

Saturday

4  
Acts 9:20  
John 15:1

11  
Acts 12:1-17  
John 8:31-47

18  
Acts 15:35-41  
John 10:27

25  
Acts 20:7-12  
John 14:10

Saturday

1  
Acts 28:1-31  
John 21:15-23

8  
m. 1:7-12  
t. 5:42-48

15  
p. 3:19-26  
t. 7:1-8

22  
p. 3:28-4:3  
t. 7:24-8:4

29  
p. 5:11-17  
t. 11:21-12:1  
p. 14-23  
t. 16-13-19

# Our DIOCESE Alive

OUR ANNUAL SALUTE TO GRADUATES

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# *your* **DIOCESE** *Alive*

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**COMING AUGUST 17TH  
AT SAINT TIKHON'S**

## **THE 22nd DIOCESAN ASSEMBLY**

**&**

### **The Diocesan Church School Conference**

Assembly delegates from every parish in Eastern Pennsylvania will discuss matters of importance to all Orthodox Christians in our region and hear reports on the work of Diocesan departments.

Conference attendees will hear Dr. John Dalack speak on the subjects of: The Growing Child in the Home and the School; The Responsibility for Christian Education in the Orthodox Parish; and The Adolescent at Home and in the Church. The conference is open to all Church School teachers and parents. The only fee is \$5.00 for lunch.

The day will begin with the Divine Liturgy.

## Bishop's Message:

# SHARING IN THE WORK OF THE LORD



As members of the Orthodox Church, we are responsible for a very important mission. We must be knowledgeable and give witness to others: witness of unity in diversity; of faithfulness to an ancient tradition in responding to contemporary challenges. We are called to share in the work of the Lord.

God calls us to be good. To be good means to be like Christ, to duplicate in the best way possible in our lives, the lifestyle of Christ. Our life's goal is to follow His perfect example.

To do good we must imitate the lifestyle of Christ and His ministry of teaching. In this we bring the truth of the Gospel to those in need of it. Daily we are reminded of the evil and darkness that is in the world. We are told by Christ to bear witness to the Good News of the Gospel and to be lights to the world. The light of truth, the light of the Gospel, allows things to be seen as they really are. It allows us to see where we are and where we are going, and it helps others to do the same.

Bearing witness to goodness and truth is what the world needs. Our mission of teaching (Evangelization) is to follow the example of Christ. This is not the exclusive privilege of the clergy. It is the mission of all Christians in witness of their Baptism and Chrismation. They are to be led by the light of the Gospel and the mind of the Church and motivated by Christian love.

Our faith is a living relationship with God. Lessons from a book can only have a meaning when we come to know and learn from people who are living their faith.

There is nothing more important than the spiritual growth of parishioners and yet there is always the frustration of dealing with people who are too busy, too bored, too angry, or too hurt to respond to God's love.

Through the dedicated efforts and examples of priests, church school teachers, and all parishioners who are trying to live the Gospel, more and more people can be touched by the Church and restored to their rightful place within the Body of Christ.

Since parents have conferred life on their children, they have a most solemn

obligation to educate their offspring. Hence, parents' must be acknowledged as the first and foremost educators of their children. Parents are called upon to create a family atmosphere so animated with love and reverence for God and man that well-rounded personal and social development will be fostered among the children.

Teaching the Orthodox faith must always be one of the most important activities of the parish. Whether the parish be large or small, much time and effort must be exhausted in order to provide the best quality programs possible. The faith must be experienced and expressed in every area of human life and the goal should be Total Parish Religious Education—Adult, Teen and Children's Programs. The parish is a family and in a family every member both contributes and receives support from every other member.

It is important that catechists have a clear understanding of the Gospel message and church teaching. Those who respond to the Lord's call to this ministry must be willing to develop their understanding of Christ's teaching. This means that they not only give of their time and talents in teaching others, but they also commit themselves to continued growth in faith and understanding. From the preschool child through the adult, catechists are called to proclaim Christ's message as found in the tradition of the Church to those they meet.

Every form of catechesis is oriented in some way to the instruction of adults, who are capable of a full response to God's Word. Mature faith is both a gift and a call. We receive the gift of faith, the ability to trust and believe from God. We are called to respond, to grow in this gift, to deepen and strengthen this relationship. We do this first and foremost by participation in the liturgical life of the Church. We continue to grow in conscious, living and active faith also through catechesis.

In the early Church, participation in the liturgical life was the primary source of instruction. Today, because of many factors, the liturgical life of the Church can be complemented by planned catechetical activities to provide spiritual growth. These planned activities may include personal reading, Bible study, group discussions, topical lectures and

informal sharing, among others.

The liturgy and religious instruction are two of the most central activities for any Christian community, and thus are among the most effective ways of promoting spiritual growth.

Religious instruction prepares people for full and active participation in the liturgy (by helping them understand its nature, rituals and symbols) and at the same time flows from liturgy, inasmuch as, reflecting upon the community's experience of worship, it seeks to relate them to daily life and growth in faith.

Ministry to collegians provides a challenge to the entire Church. Youth ministry in general and collegiate ministry in particular are everybody's responsibility. Individuals working in the academic world must be sensitized to their role in giving Christian witness. Pastors must lead the communities they serve in developing an awareness of the unique needs of young adults, and particularly college age students.

Campus Ministry is, in fact, the "Church on Campus." As such, it must go beyond the provisions of Liturgy and Sacraments (Mysteries) and become a means of assisting students in developing Christian commitment by reaching a majority of students through parish and diocesan programs for young adults.

Christ's instruction to us about vocations was simple and direct; pray the Lord of the Harvest that He may send laborers into the harvest. Prayer for vocations, therefore, must always be basic to our lives.

It is very easy for people to misunderstand and misuse the request to pray for vocations. If we understand vocation as coming from the community and directed to all who are baptized, then we can never pray for vocations with the mentality of one who hopes that someone else will be generous enough to answer in order to fill the present day shortages. Our prayer for vocations must first be that we all will be open to the Will of God in our lives and become aware of the place God wants us to take in the community, but it should always be in a spirit of openness to vocation on the part of the person praying. Praying for vocations is part of the responsibility of a calling Church, and will naturally

*continued next page*

come from a Church that is calling by its lifestyle.

We also need to remember that those already following a particular vocation need prayers to remain aware of their calling to follow Christ, and continue their commitment.

On a more basic level, any prayer is a prayer for vocations. If a person can become open to God in prayer, then God's will and God's call will become an important part of his life. Speaking to God and listening to God in the daily life of every Orthodox Christian is a basic part of developing a vocation attitude. Any type of prayer is fostering vocations, particularly the prayer of the Church, reflective prayer, shared or group prayer.

The greatest prayer, the Liturgy, is also the greatest source of vocation awareness and is the greatest caller. The experience of a meaningful Liturgy can do more than any talks or counseling to make people aware of their vocation and lead them to be able to discern their own particular vocation. A Sunday Liturgy can either reinforce a person's involvement, or reinforce his conviction that life in the Church is not for him. A reflective and open confession can change the whole direction of a person's life. If he experiences being listened to by God in the person of the priest he in turn becomes more open to God in people and in the events of his own life. For young people to begin to listen for the call of God in their lives they need to learn to listen to God in prayer and in the Liturgy, and they need to experience being listened to in the Church community by priests and lay people.

Prayer for vocations should make people aware that expressing their own vocation, living out their own vocation, is the best way of praying for priestly vocations. For the clergy it begins in the living out of their vocation in serenity and conviction, aware of their important role as sign and witness to the community and constantly renewing and reviewing their witness and living their life as a growing vocation, rather than a static event that happened a long time ago.

For the married couple, vocation prayer begins in the living out of the call to unity in love of each other, a sign of the unity and involvement of Christ and the Church. It is in the constant growth in love and joy in their relationship and in the expression of its lifegiving, calling nature in the growth of family and parish.

For the single person it is either in being aware of the choice yet to be made, or in recognizing the relationship to which they are called in community and Church, and the personal and religious fulfillment possible in that. In the younger person who has not yet made a decision, vocation prayer is founded on an openness to be called in a way that he or she may not quite be prepared for, and should lead him to allow other people to be called in a way that surprises him.

Gratitude always includes appreciation for God's providential concern for us. It also includes a desire to express this gratitude in reassessing priorities in life by giving God first consideration. Since life is God's gift to us, we must remember that what we do with our lives is our gift to Him. This means our lives must always have a vision of eternity and be directed to our eternal destiny. For the young who may think it's too early to do this because they have a long life span ahead of them, the Book of Ecclesiastes gives the following advice: "Be happy, young man, while you are young, and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see, but know that for all these things God will bring you to judgement. So then, banish anxiety from your heart and cast off the troubles of your body, for youth and vigor are meaningless. Remember your creator in the days of your youth, before the days of trouble come and the years approach when you will say, I find no pleasure in them" (Ecc. 11:9-10; 12:1).

For those in the senior years of life, the Book of Sirach offers the following counsel: "You have gathered nothing in your youth; how then can you find anything in your old age? What an attractive thing is judgement in gray-haired men, and for the aged to possess good counsel! How attractive is wisdom in the aged, and understanding and counsel in honorable men! Rich experience is the crown of the aged, and their boast is the fear of the Lord" (Sirach 25:3-6).

There are many reminders that human life is our most precious possession and a gift of God. In many ways, it is our most fragile possession. Every life is an expression of God's creative love. This also serves as the basis of its value and dignity. No life is of inferior value. Since life is a gift, a fragile gift, it can end at any time; in infancy, youth, adulthood or old age. Our possession of life is but a temporary one, one we hold in trust, the stewardship of which we are accountable.

Without persistence, that is, striving day in and day out to increase in virtue and come closer to God, we shall fail. Any person who enters a contest of any kind and gives up before the completion of the event is a loser, even though he or she had put a great deal of effort and sacrifice preparing for it.

We have the example of perseverance in the life of Our Lord and Savior, Jesus Christ in His mission to redeem the human race. Misunderstandings on the part of the publicans and pharisees, envy and lack of gratitude by others, etc., were His daily companions. Christ came to give God's plan of salvation but people wanted miracles of earthly food and a temporal kingdom. He was humiliated, betrayed, tortured and killed by the people He loved so much and came to save. Yet He persevered to the end in obedience to His Father's will.

Saint Paul and Barnabas spoke of perseverance in the faith. The people were given this instruction: "We must undergo many trials if we are to enter into the Kingdom of God" (Acts 14:22). To be a Christian in those days meant persecution and even death. Saint Paul, expecting martyrdom, said: "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for this appearing" (11 Timothy 4:7-8).

This means we also must persevere and be loyal to Christ and His Church. "He who stands firm to the end," says Our Lord, "will be saved" (Matt. 10:22). To give up is to give up on Christ. He did not say there would not be any trials, doubts, temptations or difficulties. In fact, He said there would be crosses and that we would not be worthy to be His disciples unless we took up our crosses and followed Him. It is not the way of the world. The world may offer a person a bed of roses, comfort and fulfillment of worldly ambitions. Christ offers the cross and an eternal reward. Do you accept it?

*+ Herman,*

**+HERMAN,  
Bishop of Philadelphia  
and Eastern Pennsylvania**

## Editorial: Making Claims

In part two of his insightful series on Cults, Father Eugene Vansuch this month sheds light on the darkness of the Jehovah's Witnesses—certainly among the more dangerous of the cults operating under the name of Christianity today.

In his article, Father Eugene states: "They claim that the Bible is their one and only source of inspiration. Yet, they rely in their studying and witnessing on the doctrinal interpretation set forth in the Watch Tower publications. The Watch Tower organization is a cult whose beliefs are shaped by a handful of men who insist they are God's channel of communication, that there is no salvation outside the Watch Tower Society, and that they are the only TRUE servants of the living God."

The astute Orthodox reader will see in this statement some shades of our Orthodox Faith. Orthodoxy turns to the Bible (having written and confirmed it) as the foundation of doctrine, but the Church also turns to other sources for interpretation—the Fathers, for instance. We do insist that the Fathers have been "God's channel of communication," that there is no salvation outside the Church, and that Orthodoxy is THE Church; that She contains the FULNESS of the TRUE Faith—"right worship," as the name signifies.

So the claims are similar. The same claims are made by many Faiths in one form or another. Many Faiths decry another's interpretations as a work of man alone, but in the next breath they provide their own version. Bookstores and airwaves are full of interpretations that claim to be *the* "gospel" Gospel. It is not uncommon today to hear the same person say: "How dare you tell me what to believe... Now, here's what you should believe!" The tragic result of this is that the person diligently seeking discipleship in Christ is left confused and frustrated in the face of a divided Christendom providing as many versions of Christ's words and acts as there are steeples.

In the midst of this fray stands the One, Holy, Catholic and Apostolic Orthodox Church. It is not Her first fray. She cannot escape the effects of Her environment. Her interpretations seem somehow irrelevant to this "enlightened" age. She seems obsessed with Satan and his evils, and She dares mention sin more than psychology. Her hymns confess a God, not of mere politics, ethics or social work, but of deep faith and true and continuing repentance. She does not reject the world, but seeks to transfigure it. Her acts are viewed down the noses of "the righteous saved." The Holy Spirit Who has guided Her for 2,000 grueling, victorious years allows Her the freedom to find a way through yet another thicket of human disobedience.

The Church Orthodox also makes Her claims. But to this bewildered and confused generation, She brings more than words and more than just a few years of experience to their defense.

To Her interpretation of Scripture, She brings the same authority and inspiration with which She received God's Revelation, preached it to mankind, wrote it down and declared the writings to be True (in that order).

The first to interpret this Revelation after the Apostles were the Fathers—personal friends and students of the Apostles themselves. Those Orthodox authors and preachers who have interpreted for succeeding generations have done so in complete agreement with those who have come before. Those Orthodox who preach today, preach not their own opinions, but the doctrines that have been passed to them—consistent from the very beginning.

So Orthodoxy preaches a Gospel that has been not only studied, but *experienced* in real life for almost 2,000 years. The same is true of the interpretations of that Gospel which She has accepted. Her beliefs have not been imposed on Her, but have risen organically, and over time, from within Her—by the agreement of all her members throughout Creation, guided but not forced, by the Holy Spirit. Only in this way have Her beliefs become infallible.

Not until the entire Church confirmed the Fathers' writings were they considered "God's channels of communication." Truths have been lived and tried and compared, always, with what has come before. She—the Orthodox Church and all She believes—is continuous, unbroken. Herein She is absolutely unique. Herein She defends Her claims.

Compare this with the claims of those Faiths which had their beginnings "way back" in the 16th century or much later than that; to the Jehovah's Witnesses, for example, who can trace their roots only to the 1870's. Their beginnings represented, for them, the end of Truth; a break with the continuous Truth—not always with all of it, but with significant parts to be sure.

Saint Basil the Great, writing on this same subject in the 4th century, observed that his heretical enemies used just enough Truth to make their untruths believable. He noted how seductive this was; how it could draw in the unsuspecting. And this is the point of the dilemma today—its most confounding aspect. Untruth seems to make sense, at least on the surface. Perhaps mankind makes it so. Certainly, it is *easier* to think of Christ as only a man; or to forget the Cross and self-denial that Christ put before us; or to reduce Christianity to warm feelings and obligations subject to our convenience; or, most tragically, to worship our own conclusions.

Orthodoxy's claims are true! We have just touched on one reason this is so. There are many others. But the world remains unconvinced. Worse yet, our neighbors and friends—maybe we, ourselves—remain unconvinced. Isn't it about time we changed that?

Father Jason Kappanadze, Editor

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# A Religious Pilgrimage To RUSSIA

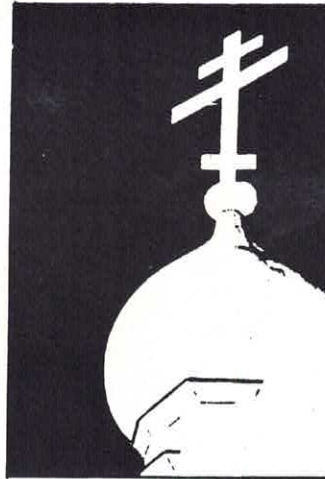
RELIGIOUS REFLECTIONS OF RUSSIA  
by Father Daniel Kovalak

"Suzdal; the most beautiful city in Russia." "Leningrad; known for its beautiful parks." So read portions of the normal tourist itinerary for major cities of the Soviet Union. But, as our group of 22 Orthodox Christians entered these "beautiful" cities, little of the greenery and outdoor beauty was to be observed. Russia was just recovering from a bitterly cold winter which brought above average snowfalls to its 15 republics. In most places, the land still appeared to be sleeping. And the weather, usually cold and rainy (with one morning of snow), did not quite lend itself to the marvelous brochure photography which we had somehow come to expect. So, why tour Russia in the "Off season?" Why not wait like some 5½ million other tourists from throughout the world who see the Soviet sights during the warmer summer months?

The answer to this question is rather simple. Imagine being in an atheistic country—a land where belief in God is a somewhat discouraged option—and hearing the joyous message of the Paschal season! "Christ is Risen!" "Indeed, He is Risen!" For this writer, hearing this response in such an environment of nature and society was beyond all manner of understanding! It was magnificent! To attempt to discuss our experiences in the "working" churches in words would be to fall short. But, here's a try.

Picture, if you will, a 16th-century Orthodox Cathedral. A massive church edifice with ceilings and domes that cause your neck to ache by observing their timeless iconographic messages. It is a Saturday night. No, not any particular holy day which would warrant the attendance of the "holy day crowd"—just a normal Saturday night. People are standing shoulder-to-shoulder with barely enough room to bless themselves without imposing on their neighbor's space! Beautiful choral music is emanating in celestial splendor from the rafters; music which moves the soul and incites the senses to praise the Living God. Throughout the course of the service, you constantly feel a nudge in the back as people, unable to move through the crowd of some six thousand believers, ask you to pass a devotional candle toward the already-overflowing candle stands up front.

