

your **DIOCESE** *Alive*

The Official Magazine of the Diocese of Philadelphia and Eastern Pennsylvania
Orthodox Church in America. Volume I, Number 6 Aug./Sept./Oct. 1984



your DIOCESE Alive

YOUR DIOCESE ALIVE is published five times each year by The Diocese of Philadelphia and Eastern Pennsylvania, Orthodox Church in America, under the direction of His Grace, the Right Reverend HERMAN. The editor is Jason R. Kappanadze. Please address correspondence to: The Diocesan Center, South Canaan, PA 18459, (717) 937-4686. c1984, material may be used with attribution.

DISTRIBUTION

This magazine is distributed free-of-charge within the diocese. Those living in other areas may subscribe for \$6 per year to cover mailing and handling.

ON THE COVER...

Our gratitude for the beautiful cover photograph goes to SOPHIA HIRAS, 18, who captured the moment at Holy Cross Orthodox Church, Williamsport. Sophia is attending Lycoming College where she "might" take up photography. Nice start, Sophia. Her subject is Jennifer Brown, 7, daughter of Mr. & Mrs. Douglas Brown of Sunbury.

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THE MORTGAGE IS BURNED ...AND PAID



Bishop Herman, the Diocesan Council and 500 banquet attendees joyfully watched the mortgage go up in flames. The evening started (above right) with a toast from Father Daniel Donlick, Secretary/Treasurer.

It took just 1 minute and 41 seconds for the Diocesan Center mortgage to go up in flames as 500-plus relieved banquet attendees sang "Lord, Save Thy People." The scene was the Diocesan Center Mortgage Burning Dinner/Dance at Gus Genetti Motor Inn, August 26th.

There was good reason for celebration and relief. The diocese saved over \$150,000 in interest payments when each parishioner was assessed \$35 to liquidate the debt. The assessment resolution was passed by the 20th Diocesan Assembly in 1983. The debt was paid in full on July 13th of this year.

The mortgage burning celebration began with a 3 p.m. Service of Thanksgiving at Holy Trinity Cathedral, Wilkes-Barre. At the dinner/dance, members of the Diocesan Council, the banquet committee and "those who had offered their time, their talents and their efforts for the growth and development of our diocese," seated at the head tables, were introduced by Father Daniel Donlick, Diocesan Secretary/Treasurer.

After Father Rodion Kondratyck, former Secretary/Treasurer, had conveyed the best wishes of Metropolitan Theodosius, Father Donlick briefly reviewed the events that had led the diocese to this celebration. He recalled those days in 1980—just after the falling asleep of Archbishop Kiprian and before

the formal election and installation of Bishop Herman as leader of the diocese—when Metropolitan Theodosius met with the Diocesan Council and urged them to "develop a center wherein all of the programs, meetings, consultations and events would be centered in the shadow of Saint Tikhon's Monastery and Seminary."

Bishop Herman spoke briefly just before putting a match to the mortgage. He noted that when the building project was started, "it was with mixed emotions." He continued: "It was something completely different because it was the first time in the history of our diocese that we really had to attack such a project—and it had to be such an expensive one." Bishop Herman recalled that "there were reasons for fear."

But the fear had been overcome and the project was complete. Thanking the many people and several institutions who had helped make the project an aesthetic and financial success, Bishop Herman asked the members of the Diocesan Council to gather around him as the mortgage fell in ashes.



(above) The Mortgage Burning celebration began with a Molieben at Holy Trinity Cathedral, Wilkes-Barre. Diocesan clergy concelebrated with Bishop Herman. A host of dedicated clergy and laypeople occupied the head table at the banquet.

Ellwood City Monastics Speak In Philadelphia



Hieromonk Roman, with Mother Benedicta and Sisters Viorica and Kathy from Holy Transfiguration Monastery, Ellwood City, August 11th.

For those who might not yet have known that Orthodox nuns do exist in this country, and for those who wanted to join other Orthodox Christians in prayer and learning, the Philadelphia Deanery sponsored "An Encounter With Orthodox Nuns," August 11th at Holy Assumption Orthodox Church, Philadelphia. One hundred attended to hear and meet with Archimandrite Roman, Rev. Mother Benedicta and Sisters Viorica and Kathy from Holy Transfiguration Monastery, Ellwood City.

The day began with the Divine Liturgy and ended with Vespers. In between, there was discussion of the role of women in the Church and the Theotokos in Orthodox Worship. Father Joseph Woodill has provided us with the following essay describing part of the day.

by Father Joseph Woodill

Archimandrite Roman was the first member of the Orthodox Monastery of the Transfiguration (Ellwood City, PA) to speak to those gathered at Holy Assumption Church (Philadelphia) on Saturday, August 11th. He was accompanied by the Rev. Mother Benedicta (Abbess) and by Sisters Viorica and Kathy.

"I am but a monk!" Father Roman told us. Monks are by definition those who know little about women, family life and the world, and, this being so, it seemed very peculiar to Father that we would have asked him to come and to speak about "Women," "Women and Their Place in the Church." A monk is one who leaves all of this behind so that he might seek after God alone. He would try to speak about what he knew. And,

so, he would consider his task to be that of introducing the Monastery of Holy Transfiguration and its monastics.

Father Roman tried to outline what he understood to be the distinction between the "monk" and the "parish priest." They are not and cannot, he insisted, be interchanged without doing damage to either. A priest must, he told us, be able to live in a parish in a way that a monk cannot: A priest must be able to identify with and even experience the problems and trials of marriage and family. What can a monk know of the problems that arise between husband and wife? And the monk who tries to live in the "world" only finds that he does damage to his own community. To belong to a particular community is essential to the vocation of a monastic. Father related his own "failure" as a parish priest in many humorous stories. He made clear that the "failure" was to be what God had called him to be. This seemed to be the real "key" and thrust to Father Roman's talk: That Orthodox Christians are those who are called to die to themselves and become what the Lord willed for them. If this is so, then we are limited in what we can do to attain freedom in Christ.

Father would not mince words when he said that we have only two choices as man or as woman. Either one can give up one's self to the celibate love of God in monastic community or one can live in the community of married believers, that is, in a parish.

My own impression was that Father was trying to convince us that we must

be humble. "Humble" in the sense that humility (from the Latin "*humus*") can be said to mean that we should have our "feet on the ground." To be grounded in reality is to be what you claim to be. It is all too easy to claim to be a follower of Christ, to be one who "dies to self and ego" in order to "rise to the real self who is in the Lord," when, in fact, we are concerned with living for ourselves. To be a priest in a parish is to give oneself to the concerns of living as one who is married and with family and, yet, in Christ. To be a monk or nun is to sacrifice all to a real community life of poverty in Christ. The other option is to be married: To give up one's life in the community of husband, wife and children.

It would seem to be this failure of authenticity that results in few and weak monasteries. Father Roman was sure that the sign of a healthy spirituality must be a vibrant monasticism. If there are not enough monastics, it must be because our men and women are failing to hear and to follow the call to asceticism, to self-denial.

We must encourage and have good monastic communities or there is no Church. Monastics are a sign and a witness to the life of the local Church, and, as such, the monastics of Holy Transfiguration insisted that a monastic life must be nurtured in this country, not by those from other Orthodox Churches, but by the Church in this land, by this people.



(right) The new iconostasis at Saints Peter & Paul Church, Uniondale. (below) Iconographer Vladislav Andreyev.



UNIONDALE—Saints Peter & Paul Orthodox Church, which stands just a few feet from a two-lane road, with a few cows and much grand scenery as its neighbors, and only 45 parishioners on its rolls, is now the home of 19 new, traditional, Russian-style icons which adorn its renovated iconostasis.

His Grace, Bishop Herman, blessed the new icons during a Hierarchical Divine Liturgy at the church, September 2nd. The Liturgy was followed by the

parish's annual (and delicious) Labor Day weekend dinner.

The original icons in the church were painted in the 1920's by one of the first priests to serve the parish. Although they were somewhat restored by a seminarian, the 1980's found the icons badly deteriorated.

At a parish meeting, the current Rector, Father Mark Shinn, suggested that they be replaced, at the same time recommending the services of Mr. Vladislav

Andreyev, an iconographer recently arrived from Leningrad.

One after another, parish families eagerly donated the funds needed for each icon. In a short time, 13 large and 6 small icons had been created and paid for. Mr. Andreyev also redecorated the wooden structure of the iconostasis, painting it white with gold and red Cherubim.

While lauding his parishioners for their dedication and love for the Church, Father Mark added: "We hope the example of the labors of this small parish will encourage others in our diocese."



FRACKVILLE DEANERY SCHEDULES WORKSHOP

HEATING UP A LUKE-WARM CHURCH

CHURCH GROWTH BEGINS WITH YOU!

The first Church Growth Workshop of the Diocese of Eastern Pennsylvania will be sponsored by the Frackville Deanery the weekend of November 3rd and 4th, 1984. It will be led by Father John Matusiak of Bolingbrook, Illinois, the Director of the Orthodox Church in America's Office of Church Growth and Evangelism.

The workshop will be held on Saturday, November 3rd at Christ the Saviour Church, 5501 Locust Lane, Colonial Park, Harrisburg, from 10:00 a.m. until 4:00 p.m. On Sunday, November 4th at 12 noon a presentation will be made at Saint Michael's Church, 131 North Willow Street, Mount Carmel, following the Divine Liturgy and a luncheon.

The theme of the workshop and presentation will be "Heating Up A Luke-Warm Church." The Office of Church Growth of the OCA will cover all the travel expenses. A free will offering will be taken for the luncheon each day.

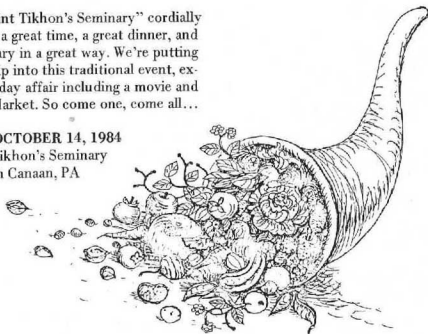
Parishes of the Frackville Deanery, the Diocese of Eastern Pennsylvania, and non OCA parishes are invited to attend. Those who plan to be present are asked to call Father Daniel Ressetar (717) 652-1825 or Father Thomas Kulp (717) 339-1200 before November 1st.



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AN INTERVIEW WITH THE OCA'S EDUCATION HEAD - DARLENE PETRYKOWSKI

Mrs. Darlene Petrykowski is the Chairman of the Department of Religious Education, Orthodox Church in America. Her majors at Baldwin Wallace College were French and History, and she is certified to teach mathematics. A parishioner at Holy Trinity Orthodox Church, Parma, Ohio, Mrs. Petrykowski has taught in public schools for 21 years, and has been a church school teacher "since I was 16."

YDA: What is it that the Department of Religious Education (D.R.E.) is trying to accomplish?

Mrs. Petrykowski: First and foremost, we are trying to provide a vision that religious education is not just a matter of teaching children. Somehow we got locked into this idea that religious education is for children and church school classes only—children from 3 to 17. We are now in a stage where we realize that that's only a *part* of religious education. It actually involves the whole parish—every age level, whether you're a parent or senior citizen—it's much more than a church school program.

