

APRIL/MAY 1984

Your DIOCESE *Alive*

THE OFFICIAL INFORMATION SERVICE

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



**BISHOP HERMAN
VISITS THE PARISHES**
...to answer your questions.



The Pascha Icon Explained

YOUR DIOCESE ALIVE

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cover...

Of the many good questions that His Grace, Bishop Herman has fielded during his Archpastoral visitations to parishes, the one from Joshua Potorak (that's him raising his hand) has to be among the more memorable. Joshua straightforwardly asked the Bishop if he had any children. The answer, of course, was that since Bishop Herman never had been married, no, he had no children. Joshua was satisfied... and the meeting at Saint Michael's in Jermyn continued. A recap of the Bishop's visits to date begins on page five.

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NEW ARRIVAL, SURVEYS, BOOKS & A RADIO CHECK

OF NOTE



FR. VANSUCH ARRIVES

NANTICOKE—It's official. Father Eugene Vansuch is the new Rector of Saint John the Baptist Orthodox Church. He succeeds Father Rodion Kondratich who is now serving as Secretary to His Beatitude, Metropolitan Theodosius.

Father Eugene comes to Nanticoke after eight years as Rector of the 300-member Saint John Chrysostom Albanian Orthodox Church in Philadelphia. He served as clergy Vice Chairman for the 7th All American Council of the OCA in August, 1983.

Matushka Fran and Father Eugene are the parents of three children: Damian, 12; Basil, 10; and Jason, 7.

Father Eugene is a Campbell, Ohioan who received his B.A. in Social Studies from Youngstown University in 1965 and his B.A. in Divinity from Saint Vladimir's Seminary in 1967.

He has served parishes in Madison, Illinois; Orlando, Florida; and Trumbull, Connecticut; in addition to his duties with the Albanian Archdiocese Department of Mission, as the Vice Dean of our Philadelphia Deanery, and as Secretary of the Greater Philadelphia Council of Orthodox Churches (78-81).

OLYPHANT—Saint Nicholas Church is sponsoring a Flea Market on May 19th at the parish grounds on E. Lackawanna Street. Father Vladimir Fetcho has more information at (717) 489-3891.

EXCITING PROGRAMS, SURVEYS PLANNED

DIOCESAN CENTER—Two invigorated diocesan departments—Education and Stewardship and Lay Ministries—met with His Grace, Bishop Herman to discuss a growing slate of projects February 20th.

Bishop Herman expressed his concerns with regard to the religious instruction each child receives—beginning in the home, at the church school level and into adulthood. It has become apparent to His Grace, during his Archpastoral visitations to parishes, that religious education is generally unavailable to the youth past the age of 13. There is, apparently, a misconception that education is no longer needed past this age, resulting in the questions and concerns of our young people being answered only by secular society. Input by the youth themselves has shown great interest in knowing the Church's stand on specific issues such as abortion, death and dying, and marriage.

It was decided that the Religious Education Department begin two projects: a survey to determine the number of children in each parish; and research into the educational materials available from a variety of Orthodox sources. Mr. Donald Koretski will research the sources and Father John Kowalczyk will carry out the survey. The Education Department's Program Director, Father Vladimir Borichevsky, will sort the available edu-

cational materials according to developmental categories, and this information will be sent to each parish for use in its local programs.

Encounters and Seminars Planned

High on the list of priorities is planning for several events for Orthodox singles, teens, college students, married couples, those interested in Bible study, etc. More information on these exciting and innovative sessions will be forthcoming.

Father Claude Vinyard, Chairman of the Stewardship and Lay Ministries Department, presented plans for two surveys to lay the groundwork for his department's work. Senior citizens—their needs, their loneliness, home health care, and transportation, etc.—will be the subject of survey number one. The second, now in the writing stage at Wallingford, seeks to find the many talents of our Orthodox believers in hope of encouraging their use for the Church.

Said Matushka Frances Vinyard, who also serves the department: "We want to be able to let each priest know what talents he has available in the parish to utilize in the way of stewardship. This is a logical first step before we go out into the community. You know, there are so many God-given talents out there in the parishes, we just don't know. The Church needs them now!"

The departments will meet again on May 11th.

continued next page



Members of the diocesan departments of Religious Education and Stewardship and Lay Ministries: (standing, l-r) Mr. and Mrs. Donald Koretski, Father John Kowalczyk, Bishop Herman, Father Daniel Donlick, and Father Claude and Matushka Fran Vinyard. (seated, l-r) Mrs. Anna Mae Witiak, Mrs. Elena Grabania, Mrs. Anna Hargrave, and Mrs. Lee Hornick.

"A VERY SPECIAL DAY"

...and some thoughts

PHILADELPHIA—In 25 years of priesthood, Father Daniel Geeza has served parishes in Simpson, South Philadelphia, Auburn, NY, Cannonsburg, and again in Philadelphia.

For his faithful service, his parishioners at Saint Stephen's Cathedral honored their pastor and his family on February 26th—the 25th anniversary of his ordination—with a dinner and Molieben.

"It was a very, very special day to me," Father Daniel said. "I was deeply touched." His Grace, Bishop Herman and several diocesan priests attended. Father John Skvir from Jersey City, NJ was the master of ceremonies.

The parish presented Father Daniel with a hand painted icon of Prince Daniel of Moscow. Bishop Herman presented an icon of the Savior, and bookends and a memoholder were given by the church school teachers.

Parishioner Igor Bergners, a professional chef in Philadelphia, prepared the prime rib meal. The flowers and decorations were donated by Paul and Andrea Cholakis. "And many, many others worked very hard on this," Father added.

Father Daniel was most touched by the 150+ faithful who attended the 4 p.m. Molieben celebrated by Bishop Herman and Priests John Mason, Dimitri Voytilla, Claude Vinyard and Protodeacon John Udics. Father recalled: "It was a truly beautiful turnout."

Asked to look back on his quarter-century as a pastor, Father Daniel offered this advice for those interested in the priesthood: "Serve to please God. Put your trust in God and faith in the Holy Spirit to guide you. Rest your ministry on Christ."

Asked to recall a most memorable event, he said: "I think for a priest who feels that he's been serving God and the people, it's memorable *every time* you baptize a baby, every time you perform a marriage, every time you anoint someone, when you hold the hand of a dying person, when you say the prayers of the Anaphora during the time of consecration."

On preaching: "People are not going to church to hear about the effect of EDB's on their food. They want to hear the Word of God. You have to preach Christ, and how your life in Christ affects



(left of photo) Father Daniel Geeza, his Matushka, Mary, and his mother, Daisy, were guests of honor as Saint Stephen's Cathedral celebrated their Rector's 25th anniversary of ordination, February 26th.

your relationship with your neighbor. People come to church to feed their souls."

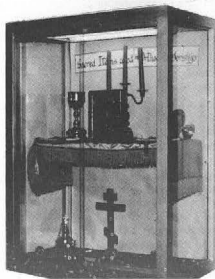
Father Daniel remembered a quote he had used at Saint Tikhon's Seminary opening day student retreat some ten years ago. He feels these words of French theologian Jean Guittou sum up his feelings: "What we ask of you [priests] is to give us God...that you remain constantly mindful that we look to you as representatives amongst us of the Eternal and ambassadors of the Absolute. Starved

for the Absolute, we laymen need to have you in our midst as persons who prove to us that He can exist, and is, in fact, closer to us than we could imagine."

Your Diocese Alive joins the many others who wish Father Daniel, Matushka Mary ("an exceptional wife and mother who has offered me much constructive criticism, helping me improve..."), and sons David, Gregory and Michael, **MANY YEARS!**



(left) Saint Mary's Church, Coaldale, was full, and the spirits were high as Bishop Herman and diocesan clergy and faithful celebrated Orthodoxy Sunday. (below) The Saint Tikhon's Bookstore attracted a lot of attention after the banquet.



(right) This is one of four display cases that featured Orthodoxy at the James V. Brown Public Library in downtown Williamsport during the month of January. Holy Cross Orthodox Church sponsored the displays of books, icons and posters.

VOLUNTEERS NEEDED

As Memorial Day and the 80th Annual Pilgrimage to Saint Tikhon's Monastery approach, the community is again seeking the generous volunteer labor of local faithful. As in past years, eight men and women from 27 area parishes are being asked to help at the food stands and in the dining hall. The schedule is as follows:

- 7 a.m.-10:30 a.m.: Saint Mary's Sisterhood of Saint Tikhon's Monastery
10:30 a.m.-1:30 p.m.: Edwardsville, Nanticoke, Alden Station, Dallas, Frackville, Wilkes-Barre (Holy Resurrection Cathedral and Holy Trinity Church), Mount Carmel, Harrisburg, Shillington
1:30 p.m.-3:30 p.m.: Berwick, Lopez, Mayfield, Olyphant (Saint Nicholas), Old Forge, St. Clair (Saint Mary's and Saint Michael's), Stroudsburg, Williamsport, Uniondale, Dundaff, Coaldale, Coatesville
3:30 p.m.-5:30 p.m.: Jermyn, Olyphant (All Saints), Simpson and Saint Mary's Sisterhood

The Brotherhood is also asking that 1,000 perogies each be donated by Holy Resurrection Cathedral and Holy Trinity Church, Wilkes-Barre, and John the Baptist Church, Mayfield. A monetary donation of \$75 each would be appreciated from all other parishes of the diocese to help defray costs. Donations of home baked goods from anyone would be greatly appreciated.

SEMINARY TOO...

Saint Tikhon's Seminary benefits from the Annual Pilgrimage with a crafts booth located in the Auditorium. Each year, local faithful donate the fruit of their labors to be sold at the booth; stuffed animals, quilts, pillows, aprons, knitting, pot holders, towels, jewelry, wood carvings and the like—all hand made by you the faithful and sold for the benefit of the Seminary. And do they sell! It is hoped that the generosity of past years will continue this year and that many of you will donate your crafts for the booth.

Further information on any of this can be had by calling (717) 937-4686 or 937-4390.

of note

"WHERE'S THE BOOK?"

