

your **DIOCESE** *Alive*

The Official Magazine of the Diocese of Philadelphia and Eastern Pennsylvania
Orthodox Church in America. Volume 1, Number 7 Nov./Dec. 1984



ON THE ROAD TO THE NATIVITY

your **DIOCESE** *Alive*

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SUBSCRIPTIONS

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...

The Church, in Her wisdom, prepares us for the awesome coming of the Lord in the Feast of the Nativity, by prescribing a period of intense prayer, fasting and worship. This is Advent: the road to the Nativity. See page 11.

A LIVELY DIOCESAN ASSEMBLY YIELDS NO ASSESSMENT RAISE

Delegates to the 21st Diocesan Assembly sang "O Heavenly King," asking the Holy Spirit to guide them. The special significance of that hymn was brought into sharp focus later in the session.

The September 22nd meeting began with the Divine Liturgy at the Saint Tikhon's Monastery Church. Clergy and lay delegates from each parish received Holy Communion. The business session which followed peaked during the afternoon discussion of budget matters. The 1985 budget, as submitted by the Diocesan Council, showed a deficit. How was this to be remedied? The ideas flew.

"Anything but more assessments. Most of our people are retired."

"We're just gun-shy of assessments. Why not raise money with a one-day picnic-type bash somewhere? Set a day aside—make it 'Diocese Day.'"

"Let's admit to ourselves that the budget we are working on is not a real budget."

That comment struck truth. In fact, the bare-bones budget was not even close to a true reflection of actual costs. "When you consider the bills that are paid out of personal pockets," the delegates were told, "and the work that is done on a non-paid, voluntary basis, you're talking a lot of money that doesn't even appear in the budget."

"We're throwing manhole covers around over a few dollars," said a lay delegate from Philadelphia. We give less to the Church than to the United Fund. Let's give more to the Church."

"You're talking about working people," countered a female delegate. "Most of our people are over 65—not working."

A motion came to the floor—to accept the deficit budget and raise the annual diocesan parish assessment by \$2 (from \$6 to \$8).

A simple majority was needed for passage. Thirty seven voted yea, 9 nay, and 22 abstained. This prompted Bishop

Herman to enter the discussion for the first time.

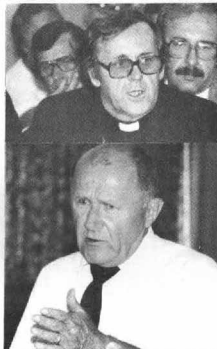
"Do you not realize," His Grace said, "that we sang 'O Heavenly King' as we began this Assembly—that we prayed together in the Divine Liturgy this morning, asking for the Holy Spirit to come and guide us in this meeting as He has guided the Orthodox Church in all places for nearly 2,000 years? How can 22 of you abstain? I don't care whether you vote yes or no—that's not the point. The point is, how can 22 of you sit on your hands, not representing your parishes as they have charged you to do, and not relying on the Holy Spirit to guide your vote?"

Bishop Herman then exercised his prerogative and cancelled the vote. "It's not that we don't need the money. It's not that I don't want the Church to grow. But with that many abstentions, I can't let the vote go through. You all have to believe that this is right!"

The next motion was to accept the budget with the deficit. It passed 51 to 17, no abstentions. Regarding the deficit, it was moved that the diocese borrow from itself—at 15% interest. The money could be borrowed from the overage in the Diocesan Center mortgage liquidation fund, now earmarked for continuing care of the facility. The motion did not pass. Another, which moved the borrowing but without the interest, did pass.

As had been originally recommended by the Diocesan Council, the diocesan assessment remained at \$6.

Earlier in the Assembly, after officers had been elected and previous minutes read, Bishop Herman presented his annual report. It revealed a census of 1 bishop,



33 full-time priests, 3 part-time priests, 3 priests on leave-of-absence, 4 retired priests, 2 protodeacons, 1 deacon, 6,161 adults and 1,273 children. The diocese consisted of 30 viable parishes and 1 mission, organized into 3 deaneries.

Bishop Herman reviewed continuing assessment payment problems and another decrease in the diocesan census. "We must all show great concern for this loss and do whatever we can to institute Church Growth," His Grace said. "Ours is the task of making Orthodoxy not simply visible, but an integral part of our lives and of the lives of others. There is no longer room for parochialism, isolation or a ghetto mentality. We belong to one another."

Detailed reports by diocesan departments, the Diocesan Council and each deanery were provided to the delegates, to be shared with interested individuals in each parish.



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STEWARDSHIP IN ACTION

BERWICK—On September 23rd, the Holy Annunciation Orthodox Church choir led a caravan of cars and vans to Williamsport, Pennsylvania. The purpose—a mission of love, to worship with a young, small parish, and to sing the responses at the Divine Liturgy. The parish—Elevation of the Holy Cross Church, whose rector is Father Daniel Kovalak.

The choir, plus several extra car loads of parishioners from Holy Annunciation overcrowded the small, but piously adorned structure. We sang the responses to the Divine Liturgy and now, after several weeks, we are still receiving wonderful words of thanks. It left such a wonderful feeling inside—that in itself is a most blissful reward.

How did all this come about? One sunny Sunday this past summer, some of our parishioners visited Holy Cross Church for Divine Liturgy. What they witnessed were the humble beginnings of a mission parish. As yet, there is no organized choir at Holy Cross Church for Divine Liturgy. Matushka Kovalak leads the congregational singing while watching over her little children. A choir is something that we in Berwick and all other parishes take for granted. They are always there. Why not offer our choir as a message of support for our mission parish?

The idea sprang into reality as Paul Holoviak contacted Berwick choir director Michael Stenko and Father Daniel Kovalak. A date was set and the entire choir decided to go to Williamsport. This was something new and exciting for us!

Sunday, September 23rd was a warm, sunny, autumn day. Divine Liturgy was truly a moving and beautiful experience. How good it felt to be able to offer our voices in praise and to witness the support of the congregation. This continued with a cake and coffee hour following the Liturgy.

We would like to thank the parishioners of Elevation of the Holy Cross Church in Williamsport for allowing us to experience the missionary work of the Orthodox Church in our diocese. A friendship has started that we hope will continue!

—Nancy C. Kushnerick

The next issue of *Your Diocese Alive* will be published in January 1985. Deadline for all articles is December 30th.



The choir of Holy Annunciation Church, Berwick, directed by Michael Stenko, sings the responses during a Divine Liturgy at Holy Cross Mission, Williamsport.

A DREAM REALIZED...



ALDEN STATION—Sunday, September 30th, was a special day at Holy Resurrection Orthodox Church because after months of planning a dream, the dream became a reality.

The beginning was during a Monthly Church Council meeting when, after much discussion, a decision was made to involve our parishioners in a Reach Out Program to all our sick and home-bound parishioners not able to attend Divine Liturgy on Sundays and Holy Days or any other Church services during the year.

A survey was taken to determine who these special parishioners were, and each of them, along with their families, was later contacted about this project. Next, the Church Council analyzed the individual needs of these parishioners and decided to seek more specialized help from our church family and community.

We were fortunate to have the resources of a physician and nurses in our church who were called upon to assist us if any emergency should arise, and who were present during the Divine Liturgy.

To enter the church requires ascending twenty-five steps, and since most of the parishioners contacted had difficulty in walking these steps, the Newport Township Firemen's Community Ambulance and its members were asked to assist us. Their presence enabled these parishioners to be carried and helped into and from the church with ease and comfort. The ambulance, along with twelve crew members remained throughout the Divine Liturgy to assist if necessary.

Wheel chairs and canes were donated by the Newport Township Lion's Club.

Following Divine Liturgy, which began at 10:30 a.m., everyone was invited to attend a fellowship breakfast in the church basement, hosted by the ladies of our church.

All those involved with this project were overwhelmed to see the satisfaction it gave to those who attended. A special thanks to everyone who participated to make this project successful. "MAY GOD GRANT YOU MANY YEARS!"

—Father Joseph Gallick



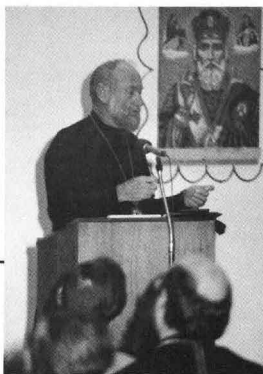
"We've been brainwashed to think that our Church is not a Bible Church."



"Our own experience is not different from that of the Apostles."



"Our doctrines are not negotiable..."



In his October 22nd Lecture Series appearance at Saint Tikhon's Seminary, His Grace, DMITRI, Bishop of Dallas and the South, attacked the subject of "Evangelism: Witness to the World," from many sides. Portions of his remarks are reproduced here.

"THE CHURCH IS ABSOLUTELY AGAINST PROGRESS BECOMING A RELIGION"

I came into the Orthodox Faith when I was 15 because I thought I found in it the fullness of the Christian Faith, and there was nothing I could do but participate in it. In my previous [Protestant] Faith, I always thought there was a tremendous gap between the New Testament we were encouraged to read, and the Faith we held and what we did in our churches. The church I belonged to actually did not do what was implied by the book that they made so much of.

I discovered, for example, that the New Testament does call for the anointing of the sick with oil, and that it has specific reference to forgiving of sins by Christ's Apostles. I rediscovered—although I should have known, it was so obvious—that Christ did not say "This represents My Body." He said, "This is My Body." I'd always read "is" but thought it meant "represents."

You see, there's more of the Orthodox Church in the New Testament than you think! We have been brainwashed to think that our Church is not a Bible Church. The irony of this is that the Orthodox Church produced the Bible. It is, therefore, to be expected that the Church would be entirely consistent with the Bible. *It has to be!*

We must realize that some Orthodox people are still nervous about "evangelism," because when we mention it they think of radio and television preachers. But actually, we've allowed the word "evangelism" to be taken away from us, because of all the Churches that should be evangelistic, the Orthodox Church is first because the word "evangel" means nothing more than Gospel. Since we are the Church that has the fullness of the Gospel, there is no reason why

the Orthodox Church should not be the evangelical Church *par excellence*.

I was listening to a Billy Graham radio program recently, after he had returned from his trip to Russia. He had spoken with a group of Orthodox seminarians at the Leningrad Academy and told them that on his way over, he had read an English translation of the Orthodox Divine Liturgy. He declared to them that he had never read a more magnificent proclamation of the Gospel in his life. I think that's a pretty significant thing for a person like Billy Graham to say...

There are many references to preaching the Gospel in the New Testament. For instance, I John 1:1: "That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked upon and touched with our hands..." We must understand that our own experience is not different from that of the Apostles themselves. We have been given a full participation in the Life of Christ. When we talk about it, we are to simply witness to the things that we have experienced ourselves. That's what the hymn at the end of Liturgy tells us—the one we sing after receiving the Body and Blood of Christ. We sing "We have seen the true light, we have received the Heavenly Spirit..." It's like a signal to us. We have had this experience of the Kingdom of Heaven. One can be intellectually convinced of something—be a student—but unless we have the *experience*, we cannot witness the way the Apostles witnessed.

Rather fearlessly we have to say that the Orthodox Church

is, indeed, the Church that has come down to us from the Apostles—which preserves the fullness of the Christian Faith—and that we have the responsibility to witness to that Faith and to Christ Who gave us that Faith. One gets the impression sometimes that there are some Orthodox who would be more interested in creating an image for the Orthodox Church that would be more acceptable to the general public. Some would have us be one of the mainline churches, one of the acceptable churches on the right side of the tracks, not necessarily making any waves or disturbing anyone, not proclaiming anything different, just accepting the general trends and tendencies of American religion... We utterly reject the idea that the Orthodox Church can be satisfied with being just one of the churches.