We have to address the idea of educating the whole parish as a community. All kinds of programs have to be implemented in religious education. Every function the church undertakes—from Liturgy to social activities—is an opportunity for education. Service is something we really want to get involved in—so that when a parish writes to me and says, "I have 6 sixteen year old children, what should I do with them?" we would have something to provide them with. Right now we don't have a lot of those kinds of materials.

The Divine Liturgy is a school in itself. How do you see the D.R.E. working with

IN THE DIOCESAN FAMILY

OLYPHANT—Father and Matushka David Lisko are the proud parents of Nika Marie, born August 16, 1984 and baptized on September 9th.

Father David—always one to plan ahead—reminded us that on September 29th, 1985, the All Saints parish will celebrate its 80th anniversary.

LYKENS—Holy Ascension Orthodox Church will hold a FALL BAZAAR on Sunday, October 21st from 12 noon to 6 p.m. in the church hall. Beautiful, hand made crafts will be on sale as well as traditional, ethnic foods.

MINERSVILLE—A Chinese Auction will be held on Sunday, October 28th at Saints Peter and Paul Orthodox Church, in the church hall. The Auction will begin at 3 p.m., doors open at 1 p.m. Donation is \$2.00.

Also, the church's Annual Thanksgiving Dinner will be held on Sunday, November 11th, at 12 noon in the church hall. Ticket information is available from Father Michael Hatrak, 558 Sunbury St., Minersville, PA 17954; (717) 544-2690.

EDWARDSVILLE—Mr. & Mrs. Stephen Wartella, Sr. celebrated their 60th Wedding Anniversary on June 15th. A Molieben of Thanksgiving was offered in Saint John the Baptist Church on Sunday, June 17, followed by a reception

at the Westmoreland Club in Wilkes-Barre, hosted by their children, Dr. & Mrs. Stephen Wartella, Jr. and Margaret Wartella.

Stephen and Tillie are very active in the life of Saint John's Church. Stephen has served on the parish council for many years, holding various offices, including president of the Executive Board. Tillie is president of the Ladies' Aid Society, and along with her loving husband, she coordinates the "Pierogie Sales" at Saint John's.

Mr. & Mrs. Louis Kopenis celebrated their 50th Wedding Anniversary on August 11th. On Sunday, August 12th, prayers of thanksgiving were offered in Saint John's Church, followed by a gathering of family and friends.

SAINT CLAIR—Noelle Alexis Zane, daughter of Atty. Joseph and Jeanne Marie Zane (Kadingo), was baptized at Assumption of the Blessed Virgin Mary Orthodox Church on August 12th. The sponsors were Joseph Kadingo and Tatiana Heffner.

SIMPSON—Kyle Justin Cobb was baptized on July 28th at Saint Basil's Church. He is the son of Mr. and Mrs. Kevin Cobb (Buberniak) of RD 1, Carbondale. Grandparents are Mr. & Mrs. Dennis Buberniak of Uniondale, and Mr. & Mrs. Ray Mroz of Forest City.

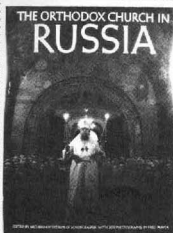
Mr. & Mrs. Daniel Sullivan (Sumple) are the proud parents of Christopher Ryan, who was baptized on August 12th. Grandparents are Bill and Irene Sumple of Simpson, and Mr. & Mrs. Wynn T. Sullivan of Pittsburgh.

SHILLINGTON—Father James Jaddick reports that monthly discussion groups are continuing at Saint Herman of Alaska Church Hall. On September 26th, the subject will be "American Civil Religion and the Orthodox Faith." The program will start at 7:30 p.m. On October 30th, slides of the Soviet Union will be shown, starting at 7 p.m.

Greetings also to new parishioners: Rosalie Hartman, Barbara Warfel, Diane Cortellessa and John & Ellie Papacosma and their two children.

The parish will miss Frank & Sandy Prawlocki and their three children who moved to Arizona on September 14th. Mr. Prawlocki was in his third year as church council president.

CONGRATULATIONS to Mike and Vera Losk who turned literally breathtaking performances at the Pennsylvania Senior Sport Games this summer at Shippensburg University. Vera took "gold" in table tennis and shuffleboard while Mike won men's singlas tennis. The couple went on to take a silver medal in mixed doubles tennis and a bronze in mixed doubles table tennis.



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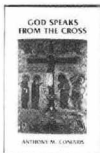
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that? Are we saying that the liturgics aren't carrying their weight educationally speaking?

We must realize that the Liturgy is as important a classroom as any other part of it. We want to get the people to be there, to actively participate, and to understand what they're doing when they gather together at the Liturgy. Material-wise, we've provided texts for the Liturgy and feast days so that people would have those to study and to look at as the services went on. I don't think the liturgics are our weak point—doing the services properly, etc. That's our strength. I think it's the *other* aspects of religious education in our parishes that we have to address.

What do you make available?

Publication-wise, we have 50 different titles in different categories; a whole series of liturgical services—Bridgroom services, lenten services, Divine Liturgy, explanations and commentaries about the services. We have a series of books that address contemporary issues; feminism in the Church, *Come and See* which is an investigation of people who have converted to Orthodoxy (a good book to be used in adult education to review what we can do to be open to new people). We also have books for children, aids in preparing for confession, prayers for the sick and suffering which are used in outreach.

We also have our *Orthodox Educator* magazine which is an instrument of education that we consider to be a service to people. Some people get the impression it's just for teachers. But the magazine itself is an instrument of education in that it points out the "educators" in the Church: icons, the pastor, the choir director, the hymns, etc. Its main thrust is to show that education is not just a church school/Sunday morning kind of thing, but that it includes everything that happens in the parish.

What role does the home play in all of this?

Hopefully, the main role. That's what we have to address—the fact that no church school program for 50 minutes on a Sunday is going to be any good if the parents don't reinforce it. We recognize that in the past and in the future, this has been and will be the key. It's interesting that some people feel that we should have programs of curriculum that involve the parents so that the parents

will be studying the same things the children are at the same time and will be able to relate to what is happening.

It's one thing to publish books. It's another thing to motivate people to read them—to understand that it's important to read them. Where does this responsibility lie?

I think that lies with our department. We try to encourage people to use our publications. We do have 50 titles in print but we have to address ourselves to the kinds of services we would offer people. The work of our department has gone in cycles. There was a time when we provided a lot of seminar work—people went out into the field and had teacher training seminars. Then the dioceses grew in strength and resources, both human and material. They felt then that they didn't have to have someone from the National Church come and tell them what to do because there were a lot of local people who could do just as well. And that was really true. So the D.R.E. backed off from those kinds of activities and went into publishing. Now it seems that it's time again that the national Department of Religious Education should provide a vision in working together with the people in the dioceses to present teacher training seminars for content and direction and a unified vision of all areas.

Imagine a small to medium sized parish with a cross section of ages. What would be the ideal set up of education in that parish?

The main ingredient would be a dedicated person who had vision and could pull together a program. I think the success of any educational program is a dedicated person who is willing to work out, try, test, accept and reject those things that work and don't work. That person must be aware of materials that exist and be willing to test them in the local environment to see what is the best thing. I don't think there's any set curriculum in the world that's going to be the key—the set answer to all situations. That's where this person—the educator—comes in. They're an artist, so to speak, because he or she knows who's being taught, they know what needs to be taught, and they decide how to blend the two together. They can't be afraid of trying things.

We keep asking people to evaluate; to tell us what works. So this is another role

of our department. For a period of time there was the idea that the D.R.E. would establish programs and send them out to the parishes and say, "Here it is, use it." I think we're finding out that that's not the way it can work. It has to be the other way in which we send out and ask, "What are you doing that's working?" Then we can share that with other people. Good education is an art...it really is!

You're an educator yourself—in secular schools. Do you find that religious education is unique? Is it different from secular education?

Absolutely. I really think there's a big difference because in secular education, the responsibility isn't as great as it is in the religious area. For example, I'm an algebra teacher and if I turn somebody off to algebra, what's the consequence? Nothing! I should teach my algebra students with love—try to convince them that what I have for them is valuable—but *when you get into religious education, you are really working with the salvation of people*, so that doing it with love is a mandate. The consequences of your efforts are even greater. It's not that I don't take secular education seriously, because I really do. But in religious education, there's that ultimate goal. You can't turn people off—you CANNOT! So whatever you do has to be done really seriously and with a great deal of dedication and love.

There are those who would say that the Orthodox Church today is a vestige of the Byzantine Empire and doesn't speak effectively to 20th century man. How do you react to that?

I don't agree with it! I don't think that there's anything so unique about 20th century man. The struggle is basically the same—living a life dedicated to seeking God or the opposite. I think it's interesting that when you read some of the early Fathers like St. John Chrysostom [4th century], you wonder if they've translated him correctly because what he said then is so fitting now in the 20th century.

When you see people not taking advantage of what you have to offer, even though such efforts are being made to make things more understandable and more available, what do you think is preventing some Orthodox Christians from learning more about the Church?

Time is one thing. I think that people

continued next page

devote a lot of time to things that are secular. People don't give us their time so we can teach them. Young boys can spend three hours a day learning football, but to spend 50 minutes in church school on Sunday—or even to attend the Liturgy regularly—seems to be a burden.

Glamour is another thing. There's certainly an idea that it's not real glamorous to be an Orthodox Christian. Sometimes we think that in the Soviet Union they are undergoing a test. And they are. In the Soviet Union, when you become Christian, it's clear cut. You either are or you're not. And if you are, your whole life is determined. Once you make the decision, your job, where and how you live is affected. But in the U.S., it's pretty easy to ride both sides, isn't it? We can be Christian and we can be secular at the same time. The Christian community doesn't really demand a lot from us in the sense that in America, I could be very secular, very materialistic, and still consider myself to be very Christian.

Where does the priest fit into this education program? Have we relied too heavily on priests? Have laymen washed their hands of education?

It's real easy for a layman, if he doesn't know something, to just refer questions to Father, so I think we've put a great burden on priests' shoulders. Now the thinking is more that in order to be an accepted layman in the Church, you have to be more knowledgeable. We have to be able to augment what the pastor is doing; we have to mature and grow up.

It's probably assumed that the priest is the best educator in the parish. Perhaps he's not?

I would say that's right in some cases. Maybe he's good with children but not with adults. It's hard to generalize. But the priest has to at least be the encourager and the backup, and be able to evaluate what his role in the educational process will be. He also teaches every Sunday in his homily and he certainly teaches by his example. People look to him as the representative of the Christian lifestyle.

What is the vision of the National Church in this area of education?

I think their vision is very positive and encouraging. I think they are

reaching out and encouraging a positive growth situation. I also think that they are searching to find out what their role is, but they definitely want a National Church that interacts with the diocesan people and finds ways to implement programs that will bring growth.

There are a lot of vehicles of communication that exist and are not used to the fullest. Part of the reason is that a lot of the positions in the Church are still manned on a volunteer basis—a part time basis. This definitely limits productivity. The vision of the Church is to have all department positions filled full time. My position, for instance, could be a full time, paid position.

You're a volunteer?

Yes.

Say someone is reading this, and they realize they don't have an education program in the parish. How do they go about developing one?

There's any number of ways, but it

would depend on the situation and the number of students. They can start by writing to the Department of Religious Education. We would have a consultant talk with them, come to their parish and help them start—show them the materials that are available that they might be able to use. They need one or two people who are *dedicated* to starting something. That's the key!