WALLINGFORD—Father Claude Vinyard surveyed Philadelphia area libraries a year ago to find out if they had any books on the Orthodox Church. Typically, there were "none."

Father Claude and his parishioners at Saint Herman of Alaska Church set out to remedy the situation by donating sets of books to libraries in Lansdowne, Sellers in Upper Darby, Middletown, Media-Upper Providence, Marple Township, and to the West Chester University. More will be donated in the future.

An article in the *Daily Times Correspondent* noted that the Wallingford parish "...is a fairly small church of 100 adult members and 35 children, but it has grown 300 percent since its beginnings ten years ago. This year it will pay off its mortgage and will then make plans for a new building."

SIMPSON—Forgive us for mentioning it during Great Lent, but we can at least look forward to the Annual Chicken Barbeque at Saint Basil's Hall, Sunday, June 3rd. The Hall is located at 785 Main Street. The event will last from noon to 4 p.m., and the donation will be \$5.00.

see OF NOTE, page 12

the 36th annual ANTHRACITE DISTRICT F.R.O.C. SPRING FESTIVAL

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(left) The clergy conference began with a Divine Liturgy and the blessing of Antimensia, which Bishop Herman is bringing to each parish. (below) Fathers John Adamcio and Vladimir Petorak share a lighter moment with Father Mark Shinn.

PRIESTS HEAR BISHOP'S PLAN FOR GROWTH

by Father Daniel Kovalak

Diocesan clergy participated in the celebration and blessing of new Antimensia on the Feast of Three Hierarchs, January 30, in Saint Tikhon's Monastery Church (see February/March issue).

But the beautiful and inspiring service, which preceded the Hierarchical Divine Liturgy, was much more than it appeared to be. It was, indeed, the beginning of a new era in our diocese—the opening of a new chapter in Church Growth.

To be sure, this era began with all the right prerequisites. All clergy shared in the Liturgy through partaking of the Holy Eucharist. Therein was manifested the very unity of our communal life in Christ, from which all things, including growth, must flow.

By some inherent, divine process, the Liturgy served as a springboard for the clergy conference which followed. Under the direction of Bishop Herman, a growth program with extraordinary possibilities was outlined.

Too often, when considering Church Growth, our thoughts, programs and aspirations are outwardly oriented. But real growth, as His Grace stated, must begin from within; with those listed on our parish roles.

How many souls have been brought to Christ in Baptism yet are not seen again until they petition for marriage? How many spiritual children do we confess annually who call upon the Church only in times of great need? How many mouths receive the Precious Body and Blood of Christ during Great Lent yet do not sing praises to God throughout the course of the year?

These are questions which all of us—bishop, clergy and laity—must concern ourselves with if we have any hope for Church Growth. And if this situation is addressed with the proper care and love, we will experience growth beyond our



(above) Bishop Herman outlined his program for growth. "This is not a new program, but one which needs renewed emphasis..."

expectations, for it blossoms as a seed from within, nourished by the Grace of God.

With this as a basis, the bishop outlined his plan for growth; a personal concern for every soul entrusted to our spiritual care. This involves individual consultations with those currently listed as parish members. Special attention will be given to individuals who have, during recent years, limited their participation in the Church, especially in regards to the Sacraments.

"This is not a new program," said His Grace, "but one which needs renewed emphasis and great attention." It was Christ Himself who instructed us to leave the ninety-nine in order to seek and to save the one which is lost. Obviously, since the Holy Eucharist is the very source of our unity and life, those who do not view it in these terms must receive special attention. It is through the pastoral care and responsibility of the priest, coupled with the brotherly love of the faithful, that these souls must be

"re-converted" to Christ and the Orthodox Faith.

Himself taking the initiative and leading role in this growth process, Bishop Herman has embarked upon a full schedule of parish visitations where he is observing the full life of each parish in all areas, consulting with each priest regarding unique problems, discussing all parish programs and priorities, and informally meeting with all parish members, responding to any relevant question and concern...

b "He jumped in with both feet ...bold in the Lord"



Bishop Herman is giving-and-getting a wealth of information on the condition of the Orthodox Church in Eastern Pennsylvania as he makes week-end Archpastoral visits to each parish. His Grace is meeting with pastors, church councils, church school teachers and all laymen, exchanging views, giving and getting ideas for the future of our invigorated diocese.

The visitation schedule began at Saint Michael's Church in Old Forge, February 11th. Arriving at 1:30 p.m., His Grace was welcomed by the Rector, Father John Adamcio. After placing the new Antimension on the Holy Altar Table (see February/March issue), the Bishop inspected the Sanctuary, reviewed metrical records, toured the church's facilities and discussed future plans.

"He put a lot of emphasis on children, young adults and the elderly," Father John said.

In a two-hour meeting with the church school teachers, Bishop Herman spoke of his plans for diocesan retreats, seminars and encounters—on a variety of topics—for youth and young adults. "The teachers were very responsive to his ideas," Father John continued.

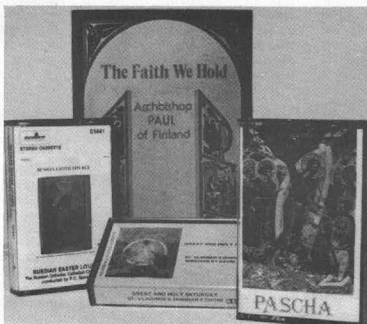
After Vespers, the Bishop met with members of the church council and enjoyed a "free and frank exchange of ideas." Again, youth and the elderly were discussed along with the state of the Church and its survival in an increasingly secularized society. Plans for a regional Orthodox library at Old Forge were also discussed (see story in "Of Note" section).

Bishop Herman met with parishioners on Sunday after the Divine Liturgy, fielding a variety of questions from the floor. "He got right down into the middle of the hall," Father John said. The questions ranged from OCA relations

see VISITATIONS, page 19

VISITATION SCENES: (a) Matushka Love Ropitsky, Vera Timko, Catherine Bricker and Mary Keysock helped prepare the delicious lenten meal for the Bishop, seminary choir and parishioners at Frackville, after which (b) Bishop Herman met with the church council. (c) All the children gathered around him at Jermyn. (d) Rector and choir director together welcomed His Grace to Old Forge, and (e) Bishop Herman visited and prayed with Mr. and Mrs. Wayne Willgrubbe—Cmdrs., USN Ret., and faithful members of the diocese—in their home at Jermyn.

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"OUR GOVERNMENT MAKES NO SENSE UNLESS IT IS FOUNDED ON A DEEPLY FELT RELIGIOUS FAITH—AND I DON'T CARE WHAT IT IS."
-President Dwight Eisenhower

Orthodoxy had no part in shaping the religious tone of America. Yet, we must worship, function and preach under its influence. Just what effect will that "influence" have on our Faith? Are we going to accept the "lowest common denominator," "convenience before Truth," "my will before God's will," "Sunday-only worship," denominational/congregational standards of a secularized society? Will Orthodoxy—the One, Holy, Catholic and Apostolic Church—challenge and change Civil Religion, or vice versa?

A concerned Orthodox priest takes up these questions and more in this frank and thought-provoking essay. It's must-reading for every Orthodox Christian!

Father Joseph Letendre is the author of this four-part series on American Civil Religion, which originally appeared in ONE, the newspaper of the Diocese of New England. For space considerations, we are presenting selected quotes from parts I and II, and the complete text of part III. Part IV will appear in our June/July issue. Father Joseph is Rector of the Nativity of the Virgin Mary Church, Chelsea, MA.

"There is a religious tone to nearly everything that is 'American,' to the point that our politicians are accused of sounding like preachers. Because so many religious words, phrases, and concepts find their way into our political scene, our government and our way of life have been called 'sacred,' while our programs and policies have been called 'crusades' or 'doctrines'...

"Sociologists have long noted other similarities between American culture and religion—the examples are many and diverse. Our patriotic songs tend to sound like hymns...

"Sociologists also speak of a type of veneration that the United States has towards its great men of history—aveneration that borders on a type of 'sainthood'—George Washington (patriarch); Abraham Lincoln, John Kennedy and Martin Luther King (martyrs) being prime examples. In addition, there are the other 'holy days'—now called holidays—of Thanksgiving or the Fourth of July, and types of icons—such as the flag...

"...This unique religiosity [is] the 'American Civil Religion'... 'the real workaday religion of the United States.' As such, it is the public faith which transcends the private faiths of the denominations and the 'church of your choice.' It is a cultural religion—the religion of Americans as Americans."

SOME HISTORY

"The Puritans came seeking a land in which they could live their faith freely. The survival, and then the growth and prosperity of [their] settlements were seen as signs of God's approval and blessing of the Puritan ideals... The vision of America as a land with a special blessing and mission... eventually became secularized and divorced from Puritanism. But in the process they [these ideas] became important parts of American culture as a whole...

"From the first, America was a pluralistic society... But in a land where people hold different and often conflicting values and ways of life, national unity is easily threatened...

"The term 'American Civil Religion' refers to that way of life—that system of values and beliefs—which all Americans have in common... It is... a public faith which exists side by side with the numerous private faiths all Americans can hold despite [our] denominational differences and personal religious affiliations...

"It is into this situation [which we had no influence in shaping] that we Orthodox have come...

PART II

"Polls have shown that many people who call themselves 'very religious' admit their beliefs have little or no influence on how they live their everyday lives... This means that the standards by which people behave, make decisions, do business, relate to others, spend our leisure time, etc., have little or nothing to do with the church they go to. This has been called 'secularism'—the 'divorce from God of the whole of human life.' One's life is no longer shaped and directed by his or her own religious beliefs, but by the system of beliefs which we call this 'American Civil Religion'...

"Faith is valued because it 'helps.' The role of private religion is variously described as satisfying religious needs, making one feel good, and helping with problems... In other words, [private religion, if seen as something useful in attaining these kinds of goals] is to help us in doing not God's will, but our own.