I'm embarrassed quite often that our Church is a part of ecumenical movements. If we would *really* do what we set out to do there—witness to the Orthodox Faith—then it might be worthwhile for us to be there. On the other hand, we don't very often get the opportunity to express the Orthodox viewpoint and the impression is that we really believe that the churches can be unified on the basis of negotiation, particularly about the precious doctrines of the Church. *We cannot negotiate anything. Our doctrines are not negotiable!*

We must know the mission field in which we operate in this country. We should first explode a few of the myths that exist. The first myth is that the American public is eagerly sitting and waiting for us to let them in. They are not! Some, to be sure, will be seeking the Truth and will be impressed by it when they see it. But we must not assume that the entire American public is looking for the Truth. We must also realize that there is an enormous amount of hostility toward religion out there. It's not always manifested in persecution as in the Soviet Union. It might come out in ostracism or making fun of people who profess religion. But I think it is significant that of all the religions to which the American public can be hostile, they would be more hostile to Orthodoxy if they knew more about it. This is so simply because, in its essence, Orthodoxy is absolutely uncompromising; uncompromising in its doctrine, its morals and in its general approach to this life. Most people are hostile toward something that is uncompromising.

Bishop Dmitri reviewed the various religious groups which we face in this country, including evangelical preachers—especially in the media—and the sects, including the fastest growing—Mormonism.

Then there are the hedonists, the out-and-out pagans, those whose only philosophy in life is whatever happens to make them feel good. These are people who do not go to church, do not pretend to have any kind of religion. They are bringing up a soul-less generation of young people. If you watch any of the programs on television, especially the dramas, the atmosphere in almost all of them is one of almost total paganism with no reference whatever to God.

We know another kind of pagan, too—one with a conscience. The "materialist." We put him in a slightly different category because at least he professes *something*—he has a religion, a church to stay away from. He is dedicated to the acquisition of things and has ideals which are not really very different from those of the hedonist.

Then there is the "humanist" who holds a sort of philo-

sophical stance that regards man as the center of everything and sees values as being derived only from man himself and his history. Secular humanists either do not believe in God, or they say that if there is a God, life should be lived without any reference to Him because He makes no interventions in our lives. Humanism is very big among the intellectuals in our country. There are many, for instance, who profess to be humanitarians—who are on the side of equality and justice and goodness in general and doing things for people, all in the name of humanity only, with no reference to the human being as a creation of God, and in His Image and Likeness. They do this on the basis of the belief that man is simply the highest form of life. How he came to be they don't know. The humanistic philosophy is one that says there is no meaning which is absolute—no meaning which comes from an outside source, but only a meaning which man has developed for himself and within himself.

Why are we really concerned with all these people? Well, if we really know that Jesus Christ is the only way in which God has actually manifested Himself to this world, and if He really meant it when He said that "No one comes to the Father except by Me," and if He has delivered a way to us, then if we're really convinced of that—that the world has no meaning without Him—then we are simply moved because of our conviction to convey that to other people.

Sometimes we give the impression of wanting to join the movements. I was distressed by the publication in the past few weeks of the comments of the bishop who feels we have to "open the windows" of our Church and let something—I don't know what—in. If that means to let the world, and the world's agenda in, then God help us. The Church will be lost!

Some churches say, "Well, people don't want to hear about salvation, they want to hear about equality and social justice, the heck with this salvation talk. You talk to the world about the great Banquet of the Messianic Kingdom to come. Let's fill their bellies now! You talk about sin and all that sort of thing, but if we continue developing our chemistry and psychology the way we've been, we'll do away with sin anyway." This is the world's thinking! The world is saying to the Church, "Don't talk to us about a Kingdom to come when all will be well. Let's strive to make it well here and now!"

We're not against progress, but on the other hand, *the Church is absolutely against progress becoming a religion*, because in the view of those secularists who believe in progress, they believe in it only on the level of equality and social justice and scientific advancement and the improvement of the morals and behavior of people through legislation and scientific means. All of those things are part of the doctrine of progress. If a person buys the doctrine of progress, he's saying that there will be, in the future, a very fortunate generation that will inherit all this progress that we've been making and that will be Heaven.

If the world sets the agenda for the Church, then the Church will stop thinking about man's fall from Grace and his need for reconciliation with God. Man will stop thinking about the necessity for his soul to be saved, thinking instead only of satisfying his needs and desires in this life. That's the danger of opening the windows, because the world is lying in

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ambush, waiting to set the Church's agenda for it. That agenda begets whole movements of secular (this world) Christianity, and Christ becomes only a point of departure for people who would promote the ideas of progress.

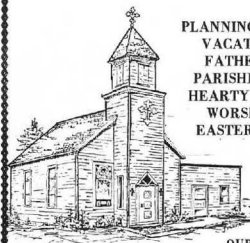
Christ is such an attractive figure that sometimes the world remakes Him into an image that it wants Him to conform to. You hear different people talk about Christ, and quite often you hear He's all kinds of things that you never imagined: He's a revolutionary, He never talked to anyone about the soul or about forgiveness of sins according to these people. All He talked about, they say, was social justice, equality and healing. I remember one good case [Mark 2:5] in which He told someone to be of good cheer because his sins were forgiven. But the cynics were saying, "Who are You to say sins are forgiven?" In order to show them that He had the power to forgive sins, He made the man take up his bed and walk—He healed him. But what was Christ's *priority* when He saw the man sick in the bed? He told him that *his sins were forgiven*. That was the *most important thing!*

We can and should do everything and anything we can for anyone else in the world to relieve suffering, to feed and to cure, to clothe and shelter others because the Gospel says so. But the most important thing still is that they be saved. If the world sets the agenda, my fear is that the Church will abandon its God-given agenda.



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FURTHER DISTORTING THE IMAGE OF GOD IN MAN.

The facts and figures on this page point out what only a hermit might have missed—that pornography is rampant. Graphic exhibitions of “whatever” are available in every medium, even the TV at home.

His Grace, Bishop Herman, was recently quoted in several newspapers, calling pornography “an international problem which exposes the very heart of a spiritual epidemic—the desecration of the Divine Image of God...”

No, the revulsion is not an intellectual one, or an aesthetic or morally fadish one. The Church is repulsed because She has always taught about this Image—about respect and protection of it—in the Name of Jesus Christ Whose Image it indeed is!

This Image of God is given to us at our creation. With it come bits of God's own qualities—qualities that make us human beings—like love, reason, and free will. We are expected to use and perfect these qualities in our life-long ascent to God. This is a God-centered existence in which the Image is uncovered, grows and brightens, and our humanity with it. We also have the free choice to reject the gifts and to risk being eternally without God. This is a self-centered life in which the Image is further distorted and clouded by sin, to the point that it becomes unknown to us. Our humanity ultimately suffers.

So while pornography is aesthetically and intellectually disturbing, the Orthodox Church fights it on a deeper plane—as a symptom of a continuing tragedy that affects even the most innocent. For the doer, the viewer and the unrighteous judge (“God, look how good I am compared to those awful people”), it is simply sin—another temptation for mankind to corrupt the Image, and to pull away from God in the direction of eternal damnation.

There are many “pornographies” in this world. They all center on and attack this Image. Our Bishop desires that we be aware!

*The Porn Industry reports annual sales of \$4 to \$6 billion. In 1984, an estimated income of \$7 billion is anticipated.

*Control of the Porn Industry rests in about a dozen major distributors who supply virtually all “adult” bookstores and theaters in the United States. Almost all are affiliated with organized crime syndicates.

*Nearly all hard-core films and video cassettes are produced by the A.F.A.A. (Adult Film Association of America) and reproduced for distribution to national and international outlets. The A.F.A.A. reports 3 million weekly admissions to “adult” theaters.

*There are some 800 to 900 hard-core theaters and 15,000 to 20,000 outlets for pornography in the United States NOT counting nearly every convenience food store and drug store.

*There are an estimated 400 “skin” magazines currently on the market. Two of the leading magazines have a monthly readership of 7.6 million.

*New outlets continue to open steadily despite the increase in cable TV, video cassettes and videodisc availability. Porn syndicates are financing chains of video and record stores and franchising to “innocent proprietors.”

*In 1983, as a carrier of the “dial-a porn” message, the New York Telephone Company earned \$25,000 a day while the supplier of the “service” profited \$10,000 daily.

*The fastest growing income producer for the porn industry is “Kiddie-porn” which features children as young as 6.

*The Rene Guyon Society (California) boasts 8,500 members under the motto “sex by eight or it’s too late.”

*The North American Man/Boy Love Association (in at least 11 major American cities) advocates abolition of the “age of consent” laws relating to sexual acts between adult and child.

*A large percentage of the photographing of sexual acts by children is done by individual child molesters. Most are photographed by those working in or for porn syndicates.

*Child prostitution has increased 1,000% and involves an estimated one-million children beginning at age 6.

*Over 600,000 live births in the United States annually are to unmarried teenagers. The most marked increase is among girls under 14. (60% of pregnancies under age 14 are aborted.)

*Even Jesus Christ is subject to desecration by obscenity and blasphemy in a growing number of porn industry “products.”

His Grace, Bishop Herman, has named the following individuals to the diocesan Committee on Pornography Awareness: Father Daniel Kovalak, Chairman; Mr. Alan Pscolyar; and Father Deacons Stephen Karaffa and Jason Kappanadze.

OFFICIAL

Ordinations

On October 14, 1984, Jason R. Kappanadze was ordained to the Holy Diaconate by His Grace, Bishop Herman, at the Monastery Church of Saint Tikhon of Zadonsk.

Resolutions

In accordance with his petition, Thomas Jones has been removed from the clergy list of the Orthodox Church in America.

In accordance with the Minutes of the Philadelphia Deanery Meeting and Resolution No. 227 of October 26, 1984, the following elected officials of the Philadelphia Deanery are hereby confirmed: Archpriest Daniel Geeza, Dean; Archpriest Claude Vinyard, Secretary; Priest John Kowalczyk, Treasurer.

In accordance with Resolution No. 228, the individuals who were duly elected at the annual parish meeting of Christ the Saviour Church, Harrisburg, on October 28, 1984, are confirmed into office and permission is given for the Rector to administer the Oath of Office.

In accordance with Resolution No. 229, the individuals who were duly elected at the annual parish meeting of Holy Annunciation Orthodox Church, Berwick, on September 30, 1984, are confirmed into office and permission is given for the Rector to administer the Oath of Office.

Gramotas Awarded

The following individuals have been awarded special citations by the Diocese of Philadelphia and Eastern Pennsylvania for their outstanding contributions to the Orthodox Church:

Harry Wyshosky, Jr.
Saint Mary's Church, Coaldale
John and Florence Boyko
All Saints Church, Olyphant
John and Joanne Paluch and Martin Paluch
Saint Tikhon's Monastery Church, South Canaan
Michael Brusko and Mary Yuhas
Holy Trinity Church, Catasauqua

OUR LOSS

The Orthodox Church and our diocese have lost a dedicated priest, a talented musician, a resourceful educator, and a compassionate friend. The Rt. Rev. Dimitri Ressetar fell asleep in the Lord on September 30th, and was laid to rest at Saint Tikhon's Monastery, October 4th. He was 88 years of age and had been a priest for over 45 years.

His Grace, Bishop Herman, was joined by some thirty clergymen, the Saint Tikhon's Seminary Choir, and over 450 mourners during services for Father Ressetar at All Saints Orthodox Church in Olyphant, where he had been attached for some years.

