

# your DIOCESE Alive

The Official Magazine of the Diocese of Philadelphia and Eastern Pennsylvania  
Orthodox Church in America. Volume II, Number 3, NATIVITY 1985

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CHRIST IS BORN!  
GLORIFY HIM!

# your DIOCESE Alive

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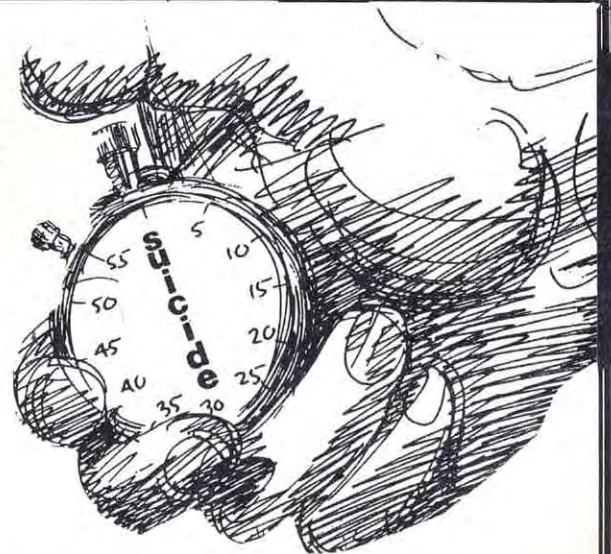
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## TEENAGE SUICIDE IS THE SUBJECT

DATES: DECEMBER 27 - 30

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December 27th, 7 PM

COST: \$35/person



## THE WINTER ENCOUNTER

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## Bishop's Message:

# THE ONLY EFFECTIVE MOMENT IS NOW!

Once again we have come to the end of another civil year. As we enter the New Year and turn the books of our lives to a new page, it is fitting that we be grateful to Almighty God for His loving kindness in giving us the grace to witness the arrival of another year. It is also fitting that we reflect on the value of time because it is of God, Who has given it to us for a purpose and to Whom we must render an account for its stewardship. Time is a sacred trust, a preparation for eternity, we must use it responsibly. It is really the only capital we have and the one thing we cannot afford to waste. How we spend our time is probably more important than how we spend our wealth. At the beginning of each New Year, we receive three hundred and sixty-five new days with each hour filled with sixty minutes of time never before used. White and pure, we receive them; it remains for us to fill them with sixty jeweled seconds of love, hope, patience and trust in God.

There is no instant of time so favorable to us as the present one, "today." The past is already history and the future is not yet born. To live in either is to dwell in a dreamland of memory or of fantasy. The only reality of time is the present moment. It is within it that we must make our lives what we wish them to be. So it is also within it that we must be what we hope to become.

To be and to do it now; that is the secret to successful and purposeful living. To put it off till tomorrow is the way to inactivity and ultimate non-realization. What we intend to be or do tomorrow does not count at the present moment. It does not affect the actual quality of our lives. Conversely, however, the present moment is the embryo of tomorrow. The caliber of our today foreshadows the caliber of any tomorrow that may be given us. It is only what we think, say, and do at this moment that is our life and that makes it one of low or high quality. The only effective moment is now. To treat it any other way is merely to attempt to escape reality.

In the thinking of most of us, life lies in the future. It is in the days ahead when circumstances are more opportune that we plan to live fully and effectively. The present to us seldom seems favorable for the exercise of our potentially

highest qualities and virtues, or for the application of our best efforts. We have a tendency to put off living until some day in the long future before us. We put off until tomorrow the efforts necessary to improve our work, or the changes required to better our personal selves. We resist both effort and change in the full expectation that some day, miraculously, we will do the things that will make us a full life. It is also tomorrow that we will change our work habits to make us more effective in our jobs. It is tomorrow that we will do the tasks at hand, one by one as they arise, skillfully and completely.

So it is, also, tomorrow that we will set about developing the internal graces that are character, and the external traits and habits that translate these graces into outward actions in relationships with our fellow men. But, the point is that life is now, and that it consists of the thoughts and actions of the moment. The changes for the better that we are going to make on a more favorable tomorrow are ghastly delusions. Tomorrow is merely an unborn today that will be lived by us according to the pattern wrought by our thoughts and actions of the today that has become a yesterday. What we wish to be or do tomorrow, we must then be and do now. It is the only certain way to live fully and effectively—or to live at all.

It is really sad that we do not concentrate more upon the present, upon today, the present hour of our lives. We tend to live in the past or the future. We are always expecting great things tomorrow, and for life to really unfold itself for us then. In the meantime, life is flowing like water through our fingers and cannot be regained.

During the past year, through the conferences, encounters and retreats that were held, we were able to express our love and concern for every age group within our Diocesan Family and to touch upon the many and complex problems that confront us today. From our discussions it was revealed that the Family Life must be strengthened.

The theme for the Eighth All American Council of the Orthodox Church in America, to be convened in August, 1986, will be EVANGELISM. The Diocese of Eastern Pennsylvania proclaims 1986 to be the Year of the Family. We call upon

the clergy and faithful of our diocese to combine their efforts that we will be successful in our endeavor of strengthening the Family by winning or renewing personal commitments to Christ.

The mission of the family is to guard, reveal and communicate love. The family is called to the task of forming a community of persons, serving life, participating in the development of society and sharing in the life and mission of the Church.

The permanent power and final goal of the family is to provide the experience and testimony of interpersonal love. This love, between husband and wife, parents and children, family and relatives, creates an authentic community of persons, for without love the family cannot live, grow and perfect itself. The dynamic of interpersonal love is characterized as communion, that is, the experience of loving and being loved. This experience in turn creates community, that is, a stable unit held together by the experience of mutual love.

The experience of love between husband and wife reflects the innate ability of the spouses to complement one another and thus to intensify that conjugal unity which binds them together. Marriage is a continual growth process which creates an unbreakable oneness between husband and wife. But it is not simply the fulfillment of a psychological need. Rather, this love of husband and wife is a reflection of God's plan. Christian couples have the unique capability to bear witness to the fidelity of marriage by their own experience of conjugal love. This experience of love is shared with children, who in turn learn to return this love and manifest it to one another. Thus all members of the family are part of the dynamic—participants in the communion of love.

Perhaps more than ever before the world is sensitive to the forces that tend to diminish the dignity of the person. The recognition of the dignity and equality of women and men is of critical importance to the family, as well as to all societies. The willingness to receive as well as to give and the confidence in the future that are all a part of family life, depend on a mutual recognition of that equal personal dignity that each of

*continued next page*

us derives from being a child of God.

Children must also be respected as persons, and be given opportunities for growth and development. Concern for the child from the first moment of conception and then throughout the years of infancy and youth, is the primary and fundamental test of the relationship of one human being to another.

In addition to being responsible for the sanctification of its own members, the Christian family is to be an active participant in the mission of the Church in the modern world. The Christian family is to be a believing and evangelizing community; a community in dialogue with God; a community at the service of man.

The Christian family performs a prophetic role by receiving and internalizing the word of God, and then by announcing this Good News to the world in which it exists. This begins with the couple's preparation for marriage, where they re-examine and deepen their personal appreciation for their Faith.

Marriage requires and provides an opportunity for mutual sanctification and the spread of the Faith. The family is to be a place where the Gospel is transmitted and from which the Gospel radiates. The faith transmitted in the sacrament of Baptism receives new strength from the sacrament of Holy Matrimony, and the couple receives new impetus to transmit this faith and thus to sanctify and transform our present society according to God's plan.

Christian instruction within the family with the resultant mature appreciation of the Faith is necessary in those societies where widespread unbelief and invasive secularism creates a negative atmosphere in regard to religious belief and practice.

The Christian family finds in the sacrament of Holy Matrimony the specific source and original means of sanctification for all members of the family. It is most important that Christian couples develop a conjugal and family spirituality based on the grace and special chrisms of the sacrament of Holy Matrimony.

This spirituality, first of all, involves an integral approach to sacramental life. While Baptism is the source of faith for the spouses, the Holy Eucharist is the means of continual enrichment and constant renewal of the graces of the marriage sacrament. It deepens the unity between husband and wife, strengthens their spirit of mutual sacrifice and increases their generosity toward each other and toward all others.

The family is constantly called to conversion, reconciliation and penance. Within the family unit, acknowledgement of personal fault and the need for mutual pardon are natural occurrences. They also remind us of our need to confess our sins and seek pardon and peace in the sacrament of Penance.

Family prayer, that is, prayer offered in common by the entire family unit, is important. The primary object of this prayer is the family itself, and the spiritual well-being and growth of its members.

As a community at the service of the entire human family, each Christian family must seek opportunities to share their spiritual riches generously with other families. The discovery of Christ in others and the convictions of personal responsibility to be of service to all,

especially the poor, disadvantaged and neglected, is the spiritual basis for acts of charity, mercy and social service. It is important to communicate to others that they are welcomed as children of God, fellow brothers and sisters in the Lord, and that whatever assistance they receive from Christian families is but a small part of "the cup of water offered in His name."