You're a volunteer...and you spend a lot of time on this. Why do you think it's so important?

Well, mainly for the salvation of our souls. I would be willing to do anything that would help people work out their salvation. There are so many things that happen in this country that people give time and effort to; I've been given so many blessings that I want to be able to share it back.

Write Mrs. Petrykowski for more information at: 19308 Ivywood Tr., Strongsville, OH 44136.



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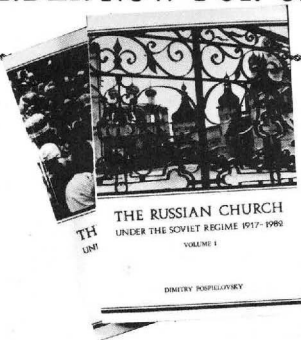
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Some call Religion and Politics the "hottest" topic in America. And yet, in the Orthodox Church, political issues don't creep into the preaching. Wonder why? We asked a Church historian to give some insight.

ORTHODOXY & POLITICS

by Father Mark Shinn

Some years ago our entire nation was shocked by the fanatical excesses of Islamic fundamentalism under the Ayatollah Khomeini. For years we have looked with helpless horror at the religious strife in Northern Ireland, the Middle East, India, etc. Our dismay was mingled with not a little pride over the civilized separation of Church and State (Religion and Politics) that we enjoy in these United States.

Ever since the current presidential campaign began, however, more and more Americans have been bewildered by the appearance of religious issues, even to the point that one of the presidential candidates has called religion one of the major issues of the campaign. Some television evangelists have appeared publicly to support a specific candidate and party. The Roman Catholic Church sees the polling booth as a major battleground for halting the slaughter of de-

fenseless infants under the name of "abortion." Candidates feel it important to make good impressions on organizations such as B'nai Brith. The influence of religion has always been felt in American politics, but probably never as directly as at this time.

While many religious organizations are giving their followers indirect or even direct indications as to how they should vote this November, many Orthodox Christians have noticed that their own Church is among the very few that are not taking a partisan position. In the bewildering and often purposely confusing rhetoric of political campaigns, the faithful sometimes turn to the Church for direction and find Her silent. Whether this silence is as total as it seems to some or not, the impression is certainly there, and many of our faithful, as well as many non-Orthodox, wonder why. Is the Church too "other-worldly"? Is She still more interested in "old-country" politics? Has She not readjusted to the American scene? To answer some of these questions, we can look into Her history, the nearly two thousand years

of Her relationship with the State.

For the first three hundred years of Her history, the Church grew and developed within a Roman Empire that was hostile to Her. Although persecutions were rare, sporadic, almost never prolonged or universal, they always existed as a possibility, a constant threat hanging over the institutions of the Church and the lives of the faithful. The principal cause of Rome's hostility was its inability to understand the exclusive nature of the Christian's allegiance to his God. As the Roman Empire spread, conquering nation after nation, it incorporated not only the nations but also their cultures and their religions into a "super-culture." The Empire became the "Ecumene"—the Universe. Non-Roman religions were at first tolerated and soon merged with that of Rome, since any religion that already worships a multitude of gods can easily fit in a few more. The Romans soon discovered that the Jews were different. Theirs was a jealous love for the One God, and they would accept no merger into a super-religion. Eventually a form of special status was given to the Jews as a nation.

The Christians were more complicated. Most of them were not Jews. They were Romans, Greeks, and others whom Rome

had been accustomed to incorporate, yet their faith was as absolute and exclusive as the Jews'. Moreover, they tried constantly to win other citizens of the Empire over to their faith, causing them to abandon the all-embracing civil religion of the State. Part of this civil religion was the cult of the Emperor, venerating the Emperor as a divinity and offering sacrifice to him. Those who refused to do this were seen as traitors to the State. Eventually, the very fact of being Christian was seen as a crime, whether any civil disobedience had been shown or not.

Some individuals in the Early Church wrote defences of Christianity known as Apologies. Often, these Apologies tried to demonstrate that Christians were at least as good, law-abiding and loyal citizens as the pagans. Were the Christians permitted to live in peace, they would not only be of no harm to the Empire, they would enhance it.

Tolerance under Constantine was soon followed by an official establishment of Christianity as the sole religion of the Empire. Paganism was suppressed. The vastness of the Empire with its excellent system of communications undeniably facilitated the rapid spread of Christianity. The State contributed to the support of the clergy and the building of churches and monasteries. All this benevolence on the part of the State, however, was not without cost. Already under Constantine, quarreling factions within the Church discovered that they could enter the world of lobbying, political intrigue, and flattering the Emperor in order to gain his support for their "side." At first, for example, Emperor Constantine supported the Orthodox in their struggle against Arianism.* Later, after some politically astute lobbying, the Arians gained his support against the Orthodox. The majority of the Emperors decided their position on the Church according to the needs of the State. Those needs were, of course, those of the particular Emperor in power. In the East, this situation continued. The Church would often turn to the State for help and protection, and the State felt free to arbitrarily interfere in the life of the Church. The Church was rarely able to directly influence the policies of the State. The famous Byzantine "symphony" of Church and State, Patriarch and Emperor, was largely dependent on the personal piety and patience of the Emperor. This system was transferred to Russia with few major changes, and any early moral and administrative independence of the Church was erased by the reforms of Peter the Great, when

the Patriarchate was abolished and the Church became governed by a Holy Synod presided by a layman personally appointed by the Emperor. The Church had almost become a "Department" of the State.

At first glance, these remarks seem extremely negative. The Church seems to have surrendered abjectly to a State that did with her whatever it pleased. Such a Church would surely have had little or no influence on society and the State. The facts, though, totally deny this statement.

The society, culture and even State of the Eastern Orthodox nations have been Christianized to a degree hard to imagine or understand for a Westerner. Christianity has never been a part of life for the Orthodox, it has always been *all* of life. Nothing—food, dress, art, architecture, literature, music, the seasons, etc.—has been left outside the Church. It is therefore not surprising that morality, behavior, laws, and government are totally formed and filled with Orthodox Christianity.

A vivid illustration of this fact is the rapid growth of the Church in Russia today. After initial enthusiasm for "internationalism" in Communism, Russia steadily returned to a form of nationalism which prompted a renewed interest in Russia's own, native culture. This culture is so totally religious, so intensely formed and suffused with Orthodox Christianity, that many have returned to the Faith through it.

In the United States, Orthodox Christianity is a very small minority. We speak of being the Fourth Faith, but when we remind ourselves that we are fourth after the Protestants, the Roman Catholics, and the Jews, we are actually fourth after the vast majority of the population. What Orthodox culture exists in this country is ethnic—Russian, Greek, Syrian, Romanian, etc. Although all things are possible with God, few of us can imagine that the Orthodox Church will form and fill American culture, society, morality, and government as it has done in the East. At times, this is difficult for us to accept because of our history. There is a tendency to conscious or unconscious nostalgia for the protection of an Orthodox Monarch. We have even moved the See of our Primate to Washington, D.C., as was the custom when the Patriarch needed to reside next to the Emperor. Yet our numbers remain too small and our voice too divided to have any impact on the complex political and governmental life of this vast Republic.

How did the Church achieve Her

success in the traditionally Orthodox nations of the East despite the obvious limitations under which She labored? By being Herself. By refusing to become Herself an earthly kingdom, even as our Lord and Savior Jesus Christ refused. This is the temptation to which the Western Church, particularly the Papacy, succumbed. The Vatican eventually became a State, while claiming that its head of State was the Vicar of One Whose Kingdom is not of this world. The Orthodox Church has always understood that she must strive to lead all men to salvation, no matter under what conditions they may live and labor. Her appeal is to the souls of men. Her longing is for their salvation. By not losing sight of Her spiritual role, the Church has had far greater effect on men than if She had attempted to become a political power.

Under the monarchy, the Church so Christianized peoples that even their cultures became Orthodox. Now, the Empire is gone. We can no longer look to the Emperor for the security of our institutions. It may even be that as an institution the Church has been thrust into a type of adulthood. Yet Her mission does not change: She still Christianizes. She still labors for our salvation. She still forms the morality and attitudes of the faithful. This, precisely, is Her political role in a Republic, a Democracy. She does not dictate the form our government should take. She does not attempt to become that government, even by election. Yet, every devout Orthodox Christian who goes to the polls goes as an Orthodox Christian. He does not leave his faith behind, for if there is one thing that we Orthodox have learned in such matters, it is that Christ is everything, and there is nothing apart from Him. Our bishops and priests do not need to tell us how to vote. They have given us the Gospel, the Gift of the Holy Spirit, the spiritual life in Christ. What more can they give us?

**Arianism, a heresy which began in the 4th century and has resurfaced in the 20th century, claims that although Christ was the greatest person created by God, He was all the same created and therefore not God.*

Father Mark Shinn is Instructor of Church History at Saint Tikhon's Theological Seminary, and the Rector of parishes in Uniondale and Dundaff.



A FULL DAY AND SOME EXCITING NEWS FOR ORTHODOX SENIORS



It was described as a "trial balloon" that could set the course of future diocesan events for senior citizens. By all reports, it flew well and high, and produced some exciting news from Bishop Herman for Orthodox seniors everywhere.

The event was the first annual Senior Citizen's Day at Saint Tikhon's, sponsored by the Diocesan Department of Lay Ministry and Stewardship, chaired by Father Claude Vinyard. "We had close to 100 people. Next year we'll have 200," Father Claude observed.

The "exciting news" came during a question-and-answer session the seniors had with Bishop Herman. Asked whether there were any plans for a retirement community at Saint Tikhon's Monastery, His Grace announced that he was "working in that direction." The news was met with an approving "ahhh" from the audience.

Bishop Herman stressed that "we are not interested in putting up an old age home. We want to set up an Orthodox community wherein there would be so-called efficiency apartments where you could have your own kitchen, a bedroom and possibly even a sitting room. It seems that, according to the people who have already approached me and who want to be put on the waiting list, this kind of situation would be much cheaper than what they are paying now."

As his audience's interest peaked and many questions were asked, Bishop Herman noted that "there is no question that we have the property right here in South Canaan for such a project. We are in the process of seeing what would be the most economical way to do these things in such a way that we can build near the church. By living in this community, you could remain very active and be doing a service to the Church as well as for yourselves. We're going to start small and build on as we need more space so that we don't over-commit ourselves."

continued next page

"WHAT CAN WE DO FOR YOU?"

The Seniors' Day at Saint Tikhon's began with a Mollieben at the Monastery Church, followed by lunch and the Q & A with the Bishop. Father Vinyard explained that the day was dedicated to "making a determination of what the diocese could do for the senior citizens, to find out what your needs are..."

Bishop Herman lauded the work of the seniors. "What you have done in the Church already is quite visible. What we have in the parishes, in the diocese today, we have because you gave it to us, and because you took care of us, and you made sure that you had something to pass on to someone else, hoping that they would take care of it in the same manner that you did."

Speaking to the concerns of the seniors, Bishop Herman continued, "In the parish, you might sometimes feel that you are completely ignored, that no one appreciates the things that you want to do, and the only thing they tell you is, 'you've got to pay this' or 'you've got to pay that...' But that's not true! Everything you do has importance, and when you choose *not* to do something, it has an effect on the whole Church."