A native of Mount Carmel, Father Dimitri became a student at Saint Platon's Russian Orthodox Theological Seminary in 1915, was ordained a priest in 1939 and assumed the duties of the parish in Lopez in 1940. Until his retirement in 1972, Father Dimitri served parishes in Coaldale, Olyphant, Mayfield, Stamford and Meriden, Connecticut and Jersey City, New Jersey.

With bachelor's and master's degrees from the Cleveland Conservatory, Father Dimitri was active in music throughout his life. In addition to choir directing stints in Olyphant, Edwardsville, and Cleveland, Ohio, he helped organize the Wilkes-Barre and Midvalley String Symphonies, and was af-



David Barrett, 28, is the new choir master at Saint Michael's Church, Old Forge. David, who is single, received his diploma in Liturgical Music from Saint Vladimir's Seminary, and was previously the choir master at Holy Ghost Church, Detroit, Michigan.

filiated with the Scranton Philharmonic Orchestra.

Father Ressetar's was a familiar face at Saint Tikhon's Seminary where he had taught pastoral theology, liturgics, and music. He also taught at Saint Vladimir's Seminary and tutored seminarians while in Jersey City. He directed the Anthracite Russian All-Male Chorus of Lackawanna and Luzerne Counties and was a member of Saint Tikhon's Century Club and the Federated Russian Orthodox Club, Chapter 105, Olyphant.

Matushka Ressetar is the former Margaret Tomcho of Cleveland, Ohio. Father is also survived by sons Father Daniel of Harrisburg and Subdeacon John of Cleveland; by two daughters, Mrs. Vera Bortniak of Allentown and Mrs. Ann Boyko of Olyphant; eleven grandchildren; 3 brothers, 3 sisters, and nieces and nephews. His brothers Nicholas, George and Samuel preceded him in death.

A remembrance of Father Ressetar appears on page 10.



Father Deacon Jason Kappanadze, ordained October 14, 1984.

BISHOP HERMAN'S SCHEDULE OF PARISH VISITATIONS

November 26: St. Tikhon's Monastery,
South Canaan—Annual Meeting of
St. Tikhon's Century Club

December 2: St. Nicholas' Church,
Olyphant—80th Anniversary

December 9: St. Nicholas' Church,
Philadelphia

December 16: St. Michael's Church,
Old Forge

December 23-27: St. Tikhon's
Monastery

December 30: Winter Encounter,
St. Tikhon's, South Canaan



FROC ELECTS & GIVES—The Anthracite District elected new officers at its convention, October 20-21. Being sworn in (above) are: (l-r) Nancy Gilbert, Governor; William Gilbert, Treas.; Betty Takach, Sec'y.; and John Sysak, Lt. Gov. (right) Chapter 121, St. Tikhon's Seminary, donated \$500 to the pavillion building fund. Bishop Herman accepted the gift from: (r-l) Pres. Mary Englehart; Fr. Deacon Stephen Karaffa, Chapt.



V.P.; Emil Hutnyan, Chapt. Rep. to Dist.; Ron Wyslowsky, Treas.; and Spiritual Advisor, Igumen Gamaliel.



OLYPHANT—Father Vladimir Fecho lead 40 of his parishioners from Saint Nicholas Church on a visit to the OCA Chancery at Syosset, New York, September 23rd. Protodeacon Stephen Howanetz and parishioners from Simpson, Mayfield, and All Saints Church, Olyphant, joined in the journey which was hosted by His Beatitude, Metropolitan Theodosius.

The group attended the Divine Liturgy in the Chancery Chapel, toured the grounds and met with Metropolitan Theodosius and Chancery Officials.

BUSY, BUSY

WILLIAMSPORT—The Ladies Auxiliary of Holy Cross Church is busy making perogis on the first Friday of every month. A representative from Mary Kay Cosmetics offered a demonstration at the November meeting.

The newly established "Brotherhood of Saint Innocent" is making plans for a benefit drawing to be held November 25th. A portion of the proceeds will go to Saint Anthony's Center for their work in feeding hungry families. The Brotherhood recently completed a new ceiling in the parish center (the rectory basement).

Church Schoolers will be visiting area nursing homes during the holiday season, delivering home-made Christmas cards.

The Church Growth Committee is currently producing a package of Orthodox radio messages that will be aired during the morning rush hour. Several pamphlets have also been recently produced.

—Father Daniel Kovalak



TABLES TURNED

NANTICOKE—On Sunday, September 23rd, Saint John's parish was treated to an old-fashioned picnic. Over 125 adults and children gathered at the parish picnic grounds following the Divine Liturgy for an afternoon of fellowship, games, food and fun. What was so great about the afternoon was that the women had the "day off." The men did the preparing and the serving which turned out to be such a delight. Such a success was the picnic that it will become an annual event at Saint John's.

Matushka Frances Vansuch, Church School Coordinator, has announced that the Church School program is off to an excellent start with about 20 students attending on a regular basis. Classes are held from 9:30 to 10:15 a.m. The children then attend the Divine Liturgy. The students will be preparing a basket of food to be delivered to a needy family at Thanksgiving, from donations they will bring from home.

—Father Eugene Vansuch

SOUTH CANAAN—It was a huge success, the annual Fall Festival sponsored by the Friends of Saint Tikhon's. Over 600 people dined on chicken and fixin's, watched a film and shopped at the Flea Market. "Friends" president, John Paluch, extends sincere thanks to the many who participated, and to Saint Basil's Parish in Simpson, which donated the use of tables and chairs.

SPEAKER

WILMINGTON, DE—Father Thomas Hopko, author and Professor of Dogmatic Theology at Saint Vladimir's Seminary, will speak on "Confession, Repentance and Spiritual Direction," Friday, December 14th at 7 p.m., and Saturday, December 15th at 9 a.m. at Saint Michael's Orthodox Church. Reservations for this stimulating program can be made by calling Father Joseph Woodill at (302) 995-6775, or through local Rectors. The church is located at W. Huntingdon Drive and Kirkwood Highway.

—Father Joseph Woodill

A CONTEMPORARY ENCOUNTER

SOUTH CANAAN—"It's Your Choice" is the theme of this year's Winter Encounter for youth, December 27-30 at Saint Tikhon's Seminary.

In addition to two unbelievable and unforgettable films on contemporary society, Director Martin Paluch has scheduled two outstanding speakers who will explore the worlds of Rock 'n Roll and Cults. The speakers are Father Eugene Vansuch of Nanticoke, and Father David Shewczyk of Simpson.

The Encounter is for all youth 13+, at a nominal cost of \$35 per person. Reservations and further information can be obtained by calling (717) 937-4411.

MORE OF NOTE, p. 23

Archpriest Dimitri J. Ressetar

1896 - 1984

When we celebrate the feast day of a saint, we choose not the day of the saint's birth, but that of his or her death. Except for Our Lord, the Theotokos, and Saint John the Forerunner, no other natives are celebrated in the Church Calendar. Rather do we celebrate the day of the death, which is the saint's Birth into the fullness of Eternity. There is no question, then, that the predominant mood of our Orthodox services of departure is that of festive joy.

Festive, Paschal Joy—this describes the funeral of our departed Father in Christ, Dimitri J. Ressetar, who was translated to life on September 30th, 1984. Every Orthodox funeral is replete with hope issuing from Our Lord's Resurrection; the funeral of a priest—and that of one so beloved as Father Dimitri—is all the more filled with the splendor of Paschal triumph. Father Dimitri's death was so like his life: a day of light, peace, of confidence, of spiritual beauty. Certainly there were tears. A man so

beloved by so many who had lived so long and rich a life—is missed. To see those eyes which had always gleamed with life and a measure of good-natured tricks, now shut; the voice which had sung and taught such beautiful music and had always spoken with so much kindness and sympathy, now silenced; brought tears to us left behind. The man who had always seemed youthful (he delighted in shocking people with his true age—and no one believed it) was now called home to his Father in Heaven Whom he had served so long and faithfully. We wept. But our weeping was transformed into joy.

There was even laughter. Not disrespectful, but playful, as Father Dimitri was himself playful. Comments by his closest family members and friends who knew him only too well: "Now he's reorganizing the choirs of heaven and correcting the music of the angels." Were we ever annoyed that Father Dimitri was the only one who had the authentic, original version of every piece of Russian liturgical music? No, we just loved him all the more. How could we help it! His kindness, his good humor, his generous soul shone through everything he ever said and did.

In all his life he refused to believe any parish or any individual was hopeless. When he came to Cleveland as choir director in 1924, the choir was on strike—no singers at all. Hopeless? Of course not! He borrowed singers from a nearby parish and sang away. Then when the "old members" gradually came back, he welcomed them with his usual graciousness.

Sometime later as a priest he was told that he was being sent to a "pretty rough parish." His answer: "That's nothing new!" And he added later, "Anyway, when I came there they were the nicest people you could find."

Everyone he met he accepted, he loved. Naturally they responded in kind. He had an aristocratic aplomb coupled with a genuine humility—a rare and most wonderful combination. Especially does his confident cheerfulness stand out if we set it amidst the chaotic confusion of Church life which was the historical reality for so much of his time of service. This was one of the main themes of Father John Nehrebecki's eloquent funeral oration. Many others of his time grew despondent and discouraged. Many became "burnt-out," as we say today. But not Father Dimitri. He met every challenge with the courage that comes only from a deep faith, from a heart that trusts unconditionally in the mercy and providence of the Holy Trinity, and from a very profound love of his fellowmen.

After we sang the long and beautiful Canon of Holy Saturday, feeling that fore-taste of Pascha, with the celebrating clergy and responding choir in perfect harmony, almost as though directed by Father Dimitri himself, the Exapostilarion rang forth:

Now I am at rest,

Now I have found peace,

I have escaped corruption,

I have passed from death to life.

Glory to Thee, O Lord!

And immediately as though all the darkness of sorrow had vanished, the joyful praises rang out: "Praise the Lord from the heavens,... Praise Him, all His angels,... Praise God in His Sanctuary,... Praise Him for His mighty deeds,... Praise Him with trumpet sound,... Praise Him with lute and harp,... Praise Him with timbrel and dance,... Praise Him with strings and pipe,... Praise Him with sounding cymbals,... Praise Him with loud clashing cymbals..."

The joy of the moment was unbridled. Father Dimitri is partaker of the fruits of Christ's glorious Resurrection.

Thy godly minister,

Made partaker of the divine nature at his departure,

Now has come to Thee, O Christ;

Receive his soul like a bird in Thy hand, O Savior;

Establish him in Thy courts and in the angelic choir.

He now dwells with the blessed, and he will never be forgotten, either in heaven or on earth.

—Father Theodore Heckman





ADVENT: on the road to the Nativity

Dearly Beloved in Christ:

Again this year the great Feast Day of the Nativity of our Lord and Savior is at hand, offering us, the Orthodox of all lands, the momentous message of Jesus Christ, proclaimed by the Angels, that faith in God the Father, good will among men, and peace on earth will prevail and reign forever, if we in soulful dedication truly take to heart the precepts of our Master and follow His sacrificial example.

The message of Christmas is simple and clear. It is intelligible to every person, regardless of education or age. Great and unlimited is the joy of the Orthodox Christian in the awareness of the divine wisdom, goodness and love revealed to us and to all the world with the coming to earth of Christ the Savior.

The Nativity of Christ has shone upon the world in the light of knowledge, bringing salvation to mankind and manifesting itself as a source of life and immortality, love and peace. Abundant and beyond all count are the blessings of our Lord and Savior Jesus Christ.

The Lord opened the understanding of His disciples and Apostles that they might understand the Scriptures, and the eternal truth of Christ's teaching became the heritage of all people. How profoundly touching and precious are our Lord's promises to all who believe in Him and Love Him: "I will not leave you comfortless...I am with you always, even unto the end of the world."