"This means that a person will not join a particular church, believe certain things or worship in a certain way because he believes it is true, but because he 'gets something out of it.' Thus, most Americans believe that at bottom there is no difference between one faith and the next: 'all religions teach the same thing.' Different religions are believed to be different expressions of values and beliefs that everyone shares.

"In this scheme the worship and faith of a church are reduced to meeting the religious needs of its members. Differences are geared to meet the different needs of different people. Thus a Protestant church may help someone who needs the Bible, and an Orthodox may meet someone's need for 'mysticism' or 'colorful services.' That a person should go to a particular church simply because he believes that its teachings are true is something that most Americans find hard to understand.

INVASION

"Sadly, Orthodox Christians are not immune from the attitude to one's own religion that civil religion fosters. Many Orthodox, like many Protestants, Catholics and Jews, go to Church to express *their own* faith which may or may not be the same faith their church teaches. They will understand and practice their faith on their own terms rather than those of their religion.

"Because in the framework of American Civil Religion one's faith exists to help *them* to meet *their* needs, and because one's religion is seen as a private matter, persons feel they can reject the teachings of a church and still be 'good members.' One's religion is no longer seen as having the right to establish requirements of belief, behavior and worship for its members. Examples of this are numerous: 'good Orthodox' who follow horoscopes and others who see 'no conflict' between being a mason and being a Christian are two that come to mind. This becomes possible when persons begin to understand Orthodoxy the way the civil religion says it is to be understood, rather than the way Orthodoxy does."

CIVIL RELIGION

PART III

In our last installment we mentioned the situation of the "good Orthodox" who takes the Church "on his terms." He decides for himself what the Church, Her doctrinal and moral teachings, and Her worship mean for him and his life—if anything. He feels free to reject the meaning the Church gives, and still be a "good Christian." When he does so, he chooses to live his life—both in and out of church—not according to the Gospel, but according to other standards. More often than not, these are the standards of the American Civil Religion.

THE PROBLEM

The challenge of American Civil Religion to Orthodoxy is this: the Orthodox standards and perspectives are in danger of being replaced by those of Civil Religion. This means that on the national, diocesan and parish level what the Church understands herself as having to be and do is dictated, not by Orthodox Tradition, but by our culture's understanding of what church and religion are. This understanding has not been shaped by Orthodoxy—a late-comer to American society—but by Protestantism, the faith of our founding fathers and the pioneers.

One example of this is the place of worship in the life of a parish. For America, worship is a Sunday morning activity. Church activities during the week are expected to be fund-raising or social. This is simply not the Orthodox attitude to worship, but it is the attitude of many "good Orthodox." For instance, it would be very uncomfortable for the priest who insisted that parish bingo or an organization's meeting be re-scheduled if it conflicted with the Church's liturgical life—such as the eve of a feast or lenten services.

For the individual, Christian standards for belonging to a club or lodge too often govern his or her understanding of Church membership. While the Bible and Fathers speak of Church membership in terms of salvation, joy, life, becoming a new creature, spiritual warfare, acquiring the Holy Spirit, etc., many Orthodox (like many Protestants, Catholics and Jews) see Church membership in terms of minimum obligations to be in "good standing" and rights and privileges of membership. In all fairness it must be said that this attitude has been reinforced

CIVIL RELIGION: "McDonaldland Spirituality"

by parishes and clergy with the very same approach. Here again it is standards which are foreign to Orthodoxy which are operating in the Church.

Our task now is simply to point out some of the areas where the standards of Civil Religion conflict with those of Orthodoxy.

KEEPING THE CUSTOMER SATISFIED

Consumerism—That America has become a society of consumers is beyond question. But consumerism has also become the way that we approach the Church. One priest has spoken of a "McDonaldland spirituality" where one tries to get as much as he can, as fast as he can. We approach the Church on the basis of what we "get out of it." If we get nothing out of Vespers, we don't go. If the cost is too much—too far to drive, too early to get up, choir sounds bad—there are nearer (though perhaps not Orthodox) churches, or television.

What is lost in this scheme is that life in the Church, before anything else, is an act of *offering*: that the Church's worship is first of all an invitation, not to *get* something, but to *become* part of something. In this scheme people come to the Church not expecting what Orthodoxy offers, but what a religion in America is culturally expected to offer. This can be "good feelings," "help," an ethnic experience, or a church christening, wedding, or funeral, which our culture sees as a "good thing."

Rights—Hand in hand with the consumer approach is the notion of "rights." That the main liturgical service of the Church is called "Eucharist"—which means "thanksgiving"—shows that the Church and Her Life are to be received as *Gifts* from God, not something which we have a "right" to have. Members feel they have a right to have, for instance, a church wedding for their child who, though baptized, now does not believe in Christ. Those concerned with their "rights as members" see the Church, the parish, and the priest as obligated to give them what they want, even at the price of hypocrisy. To refuse is to be labeled "un-Christian" and to risk losing a member.

Activism—A major tenet of American Civil Religion is "deeds, not creeds." The ideal American is a person of action. When strangers meet, the question, "what do you do?" is soon asked. As the new

concern over "workaholics" shows, in our culture a person is judged by how much he does and how productive he is. Indeed, in arguments for abortion, euthanasia and in the New York "Baby Jane Doe" case, one often hears about "being able to lead a productive life."

Of course, the Church is not opposed to productive action in Her midst. But generally what is perceived as productive is not the "one thing needful" of which Christ speaks. To illustrate: after the last Diocesan Assembly [Diocese of New England] both clergy and laity alike voiced complaints against the fact that a full Vigil and an hierarchical Liturgy had been served. These services were perceived as being "too long" and taking time and energy away from the "real work" of the Assembly. But the real work of the Church is always first and foremost *worship*. It is business agendas which must be modified to accommodate the Church's liturgical life, not vice-versa.

More obviously harmful is the effect that activism is having among the clergy. Pressured by the Protestant work ethic and the way they perceive the expectations of their parishioners, priests are all too often busy with "productive" administrative work to the neglect of prayer, reading of the Bible and the Fathers, and continued theological study. There is now a noticeable increase in dissatisfaction, "burn out" and broken marriages among our clergy. The spiritual crisis at the heart of this trend must be addressed by the Church: bishops, priests and laity alike.

Success—On the scale of values in our culture, success is at the top. Again, the Church would like to be successful. But at all levels the Church has accepted the American definition of success. This definition is rooted in the theology of the Puritans. They saw material blessing as a sign of God's approval. Today success is equated with the amount of property and wealth, or numbers of people. That this standard is often the Church's was seen at the All American Council in Philadelphia. A delegate suggested that future Councils be held at less expensive accommodations because of the financial burden on small parishes and missions. The idea was rejected by a bishop who said, among other things, that having the Sobor in an expensive convention center was a sign that the OCA had "arrived."

Because in our culture "the ends jus-

tify the means" the success of our parishes is often pursued by *any* means. Where property and money are concerned, parishes have been known to behave in ways that are selfish, greedy and dishonest. A New York parish with four Slavonic Gospels gathering dust in a sacristy closet said "no" to the suggestion that one be given to an Orthodox delegation visiting from the Soviet Union.

In a sermon on the feast of Saint Herman of Alaska, Father Alexander Schmemmann, of blessed memory, said that it was fitting for our success-worshipping culture that America's first saint was, by worldly standards, a failure. The Alaskan mission was no great success. The success of Saint Herman lay in his *faithfulness*. He was faithful to his monastic vocation, to Spruce Island, and to the natives that God sent him. The standard of success for the Church can only be the same kind of faithfulness. To be faithful in America the Orthodox Church may have to face martyrdom:

Saint

Herman

a "failure".

...but

faithful

financial and social martyrdom. Financial martyrdom is abandoning or rejecting profitable means of fund-raising which are inconsistent with the Gospel or inappropriate for Christians. Social martyrdom is being faithful to the standards of the Orthodox Church even at the cost of offending segments of society or our own membership.

In our next and final installment, we will look at the implications of the Church's struggle with Civil Religion for Church Growth and for the Church Growth movement in the OCA.



ICON OF PASCHA REVEALS SHATTERING EVENT

PASCHA

The icon on this page does *not* depict the Resurrection of Jesus Christ. And yet, it *is* a traditional icon of Pascha (Easter)—the celebration of the Resurrection. Why is this?

Icons, being visible, yet spiritual depictions of Holy Tradition, of which the Bible is the foundation, echo Scripture's silence on the subject of the actual moment of Christ's Resurrection from the dead. The Gospels do not describe the event—neither do the icons.

But Saint Peter writes (1 Peter 3:18) that although Christ was dead in the tomb, He was "made alive in the spirit," and that "...He went and preached to the spirits in prison." "Prison" is hell.

The "spirits" are those of mankind who had been imprisoned in hell, having died before the coming of Christ. It is this event—the descent into hell and Christ's shattering victory over Satan and death—that is depicted in the icon.

But one still wonders: What does this event have to do with the Resurrection? For the answer, we turn, of course, to the teachings of our Orthodox Church, preserver of the Faith given to the Apostles by Christ Himself.

Man was created to live—by the Grace of God—forever. But man disobeyed—sinned—all of creation shook, and for man, the penalty was death. If man refused to realign his will with the will of

God, his penalty would be *eternal* death—eternity in hell. It was precisely to free us from this fate that God became man in the person of Jesus Christ. God "con-descended" to become man—literally came down to earth and took on the flesh and condition of mankind and was crucified in order to save us from eternal damnation.

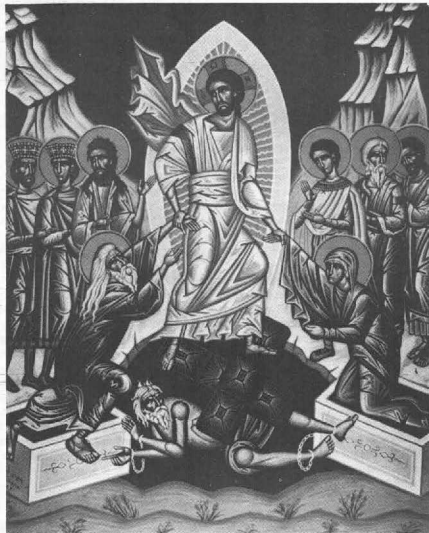
In the "moment" before His bodily Resurrection, Christ had to condescend even further; had to "take on" the same depths to which man had descended; that is, to hell itself. He had to—and did—face Satan and destroy what had been his unbreakable hold on mankind. "...The descent into hell represents the very limit of Christ's degradation and, at the same time, the beginning of His glory."