The family must form persons in love and practice love in all its relationships so that it does not become closed in on itself, but remains open to the needs of others in fulfillment of its responsibility toward the whole of society.

As we begin each day of the New Year, let us say to ourselves: "Today is new; I have never lived this day before, I am going to use it with prudence and with an eye to eternity, with God's help."

## A BLESSED NATIVITY SEASON TO ALL



FROM ALL OF US WHO PRODUCE...

*your*  
**DIOCESE** *Alive*



## 22ND ASSEMBLY MEETS

**DIOCESAN CENTER**—The 22nd Annual Assembly of the Diocese of Philadelphia and Eastern Pennsylvania was called to order on August 17th at Saint Tikhon's Seminary's auditorium. In attendance were: 1 bishop, 30 clergy, 32 laity, 2 members of the Diocesan Council, 8 lay observers and 2 clergy observers. Sixty-five of those 75 present were eligible to vote.

After Father John Kuchta, Father Eugene Vansuch, Mr. Stephen Kundrat and Mrs. Marie Proch were elected assembly officers, His Grace, Bishop Herman gave his annual report.

Bishop Herman thanked everyone for their prayers and expressions of love during his recent hospitalization, then reported the diocesan census: 1 bishop; 37 priests; 2 priests on leave-of-absence; 3 retired priests; 1 proto-deacon; 1 deacon; 6,054 adults and 1,225 children.

Bishop Herman reported that there were 30 viable parishes, 7 non-viable parishes and 1 mission parish. After reviewing the list of the year's appointments, re-assignments, assignments, releases, ordinations, retirements and celebrations, His Grace spoke briefly about various projects involving the Insurance Fund, senior citizens, court litigations, the 8th All American Council, and his pilgrimage to the Holy Land.

### SORROW OVER DECLINE

His Grace noted with sorrow that the census revealed an adult membership decrease of 63 souls. "It is time for all of us to consider very seriously the problem of declining parish membership with which we are confronted today,"

he said. "We must be willing...to take positive measures to correct the situation. Surely we will all agree that through the dedicated efforts and examples of bishops, priests, church school teachers and the dedicated Orthodox faithful who try 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."

Bishop Herman offered to meet with clergy and parish councils on weekdays so that the entire parish life can be examined, discussed and direction given. Calling for everyone's sharing in the work of the Lord, Bishop Herman noted that "we must not only know and accept the Gospel of God, we must also know and accept the people we are attempting to evangelize... We must find the right words and the right methods of approach. For this to happen, we must be prepared, as the Apostle Paul has borne witness, to make ourselves the slaves for all 'for the sake of the Gospel,' so that

by becoming 'all things to all people' we might 'by all means' save some (1 Cor. 9:19-23)."

### THE BUDGET

These remarks were followed by department and deanery reports, each of which is available from parish delegates. The diocesan budget, as reported in our last issue, was approved by a vote of 55 in favor, 7 against, 0 abstentions. The budget raised the annual per-person assessment to \$10. During the discussion of the budget issue, it was noted that: the recently constructed pavilion near the seminary was a joint venture of the seminary and monastery, and that no diocesan funds were used; the current legal funding for the court cases is provided by the Orthodox Church in America; and that the diocese was not anticipating any additional sources of income other than what was projected in the budget.

Elected to the Diocesan Council  
*see ASSEMBLY, pg. 36*



# ARE MORMONS TRUE OR FALSE?

Here are some questions you might ask yourself  
about Mormonsim:  
(Answer "True" or "False")

Mormonism teaches that there is **MORE** than  
**ONE** God.

Mormonism teaches that Jesus Christ is the  
spirit-brother of Lucifer.

Mormonism teaches that God the Father  
**WAS ONCE A MAN.**

Mormonism teaches that Jesus Christ is a  
**POLYGAMIST.**

Mormonism teaches that Jesus Christ was  
born after sexual intercourse between God  
the Father and Mary, thus **DENYING** the  
Virgin Birth.

# CULTS

If you answered "False" to the questions, you were wrong. Each question is answered with a "True." Startling, isn't it? Can the Mormons be considered as Christians? NO Way! In fact, this past July 18th, 7,000 Orthodox Jews held a protest at the Wailing Wall in Jerusalem seeking to stop construction of a large extension center being built by the Mormon-owned Brigham Young University on the Mount of Olives. Former Mormons have initiated a letter-writing campaign to advise the Israeli government that "Mormonism is not Christianity."

In the next issue of *Your Diocese Alive*, Father Eugene Vansuch will present the truth about this cult which attempts to hide behind its multi-million dollar public relations image of being a fairly conventional Christian movement.

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## SUNDAY MORNING IN A WHEELCHAIR

"R-r-r-ing!" The alarm sounds. I roll over and shut it off. What time is it? It's 7 a.m. What day is it? It's Sunday. Oh, dear! Church today. I jumped out of bed. "Wake up, girls. We have to go to church today." My five-year old daughter, Laureen, jumps out of bed, and scurries into the TV room. My eight-year old daughter, Danielle, calls from her bedroom, "Mom, I'm up. Come and get me." I go into her room and carry her into the TV room. You see, Danielle must be carried, as she was born with a nerve disease. This disease has left her confined to a wheelchair since birth. "Hurry, girls. Let's get dressed. Remember, don't eat! We are receiving Communion." After everyone is ready, we all get into our van. It is equipped with a fully automatic wheelchair lift, which enables Danielle to get into the van. After a 20-minute ride to Saint Michael's R. O. Church in Jermyn, Pennsylvania, we park in the special "Handicapped Parking" spot by the church. We all get out of the van. There Danielle gets out of her wheelchair and I carry her up the 17 steps.

"Mom, what will we do when you can't carry me anymore?" Danielle asks. "How will I get up all of these steps?" I would answer, "Don't worry, Danielle, God will help us find the answer to your question." "But, Mom, when? I want to go to church." While attending Divine Liturgy, my mind would often wander. I would feel sad that perhaps Danielle would not be able to attend church at Saint Michael's because of all those steps. I would silently pray. The brightly lit chandeliers, the many candles, the beautiful gold-framed iconostas, the choir singing so beautifully perhaps someday would not be part of her life.

When I would carry her to Communion, I would feel saddest of all. How she looked forward to this time in the Liturgy. Her big blue eyes would light up and her mouth would open as wide as could be. Her little hand wasn't big enough to grasp all of the Holy Bread that she wanted. How could this possibly, in future years, not be a part of her life? "PLEASE, GOD, help me to help her." My eyes would fill with tears.

Then, in February 1985, my prayers were answered. God sent to Saint Michael's Father John Kowalczyk. I



talked to Father John one day and told him about Danielle. There was absolutely no hesitation on his part. Within a week, a Chair-lift Project was started. Little by little, the donations came. We had approximately \$500 when Dr. Joseph Danyo, an orthopedic surgeon from York, Pennsylvania, was visiting his home parish. That particular Sunday, the Church School children were receiving their diplomas. We had carried Danielle's wheelchair into church that Sunday so she could participate fully on her own. When Dr. Danyo saw our Church School program and Danielle receiving her diploma, he was so impressed that he was inspired to donate the \$4,000 necessary to complete the Chair-lift Project.

When Father John called me later that day to tell me of the donation, he said, "Ho, ho, ho. This is Santa Claus. Go ahead and order the chair-lift. We have the money." I stammered and stuttered. I couldn't believe my ears! The chair-lift project was unanimously passed at a parish meeting. The lift was ordered, and in just four short months, it was installed!

Whenever my children would ask me if there really was a Santa Claus, I would always answer "yes" and proceed to tell them that he does not always have a long white beard and a belly that shakes like a bowl full of jelly when he laughs. But he comes to us in many ways. Father John and Dr. Danyo are our Santas this year. These two men have an overflowing abundance of love and compassion in their hearts. "Santa Claus?" you ask. And, why not? Isn't that what Santa is made of?

Today, November 10, 1985, the new chair-lift at Saint Michael's R. O. Church, East Jermyn, Pennsylvania, was dedicated. It will be used not only by Danielle, but by anyone who needs it. shed tears today, but not like before. Today they are tears of great joy. Now, the Divine Liturgy will always be a part of my beautiful daughter's life. A part that is the most important.

"Thank you, God, for our Santa Claus this year. He was the best one ever."

Dee Sheypuk  
Danielle's Mom

“...we, ourselves, are not immune to the temptations that wreak havoc on family life.”

*Father Sergei Glagolev spoke at a session of the Fall Lecture Series at Saint Tikhon's Seminary. His subject was "Family Harmony and Abuse."*

by Father Sergei Glagolev

I think that neither human nature nor the basic guidelines for family change that much from generation to generation. Whether yesterday or today, everyday decisions are still subject either to principles or to personal whim. The temptations remain the same. Nevertheless, coping has become so much more difficult now than ever before, with the loss of the supporting cultural community that has been diffused since the end of World War II.

I feel fortunate, in my age bracket, that I grew up in a cultural community in which there was some sort of adhesion; that somehow the family was protected. Our family and friends all went to the same church together, lived in the same neighborhood, shared the same cultural values, and this somehow protected the family from some sort of blatant influence of being abandoned to a rather hostile world—a world hostile to such values that make the family an iconic vision of the Kingdom of God.