The massive doors of a six-tiered iconostas open to reveal the celebrants of the service exiting the sanctuary for the reading of the Holy Gospel. Twelve priests, four deacons and an army of sub-deacons appears in characteristic form. Finally, His Holiness, PIMEN, Patriarch of All Russia emerges. The believers act as though Christ Himself had manifested Himself in this body. People prostrate themselves in reverence. Meanwhile, some American tourists are standing



there with their mouths hanging open, attempting to adjust tape recorders and looking for the reactions of each other to this awesome spectacle.

This is just another Saturday night in a Russian Cathedral! Following the Gospel, one of the priests offers a few announcements that tell us there will be yet another opportunity to worship God in this holy place!

The Easter Canon is sung completely without missing a beat. Two choirs are alternating in the responses. A third can be heard occasionally from behind the iconostas. The faithful crowd around at least five priests (that I was able to see!) to be anointed with holy oil in preparation for Sunday, literally, "the day of Resurrection."

Just another Saturday night in Moscow. Sure, the people could have been watching t.v., or cleaning up around the house or any one of a thousand other things. "Who would want to stand for 3½ hours in church on a Saturday night, or any night for that matter!" But as you turn to look into the faces of the believers, many hidden in the shadows or under flowery scarves, you know in your heart that they have no other plans for Saturday night! Families might laugh at them, their neighbors may mock them, their status may be threatened, their chances for a larger apartment may be jeopardized, and their daily lives may appear unchanged, but when you tell them "Christ is Risen!" you get a smile, and a response from a joyful heart touched by the love of Christ; "Indeed, He IS Risen!" And, somehow, you just KNOW that they are telling you the truth!

Remember Orthodox Christians in Russia in your prayers. And be sure that they, in turn, are praying for all of us!

*Father Kovalak has just returned from a tour of the Soviet Union.*

**"...FROM A JOYFUL HEART TOUCHED BY THE LOVE OF CHRIST."**

# A Testimonial from Harrisburg

I was born an Orthodox Christian—I HAD NO CHOICE.

I was raised by the doctrines and teachings of the Orthodox Faith—I HAD NO CHOICE.

I was taught and was expected to adhere to traditions and customs of my Slavic heritage—I HAD NO CHOICE.

I had to observe lent by abstaining from meat (at least) entirely the first and last weeks of lent, and was not allowed to dance during the entire lenten season, and I loved to dance—I HAD NO CHOICE.

I always dreamed of the day when I would be on my own and make my own choices, not realizing that in essence I was making choices on my own all along. My parents did not insist that I join the Junior "R" Club, continue with Sunday School and become a substitute Church School teacher, or join the choir. These were choices I was making.

When I left home to attend school, and later to travel the world with my job, I experienced other religions, but always seemed to return to Orthodoxy. Orthodoxy gave me what I most needed, which was the entire love of God. It gave me a God that loved and cared for me. It gave me the fellowship and understanding of not only Orthodox Christians, but all people.

I am content to be an Orthodox Christian, but now—

I try to live by the doctrines and teachings of the Orthodox Faith—I HAVE A CHOICE.

I adhere to traditions and customs of my Slavic heritage—I HAVE A CHOICE.

I observe lent and try to bring understanding of Orthodoxy to Orthodox as well as non-Orthodox people—I HAVE A CHOICE.

I try to become more aware of my Church by learning more about Orthodoxy—I HAVE A CHOICE.

I now have a choice, and choose to be an Orthodox Christian.

—Nikkiann Roll,  
Harrisburg

## WHERE ARE WE?

"We are encompassed on all sides by worries, concerns, fears and desires and so inwardly perturbed that we hardly ever live within ourselves—we live beside ourselves. We are so much in a state of befuddlement that it takes either acts of God or a deliberate discipline to come to our senses and begin that inward journey which will lead us *through* ourselves to God Himself.

"God tries without ceasing to call us

back, to open the door of our inner cell. His love, wise and far-sighted, may seem ruthless to us at times... We seldom perceive God's mercy when it is expressed to us through illness, bereavement or loneliness, and yet how often it is the only way in which God can put an end to the inner and outer turmoil which carries us away like a flood! How often we exclaim 'If only I had a short period of peace, if only something made me aware that life had greatness, that

## FATHER FLOROVSKY ON THE BIBLE

"What is the Bible? Is it a book like any other intended for any occasional reader, who is expecting to grasp at once its proper meaning? Rather, it is a *sacred* book addressed primarily to believers. Of course, a sacred book can be read by anyone as well, just as literature. But...Saint Hilary put it emphatically: 'Scripture is not in the reading, but in the understanding'...

"...It is obvious that the book, as a whole, was a creation of the community, both in the old dispensation and in the Christian Church. The Bible is by no means a complete *collection* of all historical, legislative and devotional writings available, but a *selection* of some, authorized and authenticated by the use (first of all liturgical) in the community, and finally by the formal authority of the Church. And there was some very definite purpose by which this 'selection' was guided and checked... Certain writings have been selected, edited and compiled, and brought together, and then commended to believers, to the people, as an authorized version of the divine message. The message is divine; it comes from God. But it is the faithful community that acknowledges the Word spoken and testifies to its truth... The book and the Church cannot be separated... The Bible is the Word of God indeed, but the book stands by the testimony of the Church. The canon of the Bible is obviously established and authorized by the Church."

—Father Georges Florovsky  
*Bible, Church, Tradition:  
An Eastern Orthodox View*

eternity exists!' and God sends us such moments when we are brought up short by illness or accident; but instead of understanding that the hour of recollection, of withdrawal and renewal has come, we fight desperately to return as fast as possible to our former state, rejecting the gift concealed in that act of God which frightens us. And when bereavement comes to us, instead of growing and becoming as great as life and death, we shrink into self-centeredness and self-pity and lose sight of the eternity into which we could enter together with the One Who, as Saint Paul says, 'is now clothed with eternity.'"

—Metropolitan Anthony  
*Meditations*

## "WHAT WE NEED IS PASTORS"

*In his Commencement Address at Saint Tikhon's Seminary, Father Sergei Glagolev brought his 33 years of experience to bear on the needs of Orthodoxy 1985. Addressed to future priests, his comments will ring true with clergy and laity alike.*

I am honored to have this opportunity to address the graduating class of 1985. Indeed, it is to the graduates particularly that I address these words.

You have completed your course of studies at Saint Tikhon's. We can assume that your graduation in some measure recommends you for a candidacy that could lead to your ordination and pastoral appointment. With this, your commencement, you are celebrating potentially the beginning of your priestly service. Much of what will or will not happen in your parishes—without exaggeration—will depend on you.

I needn't remind you of the awesome responsibility you would consent to be placed upon your head by the laying on of hands. Holy and wise men like Saint John Chrysostom attempted to flee from such a sacred office, contemplating with fear and trembling what it means to be so foolish as to dare venture where angels fear to tread.

And yet, your priesthood—if God so wills—is not of your own choosing. Clearly, our Lord said, "you have not chosen Me, but I chose you and appointed you, that you should go and bear fruit" (John 15:16). You will discover this in years to come.

It is from that vantage point—30 years from now when you will join me (perhaps as a faint remembrance) in looking back—that I address you today. Be patient with me. Older priests are always giving advice. That's our nature, even as it is the nature of youth to let it go in one ear and out the other. Perhaps you will remember some of the things I am saying to you, even as in growing older I am beginning to remember. You in turn will speak to the generation which is to come.

You want to be a priest, most of you. Do you know what the problem is? There are a lot of priests. *What we need is pastors.* Everybody wants to be a

priest. Few men are prepared to be pastors.

A seminary can disseminate academic knowledge. But have you grasped the feeling for the pastoral task? We who teach at theological schools can supply you with necessary information. But do you have a vision of the kind of healthy parish you are called upon to nurture? Hopefully, you have some understanding of doctrine, liturgics, patristics, tradition, canon law, etc. But do you know what it means to earn the name of "Father," not because of the way you dress or the demands you make for respect, not because of what you have in your head, but because of the loving, caring, patient, sensitive, long-suffering heart people see in you, a heart that reveals the image of the Father they can trust?

Most assuredly we hope you have learned something "scholarly" during the course of your studies. But what will you be to your parishioners: a pedant, or a pastor? Unfortunately, neither sensitivity nor common sense can be taught through the printed page. These come through actual pastoral experience. You are ill-prepared if you fail to realize that the learning experience that will make you either just one more priest or a real pastor commences with your first parish assignment.

As it should be, your studies at seminary have been primarily theological. If these studies have been successful, however, you will recognize that the "Babushka" who quietly prays in the back of the church is the real theologian. Have you not heard that the "theologian" is the person who prays? And prayers need no audience. Believe me, your parishioners will know if you're really praying. Don't worry about the ones who are vocal. Worry about the ones who are silent because you have sent them empty away. Trust me: your preaching is not a test of your scholarly

acumen; it is an opportunity to touch the hearts of people like the Balm of Gilead with the same simplicity, the same humility, the same unpretentious brevity with which the Word of God took flesh in order to become one of us—so much so that most of His contemporaries saw in Him nothing extraordinary. *Be careful who it is you want to impress.*

If you're going to be a pastor, you must learn that dealing with people is your primary task. In the Orthodox reality of things, the pastor deals with people primarily through the liturgy, at least 50 Sundays and a dozen or so week-days during the year. Yet few pastors know how to preside in a graceful, knowledgeable, organized, unassuming and sensitive way as the preacher of the Holy Gospel, as the minister of the Sacraments, as the priest who authenticates Orthodox continuity, as the believable father of the flock.

I'm speaking here of liturgy not as something "in the book." I'm talking about people. I'm talking about what we do in the presence of God when we assemble in the presence of one another. In what way will you allow this gathering to be the "Ortho-Doxa," that Presence of God revealed in Word and Sacrament, confirming our new life in Christ, anticipating the Kingdom? Surely, this will not happen in worship you dominate. *Beware of usurping the role of the parish, either in worship or work.*

The pastor allows liturgy to function as an all-inclusive interaction that binds people together as brothers and sisters in Christ, allowing them that living and shared experience of unending growth in the divine life of God "from glory to glory." The pastor believes that even in the "troublemakers" human nature has become adequate for the reception of the Holy Spirit. If this is not dealt with in worship as your people's own participation in the revelation, presence



and power of God, believe me, it's not going to happen in a Parish Council meeting, or by the exertion of your priestly authority. Beware of the temptation "to divide and conquer," or to win support for yourself.

Yet worse than this is to attempt to approach God empty-handed, that is, to liturgize for the sake of your own conceptualized spirituality rather than having the burning desire to take every man, woman and child in Church with you—on their level—to humiliate yourself if necessary, to include them, as their pastor in the presence of God who would lay down his life for the least of them.

I've struggled with the concept of non-threatening, powerless, humiliating meekness as a pastoral style for 33 years. The world will always see meekness as foolishness at best, as a weakness in particular, as insanity at worst. The loudest voices will always goad you to "seize power, take control," and that kind of superiority will appeal to your sense of inferiority. That "Power" will appeal to your habit of cynical recitation of everybody's faults, even as finding fault shields you from the vulnerability of really caring about people.

With this comes my next caution: even though God chooses us, most of us want to be priests for the wrong reasons. It is not enough to love the rubrics, the ritual and the ceremonial. It is not enough to love theology and to have a passion to preside. And "Defenders of Orthodoxy" with no sense of the appropriateness of a pastoral act in a given situation are a menace to the stability of the Church.

Better people should think you are weak than to make the mistake of Dostoevsky's Grand Inquisitor. Remind yourself of our Savior's tender kiss as He is rejected as a stumbling-block to the power that can force people to accept the right doctrine, but not the Person or His Presence.

Yes. To be vulnerable because you dare to pastor rather than posture. And in loving people, risk knowing and being known by them. Oh yes! How tempting it is to seek some distance—and so many good excuses will present themselves. A good pastor remains vulnerable. But take comfort in the counsel of Saint John Chrysostom. God in His wisdom—he says—has given to each creature a perfect defense. To the bull He has given horns, and to the eagle, claws. But God has deigned to give the Holy Spirit to the Christian as his only defense. I beg you therefore, neither bully nor claw your

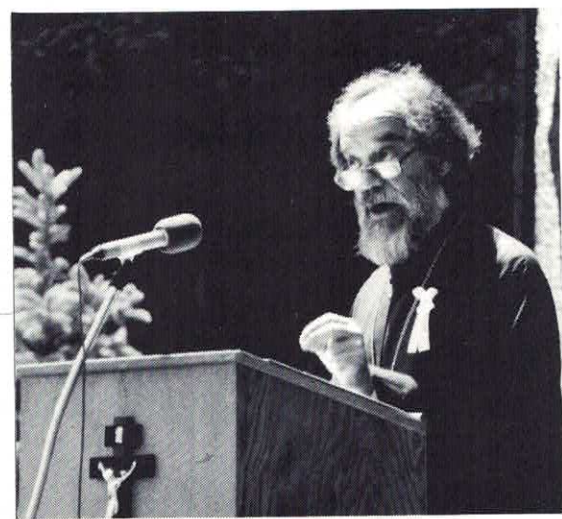
way out of pastoral problems real or imagined. Let God prove that His strength is made perfect in your weakness.

If what I am saying to you from my own experience is credible, is it a wonder that we all seek something more exalted than the lowly pastoral estate to which we are assigned? And this is my last caution: To be a pastor is not a stepping stone to something greater; for there is nothing greater than the pastoral calling. Oh, to be sure, sooner or later you, too, will be called upon to take on fancier titles suggesting more impressive stature and task. I wish there were some way I could impress upon you not to lust after this, not even in your hearts. With such clarity did the Desert Fathers see that all calling attention to oneself just burns us out that much faster, leaving precious little for the things that really count. The honors and prestigious appointments will come; but hopefully not before you realize what a burden they really are.

But to be a pastor—this is the ultimate calling! Indeed, what appears to be the humblest of all is by far the most exalted. If this were not so, then why is it that a good pastor is most beloved and sought after? Before everything else, just be a good pastor. What is given to you on the very first day of your ordination is what you need. You needn't seek elsewhere. Your ordaining Bishop already asked the Holy Spirit to complete in you all that which is wanting. Already, on your ordination day, your Bishop has placed into your trembling hands the ultimate Gift, holding you accountable to keep this precious Body of Christ whole and unharmed until your last breath. Is there an angel in heaven who receives a greater honor? In heaven and earth, upon no one is bestowed so great a dignity, save the Theotokos.

As you search through your books for answers to pastoral problems, look upon the face of the Theotokos for the clue. See the love with which she loves her Son and our God. See the love with which she embraces all humankind as the loving mother of all. Practice on your heart-strings this song of love your pastoring of God's People must be. You need nothing more. Yet NOTHING is more needed in Church life today, on every level.

Can you increase your capacity to love, to care, to listen, to be patient, to manifestly understand, and in all things to seek for the good of the other? Yes, I think you can. God bless this commencement of your fulfilling labor of love for many years to come.



**Father Sergei Glagolev**

*... Commencement 1985 speaker at Saint Tikhon's Seminary, is also Director of the Fellowship of Orthodox Stewards and teaches music at Saint Vladimir's Seminary.*

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**"God in His wisdom... has given to each creature a perfect defense. To the bull He has given horns, and to the eagle, claws. But God has deigned to give the Holy Spirit to the Christian as his only defense. I beg you therefore, neither bully nor claw your way out of pastoral problems real or imagined. Let God prove that His strength is made perfect in your weakness."**

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**CHOIR DIRECTOR  
WANTED**

*Full or part-time*

*Please contact  
Father John Udics  
Holy Assumption Orthodox Church  
28th St. & Snyder Ave.  
Philadelphia, PA 19145  
(215) 237-6985*

Diocesan

# ALL IN THE FAMILY!

## THE ALTAR BOY AND THE GOVERNOR



HARRISBURG—Andrew M. Miller presented Governor Dick Thornburgh with a copy of his award-winning essay on why he likes libraries. Andrew, 10, attends Christ the Saviour Church where he is active in Church School and serves as an altar boy. He wrote the paper in school for a state-wide contest sponsored by Pennsylvania Citizens for Better Libraries.

This photo was taken at the State Capitol Building right after the Governor signed a proclamation for School Library Media Center Week. Andrew had been invited to attend because of his essay. He represented the state's elementary students who not only borrow books from their school libraries, but make much use of those libraries' media services in preparing reports and projects.

At the proclamation signing, Andrew also met several librarians and library officials. They found out that Andrew is his school library's "best customer." Impressed by the volume of his reading and his opinions about what he has read, they extended an invitation to take part in the Pennsylvania School Librarians' 12th Annual Convention in Lancaster in April. There Andrew reviewed a number of new books for middle-grade students at a mini-session attended by 97 of the 820 people who attended the convention. He gave a "thumbs-down" rating to books made so frightening that they tend to give children nightmares. Andrew enjoys reading and telling about books in which the forces of good triumph over the forces of evil.

Andrew is the son of Roger and Ellen Miller. He just completed 4th grade at Leader Heights Elementary School. The family resides in York and commutes the 80-mile roundtrip to Christ the Saviour.

photo by Roger E. Miller

JERMYN—Amelia Bochnovich, daughter of Serge and Wendelyn Bochnovich, was baptized on March 17th at Saint Michael's Church.

Larissa Cleary, daughter of Randall and Sharon Cleary, was baptized March 3rd, and Christopher Leschak, son of David and Ann Marie Leschak was baptized on May 5th.

Wilfred Brown was received into the Orthodox Church from the Baptist Faith, on June 16th.

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POTTSTOWN—Robert (Kallistos) Chichirico was received into the Orthodox Church from the Roman Catholic Faith, at Holy Trinity Church, April 7th.

Tatiana Leuchak fell asleep in the Lord on May 11th and was laid to rest on May 15th.

Matthew Staso, son of Charles and Cheryl Staso, was baptized and chrismated on June 1st.