"Your problems are the Church's problems...and the Church must be concerned, because as we continue to build with all your good talents, we also pass this on, sooner or later, to those who are much younger, so that they also might be able to use it for the glory of God. There is no reason to run to another Faith to get things done. It can be done in the Orthodox Church...we have the same access and privileges as anyone else..."

Seeing that the seniors had responded very favorably to the events and news of the day, Bishop Herman and Father Vinyard both promised a "2nd annual" such event at Saint Tikhon's. Bishop Herman also said he would encourage the deaneries to have smaller gatherings "so that you would have an opportunity to raise the issues that you need help with." His Grace concluded by assuring his audience that "we'll be monitoring areas of interest to you, keeping an eye on new regulations and passing them along to the pastors so they can at least put them on the bulletin board for your information. And we'll be passing information along with *Your Diocese Alive*, too."



PRESCRIPTION SAVINGS

by Father Claude Vinyard
Chairman, Diocesan Department of
Lay Ministry and Stewardship

The long-awaited, lottery funded Pennsylvania Pharmaceutical Assistance Contract for the Elderly (PACE) is now a reality. The program, designed to help low-income senior citizens pay for their prescriptions, officially began July 1st. By early May several hundred thousand older Pennsylvanians received an application. As soon as applications are received they should be filled out and returned so that the necessary plastic identification card will be in their possession for use.

As the law states, individuals age 65 or over who meet the program's financial eligibility, will pay only the first \$4.00 of any single prescription and the state through the lottery fund will pick up the remainder of the cost of the prescription. To be eligible, single persons should have annual incomes of \$9,000 or less, and married couples must have annual incomes of \$12,000 or less. Benefits include only the cost of pre-

scription drugs, insulin, insulin syringes and insulin needs. No other pharmaceutical supplies are covered.

*All claimants must pay the first \$4.00 of each prescription cost. After the first year, the law permits a 25-cent increment of the co-payment if the cost of the drugs rises.

*Claimants pay the \$4.00 directly to the pharmacist who will in turn collect the balance from the state.

*Individuals must be Pennsylvania residents for at least 90 days to be eligible for the program.

*Persons are not eligible if their prescriptions are covered by Medicaid. For persons with other prescription insurances, PACE will be the payer of last resort.

If you have not as yet received an application, one can be obtained from your pharmacist or at your local office of Services For the Aging.



THE LITURGICAL NEW YEAR BRINGS THREE GREAT FEASTS

SEPTEMBER 8TH
FEAST OF THE NATIVITY OF
THE MOTHER OF GOD

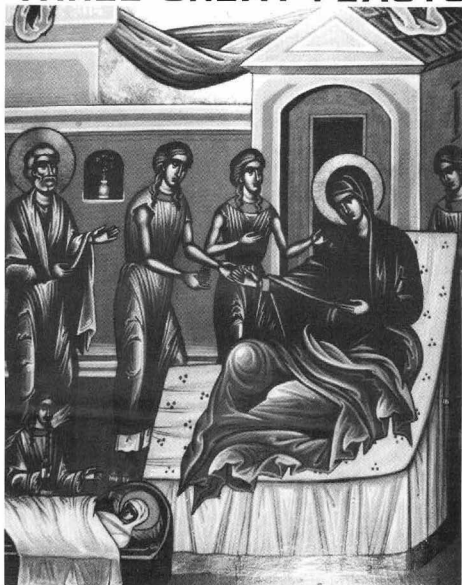
Joachim and his wife Anna lived a devout life in a little town in Galilee called Nazareth. They had a great sorrow, for the Lord had not blessed them with children, a deficiency that was regarded as shameful and degrading at the time. With time their sadness might have diminished and, submitting to the will of God, their hearts might have become reconciled to the fact. But on one occasion the Divine Providence saw fit to give the childless family a sharp reminder of its grief. During one of the feasts Joachim wished to join the others in bringing a sacrifice to the House of God, but a priest said to him: "Why are you bringing a sacrifice? It would not be pleasing to God, for He has not blessed you with children." And he refused to accept the sacrifice from the pious Joachim.

Deep sadness settled over the unfortunate's soul, and he left the temple and went away into the wilderness so that there he might find solace in prayerful and intense communion with God. News of her husband's distress reached Anna. Regarding herself as responsible for the situation, the righteous Anna rushed out into the garden in tears, and there she felt her misfortune even more keenly; she saw a nest full of tiny birds. An agonized groan broke from her heart: "Even the little bird has its young ones, yet I am deprived of that great joy and so bring only misery to my husband."

She prayed long and boldly to the Lord that He might lessen her family's grief. Then an angel appeared to her and announced that her prayers and tears had reached the Throne of God and that she would bear a daughter, whom she must call Mary.

Anna went joyfully to the temple in Jerusalem to give thanks to the Lord, and there she found her devout husband, for he too had received the holy message from the angel. They both thanked the Lord together for hearing their prayer.

A daughter was indeed born to this



pious and no longer young family, and, as the angel had foretold, they named her Mary. Joy entered into the household of Joachim and Anna, and was shared by their relatives and friends.

On the day of the Nativity of the Queen of Heaven, the Holy Church sings: "Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shone from you, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal life" (troparion).

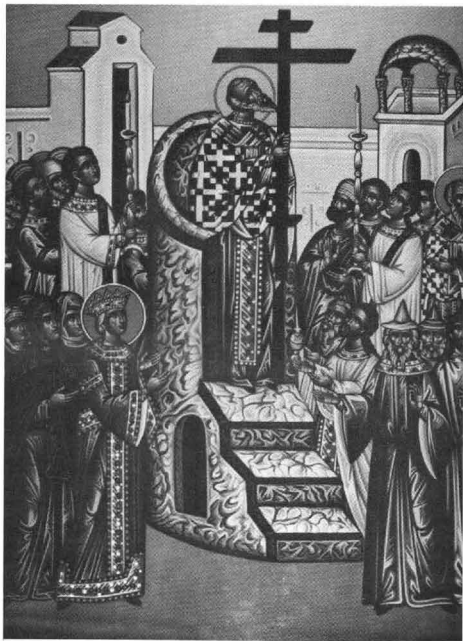
The Theotokos is the Mother of Light and the Mother of Life. She is the rod of Jesse and the wondrous Tabernacle that Moses built as a prototype of the Church of Salvation. She is the Ladder linking heaven and earth in Jacob's early vision, the Burning Bush seen by Moses, and the miraculous Cloud that accompanied the people of Israel during their exodus from Egypt. As the Mother of our Lord Jesus Christ, She is also the Mother of all Christians, our Intercessor before God and the Reconciler of sinful humanity with God.

SEPTEMBER 14TH THE FEAST OF THE EXALTATION OF THE HOLY CROSS

The Feast of the universal Exaltation of the Most Pure and Life-Giving Cross is celebrated in memory of two events: the Invention [discovery] of the Cross of our Lord by Saint Helena Equal to the Apostles, and the recovery of the Holy Cross from Persia by Emperor Heraclius. Saint Constantine Equal to the Apostles was actively helped by the Cross in putting down internecine war. Filled thereby with gratitude to Christ our Saviour, he decided to search for the Holy Tree of the Lord and to erect a church on the spot where it was found.

The emperor's pious intentions were carried out by his mother, Empress Helena, who had been converted to Christianity and distinguished herself with her piety and zeal for the true Faith. In 326 Saint Helena arrived in the Holy Land, where she was welcomed with due honor by Patriarch Macarius of Jerusalem, and set out at once on her search. One of the local inhabitants led Empress Helena to a large hill where once a temple to Venus was built by the Roman Emperor Hadrian (117-138), and told her that, according to tradition, the Cross of our Saviour was buried on that spot. Shortly thereafter, the Sepulchre of our Lord and Golgotha were found. Nearby were the three crosses, nails and the board (with an inscription in three languages), which had been nailed above the head of the crucified God-Man.

Empress Helena was overjoyed. But the question arose: which of the three crosses was to be venerated as the Cross of the Saviour? On the suggestion of Patriarch Macarius, a woman, who was on her deathbed, was brought to the site where the crosses had been found. Those present prayed to the Lord, and in turn the three crosses were brought up to the dying woman. Two crosses were held against her without result, but on touching the third cross she was miraculously healed. Saint Helena and all of those with her were filled with reverent joy and exultation, and bowed in veneration before the Holy Cross. The Christians, who had gathered in great numbers to venerate the Holy Tree of our Lord, asked Patriarch Macarius to lift up the Cross that it might be gazed upon in veneration by all. Taking up a position on high ground, the Patriarch and the other clerics lifted up the Holy Cross



and the people bowed before it, calling out: "Lord, have mercy!"

On September 13, 335, the church built by Saint Helena on the site of the Holy Sepulchre and Golgotha was consecrated. The Feast of the Exaltation of the Cross was set at September 14. The fast of this day has its beginning in the following event: the emperor wished to carry the Cross into the Church of the Resurrection himself, but could not do so until he took off all his royal garments and in simple garments, barefoot, effortlessly carried it into the church.

In the service for the Exaltation of the Holy and Life-Giving Cross, the significance of the Tree of our Lord for the salvation of mankind is revealed in the statement of the truths of the Faith, in the glorification of the Saviour and His Cross, and in an account of the his-

torical events connected with the Cross, which date back to pre-Christian times.

The Holy Cross is the symbol of the Saviour of the World, the symbol of His beneficent power and glory. "Rejoice, O Cross of the Lord...implement of peace, which the Angels do surround with fear: Christ's divine glory, which bestows on the world deep mercy" (2nd aposticha). With the radiance of His Cross the Lord illumined the peoples of the heathen world. On hearing about His Crucifixion they were converted to the true Faith: "For the Divine Cross was as an eternal dawn to the heathen wandering in darkness and lost in enchanted ways, radiating Divine Light, and bringing them to the Christ nailed to it, the Christ Who gives peace to our souls" (3rd troparion of the 5th irmos of the canon).



OCTOBER 1ST THE FEAST OF THE PROTECTING VEIL OF THE MOTHER OF GOD

The Feast of the Protecting Veil of the Mother of God commemorates a great event which took place in the year 910 in the Vlahernae church in Constantinople when, during the divine service, the Mother of God appeared in the air surrounded by the saints and angels, praying for the people, an omophorian held in Her outstretched hands.

On this feast day we sing: "We praise You, Blessed Virgin, and honor Your holy Protecting Veil," and with fervent faith call upon the Mother of God: protect us from all evil with Your holy omophorian!"

What does the Protecting Veil of the Mother of God signify for us? The Veil of the Mother of God is Her love for us, a love which gives us strength in misfortune and hardship, wipes our tears

and helps us traverse the difficult journey to salvation.

It means that through Her prayers the Most Holy Mother of God "veils" us from evil and helps us on the path to salvation. All the joy of this day lies in our confidence that the Mother of God, along with all the saints, "is praying invisibly to God for us," as we hear in the kontakion of the feast. The help we receive from the Mother of God through Her prayers not only aids us on our path through life, but also serves us as a lofty example of the greatest and purest form of prayer—prayer for others.

The Lord, in His boundless mercy, accepts and grants even our pathetic prayers in which we ask something for ourselves. When we come upon difficulties in our life, we immediately show what egoists we are, worrying most of all about our own well-being. And the Lord, Who hears even these prayers, lightens the load of our earthly cares,

giving joy and comfort to our soul. But how much greater is prayer said for another person! Such prayer is truly holy, an expression of love, an expression of man's best and most beautiful aspiration—to love others.