Christ's victory—"trampling down death by death"—is the main theme of Great and Holy Saturday's services, extending to Pascha itself. It is "interwoven" with the Resurrection and necessary for the complete understanding of its implications for each of us. In the Paschal Canon we sing: "Thou hast descended into the abyss of the earth, O Christ, and hast broken down the eternal doors which imprison those who are bound..."

"In harmony with the meaning of the event, the action in the icon takes place in the very depths of the earth, in hell, shown as a gaping black abyss. In the center of the icon, standing out sharply by His posture and colors, is the Savior." The glory of His Divinity always with Him, Jesus Christ "appears in hell not as its captive, but as its Conqueror, the Deliverer of those imprisoned therein; not as a slave but as the Master of life." He is depicted in the icon with a radiant halo; a symbol of glory surrounding His entire person.

"His garments are no longer those in which He is portrayed during His service on earth. They are of a gold-yellow hue." The darkness of hell is filled by the light of our Lord's glory.

Under His feet—being *trampled* by Him—we see the two crossed leaves of hell's doors which He has pulled down. Below the doors is the defeated figure of



Satan, now bound with the same chains which held mankind captive, but which Christ broke.

In some icons, Christ is seen holding a scroll—"symbol of the preaching of the Resurrection in hell, in accordance with the words of Saint Peter—or a cross, "no longer the shameful instrument of punishment, but the symbol of victory over death."

With his right hand, Christ raises Adam—frees his soul—from hell, and with him "all the souls of those who wait for His coming in faith." That is why two groups of Old Testament saints are seen at the right and left: at the left are King David and King Solomon and with them, John the Baptist. Among those on the right is Moses, the lawgiver.

"They at once recognize Him and are pointing out to others Him of Whom they had prophesied and Whose coming they had foretold.

"The descent into hell was the last step made by Christ on the way to His abasement. By the very fact of 'descending into the abyss of the earth' He opened to us the access to heaven. By freeing the old Adam, and with him the whole of mankind from slavery to him who is the incarnation of sin, darkness and death [Satan], He laid the foundation of a new life for those who have united with Christ into a new reborn mankind. Thus the spiritual raising of Adam is represented in the icon of the descent into hell as a symbol of the coming resurrection of the body, the first-fruit of which was the Resurrection of Christ. Therefore, although this icon expresses the meaning of the event commemorated on Great Saturday and is brought out for worship on that day, it is, and is called, a Pascha icon, as a prefiguration of the coming celebration of the Resurrection of Christ and therefore of the future resurrection of the dead."

While we hope that this description is informative, realize that it gives but a glimpse at the thoroughly penetrating way in which the Church presents the "whole picture" of events. No words in any magazine can describe the experience of completely immersing oneself in all of this by participating in the liturgical life of the Church; not only during the glorious Paschal season, but throughout the year.
READ MORE ABOUT IT: The Meaning of Icons, by Leonid Ouspensky and Vladimir Lossky, published by Boston Book and Art Shop, Boston, MA. The quotations in this article are gratefully taken from this book.



Bishop's Paschal Greeting

Dear! Beloved in Christ:

The Holy Orthodox Church in her divine services during the radiant Night of Easter and the subsequent resplendent days of Easter, glorifies our Lord Jesus Christ's Rising from the tomb with exultant joy and holy ecstasy, and with love proclaims to all people the glad tidings that the Resurrection of Christ is the triumph of Life, the death of Death, the source of our own resurrection and of life eternal.

In the early hours of the morning, the myrrh-bearers were overjoyed to behold the live Lord Jesus Christ, for whom, weeping, they had been searching among the dead: "Rejoice!"—they heard the first word uttered by the Risen Lord.

Great was the joy of the disciples and Apostles when, during the following forty days, Jesus Christ appeared to them a number of times, and convinced and confirmed them in the truth of His Resurrection from the dead and spoke to them of the Kingdom of God.

After the Ascension of their Master and Lord, Christ's Apostles, having received the gift of the Holy Spirit on Pentecost, full of gladness and with great power, preached to the world of Christ crucified and Risen. Glorifying the Lord, they lovingly proclaimed His divine doctrine of the future universal resurrection.

Saint Paul, while preaching about the Resurrection of Christ, tells us that "...in Christ shall all be made alive...now is Christ risen from the dead...Christ—the firstfruits; afterward they that are Christ's at His coming."

The time will come when our immortal souls will be united with our resurrected bodies. "He that believes in me," said the Lord, "though he were dead, yet shall he live." "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Saint John Chrysostom, inspired by God, teaches us that the Day of Christ's most glorious Resurrection is a longed for and salutary Day—the pledge of peace, the source of reconciliation, the destruction of Death, and that Death, itself, is no more named Death, but dormition, peace, sleep. He appeals to all men who honor and love God to share the Lord's joy and exult in this feast of faith. For the Lord, being most generous, takes unto Himself the last just as the first, granting unto all men what is due unto them. He exhorts us to receive the gift of God's unending goodness.

Venerable Fathers and dearly beloved faithful children of the Diocese of Eastern Pennsylvania! I bring you heartfelt greetings on this radiant day of the Holy Paschal Feast, and with all my soul, I embrace you with the Easter Kiss: CHRIST IS RISEN! "Rejoicing in the Risen Christ may you grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and for ever."

CHRIST IS RISEN! INDEED HE IS RISEN!

With love in the Resurrected Lord,

+HERMAN,
Bishop of Philadelphia
and Eastern Pennsylvania



photo by Paul Sernak



(a) Father Vladimir Borichevsky and Bishop Herman accepted a \$100 contribution toward keeping Father's radio program ("Hour of Orthodoxy," WCDL, 1470 AM, Carbondale, Sunday mornings at 8:00) on the air, from Saint John the Baptist Church (Mayfield) Council President David Berzhalsky and Vice President, Joseph Jaye. (b) A scene from Orthodox Sunday Services at Coaldale. (c) Saint Sophia's Sisterhood is alive and well at Assumption of the Holy Virgin Church in Philadelphia. Helping with the fund-raising projects are: (l-r) Mary Bobovitsky, Vice President; Marge Pellack, President; Matushka Kathy Kowalczyk, Treasurer; and member, Mary Prasko. (d) Father Thomas Kulp—shown with Matushka Radelle and their four children—was ordained to the Holy Priesthood in February by Bishop Herman. Father Thomas is acting Rector of parishes in Mount Carmel and Centralia.

ASSESSMENT REPORT

The following is the status of parish contributions toward the liquidation of the Diocesan Center mortgage, as resolved by the 20th Diocesan Assembly. March 24th was the deadline for the first portion.

*denotes payment in full

PARISH	1983 CENSUS	ASSESSMENT	PAID TO DATE 3/26/84
Alden Station—Holy Resurrection	107	\$3,745.00	\$1,875.00
Berwick—Holy Annunciation	200	7,000.00	3,499.98
Dallas—St. Andrew	42	1,470.00	1,470.00*
Dundaff—St. John the Baptist	31	1,085.00	0
Edwardsville—St. John the Baptist	364	12,740.00	6,370.02
Jermyn—St. Michael	342	11,970.00	2,400.00
Lopez—St. Vladimir	92	3,220.00	1,073.36
Mayfield—St. John the Baptist	50	1,750.00	1,892.00*
Nanticoke—St. John the Baptist	221	7,735.00	2,578.32
Old Forge—St. Michael	362	12,670.00	4,425.00
Olyphant—St. Nicholas	92	3,220.00	1,065.00
Olyphant—All Saints	431	15,085.00	7,542.48
Simpson—St. Basil	107	3,745.00	1,872.48
Stroudsburg—Holy Trinity	24	840.00	840.00*
Uniondale—SS. Peter and Paul	42	1,470.00	735.00
Wilkes-Barre—Holy Resurrection	515	18,025.00	9,047.48
Wilkes-Barre—Holy Trinity	395	13,825.00	0
Williamsport—Elevation of Cross	44	1,540.00	770.04
South Canaan—St. Tikhon	120	4,200.00	1,855.00
Newark, DE—St. Michael	84	2,940.00	1,470.00
Bethlehem—St. Nicholas	292	10,220.00	1,730.00
Catasauqua—Holy Trinity	111	3,885.00	1,942.50
Coatesville—St. Nicholas	43	1,505.00	260.00
Philadelphia—Assumption	250	8,750.00	1,945.00
Philadelphia—St. Nicholas	181	6,335.00	0
Philadelphia—St. Stephen	251	8,785.00	4,392.31
Pottstown—Holy Trinity	86	3,010.00	704.98
Wallingford—St. Herman	87	3,045.00	1,522.50
Buckingham—St. Mark	81	2,835.00	35.00
Centralia—SS. Peter and Paul	31	1,085.00	542.52
Coaldale—Nativity of Virgin	397	13,895.00	3,493.00
Frankville—Ascension	323	11,305.00	5,652.00
Harrisburg—Christ the Savior	203	7,105.00	3,552.00
Lykens—Ascension	48	1,680.00	1,680.00*
McAdoo—Holy Trinity	74	2,590.00	2,590.00*
Minersville—SS. Peter and Paul	93	3,255.00	2,150.00
Mt. Carmel—St. Michael	157	5,495.00	1,831.68
St. Clair—Assumption	64	2,224.00	1,120.02
Shenandoah—Holy Ghost	11	358.00	0
Shillington—St. Herman	90	3,150.00	1,000.00



TAKING GROWTH OFF THE SHELF

LIBRARY

by John and Emily Wanenchak

It is essential that every parish maintain a library consisting of books that cover various aspects of the Orthodox Church. The easy access to this knowledge by all members of the congregation is a commitment by that parish to Church Growth. It has been our experience, when instituting a library at Holy Assumption Parish (Philadelphia), that the time, effort and cost in getting a library underway was not as great as one would expect.