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BETHLEHEM—Suzanna Bortniak and Reader George Hretz were united in Holy Matrimony at Saint Nicholas Church, April 28th.

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STROUDSBURG—Daniel K. Donlick has been selected the most valuable player for the Western Wayne High

School (South Canaan) football team for the 1984/85 season. A graduating senior, Daniel had served as Student Government Senator; as a member of Future Business Leaders of America; was listed in **Who's Who Among American High School Students**; and was Captain of the track team, winning District and All Conference honors. Daniel is the son of Father and Matushka Daniel Donlick.

\*\*\*

SIMPSON—Mr. & Mrs. Michael Pitus will celebrate their 50th Wedding Anniversary, July 27th. Mr. & Mrs. Pitus have two children—Elaine and David—and nine grandchildren.

The children of John and Mary Pitus and Boris and Mary Wyosky, Michael and Mary were united in Holy Matrimony in 1935 by Father George Cucura at Saint Basil's Orthodox Church, Simpson.

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WALLINGFORD—Allan Michael Haggar and Leah Christine Haggar, children of Dr. Allan and Jerra Haggar, were baptized and chrismated on March 15th, at Saint Herman of Alaska Orthodox Church.

On April 28th, Andrea Margaret Lane received Baptism and Chrismation. She is the first child of Gregory and Leslie Lane.



Mr. and Mrs. Michael Pitus ...celebrating 50 years together.

Justin Christopher Lubecki, third son of Chester and Carol Lubecki, was baptized and chrismated on May 5th.

Anya Krugovoy, 16, a junior at Strath Haven High School, has been selected to attend the Pennsylvania Governors School for the Arts. Her area of interest is creative writing. She will spend five weeks at Bucknell University. Anya is the daughter of George and Christine Krugovoy. (see photo)

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**OLYPHANT**—Kathy Skroupa was married at All Saints Church, June 30th.

Celebrating anniversaries in June are: Mr. & Mrs. William Maday; Mr. & Mrs. Michael Kuzmiak; Mr. & Mrs. Joseph Schlasta; Mr. & Mrs. Michael Prestys; Mr. & Mrs. Stephen Stafursky; Mr. & Mrs. John Wansacz, and Mr. & Mrs. William Shopey.

Mrs. Sandra Moskwa will celebrate her 92nd birthday on June 15th.

The parish is bidding farewell to long-time friends and parishioners, Mr. & Mrs. Wasil Boyko and family, who will be moving to Port Richey, Florida in July.

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**OLYPHANT**—Laura Howanetz, daughter of Protodeacon Stephen and Matushka Howanetz, was baptized and chrismated on April 17th by her grandfather, Father Dimitri Ermakov, at Saint Nicholas Church.

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**PHILADELPHIA**—Terry (Sophia) Lynn Kaminsky has been received into the Church from the Seventh Day Adventists.

Robert (David) Altman has been received from the Methodist Faith, both at Saint Stephen's Cathedral.

Graduating from church school on May 26th were: Larissa Witoshkin, Michael Geeza, Alexander Afanassiev, Natalie Mozhaev, Natalie Buzan, Cathy Beltz and Diane Bisaga.

\*\*\*

**NANTICOKE**—Charlotte Marie Ebert was chrismated at Saint John's Church on April 27th. She is the daughter of Mr. & Mrs. Mark Ebert.

Kerrie Barney and Karen Shiposki were recent winners of spelling bees in their schools.

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**Anya Krugovoy**  
...to attend Governor's School  
for the Arts



**EDWARDSVILLE**—Michael Harmanos, son of Mr. and Mrs. Stephen Harmanos of Exeter, was presented with the Chi-Rho award for Cub Scouts on Sunday, March 31st at Saint John the Baptist Church. The presentation was made by the Rector, Father John Kuchta.

*photo by Tom Beky*

**HARRISBURG**—Deborah Hisiro has been received into Orthodoxy through Chrismation. Her sponsors are Leslyn and Mark Radomsky and Marilyn and James Antonio.

Jeannie Maugans has been received into the Church through Chrismation with Fathers Joseph Martin and Daniel Ressetar officiating. On May 19th, she was married to David Martin.

Others receiving Baptism and Chrismation, and their sponsors, are:

**Alexis Irene Hair**, daughter of Dennis and Alice Hair. Sponsors, Nicholas Dorosh and Anita Sullivan;

**Michael David Hadginske**, the son of Paul and Mary Ann Hadginske. Sponsors, Thomas Speake and Irene Speake;

**Sheena Marie Hisiro**, the daughter of Carl and Deborah Hisiro. Sponsors, Carrie Ann Hisiro and Shawn William Hisiro;

**Angelica Anne Krut**, the daughter of James and Linda Krut. Sponsors, Father James Dutko and Nadzia Schilling;

**Alexandra Dianna Radomsky**, daughter of Mark and Leslyn Radomsky. Sponsors, John Radomsky and Effie Spaseff.

Members of the parish's first confession class are: John Schilling, Eric Korhut, Natalie Grill, Michael Stare, Nicholas English, Jimmy Shunnara, Joey Shunnara, and Richard Karashin. Their teacher is Angela Mioff.

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**COALDALE**—Dr. Thomas and Dr. Mary Malishaucki were honored at a retirement dinner sponsored by the church school and adult discussion class of Saint Mary's Church, May 19th. The husband-wife doctor team has served the Tamaqua area and Coaldale Hospital for many years. Both have been active in church, hospital, community and civic activities. Dr. Mary was instrumental in organizing the local church school program and served as its coordinator for several years. She also served on the Church School Board of Central Pennsylvania, F.R.O.C.

Melanie Butts and David Christman were united in the Sacrament of Holy Matrimony on April 27th.

Marie Skripnek and Ronald McMullen were united in the Sacrament of Holy Matrimony on May 26th.

# CONGRATULATIONS, GRADUATES!

His Grace, Bishop Herman, the clergy and the faithful of our Diocese extend to these graduates of 1985 our prayers for their continued success, trusting in our Lord and Savior, Jesus Christ. Many Years!

**DAVID BUBERNAK**, 21, has received his B.A. in Business Administration with a concentration in Computer Studies from Gettysburg College. The son of Mr. & Mrs. Russell Bubernak and the grandson of Mr. & Mrs. Max Bubernak, David is a member of Saint Mary's Church, Coaldale.

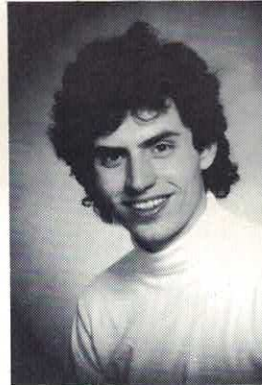
**MARSHA CHWASTIAK** has graduated with cum laude honors from Dickinson College, Carlisle, with a double major in Political Science and Russian. She had engaged in intensive study of the Russian language and culture at Middlebury College, Vermont, in the summer of 1983. In 1984, she studied the Russian language at Pushkin University, Moscow, USSR. Marsha's parents are Attorney and Mrs. Michael Chwastiak; her grandmother, Mrs. Mary C. Drosdak of Saint Clair. She is a member of Saint Mary's Church, Saint Clair.

**PATRICIA GURKA**, 22, has received her B.A. in Telecommunications from Pennsylvania State University. The daughter of Mr. & Mrs. John Gurka of Wilkes Barre, Patricia is a member of Holy Trinity Church of that city.

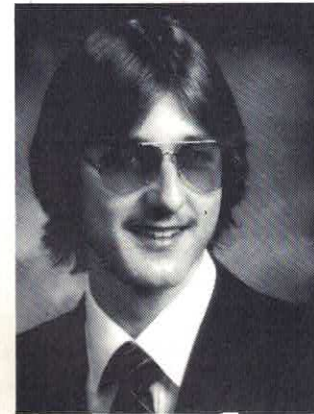
**PETER HARAHUS**, 21, has graduated from Penn State University's Schuylkill Campus with a degree in Computer Science. A member of Saint Mary's Church, Coaldale, Peter's parents are Mr. & Mrs. Michael Harahus.

**DANIEL HESS** has received his B.A. from Oberlin College, Oberlin, Ohio. He majored in History and minored in Government. Daniel plans to serve in VISTA for one year at the Teen Crisis Center, Madison, Wisconsin. Later he intends to study for his M.A. and Ph.D. in History. The son of Mr. & Mrs. James H. Hess, Daniel is a member of Christ the Saviour Church, Harrisburg.

**GREGORY KURTZ** has received his Associate Degree in Mechanical Engineering from Penn State University. He is a member of Holy Trinity Church, McAdoo.



Daniel Hess



Gregory Kurtz



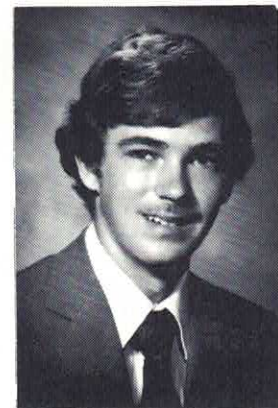
David Bubernak



Patricia Gurka



Marsha Chwastiak



Peter Harahus

**ALEXANDER KROWZOW, JR.** has received his Master of Business Administration degree from Drexel University in Philadelphia. Alexander, his wife Lisa and their son Alexander, are members of Saint Herman's Church, Wallingford, where he is a Real Estate Manager for Wendy's International.



Alexander Krowzow, Jr.

**JOSEPH KURTZ** has received his degree in Mechanical Engineering at Penn State University. Joseph is a member of Holy Trinity Church, McAdoo.

Joseph Kurtz



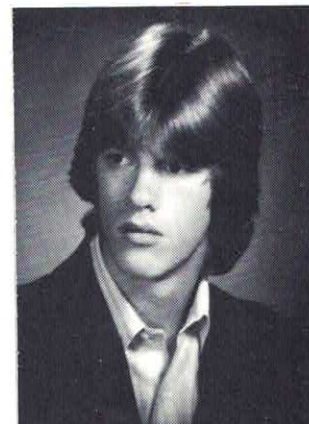
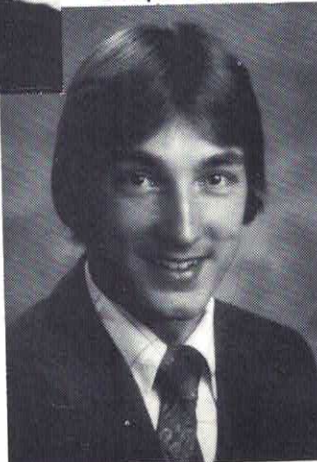
Michael McCartney

**MICHAEL McCARTNEY** has received his B.S. in Mechanical Engineering from Drexel University. The son of John and Anna McCartney, Michael is a member of Assumption of the Holy Virgin Church, Philadelphia.



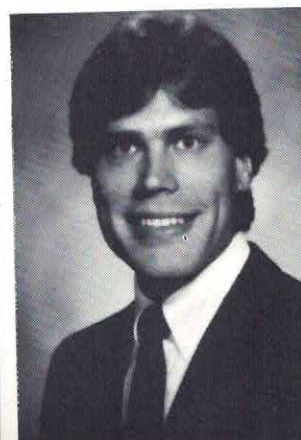
Dr. Stephen Rebar

**DR. PETER J. MOTEL**, 25, has received his M.D. degree from Hannemann University, Philadelphia. He will start a residency in Internal Medicine at Albert Einstein Medical Center in Philadelphia. Doctor Motel graduated cum laude in 1981 from Muhlenberg College. He is a member of Saint Herman of Alaska Church, Wallingford, his parents are Don and LuAnn Motel.



Todd Witiak

**DR. STEPHEN REBAR**, a member of Saint Nicholas Church, Olyphant, has graduated from the Georgetown University School of Dentistry, Washington, D.C. Dr. Rebar, married to the former Donna Mazur, will open a dental office in August, at Sunset Drive, Dickson City.

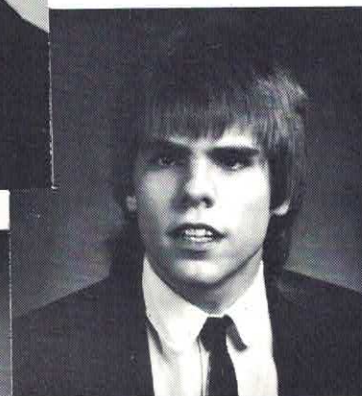


Dr. Peter J. Motel



Martha Stefero

**ALEXANDER (SASHA) RESSETAR**, 21, is an honor graduate of the Art Institute of Pittsburgh, with an Associate Degree in Specialized Technology; majoring in Photography/Multimedia. His plans include the production of a book of photos of Orthodox Monasteries in North America. The son of Father and Matushka Daniel Ressetar, Alexander is a member of Christ the Saviour Church, Harrisburg.



Alexander (Sasha) Ressetar

**MARTHA STEFERO**, 22, has graduated from Marywood College with a degree in Dietetics. A member of Holy Ascension Church, Frackville, Martha is the daughter of Mrs. Sarah Stefero and the late Mr. John Stefero.



Cheryl Ann Zurko

**TODD WITIAK** has graduated from the Art Institute of Pittsburgh with an Associate Degree in Visual Communications. He is presently employed as an illustrator and designer for Guest and Company Advertising, Wilkes Barre. Todd is the son of Mr. & Mrs. Dennis Witiak of Olyphant.

**CHERYL ANN ZURKO** has graduated from Lackawanna Junior College with an Associate Degree in Business Administration. While serving as a Falcon basketball cheerleader, Cheryl maintained a position on the President's List for academic achievement. Cheryl, who has been listed in *Who's Who Among Students in American Junior Colleges*, is now employed in sales with a manufacturing and distributing firm in Scranton. She is a member of Saint Michael's Church, Old Forge, and the daughter of Mr. & Mrs. Eugene Zurko.

**LARRY ACKERSON**, from Holy Trinity Church, Stroudsburg, is graduating from Pen Argyl Area High School.

**RONALD BOCK**, will study tool and die making. The son of Mr. and Mrs. Donald Bock, Ronald is graduating from Waymart High School. He plans to attend Johnson Technical Institute. He attends Saint Basil's Church, Simpson.

**PAUL D. BOYKO**, 17, is graduating from Mid Valley High School and will plan his future from his new home in Florida. With his parents, Mr. and Mrs. Wasil Boyko, Paul attends All Saints Church, Olyphant.

**CHRISTINE DIANNE COLOSIMO**, 18, plans to become a Cosmetologist. She will attend Empire Beauty School. Graduating from Shenandoah Valley High School, Christine is the daughter of Mr. & Mrs. Julian Colosimo and attends Saint Mary's Orthodox Church, Coaldale.

**JOSEPH CUSHNER** is graduating from Old Forge High School and plans to attend Johnson Technical Institute and major in Electronic and Fluidic Technology.

**RICH DANTINNE**, 18, is graduating from Williamstown High School. He is a member of Saint Nicholas Church, Philadelphia. The son of Linda and Richard Dantine, Rich has been awarded a full Ambassador Scholarship to Gloucester County College where he will study Nursing.

**DANIEL K. DONLICK**, son of Father & Matushka Daniel Donlick, Stroudsburg, is graduating from Western Wayne High School and will attend Mansfield University to major in Public Communications.

**LORI EBERHARDT**, 17, is graduating from Abington Heights High School and planning to attend Penn State's Main Campus to study Nursing. Lori's parents are Carolyn and Arthur Eberhardt. They are members of All Saints Church, Olyphant.

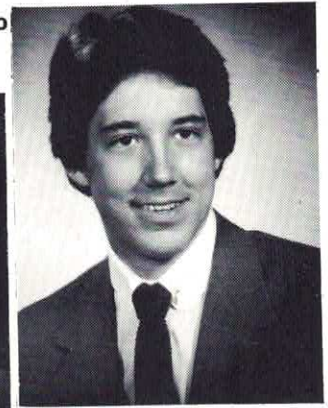
Paul D. Boyko



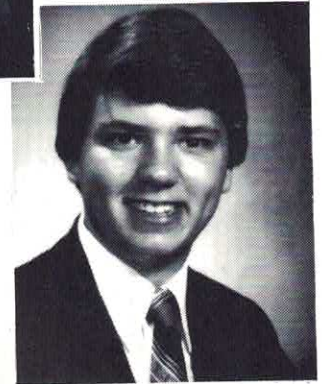
Larry Ackerson



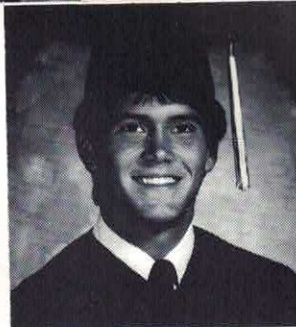
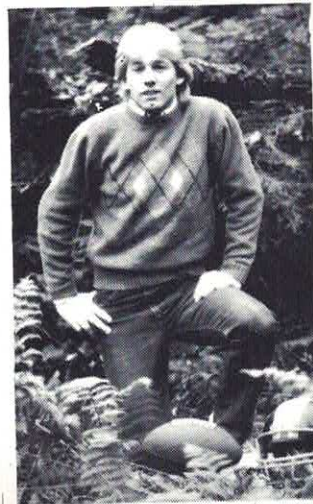
Ronald Bock



Christine Dianne Colosimo

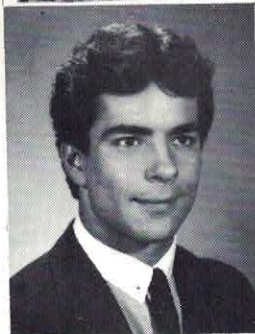


Joseph Cushner



Rich Dantine

Lori Eberhardt



Daniel K. Donlick



Bill Evanina

**BILL EVANINA**, 18, will attend Keystone Junior College. He is graduating from Valley View High School. With John and Barbara, his parents, Bill attends Saint Nicholas Church, Olyphant.

**BILL FAENZA, JR.**, 17, has graduated from Tamaqua High School. The son of Bill and Barbara Faenza, Bill plans to attend Penn State University to study Computer Technology and Chemical Engineering. Bill is a member of Saint Mary's Church, Coaldale.