The Veil of the Mother of God is Her prayer for us, raising our weak prayer to the Throne of God.

The Veil of the Mother of God is the solicitation of the Blessed Virgin for us sinners before our Sweet Saviour; it is Her intercession through which our sins are forgiven and our sorrows eased.

The Lord Jesus Christ was not ashamed to call us His brothers (Heb. 2:11-13), and His Holy Mother spreads the veil of maternal love over every Christian—the child of the Holy Church is the Body of Christ.

The Mother of God always intercedes for one who is dedicated to Her Divine Son, who follows His narrow path to salvation heeding His call. She "saves from misfortune Her righteous and God-fearing servants."

Our Heavenly Mother expects that we, born spiritually in Baptism in the Name of the Holy Life-Giving Trinity and raised from the font in the bosom of the Holy Church, and blessed by the Holy Sacraments of Christ, always remain faithful children of the Church and worthy followers of Her Divine Son. She extends her motherly protection over every person who seeks the bright and eternal Kingdom of Heaven, where She, as the Mother of the Son of God, stands closest to the Throne of God, which is surrounded by the Heavenly Host and rejoicing saints—devout and faithful servants of God.

Trusting in the motherly help of the Most Pure One, it is from the depths of our believing hearts that we cry: "We have no other recourse, no other hope than Thee, our Queen!" She, the Joy of the sorrowful, the Consolation of the crying, the Helper of the suffering, the Bestower of the gifts of divine mercy, will carry our breath to Her Divine Son and in response to the cry of a believer's soul, She will shroud with Her motherly Veil and console and give strength to anyone who calls upon Her with faith and love on the path to salvation.



OFFICIAL

Ordinations

On June 10, 1984, Deacon Philip Reese was ordained into the Holy Priesthood by His Grace, Bishop Herman, at the Monastery Church of Saint Tikhon of Zadonsk. Father Philip will serve the Diocese of the South.

On June 30, 1984, David Shewczyk was ordained to the Holy Diaconate by His Grace, Bishop Herman, at the Monastery Church of Saint Tikhon of Zadonsk. Deacon David was ordained into the Holy Priesthood on July 15, 1984 by Bishop Herman.

Assignments

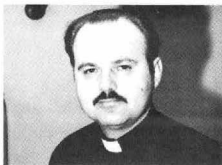
In accordance with his petition, and effective May 31, 1984, Father Michael Lepa was released from his assignment as Acting Rector of Saint Vladimir Orthodox Church in Lopez, and re-assigned as Administrator of Saint Andrew the Apostle Orthodox Church in Dallas, effective June 1, 1984.

Pending final confirmation by the Primate of the Orthodox Church in America and final transfer to the Diocese of Eastern Pennsylvania, Father Vasile Prisacaru is assigned as Rector of Saint Vladimir Orthodox Church in Lopez, effective June 5, 1984.

In accordance with his petition, and effective July 1, 1984, Father Michael Evans was released from his assignment as Rector of Saint Basil the Great Orthodox Church in Simpson, and re-assigned as Rector of Assumption of the Blessed Virgin Mary Church in Saint Clair, effective July 14, 1984.

In accordance with Resolution No. 203 and effective July 18, 1984, Father David Shewczyk was assigned as Acting Rector of Saint Basil the Great Orthodox Church in Simpson.

In accordance with Resolution No. 207 and effective September 30, 1984, Father Jacob L. Kulp is released from his assignment as Rector of Holy Trinity Orthodox Church in Pottstown, and from the Diocese of Eastern Pennsylvania for further assignment.



FATHER MICHAEL EVANS

...is the new Rector of Assumption of the Blessed Virgin Mary Orthodox Church, Saint Clair.

Father Michael has previously served parishes in Lopez and Simpson. He and Matushka Sonya have a son, Michael, 6.

A native of Pittsburgh, Father Michael graduated from Saint Tikhon's Theological Seminary and was ordained into the Holy Priesthood in 1972. He received his MS in Religious Education from Marywood College, Scranton, in 1982.

Matushka Sonya, who hails from Edwardsville, is a graduate of Wilkes-Barre Business College.

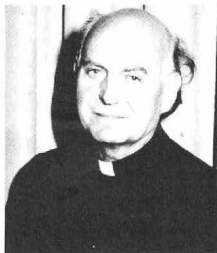


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Your Diocese Alive 16



Father Vasile Prisacaru is the new Rector in Lopez.



Father Daniel Kovalak, on the radio spreading Orthodoxy in Williamsport.

PR DIRECTOR, EDITOR, RESIGNS

DIOCESAN CENTER—Bishop Herman has regrettably accepted the resignation of Father Daniel Kovalak as Diocesan Director of Public Relations and Co-editor of *Your Diocese Alive*.

In a letter to Father Kovalak, Bishop Herman said: "On behalf of the clergy and faithful of the Diocese of Eastern Pennsylvania, we offer to you our heartfelt thanks and deep appreciation for your love and dedicated service in trying to promote our Diocese and the Holy Orthodox Church in America... There is no question that you labored well and are to be commended..."

Father Daniel, who is Rector of Holy Cross Orthodox Church, Williamsport, has led diocesan public relations efforts for two years, having suggested the creation of the department. He also originated and edited the *Diocesan Quarterly*, which preceded the current diocesan publication.

HEARTFELT THANKS!

On behalf of the Brotherhood, His Grace, Bishop Herman, extends his sincere appreciation to the many men, women and children of our diocese who worked so hard to make the 80th Annual Pilgrimage to Saint Tikhon's Monastery a huge success, despite the rain.

Special thanks are extended to the Saint Tikhon's Monastery Sisterhood who, this year as for many years in the past, has efficiently, unhesitatingly and enthusiastically coordinated and worked so hard on this event. May the blessings of Almighty God be on you all!

SOUTH CANAAN—On Sunday, October 14th, The Society of the Friends of Saint Tikhon's will present the new, improved and expanded version of the Annual Fall Dinner—THE FALL FESTIVAL. In addition to the customary and delicious chicken and fixins', the "Friends" have added some new features this year. A movie about the Orthodox Church in Russia will be shown, and there will be a Country Flea Market to benefit the Seminary.

The flea market will offer things home grown and home made in addition to some great buys on a variety of plants, toys, games, etc. You are asked to help make this a success by donating some items. The "Friends" will even provide free pick-up. The details are all in an ad on page 4 of this magazine. See you there!

COMING IN OUR NOVEMBER ISSUE:

The details on Anniversary Celebrations in Coaldale, Philadelphia and Simpson.

An interview with Mr. Vladislav Andreyev, the iconographer who just finished the iconostasis at Uniondale.

Inspiring insights into the Advent Season and the Nativity of Christ.

SOUTH CANAAN—The enrollment at Saint Tikhon's Theological Seminary continues to climb dramatically with the addition of 12 new students in residence this year. This raises the total enrollment to 28 in residence. The Fall semester began September 10th.

The Theological Extension Program, which allows students to remain at home and study by correspondence, has gained 8 new students to raise its total

enrollment to 22. The Extension Program is now in its second year.

Many of the resident students, who range in age from 18 to 53, are involved in graduate or undergraduate courses at Marywood College in Scranton. Many others have already received their degrees prior to entering the seminary.

The administration again extends an invitation to anyone interested in pursuing a theological education to con-

tact the seminary to arrange a suitable date for a visit and the opportunity to gain first-hand knowledge of what is offered.

From bazaars to births, from marriages to promotions—we're interested in what's happening to Orthodox Christians and their parishes in Eastern Pennsylvania.

NEXT ISSUE DEADLINE: OCT. 14TH

BISHOP HERMAN'S SCHEDULE OF PARISH VISITATIONS

- | | |
|--------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| September 2 | SS. Peter and Paul Church—Uniondale, PA
Blessing of new icons for iconostasis |
| September 9 | Nativity of the Holy Virgin Mary Church, Coaldale, PA
75th Anniversary
His Beatitude, Metropolitan THEODOSIUS will also participate |
| September 16 | St. Stephen Orthodox Catholic Cathedral—Philadelphia, PA
10th Anniversary
His Beatitude, Metropolitan THEODOSIUS will also participate |
| September 23 | Holy Trinity Orthodox Catholic Church—Catasauqua, PA
Blessing of new icons and renovated church |
| September 30 | Christ the Saviour Church—Harrisburg, PA
Archpastoral visitation |
| October 7 | Holy Trinity Church—Wilkes-Barre, PA
Mortgage Burning
His Beatitude, Metropolitan THEODOSIUS will also participate |
| October 14 | St. Tikhon's Monastery—South Canaan, PA
SEMINARY FALL FESTIVAL DINNER
sponsored by the Friends of Saint Tikhon's |
| October 21 | St. Tikhon's Monastery—South Canaan, PA
ANTHRACITE DISTRICT F.R.O.C. Convention |
| October 28 | Holy Ghost Church—Bridgeport, CT
90th Anniversary |
| November 4 | Holy Resurrection Cathedral—Wilkes-Barre, PA
Annual Thanksgiving Dinner |
| November 11 | St. Michael the Archangel Church—Jermyn, PA
75th Anniversary |
| November 18 | St. Herman of Alaska Church—Wallingford, PA
Archpastoral Visitation |

DIOCESAN CENTER ASSESSMENT REPORT

*As of September 11, 1984, the following
parishes have paid their Diocesan Center
Assessments in full.*

Wilkes-Barre Deanery

Alden-Station—Holy Resurrection
Berwick—Holy Annunciation
Dallas—St. Andrew's
Dundaff—St. John the Baptist
Edwardsville—St. John the Baptist
Lopez—St. Vladimir's
Mayfield—St. John the Baptist
Nanticoke—St. John the Baptist
Olyphant—All Saints
Olyphant—St. Nicholas
Simpson—St. Basil's
Stroudsburg—Holy Trinity
Uniondale—SS. Peter & Paul
Wilkes-Barre—Holy Resurrection Cathedral
Wilkes-Barre—Holy Trinity
Williamsport—Holy Cross

Philadelphia Deanery

Newark, DE—St. Michael's
Bethlehem—St. Nicholas
Catasauqua—Holy Trinity
Philadelphia—St. Nicholas
Wallingford—St. Herman's

Frackville Deanery

Centralia—SS. Peter & Paul
Frackville—Holy Ascension
Harrisburg—Christ the Saviour
Lykens—Holy Ascension
McAdoo—Holy Trinity
Mt. Carmel—St. Michael's
St. Clair—Assumption
Shillington—St. Herman's

*Payment of balances due from the following
parishes is expected in the immediate future.*

Wilkes-Barre Deanery

Jermyn—St. Michael's
Old Forge—St. Michael's
South Canaan—St. Tikhon's

Philadelphia Deanery

Coatesville—St. Nicholas
Philadelphia—Assumption
Philadelphia—St. Stephen's
Pottstown—Holy Trinity
Buckingham—St. Mark's

Frackville Deanery

Coaldale—St. Mary's
Minersville—SS. Peter & Paul
Shenandoah—Holy Ghost

A Religious Pilgrimage To **RUSSIA** *with Father Dan Kovalak ~ Williamsport, Pa.*

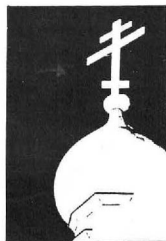
Visit not only Moscow, Kiev, and Leningrad,
but the ancient cities of Yaroslav, Rostov,
Vladimir and Suzdal, along with Novgorod,
Peterzavorets and Pushking and the Monastery
of the Holy Trinity-Saint Sergius in Zagorsk.