My experience tells me to point out two cautions. First, there is a tendency among us to believe that the tragedies of family disharmony, abuse and sometimes even violence simply doesn't happen to Orthodox Christians. I remember making that kind of mistake early in the 1950's when I first moved to southern California. I grew up in Lorain, Ohio where no one even heard of divorce, in the 20's and 30's. Some of that was going on, but in our Carpatho-Russian and Galetian communities, who ever got divorced? I had to go to California to discover that that kind of thing goes on. It was there that I found out that it *does* happen to us.

The collapse, then, that began in the suburbs of Beverly Hills 40 years ago, has quickly spread throughout America. Our society has drastically changed, and I cannot think of a parish anywhere that can now insulate any family from the real world that surrounds us. The first caution, then, is not to think that this subject is not relevant to Orthodox Christians.

The second caution is to realize that we, ourselves, are not personally immune

to the temptations that wreak havoc on family life. Denial of the dangers is foolhardy at best, as though our human nature is different from the people across the street. We share human nature with humankind. We are not immune from the temptations, you see, that are common in everyday life.

What *is* different, however, is that ensnared as we are in all the secular values that we hear and see on radio and television and the movies, in society, at our jobs; that ensnared as we are in these values that reduce us, too often, to act out our primitive instincts, nevertheless our loyalty remains captured by the God-centered way of life. It is my prayer that we might still possess enough sense to run to the Church when we are tempted or when we fall into temptation; to run to the Church, to confess to the priest, denying nothing, and with the priest to seek out help.

Now, there is a comforting message in all of this. Saint Paul tells us in his Epistle to the Hebrews (2:18) "For because He Himself has suffered and been tempted, He is able to help those who are tempted." And again, in Hebrews

4:15, Saint Paul goes on to say that "we have not a High Priest Who is unable to sympathize with our weaknesses, but One Who in every respect has been tempted as we are, yet without sinning."

Our struggle, therefore, to realize the potential of the family as an icon of the Kingdom of God, can be directed to facing the demonic forces that tempt all of us to settle for a lesser life.

In this, as in everything, we look to our Lord and Savior Jesus Christ, to clarify the basic questions with which each of us is confronted. Indeed, it was for our sake that our Lord Himself was tempted. So if we turn to the record of Jesus' temptations as recorded in Luke 4:1-13, I am convinced that we will find answers about our human nature that will lay down for us an orientation for Christian family life.

Reading the Gospel story, we realize that there are three basic temptations to which answers have to be given. How we answer these temptations is the basis of our value system determining how we will respond to things in family, how we will relate to our spouse and children; what we will permit ourselves



to do or not to do. Upon these answers a family life is built.

Here is the Gospel account of the temptations:

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And He ate nothing in those days; and when they were ended, He was hungry. The devil said to Him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" And the devil took Him up, and showed Him all the kingdoms of the world in a moment of time, and said to Him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours." And Jesus answered him, "It is written, 'You shall worship the Lord your God, and Him only shall you serve.'" And he took Him to Jerusalem, and set Him on the pinnacle of the temple, and said to Him, "If you are the Son of God, throw yourself down from here; for it is written, 'He will give His angels charge of you, to guard you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'" And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'" And when the devil had ended every temptation, he departed from Him until an opportune time.

Now let us take these temptations and see how they affect us and our family lives. "Man does not live by bread alone." Our Lord is hungry. He clarifies for us the first temptation common to all of us. We are tempted to let the "pleasure principle" prevail. Every way, in a dozen ways, sometimes subtle, sometimes not, the body is making demands to satisfy immediate sensual needs without regard for others; without regard for any long-term goals. Now, brothers and sisters, think with me how

hunger and thirst, or pain, or the discomfort of extreme hot or cold, or the body's desire for itself; think how any of these cancels out all other concerns. It's all you can think about when you're hungry. It's all you can think about when you're cold.

To satisfy the urgent call of the body for freedom from hunger is the common inclination of our human kind. Our secular society has learned to use this inclination to sell almost everything, from potato chips to politics. Secular man believes that this "pleasure principle" is the only law at work in society. But as a Christian, wrestling with the constant suggestions to my body, I can see how this sort of consumerism can make me the worst kind of selfish user, ultimately using and even abusing even my own wife and children simply to satisfy what I think are my own needs.

If you allow the body to dictate to you what it needs, then a wife is no longer a person but must be used as a thing to satisfy the body. The same thing with everything!

With this as a background, we must realize that we ignore the Church's exhortation to practice fasting *at great risk*. Thank God the Orthodox Church still upholds the tradition of fasting—everyone else has abandoned it. The Christian does not, the Christian *cannot*, live by bread alone. Regardless of what secular humanists say, we do not have to satisfy every physical craving before we can turn to meeting other people's needs. I simply don't believe it.

Simply letting my body dictate to me what I want, how I'm going to feel, how I'm going to act or react to something or someone, is the easiest way for me to lose hold of all spiritual values, and reduce me to unconsciously allowing the animal-like instinct to take over. God forbid!

Even the simplest rules of fasting bring a new dimension and depth into everyday life. For example, to make the Holy Eucharist the ideal, and to therefore postpone food and sex and pleasure in the light of a greater commitment—that is to relate to the Eucharist—is to make a free decision to raise my relationships above abuse and use.

It is properly noted that spiritual maturity begins with the refusal to act purely on the basis of expediency. Each word, each act, is decided by reference to principle; the greater vision. We will never be able to do that, my brothers and sisters, without prayer and fasting. Fasting teaches us to forego the immediate gratification in the interest of a more worthwhile goal. This is the first decision we must learn to make over and over again—daily—in order to sanctify life. That sanctification of life is given by God, basically, in the family. That's why marriage is a Sacrament. It is not merely to use one another.

The second temptation is to let the "power principle" prevail. Our Lord is tempted to do good. The devil tempts Him to seize power even for good—the "power principle." "Oh, if I only had power, the great things I would do." Baloney! Power will destroy you. Jesus showed what power is; weakness even to the point of giving up His life—suffering humiliation—this is power.

All of us are constantly being tempted to put our personal feelings, our emotions, our personal ambitions and our prestige above all else. It is frightening the extent to which all of us are reacting to putdowns and the smoldering anger they cause in us. That's the whole problem with this "power principle." We are all seething over the putdowns we receive every day; the things that make us look stupid, dumb or unloving, disloyal or unkind.

We know it's happening because we do it ourselves. Always the putdown. And in the family life, so many things that we consider to be humor aren't really humor—they're just dirty putdowns. Husbands and wives do this all the time, and they do it to their children.

I remember doing this myself to my children, out of my own pride. The child comes home with an A—, we complain it's not an A+. That's a putdown, and so we have a whole society running around seething in anger because of this kind of manipulation of one another.

No one is exempt from the craving for self-esteem, and the power plays and the bad-mouthing and the manipulation

*continued next page*

**"Secular man believes that this 'pleasure principle' is the only law at work in our society."**

that this fosters. None of us is exempt from the temptation of exploiting one another, beginning with the ones we love most, in order to look better in our own eyes or to enhance our position. We do it!

All of us are guilty of trying to control others in order to feel better about ourselves; to control how they feel about us in order to feel better in our own eyes. A positive feeling about others stems from a positive feeling about ourselves. Pride is really low self-esteem. We build up in ourselves an image that is false in order to even be able to live with ourselves, instead of humbly being able to face what we are, and being able to live with it with some kind of hope or promise. Why do we have to be something that we've invented with our own eyes?

It's precisely when the husband feels unloved and unworthy of love that he begins to lash out and say hateful things. Abuse first starts with words, and, God forbid, words can even lead to more tragic things.

The bad self-image goes from bad to worse, and when the power drive fails and the pouting (the silent treatment) produces even less, then we torture our wives and say nothing is bothering us. We all do it. This is the "power principle," trying to manipulate, trying to control. How much time we waste; how dangerous this kind of thing is because it's so dishonest.

Then frustration sets in, and that can easily lead to abuse. The cost in terms of dividedness and the loss of higher standards to lower ones, of overriding all personal relationship for the sake of my own personal ego, it's too great a cost. The need for self-esteem is a bottomless pit. That's what our Lord is trying to tell us. It can never be satisfied directly. No matter how good we get at manipulating, like Rodney Dangerfield, we will never get the respect we think we need. We laugh at Rodney's humor because there's some truth in it, and we see it in our own lives.

This Gospel account of the temptations which we hear during the Epiphany season is fulfilled on Great and Holy Thursday, at the washing of the feet as told in John 13:3-16. Honor belongs to him who can humble himself and serve. That's where the "power" is. Only he who can forget about himself in his eagerness to wash the feet of others, only he is exalted. Otherwise, self-esteem and the search for it is a bottomless pit.

The third temptation faced for our sakes by our Lord Jesus is to evade personal responsibility. The devil takes Him

to Jerusalem and tells Him to cast Himself down because the angels will bear Him up. Perhaps you don't see the connection between throwing one's self down from the spire of the Temple and our personal irresponsibility, but the connection is there.