Bill Faenza, Jr.

**JUDY LYNN FEDORCHAK** is graduating from Valley View High School. She is a member of Saint Michael's Church, Jermyn.

**DONALD FLEACHUT**, son of Donald and Sylvia Fleachut, is graduating from Dallas High School, and will attend Penn State University.

**NADINE GILDNER** is graduating from Wyoming Area School District, Exeter. She plans to study Business and Law Enforcement. A member of Saint John the Baptist Church, Edwardsville, Nadine's parents are Del and Sandra Williams. She is 17½.

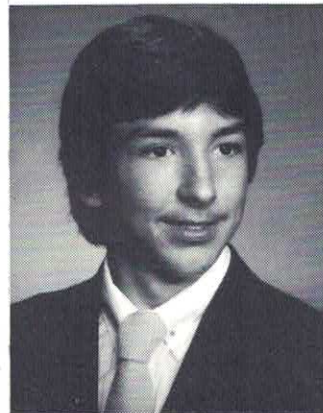
**HELEN HARAHUS**, 18, is graduating from Tamaqua High School and will pursue her education in Law. The daughter of Mr. & Mrs. Michael Harahus, she attends Saint Mary's Church, Coaldale.

**ELLEN HAVRILAK** is graduating from Mid-Valley High School. The daughter of Mr. & Mrs. George Havrilak, she will attend Marywood College to study Nursing. Ellen, 17, is a member of Saint Nicholas Church, Olyphant.

**LUKE HAVERLAK**, from Holy Resurrection Church, Alden Station, is graduating from Crestwood High School, Mountaintop. He will attend the Hazleton Penn State Campus majoring in Business Administration.

**DANIEL S. HERBERT**, 18, is a resident of Hammonton, N.J. but maintains his membership at Holy Assumption Church, Philadelphia. The son of Mary and Simon Herbert, Daniel is graduating from Hammonton High School and will attend Rider College where he will major in Business Administration.

**EDWARD THOMAS KRAVETSKY** is the son of Thomas and Elaine Kravetsky. He is graduating from Hancock Central High School, Hancock, New York, and plans to work as a dairy farmer. A native of Uniondale, Edward attends Saint Basil's Church, Simpson.



**LISA KRAVITZ**, 17, is graduating from Sullivan County High School and will study at Wilkes College. She is the daughter of Daniel and Mary Jane Kravitz of Dushore. Lisa attends Saint Vladimir's Church, Lopez.

**TAMMY KURECHKA** is the daughter of Andrew and Louise Kurechka. She is graduating from Scranton Central High School and will major in accounting at the University of Scranton. Tammy attends Saint Nicholas Church, Olyphant.

Donald Fleachut

Nadine Gildner

Ellen Havrilak

Luke Haverlak

Helen Harahus

Daniel S. Herbert

Edward Thomas Kravetsky

Lisa Kravitz

Tammy Kurechka

**MATTHEW KURTZ** is graduating from Hazleton High School. A member of Holy Trinity Church, McAdoo, Matthew will study Electrical Engineering at Penn State University.



Matthew Kurtz

**EDIE ANN KUSHMANICH**, 17, the daughter of Mrs. Irene Kushmanich, is graduating from Mid-Valley High School, Olyphant. She plans to attend Marywood College and study Special Education. Edie attends All Saints Church, Olyphant.

Edie Ann Kushmanich



Gregory John Lengel



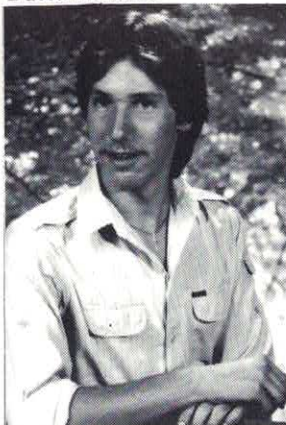
**GREGORY JOHN LENGEL** is graduating from North Pocono High School and will major in architecture at Penn State. Gregory is the son of Jack and Joan Lengel and the grandson of the late Father Gregory and Matushka Dorothy Pelesh.



Larissa M. Lorchak

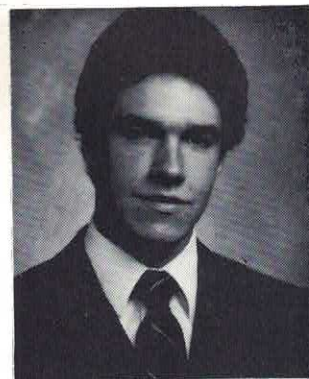
**LARISSA M. LORCHAK**, 17, is graduating from Panther Valley Area High School and will attend Wilkes College to study Biology. Her parents are John and Nancy Lorchak. Larissa attends Saint Mary's Church, Coaldale.

David Mehalic



Michele Macenka

**MICHELE MACENKA** has a Computer Programming future in view. She is graduating from Panther Valley Area High School and attends Saint Mary's Church, Coaldale. Her parents are Mr. & Mrs. Nicholas Macenka, Jr.



John McCartney

**JOHN McCARTNEY** is graduating from the Milton Hershey School in Hershey and plans to attend technical school in the fall. His parents are John and Anna McCartney. John is a member of Assumption of the Holy Virgin Church, Philadelphia.



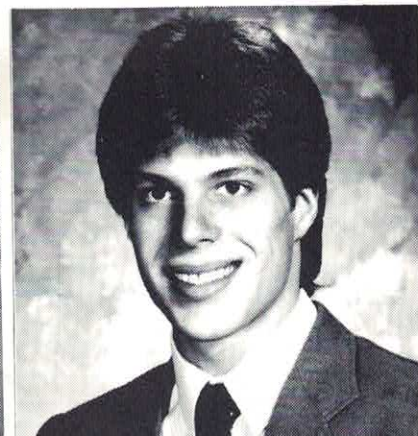
Rachel Pash

**DAVID MEHALIC**, a member of Saint Michael's Church, Old Forge, is graduating from Old Forge High School.

**DEBORAH MOSCHOWSKY** will major in Computer Science and Math at the University of Scranton. The daughter of Walter and Vera Moschowsky, Deborah, 17, is graduating from Scranton Prep.

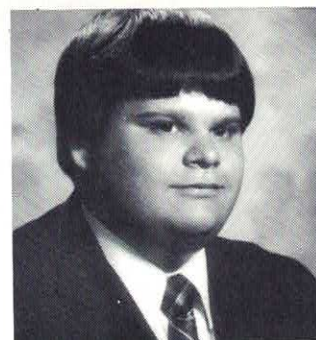


Deborah Moschowsky



Stephen D. Motel

**STEPHEN D. MOTEL**, 18, is graduating from Conestoga High School, Berwyn. A member of Saint Herman of Alaska Church, Wallingford, he plans to attend art school. Stephen is the son of Donald and LuAnn Motel.



Peter Wyshosky, Jr.

**RACHEL PASH** is graduating from Lakeland High School and is a member of Saint Michael's Church, Jermyn.

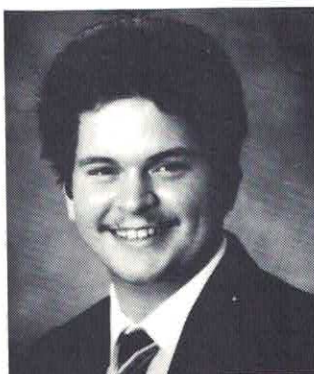


**DARICE ANNE PAVELCHAK, 18,** is graduating from Forest City Regional High School where she is a member of the National Honor Society. She plans to attend Bloomsburg University to study Business Management. The daughter of Mr. & Mrs. Peter Pavelchak, Darice attends Saint Basil's Church, Simpson.



**Darice Anne Pavelchak**

**GEORGE PLISKO, JR., 18,** is graduating from Strath Haven High School. With his parents, George and Anastasia Plisko, George attends Saint Herman of Alaska Church, Wallingford. He will attend RETS Electronics School where he will be trained as a Computer Service Technician.



**George Plisko, Jr.**



**Nadine Polanchik**

**NADINE POLANCHIK** is a National Honor Society graduate of Old Forge High School. A Church School teacher at Saint Michael's Church, Old Forge, Nadine will study Engineering at Penn State University. She is the daughter of Stephen and Dorothy Polanchik.



**Michael Pritchyk**

**MICHAEL PRITCHYK** is graduating from Old Forge High School and will attend Mansfield University to study Criminal Administration and Criminology, with a minor in Psychology. Michael is the son of Alexander and Mary Pritchyk.



**Kay Ann Sedar**

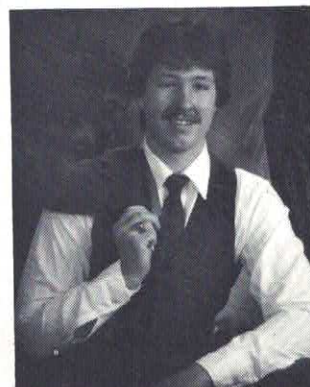


**Michele Ann Stafiniak**

**KAY ANN SEDAR** is graduating from North Schuylkill High School and plans to attend McCanns School of Business. The daughter of John and Pauline Sedar, Kay, 17, attends Holy Ascension Church, Frackville.



**Stefanie Marie Sweikert**



**Robin Wagner**



**Denise Witiak**

**MICHELE ANN STAFINIAK** is graduating from Sailsbury High School Allentown. She is a member of Saint Nicholas Church, Bethlehem. The daughter of Mr. & Mrs. Michael Stafiniak, Michele plans to attend Villanova University.

**ROBIN WAGNER, 19,** is a member of Saints Peter and Paul Church, Minersville. He is graduating from Minersville Area High School and hoping to become an auto mechanic. His parents are Mr. & Mrs. Arlan Wagner.

**PETER WYSHOSKY, JR., 18,** will study Mechanical Engineering at Penn State. He is graduating from Panther Valley Area High School. The son of Mr. & Mrs. Peter Wyshosky, Sr., Peter attends Saint Mary's Church, Coaldale.

**STEFANIE MARIE SWEIKERT, 17,** is graduating from Williams Valley Jr.-Sr. High School. A member of Holy Ascension Church, Lykens, Stefanie will attend Loch Haven University to study Sports Medicine. Her parents are Mr. & Mrs. John R. Sweikert.

**DENISE WITIAK** is graduating from Mid-Valley High School. She will study Radiology at Geisinger Medical Center, Danville. Denise is the daughter of Mr. & Mrs. Dennis Witiak, Olyphant.

*see other graduates, page 29*

# TRANSFIGURATION

**“You will do well to pay attention to this...”**

*2 Peter 1:19*



## FROM THE HOLY TRADITION OF THE CHURCH

And after six days Jesus took with Him Peter and James and John His brother, and led them up a high mountain apart. And He was transfigured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord it is well that we are here; if You wish, I will make three booths here, one for You and one for Moses and one for Elijah. He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with Whom I am well pleased; listen to Him.” When the disciples heard this, they fell with awe. But Jesus came and touched them, saying, “Rise and have no fear.” And when they lifted up their eyes, they saw Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead.”

—Matthew 17:1-9  
(Liturgy Gospel)

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...For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses to His majesty. For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory, “This is my beloved Son, with Whom I am well pleased,” we heard this voice borne from heaven, for we were with Him on the holy mountain. And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

—2 Peter 1:16-19  
(from Liturgy Epistle)

When Thou wast transfigured, O Savior, upon a high mountain, having with Thee the chief disciples, Thou hast shone forth in glorious majesty, proving thereby that those who surpass in the height of their virtues shall be counted worthy of the divine glory. Talking with Christ, Moses and Elijah showed that He is Lord of both the living and the dead, the God Who spake of old through the Law and the prophets. And the voice of the Father testified to Him from the cloud of light saying, “Hear ye Him, Who through His Cross harrows hell and gives the dead eternal life.”

—Vespers verse from  
“Lord I Call”

\*\*\*

...And Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded him, and the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord. And the Lord passed by before him...

—from Vespers reading  
Exodus 33:11-23;  
34:4-6, 8

\*\*\*

“[Elijah], go forth and stand upon the mount before the Lord.” And behold, the Lord passed by, and a great and strong wind rent the mountains...

—from Vespers reading  
1 Kings 19:3-9, 11-13,  
15-16

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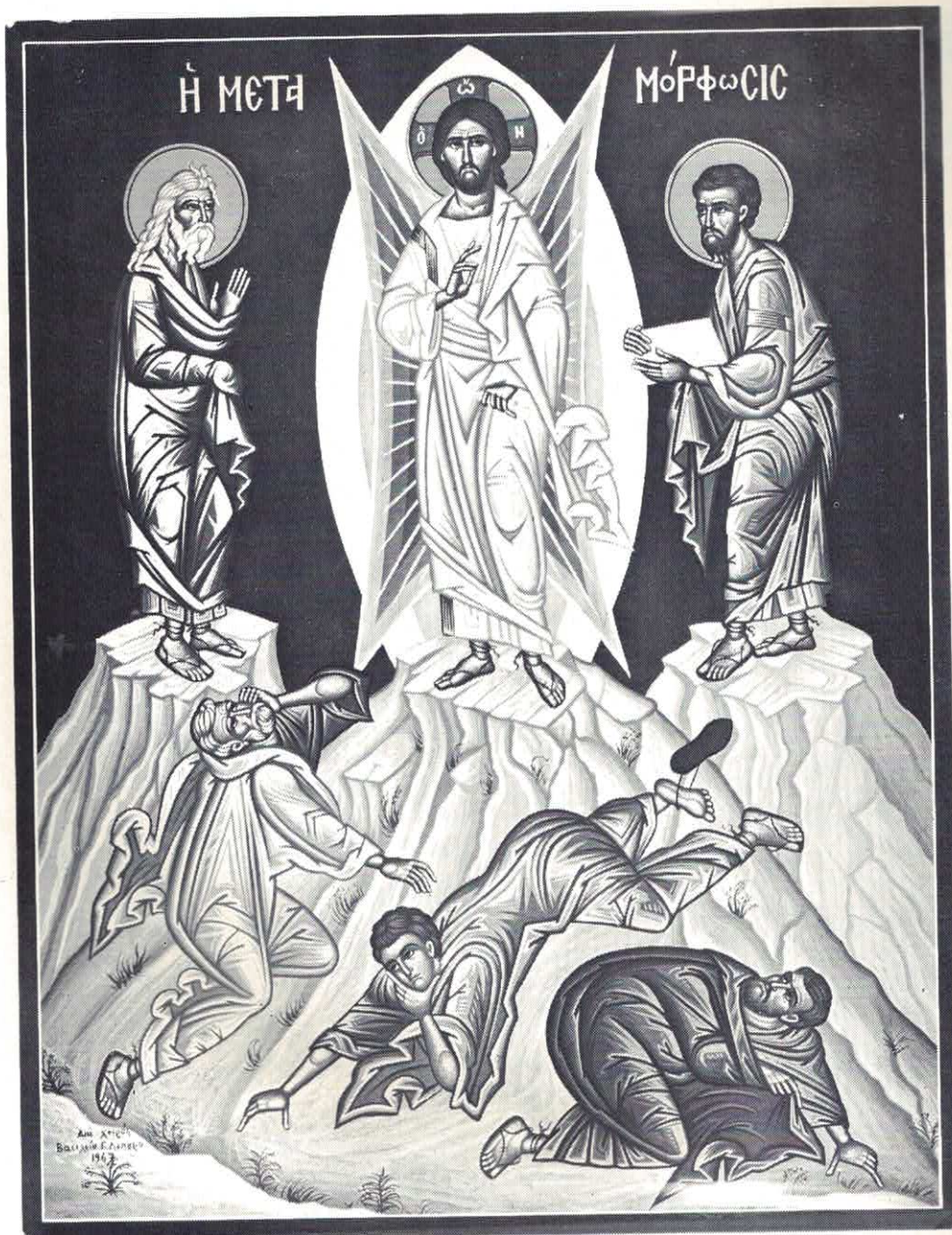
Moses who saw God and Elijah who rode in the chariot of fire, passing across the heavens unconsumed, beheld Thee in the cloud at Thy Transfiguration, O Christ, and they testified that Thou art the maker and the fulfillment of the Law and the prophets. With them, count us also worthy of Thy light, O Master, that we may sing Thy praises unto all ages.

—Vespers verse at the  
Litya



## TROPARION

**Thou wast transfigured on the Mount, O Christ God, revealing Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting light shine upon us sinners! Through the prayers of the Theotokos, O Giver of Light, glory to Thee!**



THOU WAST TRANSFIGURED ON THE MOUNT, O CHRIST GOD,  
 REVEALING THY GLORY TO THY DISCIPLES  
 AS FAR AS THEY COULD BEAR IT.  
 LET THINE EVERLASTING LIGHT SHINE UPON US SINNERS!  
 THROUGH THE PRAYERS OF THE THEOTOKOS,  
 O GIVER OF LIGHT, GLORY TO THEE.

"Christ transfigured is represented standing on the summit of the mountain, speaking with Moses and Elijah. His raiment is shining white. The geometrical figure [in our icon it has four points] inscribed in the circle of the mandorla, must represent the 'bright cloud' which revealed the transcendent source of the Divine energies."

In some icons, three rays emanate from Christ, toward the Apostles as "an indication that the action in the Transfiguration is Trinitarian... Moses (on the right) is holding a book; generally it is the tables of the Decalogue [the 10 commandments]. Elijah is on the left, very old with long hair.

"The Transfiguration was 'an

anticipation of His glorious Second Coming," says Saint Basil: the moment which opened a perspective of eternity in time."

—quotes from  
 Vladimir Lossky  
*The Meaning of  
 Icons*

*continued next page*

continued from previous page

Thou, O Christ, with invisible hands hast fashioned man in Thine image; and Thou hast now displayed the original beauty in this same human body formed by Thee, revealing it, not as in an image, but as Thou art in Thine own self according to Thine essence, being both God and man.