In truth, the Lord is always with us. He is the Head of the Church He founded. Moreover, all those who believe in the Lord Jesus Christ become members of the Church of Christ through Holy Baptism and are most immediately united with our Lord and Savior in the Sacrament of Holy Communion. And each one of us, having worthily partaken of the Holy and Life-Giving Sacraments of Christ for the redemption of sins and life everlasting, may say, in the words of the Apostle Paul: "I no longer live, but Christ lives in me." Then it is that the fruits of Christ's Nativity—love, joy, peace, long-suffering, gentleness, faith, meekness and temperance—come to abound within us and Christ rules for ever.

Dearly Beloved in the Lord: Pastors and God-loving Faithful of our Diocesan Family! With all my heart I most warmly wish you joy of this great Feast of Christmas. I urge you to glorify the newborn Lord with all due splendor, with spiritual joy and pure hearts, and to offer Him warm love and thanks "for unto us is born a young Child, the pre-eternal God!"

May the Lord Jesus Christ Himself come to us and make His abode in us, to renew and sanctify us by divine grace, that we may follow all the days of our lives in the ways of His eternal teaching recorded in the Gospels, "and let the peace of Christ rule in your hearts." CHRIST IS BORN! GLORIFY HIM!

✠ Herman.

✠HERMAN,
Bishop of Philadelphia
and Eastern Pennsylvania

WHAT ROAD, AND WHY?

"You know what happens when a portrait that has been painted on a panel becomes obliterated through external stains. The artist does not throw away the panel, but the subject of the portrait has to come and sit for it again, and then the likeness is re-drawn on the same material. Even so it was with the All-Holy Son of God. He, the Image of the Father, came and dwelt in our midst, in order that He might renew mankind made after Himself, and seek out His lost sheep..."

—Saint Athanasius the Great,
4th Century

Saint Athanasius describes an awesome event in the history of salvation—the coming to earth of God Himself, His taking on human nature to save mankind. Amid the parties and deluge of egg nog, amid the shopping and baking and days off, the Church fervently prays that mankind takes to its heart the true joy and significance of this saving event—the Nativity According to the Flesh of Our Lord God and Savior, Jesus Christ.

Awesome as it was, the birth of Jesus Christ seemed to come virtually unnoticed; in the humble surroundings of a manger, in the gentle silence of a holy night, without the pomp and circumstance that is now part and parcel of events and arrivals of even minute significance. But this was a surface view, hiding a rich reality.

In fact, all Creation rejoiced at this Nativity. "Magi adored...angels praised...the heavens offered Him a star...the shepherds offered Him wonder...the earth offered a cave...all the world was enlightened" (Vespers of the Nativity). The cosmos perceived what most of mankind could not—that salvation had come. That a *new* Adam was here in the flesh to reverse the errors of the old. That this Incarnate Son of God would eventually open to man the gates of

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GOD GRANT US A

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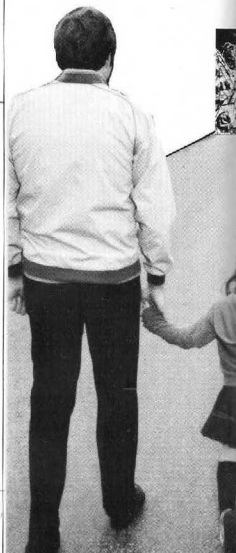
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As we begin the spiritual journey
Nativity of our Lord and Savior Jesus
to all Orthodox Christians for a



**Saint Michael's Orthodox Church
Mount Carmel**

**Saint John the Baptist Russian
Orthodox Church (OCA)
Mayfield**

BLESSED JOURNEY

Advent, preparing to greet the Christ, we extend our best wishes and a joyous Feast.



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Bill Sample's Barber Shop
Simpson

ADVENT, from page 11

Paradise and show him the way to eternal life.

"Men had turned from the contemplation of God above, and were looking for Him in the opposite direction, down among created things and things of sense," Saint Athanasius wrote. "The Savior of us all, the Word of God, in His great love took to Himself a body and moved as Man among men, meeting their senses, so to speak, halfway... Human and human-minded as men were, therefore, to whichever side they looked in the sensible world they found themselves taught the truth."

"Human and human-minded as we are..." How are we to apprehend and take truly to heart this gift of God? It has indeed been well concealed; wrapped in nogs, grogs, elves and credit card credit limit raises. How are we, the human-minded—whose very purpose on this earth is to praise our Creator in word and deed—how are we to express our unceasing thanks?

This very Jesus Christ, Whose Nativity we celebrate, founded a Church to guide mankind in this search—to continually remind him of his true calling and the means of fulfilling it. That Church—the Orthodox Church—guided by the Holy Spirit, and filled with tried and tested spiritual experience, shows the way.

No great moment in life can be met without preparation. The gymnast prepares for that one moment on the bars. She prepares as much emotionally as physically. She intensifies her training. She develops both muscles and concentration—a unity of mind and body—so that at the decisive moment, she can peak her talents for the ultimate victory. And so it is with the Christian life, and with those special moments within it. If we desire to truly realize our spiritual potential, to fully grasp the enormous implications of the Nativity of Christ, then we must unify our bodies, minds and spirits to concentrate on what is at hand.

So it is that the Church sets aside 40 days for our intensified "training" and concentration. This is the road of Advent.

A monk of the Orthodox Church wrote: "Jesus is near us and in us. All the same, He makes Himself known to us, during this period, as 'He Who comes,' that is to say He makes Himself known as wanting to be with us, and as if adapting us better to His intimacy. Christian prayer during this time of Advent might be summed up in one word: 'Come...' come Lord Jesus. Each day of Advent,

this 'Come,' fills us more and is said with greater power, so that it drives away those thoughts, images and passions which are incompatible with the coming of Christ."

Here is our personal spiritual intensification. "Come, let me be aware of Thy presence in me—may the whole world feel Thy presence."

There are many profound stories, holy and un-holy people and important lessons to be learned on the Advent road to the Nativity. Following is a guide to what to watch for. Because this magazine will be distributed on November 25th (the 2nd Sunday in this year's Advent), we will begin on that day.

NOVEMBER 25th

Luke's Gospel (8:41-56) brings us the healing of the woman with the issue of blood and the raising of Jarius' daughter. The daughter lay there as if dead. The woman had bled for twelve years. But with Jesus Christ, neither situation was hopeless. Neither is our situation hopeless if we allow Christ to work in us. This is a great message of hope—of the victory of light over darkness. It applies directly to the coming Christ.

From the center of the church, the reader will intone the Epistle (Ephesians 2:14-22) on this day, which speaks of our journey to God the Father—through the Son and by the Spirit. Therefore, "...you are no longer strangers and sojourners, but you are fellow citizens with the Saints and members of the household of God." Look around the church when you hear this. See the Saints on the walls, on the iconostasis, representing these very words of Saint Paul. We are, all of us—Saints and sinners, living and sleeping—united in one Holy Church.

DECEMBER 2nd

We meet the good Samaritan on the road today (Luke 10:25-37). He has stopped to help a Jew who has been attacked and wounded. We are reminded that "love" is not something expressed to family and close friends only. True love is expressed in the most difficult of times, even toward people who seem to go out of their ways to be unlovable. Why? Because every human being, regardless of station or situation, carries within him the Image of the Creator. The Christian is called to see this—to see Christ—in every human being.

In the Epistle reading (Ephesians 4:1-17) Saint Paul outlines the means to the end prescribed in the Gospel—"keep the unity of the Spirit in the bond of peace." How else can mankind, with all its opinions and pride, become "neighbors?"

DECEMBER 9th

In the Epistle (Ephesians 5:8-19), Saint Paul reminds us to make the best possible use of our time—to "redeem the time." This, he says, so that we might bring the greatest reward for our labors—"goodness and righteousness and truth..." The sight of a rich man building more barns to hold his treasures is the subject of Luke 12:16-21, the Gospel lesson. Of this, an anonymous Orthodox monk wrote: "This parable faces each of us with a searching question—if, this very night, my soul were to be required of me, in relation to whom would I be found rich? Would I be rich for myself, or rich for God?"

DECEMBER 16th

Jesus is teaching in the Synagogue in today's Gospel lesson (Luke 13:10-17). It is there that He heals a woman and is reproached for this by the Pharisees—the "religious" of the day. The Pharisees had missed the point. The Law (which they accused Jesus Christ of breaking) forbade going after wealth and other worldly business on the Sabbath. Instead, it was a day for tending to the soul, for reflection and for addressing the needs of neighbors.

"You hypocrites," He says in reproving them for their thoughts. In fact, He had fulfilled the Law by healing the sick on the Sabbath. He had shown the true meaning behind the nit-picking exterior. The road to Advent cannot be complete without this understanding of Christ's mission—the fulfilling of the Law, making things clear, giving complete understanding.

The Epistle (Ephesians 6:10-17) speaks of the tools of the soldier: armor, breastplates, shields, etc. Saint Paul is not suggesting similar hardware for the Christian because the Christian is not fighting against "flesh and blood." The Christian's enemy is not material, rather it is Satan and his "spiritual hosts of wickedness." The Christian's armor, therefore, is not material, but "truth," "righteousness," "the gospel of peace," "the shield of faith," etc. The Spirit is the only sure weapon of the spiritual war!

DECEMBER 23rd

Today the Church commemorates Christ's genealogy—from Abraham to Joseph (Matthew 1:1-25). We find a string of sinful people. There is incest, adultery, murder in and around these ancestors of the Lord. The pre-eternal Word of God, begotten of His Father before all ages, truly united Himself to mankind. He emptied Himself of His

see ADVENT, p. 23

youth

A NATIVITY-STORY PUZZLE

by Jack and Arlene Wrigley Murphy

DIRECTIONS: The words hidden in the Christmas tree will help you fill in the blanks in the story. The hidden words are horizontal, vertical and diagonal. Circle each word that you find and fill in the blanks.

H
J O Y
A U P O N
O F E E O X H
T D A Y C F O E I
O H C R C H B O R N M
S H E P H E R D S O N G S
F R O M A G I I I A D V E N T
J O S E P H L A S H B E H O L D A
B E T H L E H E M T E A G L O R Y O R
S E E M A R Y
I N F A N T P
N E A S T A T

_____ is the time for preparing for the coming of _____. The people _____ the _____ Testament had waited many, many years in _____ that the promise made to _____ would _____ fulfilled.

Finally the time drew near. _____ and _____ set out _____ Nazareth for the town of David called _____. While they were there _____ time came and _____ gave birth to a _____ and laid Him in a _____ of _____ in a manger because there was _____ room for them _____ the _____.

In a countryside close by, there were _____ watching their flock by night. _____ angel appeared to _____ and said, "_____ not afraid. _____ I bring you news of great _____. This _____ a savior has been _____ to you; He is _____ the Lord. You will find _____ lying _____ a manger."

And suddenly the heavenly hosts' _____ resounded:

_____ to God _____ the highest and _____ to men who enjoy His favor.

The _____ hurried away and found _____ and _____ and the _____ with an _____ and a donkey keeping Him warm. With hearts filled with _____, they shared the good news _____ the first _____ and glorified the Lord.

Later some _____ came from _____. They went to King _____ and told him they were looking for _____ newborn king of the Jews. They had seen _____ in the _____ and had come _____ pay Him homage. _____ this news _____ became the _____ of the _____ Jesus. However, he said to the _____, "Find the child and tell _____ where He _____, so I too can pay homage."

The _____ set out and followed the _____ and came _____ the place where the child was. They brought _____ gifts _____ gold, frankincense and myrrh. They were warned _____ a dream not _____ go back to _____.