We are constantly excusing ourselves for our behavior. We are outrageously taking God for granted. "Afterall, it doesn't really matter, does it? God is a loving God, doesn't God mean love...?" In any case, we lay the blame elsewhere for all the outlandish things we are tempted to do. We actually convince ourselves that we can get away with all the things we say to our families and the senseless things we do, particularly to our loved ones, because they are *obliged* to understand that it's their fault that we act that way, because they should be loving us more.

I'm here to say that such irresponsibility heads us for that fall. Sooner or later, we test the patience of our families once too often. For we are responsible for our choice, we are accountable for our actions. Indeed, the trait most characteristic of the Orthodox Christian should be responsibility. Stop blaming society for children who are running wild. Stop excusing yourselves for everything that goes wrong. Your real life unfolds in Christ as you exercise the freedom to make conscious decisions—to be accountable in the presence of God.

Don't turn over to anyone the responsibility that belongs to you. There's too much of this dialectic determinism in the interpretation of social behavior, and it's going to go from bad to worse. Let us Christians say "No, we are accountable. Hold us accountable. It's not somebody else's fault. Live with it. Face it!"

Sometimes we even have the audacity to blame the Church. How often have you heard this? "Well, if the Church did more for me and my family..." No, we are responsible, we can make the difference.

I tell you that once you begin to accept this kind of responsibility daily, beginning in family life itself, you begin to set patterns in life that open your life to God. Do you realize that? God will not force you to love Him. God cannot bless a lie. The problem with irresponsibility is that it's a lie. But if your commitment is to make marriages holy and family life sacred, as agonizing as the spiritual struggle will be (and it *will* be agonizing because marriage is a martyrdom—a witness), you will struggle and the end of that is victory and joy.

Obviously, what I've been saying

applies much more broadly beyond the limits of family life, yet it is in the family that the temptation experience is won or lost. It is in the family that life's orientations are made; that the ultimate values in life are made and kept.

Now, myself as a struggling Christian, with some pastoral experience, and as an aging husband and parent of three grown children, let me share a final observation. I said at the beginning that the sign of maturity is the ability to postpone gratification. Did you ever get caught by a temptation, and said, "Oh, I can postpone that," but the more you toy with it you get drawn into it? The idea is to postpone the gratification. This takes skill. This takes practice.

Now, although this is easier said than done, I have found in my own marriage a clue. You can't allow the circumstances in life to flip you on and off like a thermostat. Your wife says something, you misinterpret it and it flips you off. That's stupid!

Christians don't just react to things like that. A Christian responds in reference to the greater vision that he has about these factors that are operating in his life. He doesn't just simply react passionately to everything. He faces things with the basic conviction of the "worthwhileness" of life. And children absorb that sense of quiet contentment that fills the heart instead of violence and outrage and all those other reactions.

Regardless of the circumstances, of what others say and do, *you don't have to react*. The decisive factor in the outcome of so many explosive situations that you and I face every day, lies not in the conditions that tempt us, but in our personal response to them.

In Saint Matthew's account of the temptation, after the devil had tempted the Lord in these three ways, Jesus says, "Be gone, satan, for it is written, 'you shall worship the Lord your God and Him only will you serve.' And the devil left Him, and behold, angels came and ministered to Him." I end by saying this: What happened to Jesus, He makes possible through the Holy Spirit to us. We are not alone in our temptation struggle. But we forget that because our temptations make us blind to the spiritual world; that's why they are so dangerous. "Hunger" literally blinds us to our belief that "marriage is an icon of the Kingdom" and "my wife was given to me by God" and all those truths. The real issues get clouded.

We must enter each situation *consciously*, and the angels will not fail to

see ABUSE, pg. 36



## ON THE HOLY LAND TOUR



**HOLY LAND**—His Grace, Bishop Herman, led a pilgrimage for the Fellowship of Orthodox Stewards to the Holy Land. There were frequent opportunities for prayer in the holy places visited (top). Bishop Herman greeted His Holiness, Pope Shenuda of the Coptic Orthodox Church in Alexandria (above), and His Beatitude, Diodorus, Patriarch of the Holy City of Jerusalem and All Palestine (left).

**CENTURY "CLUB"  
NOW "ASSOCIATION"**

**SOUTH CANAAN**—The group which faithfully supports Saint Tikhon's Theological Seminary in many ways has changed its name from "The Century Club" to "Saint Tikhon's Seminary Association." The change was voted into being at the Association's annual meeting which was held on August 18th.

Officers were also elected. They are: Honorary Presidents: His Beatitude, Metropolitan THEODOSIUS and His Grace, Bishop HERMAN; President: John M. Boyko, of Scranton, PA; Vice-President: Walter Palchik, of Uniondale, NY; Correspondence Secretary: Rose Minarick, of Bayonne, NJ; Recording Secretary: Florence Boyko, of Scranton, PA; and Treasurer: Vera Moschowsky, of Peckville, PA.

All in attendance were given a full report on the Seminary by the Registrar. The Executive Board discussed plans for the upcoming concert to be held at Marywood College Fine Arts Center in Scranton, June 1st.

For over forty-seven years, St. Tikhon's Seminary has met the challenge of training worthy candidates for the Holy Priesthood, as well as preparing Church-school teachers and choir directors.

In order to continue to enable the Seminary Administration to provide and maintain its service to the Church, the Century Association has contributed thousands of dollars since its inception. But current financial support cannot possibly keep pace with the constantly escalating costs endured by all institutions of higher learning. The Association seeks to provide the means whereby St. Tikhon's Theological Seminary will remain that beacon of Orthodoxy in America which brings the Light of Christ to all who would search for It.

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**WILLIAMSPORT**—October 27th was "Homecoming Day" at Holy Cross Church, seeking to bring lost souls back to the fold, and to get reacquainted with the many parishioners who have moved to other cities. A debt reduction drive accompanied the dinner, at which Nancy Pashchuk delivered some "Homecoming thoughts." So that travelers and students will be able to attend, the regular starting time for the Divine Liturgy has been changed to 11 a.m. every Sunday.

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**SOUTH CANAAN**—John Boyko, President of the Saint Tikhon's Century Association.

**NANTICOKE**—The Church School children put together food baskets for needy families for the Thanksgiving season. This was the second annual Thanksgiving Campaign conducted by the children.

September 29th, 1986, is the date set for the 75th Diamond Jubilee celebration of Saint John's Parish. Mrs. Jean Barney has been appointed to head the Anniversary Committee.

An adult education series, "A Look at the Orthodox Faith," was inaugurated in September. The series runs for six weeks, followed by a two-week break. Meeting weekly with Father Eugene Vansuch, the Pastor, has provided the adults an opportunity to learn more about Orthodoxy.

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**F.R.O.C. GRANTS SCHOLARSHIPS**  
**CHAMPION, PA**—Eight students within the diocese have received scholarships from the national F.R.O.C. at its national convention, August 28th—September 2nd.

Scholarships were given to: Michael Orinick, Chapter 95, Jermyn; Kenneth Stafursky, Chapter 105, Olyphant; Cathryn Martin, Chapter 34, McAdoo; and Mary Pelak, Chapter 150, Frackville.

Several seminarians also received awards from various memorial funds: Emil Hutnyan, the Mischa Michaelson Seminary Award; John Mason, the Wm. Fekula Scholarship Award; and Father Kenneth Karaffa and Ronald Wyslutsky, the Metropolitan Theophilus Memorial Award.

Mrs. Florence M. Boyko, national F.R.O.C. United Fund Chairperson reported at the convention that the national membership had donated \$30,700 to the United Fund Drive. Another \$14,000 was collected at the convention.

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**SAINT CLAIR**—On Sunday, October 27th, Saint Mary's Orthodox Church sponsored a Halloween Party for its Church School. Fun and games were enjoyed by all. Prizes were given to everyone who knew their Church School material and lessons. A Halloween party was also held at McDonald's in Pottsville. The children are now preparing for their Saint Nicholas and Yolka programs. Teaching the children are Father Michael Evans, Matushka Sonya Evans and Mrs. Verna Papinchak.

The parish held its annual picnic on August 18th.

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**OOPS**

In our last issue, we incorrectly captioned a photo from Saint Clair. The parish name should have read Saint Mary's, and the person submitting the story was Verna Papinchak. Sorry for the error.



# WILLIAMSPORTERS VISIT SYNAGOGUE

by Christopher Chryssovergis

Fifteen members of the Holy Cross Orthodox Church Bible Study and Church School visited the Ohev Shalom Synagogue in Williamsport on November 19th. After observing a short evening prayer service in Hebrew, Rabbi Norman Singer answered questions concerning the prayer, symbolism, and laws of Judaism.

Expecting to see the images that the Old Testament and television portray of the Temple, we were surprised to see the interior was plain and simple. The focal point of the synagogue was the place where the Torah is kept. The Torah contains the first five books of the Bible which supplies Judaism with its laws. Rabbi Singer showed one scroll to us. It takes a scribe one year to complete a scroll of the Torah which is a necessity for every synagogue.