LEAVING APRIL 22, 1985

\$1599 per person

for details, call or write:

Fr. Dan Kovalak
Holy Cross Orthodox Church
1725 Blair Street
Williamsport, PA 17701
(717) 322-3020



youth

August 'BASH'



It was—as advertised—a BASH, with two bands, lots of pizza and about 50 of our diocesan youth in attendance. The first annual Diocesan Youth Summer Dance was held at Saint Michael's Church Hall in Old Forge, Sunday, August 19th: Father John Adamcio was the host pastor.

The main entertainment for the evening was a band out of Stroudsburg—FLASHBACK—which included the brothers Kessler (Thomas and David) from Holy Trinity parish in that city. Also, making what Father John called its "world debut" was CINTILLA a local band featuring Old Forge parishioners Michael Pritchky, Nicholas Ermolovich and Michael Skatyak.

Among those helping Father John with the arrangements were Maria and Daria Proch of Simpson, and Nadine Polanchik, Ruth Ann Flynn, Joseph Cushner, Roman Wytovich and the aforementioned Pritchiks and Ermolovichs. His Grace, Bishop Herman, visited with the dancers for an hour before urging them to have a great time and taking his leave. Father John observed that the dancers "took the Bishop's advice."



continued next page



WILLIAMSPORT—These youngsters took time out from a busy schedule to pose for this shot during the annual Vacation Church School Day at Holy Cross Orthodox Church, June 29th. Father Daniel Kovalak reports that the day started with the Divine Liturgy with the Proskomedia done in the nave of the church so that the children could see. The day continued with a discussion of prayer and the Liturgy, followed by a crafts period. This is the 4th year for the event in Williamsport.

Saint Mary's Orthodox Church in Coaldale, Pennsylvania, was recently the setting for a beautiful youth-honoring service.

John Sidoriak, Jr. was presented the "Alpha Omega Scouting Award" by Father Paul Borick, Rector, and Rick Welker, Scoutmaster of Troop 755, Clamtown. The award is offered to Scouting youth of the Orthodox Christian Faith as evidence of the interest our Church has in the lives of Her spiritual children.



John Sidoriak (center) received the Alpha Omega Award from Scoutmaster Rick Welker (left) in the company of Father Paul Borick, Mr. and Mrs. John Sidoriak and son Ted at Saint Mary's Orthodox Church, Coaldale.

Eligibility for this award requires the youth to be a communicant member of an Orthodox Church, a registered Scout and not over the age of eighteen.

John, 15, resides in South Tamaqua, Pa. with his parents, John and Eleanor, and his brother Ted, 13. He also enjoys the company of his grandparents, Mr. & Mrs. Ted Hawranick, and his Godparents, Mr. & Mrs. Paul Maliniak of Hometown, Pa.

John has always been an involved, busy youth. Some of his accomplish-

HERSHEEEEE!

SIMPSON—Father David Shewczyk, Rector of Saint Basil's Church, led a contingent of youth from here and Old Forge to a day of fun at Hershey Park, August 27th. Joining Father and the youth were the young-at-heart Matushka Sharon Shewczyk and Martin Paulch of Saint Tikhon's Seminary.

Father David is planning to include more parishes in next year's trip, or in similar outings to concerts, etc., throughout the year.

ORTHODOX DATING SERVICE

There's a new dating service in operation that caters exclusively to single Orthodox Christians. Called "Orthodox Christian Singles," the Cleveland, Ohio-based organization is compiling a list of Orthodox singles who wish to meet other singles of their Faith.

Describing the response to their service as "so enthusiastic," "Orthodox Singles" claims it has received responses from a "wide range" of ages (24-76) and from many ethnic groups including Russians, Ukrainians, Greeks, Egyptians, Serbians, etc. Most responses come from the Eastern U.S., and the number of women and men responding is about even.

According to the organization's information sheet, interested singles fill out a personal data sheet which is rewritten into a "sketch." These sketches are sent to all members. Each member chooses those individuals whose data sheets they would like to receive. The initial membership cost is \$8, and data sheets cost \$1 each.

More information and data sheets are available by writing Orthodox Christian Singles, P.O. Box 14904, Cleveland, OH 44114.

ments include: being a member of West Penn Blue Jays Baseball Team, Tamaqua Area High School Raider Band, the High School Freshman Football Team, an Altar Boy, Church Reader and Sunday School member.

John's future plans include college and possibly becoming involved in the medical field.

Make your parish news a part of *Your Diocese Alive*. Send us the details on baptisms, weddings, engagements, promotions, and honors at work and school, etc. We're at The Diocesan Center, South Canaan, PA 18459. DEADLINE FOR THE NEXT ISSUE IS OCTOBER 14TH.



VESPERS

the Sunset Service

by Barbara Sevensky

Vespers is an important service of the Orthodox Church, and one with which too many of our people are unacquainted.

There are three basic forms of vespers: small, daily, and great. Small vespers is done only in monasteries before a vigil service. Daily vespers is the normal evening service of the Church. It is not monastic in origin or character, but is, like the morning service of matins, one of the Church's main liturgical services. Vespers and matins form the two "poles" around which the rest of the Church's daily cycle of services is arranged. In practice, most parishes do not celebrate daily vespers and matins. A third form of vespers is Great vespers. It is celebrated in all churches on the eves of Sundays and great feasts, and is sometimes combined with matins to form a vigil. Great vespers is composed of the same basic elements as daily vespers, although some of the material is rearranged, and more hymns related to the feast are added. In keeping with its festal character, most psalms and hymns are sung during Great vespers, whereas in daily vespers they are chanted by the reader.

From the beginning, the Orthodox Church followed the Jewish system of counting days from sunset to sunset (instead of from midnight to midnight, as we do). In this system, the new day begins at sunset, so the transition from one liturgical day to the next occurs during the evening service. This is why all the stichiri we sing at vespers on Saturday night are devoted to Christ's resurrection. We are not merely preparing for Sunday; in the Church, it already *is* Sunday. Thus, Great vespers commences the celebration of Sunday and feastsdays;

and because this celebration will reach its peak and goal in the morning liturgy, Great vespers begins our vigil (or "watch") for the coming of the Lord in the Eucharist, and helps to prepare us for this.

Unfortunately, the majority of the faithful does not attend vespers. One reason for this is the attitude, instilled in us by American society, that Sunday morning is the *only* appropriate time for worship. The result of this attitude among the Orthodox is that many of our people simply do not acknowledge the existence of any service other than the Divine Liturgy. Another side of this same problem is the popular view of Saturday as a "day off," a day to "take it easy" and enjoy oneself. Saturday night in particular is considered the night to go out and socialize, to go to movies, dances, sports events, and other types of entertainment. Although these things are not wrong in themselves, they are nothing more than forms of temporary amusement and recreation. But the Church, on that same Saturday night, is offering us "re-creation:" the opportunity to rediscover Christ as the true source and content of our lives, and to re-establish ourselves in Him; and the experience of the hope, joy, love, peace, and energy that come from worshipping the Lord and living in communion with Him and with each other. A last reason for the general neglect of vespers is the lack of Eucharistic participation of many Orthodox. We mentioned above that Great vespers helps to prepare us for the liturgy and begins our vigil for the Eucharist. But, tragically, the liturgy is no longer widely understood as an ascent to the Kingdom of Heaven, whose goal

continued next page

is the eating and drinking of the Banquet of Immortality. Since, therefore, the majority of the people will not be taking communion, no preparation is undertaken, and there is nothing to keep vigil for.

THE THEMES

For those who are not yet attending vespers, and for those who are, we will give a short review and explanation of the plan of this service. The order of service is built around four basic themes: creation, the fall of man into sin, salvation, and the Kingdom of Heaven. These themes are the four major stages of the history of our salvation: the world and man were created good; but man sinned and separated himself from God; then Christ came to save us from sin and death, and when He comes again, He will take us into His Kingdom. Each theme is expressed by different psalms and hymns, and they succeed one another in this order during the course of the service. It must be mentioned at this point that there was a certain tendency in the Russian musical tradition to rather arbitrarily select and set to music only a few verses of some of the vespers psalms, instead of arranging the entire psalm. (In fact, this happened to the psalms in almost every one of the Church's services.) This has led to a "standard" parish practice that eliminates large sections of certain key psalms. The reduction of these psalms to only a few verses is most unfortunate. Not only does it empty the individual psalms of their meaning, it also obscures the logic behind the order of service by making it almost impossible to recognize each theme and to follow the progression from one theme to the next. Fortunately, there is now a movement underway in some communities in our Church to restore the psalms in their entirety to vespers (and other services too), and some new musical settings now exist for this.

THE STRUCTURE

1. **Psalm 104.** Vespers begins with the theme of creation. As we are beginning the new day, we are reminded of the first day of creation: "And God said, 'Let there be light;' and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day." (Gen. 1:3-5) In psalm 104 we praise the goodness, beauty, order and

diversity of His creation, and His continual care for it: "How manifold are Thy works, O Lord! In wisdom hast Thou made them all!"

2. **The Great Litany.** This is the great intercessory prayer of the Church, and is concerned with the general welfare of the Church, the people, and the country, asking for the "peace from on high."

3. **The First Kathisma.** ("Blessed is the man...") The book of Psalms is divided into twenty sections called "kathismi." All twenty kathismi are read in the Church throughout the course of the week, and the cycle begins at Saturday evening vespers with the first kathisma. The entire first kathisma is eight psalms, but in current practice it has been reduced to six verses.

4. **"Lord I call..."** (Ps. 141:2, 130) This is the core of vespers, and it coincides with the offering up of the evening incense: "Let my prayer arise in Thy sight as incense, and let the lifting up of my hands be an evening sacrifice." We have moved from the theme of creation into that of the Fall. Man separated himself from God by sin, and now he finds himself far away from his Creator: "Give heed to my cry, for I am brought very low!... Out of the depths I have cried to Thee, O Lord; Lord, hear my voice!" From this lowest point there is a gradual movement towards hope in the mercy of God: "If Thou, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with Thee... O Israel, hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption, and He will redeem Israel from all his iniquities!" Usually at eight or ten verses from the end of this psalm, "stichiri," or short hymns, begin to be inserted between the psalm verses. These stichiri are devoted to the feast we are already beginning to celebrate.

5. **The Entrance/"O Gladsome Light."** The theme of salvation comes to prominence with the entrance of the celebrant into the sanctuary and the procession to the high place behind the altar, which accompanies the singing "O Gladsome Light." This is one of the most ancient Christian hymns known, possibly dating from as early as the second century A.D. At this point in the service, since it was midnight, the lamps in the Church were lit, and this hymn was sung to Christ, the Light of the world and the never-setting Sun, Who will be with us through the darkness of the coming night.

6. **The Prokeimenon.** This is a psalm which normally introduces a reading from the Scriptures. Its text and tone change daily. At Great vespers for a feast, these readings, called "paramia" remain. There are usually three readings from the Old Testament, which recount prophecies concerning the feast, or point to Old Testamental images (or "types") of the people or events of the feast. Although no readings are presently called for on Sunday, the prokeimenon is still sung.