—*Matins Canon Troparion*

\*\*\*

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father!

—*Kontakion of the Feast*

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O Lord, how manifold are Thy works: in wisdom hast Thou made them all.

—*Liturgy Prokeimenon*  
(*Psalm 103:24*)

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O Lord, we will walk in the light of Thy countenance, and will exalt in Thy Name forever.

—*Liturgy Communion Verse* (*Psalm 88:16-17*)

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"The Transfiguration was not a phenomenon circumscribed in time and space; Christ underwent no change at that moment, even in His human nature, but a change occurred in the awareness of the apostles, who for a time received the power to see their Master as He was, resplendent in the eternal light of His Godhead. The apostles were taken out of history and given a glimpse of eternal realities. Saint Gregory Palamas says, in his homily on the Transfiguration: 'The light of our Lord's Transfiguration had neither beginning nor end; it remained unbounded in time and space and imperceptible to the senses, although seen by bodily eyes...but by a change in their senses the Lord's disciples passed from the flesh to the Spirit.'

"To see the divine light with bodily sight, as the disciples saw it on Mount Tabor, we must participate in and be transformed by it, according to our capacity..."

—Vladimir Lossky  
*The Mystical Theology of the Eastern Church*

"When the soul is counted worthy to enjoy communion with the Spirit of the light of God, and when God shines upon her with the beauty of His ineffable glory, preparing her as a throne and dwelling for Himself, she becomes all light, all face, all eye: and there is not part of her that is not full of the spiritual eyes of light. There is no part of her that is in darkness, but she is made wholly and in every part light and spirit.

"As the sun is the same all over, not having any back part nor any part that falls short, but is wholly glorified with light all over and is all light, being alike in every part; or as a fire—the very light of fire—is all alike in every part, and does not contain in itself first or last, greater or less: so also when the soul is perfectly illumined in ineffable beauty and glory by the light of Christ's countenance, and when she is granted perfect communion with the Holy Spirit and is counted worthy to become the dwelling-place and throne of God, she becomes all eye, all light, all face, all glory, all spirit."

—Homilies of Saint Macarius

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Why were Moses and Elijah also brought forth on the mountain? There are many reasons.

1. So that Peter could see that Christ was greater than the Prophets, "see the difference between the servants and the Lord." This commended Peter for his confession that Christ was the Son of God.

2. Men were continually accusing Christ of transgressing the Law and calling Him a blasphemer because they said He was claiming glory that belonged only to the Father. Moses had received that Law and Elijah was protective of God's glory. Surely they would have objected had Christ not possessed what He claimed.

3. Christ hereby informed his disciples of His power over life and death by bringing forth both one who had died and one who had not.

4. Christ brought forth these two as examples of His teaching, "If any man will come after Me, let him take up his Cross, and follow Me..." These two "had died 10,000 times for God's decrees, and the people entrusted to them... Because each of these [Moses and Elijah], having lost his life, found it. For each of them both spoke boldly to tyrants... and

in behalf of heartless and disobedient men; and by the very persons who were saved by them, they were brought into extreme danger..." They were an example to the apostles of whom even greater sacrifices would be asked.

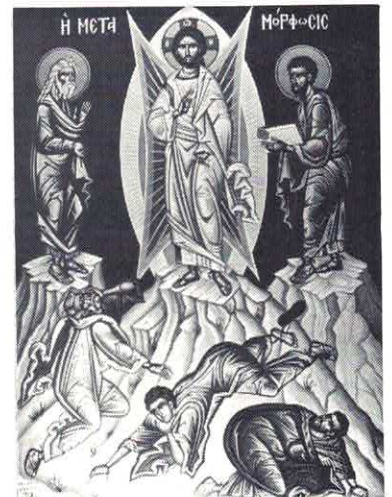
—paraphrased from  
Homily LVI on the  
Gospel of Matthew by  
Saint John Chrysostom

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"This was the fulfillment of all human desires, the moment of supreme happiness. For nothing in this world can satisfy us save God, His glory, His light, His truth, His kingdom. Again, Christianity is joy; such is the meaning of Transfiguration. It is not a book of precepts: on Monday do this; on Tuesday do this. God has given us not a set of prescriptions and regulations, but *Himself*; and this means Life, Love and Transfiguration. He has given us the power of going with Him to Mount Tabor, and of tasting there of that which he has prepared for us.

"What is the Church? The Church is the reflection in this world of the light seen by the disciples of Mount Tabor. Ask our old people. They would never understand what it means that they *must* go to church, for to go to church is joy for them, and when they cannot go to church, they are unhappy... Our Christian life is revealed as climbing up that mountain, following Christ. Sometimes we become tired of the effort, and put it aside, and seem to forget all about it. Yet if there is meaning in Christian life, it lies precisely in always following Christ to Mount Tabor, so that at the end we can say, 'Lord, it is good for us to be here.'"

—Father Alexander Schmemmann  
*Liturgy and Life*



# ASSEMBLY WILL CHART FUTURE EDUCATION AND BUDGET ARE ON THE AGENDA FOR AUGUST 17TH MEETINGS

## PROPOSED BUDGET FOR 1986 (including the proposed \$4 assessment raise)

### EXPENSES:

#### Administrative—Salaries & Expenses

The Bishop	\$9,600.00
Pension	1,150.00
Expense Account	2,400.00
Blue Cross/Blue Shield	800.00
Social Security	1,100.00
Travel Expense	3,000.00
Secretary/Treasurer—Salary & Expenses	3,600.00
	\$21,650.00

#### Diocesan Center—Chancery & Residence

P.P. & L. (electricity)	\$4,800.00
Telephone	1,800.00
Insurance	2,200.00
Center Maintenance	2,000.00
	\$10,800.00

#### Diocesan Departments & Programs

Metropolitan Council	\$1,000.00
Religious Education & Youth	1,000.00
Department of Publications— <i>Your Diocese Alive</i> (5 issues)	10,600.00
Public Relations	1,000.00
Department of Lay Ministry & Stewardship	1,000.00
	\$14,600.00

Miscellaneous 1,500.00

Office Supplies & Printing 3,500.00

#### Missionary

Department of Missions 5,500.00

#### Other Expenditures:

a. C.P.A.	650.00
b. Capital Equipment (Vanityper—\$3,000. per year including service contract)	3,000.00
c. Millenium—Diocesan participation	500.00

**Total Expenses** \$61,700.00

### PROPOSED INCOME:

Diocesan Assessment of Parishes (6,000 Adults at \$10.00)	\$60,000.00
Missionary Drive	5,500.00

**Total Proposed Income** \$65,500.00

*NOTE: The excess monies realized from this proposed budget will be applied to the 1985 deficit.*

This year's Diocesan Assembly, August 17th at Saint Tikhon's Monastery, will bring delegates and educators together for a day of decision-making and motivation. The Assembly will be held in conjunction with the Diocesan Church School Conference.

While delegates meet in the morning, Church School educators from throughout the diocese will hear Dr. John Boojamra, head of the Orthodox Church Christian Education Commission, give his views on "The Growing Child in the Home and the School." After lunch, the delegates will join the teachers for two afternoon discussions of "The Responsibility for Christian Education in the Orthodox Parish" and "The Adolescent at Home and in the Church." The day will begin with the Divine Liturgy at 9 a.m.

### NEW BUDGET PROPOSED

The Assembly will be presented with a new budget recommendation (detailed on this page) as worked out by the Diocesan Advisory Commission for Financial Development and passed by the Diocesan Council. These groups have been wrestling with a \$9,000 shortfall in this year's budget.

The new budget will propose a raise of \$4 in the diocesan assessment, from \$6 to \$10. Income under the proposal will total \$65,500 against estimated expenses of \$61,700.

Delegates will also hear reports from all diocesan departments as well as from His Grace, Bishop Herman. Anyone desiring to propose a resolution at the Assembly may do so by sending it to the Diocesan Center, South Canaan, PA 18459.

THE SUN SHINED IN SOUTH CANAAN FOR THE

# 81st PILGRIMAGE

TO THE MONASTERY OF SAINT TIKHON OF ZADONSK

After a busy week of intense preparations, with eyes ever vigilant for the possibilities of rain, all those who labored so diligently for the celebrations on the occasion of the 80th Anniversary of the Founding of Saint Tikhon's Monastery were rewarded with nearly perfect weather for what was to be a truly rewarding pilgrimage to the site of America's FIRST Orthodox Monastery. The Pilgrimage officially began with the celebration of Vespers and Matins on Friday evening, May 24th, with the Reading of the Akathist to Saint Tikhon of Zadonsk, heavenly patron of the Monastery, which was done during the course of a festal procession with his relics around the Monastery Church. The Akathist was read by His Beatitude, Metropolitan Theodosius, Abbot of the Monastery, and His Grace, Bishop Herman, Deputy Abbot.

On Saturday morning, May 25th, a hierarchical Divine Liturgy was celebrated by Metropolitan Theodosius, Bishop Herman, and members of the Saint Tikhon's Seminary Faculty, followed by a Molieben for the Seminary community. That afternoon, the 43rd Annual Commencement exercises were held at the Pilgrim's Shrine to the Most-Holy Theotokos, at which the commencement address was given by Father Sergei Glagolev. At 4:00 p.m., the Vigil Service was celebrated in the Monastery Church.

On Sunday morning, May 26th, the hierarchical Divine Liturgy was celebrated in the Monastery Church by Metropolitan Theodosius, Bishop Herman, and His Grace, Bishop Gregory of Alaska. Following the Liturgy, a Cross-Procession with the celebrating hierarchs proceeded to the Monastery Well for the Blessing of Waters, after which Metropolitan Theodosius and Bishop Herman blessed all of the graves in the Monastery Cemetery with the newly-consecrated Holy Water. Vespers and Matins were celebrated that evening in the Monastery Church, after which a Grand Banquet, co-sponsored by the Society of the

Friends of Saint Tikhon's and the Anthracite District of the F.R.O.C., was held at the Saint Mary's Center in Scranton, Pennsylvania, in honor of the 80th Anniversary of the Founding of the Monastery.

(right) Blessing the cemetery and (below) the well. (bottom) The seminary graduates with administration and faculty, following the commencement ceremonies.





(below) The pilgrims processed from Canaan Corners and were joined by the clergy and other pilgrims at the Monastery Bell Tower (above and bottom).

As Memorial Day itself dawned, a beautiful, cool, but sunny day revealed itself to the gathering pilgrims, gladdening the souls of those who for the previous three years had endured Memorial Day rain. At 7:30 a.m., the early Divine Liturgy was celebrated by His Grace, Bishop Kyrill of Western Pennsylvania, with the following clergy concelebrating with him: Archimandrites Joseph and Pitirim, Archpriests Basil Stoyka and Samuel Sulich, Priests Daniel Kovalek and Jason Kappanadze, and Deacon Stephen Karaffa. This Liturgy, which was well-attended by the gathering faithful, was further graced by the beautiful responses of the Saint Tikhon's Seminary Choir under the direction of Father Theodore Heckman, Professor at Saint Tikhon's Seminary.

Shortly after the Dismissal of this early Liturgy, as the assembled hierarchs and clergy were vesting in the Monastery Bell Tower for the upcoming main Liturgy, the faithful were heartened by the arrival of a multitude of pilgrims walking in procession to the Monastery, headed by Bishop Herman and Fathers John Kowalczyk and David Shewczyk, continuing the tradition started 80 years before when pilgrims from various parishes in the Wyoming Valley themselves walked to the Monastery for the first Memorial Day Pilgrimage in 1906.



After proceeding around the Monastery Church, the procession was joined by the now-vested hierarchs and clergy and proceeded to the newly-erected Pavilion where the main Liturgy was to be served.

This Liturgy in the new Pavilion was graced with the presence of numerous hierarchs and clergy, including the Primate of the Orthodox Church in America, Metropolitan Theodosius, Metropolitan Vladimir of Rostov (Moscow Patriarchate), Archbishop Victorin (Romanian Orthodox Missionary Diocese in America), Bishop Peter of New York, Bishop Herman, and Bishop Clement (Moscow Patriarchate), as well as the following clergy: Mitred Archpriest John Skvir, Archpriests Daniel Hubiak and Vladimir Borichevsky, Protopriests Stephen Dutko and John Dolhy, Hieromonk Gregory Gula and Priest Michael Lepa, Proto-deacon Stephen Howanetz and Deacon Valerian Dzury. Responses to this Liturgy were sung by the Saint Tikhon's Alumni Choir under the direction of Father Daniel Kovalek. In addition to the gathered faithful, a large delegation of delegates to the International Orthodox-Lutheran Dialogue, which was being held in Allentown, Pennsylvania, under the auspices of the Lutheran World Federation, was in attendance, including:



More and more pilgrims joined the procession as it approached the Pavilion—sight of the Divine Liturgy. (below left) The celebrating hierarchs as the Liturgy began.







(top) Delegates to the International Orthodox-Lutheran Dialogue, meeting in Allentown, observed the Divine Liturgy at the Pavilion. The Orthodox members joined the procession (right). Metropolitan Theodosius blessed the faithful gathered shoulder-to-shoulder in the Pavilion.



Metropolitans Emilianos (Church of Constantinople); Chrysantos (Church of Cyprus) and Basil (Church of Bulgaria).

At the conclusion of this Liturgy, a special Memorial Service was held at the tomb of the late Metropolitan Leonty in memory of the departed spiritual leaders and faithful of the Church, presided over by Metropolitan Theodosius. Later the same day, Memorial Services were celebrated at the individual graves in the Monastery Cemetery by members of the visiting clergy.

Special Services for the benefit of the pilgrims continued throughout the day, including a Procession to the Shrine of Saint Seraphim of Sarov, for the Reading of the Akathist to the Venerable Saint by Fathers Samuel Smolcic and George Johnson. The responses were sung by Bishop Herman, members of various monastic communities in attendance at the Pilgrimage and the gathered faithful. At 2:00 p.m. the Healing Service with Molieben to Saint Panteleimon was served at the Monastery Bell Tower by Bishop Herman and the Reverend Fathers Thomas Hopko, Daniel Donovan, Basil Stoyka and Leonid Kubersky.

Finally, a day filled with spiritual enrichment and the renewing of old acquaintances in spiritual fellowship was climaxed by the Vespers and Matins served by Father Michael Lepa in the Monastery Church. And so, the multitudes of faithful who had gathered for prayer and fellowship at Saint Tikhon's Monastery, on the occasion of the 80th Anniversary of its Founding, returned home spiritually uplifted by the many events at America's FIRST Orthodox Monastery.



(left) Pilgrims enjoyed the usual delicious food at the Monastery Dining Hall after the Liturgy. (below) Later in the day, pilgrims participated in the Healing Service at the Monastery Bell Tower.



## ST. JOHN'S OF MAYFIELD WINS BANNER CONTEST



**SOUTH CANAAN**—The faithful artists from Mayfield's Saint John the Baptist Church were the winners of the banner contest held in conjunction with this year's Memorial Day pilgrimage to Saint Tikhon's Monastery (the banner is at the right of the photo). Saint Michael's of Jermyn and Saint Mary's of Coaldale took second and third place honors respectively.

The contest was sponsored by the Diocesan Department of Religious Education. The banners were carried in procession from Canaan Corners to the Divine Liturgy. Nearly 100 people joined the procession. The youngest was 11 months; the oldest, 72.

**OLYPHANT**—Saint Nicholas Church will hold its annual parish picnic on July 12th and 13th at the church grounds on East Lackawanna Street.

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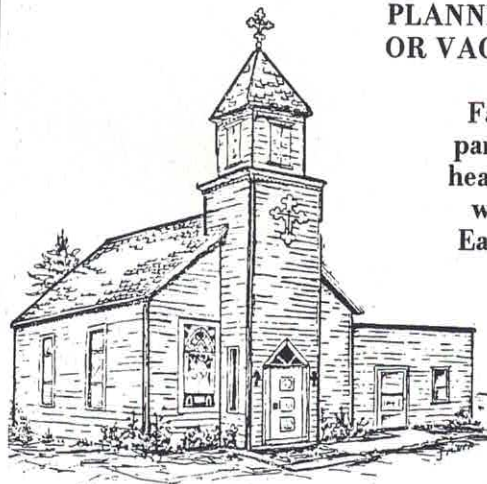
**PHILADELPHIA**—July 7th is the date for the annual picnic at Saint Stephen's Church. Father Daniel Geeza invites all those in the city that weekend to "spend a warm and hospitable day with members of our Cathedral family." The church grounds are in NE Philadelphia, within Pennypack Park, approximately 7 miles from the Pennsylvania Turnpike. For reservations and more information, call Father Geeza at (215) 745-3232.

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**COALDALE**—Saint Mary's 13th Annual Summer Festival will be held on Saturday, August 17th and Sunday, August 18th. Festivities will begin at 3 p.m. on Saturday and immediately following Divine Liturgy on Sunday. Traditional ethnic food will be served each day. Music will be provided by The King Brothers Orchestra on Saturday, 7 to 11 p.m. and on Sunday, by J.D. Jackson, 6 to 10 p.m. The Festival will be held on the parish grounds. We invite all the faithful of the Diocese to come and join in the festivities.

Rev. Paul Borick is honorary chairman; Mr. John Zenzel is Chairman and Mr. Russell King is Co-chairman.

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### PLANNING A SUMMER WEEKEND OR VACATION IN THE POCONOS?

Father Daniel Donlick & parishioners extend a most hearty welcome to visit and worship at Holy Trinity Eastern Orthodox Church

**OUR SUMMER SCHEDULE:**  
9:00 a.m.—Third and Sixth Hours  
—Confessions  
9:30 a.m.—Divine Liturgy

*For additional information and directions, please call Father Daniel at (717) 698-6512 or Walter Zablotzky (Stroudsburg) (717) 424-2281*

**HOLY TRINITY ORTHODOX CHURCH**  
Chipperfield Drive  
Stroudsburg, PA

## DIOCESAN VACATION BIBLE SCHOOL

JERMYN—The Diocesan Vacation Bible School will be held at Saint Michael's Church, Monday, August 12th through Friday, August 16th, 10 a.m. to noon each day. More information can be had by calling the Chairman of the Diocesan Department of Religious Education, Father John Kowalczyk, at (717) 876-1241.