All worship may be led by laymen in this synagogue. These services are optional for women. But at least ten males over the age of thirteen, a "quorum," are necessary to conduct a service. Some Jews sway during prayer to express the fact that every bone in their bodies is involved in worship. Heads of both men and women must be covered to remind



them that there is a God above them.

What is the Jewish perception of Jesus Christ? He was prophet, equal to Mohammed, "who kept good company like Moses and Elijah" at the Transfiguration, according to Rabbi Singer.

The Rabbi emphasized that Judaism is a religion of law. He noted that there are over six hundred laws in the Torah. But as an Orthodox Christian, this writer was reminded of the words of Christ's Sermon on the Mount; "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill" (Matt. 5:17).



PHILADELPHIA—(left) The patronal feast of Assumption of the Holy Virgin Church was celebrated with the funeral procession around the church, August 14th. Father John Udics, Pastor, was joined by Fathers Daniel Geeza and Vincent Sevarino, with Father Alexander Federonko in attendance. The next day's Divine Liturgy was celebrated by Father Udics and Father Jerome Cwiklinski, priest-in-charge of the Orthodox Community at West Point.

(below right) The parish held its annual bazaar November 9th and 10th. The work was done by the Saint Sophia Sisterhood. Shown (below left) are Mrs. Mary Robovitsky, President of the Sisterhood; Mr. Al Robovitsky, and Mrs. Margaret Pellack also of the Sisterhood.





## MONASTICS HOLD CONFERENCE



On August 14-15 of this year occurred one of the most important events for the furtherance of monasticism in the Orthodox Church in America. And why was this so? One of the Brothers of Saint Tikhon's Monastery shares his thoughts in the following words concerning this historic event:

Beginning with the Eve of the Feast of the Dormition of the Most-Holy Theotokos, our monastic communities gathered together at Saint Tikhon's Monastery for the first convocation of monastics in the OCA. In his opening remarks, our Vladika—Bishop Herman—called it a moment in history; and the prevailing sentiment of the majority was that indeed something very important was taking place. We cannot boast of any great accomplishments; we simply made a beginning of fellowship, were strengthened by each other's faith, and some problems were discussed. But more important: a decision was made to begin to act! Everyone departed with a quiet joy and hope which was barely visible to the eye, but rather "hid with Christ in God" (Col. 3:3), for, as the Psalmist says, "all the glory of the daughter of the King is within (Ps. 44:12 LXX—used as a text for the Feast of the Dormition).

One of the main concerns with which we were occupied is the fact that monasticism is very small in America. And why were we so concerned about this? The following maxim which has often been expressed in Church circles answers the question well: "The monasticism of a local Church is the barometer of its spirituality." Therefore, WE ARE GRIEVED; WE ARE CONCERNED! The Church, which is the mystical Body of Christ, is inwardly infirm. Monasticism, which is one of its main organs (please do not consider me too

bold in even calling it the heart of the Church) is too small, to some extent cast-aside, forgotten and unknown to many. One of the Abbots gave us a good example of this last observation when he spoke of a young man who, previous to visiting his monastery, had visited a Roman Catholic monastery and had asked if he would be allowed to live there and still remain Orthodox! He had been completely unaware of the existence of Orthodox monasticism here in America!

Therefore, the first step decided upon by the monastics was to take steps to make monasticism known to the faithful. We do not seek pity, nor do we seek merely to build up numbers. We are seeking those like us who, though they are living in the world, are not of the world—the lost sheep whose minds and hearts are lost in the thick, dark, cold forest of worldly cares. We are seeking those who are dissatisfied with the things of this world and want something else, but perhaps do not know where to turn. As a result—as a first consequence of this first convocation—a decision was made to act more vigorously in putting the cause of monasticism before the faithful in the various diocesan publications and in person at the next All American Sobor where perhaps representatives from the monasteries could be present to answer questions, etc., and some sort of a media presentation could be made in the form of a display, photos,

etc. The important thing in all of this, however, was the agreement that the light of monasticism must shine forth and not be hidden beneath the proverbial bushel of Holy Scripture.

After the opening session, which was addressed by the host, Bishop Herman, as well as the Primate of the Orthodox Church in America, Metropolitan Theodosius, a simple, but delicious Lenten meal was served, prepared by Igumen Gamaliel of Saint Tikhon's Monastery, after which all proceeded to the Monastery church for the All-night Vigil for the Feast of the Dormition of the Most-Holy Theotokos, which included the bringing-out of the Plaschanitsa (Winding-sheet) of the Most-Holy Virgin, accompanied by the singing of the Praises and a procession around the church. After the services, further discussions were held. All attended the Feast Day Liturgy on the morrow, and after a festal dinner (also prepared by Igumen Gamaliel) and a final closing session (as well as many private discussions among the various monastics), all departed to their respective monastic communities full of the joy of love and fellowship and that strengthening which comes with being together as a monastic family.

The following representatives of the various monastic communities joined the Brotherhood of Saint Tikhon's

see MONASTICS, pg. 36



# OFFICIAL

## Confirmation of Members of Parish Councils

Christ the Saviour Church, Harrisburg  
Holy Annunciation Church, Berwick  
Saint Andrew the Apostle Church, Dallas, PA  
Saint John the Baptist Church, Mayfield  
All Saints Church, Olyphant

## Resolution

In accordance with his request and under Resolution No. 384, Archbishop Michael S. Romanchak, Rector of Holy Trinity Church in Catasauqua has been granted permission to retire effective December 31, 1985.

## Diocesan Council

Mr. Nicholas Horsky has been appointed the lay representative from the Philadelphia Deanery to the Diocesan Council to fill the unexpired term of Joseph G. Anderson. Resolution No. 394.

## Gramotas Awarded

Saints Peter and Paul Church, Minersville:  
Matushka Valeria Hatrak  
Mr. Peter Oakill

## BISHOP'S SCHEDULE

December 15, 1985: Saints Peter and Paul Church, Centralia  
December 25, 1985: Saint Tikhon's Monastery, South Canaan  
January 6, 1986: Saint Tikhon's Monastery, South Canaan  
January 12, 1986: Saint Nicholas Church, Philadelphia



**SOUTH CANAAN**—Father Stephen Karaffa was ordained to the Holy Priesthood by His Grace, Bishop Herman, on July 14th at the Monastery Church. Father Stephen is completing his final year at Saint Tikhon's Seminary.



**BETHLEHEM**—The diocesan clergy met at Saint Nicholas Church for a pastoral conference, October 7th. Father Joseph Allen of the Antiochian Orthodox Christian Archdiocese spoke on "Meaning and Ministry: The Challenge of Contemporary Pastoral Care."

**SCRANTON**—On Sunday, November 17th, 1985, Bishop Herman was the Orthodox representative at the final convocation of the Roman Catholic Council: Scranton Diocesan Synod 11. Nearly 5,000 people attended this session at the University of Scranton. Bishop Herman was the guest of Bishop Timlin, Bishop of Scranton (right). The Polish National Catholic bishops were also invited as guests. The new Cardinal of New York, John O'Connor (center), was the guest speaker at the convocation. Before he was elected Cardinal, O'Connor had been the Bishop of Scranton.





TUXEDO PARK, NY—His Grace, Bishop Herman, addressed the clergy retreat at the Carpatho-Russian Holy Annunciation Monastery, and presented an icon of Saint Tikhon to (right) His Grace, Bishop Nicholas, ruling Bishop of the American Carpatho-Russian Orthodox Greek Catholic Diocese, and (center) Father George Gula, Abbot of the Monastery.

HARRISBURG—On Friday evening, October 4th, the Akathistos was sung before the miraculous icon of the Sitka Mother of God at Christ the Saviour Church. It was celebrated by Father Archimandrite Innocent of Alaska. Eight priests assisted, including clergy from the Frackville Deanery and the Council of Orthodox Churches from South Central Pennsylvania, in addition to Fathers Gregory George and James Laliberte from the Greek Archdiocese.

Father Archimandrite Roman (Braga), Sister Katherine and Sister Inge, from the Orthodox Monastery of the Transfiguration at Ellwood City, led an all-day family encounter, November 16th. The subject was "Living the Nativity Fast." The children in attendance also made Nativity crafts. The following day, Father Roman celebrated the Divine Liturgy with Father Daniel Ressetar, the Pastor. Father Roman delivered the homily and later visited the Dauphin County Prison.

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POTTSTOWN—Thirty-five to 40 people attended each session of a 7-week course on Orthodoxy at Holy Trinity Church in October and November. The sessions covered basic Orthodox beliefs on the Church, the Holy Bible and the Nicene Creed. Sister Edith Raphael of the Community of the Holy Myrrhbearers, Otego, NY, spoke at the last session. Another series, on the Divine Liturgy, will begin in the Spring. Father Jason Kappanadze led the sessions.

The 5th Annual Harvest Bazaar, featuring ethnic foods and crafts, was a huge success, September 28th.