The parish priest or committee should entrust this task to an individual who will handle all aspects of the library, including finances, book ordering and maintenance. A degree in library science or theology is not required. An individual with a firm belief in the importance of what they are doing and the dedication to follow through is all that is necessary.

Our library was off to a great start when two families purchased and donated starter sets of books offered by Saint Vladimir's Seminary Press. [Saint Tikhon's Seminary Bookstore offers a similar package.] The idea behind a starter set of books was to ease the effort and help defray the cost of creating a library in a parish or home. The starter set included fifty quality paperback books at \$200 per set. This was a significant discount on the price of each book. So, initially, we had 100 books at the

cost of \$400. This constituted a solid, well-rounded body of literature on the Orthodox Church. We have added an additional 36 books, mostly purchased at book stalls at the All American Sobor.

So far, all of our books have been purchased through parishioner donations, and it has taken us only one year to get where we are today. We believe the donation system should be used to start a library. If donations are slow in coming, a special church collection can be taken to get a library off to a quick start. A parish library could also be a part of the parish's yearly budget. A plea could be made to parishioners to donate any appropriate books they have at home. We believe we have had great success with donations because people donating money see the visible results of their donations. When a book is purchased, we place a label on the inside cover of the book with the donor's name. If specified, we will designate that the book is being donated in memory of a deceased member(s) of the family. We also make it a point to show the book to the person donating it. Donations to the library are listed in our weekly church bulletin. The combination of seeing their donation become a part of a worthwhile project and the recognition they receive, help generate enthusiasm on the part of parishioners.

Our library uses the honor system to loan out books. A card pocket with a card with the book's title and author's name typed on it, is glued to the inside back cover of the book. This card and card pocket are similar to the ones used in public library books. Borrowers, when selecting books, sign their names and the dates on the cards and leave the cards in a box provided. A listing of books is posted on the parish bulletin-board to be used as a quick reference on what titles are available in our library.

After the initial effort of setting up this system, very little by way of time is needed to maintain the library. Just a few minutes each week are needed to put any misplaced books back in order on the shelves and to assure an orderly appearance.

Our library is located in the parish basement in a prominent, well lighted location. After Sunday Divine Liturgy, we hold a coffee hour where parishioners meet for Christian fellowship. We found this informal atmosphere very conducive for book browsing and discussion.

The one problem we have is getting people to take advantage of the library services offered. Only a small percentage of our congregation borrows books, and most of our parishioners have never borrowed a book. It is no small irony that a parishioner will donate a book to the library, will truly see the value of this act, but will not read the book. Why? Perhaps people have a preconceived idea that they have to be an "intellectual" to understand what is being said in books on the Orthodox Faith, even though most of the books of this nature have been written with the layperson in mind.

In an age of materialism that assaults our Orthodox Christian sensibilities, in an age of well organized competition from the Roman Catholic and Protestant Churches for the very souls of our children, and in an age when our Church is going through a difficult transition from ethnic origins to a firmly established American Orthodox Church, we cannot afford to be satisfied by being "Tolstoy's simple Christians." These crucial times demand that we become well informed apostles of our Faith. It is the obligation of all our parishes to provide the educational tools of a parish library to their congregations. Our Church's very survival depends on it.

John and Emily Wanenchak are parishioners at The Assumption of the Holy Virgin Orthodox Church, 28th Street and Snyder Avenue, Philadelphia, PA 19145. Some details of their report were edited due to limited space. We are sure that they would be happy to share those details and their complete book list with other parishes interested in starting a church library.



ORGAN TRANSPLANTS RAISE ETHICAL QUESTIONS

BIO-ETHICS

by Father John Kowalczyk

One recent Sunday following Divine Liturgy, during coffee-hour, a member of my parish asked me if the Orthodox Church had a position on the issue of organ transplants. He told me that his neighbor was planning to donate a kidney to his nephew. This prompted a general discussion on the subject of "Bio-ethics."

It is a relatively new field of study which has received its birth from its parent discipline—Moral Theology. The Orthodox Church, throughout her history, has never skirted any issue that deals with questions of right and wrong as they affect our lives. The Bible, the Church Fathers and Divine Worship all have ethical implications for us, and help to live out our earthly lives with the anticipation of the Kingdom of Heaven to come.

Recent advances in science and medicine have prompted many Orthodox Christians to inquire about the position of the Church on various issues with which they are being faced. One such issue is organ transplants. This, I believe, is the forward edge of many more things to come as we enter into the Orwellian year of 1984. We must deal with, begin to resolve and confront all such forthcoming dilemmas through an Orthodox understanding. *Every new medical advance cannot be viewed exclusively in scientific and technological terms.* We must deal with questions that are profound: what is right and wrong, good and evil, virtue and sin, and what has moral and spiritual values? If we are truly Orthodox Christians and are members of Christ's Holy Body, we have to consider all decisions in this life from the accepted faith and teaching of the Universal Church. It has to be reflective of her doctrine and Sacred Tradition, which are inseparable from Holy Scripture.

What is an Organ Transplant?

"The medical procedure by which certain organs or parts of organs are taken from one person's body and surgically grafted to that of another person's body with the intent of preserving and enhancing the life of the recipient."

Have Many Articles Been Written on this Subject?

Outside of the work done by Father Stanley Harakas, Dean of the Holy Cross Greek Orthodox Seminary, which is the main source for my arguments, no definite work has appeared on this subject from an Orthodox perspective.

Has the Orthodox Church Shown Any Opposition to Organ Transplants?

There is an old Russian saying that is quite appropriate with regard to this question: "silence means agreement." According to Father Harakas, there has been little or no opposition to medical procedures which are very similar to organ transplants. Blood transfusions are defended when certain sectarians oppose the idea. When I was in the seminary, one of the students in my graduating class received a cornea transplant which successfully restored his sight. Prior to the surgery, a service of healing was served and he was anointed with the healing oils. Skin grafts were never challenged from a moral point of view. *One important point must be made here—"medical treatment can be seen as a human cooperation with God's healing purposes and goals."* There must be a place for human effort; in other words, striving and cooperating with His Holy will.

Shouldn't the Church be Concerned Only with the Spiritual Aspects of Our Lives?

According to our teachings, our Lord,

Jesus Christ, is viewed as the creator of the material and spiritual dimensions of reality. The Church has never separated the two, but, rather, looks upon these aspects of existence as closely bound together. The sacramental use of "material means," such as water, oil, bread and wine for our spiritual purposes, reflects the intimate relationship of matter and spirit. When we see an icon of Jesus Christ, we also see the teaching of the Incarnation as being central to our teaching as Orthodox: the Son of God, invisible and eternal, has taken on the visible form of man. This is why He can be depicted in human form—as flesh and blood—showing that salvation has come to *all* flesh and *all* creation. To separate material from spiritual is heresy and is contrary to Orthodox teaching.

Am I Responsible to Protect This Life from Those Who Wish to Destroy It?

Bio-ethics can be divided into two categories: the protection of life and the transmission of life. Even if this creation turns away from God, He does not cause it to cease existing. Even if a man chooses eternal damnation, God's eternal love for him is manifested in that He will never deprive him of the gift of existence. This creation came into existence out of nonexistence and could just as well return to nonexistence. But because God loves it and because existence is good, God promised that His creation would always continue to exist. God has given man the responsibility of caring for His creation with Him. Most importantly, however, God has given us a role in the creation of *new* human personalities and charged us with the responsibility of protecting, transmitting and enhancing life. The preservation and protection of life are thus seen as crucial in ethical decision-making.

"Medical treatment can be seen as a human cooperation with God's healing purposes and goals"

How Does the Church View

Dr. Barney Clark and the Artificial Heart Experimentation Done on Him?

For the sake of medical achievements, human experimentation—with trial and error—is often necessary. According to Father Harakas, "There is no moral obligation of any person to be used by another for the benefit of a third party. Human self determination requires that the patient decide." Such a decision must be based on adequate information regarding procedures, ends to be achieved and risks involved. Also, Father Harakas points out that the researcher should use human experimentation procedures only as a last resort, after all other means of testing have been exhausted and there is every reasonable expectation that harm can be avoided. *"The hope of benefitting mankind in general cannot outweigh the moral obligation of the protection of individual life."* This is why in the case of Dr. Clark, they waited until there was no alternative but to proceed with the operation in order to sustain life. Orthodox ethics would caution those who would perform such transplants of the very serious moral and ethical implications of such operations when they are done without a substantial and reasonable expectation of success.

Who is More Important—the Donor or the Recipient?

Here we must deal with two questions: what is the potential harm to the donor, and what is the need of the recipient? It is not a person's moral obligation to donate an organ if, in doing so, the donor places his or her own life in jeopardy. Let us now go back to the question of the neighbor donating a kidney to his nephew. A healthy person may consent to donate a kidney, knowing that his or her life is not thereby impaired. Once again, the rule of self determination must be applied. The recipient of an organ transplant ought to be in otherwise good health and *there should be a substantial expectation of restoration to normal living in order to warrant the risks to the donor.*

As with any other surgery, when organ transplants occur, there is a certain amount of human suffering and pain that will be a result of the operation. Even though the Church always views suffering and pain as immoral—the result of sin in the world—there is also the possibility of growing in God's grace through suffering and the exercise of the virtues of courage, repentance and prayer. According to Father Alexander Schmemmann, of blessed memory, the Church has perceived

"suffering" as a positive value that often goes unrecognized in the "Logic of the World"—we are all going to die, and how we die is very important. In the Divine Liturgy, we pray for "a Christian ending to our Life"—to die in faith, trusting in our loving Savior; to fall asleep in moral and spiritual purity; "to fight the good fight, to complete the race that is before us"—to begin and end our lives as members of His Kingdom.