The school's schedule is as follows:

Monday: Gospel of Saint Luke and the role of the Theotokos in the Orthodox Church.

Tuesday: Akathist to Saint Tikhon of Zadonsk and the Gospel of Saint Luke, continued.

Wednesday: Gospel of Saint Luke, continued, and "What is a Saint?" Icons of Saint Herman will be laminated.

Thursday: Divine Liturgy—Dormition of the Theotokos, followed by the blessing of fresh flowers. The Gospel of Saint Luke, continued.

Friday: Akathist to Saint Herman of Alaska on the 15th anniversary of his canonization, and the Gospel of Saint Luke, concluded.

A light snack will be served each day.

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## PILGRIMAGE SCHEDULED

ELLWOOD CITY—The nuns of the Orthodox Monastery of the Transfiguration in Ellwood City, PA cordially invite members of the diocese to join them for their annual feast-day pilgrimage on August 5th and 6th. His Beatitude, Metropolitan Theodosius, will be the main celebrant at the pilgrimage which will open on Monday evening, August 5th, with Vigil at 7 p.m.

Divine Liturgy will be celebrated at 10 a.m. on the feast of the Transfiguration, Tuesday, August 6th. Pilgrims will then have the opportunity to share an outdoor lunch, tour the monastery grounds and speak informally with the nuns about the monastic life. The Sacrament of Unction will be served at 2:30 p.m. The pilgrimage will close with Daily Vespers at 6 p.m.

The monastery was founded in 1968 under the jurisdiction of the Orthodox Church in America. It is one of the few Orthodox monasteries for women in the United States.

Anyone desiring more information about the monastery or the pilgrimage, including directions and hotel information, should call or write The Orthodox Monastery, RD 1, Box 184x, Ellwood City, PA 16117, (412) 758-4002.

EDWARDSVILLE—Mr. and Mrs. Samuel Lamoreaux celebrated their 25th wedding anniversary May 21st. They were united in Holy Matrimony by Father Stephen Kachur at Saint John's Orthodox Church in 1960. The son of Samuel and Mabel Lamoreaux of Larksville, Mr. Lamoreaux is employed at Nesbitt Memorial Hospital, Kingston. Mrs. Lamoreaux is the daughter of Mrs. Mary Suda and the late Joseph Suda of Edwardsville. The Lamoreaux's have one daughter, Linda.

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HARRISBURG—The annual parish picnic at Christ the Saviour Church will be held on Sunday, July 21st, from noon until 8 p.m. on the parish grounds. There will be music for dancing, games

for the children, and ethnic foods for everyone. The proceeds will benefit the new church building fund.

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SIMPSON—The annual turkey dinner will be held on Sunday, October 27th at Saint Basil's Hall, on Main Street.

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OLYPHANT—The fifth annual picnic of All Saints Church will be held July 19th and 20th. All are welcome!

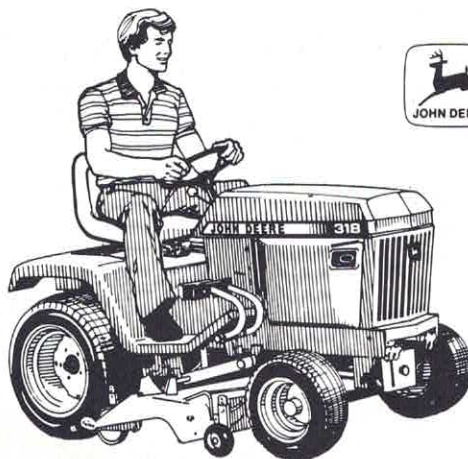
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FOR OUR  
NEXT ISSUE:**

**AUGUST 15th**



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# Altar Boys : Stewards of the Altar

SEMINARY—Over 50 altar boys from throughout the diocese participated in the annual Altar Boy Retreat, May 3rd and 4th. The retreat speakers were Fathers John Kowalczyk and David Shewczyk. Father Eugene Vansuch also attended. All of the altar boys served at a Divine Liturgy celebrated by His Grace, Bishop Herman on Saturday morning. The boys were reminded of their responsibilities while serving as "Stewards of the Altar."



B. V. M.  
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**WALLINGFORD**—(above) Saint Herman of Alaska Church celebrated its 2nd Annual "Children's Day" on Sunday, May 5th. It was a day set aside for children 5 years old and under to attend church with their parents; to partake of the Sacrament as a family; to renew their baptismal vows, and to experience as a family unit, within the family of the Church, the fulfillment of God's Grace in its entirety. Following the Liturgy, a party was held in the church hall. Shown in the photo are the participants with their Pastor, Father Claude Vinyard. (right) The parish also held its annual Easter Egg Hunt on Saint Thomas Sunday. Some of the hunters are shown.

**NANTICOKE**—(right) Gregory Shiposki and Christy Warho carry the banner they made for use in the Pascha procession this year at Saint John the Baptist Church. The banners were made as a Church School project.



**JERMYN**—(left) Some members of Saint Mary's Altar Society (Saint Michael's Church) are shown with a few of the over 1,000 Paschas they made and sold this year, raising \$2,000 for the parish. The society was formed 51 years ago. Today's membership ranges in age from 65 to 86.

—Dorothy Keklak



**JERMYN**—The newly renovated hall at Saint Michael's Church was rededicated on May 12th. After the Divine Liturgy at which His Grace, Bishop Herman celebrated with several area clergy, the faithful went in procession to the new hall and the Bishop blessed it. A sirloin steak dinner, prepared by John Petorak, was enjoyed by the crowd of 350. A Gramota was awarded to the parish, Hall Committee and Altar Society. The Rector, Father John Kowalczyk, received a gold cross.

—Mrs. George Petorak

# OFFICIAL

## Ordinations

June 2 (Pentecost), Deacon John Onofrey ordained to the Holy Priesthood in the Monastery Church of Saint Tikhon of Zadonsk.

In accordance with Resolution No. 359 and effective 16 June 1985, Priest John Onofrey was assigned Acting Rector of Saint Herman Orthodox Church in Shillington, PA.

July 14th, Deacon Stephen Karaffa was ordained to the Holy Priesthood in the Monastery Church of Saint Tikhon of Zadonsk.

## VISITATIONS

June 9: Saint John the Baptist Church, Edwardsville—75th Anniversary; Archpriest John Kuchta awarded Palitza; Synodal Gramota presented to parish.

June 16: Saint Herman Orthodox Church, Shillington

June 23: Saint Michael Orthodox Church, Wilmington, DE

June 30: Saint Mark Orthodox Church, Buckingham

July 7: Holy Ascension Orthodox Church, Frackville

July 21: Saint John the Baptist Church, Nanticoke

Aug. 7-9: Saint Tikhon's Seminary—Annual Choir Director's Conference

Aug. 14-15: Saint Tikhon's Monastery—Feast of the Dormition of the Theotokos. During the Vigil there will be the procession with the plaschanitsa. Metropolitan Theodosius and Bishop Herman will concelebrate.

Aug. 18: Saint Tikhon's Monastery

Aug. 25: All Saints Church, Olyphant

DEADLINE  
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AUGUST 15th

SOUTH CANAAN—Deacon John Onofrey was ordained to the Holy Priesthood on June 2nd at the Monastery Church. He had been ordained to the Diaconate on May 5th. A native of Stratford, Connecticut, Father Onofrey had been the Director of Liturgical Music at Holy Trinity Church, Stroudsburg, since July, 1980. He graduated from Saint Tikhon's Seminary that same year. He was also employed in management by Franklin's Restaurants. Father John is married to the former Stephanie Bortniak and has been named Acting Rector of Saint Herman of Alaska Church, Shillington.



SYOSSET, NY—Fathers Michael Hatrak (Minersville/Lykens, left) and Joseph Martin (McAdoo) participated in the Consecration of New Chrism during Holy Week Services at the Chancery of the Orthodox Church in America. Fathers Thomas Kulp and John Udics (not shown) were also present. A complete review of the 4-day rite appears in the June 1985 issue of *The Orthodox Church*.

SAINT CLAIR—Saint Michael's Church sponsored an Easter Egg Hunt on Palm Sunday, April 7th. Some of the hunters are shown below.

—Verna Painchak





## Fighting Porn

**WILLIAMSPORT**—Some 50 area residents and religious leaders attended a 1½-hour anti-pornography forum at Holy Cross Church. The forum was sponsored by the parish's Growth Committee. The Committee's Secretary, Judy Lazorchak, delivered the springboard presentation (above right). Bishop Herman and Father Daniel Kovalak, the Rector, (above center) also made presentations along with a

local police officer, an attorney and a member of the Lycoming County United Churches. A videotaped message from Congressman George Gekas was also presented. The forum was well received and local media coverage (above left) augmented the impact of the often startling facts and figures regarding the \$7-billion pornography industry. A video tape of the event is available to interested groups.



**POTTSTOWN**—These are just a few of the stars who brought the story of Noah and the Ark to life for an end-of-Church-School production at Holy Trinity Church, June 9th. The program followed the Liturgy at which medals, icons and books were presented to Church School students and teachers.

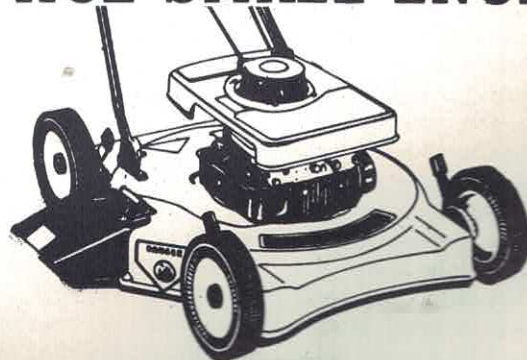
*The following are included in our "Salute to Graduates" (page 10), but did not submit photos:*

**JOHN W. BOYKO**, the son of Mr. & Mrs. Wasil Boyko of Olyphant, has received his Associate of Arts Degree in Accounting from Lackawanna Junior College, Scranton. He is a member of All Saints Church, Olyphant.

**ANDREA SIMPSON**, the daughter of William and Marie Simpson, has graduated with cum laude honors from La Salle University where she carried a double major. At La Salle, Andrea was President and Secretary of A.S.P.A. and was a member of the school's varsity field hockey team. Andrea will continue her education this fall at the University of Delaware Law School. She is a member of Saint Nicholas Church, Philadelphia.

**DEBRA PROHIDNEY** is graduating from Pennsauken High School. The daughter of Frank and Joan Prohidney, Debra is a member of Saint Nicholas Church, Philadelphia.

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# CULTS

**THEY CLAIM THERE IS NO TRINITY,  
THAT CHRIST IS NOT GOD.  
AND THEY'RE AT THE DOOR!**

## **THE JEHOVAH'S WITNESSES** by Father Eugene Vansuch

They are well-dressed, often travelling in pairs around neighborhoods. You see them talking with your neighbors. They walk up to your door asking to talk with you about your life and whether or not you are happy. They offer you a pamphlet to help you with your unhappiness as if they are bringing the true message of God to you. At first they are careful to conceal their identity. Who are they? What do they teach? How do we react to their visit? In this second part of our look at cults, we will take a survey look at one of the more prominent cults of our day, the JEHOVAH'S WITNESSES—their origin, teachings and how we, as Orthodox Christians, respond to them.

Historically, the cults have attacked the Church; the Church has not attacked the cults. All contemporary cults attack the core of Christian theology, Jesus Christ; His Deity, Resurrection and the doctrine of the Holy Trinity. This is nothing new. The early Christian Church faced the same heretical attacks and withstood them with a strong defense of the Orthodox Faith. It is 16 centuries later and the arguments sound familiar. The Orthodox Christian Faith is under attack by well-trained, well-groomed men and women who come to your door offering to bring the true message of the Word of God.

The Jehovah's Witnesses had their

beginning in the 1870's right here in America. Charles Taze Russell, born and raised in Pittsburgh, Pennsylvania, began rejecting some of the religious teachings he was taught by his family. He had been raised in the Presbyterian Church and learned its catechism. As he began to think for himself, he began searching other religions to see whether they had anything more to offer than what he had learned.

He became an ardent student of the Bible and, although without college or seminary training, he began to expound on the Scriptures with great assurance. He organized a Bible class in Pittsburgh for the benefit of some business associates and friends and began his assault against "organized religions."

He became associated with Second Adventists and was assistant editor of their monthly magazine. Following a controversy over theological views, Russell resigned and founded "Zion's Watch Tower" which is known today as "The Watch Tower Announcing Jehovah's Kingdom." From the original monthly edition of 6,000 copies to well over 10 million today, the magazine reaches worldwide and is published in 78 foreign languages.

In 1884, Russell incorporated "Zion's Watch Tower Tract Society" at Pittsburgh, which published the first in a series of seven books, six of which were authored by Russell, entitled, "Studies

in the Scriptures." Those works are central to the Jehovah's Witnesses as therein lies their theology.

From Pittsburgh, the headquarters was moved to Brooklyn, New York, where property was purchased to establish a printing operation. In addition to the printing plant, the Society owns a modern apartment building and office quarters, several farms which produce food for the Bible School, and other enterprises.

Russell was a powerful man in the Society as he controlled the entire operation and was not accountable to anyone. This led to several court cases involving Russell and those not supporting his total control of the Society. He managed to stay one jump ahead of the law as he hid behind the veil of a martyr for religious toleration. Because of his eloquent speaking ability he was able to influence many people. He travelled extensively campaigning for "a great awakening" among the people of the world. In his lectures and writings he denied many of the cardinal doctrines of the Holy Scripture. He once declared that it would be better to leave the Scriptures unread and read his books rather than to read the Scriptures and neglect his books. According to Russell, mankind will enter into a "new" Kingdom Age when his interpretation of the Scriptures is used as a guideline for true understanding of the Bible's basic doctrines.



Jehovah's Witnesses pursue this same line of theological interpretation today even though Russell has been dead for nearly seventy years and the Society has had several leadership changes.

Following the death of Russell in 1916, he was succeeded by Joseph Franklin Rutherford, who was legal counsel to the Society. He was a prolific writer, capable administrator and a compelling speaker whose leadership saw the movement grow to be the threat it is today. Under his leadership the movement adopted the name "Jehovah's Witnesses" in 1931, to differentiate the parent movement from the splinter groups being established.

The modern era of Jehovah's Witnesses began with the ascendancy of Nathan Homer Knorr to the presidency upon the demise of Rutherford in 1942. Under his leadership the Society began publishing all of its materials without credit to individual authors. Knorr placed emphasis on training, thus establishing several schools and training courses for local leaders. With his guidance the Kingdom Halls have become visible reminders of the Witnesses' presence in every community.

Knorr, along with the current leader, Frederick Franz, and a committee of 7 men produced the New World Translation of the Christian Greek Scriptures, which led to the **New World Translation of the Holy Scriptures** published in 1961, as the official translation of the Bible. Jehovah's Witnesses boast that their "translations" are "the work of competent scholars that give clarity to the Scriptures that other translations have failed to supply." Such claims immediately warn us that their translations must be weighed by the standards of sound Biblical scholarship. There is much documented evidence to prove the Watch Tower's lack of Biblical scholarship, their glowing inaccuracies and blatant perversions of the Holy Scripture. The Jehovah's Witnesses are only interested in what they can *make* the Scriptures say and not in what the Holy Spirit has already revealed. In their version of the Scriptures, there are many glaring examples of fraud and deceit, all in a deliberate attempt to twist certain passages out of their contextual meanings and to confuse the faithful believer.

The main business of the Jehovah's Witnesses is to witness. This is all they are supposed to do. They have literally covered the earth with their witnessing. It may truly be said that no single religious group in the world displays more

zeal and persistence in their attempt to spread the good news of the Kingdom.

### NO TRINITY

A major thrust in Watch Tower propaganda is that the doctrine of the Holy Trinity is not biblical at all, but has its roots in paganism. For them, the Father (Jehovah) alone is God. His first and greatest creation was the Word, or Michael the Archangel, who gave up his angelic nature when he was begotten of the Virgin Mary as Jesus Christ. The Holy Spirit is neither God nor a person, but Jehovah's "invisible active force" which accomplished His will. For their support they use the Bible. They claim that the Bible is their one and only source of inspiration. Yet, they rely in their studying and witnessing on the doctrinal interpretation set forth in the Watch Tower publications. The Watch Tower organization is a cult whose beliefs are shaped by a handful of men who insist they are God's channel of communication, that there is no salvation outside the Watch Tower Society, and that they are the only TRUE servants of the living God.

As we have been able to see from this brief historical background, we are not dealing with any small-time operation. This is big business with a strong organization. They are a definite threat to all of Christendom.

Just what is the gospel they teach? The main teaching of the Society may be stated rather simply. The Kingdom of Heaven is at hand. The end of the age is near. When the wicked will be destroyed the rule of God will be set upon the earth. Behind this message there are some very definite theological concepts. One of the greatest doctrines of Holy Scripture is that of the Holy Trinity or the nature of God Himself. The Jehovah's Witnesses categorically reject the Holy Trinity as stated in their publication, **Let God Be True:**

"The doctrine in brief is that there are three gods in one: God the Father, God the Son, and God the Holy Ghost... The Holy Spirit is not a person and is therefore not one of the gods of the Trinity... The Trinity doctrine was not conceived by Jesus or the early Christians... the obvious conclusion therefore is that Satan is the originator of the Trinity doctrine." Not only do they deny that the doctrine is biblical but they complicate matters by defining it incorrectly. Our task is two-fold: first, to define the doctrine of the Holy Trinity in accord with historic

Christianity and secondly, to show that the doctrine of the Holy Trinity is biblical and essential to the Gospel of Jesus Christ.