The Diocesan Lecture Series came south on November 24th, as Father John Kowalczyk repeated his presentation on the tragedy of abortion for the Philadelphia Deanery. Members of local pro-

life and Birthright groups were in attendance. Refreshments were provided by the faithful of Saint Herman's Church, Shillington.

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#### BYZANTINE CHANT ON CASSETTE

ELLWOOD CITY—The nuns of the Orthodox Monastery of the Transfiguration recently released a cassette of their liturgical singing. Recorded on location, the cassette contains hymns from Vespers, Matins and the Divine Liturgy. All of the hymns are sung in English and most are in the Byzantine Chant. To obtain a copy of the tape, send \$7.50 plus 50 cents postage for each cassette to: The Orthodox Monastery, RD 1, Box 184X, Ellwood City, PA 16117.

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#### "SEEK YE OUT OF THE BOOK OF THE LORD, AND READ..."

Isaiah 34:16

WALLINGFORD—The "Library Project" at Saint Herman of Alaska Church is an on-going program with the aim of donating books on Orthodoxy to libraries in the Delaware County.

Two libraries—Folcroft Community Library and the Manoa Community Library—are the most recent recipients of books. This brings to 12 the total of libraries to which donations have been made. The books are donated by the parishioners and organizations at the parish.

The parish held its Halloween party October 27th in the church hall. Some forty children and adults attended. Prizes for best costume, adult and child, were presented.

The annual Thanksgiving dinner was held November 28th, preceded by a special Molieben of Thanksgiving. This is a yearly event bringing the parishioners together as a spiritual family to give

thanks to God for all which He has so graciously given to them. In celebrating and breaking bread together, a bond of love and togetherness is created which has served to keep a feeling of oneness in the parish.

The Church School has initiated the printing of a Newsletter that is distributed to all the parishioners. The first Newsletter was printed and enclosed in the weekly bulletin on Sunday, November 10th. The purpose of the Newsletter is to keep the parish informed as to the programs planned for the youth, such as a pizza party held November 30th, a Christmas Pageant on December 22nd, as well as several service projects. The Newsletter is called *The Year of the Child*, to denote the more active role taken by the youth in the life of the parish.

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PHILADELPHIA—Saint Stephen's Cathedral is blessed with a great neighbor—the Lafayette Retirement Home which opened in September. Father Daniel Geeza, Saint Stephen's Pastor, was a guest at the grand opening, and Father, Matushka and the parish council were dinner guests of the home's director, David Young, October 15th.

The Church School at Saint Stephen's enjoyed a field trip to the Academy of Natural Sciences, December 8th. The young folks were also transported to Education Day at Saint Vladimir's Seminary, and to Memorial Day festivities at Saint Tikhon's Monastery as part of their continuing religious education.

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**DEADLINE  
OF THE  
NEXT ISSUE:**

**JANUARY 30th**





Holy Cross Church continues its involvement in the fight against pornography in Williamsport and Lycoming County. On this page is just a small bit of information the United Churches are putting out, including an ad for use in newspapers and magazines.

\*"70 per cent of the adult pornographic magazines end up in the hands of minors."

—U.S. Advisory Board on Social Concerns

\*"Law enforcement officials say they routinely find pornographic materials when they investigate sex crimes against children."

—Shirley O'Brien, "Child Pornography"

\*"Of 38,000 sexual assault cases on file in Michigan, 41 per cent involved pornography."

—Michigan State Police

\*"Exposure to even a few moments of sexually violent pornography can lead to antisocial behavior and attitudes. It can increase the viewer's acceptance of rape myths, increase the willingness of a man to say that he would commit rape, increase aggressive behavior against women and decrease one's sensitivity to rape."

—Psychology Today, January 1984

\*A clear pattern has been found among readers of pornography according to scientific data;

- 1) pornography is addictive
- 2) pornography is escalatory
- 3) pornography desensitizes
- 4) pornography "acted out" in abnormal behavior

These are stages verified by psychological and sociological research.

—Dr. Victor Cline, Univ. of Utah

\*The ultimate acting out of violent pornography called "autoerotic asphyxia" is estimated to account for 500 to 1,000 deaths annually.

—F.B.I. research

\*A survey reveals the following, extrapolation of 930 women nationwide; "documentation of one million known rapes stemming from pornographic materials."

—National Research Center, San Francisco

\*"Correlations indicate that readership of sex literature is highly correlated with rape."

—Baron & Straus Report

\*How much further will it go? It's up to YOU!

- \*International trafficking of children?
- \*Child Auctions in Amsterdam?
- \*Illicit "foreign foster parents" in Austria?
- \*Child sex tours in East Asia?
- \*Pennsylvania missing child in kiddie-porn in West Germany and the Netherlands?

—U.S. Senate Subcommittee



**WARNING:**  
**PORNOGRAPHY**  
**LEADS TO . . .**

- child sexual abuse
- battered wives
- rape
- broken homes
- sexual molestation
- aggressive behavior
- **DEATH!**

(\*all sufficiently documented)

**OBSCENE MATERIAL CANNOT BE exhibited, display, sent or received through the mail ACCORDING TO LAW.**

**PORNOGRAPHY IS NOT PROTECTED BY THE U.S. CONSTITUTION.**

Supreme Court Decision

**So WHY is it here? Because we are allowing it to be!**

**HELP ELIMINATE PORNOGRAPHY FROM OUR COMMUNITY NOW!** (or don't be surprised when YOUR 6 year old becomes one of 1.2 MILLION sexually-exploited kids every year!)

This ad sponsored by Informed and Concerned Citizens and United Churches of Lycoming County.

Take this ad to your local pornography "outlet" and

**LET YOUR VOICE BE HEARD!**

# THE NATIVITY OF OUR LORD AND SAVIOR JESUS CHRIST

## A PRIMER...

### FROM THE HOLY TRADITION OF THE CHURCH

#### From Scripture: The Old Testament

*And Isaiah said: "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord Himself will give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call His name Emmanuel, which means God is with us. He shall eat milk and honey, even before He knows to refuse evil, and to choose good. For before the child knows how to refuse evil and choose good, the land before whose two kings you are in dread will be deserted... God is with us. Understand, O nations, and submit yourselves, you mighty ones. Even if your strength returns, you shall be overthrown once more. Take counsel together, if you wish, but it will come to nothing. Make your plans, if you wish, but they will never stand, even among yourselves, for God is with us.*

—Isaiah 7 & 8  
from Vespers preceding  
the Liturgy of Saint Basil

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#### From Scripture: The New Testament

*Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and His name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called His name Jesus.*

—Matins Gospel  
Matthew 1:18-25

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Man was created in God's image and likeness,  
But when Jesus saw him fallen through transgression,  
He bowed the heavens and came down,  
Dwelling in a virgin's womb,  
Without forsaking His divinity.  
Adam, once corrupted, was refashioned.  
He cried out, "Glory to Thine appearing,  
O my Redeemer and my God!"

—from Great Compline  
of the Eve of the Nativity

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Joseph said to the virgin:  
What has happened to you, O Mary?  
I am troubled; what can I say to you?  
Doubt clouds my mind; depart from me!  
What has happened to you, O Mary?  
Instead of honor, you bring me shame,  
Instead of joy, you fill me with grief.  
Men who praised me will blame me.

I cannot bear condemnation from every side.  
I received you, a pure virgin in the sight of the Lord.  
What is this that I now see?

—from Royal Hours

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When Joseph went up to Bethlehem,  
His heart was filled with sadness.  
But you cried out to him, O Virgin:  
Why are you so troubled?  
Why are you in misery seeing me with child?  
Do you not understand at all?  
I bear a fearful mystery!  
Cast your fears away, and learn a strange wonder;  
God in His mercy descends from heaven to earth.  
Within my womb He has taken flesh!  
When He is pleased to be born, you will see Him.  
You will rejoice, and worship Him, your Creator.  
The angels ceaselessly praise Him in song,  
Glorifying Him with the Father and the Holy Spirit.

—from Royal Hours

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What shall we offer Thee, O Christ,  
Who for our sakes hast appeared on earth as man?  
Every creature made by Thee offers Thee thanks;  
The angels offer a hymn; the heavens, a star;  
The wise men, gifts; the shepherds, their wonder;  
The earth, its cave; the wilderness, a manger;  
And we offer Thee a virgin mother!  
O Pre-eternal God, have mercy on us!

—from Vespers preceding  
the Liturgy of Saint Basil

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### WHY "JESUS," NOT "EMMANUEL"

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel which means God is among us." [prophecy of Isaiah]

How is it then, one may say, that His name was not called Emmanuel, but Jesus Christ? Because he said not "thou shalt call" but "they shall call," that is, the multitude and the issue of events. For here he puts the event as a name; and this is customary in Scripture, to substitute the events that take place for names.

Therefore, to say, "they shall call" Him "Emmanuel," means nothing else than that they shall see God amongst men. For He hath indeed always been amongst men, but never so manifestly.