_____ also had a dream, and an angel said, "Get _____, take the child and _____ mother, and escape into _____ and stay there until _____ tell you." They left that night for _____ where they stayed until _____ was dead.

Looking Back

...perspectives on our past, by Father Mark Shinn

"ONLY-BEGOTTEN SON"

We are all familiar with the three Antiphons of the Divine Liturgy: "Bless the Lord, o my soul..."; "Praise the Lord, o my soul..."; The Beatitudes. We also realize that for the Great Feasts of Our Lord, these texts are replaced by special antiphons. One thing never changes, however: after the second antiphon we always sing the hymn "Only-Begotten Son..."

The author of this hymn was the Byzantine Emperor Justinian the Great, who reigned from 527 to 565 A.D. By the time he succeeded his uncle Justin I (518-527 A.D.), the Roman Empire had

long been divided into a Western and an Eastern half. The spiritual capital of the West was Old Rome, where its bishop (the Pope) already had great power and influence over the religious and political life of Western Christendom. The administrative capital of the West was Old Rome only in theory, since the Western Emperors were frequently forced to move their administration closer to areas of military urgency. In the East, the old town of Byzantium had been transformed into Constantinople, the New Rome. There the Eastern Emperor resided and ruled, and although the Patriarch of Constantinople had little of

the power of his counterpart in Old Rome, the proximity of the Emperor gave special prestige to his position.

The Roman Empire was beset by enemies. In the West, Germanic tribes were pouring in from the Asian steppes in successive waves, eating away at the fringes of the Empire and finally taking the city of Rome in 435 A.D. Attempts were made to re-establish the Western Empire with the support of the Germanic barbarians, but they failed and Western Europe sank into the Dark Ages. The Eastern Empire fought frequent wars against the Persian Empire to its East and also found itself defending its northern

Liturgy

...thoughts on our worship, by Father Theodore Heckman

CHRIST AND THE SEASONS

What is the color of Christmas? The question is asked at the beginning of a book which relates Christmas customs and stories through the ages, called simply, *A Book of Christmas* (by William Sansom, McGraw Hill Bk. Co.). The answer is surprising. Not red or green or white, but BLACK. Christmas comes at the darkest time of the year. It is not the black of hopelessness, though, but the darkness of the world into which the Light was born, that Light which is the Life of men. "And the Light shines in darkness, and the darkness

overcomes it not" (John 1:5). Jesus of Nazareth said, "I am the Light of the world; he who follows me will not walk in darkness, but will have the Light of Life" (John 8:12).

Very early in Christian tradition the sun—this planet's source of physical light and energy—was seen in both its daily rising and setting and in the yearly cycle as a symbol of Christ. This is why the main daily services, Vespers and Matins, are integrated with the setting and rising of the Sun; and similarly why the yearly cycle of services is harmonized with the annual journey of the earth around the sun.

It is not only in the Feast of Christ-

mas where we see the unity of God's salvific activity with the regular course of nature, but, in fact, in all the great celebrations of the Church.

Liturgically—following the Jewish reckoning of time—sunset is always the beginning. Each new day begins at Vespers. In the annual cycle, sunset is at the Autumnal Equinox (in September); hence we begin the Church Year on September 1st. The season of the Christmas Fast (Advent) leads us to the Winter Solstice (December 21), or the "Midnight" of the year, the darkest time. A few days later the sun seems to show signs of rebirth; hence our festival of the Birth of the Sun of Righteousness, Christ

The Spirit

...living the Christian life, by Brother Alexander

AN OBEDIENT CLIMB

On November 29th, we celebrate the memory of a Saint who spoke words of life from the grave. His name, Saint Acacius (Ah-kah'key-us). His life is recorded by Saint John Climacus (6th century) who visualized spiritual struggle as similar to ascending the steps of a ladder reaching from earth to heaven—a climb to eternal salvation. In writing of Saint Acacius, Saint John illustrates the kind of "obedience" necessary to attain eternal life.

It seems that in a certain monastery in Asia, there was an old monk who was extremely careless and lacking in moral restraint. Somehow, he obtained, as a disciple, a simple-hearted, but wise

youth, named Acacius, who endured much abuse from this old man. Daily, Acacius was tormented with insults and other indignities, including physical blows, which he endured with great patience and long-suffering. One of the elders (an older, experienced and discerning monk) of this monastery related to Saint John that "seeing him daily in wretched plight like the lowest slave, I would ask him when I met him: 'What is the matter, Brother Acacius, how are you today?' And he would at once show me a black eye, or a scarred neck or head. But knowing that he was a worker, I would say to him: 'Well done, well done; endure and it will be for your good.'"

Having endured all this for nine years,

Saint Acacius finally departed to the Lord. Five days after his burial, the pitiless old monk went to this elder and told him that the young Acacius was dead, but the elder did not believe this, so they both went to the cemetery where he was buried. The elder called out to the departed Acacius, as if he were still alive, "Are you dead, Brother Acacius?" And the blessed Saint, showing his obedience, even after death, replied to the elder, "How is it possible, Father, for a man who is a doer of obedience to die?" Whereupon the old monk who had behaved so wretchedly toward Saint Acacius fell to his knees with a heartfelt repentance for his ill-treatment of his obedient disciple.

The lesson to be gleaned here is

borders against the same tribes which were devastating the West. The Empire which Justinian inherited in 527 was greatly diminished.

It is ironic that many historians consider Justinian the first distinctly Byzantine, rather than Roman, Emperor. Most of his policies originated in his dream of maintaining and rebuilding the great Roman Empire of the past in a transfigured, Christian form. By the end of his reign, Justinian had reconquered Italy, southern Spain, and North Africa, extending the Eastern Empire to its greatest limits. Being himself an excellent lawyer, he reformed Roman Law into a form which would become the basis for many of the legal systems of today's world as well as greatly influencing the Church's Canon Law. He left us some of the greatest monuments of Christian architecture, including the Church of the Holy Wisdom (Saint Sophia) in

Constantinople, known in the East most often as "The Great Church." This church was built under his constant personal supervision in the remarkably short period of five years!

Constantine the Great (307-337 A.D.) had gained control of an Empire already showing the signs of weariness and division. Too many peoples of various races, languages, and religions were being ruled by a too thinly stretched army and civil administration. Constantine believed that Christianity could be the factor that would unite all these divergent elements into one people, a Christian people. It is for this reason that he and his successors looked with shock and alarm at any division within the Church itself. This alarm prompted him to call the First Ecumenical Council at Nicea in 325 A.D. in an attempt to heal the Church's divisions over the Arian heresy.

Justinian the Great was no exception

to this rule. It is he (in his legal Codes) who first described the relationship between Priesthood and Empire (Church and State) as a "Symphony" (or harmony). He felt it was his duty to ensure peace, unity, and stability for the Church. When he came to power, the Arian crisis was over, but a newer crisis was in full ferment. The Divinity of Christ having been established by the First and Second Ecumenical Councils (325 and 381 A.D.), the Third and Fourth Councils (Ephesus in 431 A.D. and Chalcedon in 451 A.D.) had been called to clarify the agonizing question of the exact relationship of God and man in Jesus Christ.

In an attempt to greatly over-simplify the problem, we can say that the dispute was between those who over-emphasized the humanity of Christ (as embodied in the "Antiochian" school of thought) and those who over-emphasized His

see *ONLY-BEGOTTEN*, p. 24

our God, is celebrated, along with its sister feast Epiphany.

Soon after, we are led by the Church into Great Lent, the "dawn" of the Church Year, which occurs just after the Vernal Equinox (March 20). This is the time of the momentous events of Our Lord's Passion, Death, Resurrection, harmonized with the springtime renewal of nature. After Pascha, we journey towards High Noon, the Summer Solstice, which is preceded liturgically by the double feasts of Ascension and Pentecost. When the sun is climbing highest in the sky, Christ ascends and then sends the warm rays of the Holy Spirit (fiery tongues) to transform simple fishermen

into theologians, and all true believers into sons of God.

From this point on we are in the Season of Pentecost, the time of the Church symbolized by the green of nature at full bloom. Then we journey through summer towards the Autumn sunset and yet another Church New Year.

These harmonized cycles of worship transfigure the monotonous repetitions of time and nature and fill each year with joyous, purposeful meaning. Perhaps in our highly technological world we have lost much of our sensitivity towards the cycles of nature; we are warmly heated in winter and air-cooled

see *SEASONS*, p. 24



quite simple, but of profound importance in our spiritual lives. Saint John is showing us, in his rendering of Saint Acacius' life, the extreme importance and necessity of "obedience" in our lives. And why is this so important? It is because obedience is the exact opposite of, and the cure for, that which caused the Fall of man from grace and, the cause of our present estrangement from God and life, that is, "disobedience." It was through disobedience that our first parents, Adam and Eve, turned away from God's command in the Garden of Eden and ate of the forbidden fruit, causing them to be expelled from the presence of God into the world of pain and suffering. It was through disobedience that our first parents traded

life for death!

Yet, throughout Holy Scriptures, and in the life of Our Lord Jesus Christ, as well as in the lives of His Mother—the Theotokos, the holy Apostles, Martyrs, Venerable Monastics and all of the Saints, we are, over and over again, shown, through their lives, the importance of obedience. The Theotokos, through her obedience when she said, in effect, "Yes!" to the Archangel's announcement, became the beginning of our salvation, by virtue of the Incarnation of the Word of God—the 2nd Person of the Holy Trinity—in her womb. The Precious Savior, by His voluntary submission to death on the Cross, when, although not desiring death in His human nature, He said, "Not My will, but Thine

be done" (Luke 22:42), demonstrated holy obedience by which our salvation was effected. And the Holy Saints—the Apostles, Martyrs, Monks, Nuns and all the rest—by their obedience to the will of God and not of the world, even to the point of torture and death—showed how our salvation is assured.

All of us know how easy it is to say "Yes" to the demands of the world and equally, how easy it is to say "No" to the commandments of God. This was the cause of the Fall in the beginning and is the cause of our continual falling and failing in our present lives. God tells us to honor Him by attending Divine Services and keeping His day holy, but we so often find excuses not to

see *ACACIUS*, p. 24

DOLLAR HELP FOR YOUR FUEL BILLS

People on low or fixed incomes are affected the most by the rising cost of energy. The Federal Government established the Energy Assistance Program to help people on low or fixed incomes to pay their fuel bills. Both homeowners and renters may be eligible for this program.

Energy Assistance is NOT a welfare program. Its funding is administered through the Department of Public Welfare in Pennsylvania and is operated nationally by the Department of Health and Human Services.

You may be eligible if your gross annual income is less than:

| Household size | Income |
|----------------|----------|
| 1 | \$ 7,470 |
| 2 | 10,080 |
| 3 | 12,690 |
| 4 | 15,300 * |
| 5 | 17,910 |
| 6 | 20,520 |

For each person over the 6 member household, add \$2,610. No lien is placed on your home or property for energy assistance.

If you are found eligible for the Energy Assistance Program, a payment will usually be sent to your heating company. When your heating company receives the payment, your account will be credited. In cases where this is not possible, you may receive the payment directly. For example, if your heating costs are included in your rent, the payment is sent directly to you.

To apply for Energy Assistance, make an appointment with or stop by your local County Assistance Office. If you are home-bound and unable to come to the office, call your County Assistance Office to request help or have someone call for you.

Have with you at the interview: verification of your income covering the period of one year before the date you apply; check stubs or other proof of your income such as an award letter, W-2 form, a written statement from your employer, (income can be from your regular employment, unemployment compensation or government assistance); your heating account number, if you have one; the name and address of your heating supplier; know the type of heat you use; the names of the people living in your household along with information on their income and the Social Security numbers of all persons living in your household 16 years of age and older, if they have them.