Saint Gregory of Nyssa writes: "A Christian is characterized by his faith in the Father, Son and Holy Spirit." In other words, the Holy Trinity. According to the Faith of the Orthodox Church, God, One in Essence, is Three Hypostasis or Persons—Father, Son and Holy Spirit. They do not form three gods. Each of the Persons IS God and all of the attributes in God the Father are as well in God the Son and God the Holy Spirit. The Three Persons of the Godhead are joined with one another by being "contained" in one another and subsisting in one another without confusion. The formulation process which extended over several centuries, which led to the establishment of the Nicene Creed and which was affirmed by the great champions of the Faith, the Church Fathers.

The sources of the doctrine of the Holy Trinity are found in the Holy Scriptures, contrary to the claim of the Jehovah's Witnesses. The Old Testament provides a wealth of examples where the Godhead is expressed in the plural and as a three-fold personality in the Godhead. The teaching in the New Testament is both explicit and implied. All four Gospels, Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; and John 1:32, imply the doctrine of the three Persons of the Godhead. The explicit command of Our Lord to "baptize in the name of the Father, Son and Holy Spirit" is a clear and unmistakable declaration of the doctrine of the Holy Trinity. Several passages of the Gospel of John teach the doctrine of the Holy Trinity, but the greatest text is John 15:26, which explicitly teaches the mission of the Holy Spirit, sent in time by the Son who has received Him from the Father from which the Spirit eternally proceeds.

There are three persons mentioned in the Scriptures who share equally the divine name of God. Again and again the Holy Scriptures differentiate between the Father, Son, and Holy Spirit. Clearly the teaching of God as Trinity is not "another of Satan's attempts to keep God-fearing persons from learning the truth of Jehovah and His Son Jesus Christ" (**Let God Be True**). It is rather the positive testimony of the Holy Scripture. The truth of the Holy Scripture is: There are three distinct divine Persons; they are properly called God, whether separately or collectively. They are not three separate Gods, but only

*continued next page*

## AN ENCOUNTER

*As this issue of Your Diocese Alive was being produced, the editor, dressed in clerical attire and seated reading a newspaper at a shopping mall, was approached by a Jehovah's Witness. We are told the encounter was typical and we share it for the benefit of those who have not had such an experience.*

Witness: Hello, see you're reading the paper. Sure is a lot of bad news in there.

Editor: Sure is...

Witness: Things have never been so bad...

Editor: Oh, I don't know about that.

Witness: Things are coming to an end, you know. Have you ever thought about it?

Editor: Sure, but we put our trust in the Holy Trinity and Jesus Christ our God.

Witness: You're just saying that because you know who I am.

Editor: I know you're a Jehovah's Witness and that you don't believe in the Trinity and that Christ is God.

Witness: I don't know how anyone could preach a thing like the Trinity. And how could Christ be God? He died. He was in the tomb for three days.

Editor: But He rose from the dead bodily. (Witness shakes head "no.") You are preaching ideas that were dealt with and dismissed in the first centuries of the Church's history and dug up again by Russell in the 1870's...

Witness: What are you, Catholic?

Editor: I'm an Orthodox priest.

Witness: Oh, you people are all split up. You're dying out. We're growing. You should see all the Kingdom Halls being built everywhere.

Editor: I see them. Falsehood can sound good and attract people. But

we just preach the Gospel as the Apostles did. Orthodoxy has its administrative problems, but every Orthodox Church preaches the same Gospel—the same interpretation that has been passed down to us. And we don't mistranslate it, either.

Witness: (abruptly ended the conversation and turned to another person, offering a *Watchtower*.)

was with God and the Word was God" (1:1). The Jehovah's Witnesses mistranslate the text to read, "...the Word was a god." They deliberately pervert this text and many others in their determined attempt to prove that Jesus Christ is NOT who He says He is. Not only do they mistranslate texts but they compound their error by translating the Greek of the New Testament in many places contrary to all known grammatical authorities. If the Watch Tower translators had been consistent with the reasons they gave for translating "a god" in verse 1, they would have had to translate other verses in the same manner. This would make John 1:18 to read, "No one has ever seen a god." In other words, if Jesus Christ is not God, then His Father is not God. To translate "a god" is in direct conflict with the first and foremost commandment: "...you shall have no other gods before me." In addition, God declares: "Beside Me there is no God" (Isaiah 44:6).

The Scriptures repeatedly describe Jesus as God, equal with His Father, by attributing to Him the same names and titles, the same honor, the same qualities and the same acts as the Father. Our Lord taught His full deity (John 8:58) and the Bible calls Him the "Alpha and the Omega, the first and the last" (Rev. 1:17,18). Yet, it is Jehovah alone who declares that He is, "the first and...the last" (Isaiah 44:6). Since there can be only one first and last, Jehovah God fully manifested Himself in Jesus Christ as the Scriptures and the Tradition of the Church maintain. The Holy Scriptures thus teach that the Father is God, the Son is true God and true man. It also teaches the reality of the Holy Spirit.

Jehovah's Witnesses try to prove that the Holy Spirit is an "it"—an impersonal force and not a person. The marks of a personality are intellect, emotion and will. An impersonal force cannot teach. The Holy Spirit does (John 14:26). An impersonal force cannot hear. The Holy Spirit does (John 16:13). An impersonal force cannot speak. The Holy Spirit does (Acts 13:2). An impersonal force cannot counsel. The Holy Spirit does (John 14:16-17). An impersonal force cannot love. The Holy Spirit does (Acts 16:6). Only a person can do what the Holy Spirit does. The Holy Scripture clearly speaks of the Holy Spirit as a person. It also teaches that

*continued from previous page*

ONE eternal God—Father, Son and Holy Spirit.

Throughout the Holy Scripture, the fact of Christ's identity is clearly taught. The Deity of Jesus Christ is one of the cornerstones of Christianity and as such has been the target of attacks by the cults. According to Jehovah's Witnesses, the "true Scriptures speak of God's Son—the Word— as 'a god.' He is 'a mighty god' but not 'the Almighty God,' who is Jehovah" (**The Truth Shall Make You Free**). From the same book we read, "Being the only begotten Son of God...the Word would be a prince among all other creatures. In this office he (Christ) bore another name in heaven, which name is Michael." The Jehovah's Witnesses have always taught that Jesus

Christ was no more than a perfect man. They state categorically that He was in no sense both God and man. By maintaining that Jesus Christ was the "first and direct creation of Jehovah God" and that prior to His earthly life He was Michael the Archangel, the Jehovah's Witnesses deny the very cornerstone of the Orthodox Christian Faith. They believe He existed in three different states: 1) As Michael the Archangel in heaven before He appeared on earth; 2) As a man, ONLY a man while on earth; and 3) As Michael the Archangel in heaven now.

In contrast to this teaching the Church has declared the full deity of Jesus Christ as supported by the Holy Scripture. The Prologue of John's Gospel begins: "In the beginning was the Word and the Word

# "God is not an 'it'"

# "The Christ of the Watch Tower is NOT the Christ of the New Testament"

the Spirit is God (John 4:24). God is not an impersonal force. God is not an "it."

## NO BODILY RESURRECTION, EITHER

Regarding the Resurrection of Jesus Christ, the Jehovah's Witnesses have historically denied the bodily resurrection of Jesus Christ and have maintained that His was a "spirit" or "spiritual" resurrection. To quote the Watch Tower:

Jehovah God raised Him from the dead, not as a human son, but as a mighty immortal spirit son... So the King Christ Jesus was put to death in the flesh, and was resurrected an invisible spirit creature (**Let God Be True**).

Further developing their teaching, the Jehovah's Witnesses proclaim:

In his resurrection he was no more human. He was raised as a spirit creature (**The Kingdom Is at Hand**).

The Resurrection of Jesus Christ stands as the foundation of the Orthodox Faith. Paul, in his Epistle to the Corinthians, tells us that "if Christ has not been raised, then our preaching is in vain and your faith is in vain... if Christ be not raised, your faith is futile, you are still in your sins" (I Cor. 15:14,17). From these two statements we can see the importance of the Resurrection to our Faith and salvation. Every verse in the Bible which deals with the resurrection refers exclusively to the human body; i.e. His bodily resurrection, never a spiritual resurrection.

Two New Testament references which corroborate our Lord's bodily resurrection are John 20:27, when our Lord appeared to the doubting Thomas, and Luke 24:36-43, when our Lord spoke to His Disciples who were terrified that they were seeing a spirit. In both texts we see how the words of Christ refute the spirit resurrection idea of the Jehovah's Witnesses. Saint Paul states in Romans 4:24; 6:4; I Cor. 15:15, etc., that Christ is raised from the dead; and Paul preached the physical resurrection and return of the God-man.

The Bible has much to say about the resurrection of Jesus Christ as we have seen, and nowhere does it support the spirit-resurrection theory of the Jehovah's Witnesses. In fact, all scriptural refer-

ences contradict their teaching as we find in the words of our Lord when He addressed His Disciples: "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as you see me have" (Luke 24:39).

## ARE YOU SAVED?

A question we hear a lot in our society today is "are you saved?" One of life's crucial questions is "what must I do to be saved?" It is written in the Gospel that "God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life" (John 3:16). The theology of the Jehovah's Witnesses relevant to salvation is that there will be only 144,000 "spiritual brothers" who will reign with Christ in heaven. There is no record of either Christ, His Disciples or the Apostles ever promulgating the teaching of the 144,000 idea zealously espoused by the Jehovah's Witnesses. One would expect a doctrine of extreme importance to have been carefully defined by the New Testament; it is not. The only support the Jehovah's Witnesses can find regarding this teaching is from the Book of Revelation 14:1-3, which refers to the twelve tribes of Israel, twelve thousand out of each tribe. It certainly does not refer to members of the Watch Tower Society.

Orthodox Christians should be on guard continually against the Watch Tower's perversion of common biblical terms. Orthodox Christians must know the Bible in order to spot the errors and perversions perpetrated by the Jehovah's Witnesses. Unless we know the original we will not be able to spot the counterfeit.

It is impossible to treat all the doctrines of the Jehovah's Witnesses and to refute their teachings in the space of this article. I have attempted to expose the major heretical teachings of the Witnesses and provide an Orthodox response supported with Holy Scripture.

From a meager beginning in 1881 until now, this cult has extended itself to every part of the world and continues to grow in strength and popularity. Charles Taze Russell gave his life to furthering this cult, and his teachings permeate every major doctrine, despite the denial of the Society.

It is clear from our survey that the Jehovah of the Watch Tower is NOT the Jehovah of the Holy Scripture. The Christ of the Watch Tower is NOT the Christ of the New Testament. Jehovah's Witnesses thrive on the confusion they are able to create and they do an excellent job by "selling themselves" when they come to your door. When you are approached by the Jehovah's Witnesses, you have something to offer them—the Truth of the Orthodox Faith. How can you share this Truth with them?

Just because they may quote Scripture is no reason for you to feel inferior. So do not be frightened by their approach. Remember, they mistranslate the Scriptures under the influence of Satan. They have become masters of twisting the Word of God to support their heretical teaching. Be friendly with them and show them you feel sorry that they do not know the real Jesus Christ. Share with them Orthodox Christian publications and let them know what your Orthodox Faith means to you and how the Church has been a guiding force in your life through its prayers, Liturgy and Sacraments—by its continuous existence from the time of Christ!

In discussions with the Jehovah's Witnesses it is important that you never argue. Be polite in your conversations and discuss one topic at a time. They love to jump from one subject to another because they are insecure about their arguments. They attempt to confuse by moving around from topic to topic. Stick to one subject and ask them to disregard what their Watch Tower publications have to say and go right to the Word of God.

It is our solemn Orthodox Christian responsibility to stand up in defense of the Truth. The Jehovah's Witnesses DO NOT represent the Truth and we can not continually ignore their activities. We must challenge their perversions of Scripture and stand firm in defense of the True Faith. They, knowingly or not, represent a manufactured god who is unable to save anyone. We must reach out to them and extend to them the True Gospel of Jesus Christ.

"He who has ears, let him hear" the Word of God.

NEXT: THE MORMONS

# EDUCATION BULLETIN

A SERVICE OF YOUR DIOCESAN DEPARTMENT OF RELIGIOUS EDUCATION

Fr. John Kowalczyk, Chairman

Mrs. Dorothy Allen, Editor

The Orthodox Church Education Bulletin, a production of the Department of Religious Education of the Diocese of Philadelphia and Eastern Pennsylvania, grew out of a suggestion at its March meeting to expand the availability of educational services provided within the Diocese. The Bulletin seeks to serve Church School teachers, parents, and individuals who wish to learn more about their Faith and how to teach its meaning and importance to others. The editors of the Bulletin wish to be truly representative of their parish community and to serve the actual needs of our Diocesan family. We, therefore, encourage you to write to us with your questions, concerns, and suggestions. Address all correspondence to Dorothy Allen, Editor, The Orthodox Education Bulletin, c/o Saint Michael's Orthodox Church, 305 Walnut Street, Jermyn, PA 18433.

## THE EDITOR'S DESK:

### Church School at Home

In conversations with Church School teachers from various churches within our Diocese, one concern has consistently been expressed in reference to Orthodox religious education: "How can we be certain that what is taught in Church School will carry over into other areas of a child's life?"

The answer is that we can't! We, as Church School teachers, are in contact with each child for one or two hours per week, whereas the child becomes involved with dozens of other persons in the course of the week. He or she spends 30 hours per week with teachers of secular education, 10 or more hours interacting with play-mates his own age, about 5 hours engaged in extra-curricular sports or cultural activities, and, at the most, 5 hours engaged in church or church-related activities. In addition to that, statistics tell us that the "average" child spends about 20 per week watching television (although some children do watch TV considerably fewer hours than the average). Given another 12 hours per week for things such as transportation time and personal hygiene, plus 56 hours sleep time, the child has 30 hours left of the weekly total of 168.

Under whose influence is the child during his "remaining" 30 weekly hours? If you hadn't guessed it by now, the answer is that the child is influenced by parents for roughly 30 hours per week, *whether the parents work or not!* In the course of one week, the child spends as

many waking hours with his parents as he does with his secular teachers.

Psychologists tell us that a child's parents are his first "teachers." It is from parents that children learn their speech patterns, daily routines, and social customs. Parents' influence is apparent not only in the early formative pre-school years, but throughout *all* stages of their children's growth. A recent survey among high school age children asked them which persons *they* felt had most influenced their lives. From among the choices of peers, teachers, celebrities, historical figures, and parents, over 60% responded that their parents had been the single most important influence upon their lives, especially in areas of career choice, life style, and *religious belief*. Although peers influence the way a child may dress or wear his hair, parents still influence their children's personal values. Although it may not seem obvious, children are still listening to their parents.

What can parents do, then, to help their children learn the Orthodox Christian way of life? There are several things, some of which many parents have been doing all along. The following points are offered as suggestions for Orthodox Christian parenting.

1. From the time the child is an infant, bring him or her to church with you. With your infant, partake of the Eucharist as often as possible. The idea is to familiarize the child and induce him to feel

comfortable with the Orthodox services. He need not understand the Liturgy to begin to develop an early attachment to the Church. If your child has a tendency to restlessness during the service, try standing in different areas of the church each time you come rather than always in the same pew. If your baby is sometimes "cranky," please do not remain at home Sunday after Sunday with him out of fear of offending another parishioner. Most people realize that babies sometimes cry, and if your child has a crying episode, you can either walk out for a few minutes and return, you can sit and offer him a bottle or pacifier, or you can choose to ignore his momentary vocalizing and concentrate instead on the choir.

2. Teach your child to pray as early in his life as he can understand how to pronounce the words. If a child can learn the verses to a nursery rhyme, he is capable of learning the words to the Lord's Prayer. Emphasize to the child that God is listening, that God cares about him and loves him as "Our Father." Most children identify readily with the concept of God as "Father," because at this age they have strong attachments to their own mothers and fathers. Be consistent in praying with your child; pray with him every day. This is important for several reasons: first, because children learn by repetition; second, because habits which are acquired early in life tend to become permanent facets of an individual's personality.

3. As a family, include prayers before and after meals within your daily routine. Family members might take turns saying meal-time prayers. If your family is not used to doing this, you might begin first with meal-time prayers on Sundays, then gradually expand until it becomes "natural."

4. Let your children know that *you* pray. Children imitate adult behavior. If we feel no embarrassment in allowing our children to watch us do such things as brushing our teeth, making beds, shaving, or repairing a leaking faucet, we should feel no embarrassment in

sometimes praying aloud in the presence of our children.

5. Read to your children. There are many excellent "religious books" for children available in the children's literature department of most book stores. From the beginning, don't worry about finding books which explain precise Orthodox theology or liturgics, but seek out simple picture books with titles and subjects such as "Who Made Me? (creation), "Noah and the Flood" (Old Testament), "The Christmas Story" (New Testament). Add these books about God and the Bible to your child's book shelf. Give the child a varied selection and read one as a bed-time story as often as you read "The Three Little Pigs" or "Sesame Street." As with prayers, let your children know that you also read about God; let them see you reading the Bible or other religious books; leave adult religious reading materials out in an accessible spot, rather than tucked away in a desk or dresser drawer. Children notice the objects in their surroundings. If it seems "normal" for them to see religious books and articles in family rooms and parents' rooms, they will be more likely to copy this pattern in their own rooms, and later in their own homes.

6. Provide your children with icons of their own for their rooms. Icons of Jesus and of the Theotokos should be displayed in prominent places in the home. Explain to the child that an icon is a "window to Heaven" in addition to being a visual reminder of the once flesh-and-blood figure for whom the icon now stands. After older children have become familiar with the various Saints and Martyrs of the Orthodox Church, allow them to choose the one with whom they are most impressed and to pick out their own icons for their rooms.