So What is the Point?

No Matter How Many Transplants We Have, We Are Still Going to Die.

When dealing with this subject, we must tie in the teaching of the Resurrection of Christ. The final enemy of humanity—death—has already been destroyed. "We proclaim this Truth every Pascha and celebrate it every Sunday. That is, Christ is Risen from the dead, trampling down death by death, and upon those in the tomb bestowing life." We are called to live a resurrected life already and to taste the glory of His Kingdom. To have an organ transplant and thus be given the possibility to have more time to repent—more time to grow in the grace of God—and to realize further that this existence came from God and that He created us from nonexistence into existence, is blessed by Christ through His Holy Church and can become an extension of His healing ministry.

The Orthodox Church has always viewed ethics with a pro-life approach.

The Church honors and respects the life of each individual as a life that has been given to us as a divine gift. If we are truly who we say we are—the people of God; the ones who have inherited the faith of the Apostles—then anything we do in our lives should reflect our Christianity, for the teaching of Christ and His Church encompasses our whole lives.

I would like to end with the words of my source for this discussion, Father Stanley Harakas, a noted and well respected Orthodox theologian, who says: *"Thus we can conclude that transplants in general, serving as they do to prolong life, are not morally wrong; they must seriously and significantly be questioned when performed without adequate expectation of success, since this life is not prolonged, but, in effect destroyed."*

Needless to say, this article is offered as a cursory discussion of an issue involving far-reaching moral and religious ramifications. It is intended as a brief overview of the Church's position on a small aspect of a broad, complicated subject.

READ MORE ABOUT IT: For the Health of Body and Soul, by Father Stanley Harakas, Dean, Holy Cross Orthodox Seminary, Brookline, MA 02146.

Father John Kowalczyk is Rector of Assumption of the Holy Virgin Orthodox Church, Philadelphia.



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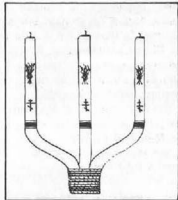
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of note

WORLD YOUTH MEET

CRESTWOOD, NY—Not even heavy snowfall could deter the North American members of Syndesmos from meeting on January 14th at Saint Vladimir's Orthodox Theological Seminary. For those unfamiliar with the Syndesmos movement, the organization was founded in 1953 in France, by a handful of Orthodox young people from Greece, Finland, France and the Middle East. Today, Syndesmos is a growing fellowship of 46 Orthodox youth organizations and theological schools in 25 countries. Its purpose is to provide a bond of unity between Orthodox youth organizations, organize such groups when possible, and promote a deeper understanding of the Orthodox Christian Faith. It provides a medium to assist Orthodox youth in their relations with other Christians and furthers cooperation and communion between all Eastern Orthodox Churches. The movement organizes programs in the areas of Orthodox unity, mission, theological education, ecumenical relations, religious education and communications.

Reports were given on the General Assembly meeting held in Crete in August. George Nahas and Mark Stokoe were elected President and General Secretary, respectively. Other items discussed were the reorganization of Camp Agape spiritual retreat programs, a proposed pilgrimage to Spruce Island, Alaska, August 7th through 9th, and the movement's relationship to the Orthodox Christian Fellowship. Several locations were proposed for the next General Assembly, which will be held in North America, sometime in 1986.

The next meeting of Syndesmos will take place at Hellenic College in Brookline, MA, on April 28th.

Reported by Seminarian George Hertz, Saint Tikhon's.

SUMMER CAMP

DIOCESAN CENTER—A reminder that it's time to register for Youth Summer Camp at Saint Tikhon's. Camps for girls will be held on the weeks of July 8th and 15th. Boy's camps will be held during the weeks of July 22nd and 29th. For more information, contact the Director, Saint Tikhon's Summer Camp, South Canaan, PA 18459, or call (717) 937-4411.

HISTORY CALLS

...your help needed

SOUTH CANAAN—Saint Tikhon's Monastery and Seminary are looking for historical photos of their institutions for the compilation of an accurate history to be published in the future, and for general safekeeping in the archives. Photos may be donated, or just loaned long enough for copies to be made. Anyone with photos should contact Brother Alexander at Saint Tikhon's Monastery, South Canaan, PA 18459, (717) 937-4411.

GOOD SAMARITANS

...on the road again

JERMYN—Father Dionysius Swencki reports that Saint Michael's "Good Samaritan Society" is ready to begin its ninth year of monthly good-will visits to Clarks Summit Hospital. "They take homemade cookies and gifts up to the geriatric unit and just spend time with those people who are lonely and alone. We have seven to ten ladies who go there every month, take birthday gifts for everyone who's celebrating—sing songs with them." Mrs. Anna Franchak is the coordinator of the project.

BRIGHT FRIDAY

SOUTH CANAAN—His Beatitude, Metropolitan Theodosius, will join His Grace, Bishop Herman, in celebrating a Hierarchical Divine Liturgy at the Monastery Church of Saint Tikhon of Zadonsk

with the diocesan clergy and their families on Bright Friday, April 27th. The Liturgy will begin at 10 a.m.

see OF NOTE, page 19

GRADUATES

...we're happy for you,
and we want the whole diocese
to know you've made it.

SEND US YOUR GRADUATION PHOTO

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They will appear in the
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"FALSE TEACHINGS SEEM TO MULTIPLY AS THE WORLD GROWS OLD"

VIEWPOINT

by Father Joseph Woodliff

If we take time to look backward through the ages at the story of the Church, we see that in every age and for each people came a time of testing. There was no generation that was not called to answer as "The People of God" some question or challenge that was to judge their period. For each and every time, there was a question. How the question was answered, then, determined if these people were those "of the Light" or those who "lived in darkness." We remember some of those questions already answered: "Is Jesus the Eternal Son of the Father, or God's creation?" "Is the Holy Spirit the Giver of Life who is to be glorified together with the Father and the Son?" "Was the one born of Mary true God?" "Was the true God born of Mary true man?" All of these questions have been answered, for the life of the world. There were those who were called to speak; they spoke, and showed themselves, not without suffering, to be "Children of the Light."

We have been called to gather together for the Great Fast. A lent from which we will have prepared ourselves and one another to enter into the celebration of the Pascha. Perhaps this period

should also be a time for us to seek after strength and wisdom to face the question of our time, of our testing. If a question has been given by God for our judgement, I believe that question must be "WHAT IS THE CHURCH?" What is it that we can claim to love and, still, tear and rip apart? What is the "Church" that we are called by Jesus to proclaim to all of mankind, and, yet, seem to be all but unable to announce even to ourselves? What is the Church, without which there is no salvation? What is the Church, into which we are called to grow during the Great Lent? WHAT IS THE CHURCH?

We must not, we cannot expect to empty or exhaust the question "What is the Church?" The question is too much for us. It is larger than life! The question, as we will see, I hope, is life. Still, is it too much to hope for an insight? No, it is not. We have had the way opened for us by the Lord. The way into this, our question, is by way of the Divine Liturgy; the Lord is there and will speak to us. He will speak, if we will listen.

If we could stand back from the Liturgy, even if this "standing back" is artificial, what would we "see"? We would see this: Our experience of what is to be

the Church is given in Liturgy. It is given to those who are baptized and who have eyes to behold. All of the baptized come together for Liturgy because they have been baptized. After all, what is Baptism? It is to be born into a "new Life." To be baptized is to leave behind the life of a world that is fallen, that is full of every kind of death and, so, sin and darkness, and to rise from the waters "born again" into a new creation, a new life, a new way—God's Way. This new creation, world and way that is given to the baptized is nothing less than the Kingdom promised to all of the prophets, to all who hungered for the life that was lost in Adam and Eve. It is the Kingdom of truth and life in the Spirit declared by the Lord. If someone has been baptized or born into this new life, then they should want to live it! "It"—the NEW LIFE—can be lived! It is the life found and tasted in the Divine Liturgy. That is why if you have been baptized and you do not live this life, you are not nourished by the Kingdom. You have been, for lack of better words, "still born." You were given birth into a new life in baptism, but you died from lack of real nourishment.

The Divine Liturgy is when we open ourselves to the work of the Spirit in order, first, to praise and give thanks to the Father for His love for all of us, for all of humankind. We give thanksgiving to the Father for the "gift of new life in His Son," His Word, Jesus. Second, we remember all that the Lord has done for all of us. In the words that we hear in the Liturgy: "Remembering this saving see **VIEWPOINT**, page 20

VIEWPOINT is the place for you to express your views on topics affecting the Church and our society. The editors reserve the right to edit or reject copy. Send your article or letter to: *Your Diocese Alive*, The Diocesan Center, South Canaan, PA 18459. Views expressed are not necessarily those of the Diocese of Philadelphia and Eastern Pennsylvania, (OCA).

LETTER[S]

Father Vladimir Borichevsky passed along this letter which he received in response to our February/March article on his radio program.

Dear Father Vladimir:

...I'm so glad to see our Diocese and the national Church becoming more aggressive (if that's the proper word) to promote the Growth of Orthodoxy and to keep the Faithful informed and ever mindful of their responsibilities to support the programs of the Mother Church. I'd like to offer \$100 to help you with your [radio] work.

...Your article about Father Schmemmann was enlightening and helpful. Coincidence, premonition or whatever, every article in the February/March issue of "Your Diocese Alive," including Bishop Herman's address to the Wyoming Valley Clinic... seems to relate to me.

Father, thank you for all your help and God bless you and Matushka.

May Our Good Lord Grant You
Many, Many Years...

Gregory Godum
Glen Riddle, PA

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The Liturgical schedule planned for the pilgrimage offers bountiful opportunities for prayer and Christian fellowship. Your Monastery awaits your visit!

Friday, May 25, 1984

- 4:00 p.m. All-Night Vigil (opening of the Pilgrimage)
- 6:00 p.m. Akathist to St. Tikhon of Zadonsk and Veneration of his relics.