7. **Vouchsafe.** The prayer "Vouchsafe, O Lord..." has its roots in the Song of the Three Young Men recorded in the book of Daniel, and asks that we be preserved "this night without sin." "Vouchsafe" is also the "official" transition point from one liturgical day to the next during the service. It should be sung, rather than chanted, at Great vespers.

8. **The Aposticha.** This is another combination of a psalm and hymns, alternating verses of the psalm with stichiri, on the same pattern as "Lord I call."

9. **St. Symeon's Prayer/Trisagion through "Our Father."** "Lord, now lettest Thou Thy servant..." This is the prayer that the righteous elder Symeon sang when, after a lifetime of waiting, he finally saw Christ and recognized Him as the Messiah. Symeon saw Christ only as an infant in the temple, yet he could say, "...mine eyes have seen Thy salvation..." We Christians have seen the whole drama of our salvation—the Cross, the resurrection, the ascension—accomplished; we have been baptized into Christ, and we know that in the Church, "the Kingdom of Heaven is in our midst." We have now come to the theme of the Kingdom. This section ends with the "Our Father," and with the fervent hope that His Kingdom will come. This hope will be fully realized when Christ comes again, but our prayer is already answered "in anticipation" when we eat and drink at His table, in His Kingdom, at the Divine Liturgy.

10. **The Troparion.** The troparion is the theme song of the feast, and sets the tone for our celebration. On Sundays, there are eight different troparia to the resurrection, one for each musical tone.

We encourage all Orthodox Christians to rediscover the service of vespers, and to experience its richness.

— c Barbara Sevensky 1984

Barbara Sevensky is a graduate of Saint Vladimir's Theological Seminary and a member of All Saints Church, Olyphant.

Bishop's Message: THE NEED TO LISTEN...

Dearlly Beloved:

During the month of September we mark the beginning of the Ecclesiastical Year, our children and young adults will return to Church School and secular schools and also it is the time of our Diocesan Assembly wherein decisions are effected which will influence the life of our Diocese and the Orthodox Church in America.

It was a busy but most enjoyable and rewarding Summer wherein I had the opportunity to meet many of the clergy and faithful of our Diocese by participating in the following events: The Senior Citizens' Encounter, The Children's Summer Camp and Choir Directors' Conference which were held at Saint Tikhon's "Center of Orthodoxy," the Teen Encounter which was held at Saint Michael's Church in Old Forge, many parish festivities and of course the memorable Grand Banquet and Burning of the Mortgage for the Diocesan Center which was held in Wilkes-Barre.

Owing to the good work of the Chair Persons and Committees involved, all of these events met with much success and afforded me the opportunity to not only meet with so many of our Diocese but also I learned that we have so many people from every walk of life that are troubled, confused and hurting and want to be heard. It is a fundamental human need to have someone who will listen to us. Pain, whether physical or emotional, can often be isolating to a person. It brings great relief to know someone will listen. It gives the troubled person irreplaceable comfort to know that others do care and are willing to take time to listen.

Unfortunately, many people consider listening to others a waste of time. It is never a waste; listening usually proves valuable not only to ourselves but also to others. Failure to listen to others can be distressing for the individual in need. Listening to a troubled person can offer sincere feelings of great relief even though the listener may not be able to give advice or counsel.

Too often the excuse is offered that one's schedule is too busy and there is no time to listen. Our Lord and Saviour,

Jesus Christ, Who is to be our perfect example that we must follow, always had time to listen and to help those in need as is revealed by His many miracles. The ears of Christ were always attuned to those in need and despite the shouts of others, He was able to pick out the cries of those in need.

Being followers of Christ, we are called to listen to others. What people have to say means something. Many of the best and newest ideas come as a result of what a person hears and retains. We are obligated to love God and our neighbor. When we love someone, we will want to listen, to show concern. There is a close connection between loving and listening. We are to listen patiently and with careful thought and hear people out, holding back our inclination to interrupt until we get the complete story.

To be a good listener we must listen to the whole person and understand that people do not express themselves by word alone. We must take into consideration other factors such as facial expressions, body language, emotions, etc. As a good listener we must show sympathy and compassion for the hurting individual. We will never understand a person unless we consider things from their point of view.

Just as Christ always listened carefully to the people to whom He ministered, all of us of the Diocese of Eastern Pennsylvania—bishop, priest, layman—are called to listen attentively to each other that we may better serve the needs of members of our Diocese and God's Holy Orthodox Church in America. "Let the wise listen and add to their learning, and let the discerning get guidance." (Prov. 1:5)

With paternal love and every best wish, I remain

Sincerely yours in Christ,

+ Herman.

+HERMAN,
Bishop of Philadelphia
and Eastern Pennsylvania

Our link with the past

It has been said that "man is a creature of habit." How true it is! All of what we think, say and do reflects a part of our life experience. We come to react to certain situations in certain ways as dictated by previous experience. We not only "live" in the physical and spiritual senses, we "live" in an historical sense. People and events through time indeed affect our behavior and way of thinking. This, in turn, passes on to our offspring; the generations "coming" and "to come." If, perhaps, this sounds too philo-

sophical, consider some of the following as reported in a recent issue of *U.S. News and World Report*:

OF TODAY'S 235 MILLION AMERICANS...

- 96% do not recollect America's entry into World War I.
- 94% are too young to remember when women first voted.
- 87% have no remembrance of the stock market crash.
- 69% do not remember life before television.

- 76% do not remember America's entry into World War II.
- 49% do not remember the assassination of Pres. Kennedy.
- 62% do not remember the outlawing of racial segregation.
- 88% cannot remember when life in the United States was without a federal income tax.

Many of the items listed above radically changed the way Americans thought during those times. And, historically significant as they are, each in its own way shaped OUR way of thinking. Es-

continued next page

pecially considering the fact that this is an election year, we would all do well to carefully consider these items before casting our ballot for any candidate and/or "platform."

The point we're leading to is this: an integral part of our "present" is our "past." The added dimension of what may be termed an "historical perspective" is an active ingredient to our thought and behavior.

A natural upshot of this would be to relate this "historical perspective" to the life of the Church. And the first "line item" in this regard would be the following:

-100% do not remember Jesus Christ and the birth and early life of His Church.

To many religions, this simply doesn't matter. To many Christian denominations, it seems not to matter enough! To the Orthodox Church, the historical perspective bears GREAT significance for the reasons indicated above; it has helped to shape our thought, our behavior, our very life!

Many Christians today are content to recall history to the Reformation (16th century). Others hold enough will continue down to the "Great Schism" (11th century). But few will venture to consider the *first eleven centuries* of the Church's life! The Orthodox Church is one of "the few."

Not only does Orthodoxy *recall* that history but she *expresses* it in meaningful ways. Through the rites and "ceremonies," through the fasts and feasts, through the saints and the symbolisms, she commemorates (lit., "keeps alive the memory of") the historical perspective which served to establish and formulate faith and life, doctrine and theology, practice and discipline, rule and order. To disregard eleven centuries of history is to ignore the life of the early Church where a better percentage of those who were "witnesses" of Christ and the Church's birth, lived.

No one can deny that the teachings of Christ haven't changed. No one can argue that the conditions for eternal life have changed or ever will. But what *can* be argued is the fact that time (history) and circumstances have perhaps affected the *understanding* of these eternal truths.

The Orthodox Church, today, not only provides a meaningful expression of faith and experience, but also a link with the spiritual past. What a vast treasury of wisdom resides in Church history. Now that's something to think about...

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 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).

LETTERS:

August 14, 1984

The Right Rev. Herman
Bishop of Phila. and Eastern PA
South Canaan, PA 18459

Your Grace:

I would like to take this opportunity to formally thank you for serving as guest hierarch and homilist during our 1984 pilgrimage. We cannot express the deep spiritual joy which your presence gave to all of us. I'm sure that we received special encouragement knowing that you too live the monastic life and want to see the growth of monasticism in America...

Finally, we want to tell you that this past weekend we were the guest of the Philadelphia Deanery, and the love shown to us by the clergy and faithful was quite overwhelming. We came home spiritually refreshed and encouraged by the kindness shown to us. We are sure that your presence at our pilgrimage began what we hope will be many years of cooperation and love between all of us.

Thank you again for all that you did for us. Please remember our monastery in your prayers as you and your diocese will be in ours.

Your humble daughter in Christ,
Mother Benedicta



*-by Father Daniel Kovalak
reprinted from From This Day
Forth,
Holy Cross Orthodox Church,
Williamsport.*

His Grace, Bishop Herman, addressed an informal Q & A gathering at Holy Transfiguration Monastery, Ellwood City, PA, August 6th. Earlier, he was the chief celebrant at a Hierarchical Divine Liturgy.

Polish Bishops Send Greetings...

His Grace, The Right Reverend HERMAN
Bishop of Philadelphia and Eastern Pennsylvania
South Canaan, Pennsylvania

Your Grace, Beloved in the Lord and Dear Vladyka:

"The Lord be with your spirit. God's grace be with you all." (Tim. 4:22)

I returned home safely, filled with spiritual joy and the Light of Christ. I thank you dear Vladyko for your hospitality and kindness. I am bound very closely to you and your holy habitation. I remain indebted to you for the rest of my life. I am full of hope that you will visit our Church and country. I will attempt to return at least a portion of your kindness. Until that time, I continue to pray for you, my dear and beloved Vladyko, and for all of your faithful flock.

The many gifts that I received from you I have distributed to members of my spiritual flock and especially at the Monastery in Yablochin in good and prayerful remembrance of your holy monastery.

Having had the opportunity to visit your diocese, Saint Tikhon's Monastery and Seminary, and to have contact with many of your clergy and faithful, I was most impressed with the accomplishments under your direction and leadership. I returned home spiritually strengthened and thankful to Almighty God for the mercy He has shown to your holy place—the Spiritual Center for the Autocephalous Orthodox Church in America.

Once again, most sincerely I thank you Vladyko for the love and concern expressed to my unworthiness during my visit. I also ask that you offer my heartfelt thanks to the inhabitants of the monastery, those who labor with you and all your faithful flock.

May our Lord Jesus Christ, through the prayers of Saint Tikhon of Zadonsk, the venerable Father Herman of Alaska and the Most Holy Theotokos, protect all of you unto ages of ages!

Remembering you in my prayers before the Throne of God, I remain your humble servant

+BASIL,
Metropolitan of Warsaw
and All Poland



His Grace,
Bishop Adam
accompanied
Metropolitan
Basil to Saint
Tikhon's.



Bishop Herman presented Metropolitan Basil with an icon at the conclusion of the Memorial Day Liturgy at Saint Tikhon's Monastery.

His Grace, The Right Reverend HERMAN,
Bishop of Philadelphia
St. Tikhon's Monastery
South Canaan, PA

GLORY BE TO JESUS CHRIST!

Most Respected and Dear Vladyka:

Pleasant moments in the life of a man pass very quickly. In like manner my unforgettable visit to America passed by very quickly and has now entered into the book of my personal life and the history of our two holy Orthodox Churches—The Church of Poland and the Church in America.

I safely returned to my permanent residence in Sanok, my flock and to the many labors and tribulations that we encounter in our daily lives. I have excellent and fond memories of all that I witnessed, heard and all of the contacts that I made which helps me to overcome all kinds of difficulties. I saw much, renewed old acquaintances and made many new friends in your diocese with priests and laity of your holy Church.

