9-22</i> <i>Mark 13:14-23</i>	15 <i>2 Peter 3:1-18</i> <i>Mark 13:24-31</i>	16 <i>1 John 1:8-2:6</i> <i>Mark 13:31-14:2</i>	17 <i>1 John 2:7-17</i> <i>Mark 14:3-9</i>	18 <i>2 Tim. 3:1-9</i> <i>Luke 20:46-21:1</i>
19 <i>1 Cor. 6:12-20</i> <i>Luke 15:11-32</i>	20 <i>1 John 2:18-3:10</i> <i>Mark 11:1-11</i>	21 <i>1 John 3:11-20</i> <i>Mark 14:10-42</i>	22 <i>1 John 3:21-4:6</i> <i>Mark 14:43-15:1</i>	23 <i>1 John 4:20-5:21</i> <i>Mark 15:1-15</i>	24 <i>2 John 1:1-13</i> <i>Mark 15:22-25,</i> <i>33-41</i>	25 <i>1 Cor. 10:23-28</i> <i>Luke 21:8-9,</i> <i>25-27, 33-36</i>
26 <i>1 Cor. 8:8-9:2</i> <i>Matt. 25:31-46</i>	27 <i>3 John 1:1-15</i> <i>Luke 19:29-40;</i> <i>22:7-39</i>	28 <i>Jude 1:1-10</i> <i>Luke 22:39-42,</i> <i>45-23:1</i>	29 <i>Joel 2:12-26</i> <i>Joel 3:12-21</i>			

\* February 2: Meeting of Our Lord and Saviour, Jesus Christ, in the Temple

**DAILY SCRIPTURE READINGS FOR MARCH 1984**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 <i>Jude 1:11-25</i> <i>Luke 23:2-34,</i> <i>44-56</i>	2 <i>Zech. 8:7-17</i> <i>Zech. 8:19-23</i>	3 <i>Rom. 14:19-20</i> <i>Matt. 6:1-13</i>
4 <i>Rom. 13:11-14:4</i> <i>Matt. 6:14-21</i>	5* <i>Isaiah 1:1-20</i> <i>Gen. 1:1-13</i> <i>Prov. 1:1-20</i>	6 <i>Isaiah 1:19-2:3</i> <i>Gen. 1:14-23</i> <i>Prov. 1:20-33</i>	7 <i>Isaiah 2:3-11</i> <i>Gen. 1:24-2:3</i> <i>Prov. 2:1-22</i>	8 <i>Isaiah 2:4-19</i> <i>Gen. 2:4-19</i> <i>Prov. 3:1-18</i>	9 <i>Isaiah 3:1-14</i> <i>Gen. 2:20-3:20</i> <i>Prov. 3:19-34</i>	<i>Heb. 1:1</i> <i>Mark 2:23-3:5</i>
11 <i>Heb. 11:24-26,</i> <i>32-12:2</i> <i>John 1:43-51</i>	12 <i>Isaiah 4:2-6; 5:1-7</i> <i>Gen. 3:21-4:7</i> <i>Prov. 3:34-4:22</i>	13 <i>Isaiah 5:7-16</i> <i>Gen. 4:8-15</i> <i>Prov. 5:1-15</i>	14 <i>Isaiah 5:16-25</i> <i>Gen. 4:16-26</i> <i>Prov. 5:15-6:3</i>	15 <i>Isaiah 6:1-12</i> <i>Gen. 5:1-24</i> <i>Prov. 6:3-20</i>	16 <i>Isaiah 7:1-14</i> <i>Gen. 5:32-6:8</i> <i>Prov. 6:20-7:1</i>	17 <i>Heb. 3:12-16</i> <i>Mark 1:35-44</i>
18 <i>Heb. 1:10-2:3</i> <i>Mark 2:1-12</i>	19 <i>Isaiah 8:13-9:7</i> <i>Gen. 6:9-22</i> <i>Prov. 8:1-21</i>	20 <i>Isaiah 9:9-10:4</i> <i>Gen. 7:1-5</i> <i>Prov. 8:32-9:11</i>	21 <i>Isaiah 10:12-20</i> <i>Gen. 7:6-9</i> <i>Prov. 9:12-18</i>	22 <i>Isaiah 11:10-12:2</i> <i>Gen. 7:11-8:3</i> <i>Prov. 10:1-22</i>	23 <i>Isaiah 13:2-13</i> <i>Gen. 8:4-21</i> <i>Prov. 10:31-11:12</i>	24 <i>Heb. 10:32-38</i> <i>Mark 2:14-17</i>
25** <i>Heb. 4:14-5:6</i> <i>Mark 8:34-9:1</i>	26 <i>Isaiah 14:24-32</i> <i>Gen. 8:21-9:7</i> <i>Prov. 11:19-12:6</i>	27 <i>Isaiah 25:1-9</i> <i>Gen. 9:8-17</i> <i>Prov. 12:8-22</i>	28 <i>Isaiah 26:21-27:9</i> <i>Gen. 9:18-10:1</i> <i>Prov. 12:23-13:9</i>	29 <i>Isaiah 28:14-22</i> <i>Gen. 10:32-11:9</i> <i>Prov. 13:19-14:6</i>	30 <i>Isaiah 29:13-23</i> <i>Gen. 12:1-7</i> <i>Prov. 14:15-26</i>	31 <i>Heb. 6:9-12</i> <i>Mark 7:31-37</i>

\* March 5: Beginning of Great Lent

\*\* March 25: Annunciation of Our Most-Holy Lady, the Theotokos and Ever-Virgin Mary. Readings: *Heb. 2:11-18; Luke 1:24-38*