Saturday, May 26, 1984

- 9:00 a.m. Hierarchical Divine Liturgy followed with a Molieben of Thanksgiving.
- 2:00 p.m. The 41st Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary
- 4:00 p.m. All-Night Vigil — Monastery Church

Sunday, May 27, 1984

- 9:30 a.m. Hierarchical Divine Liturgy, Procession to the Monastery Well for the Blessing of Water.
- 3:30 p.m. All-Night Vigil — Monastery Church

Monday, May 28, 1984

- 7:30 a.m. Divine Liturgy — Monastery Church
- 9:30 a.m. Procession of Hierarchs, Clergy and Faithful to the Monastery Bell Tower Chapel.
- 10:00 a.m. Hierarchical Divine Liturgy followed with a Memorial Service for the departed spiritual leaders of the Church
- 2:30 p.m. Procession, Molieben to St. Panteleimon and Anointing of the Sick, the Infirm, and all Pilgrims — Pilgrim's Shrine to the Most Holy Theotokos.
- 4:00 p.m. Vespers — Monastery Church



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VISITATIONS, from page 5

with other churches to fasting practices and kneeling on Sundays.

Said Father John of the weekend: "It showed that the Bishop cares. So many times people get the feeling that Bishops isolate themselves, or we place them in ivory towers...but it wasn't the same with Bishop Herman. He just addressed all the issues. There is a feeling that he is concerned and willing to explain his ideas and what the diocese is doing. It is a very positive movement."

Jacob Barsigian, Saint Michael's Council President, commented: "He just took off his hat and talked to us...he shared a lot of information with us."

IN JERMYN

...it was beautiful

According to Father Dionysius Swencki, Pastor of Saint Michael's Church, Jermy, the Bishop's meeting with church school teachers (weekend of February 18th) left the teachers "feeling really, really good—first, because he knew so much about what they were trying to do, and second because he was concerned about them."

Bishop Herman also placed a new Antimension, reviewed records, and met with the church council at Saint Michael's. At Sunday's gathering after Divine Liturgy, Father Dionysius recalled that: "As soon as the Bishop came in and sat down, every single child who was in the hall gathered around him...it was beautiful."

Said Father Dionysius: "He jumped in with both feet, unafraid and bold for the Lord. If people will let him, he will know everyone."

AT SAINT STEPHEN'S

...an anniversary

The February 25th weekend was spent in Philadelphia, as Bishop Herman placed the new Antimension at Saint Stephen's Cathedral and celebrated, with the parish, the 25th ordination anniversary of their Rector, Father Daniel Geeza (see story in "Of Note" section). His Grace will return later in the year to meet with the Council, etc.

IN FRACKVILLE

...and Shenandoah

Father Paul Ropitsky greeted Bishop Herman at Holy Ascension Church, March 11th. The Antimension was placed and His Grace met with Father Paul, both at Frackville and at Shenandoah (Holy Ghost Church) which Father Paul also serves.

The visitation coincided with a mis-

sion appearance by the Saint Tikhon's Seminary Choir, which sang the responses at the Vespers, and was treated to a delicious Lenten meal and warm fellowship.

Bishop Herman held a lengthy meeting with the church council following the dinner, celebrated the Hierarchical Divine Liturgy Sunday morning and met with parishioners of both the Frackville and Shenandoah parishes in the afternoon.

SOMETHING TO LOOK FORWARD TO

The Archpastoral visitations of Bishop Herman, an all-important part of our diocese's commitment to personal and corporate growth, will continue throughout the year. It is hoped that everyone will take the opportunity of the local visitations to gather around the Bishop in worship and to discuss with him the

ORTHODOX PUBLIC LIBRARY

OLD FORGE—There is a chance that the good people at Saint Michael's Church will be putting together a library of Orthodox materials for public consumption. "It's in the thinking stage right now," said the Rector, Father John Adamcio.

The idea arose during discussions with His Grace, Bishop Herman, while he was making his Archpastoral visitation to the parish in February. Saint Michael's has been actively pursuing the idea of a library to serve its own needs, but the Bishop urged them to consider expanding their horizons in the interest of providing a valuable resource to the community. The reaction was enthusiastic.

The library would be located at the parish grounds, and would include volumes on Church history, doctrine, Slavic culture and the like. The Bishop and church committee agreed that Saint Michael's would be ideal because of its central location in the diocese and in relation to area colleges.

LECTURES CONTINUE

OLYPHANT—Father David Lisko reports that the Lecture Series at All Saints Church will continue through May. April 3rd at 7:30 p.m., Father David will conclude his presentations on Great Lent. With no sessions during Holy Week, the series will pick up again on the first and third Tuesdays of May with an emphasis on the topic of Religious Education. Father David has more information at (717) 489-0942.

photo by Andrew Nelko



Bishop Herman placed the Antimension carrying his signature on the Holy Altar Table of Saint Stephen's Cathedral, Philadelphia, as he began his Archpastoral visit to the parish. Father Daniel Geeza, Rector, is with His Grace.

concerns and hopes that are felt and must be shared if we are to grow as God's children in the Body of Christ in Eastern Pennsylvania.



of note

WILL TRAVEL

Father Daniel Kovalak is looking for Orthodox students on area college campuses especially at Lycoming College, and Bucknell, Susquehanna and Lock Haven Universities. Father Daniel, Rector of Holy Cross Church, Williamsport, has been traveling to the colleges, serving Lenten Vespers and a Presanctified Liturgy. At Susquehanna on March 22nd, he was joined by Father Daniel and Matushka Theodora Ressetar from Harrisburg. Twenty-three people responded to the limited publicity that was given the Service. At Bucknell, where 36 people attended, Father George Daskalakis from Holy Trinity Greek Orthodox Cathedral, Camp Hill, served with Father Daniel.

"Talk to the chaplains at these schools," said Father Daniel. "They paint a pretty grim picture of religion on the campus. That's why it's so important that we find and reach out to our Orthodox youth now!"

Father Kovalak can be reached by calling (717) 322-3020.

HOLY UNCTION

DIOCESAN CENTER—His Grace, Bishop Herman, will celebrate the Sacrament of Holy Unction at All Saints Church, Olyphant, Wednesday, April 18th at 7:00 p.m. The Sacrament will also be celebrated at Saint Mary's Church, Coaldale, on the same evening, at the same time.

commandment and all of those things which have come to pass for us: The Cross, the Tomb, the Resurrection on the Third Day, the Ascension into heaven, the Sitting at the right hand, and the second glorious Coming." Third, having assembled as one people to give thanks to the Father, having remembered all of the saving works of the Lord into which we have been baptized, all of which was done to make over or recreate us and the world, we next pray that the *Holy Spirit might come upon us and upon these Gifts here offered*. This sums up the work of the Liturgy: We thank the Father, remember the works of His Son, and we call upon the Holy Spirit in order that "We might receive the gift of Sonship and so be filled with the Holy Spirit by eating the Body and Blood of the 'New Man,' our Lord, Jesus the Christ." All of which means that this is done so that we might no longer live under the curse of death, fallen and in sin, but that we might be transformed into the image of Jesus: The perfect man, who is the image of the Father. Jesus is the Divine Son of the Father, who in becoming man has revealed man as man should be. Jesus has revealed man as God willed Him to be from the beginning.

This is the answer to our question, "What is the Church?" In the Liturgy we can come to know the Church... to "see" it, to taste it. The Liturgy opens the Church to us as LIFE! The Church is the salvation of all because it is the experience of the renewal and recreation of all. We who have no life in us, having turned from the source of all life—God—can begin again to live. We can live, if we answer our baptismal call by entering the life that is always new, always fresh and pure, always the Church. We can have communion with Jesus because the Father wants and wills that we be filled with the fire of the Holy Spirit. Again, this is the Church: The life intended for mankind, all of mankind, by God; The life that is tasted now, and will come in fullness at the end of time. It is the "Kingdom of God" returned to man.

We must know, however, that in our time there are many, many challenges to this faith, this vision of the Church. There are, as Jesus warned us, subtle lies that are presented in place of the Church. False teachings seem to multiply as the world grows old. An example is the false teaching that the Church is an "agency"

serving my own ends and my own needs. But, the "New Life in the Lord" (which is what the Church is) can never be judged by my private wants and desires. No! Instead, we are judged by the life given in the Church, by the Lord who knows us and can judge us by His presence, because He has become, without sin, all that we are and all that we are called to become. Just as Jesus, God, will not and cannot be forced into our own mold, so neither can the Church which is His life for us. We do not hold the meaning of the Church in our hands, but find our own meaning in the Church. The Church is God's meaning for us!

There is a clear and ever growing movement in our time to make the Church into whatever we would have Her be. There is an attempt to strike at the heart of the matter and to make of the fallen man, of the fallen world, the measure of the Church. This attempt is at the root of what I see as the problem and trial of confession in our time. One need not be a prophet to see that confession is being rejected in our day, even in our own "house."

The Church is, as shown, the saving love that unites us in the birth, life and death of Jesus. Jesus so unites himself to us that He suffers even our own "GOD-forsakenness," that is, *He dies our death*. But, having done all of this, having done all that can ever be done for our

the Lord into a new life, when I have no desire to turn from the life that I live? We are, all of us, so filled with so many things that are not of God; but we might be filled with all of the fullness of God. What stops us? *WHAT?* We must empty ourselves first, this is what stops us. We must be emptied of all of our own many, many spirits. What stops us is that it is not at all pleasant to see what we must do in order to become what we are called to be: We are called to be a Holy People; nothing less will do.

So for all of these "reasons," we avoid confession. In so doing, we ignore the clear teaching that the Lord came to save those in darkness, those in need of confession—sinners. We do not confess because we have become satisfied and comfortable with and in a world of our own making. We do not hunger for the Kingdom... it can wait. Our time has become an "Age of Ichaod," when the Glory has passed from us, because we are become like the fool happy with a house that will not withstand the wind that is sure to come. We try to hide ourselves from all of this, our nakedness. We hear again God's words spoken after the Fall: "Adam, man, where are you?" God knows where we are; but we do not, and we stand before Him and all of the world in confession to find out. To find out where I am and where I must go.