With this letter I would like to express to Your Grace my heartfelt and deep thanks for all. Sincerely I thank you for the manner in which I was received, the kind reception afforded our delegation and for the warm hospitality of your home.

St. Tikhon's Monastery, those who abide therein and your faithful flock will always remain in my memory. May God protect you and help you in your daily labors for the glory of His Holy Orthodox Church on the American Continent.

Once again, thank you and we are grateful to God for all.

With deep respect and brotherly
love in Christ,
+ADAM,
Bishop of Peremysh and Novosadeck

A LUTHERAN DISCOVERS ORTHODOXY

**"The Orthodox have volumes to teach us
about the spiritual life."**

This editorial first appeared in The Lutheran, the magazine of the Lutheran Church in America. The author had just returned from a tour of the Soviet Union.

Worshippers packed Moscow's Russian Orthodox Cathedral last month for a Palm Sunday Eve service. From my vantage point near the massive gold wall of icons at the front of the cathedral, I studied their faces. Most were old and wrinkled.

A young woman near the front caught my eye. Like others around her, she crossed herself from time to time. She watched the priests move back and forth and listened to the choirs singing alternately from the balconies (Orthodox churches do not use organs). She had been standing for more than two hours (the churches do not have pews) and sometimes seemed to stare into space. But one could clearly sense the Spirit moving over the crowd. She was caught up in a kind of Orthodox spirituality different from the usual worship experience of Lutherans.

This spirituality helps explain how millions of Soviet Christians have kept the faith despite 67 years of government efforts to curtail it. Something that one carries so deep in one's being is not stamped out easily. Moreover, even in that society, it takes on tangible effects.

That devotion is attracting increasing numbers of young people to Orthodox and Baptist churches in the Soviet Union.

Many youth turn to the church after being disillusioned with Oriental religions. University librarians and factory workers can practice their faith without difficulty although university professors and soldiers would have problems. In this regard North American Christians need to remember that the Russian Orthodox traditionally use spirituality, not evangelism, as an indication of faithfulness whereas we tend to tie propagation with personal faith as a yardstick for being faithful.

The devotion must also have an effect on government—why else would Soviet authorities give a monastery in Moscow back to the church and allow its renovation? From a surface appraisal, the devotion prompts the Russian Orthodox faithful to provide the church with more financial support than does the benevolence giving to the Lutheran Church in America even though the Russian church cannot finance evangelism or world missions.

I can only imagine what I might have felt if I had understood the language of that service. But I know that my sensitivity was heightened by the worshipers, the music and the ornate surroundings of the cavernous church. In moments strange and different there was time to reflect spiritually on being a fellow believer, on being part of my family back in the United States, to meditate on the goodness of salvation, to reflect on one's life in God.

The Orthodox have volumes to teach us about the spiritual life. Cynics would suggest that the inner spiritual life is the only Christian expression available to most Orthodox since they reside largely in countries where religious expression is limited, such as in the Soviet Union, Turkey, Syria and Ethiopia. But spirituality gives stamina for life, and we who are free to hurry around usually cast the meditative dimension of religion aside.

Lutherans know very well how to organize, how to appoint task forces, how to draw up fiscal proposals and how to advocate for social issues. But we tend to be awkward during periods of "silent meditation" during the liturgy. Spontaneous prayer petitions are seldom offered, and responsive readings are hurried through as if one's devotion is measured by how quickly the passages can be finished. Some churches abbreviate the liturgy, hymns and sermons in order to facilitate shuttling several groups of worshippers in and out each Sunday morning. Our services retain the sense of speed but soft-pedal the sense of the spiritual and the meditative.

Now, weeks after that Palm Sunday Eve service, Orthodox spirituality still affects me. It was not the type of lesson about our own worship shortcomings that I would have expected to learn in the Soviet Union.

—Edgar R. Trexler

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Charged with World War II war crimes, Archbishop Valerian Trifa, head of the Romanian Orthodox Archdiocese, voluntarily left the United States on August 13, 1984. He issued the following statement on that day.



A FINAL WORD...

It is with great sadness and with a profound lasting sense of deprivation that I honor my commitment under the agreement made with the U.S. Government to voluntarily leave the country I love, the country to which I know in my heart I have given my very best as a resident, as a citizen and as a shepherd of the religious life and heritage of those of Romanian background and of the Christian Orthodox faith.

Long lost in the blind and subjective harassment by individuals, special interest groups, as well as the media, is the undeniable fact that the U.S. Government, long before I even left Italy to come to the United States, knew of my support for and dedication to the Legionary movement in Romania.

Also fully known in detail, before I was granted my Certificate of Naturalization by our government, was the entire range of charges and allegations against me by both faceless accusers and known informants of various persuasion.

Repeatedly, from the highest levels of government came unqualified assurances that I had been "thoroughly and extensively investigated" and had been found to be a person for whom no reason for denial of U.S. citizenship existed. So it came to pass that the U.S. Government granted me citizenship on May 13, 1957.

And so, too, it came to pass—some 25 years after I came to this country—that the government capitulated to what I am certain was pressure from special interest groups and decided to file suit in the civil court in an effort to take away my Certificate of Naturalization.

Then, and now, fair play or due process has been distorted beyond recognition; my opportunities to defend myself for the same charges made a quarter of a century or more earlier had eroded or become extinguished by reason of death, infirmity or unavailability of witnesses—all of which was well known to the government.

Also, the current costs of defending myself to a minimum degree have been and are staggering, especially for a person who was called to match the unlimited financial resources of the U.S. Government.

Additionally, it should be considered a fair statement that the media have provided a constant unremitting forum over the years for those would-be

accusers, based on both alleged facts and outright contrived fabrications. And much of this has contributed to and resulted in demonstrations against our parishes and even fire-bombing of some of the churches of my diocese.

If my taking leave of this great country and its great people is considered my final humiliation (for those who would trumpet it as such), so, too, it is a signal victory for the insidious forces at work these last 34 years, forces which have built a civil prosecution of a churchman nearly a quarter-century after his arrival in this country.

It is my conviction that my initial fault must have been my dedication to the fight against the tyranny and corruption of the King Carol regime in Romania. The Romanian nationalism I embraced is what I felt was the only way to survive, both as an individual and as a nation of individuals who were God-fearing and who wished to remain free of the atheism of Soviet Russian communism. But my greatest fault must have been my well-known resistance against the communistic attempt to gain

control over the Romanian Orthodox Church in the United States.

Any presumption that I or my idealistic Romanian countrymen were subservient adherents of foreign "isms" or that I personally committed crimes of any nature is absurd and pure nonsense. The knowledgeable students of history, if objective (a category which ought to include my pursuers both in and out of government), know it well.

However, under the present circumstances, it appears to be extremely difficult, if not impossible, for me to bring across the truth of the matter and, thus, in order to preserve my integrity and to spare my churches any further harassments, I have no alternative but to leave the country.

And so, may I offer you, one and all, my abiding gratitude for allowing me to have been a small but, hopefully, contributing part of a warm and rewarding community and nation and of having had the opportunity and privilege to serve my parishioners, my Diocese, the Orthodox Church in America, and the United States of America.

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DAILY SCRIPTURE READINGS FOR SEPTEMBER 1984

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1* 1 Cor. 1:26-29 1 Tim. 2:1-7 Matt. 20:29-34 Luke 4:16-22
2 1 Cor. 15:1-11 Matt. 19:16-26	3 2 Cor. 8:7-15 Mark 3:6-12	4 2 Cor. 8:16-9:5 Mark 3:13-19	5 2 Cor. 9:12-10:7 Mark 3:20-27	6 2 Cor. 10:7-18 Mark 3:28-35	7 2 Cor. 11:5-21 Mark 4:1-9	8** Phil. 2:5-11 Luke 10:38-42 11:27-28
9 Gal. 6:11-18 John 3:13-17	10 2 Cor. 12:10-19 Mark 4:10-23	11 2 Cor. 12:20-13:2 Mark 4:24-34	12 2 Cor. 13:3-13 Mark 4:35-41	13 Gal. 1:1-10, 20-25 Mark 5:1-20	14*** 1 Cor. 1:18-24 John 19:6-11, 13-20, 25-28, 30-35	15 1 Cor. 4:1-5 Matt. 23:1-12
16 Gal. 2:16-20 Mark 8:34-9:1	17 Gal. 2:11-16 Mark 5:24-34	18 Gal. 2:21-3:7 Mark 6:1-7	19 Gal. 3:15-22 Mark 6:7-13	20 Gal. 3:23-4:5 Mark 6:30-45	21 Gal. 4:8-21 Mark 6:45-53	22 1 Cor. 4:17-5:5 Matt. 24:1-13
23 2 Cor. 4:6-15 Matt. 22:35-46	24 Gal. 4:28-5:10 Mark 6:54-7:8	25 Gal. 5:11-21 Mark 7:5-16	26 Gal. 6:2-10 Mark 7:14-24	27 Eph. 1:1-9 Mark 7:24-30	28 Eph. 1:7-17 Mark 8:1-10	29 1 Cor. 10:23-28 Matt. 24:34-44
30 2 Cor. 6:1-10 Matt. 25:14-30	*September 1: Church New Year. **September 8: The Nativity of Our Most-Holy Lady, The Theotokos and Ever-Virgin Mary ***September 14: The Universal Exaltation of the Precious and Life-Giving Cross.					

DAILY SCRIPTURE READINGS FOR OCTOBER 1984

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1* Eph. 1:22-2:3 Heb. 9:1-7 Mark 10:46-52 Luke 10:38-42; 11:27-28	2 Eph. 2:19-3:7 Mark 11:11-23	3 Eph. 3:8-21 Mark 11:22-26	4 Eph. 4:14-19 Mark 11:27-33	5 Eph. 4:17-25 Mark 12:1-12	6 1 Cor. 14:20-45 Matt. 25:1-13
7 2 Cor. 6:16-7:1 Matt. 15:21-28	8 Eph. 4:25-32 Luke 3:19-22	9 Eph. 5:20-26 Luke 3:23-4:1	10 Eph. 5:25-33 Luke 4:1-15	11 Eph. 5:33-6:9 Luke 4:16-22	12 Eph. 6:18-24 Luke 4:22-30	13 1 Cor. 15:39-45 Luke 4:31-36
14 2 Cor. 9:6-11 Luke 5:1-11	15 Phil. 1:1-7 Luke 4:37-44	16 Phil. 1:8-14 Luke 5:12-16	17 Phil. 1:12-20 Luke 5:33-39	18 Phil. 1:20-27 Luke 6:12-19	19 Phil. 1:27-2:4 Luke 6:17-23	20 1 Cor. 15:58-16:1 Luke 5:17-26
21 2 Cor. 11:31-12:9 Luke 6:31-36	22 Phil. 2:12-16 Luke 6:24-30	23 Phil. 2:17-23 Luke 6:37-45	24 Phil. 2:24-30 Luke 6:46-7:1	25 Phil. 3:1-8 Luke 7:17-30	26 Phil. 3:8-19 Luke 7:31-35	27 2 Cor. 1:8-11 Luke 5:27-32
28 Gal. 1:11-19 Luke 7:11-16	29 Phil. 4:10-23 Luke 7:36-50	30 Col. 1:10-2, 7-11 Luke 8:1-3	31 Col. 1:18-23 Luke 8:22-26			

*October 1: Protection of Our Most-Holy Lady the Theotokos and Ever-Virgin Mary.