Applicants who also need help insulating or weatherizing their homes may be referred to the Weatherization Assistance Program by the Energy Assistance staff.

If you apply for Energy Assistance and are dissatisfied with the amount of assistance that you are eligible to receive, the manner in which your application is handled by the County Assistance Office staff, or the way in which you are treated by the staff members, *you have a right to a fair hearing.* To set up a hearing, contact the local County Assistance Office that handled your application.

This continuing column is compiled by Father Claude Vinyard, Chairman, Diocesan Department of Lay Ministry/Stewardship. In our next issue: "What You Should Know About Social Security."

SENIOR CITIZEN CENTERS

Senior Citizen Centers have long served as hubs of activity for older Americans in rural areas, in suburbs, and in cities of all sizes. Once regarded as simply social focal points, they have evolved into full-blown, multi-purpose facilities that enable many more older Americans to remain active, independent community members.

Housed in new structures, refurbished old structures—schools, grocery stores, movie theatres, fire halls, churches—senior centers today accommodate a vast range of federally and locally funded programs.

All Senior Centers provide a hot noon-time meal 5 days a week; transportation to the senior center for those individuals residing within the service area who need transportation to the senior center; educational and recreational programs; service management services; legal assistance; health screening; shopping trips; volunteer opportunities; information and referral; home-delivered meals and more.

For further information, contact the centers listed in the telephone book, or for information on the center nearest you, contact the County Office of Services for the Aging.

NEVER TOO LATE TO GET IN SHAPE

A regular systematic commitment to physical training isn't just for Olympic athletes but for everyone, particularly the elderly, according to medical researchers who say "it's never too late" to get in shape.

The elderly, the fastest-growing age group in the U.S. should keep fit because it is good for the mind as well as the body, according to a report in the Journal of the American Medical Association.

"Advancing age should not preclude regular physical exercise. Indeed, it is at least as important for the older person to engage in a suitable exercise program under medical supervision as it is for the younger, more vigorous individual," says the report by the AMA Council on Scientific Affairs.

Doctors also should tell their patients at a younger age to set up an exercise program for life, the council report said. The report noted that many physical changes in the body associated with aging come with inactivity.

Therefore, a lifetime program of physical activity...may delay many of these changes, the report said.

—Reprinted from Delaware County Daily Times, Friday, July 27, 1984

ALL IN THE FAMILY!

OLYPHANT—Christina Nadine Semon was baptized at All Saints Church on October 14th. The daughter of Mr. and Mrs. Joseph R. Semon, Christina was born on October 7th.

Congratulations to Miss Lisa Farnham, a daughter of All Saints parish, who is now Mrs. George Akulonis. The couple was married on October 13th.

Mr. and Mrs. Michael Lisko Sr., parents of All Saints Rector Father David Lisko celebrated their 38th wedding anniversary November 1st. Many Years!

Father Dimitri Ressetar, who was most recently attached to All Saints Parish, fell asleep in the Lord on September 30th. Memory Eternal. Stories on Father Dimitri's long and inspiring life appear on pages 8 and 10.

ALDEN STATION—Timothy Leonard Kluger was baptized and chrismated on October 6th at Holy Resurrection Church. He is the son of David and Marlene Kluger (Roke). Timothy Leonard has a two-year-old brother, Michael David. Grandparents are Mr. and Mrs. Stanley Kluger of Alden Station, and Mr. and Mrs. Nello Roke, Glen Lyon.

Holy Resurrection parish extends best wishes to Michael and Anna Sofko who, after 3 years in Alden Station, are returning to their native New Jersey.

HARRISBURG—Sherri Lee Judith Swanson of Allentown, the daughter of Mr. and Mrs. Kenneth H. Swanson, and Kiprian Andrew Fedetz, the son of Mr. and Mrs. Andrew Fedetz, were married on October 6th at Saint Nicholas Serbian Orthodox Church, Oberlin.

Alexis Irene Hair, daughter of Mr. and Mrs. Dennis Hair of Carlisle, was baptized and chrismated September 22nd. Sponsors were Nicholas Dorosh and Anita Sullivan.

Tammy Manoogian of Highspire, the daughter of Mr. and Mrs. Harold Manoogian, and Jamal Shunnara of Harrisburg, the son of Mr. and Mrs. Mousa Shunnara, were married on October 21st at Christ the Savior Church.

WILLIAMSPORT—Jenine Sivak, daughter of John and Joyce Sivak of Hughesville, was received into the family of Christ and the Orthodox Faith through baptism and chrismation on October 14th at Holy Cross Orthodox Church.

James Chuta and Nancy Pashchuk were united in Holy Matrimony on Sunday, October 28th.

LYKENS—Local residents, Dr. Paul Pianovich and Jane Mitchell were united in Holy Matrimony on October 7th at Holy Annunciation Greek Orthodox Church, York.

Joshua Domick was baptized on October 13th. He is the son of Louis and Denise Domick. John and Nancy Coles are his Godparents.

MINERSVILLE—Mr. and Mrs. Michael Stetz celebrated their 50th wedding anniversary on September 30th. The couple was married in 1934 in Saints Peter and Paul Orthodox Church by Father Philip Pchinsky. The Stetzs have been blessed with four children: Mary (Mrs. John Strohecker of Syomissing); Jean (Mrs. Bernard Kusior of Reading); and Joan and Patricia who reside in Minersville. Mr. and Mrs. Stetz are the grandparents of five.



Mr. and Mrs. Michael Stetz recently celebrated 50 years of marriage in Minersville



Mr. Walter Kasian, named to A.L. post.

NANTICOKE—Three couples have recently entered into Holy Matrimony at Saint John's Orthodox Church. They are: Doctor Arthur Dixon and Pamela Selingo, residing at Virginia Beach, Virginia, where Dr. Dixon is a practicing pediatrician and Pamela is a school teacher; Stephen Cronina and Suzanne Sokol, daughter of the Church Warden and wife, Mr. and Mrs. Joseph Sokol; and Edward Lewis and Elizabeth Wasenda.

And a salute to Mr. Walter Kasian who has been appointed vice chairman of the Pennsylvania American Legion's Hospital Entertainment Committee. In announcing the appointment, the State Commander said: "I have selected Kasian for the chairmanship because of his knowledge of the American Legion and his experience in working in this important program."

A BLESSED NATIVITY SEASON TO ALL

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Mr. Vladislav Andreyev used to "just paint pictures." That was in his native Russia where he studied at the Leningrad Academy of Arts and the Polytechnic Institute for Book Illustration. Lack of artistic fulfillment and a spiritual search for meaning led him to the sacred art of iconography. He studied with the best before emigrating to California in 1980 with his wife, Olga, and son Nikita, 9. Since then, his traditional style has been much in demand. He is currently an instructor at New York City's School of Sacred Arts, and recently completed his first iconostasis—at Saints Peter and Paul Orthodox Church, Uniondale. He spoke with us on the day he completed that project.

Iconographer Vladislav Andreyev explains his technique at Saints Peter and Paul Church, Uniondale

ICONOGRAPHY: AN APPEAL TO THE HEART

YDA: Give us a brief history of sacred art.

Mr. Andreyev: Of course, there was art prior to the Christian period, which had techniques similar to those of iconography, but in a very different spirit. Just as the Theotokos was prepared in advance to become the Mother of God, so pagan art had developed excellent techniques in preparation for revealing the Christian message. Saint Luke, the Evangelist, painted the first icon of the Theotokos and the Christ Child during her lifetime. This was, of course, the very beginning of Christian iconography. There were also some very early sculptures of the Savior and the Apostles, some created during the lifetime of the Apostles.

The Eastern Orthodox Church developed to a greater extent the icon rather than the sculpture, because the icon, being on a flat surface, tends to bring out less human reactions in favor of a heightened spiritual impact. Sculpture gives sentimentality on a more external—not profound—level. Therefore, the Orthodox Church has tended to turn away from sculpture.

What is the relationship between the Bible and iconography?

Iconography is the Word in pictures. We read in the Gospel of John that the Word was made flesh. Of course, everyone thinks first of the literary word. But the Word in His hypostasis—Jesus Christ—can express Himself audibly and visibly. We can, therefore, read iconog-

raphy. If one understands iconography, he can learn a great deal of theology that is revealed therein. All spiritual representations, be they in literature or music or in iconography, are all one and must all be correct. It can be said that certain icons—like certain words—lie about God. They say things which are theologically incorrect.

The fact that you're an iconographer, has it changed your feeling toward the Church, your spirituality?

Before I took up iconography, I just painted pictures that came out from my inner state. But I was always drawn to a search for God. At one point, I wanted to abandon art because it didn't satisfy me. I looked for paths that would reveal to me the meaning of life. And when I found the direction to this Orthodox Truth, the art came back to me, but in a different form and with a different understanding. I no longer wanted to express myself because I already knew that my own feelings were basically insignificant and of no interest to other people. I knew that there was something much greater and higher than what I alone could express.

When I began to paint icons, I began to feel their influence on me! The path of the work of these representations became a cleansing, prayerful path. When I paint the icon of a Saint, I constantly speak his name and ask him to participate in the work. When I paint icons of the Theotokos, I pray to her for help. Of course, the main prayer is that the icon be for the glory of God.

In what medium do you work?

I paint with egg tempera. The powdered pigments are mixed with the yolk of an egg and diluted with water. When the icon is finished, I cover it, as is traditional, with boiled down linseed oil. I pour it over the entire surface in a very thick coat. I leave it there so that it will gradually be absorbed by the paints, then I wipe off the residue. In time, the linseed oil hardens almost like a rock and binds all the elements together. We have icons from the 6th and 7th centuries—still in good condition—that were painted in this same way. Also, the linseed oil brings out the various layers of paint, makes them more transparent, and deepens the colors.

When painting in egg tempera, I paint many layers. There's the first layer followed by a liquid wash, etc. Speaking theologically, we know that in the spiritual life of a man, our human characteristics are not put to death, but on the contrary, they are brightened and lightened step-by-step, stage-by-stage. This is, for instance, just one of the things that distinguishes an Orthodox Saint from a Buddhist saint. A Buddhist saint basically abandons all things physical and becomes pure spirit, while Orthodox spiritual life centers on man remaining in his physical state but *enlightening* that! Therefore, in an icon, even the first coat is something that must remain visible. This, precisely, is what we mean by the "depth" of an icon. Nothing is painted over—nothing is wiped out. Everything remains and just gets brighter and brighter.

We usually use a board that does not contain resin, like birch, and we hollow out the center just a bit. The "frame" expresses the external state and protects the painted icon. Unlike an actual frame, though, this kind is still a whole with the icon. The board is covered with organic gesso. In Russia, the gesso is always made with fish glue because when you apply the paint, the gesso has to melt a bit and unite with the paint. With acrylic gesso, the paint is unable to unite with it. My gesso is made of pulverized marble and fish glue which must be heated and applied warm in 10 layers.

Tell us more about the process.

Well, the process begins with prayer, so that the work may be done for the glory of God and not for myself. This is very responsible work because I could lead people into delusions with incorrect iconography.

In writing the icon, we symbolically participate in the creation of the universe. Creation began with water out of which appeared the earth—the first coloration given to the board. Gradually, the colors get lighter and lighter. Finally, the faces are done with the lightest tones of all. The process is one that proceeds from lifeless earth to glowing light, much like the path of Christians who follow the path to their transfiguration.

Are there any rules by which you work?

There are Canons—guidelines which have been passed down by the Holy Councils: specific vestments, specific colors, specific attitudes and positions for figures. The Canons assure us that at any time and in any place, an icon of the Savior will be recognized as just that, and not confused with a Saint, since both have beards.