—Saint John Chrysostom  
Homily V on Gospel of Matthew

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### THE INCARNATION AND SALVATION

The Christian message was from the very beginning the message of Salvation, and accordingly our Lord was depicted primarily as the Savior, who has redeemed His people from bondage of sin and corruption... It was generally assumed that the very meaning of Salvation was that the intimate union between God and man had been restored, and it was inferred that the Redeemed had to belong Himself to both sides, *i.e.* to be at once both Divine and human, for otherwise the broken communion between God and man would not have been re-established... The purpose and the effect of the Incarnation were defined precisely as the redemption of man and his restoration to those original conditions which were destroyed by the fall and sin. The sin of the world was abrogated and taken away by the Incarnate One, and He only, being both Divine and human, could have done it.

—Father Georges Florovsky  
Creation and Redemption

\*\*\*

### GOD HAS REVEALED HIMSELF TO US!

When, then, the minds of men had fallen finally to the level of sensible things, the Word submitted to appear in a body, in order that He, as Man, might center their senses on Himself, and convince them through His human acts that He Himself is not man only but also God, the Word and Wisdom of the true God. This is what Paul wants to tell us when he says: "That ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the length and breadth and height and depth, and to know the love of God that surpasses knowledge, so that ye may be filled unto all the fullness of God" [Ephesians 3:7ff]. The Self-revealing of the Word is in every dimension—above, in creation; below, in the Incarnation; in the depth, in Hades; in the breadth, throughout the world. All things have been filled with the knowledge of God.

... He stayed in His body and let Himself be seen in it, doing acts and giving signs which showed Him to be not only man, but also God the Word. There were thus two things which the Savior did for us by becoming Man: He banished death from us and made us anew; and, invisible and imperceptible as in Himself He is, He became visible through His works and revealed Himself as the Word of the Father, the Ruler and King of the whole creation.

—Saint Athanasius  
On the Incarnation

How can a womb contain Him whom nothing can contain?  
How can He remain in His Father's bosom, yet rest in His mother's arms?

— It is His good pleasure to accomplish this.

Having no flesh, He purposely assumes it for our sake.

He who is [see Exodus 3:13] becomes what He never was.

He shares our substance without forsaking His own nature.

Desiring to make us citizens of the world on high,

Christ, the Only-begotten of the Father, is born on earth as a man.

—from Matins  
of the Eve of the Nativity

\*\*\*

### TROPARION HYMN

Thy nativity, O Christ our God,  
has shone to the world the light of wisdom.  
For by it, those who worshipped the stars,  
were taught by a star to adore Thee,  
the Sun of Righteousness,  
and to know Thee, the Orient from on high,  
O Lord, glory to Thee!

\*\*\*

### KONTAKION HYMN

Today the virgin gives birth to the transcendent one,  
And the earth offers a cave to the unapproachable one!  
Angels, with shepherds, glorify Him!  
The wise men journey with the star,  
since for our sake the Eternal God was born as a little child.

\*\*\*

When it was time for Thy coming on earth,  
the first imperial taxation was held,  
but Thou also didst take a census, O Lord,  
recording the names of all men who believed in Thy birth.  
Thou didst use the decree of Caesar for Thine own end;  
to make manifest Thy timeless and eternal Kingdom!  
Therefore we pay Thee our taxes, not with golden coins,  
but with the riches of Orthodox theology,  
O God and Savior of our souls.

—from Matins  
of the Eve of the Nativity

\*\*\*

# CHRIST IS BORN!



# GLORIFY

# HIM!

# CHRIST IS BORN

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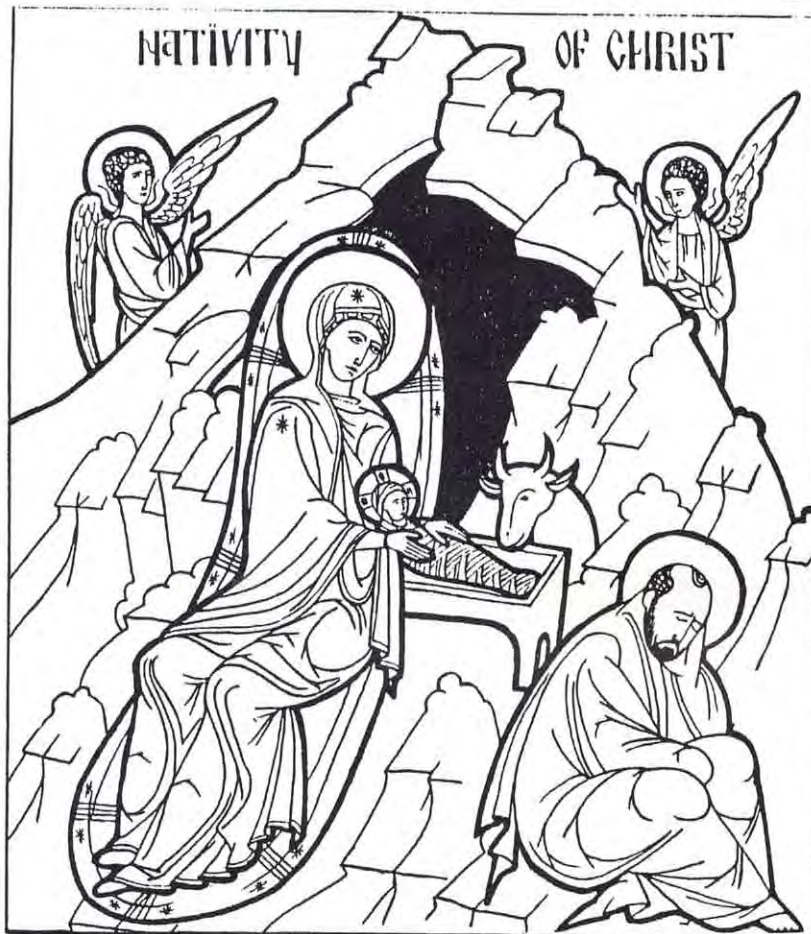
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# GLORIFY HIM



OUT OF THE WOMB  
BEFORE THE MORNING STAR  
HAVE I BEGOTTEN THEE.  
THE LORD HAS SWORN  
AND WILL NOT  
CHANGE HIS MIND.

(psalm 110)

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# CHRIST IS BORN

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# GLORIFY HIM

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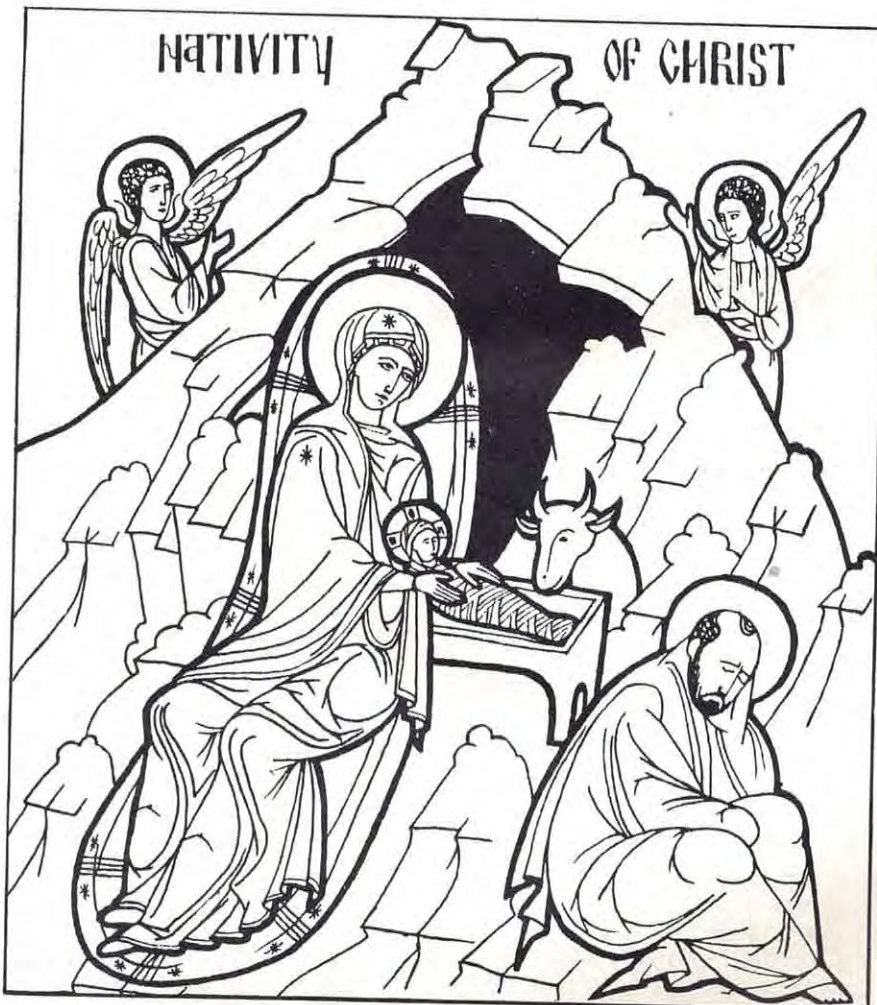
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# PEACE on EARTH!?

by Barbara Sevensky

This month we celebrate the birth of Christ. The prophet Isaiah called Him the "Prince of Peace," and His birth was joyfully hailed by angels with the cry of "Peace on earth, good will toward men." Yet, almost two thousand years after His coming, there seems to be less peace than ever in this world. We have only to listen to a single newscast or pick up a newspaper to see how thoroughly violence permeates our world. Why is the world in such a state if the Prince of Peace has already come?