7. As soon as your children are old enough to attend, enroll them in Church School. Don't send them; take them. Try to impress upon your children that *you* consider Church School important, in the same way that you regard secular school. If you can spare a few hours per week, volunteer your services to your Church School program. If you do not feel that you could "teach," then volunteer to help with special events such as Communion breakfasts, Christmas programs, or field trips. This will help to communicate to your children that you view Church School as an important activity. If you cannot volunteer your time, show your interest in the program by asking your child to tell you what he learned in Church School, pinning up

Church School papers on bulletin boards or with magnets on the refrigerator along side papers from secular school, and praising his work.

8. Send your child to an Orthodox summer camp, if it is within your financial means to do so. Camping with other children of the same religious background is a good way to strengthen your child's beliefs. It helps him to know that there are other children of the Orthodox Faith, particularly if your family resides in a predominantly non-Orthodox area. The establishment of just one friendship with another person who shares the same ethnic or religious background may provide the security a child needs to cope successfully in a non-Orthodox culture. Just knowing someone his own age who "understands" may make it easier for the child to feel a sense of security rather than embarrassment when he meets other persons to whom he feels he must "explain" his different religious beliefs.

9. Attend Liturgy on Sundays and on Holy Days as a family. Think of special ways that you and your children might commemorate a Holy Day on which you cannot attend church services because of work or school schedules. Begin these days with prayers at home before leaving for school or work. The prayers need not be long and involved. Saying the Lord's Prayer and a prayer to the Saint or Martyr who is commemorated on that day will remind the child that it is a Holy Day. Also, small gifts on Saint Nicholas, flowers for the Dormition, fruit for the Transfiguration, as well as your own original way of celebrating a Holy Day, communicates to your children that this day is different.

10. With older children (teen-agers), many parents assume that they are not interested in church-related activities. Although the teen years are busy years filled with school, sports, and social life, many teens are willing to participate in

church activities IF THEY FEEL THEY ARE WELCOME to do so. Often, patterns set during the teen years become habits in later adult life. Young teens can be encouraged to help with church maintenance such as clearing snow or mowing grass, to act as "teachers' aides" in the Church School classes, to assist the candlemen in setting up and cleaning candle holders, to assist during church dinners by serving, clearing tables, or washing dishes, to act as volunteer librarians in churches which maintain a library, or to join the choir, to become readers, or altar boy "supervisors."

What the teen-ager does as a church volunteer will not be perfect, and we should not demand "professional stands" or criticize when mistakes occur (and they *will*). What we must bear in mind when working with teen-agers is that although they *look* like adults and want to be *treated* as adults, they haven't much experience in *being* adults. Whether they decide to continue with any church work they may have begun depends upon how they *FEEL* about it. When someone, child or adult, performs a task, he needs to feel that his contribution is needed, appreciated, and valued. This fact is doubly true for teen-agers (who are far more "sensitive" than they would like us to believe). We (parents, religious educators, church members, and clergy) **MUST** make an effort to invite, welcome, thank and praise children in this age group—to do it once, and to do it again. Sometimes, it is a great effort for some adults to do this. Perhaps they feel that it shouldn't be necessary or that it will make no difference. Maybe they feel embarrassed to publicly thank a child for performing a duty which the adult could have done much better or faster. It is difficult, but it has been proven that it makes a difference. Our children are our future. Isn't it worth the effort?

**"...PARENTS STILL INFLUENCE  
THEIR CHILDREN'S VALUES."**

# seniors

## more on Medicare

### WHO IS ELIGIBLE FOR MEDICAL INSURANCE?

Almost anyone who is 65 or older OR who is eligible for hospital insurance can enroll for Medicare medical insurance. You don't need any Social Security or Federal work credits to get medical insurance.

### HOW YOU GET MEDICAL INSURANCE PROTECTION

If you want medical insurance protection, you pay a monthly premium for it. The basic premium is \$14.60 a month in 1984.

Some people are automatically enrolled in medical insurance. Others must apply for it.

### AUTOMATIC MEDICAL INSURANCE ENROLLMENT

If you are receiving Social Security benefits or retirement benefits under the railroad system, you will be automatically enrolled for medical insurance (unless you say you don't want it) at the same time you become entitled for hospital insurance.

### PEOPLE WHO MUST APPLY FOR MEDICAL INSURANCE

You will have to apply for medical insurance if you:

- Plan to continue working past 65,
- Are 65 but aren't eligible for hospital insurance,
- Have permanent kidney failure,
- Are a disabled widow or widower between 50 and 65 who isn't getting disability checks,
- Are eligible for Medicare on the basis of Federal employment, or
- Live in Puerto Rico or outside the U.S.

Contact your local Social Security or railroad retirement office for detailed information about medical insurance enrollment.

### YOUR MEDICAL INSURANCE ENROLLMENT PERIOD

There is a 7-month INITIAL enrollment period for medical insurance. This period begins 3 months before the month you first become eligible for medical insurance and ends 3 months after that

## GLORY TO JESUS CHRIST! GLORY TO HIM FOREVER!

**"LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS AND GLORIFY YOUR FATHER WHO IS IN HEAVEN" (Mt. 5:16).**

When Christ said, "let your light so shine," He did not mean electric lights which light up the room or beacon lights that guide ships and airplanes to their safe harbors or airports. The light Christ referred to was the light that lights the path that leads others to the true worship of God.

The Diocese of Philadelphia and Eastern Pennsylvania is grateful to our Senior parish members who have continued to maintain the Light of Orthodoxy in their homes and families. The clear light that our Seniors have handed down to this generation is a light of pure flame, and the good we see in this generation was given to us by the Christian examples and virtues displayed in the light that they let shine before their children; a light of high religious morals, a life rich in customs and traditions handed down from their fathers and mothers.

The Light that guided our Seniors is a light of true discipleship. It was only by being the Light of the villages, cities and towns that our Orthodoxy survived and was able to move forward. Our ancestors stood for "something" and would not drift away. "A Remnant," they cherished their faith and they refused to conform, to move away from their roots. "The Remnant," wrote Isaiah, "shall take root downward, and shall bear fruit upward."

Although uprooted geographically, "The Remnant" planted their roots deep and the fruit which their efforts have borne upward is a rich harvest for us to reap. As we look backward through the years, it is evident that the Orthodox Christians we call "Seniors" have truly been the bulwark of our times. They, despite economic hardships and adversity, continued to support their church, their diocese and their monastery.

On behalf of the Diocesan Department of Lay Ministry/Stewardship, we greet you and thank you for your past endeavors and the rich heritage you have preserved for us. May the Love of God, which never ceases, continue to kindle your lights, that they may enlighten the paths of others.

—With Love in Christ Jesus,  
Father Claude

month. For example, if you are eligible for medical insurance in July, your initial enrollment period starts April 1 and ends October 31.

If you don't take medical insurance during your initial enrollment period, you can sign up during a general enrollment period—January 1 through March 31 of each year. But if you enroll during a general enrollment period, your protection won't start until the following July and your monthly premium will be 10 percent higher than the basic premium for each 12-month period you could have been enrolled but were not.

### HOSPITAL INSURANCE BENEFITS

Medicare hospital insurance can help pay for inpatient hospital care, inpatient care in a skilled nursing facility, home health care, and hospice care.

### INPATIENT HOSPITAL CARE

If you need inpatient care, hospital insurance helps pay for up to 90 days in any participating hospital in each benefit period. In 1984, hospital insurance pays for all covered services for the first 60 days, EXCEPT FOR THE FIRST \$356. For the 61st through 90th days, hospital insurance pays for all covered services EXCEPT FOR \$89 A DAY.

If you ever need more than 90 days of hospital care in any benefit period, you can use some or all of your 60 non-renewable "reserve days." For each reserve day you use, hospital insurance pays for all covered services EXCEPT FOR \$178 A DAY.

Covered services include semiprivate room, all meals, regular nursing services, operating and recovery room costs, hospital costs for anesthesia services, inten-

sive care and coronary care, drugs, lab tests, X-rays, medical supplies and appliances, rehabilitation services, and preparatory services related to kidney transplant surgery.

#### **SKILLED NURSING FACILITY CARE**

If you need inpatient skilled nursing or rehabilitation services after a hospital stay and meet certain other conditions, hospital insurance helps pay for up to 100 days in a participating skilled nursing facility in each benefit period. In 1984, hospital insurance pays for all covered services for the first 20 days and all **BUT \$44.50 A DAY** for up to 80 more days.

Covered services include semiprivate room, all meals, regular nursing services, rehabilitation services, drugs, medical supplies, and appliances.

#### **HOME HEALTH CARE**

If you are confined to your home and meet certain other conditions, hospital insurance can pay for the full approved cost of home health visits from a participating home health agency. There is no limit to the number of covered visits you can have.

Covered services include part-time skilled nursing care, physical therapy, and speech therapy. If you need one or more of those services, hospital insurance also covers part-time services of home health aides, occupational therapy, medical social services, and medical supplies and equipment.

#### **HOSPICE CARE**

Under certain conditions, hospital insurance can help pay for hospice care for terminally ill beneficiaries if the care is provided by a Medicare-certified hospice.

Special benefit periods apply to hospice care. Hospital insurance can pay for a maximum of two 90-day periods and one 30-day period.

Covered services include doctors' services, nursing services, medical appliances and supplies including outpatient drugs for pain relief, home health aide and homemaker services, therapies, medical social services, short-term inpatient care including respite care, and counseling.

Hospital insurance pays part of the cost of outpatient drugs and inpatient respite care. For all other covered services, hospital insurance pays the full cost.

**MORE ON MEDICARE IN THE  
NEXT ISSUE**

## **the PACE program & a postal service**

#### **TELEPHONE HOTLINE FOR FRAUDULENT USE OR ABUSE OF PACE**

A new telephone hotline for reporting the fraudulent use or abuse of the PACE prescription program has been set up.

The hotline is a toll-free number for people to use to call if they have knowledge of a PACE participant or service provider who is misusing the program. All calls will be kept confidential.

This hotline can also be used for reporting suspected misuse of the Property Tax and Rent Rebate Program. These calls will be referred to the Pennsylvania Department of Revenue.

#### **THE TOLL-FREE HOTLINE NUMBER IS 1-800-992-AGED.**

In addition to the new toll-free hotline, a special post office box number has been established to receive information on abuse of the PACE program. Individuals reporting these abuses can write to: PDA-Fraud, P.O. Box 11910, Harrisburg, PA, 17108-1910.

#### **1985 PACE CHANGES AND INFORMATION**

Some significant changes are currently occurring in the PACE (Pharmaceutical Contract for the Elderly) Program which should further increase the number of individuals eligible for benefits. Make sure you check to see if you are eligible, and if so, apply.

PACE is a prescription co-pay program established to assist eligible Pennsylvanians over the age of 65 to meet the rising cost of their prescriptions. Eligible state residents pay \$4 for each prescription and the State, through the lottery fund, picks up the rest.

Single individuals with incomes of up to \$12,000 annually and couples with incomes of up to \$15,000 can qualify for the PACE program. Residents of Nursing Homes may also be eligible for this program.

Some other facts and changes:

\*In 1985, separate applications, either

new or renewal, must be completed for each person applying. Even husbands and wives must file separate new and renewal applications.

\*Independent Social Security numbers are needed for husbands and wives applying for PACE. If each individual applicant applying does not have a separate Social Security number, no PACE card will be issued. Please make sure you use your own Social Security number even if you are collecting benefits under another number.

\*When filling out the PACE application income section remember: "income" from all sources must be included, including Social Security. A couple must include the combined income amount they receive on each application.

\*Applications must be sent in separate envelopes, even if for a couple, and complete documentation must also be sent with each application.

\*Remember: PACE covers up to 100 doses, NOT 100 pills on any one prescription or a 30-day supply, whichever is less.

If you have any questions on the PACE program, you can call PACE at this Toll-Free Number: 1-800-225-7223.

#### **STAMPS BY MAIL**

The homebound and disabled have an easy way to purchase stamps without having to send the kid next door for them.

Stamps By Mail, a program of the U.S. Postal Service, enables you to purchase stamps through the mail simply by completing a Stamps By Mail form and returning it to your local post office.

On the form you indicate the amount of stamps you want and then enclose a check or money order in the required amount. Your stamps will be delivered in three days.

You can obtain these forms at the Post Office.

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This continuing column is compiled by Father Claude Vinyard, Chairman, Diocesan Department of Lay Ministry/Stewardship.

## DAILY SCRIPTURE READINGS FOR JULY 1985

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
	1 <i>Rom. 12:4-5,15-21</i> <i>Matt. 12:9-13</i>	2 <i>Rom. 14:9-18</i> <i>Matt. 12:14-16,22-30</i>	3 <i>Rom. 15:7-16</i> <i>Matt. 12:38-45</i>	4 <i>Rom. 15:17-29</i> <i>Matt. 12:46-13:3</i>	5 <i>Rom. 20:1-15</i> <i>Matt. 23:1-12</i>
7 <i>Rom. 10:1-10</i> <i>Matt. 8:28-9:1</i>	8 <i>Rom. 16:17-24</i> <i>Matt. 13:10-23</i>	9 <i>1 Cor. 1:1-9</i> <i>Matt. 13:24-30</i>	10 <i>1 Cor. 2:9-3:8</i> <i>Matt. 13:31-36</i>	11 <i>1 Cor. 3:18-23</i> <i>Matt. 13:36-43</i>	12 <i>1 Cor. 4:1-13</i> <i>Matt. 13:51-58</i>
14 <i>Rom. 12:6-14</i> <i>Matt. 9:1-8</i>	15 <i>1 Cor. 5:9-6:11</i> <i>Matt. 13:54-58</i>	16 <i>1 Cor. 6:20-7:12</i> <i>Matt. 14:1-13</i>	17 <i>1 Cor. 7:12-24</i> <i>Matt. 14:35-15:11</i>	18 <i>1 Cor. 7:24-35</i> <i>Matt. 15:12-21</i>	19 <i>1 Cor. 7:26-35</i> <i>Matt. 15:21-28</i>
21 <i>Rom. 15:1-7</i> <i>Matt. 9:27-35</i>	22 <i>1 Cor. 9:13-18</i> <i>Matt. 16:1-6</i>	23 <i>1 Cor. 10:5-12</i> <i>Matt. 16:6-12</i>	24 <i>1 Cor. 10:12-22</i> <i>Matt. 16:20-24</i>	25 <i>1 Cor. 10:28-11:7</i> <i>Matt. 16:24-28</i>	26 <i>1 Cor. 11:17-22</i> <i>Matt. 17:1-8</i>
28 <i>1 Cor. 1:10-18</i> <i>Matt. 14:14-22</i>	29 <i>1 Cor. 11:31-12:6</i> <i>Matt. 18:1-11</i>	30 <i>1 Cor. 12:12-26</i> <i>Matt. 18:18-22;</i> <i>19:1-2, 13-15</i>	31 <i>1 Cor. 13:4-14:5</i> <i>Matt. 20:1-16</i>		

## DAILY SCRIPTURE READINGS FOR AUGUST 1985

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
				1* <i>1 Cor. 14:6-19</i> <i>Matt. 20:17-28</i>	2 <i>1 Cor. 14:22-28</i> <i>Matt. 21:7-17-20</i>
4 <i>1 Cor. 3:9-17</i> <i>Matt. 14:22-34</i>	5 <i>1 Cor. 15:12-19</i> <i>Matt. 21:18-22</i>	6** <i>2 Peter 1:10-19</i> <i>Matt. 17:1-9</i>	7 <i>1 Cor. 16:4-12</i> <i>Matt. 21:28-32</i>	8 <i>2 Cor. 1:1-7</i> <i>Matt. 21:43-46</i>	9*** <i>2 Cor. 1:12-13</i> <i>Gal. 5:22-23</i> <i>Matt. 22:2-14</i> <i>Luke 6:17-19</i>
11 <i>1 Cor. 4:9-16</i> <i>Matt. 17:14-23</i>	12 <i>2 Cor. 2:4-15</i> <i>Matt. 23:13-22</i>	13 <i>2 Cor. 2:14-3:3</i> <i>Matt. 23:23-28</i>	14 <i>2 Cor. 3:4-11</i> <i>Matt. 23:29-39</i>	15**** <i>Phil. 2:5-11</i> <i>Luke 10:38-42;</i> <i>11:27-28</i>	16 <i>2 Cor. 4:13-18</i> <i>Matt. 24:2-14</i> <i>42-51</i>
18 <i>1 Cor. 9:2-12</i> <i>Matt. 18:23-35</i>	19 <i>2 Cor. 5:10-15</i> <i>Mark 1:9-15</i>	20 <i>2 Cor. 5:15-21</i> <i>Mark 1:16-22</i>	21 <i>2 Cor. 6:11-16</i> <i>Mark 1:23-28</i>	22 <i>2 Cor. 7:1-10</i> <i>Mark 1:29-35</i>	23 <i>2 Cor. 7:10-16</i> <i>Mark 2:18-22</i>
25 <i>1 Cor. 15:1-11</i> <i>Matt. 19:16-26</i>	26 <i>2 Cor. 8:7-15</i> <i>Mark 3:6-12</i>	27 <i>2 Cor. 8:16-9:5</i> <i>Mark 3:13-19</i>	28 <i>2 Cor. 9:12-10:7</i> <i>Mark 3:20-27</i>	29***** <i>2 Cor. 10:7-18</i> <i>Acts 13:25-32</i> <i>Mark 3:28-35</i> <i>Mark 6:14-30</i>	30 <i>2 Cor. 11:5-16</i> <i>Mark 4:1-9</i>

\*August 1: Beginning of the Dormition Fast.

\*\*August 6: Holy Transfiguration of Our Lord God and Savior Jesus Christ.

\*\*\*August 9: Glorification of Venerable Herman of Alaska, Wonderworker of All America.

\*\*\*\*August 15: Dormition ("Falling-Asleep") of Our Most-Holy Lady the Theotokos and Ever-Virgin Mary.

\*\*\*\*\*August 29: Beheading of the Holy Glorious Prophet, Forerunner, and Baptist John.

*If mailing this to a friend, affix label here.*