Mr. Andreyev reviews the magnificent illuminated Gospel of Matthew which he will soon complete for publication.

We do not want to achieve a "portrait" effect as Western art does. A portrait stops at the physical level, revealing only superficial traits and emotions. Good iconography reveals the spiritual depth of a person or event, drawing the beholder to, and eventually through it.

Traditional iconography has a tremendous influence on the finest and most delicate emotions of the heart even when we don't realize it ourselves. Correct iconography leads to correct theological understandings and to the spiritual development of the Christian soul.

But the message of iconography may not always be immediately recognizable.

No Truth is immediately understandable to man. One has to live with that Truth—it has to come into you—before you understand it. If one lives surrounded by secular art, then it is going to be very difficult to ever really understand iconography or the mysteries of Christianity.

What were the influences which Westernized our iconography?

It began with the European influence of perspective painting. In iconography, we use reverse perspective. In modern, Western painting, the perspective starts at the beholder and proceeds to the painting. In the icon, the perspective begins in the icon and comes out to the person.

Do you sense that there is a renewed interest—in America—in traditional iconography?

I think there is, but I also think that the traditions that we are accustomed to

still hold a strong emotional influence on us. But America can change much more quickly because the roots of an incorrect style have not yet had the chance to grow that deep.

What would you suggest to someone who would like to become an iconographer?

First, I would say that if the desire comes, it is a good desire and comes from God. Second, one must learn the Tradition and the Canons of iconography directly from another iconographer. If that is impossible, then there are some books that are helpful. I'm now teaching a course in iconography in a private school in New York. The directness of this school, although not Orthodox, wants to almost resurrect the techniques of iconography before they're forgotten. It's important for people to know that there are places where one can go to learn iconography. Then it will become a spiritual art rather than a commercial art.

What about wonder-working icons?

There are many very interesting traditions regarding these icons. Unfortunately, it is only the iconographers who remember these traditions and pass them on. There are revealed and unrevealed icons. The first icons, from which other iconographers took their inspiration, were precisely revealed icons. The artists didn't invent these icons, but followed the general lines of an icon that had been miraculously revealed. By the Grace of God, certain icons almost seemed to take on life and to grant healing. The sick who touch these icons—with faith, of course—are healed.



A POLISHED DIAMOND IN COALDALE

It was over a year in the making, and it looked it. The Diamond Jubilee Celebration at Saint Mary's Church in Coaldale, September 9th, was a polished event which attracted huge crowds to the liturgical services and banquet. His Beatitude, Metropolitan Theodosius, joined His Grace, Bishop Herman, Father Paul Borick, Rector, and many other clergy, in the festivities.

It was 1909 when clergy and laymen came together to petition Archbishop Platon to establish a parish and assign a priest in Coaldale. Archpriest Alexander Hotovitsky began the organizational task. The first Divine Liturgy was celebrated on September 26, 1909, by Father Hotovitsky and Father Michael Fekula in the English Public School on Phillips Street. It was followed by the first parish meeting—with over 200 in attendance. The charter was signed on October 11th. Father Michael Fekula was the first Rector; Professor Elias G. Boruch, the first choir master. The first church council included: T. Pluta, M. Drozdak, S. Holoviyak, S. Lewchick, A. Macenka, P. Monchak, P. Pavlick, A. Polansky, E. Sotak, S. Sotak, C. Tatukso, and P. Wyshosky.

Today's parish social hall was the first building constructed, and it served as the home of many Divine Liturgies and other services during those formative years. It was in 1912 that the parish's second Rector, Father John Kedrovsky, began the construction of a rectory and church. Church construction began in 1913, following plans by architect Andrew Breslin, approved by Archbishop Platon.

By 1914, the church was completed and consecrated by Archbishop Platon. The parish presented him with a gold cross appropriately encrusted with bits of coal. Father Joseph Fedoranko was the Rector, to be succeeded in 1917 by Archpriest Jonah Milasevich who served the parish for eleven years, after which Father Fekula returned.

Other priests who served the parish were: Archpriest Stephan Kudrikoff, Archpriest Andrew Vanyush, Archpriest Dimitri Ressetar (who introduced English services), Father Daniel Pavelchak, Hieromonk Sebastian, Father Michael Lepa, Hieromonk Gamaliel, Father Michael Michlik, Father Michael Chanda, Father Mark Shinn, and the present

Rector, Father Paul Borick who arrived, with Matushka Irene, in 1982.

Throughout those years, there was much enthusiastic activity toward the expansion of the parish and the maintenance and upgrading of its facilities. On September 9, 1984, over 800 people came together to celebrate these 75 years of prayer, effort and devotion. At the Divine Liturgy, Mr. Harry Wyshosky, Jr., the church sexton, was presented with a Gramota for his many years of devoted service, by Bishop Herman. The entire Liturgy was videotaped and has been aired several times by local cable TV systems.



At the banquet, following the Jubilee Toast by Stephanie Chmel, Metropolitan Theodosius reminded the assembly of the many blessings the parish had received in its 75-year history. "As we look back over the years...we are reminded of the great feeling of awe and gratitude of the Psalmist as he ponders man and God's mercy to him," said Metropolitan Theodosius.

Bishop Herman said, "I extend to you, Father Paul, and your faithful flock, my most heartfelt congratulations on this memorable event in the history of your church. All of you are to be commended for nourishing the seed which was planted by the founders and permitting it to grow and to flourish."

The hierarchs had received a police escort on their arrival in Coaldale, and were greeted by a large crowd of faithful upon their arrival at the church, Saturday.

The banquet was highlighted by many words of praise and thanks, awards and gifts and speeches eloquent and touching. The choir sang several hymns and folk songs under the direction of Mr. Michael Polansky, Choir Master.

And few left after the dinner because the band struck up many familiar tunes and the people danced and remembered a most beautiful day in Coaldale.



COUNCIL OFFICERS:

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Father Paul Borick, Stephanie Chmel, Helen Philapovich, Matushka Irene Borick, Michael Buberniak, Kay Maliniak.

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COMING IN FUTURE EDITIONS:

Anniversary and background stories of 80 years in Simpson, 10 years in Philadelphia, 75 years in Jermyn, mortgage burning in Wilkes-Barre, renovation in Catasauqua, etc.

NATHANIEL NAMED DIOCESAN BISHOP

JACKSON, MI—At a special Electoral Congress held on October 20, 1984, at Saint Mary Romanian Orthodox Church, Cleveland, Ohio, delegates from across the United States and Canada, in a resounding vote of confidence, elected Bishop Nathaniel Popp as the Diocesan Bishop of the Romanian Orthodox Episcopate of America.

The Holy Synod of Bishops confirmed the election at its Fall Session. Bishop Nathaniel was officially installed on November 17th at Southfield, Michigan, with our own Bishop Herman in attendance.

Following the retirement of His Eminence Archbishop Valerian D. Trifa, on June 29, His Grace was appointed Diocesan Administrator by Metropolitan Theodosius of the autocephalous Orthodox Church in America, of which the Romanian Diocese is an integral part.

ADVENT, from p. 14

glory and became a servant. He took on true humanity in order to save it. His humanity—while sinless—was not a myth or an apparition. It was real. Just look at his ancestors! ***

We leave the remaining days until the Feast of the Nativity for future editions. Our prayer is that all Orthodox Christians will take heed of this call for preparation; will journey along the narrow road of Advent; will await the coming of the Lord with prayer, study and fasting, and will thereby receive Him into their hearts as once all of Creation received Him in a cave—a Light in the darkness, the Savior of mankind.



The electors chose Bishop Nathaniel over two other nominees: Father Nicholas Craciun Kusevich, a priest serving the Greek Orthodox Archdiocese in Tacoma, Washington; and Mr. Marin Mihalache, a graduate of Saint Vladimir's Seminary, currently serving as Romanian Editor of the church newspaper, SOLIA.

His Grace was born on June 12, 1940, in Aurora, Illinois. He received his B.A. degree from Saint Procopius College (Illinois Benedictine), Lisle, Illinois, and his Theology degree from the Pontifical Gregorian University, Rome, Italy. He was ordained into the priesthood in the Romanian Byzantine Rite in 1966, and was received into the Orthodox Church in 1968.

As a priest of the Romanian Diocese, he resided near the Vatra, the Episcopate headquarters, for a number of years, where he dedicated his time to organizing a community devoted to the ideal of Orthodox monasticism. In 1975, he was assigned to Holy Cross parish, Hermitage, PA, serving the community until he was elected Auxiliary Bishop for the Romanian Diocese, and was consecrated bishop on November 15, 1980.

HAVE CHURCH, WILL TRAVEL

During the academic year, Father Dan Kovalak and a handful of the faithful from Holy Cross Church in Williamsport, travel to various college campuses to celebrate a Vespers Service and to provide informal fellowship with student and local residents. If you know of anyone attending the colleges listed below who might be interested in these services, please send their name and address to Holy Cross Orthodox Church, 1725 Blair St., Williamsport, PA 17701:

Lycoming College—Williamsport
Lock Haven University—Lock Haven
Bucknell University—Lewisburg
Susquehanna University—Selinsgrove



*Eternal Memory
His Excellency
Bishop John R. Martin
Bishop*

*of
The American Carpatho-Russian
Orthodox Greek Catholic Diocese
Born January 5, 1931
Ordained May 29, 1955
Consecrated October 6, 1966
Died September 30, 1984*

We are deeply grieved and pray to the Lord for the eternal repose with the Saints of our beloved brother, the newly-fallen asleep in the Lord, His Excellency, Bishop John R. Martin. On behalf of the clergy and faithful of the Diocese of Eastern Pennsylvania, together with the faculty and students of Saint Tikhon's Theological Seminary, we express our profound condolence upon the great loss suffered by the flock of the American Carpatho-Russian Orthodox Greek Catholic Diocese. In these days of mourning, we are with you in our thoughts.

—Bishop Herman

"IT'S YOUR CHOICE"

You are invited to examine and discuss your feelings on "Rock 'n Roll" and "The Cults." Our purpose is not to condemn but to understand.



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see your priest or youth coordinator for more information

ONLY-BEGOTTEN, from p. 17

Divinity (the "Alexandrian" school). The disputes, however, were not simple. They were long and bitter, going into extremely complex and profound questions. The Council of Chalcedon seemed to have struck a correct balance, not only faithful to the Truth, but acceptable to most of the bishops. Soon, though, tremendous opposition to the decisions of Chalcedon arose in the clergy and people of Egypt, Syria, and Armenia. They could not accept that Christ's humanity was so full that He even had a human "nature." They believed He only had One Nature, a Divine Nature. They became known as Monophysites (from the Greek words "monos"—one, and "physis"—nature).

Justinian immediately saw that the opposition to Chalcedon was not just theological. The opposition was concentrated in areas of the Empire populated by non-Greeks who had been conquered by the Empire generations earlier. The opposition to Chalcedon was, therefore, a manifestation of a growing resentment by the natives of Egypt (the Copts) and Syria (soon known as "Jacobites") to Greek-Roman rule. Justinian realized that such a movement could break up the Eastern portions of the Empire from within. A compromise had to be found, acceptable both to the Eastern nationalists (Monophysites) and the Roman West (super-faithful to Chalcedon).