Now we can, if we want to, see the

**"It might be dressed up to
look like the true Church,
but it is an idol ..."**

salvation, having in His Christ recreated mankind and all of creation, still—STILL—God must have our cooperation. We must will to enter into the new creation, the new life; and we cannot be forced, not even by God! We are, in God's own words, like Him. We are created FREE and in the image and likeness of God. We are able to say NO—NO—to God. We can reject the call to be remade in the image of His Son, Jesus. THIS MEANS THAT CONFESSION CANNOT BE DISPENSED WITH. To confess means to turn away from all that keeps me from becoming incorporated into the Kingdom and Life and Church of God. Isn't it clear that one cannot, and will not turn into the new "Kingdom of Life" unless one comes to see that there is, after all, something to turn away from. Why follow

motive behind the popular destruction of the Church in our time. It hurts to confess because to confess means that we must change. If we will not take the pain, if we will not confess our sins, if we will not amend our lives, if we do not in fact turn from a world without God, if we are satisfied (SELF-satisfied), then we will try instead to mutilate the image of the Church. Why? Because, the Church IS the call to repentance, to confession and to change. In order to hide from the need for change, for real confession, in order to hide from ourselves, we change (or, try to change) the nature of the Church. It is as if we are saying, "Since I will not change, the Church must!" Isn't this why we are so

continued next page

quick to try to make of the Church an agency to serve MY needs, MY wants, MY interests? Isn't this why we are so much more comfortable speaking of the Church in business terms: We will not serve Her and the "new life," so She must serve me and MY life...the creature has at last become like the Creator.

If this continues, we begin to see the Church as "MY" church, as an institution that must answer to MY needs. If I can be convinced (and convince others, too) that the Church is in this world and exists to supply my wants, then, you see, She cannot judge ME, but I can judge Her! It would be all too easy to expand this theme to show how those who serve the Church can become in this way mere functionaries—employees who fill MY needs.

It is even possible that one can say "I love the Church," and mean by this that I love an institution of my own making that serves me well *because* it serves me whatever I want. It should be easy to

spot such an idol, but often it is not so easy. It might be dressed up to look like the true Church, but it is an idol. Idols never call us to real confession. Idols never speak to us in ways fearful to hear. Idols always speak the words that we want to hear. Idols do not disturb us. They are always what we want them to be, because they are (unlike the Church) a reflection, not of God, but of ourselves. They are made, not in the image and likeness of God, but in a most fearful way, they are a picture and an "icon" of confusion.

So this is, as I see it, the challenge for our time, for our generation. We can hear or reject these words. Time will reveal them as truth or lie. We must speak, each of us, as the Lord prompts us. We will stand before the "Face of God" to answer our question; answer we must, now, or in the age to come.

As we prepare for the Pascha, for the taste of the Kingdom, for the Passover from a life of our own fashioning that is without God, to a life offered us from the Hands of God; and as we fast, let us be the Church. Let us have no other

God, no idols before us. Let us seek after and proclaim to all who will hear "the Church"—the Church which is God's working in us. Let us confess our sins before all. Let us pray God that our sins will not be hidden but shown to us. Shown, so that we might turn from them, learn to hate them and, so, grow in truth, grow into the Church, into the Life in Christ. That in our growing, in our becoming, all of the world might see and rejoice. Let us announce the "Good News" of the one life worth the living: the life of the Church. We have but one Gospel. We know but one way: one Truth. There is but one Baptism that is a baptism into the life that God wills for all humankind...waiting, waiting for our confession, for our turning from our own will and into that of the Lord. Waiting to be proclaimed and received by all of the world, for all of the ages.

Father Joseph Woodill is the Rector of Saint Michael's Church, Wilmington, Delaware.



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DAILY SCRIPTURE READINGS FOR APRIL 1984

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 <i>Heb. 6:13-20</i> <i>Mark 9:17-31</i>	2 <i>Isaiah 37:33-38:6</i> <i>Gen. 13:12-18</i> <i>Prov. 14:27-15:4</i>	3 <i>Isaiah 40:18-31</i> <i>Gen. 15:1-15</i> <i>Prov. 15:7-19</i>	4 <i>Isaiah 41:4-14</i> <i>Gen. 17:1-9</i> <i>Prov. 15:20-16:9</i>	5 <i>Isaiah 42:5-16</i> <i>Gen. 18:20-33</i> <i>Prov. 16:17-17:17</i>	6 <i>Isaiah 45:11-17</i> <i>Gen. 22:1-18</i> <i>Prov. 17:17-18:5</i>	7 <i>Heb. 9:24-28</i> <i>Mark 8:27-31</i>
8 <i>Heb. 9:11-14</i> <i>Mark 10:32-45</i>	9 <i>Isaiah 48:17-49:4</i> <i>Gen. 27:1-41</i> <i>Prov. 19:16-25</i>	10 <i>Isaiah 49:6-10</i> <i>Gen. 31:3-16</i> <i>Prov. 21:3-21</i>	11 <i>Isaiah 58:1-11</i> <i>Gen. 43:26-31;</i> <i>45:1-16</i> <i>Prov. 21:23-22:4</i>	12 <i>Isaiah 65:8-16</i> <i>Gen. 46:1-7</i> <i>Prov. 23:15-24:5</i>	13 <i>Isaiah 66:10-24</i> <i>Gen. 49:33-50:26</i> <i>Prov. 31:8-31</i>	14 <i>Heb. 12:28-13:8</i> <i>John 11:1-45</i>
15* <i>Phil. 4:4-9</i> <i>John 12:1-18</i>	16** <i>Exod. 1:1-20</i> <i>Job 1:1-12</i> <i>Matt. 24:3-35</i>	17 <i>Exod. 2:5-10</i> <i>Job 1:13-22</i> <i>Matt. 24:36-26:2</i>	18 <i>Exod. 2:11-22</i> <i>Job 2:1-10</i> <i>Matt. 26:5-16</i>	19 <i>Exod. 19:10-19</i> <i>Job 38:1-23;</i> <i>42:1-5</i> <i>Isaiah 50:4-11</i>	20 <i>Acts 3:1-8</i> <i>John 2:12-22</i>	21*** <i>Rom. 6:3-11</i> <i>Matt. 28:1-20</i>
22 PASCHA <i>Acts 1:1-8</i> <i>John 1:1-7</i>	23 <i>Acts 1:12-17,</i> <i>21-26</i> <i>John 1:18-28</i>	24 <i>Acts 2:14-21</i> <i>Luke 24:12-35</i>	25 <i>Acts 2:22-36</i> <i>John 1:35-41</i>	26 <i>Acts 2:28-43</i> <i>John 3:1-15</i>	27 <i>Acts 3:1-8</i> <i>John 2:12-22</i>	28 <i>Acts 3:11-16</i> <i>John 3:22-33</i>
29 <i>Acts 5:12-20</i> <i>John 20:19-31</i>	30 <i>Acts 3:19-26</i> <i>John 2:1-11</i>					

*April 15: Entry of Our Lord into Jerusalem (Palm Sunday)

**April 16-20: Passion Week—Readings for Great and Holy Monday through Great and Holy Thursday are from Vespers. Consult rubrics for additional readings, including the twelve Passion Gospels for Great and Holy Friday.

***April 21: Great and Holy Saturday—Epistle and Gospel readings from the Liturgy of Saint Basil. For other services, consult rubrics.

DAILY SCRIPTURE READINGS FOR MAY 1984

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 <i>Acts 4:1-10</i> <i>John 3:16-21</i>	2 <i>Acts 4:13-22</i> <i>John 5:17-24</i>	3 <i>Acts 4:23-31</i> <i>John 5:24-30</i>	4 <i>Acts 5:1-11</i> <i>John 5:30-6:2</i>	5 <i>Acts 5:21-33</i> <i>John 6:14-27</i>
6 <i>Acts 6:1-7</i> <i>Mark 15:43-16:8</i>	7 <i>Acts 6:8-7:5,</i> <i>47-60</i> <i>John 4:46-54</i>	8 <i>Acts 8:5-17</i> <i>John 6:27-33</i>	9 <i>Acts 8:18-25</i> <i>John 6:35-39</i>	10 <i>Acts 8:26-39</i> <i>John 6:40-44</i>	11 <i>Acts 8:40-9:19</i> <i>John 6:48-54</i>	12 <i>Acts 9:20-31</i> <i>John 15:17-16:2</i>
13 <i>Acts 9:32-42</i> <i>John 5:1-15</i>	14 <i>Acts 10:1-16</i> <i>John 6:56-69</i>	15 <i>Acts 10:21-33</i> <i>John 7:1-13</i>	16 <i>Acts 14:6-18</i> <i>John 7:14-30</i>	17 <i>Acts 10:34-43</i> <i>John 8:12-20</i>	18 <i>Acts 10:44-11:10</i> <i>John 8:21-30</i>	19 <i>Acts 12:1-11</i> <i>John 8:31-42</i>
20 <i>Acts 11:19-26,</i> <i>29-30</i> <i>John 4:5-42</i>	21 <i>Acts 12:12-17</i> <i>John 8:42-51</i>	22 <i>Acts 12:25-13:12</i> <i>John 8:51-59</i>	23 <i>Acts 13:13-24</i> <i>John 6:5-14</i>	24 <i>Acts 14:20-27</i> <i>John 9:39-10:9</i>	25 <i>Acts 15:5-34</i> <i>John 10:17-28</i>	26 <i>Acts 15:35-41</i> <i>John 10:27-38</i>
27 <i>Acts 16:16-34</i> <i>John 9:1-38</i>	28 <i>Acts 17:1-15</i> <i>John 11:47-57</i>	29 <i>Acts 17:19-28</i> <i>John 12:19-36</i>	30 <i>Acts 18:22-28</i> <i>John 12:36-47</i>	31* <i>Acts 1:1-12</i> <i>Luke 24:36-53</i>		

*May 31: The Ascension of Our Lord

If mailing this to a friend, affix label here.