One of the phrases brought forward in the hope of reaching this compromise was that "One of the Holy Trinity was crucified." The expression had been used by saint Cyril of Alexandria (the "hero" of the Monophysites) as well as by Pope Leo the Great (the "inspirer" of Chalcedon). It was hoped that this would satisfy the Monophysites, since it clearly stated the fullness of His humanity. (This is, of course, another over-simplification.) Justinian made many other attempts to resolve the difficulty, including coercion of bishops and ambiguous policies. Even the Fifth Ecumenical Council was intended to find a "compromise!" The Church firmly supported Chalcedon and the Monophysites broke away from the Church in a schism that lasts to this day. Justinian's political fears were well-founded. Less than a century after his death, Egypt, Syria, and most of the East willingly surrendered to the Moslem Arabs rather than stay within the Empire. The West, somewhat estranged from Constantinople during the attempts to compromise, was also lost. Justinian's dream of an eternal Roman

Empire remained a dream.

During his attempts to strike a compromise in the Monophysite quarrels, he composed a hymn to Christ-God which contained the phrase that seemed so hopeful, that "One of the Holy Trinity was crucified." It is the hymn "Only-Begotten Son..." which we still sing at every Divine Liturgy over 1400 years after its composition. It contains the words: "Who...was crucified, Who art (i.e. being) One of the Holy Trinity." How rich is our Orthodox heritage!

"Eventually, of course, all these attempts failed. The Truth is never subject to compromise!

SEASONS, from p. 17

in summer; we have refrigeration, electric lights, instant cooking, and the like, all of which lessen our feeling of dependence on and unity with nature. At the same time we have generally lost sight of the unity, inter-relatedness, and logical progression of the Feasts of the Church Year. But the magnificent structure of our worship is still intact. And nature is still out there to see and feel; and we are still, in the last analysis, dependent on it. There is much to learn from both nature and from our worship. Perhaps we could summarize Lesson One in this way: in the midst of this still dark and unrepentant world, the Light has come, and it is not only men that are being recreated by His mighty power, but the whole cosmos.

ACACIUS, from p. 17

attend the Divine Services, yet find so many other things to do—dances, sporting events, picnics, or just lounging around. We are commanded to love our neighbors—our brothers and sisters in Christ—yet we so often have so many unkind things to say and do which cause pain and suffering to them. We are told to treat our own bodies as temples of the Holy Spirit, yet we abuse ourselves in so many ways, just for a fleeting pleasure. The bishops and priests are ordained and consecrated by the grace of the Holy Spirit to guide us and instruct us, and yet we find every excuse to avoid following their guidance.

Yes, there are so many ways in which we are disobedient, and it is this disobedience that causes us so much spiritual distress, and not only spiritual distress, but eternal death, even after our physical deaths. And yet, as the account of Saint Acacius so clearly shows us, one who is obedient to the will of God cannot really die, but instead will live in that joy which is the state of being in the presence of God for all eternity.

May the examples shown to us of obedience by our Venerable Father Acacius move us to strive anew to be obedient to the will of God, to the teachings of our Holy Orthodox Church, and to our venerable bishops and priests who have been placed over us, to guide us, under the direction of the Holy Spirit, on our climb up the ladder to eternal life.

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Bishop's Message: OUR LIFE IN CHRIST



As God's children we have the potential to grow tall and stately spiritually, to be like the biblical cedars of Lebanon which grow majestically, being fed by the refreshing streams along which they grow. Many people, however, permit their spiritual roots to be cut by worldly pursuits, peer pressure, materialism, etc.

They seem to be content to remain spiritual dwarfs, miniature Christians. Their permissiveness does not allow their roots to expand and be fed by the refreshing spiritual waters of God's grace through the frequent reception of the Holy Sacraments, spiritual reading, etc. As a result, their spiritual trunks and branches are shrunken and small and their fruits are minimal. The secret of growth is in the roots. For us, these roots are firmly imbedded in Christ and are able to drink of His bountiful graces. To be united in Christ and to share in His divine life is essential to our spiritual growth.

"To live is Christ" is the secret of growth. These are the words Saint Paul uses to exhort his beloved Philipians to a true Christian life. He tells them God has begun in them the good work but that Christian life is a continual progress. "The path of the just is as the shining light, shining more and more." Spiritual life is informed by knowledge. However, it is not academic knowledge about which Paul speaks but the knowledge of Christ gained by communion with Him.

He said to the Philipians: "If you have an encouragement from being united with Christ, if any comfort from His love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death—even death on a cross! Therefore God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

The presence of Christ filled Saint Paul's whole conscious existence. Communion with Our Lord was to Paul the very breath of life. Life was worth living only so far as the life of Christ was realized in his life. The outward life, with its comforts or its hardships, was as nothing in comparison with

this inner life of the spirit which was union with Christ. "To me to live is Christ." He had surrendered himself to Christ that He might do as He pleased with him.

"Living is Christ to me," says Saint Paul. Christ had become the beginning of life for him when he encountered Christ for the first time on the road to Damascus. With this encounter he was born again, beginning to live a new life in Christ. After this there had never been a day when Paul had not lived in Jesus' presence. In times of persecution and trials, Jesus was always there to encourage him and give him the strength he needed. For Paul, Jesus was the end of life. It was toward that eternal presence with the Lord that Paul consecrated his whole life and efforts. Jesus was the inspiration of his life. He was the motive and power in his life. To Paul, Jesus was his strength. It was Christ Who made Paul perfect in his own weakness. Christ was also the reward of Paul's life, for it was in constant communion with Christ that Paul was rewarded. If Christ were to be taken out of his life, life would hold no meaning for him. There would be nothing left in life. To Paul, Christ was nothing less than life itself.

In like manner, our lives must reflect the meaning of Christ to us. Like Paul, we are servants of the Lord. Our vocation is to serve Christ, to seek not our own welfare but to do Christ's work. Since Christ died for us, the least we can do is to live for Him. Although hardships, trials and tribulations continue, we must bear our cross. We are to deny ourselves and to live for Christ and to follow in His footsteps. To live as Jesus lived, to deny ourselves and to serve Christ, may be difficult to accomplish especially in our secular-centered world. It is difficult to be Christ-centered but we do have the "power of God" to assist us. The power of the indwelling Christ, our fellowship with Him, is the real secret of a true Christian life.

Each of us should give pre-eminence to Christ in our souls and lives. We are to place Him on the throne of our hearts and crown Him the Lord of our lives. As Lord, all activities and faculties will then be under His rule. Each of us should hear the call of Christ to "Come, follow Me!" Saint Paul carried this truth out fully, scrupulously avoiding mere service imitation in following in the footsteps of our Lord.

Being grounded in Christ, being nourished by His life, gives each person the greatest possible potential to have a spiritual root system that will permit everyone to grow as tall as the greatest saints. We do ourselves the greatest disservice of all by stunting our growth by selfishness and lack of greater love and trusting Christ. Not only are we confronted with the challenge, but Christ gives us the power to reach it by growth through His loving concern for each of us.

Life is God's gift to us. What we do with our lives is our gift to Him.

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).

DAILY SCRIPTURE READINGS FOR NOVEMBER 1984

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|-------------------------------------|--|--|---|--|---|-------------------------------------|
| | | | | 1 Col. 1:24-29 Luke 9:7-11 | 2 Col. 2:1-7 Luke 9:12-18 | 3 Cor. 3:12-18 Luke 6:1-13 |
| 4 Gal. 2:16-20 Luke 8:5-15 | 5 Col. 2:13-20 Luke 9:18-22 | 6 Col. 2:20-3:3 Luke 9:23-27 | 7 Col. 3:17-4:1 Luke 9:44-50 | 8* Col. 4:2-9 Heb. 2:2-10 Luke 9:49-56 Luke 10:16-21 | 9 Col. 4:10-18 Luke 10:1-15 | 10 Cor. 5:1-13 Luke 7:24-35 |
| 11 Gal. 6:11-18 Luke 16:19-31 | 12 1 Thess. 1:1-5 Luke 10:22-24 | 13 1 Thess. 1:6-10 Luke 11:1-10 | 14 1 Thess. 2:1-8 Luke 11:9-13 | 15** 1 Thess. 2:9-14 Luke 11:14-23 | 16 1 Thess. 2:14-19 Luke 11:23-26 | 17 2 Cor. 8:1-15 Luke 8:16-18 |
| 18 Eph. 2:4-10 Luke 8:26-39 | 19 1 Thess. 2:20-3:8 Luke 11:29-33 | 20 1 Thess. 3:9-13 Luke 11:34-41 | 21*** Heb. 9:1-7 Luke 10:38-42; 11:27-28 | 22 1 Thess. 5:1-8 Luke 11:47-12:1 | 23 1 Thess. 5:9-13, 24-28 Luke 12:2-12 | 24 2 Cor. 11:1-16 Luke 9:1-6 |
| 25 Eph. 2:14-22 Luke 8:41-56 | 26 2 Thess. 1:1-10 Luke 12:13-15, 22-31 | 27 2 Thess. 1:10-2:2 Luke 12:42-48 | 28 2 Thess. 2:1-12 Luke 12:48-59 | 29 2 Thess. 2:13-3:5 Luke 13:1-9 | 30 2 Thess. 3:6-18 Luke 13:31-35 | |

*November 8: Synaxis of the Archangel Michael and the other Bodiless Powers.

**November 15: Beginning of Nativity Fast.

***November 21: Entry of the Most-Holy Theotokos into the Temple.

DAILY SCRIPTURE READINGS FOR DECEMBER 1984

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---------------------------------------|--|---|---|--|--------------------------------------|
| | | | | | | 1 Gal. 1:3-10 Luke 9:37-48 |
| 2 Eph. 4:1-6 Luke 10:25-37 | 3 1 Tim. 1:1-7 Luke 14:12-15 | 4 1 Tim. 1:8-14 Luke 14:24-35 | 5 1 Tim. 1:18-20; 2:8-15 Luke 15:1-10 | 6* 1 Tim. 3:1-13 Heb. 13:17-21 Luke 16:1-9 Luke 6:17-23 | 7 1 Tim. 4:4-8,16 Luke 16:15-18; 17:1-4 | 8 Gal. 3:8-12 Luke 9:57-62 |
| 9 Eph. 5:9-19 Luke 12:16-21 | 10 1 Tim. 5:1-10 Luke 17:20-25 | 11 1 Tim. 5:11-21 Luke 17:26-37 | 12 1 Tim. 5:22-6:11 Luke 18:15-17, 26-30 | 13 1 Tim. 6:17-21 Luke 18:31-34 | 14 2 Tim. 1:1-2,8-18 Luke 19:12-28 | 15 Gal. 5:22-6:2 Luke 10:19-24 |
| 16 Eph. 6:10-17 Luke 13:10-17 | 17 2 Tim. 2:20-26 Luke 19:37-44 | 18 2 Tim. 3:16-4:4 Luke 19:45-48 | 19 2 Tim. 4:9-22 Luke 20:1-8 | 20 Titus 1:5-2:1 Luke 20:9-18 | 21 Titus 1:15-2:10 Luke 20:19-26 | 22 Eph. 1:16-23 Luke 12:32-48 |
| 23 Heb. 11:9-10, 17-23, 32-40 Matt. 1:1-25 | 24** Heb. 1:1-12 Luke 2:1-20 | 25*** Gal. 4:4-7 Matt. 2:1-12 | 26 Heb. 2:11-18 Matt. 2:13-23 | 27 Heb. 7:1-6 Luke 21:28-33 | 28 Heb. 7:18-25 Luke 21:37-22:8 | 29 Eph. 2:11-18 Luke 13:16-17 |
| 30 Gal. 1:11-19 Matt. 2:13-23 | 31 Heb. 8:7-13 Mark 8:11-21 | | | | | |

*December 6: Saint Nicholas the Wonderworker, Archbishop of Myra in Lycia.

**December 24: Eve of the Nativity of Christ.

***December 25: Nativity According to the Flesh of Our Lord and Savior, Jesus Christ. Consult rubrics for additional readings for the feast.