To understand the present sorry state of mankind, we must go back to the beginning, and examine the creation and fall of man. Man was created by God to live in communion with Him, and in harmony with each other as children of the same Father. But when man sinned, he separated himself from God, and broke the communion of love. From this point on, a war began within man's own being: as a creature of God, Whose image he still bore, man was naturally inclined towards goodness; but by sinning, he had, as it were, opened the door of his being to evil, and now he experienced

the pull of sinful passions which drew him farther away from God, toward self-destruction.

This internal warfare within man inevitably manifested itself in his relations with his fellow man. For when man rejected God as his Father, he thereby also destroyed the basis of relating to others as brothers and sisters.

Now human beings ceased to regard each other as brothers and sisters, companions and co-workers; instead they saw each other as rivals, competitors, enemies. The love, trust, and brotherhood that should have reigned among

men was replaced by a host of evil passions: selfishness, that caused him to monopolize as much land and resources as he could claim, and to hate those who would want anything that he had declared to be his own; envy and greed, that led him to covet his neighbor's land and possessions; pride and aggressiveness that urged him to control and dominate his fellow man; contempt and ruthlessness that led him to crush and oppress those smaller and weaker than himself; and finally, fear that led him to arm himself against others, and to destroy them lest they grow stronger and destroy him.

## MAN'S BENT; SATAN'S GOAL

Human history since the fall of man has been nothing but the endless replay of this same tragic drama, as various kingdoms, empires and nations succeeded one another in the roles of victors and



vanquished, oppressor and oppressed, ruler and ruled. And now we have arrived at our present state of affairs, where violence has escalated and expanded to world-wide proportions, and we stand on the brink of destruction. Man seems to be bent on destroying himself, which has been Satan's goal all along, for he hates God and His creation, and would like nothing better than to cause the destruction of man.

Into this world of darkness and violence came Jesus Christ. But He did not come bearing a new arms control agreement, nor a compromise on national boundaries, nor a new legal system to institute social reform. His plan of salvation does not merely attempt to curb the effects of evil, but it strikes at the very root of the matter: the damaged relations between God and man. Christ restores man's communion with God. Saint Paul says, "For in Him all the fullness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross. And you, who once were estranged and hostile in mind, doing evil deeds, He has now reconciled in the body of flesh by His death, in order to present you holy and blameless and irreproachable before [the Father] ..." (Col. 1:19-22). Thus, Christ effects an internal healing within man's being, giving him a new heart and a new Spirit which enable man to con-

God, and can live as children of the Father, in love and harmony with others who have come to Christ. Those who reject Him still abide in sin, and are in the grip of evil passions which keep them at enmity with God, with each other, and with themselves.

Neither can there be any truce between good and evil, light and darkness. Those who willingly abide in the darkness of evil hate no one so much as they hate the Light. They cannot endure the presence of the Sun of Righteousness, because He exposes them for the sinners that they are. Christians, those who witness to the Light in their own lives, are living proof that man can, if he wishes, renounce evil, turn again, and be reborn in Christ. As such, they are a continual rebuke to the evil ones, a judgement against them. Thus they try to destroy or silence the followers of Christ, as they tried to destroy Him. Christ is man's only salvation; it is therefore Satan's desire to turn man against Him.

#### THE "SWORD" BYPASSED?

We cannot neglect to mention a relatively new tactic which attempts to bypass Christ's "sword of division." This is secular humanism, a delusion that seeks to unite mankind in peace and brotherhood without reference to God. Instead, it appeals to "justice," "truth," "freedom," or "human dignity." It is in fact a rather transparent attempt

to "steal" the message of Christianity, and the blessings that flow from Christ's work of salvation, while dispensing with the person of Christ Himself.

The best example of this is the quotation at the United Nations: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Is. 2:4). Notice that they neglect (deliberately) to quote the verses immediately preceding this, which describe the context of this peaceful situation: the union of all men under the rule of the messianic king. The implication is clear: "Let's leave God (and especially Christ!) out of this."

Those who place their hopes in secular humanism are mostly well-intentioned and frequently quite sincere; they are also profoundly naive and blind to reality. They will not see that their catchwords "peace," "brotherhood," "justice," etc., taken out of the context of God from Whom they flow, are mere words, concepts having no foundation in reality. They are therefore subjectively interpreted, practically modified, and compromised into meaninglessness. Man without Christ is *fallen*; at best he is a "Jekyll and Hyde" personality, constantly wavering between good and evil; at

*continued next page*

## ...A REMINDER OF WHO BRINGS IT.

quer the evil within himself. The internal peace and righteousness that man can now enjoy because of his communion with God can flow outward and influence his relations with others. Those in Christ are reborn as children of God; and if we can now acknowledge God as our Father, we can once again become brothers and sisters.

But this is not the end of the story. Mankind did not automatically "live happily ever after" once Christ came. He Himself said, "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword" (Matt. 10:34). The coming of Christ inevitably divides men into two camps: those who accept Him, and those who do not. And there can be no "neutrality;" the appearance in this world of the Word of God made flesh cannot be ignored or circumvented, nor can we make believe that He had never come. Either we are with Him, or we are against Him. Those who accept Him have re-established communion with



continued from previous page

worst he is bestial, depraved, almost demonic. No external alliances and agreements will ever bring about true and lasting peace among men, because they cannot change man's fallen nature, cannot cut off the influence of evil on the hearts and minds of human beings, where it gains its foothold and inevitably spreads outward, poisoning relations among men.

Only in Christ and the Holy Spirit can we experience the recreation which enables us to live in peace with God and man. This is why so many of those unions, alliances and treaties, instituted with the highest hopes and proclaimed with great fanfare, have proved to be frail, faulty, and illusory, and why those "wars to end all wars" did not. God, through Christ, "reconciled us to Himself and gave us the ministry of reconciliation" (2 Cor. 5:18). This is God's plan for the salvation of the world, for the reunion of all men in Him. Man cannot demand another plan, nor can he ignore it and attempt to construct his own peace.

### WHAT TO DO?

What should we as Christians do to bring about peace on earth? First and foremost, we must witness to the peace of Christ in our own lives, and truly live in peace, harmony and love with our brothers and sisters in Christ; We must expose and denounce evil wherever it manifests itself, and be prepared to accept the consequent persecutions; We must beware of putting "our trust in princes, in sons of men, in whom there is no salvation," succumbing to the delusion that the blessing of peace will be conferred on the world by resolutions of the United Nations General Assembly, or by Geneva Summits.

Perhaps it was to these kinds of peace proclamations that Saint Paul was referring when he said, "When people say, 'There is peace and security,' then sudden destruction will come upon them..." (1 Thes. 5:3). Rather, we must constantly raise our voices to spread the true gospel of peace and reconciliation, calling all men to repentance and to the new life of love and communion in Christ.

## IN OUR NEXT ISSUE

"CAUSA"  
Rev. Moon's Latest Cover

THE MORMONS:  
a look at their beliefs

ABORTION  
...and the Church

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Why stewardship? Why should I care? I give to the Charity Fund, let others care!

As Christians we are expected to use our gifts, time and talents, for the benefit of others. Christian Stewardship is the wise and responsible use of the special gifts God has entrusted to us. As members of this generation it is our responsibility to pick up where the senior generation left off. We were given talents as were our fathers, mothers, our grandparents. They accepted their responsibilities, and now it's our turn!

How do we go about becoming God's helping hands in the world today? First of all, stewardship is not confined to the giving of money. It's *caring!* As members of His Church, we are the assembly and the witness for Christ Jesus in the world today. Because we are the Church, and because God has given us the awesome responsibility of carrying on His work, we must gear our values and attitudes toward fulfilling this awesome responsibility. Where do we begin? We begin at home. We begin in the neighborhood. We begin in our parishes. We create "Kitchen Cupboards" to feed the hungry. We create "Clothes Closets" to clothe the naked. We create telephone "Hotlines" to call the lonely. We create "Helping Hands" to rake leaves, shovel snow, run errands, visit the shut-ins; those unable to physically care for themselves. It's inquiring if someone needs a ride to church on Sunday and Holy Days, a ride to the doctor, the grocery store. It's stewardship. It's caring. It's sharing your life with others. You are listening, touching, comforting, actively working to extend the spirit of Christ Jesus' care and love to those who need your stewardship.

As parish priests, working toward the goal of total stewardship involvement of our parishes, we often hear the remark: "But Father, that's *your* job!" NOT TRUE! It is all of our jobs! It is the responsibility of *every Christian*. The parish is more than mortar, bricks and cupolas, it is people helping one another.

Recently, I heard of an instance where a senior, living alone, became ill. For five days she lay with only water and a few crackers to eat. If there had been one caring individual to call, much suffering could have been avoided. Why stewardship?

The sharing of life's blessings with those who are alone, widowed, and all but forgotten, is not a new idea. Where Christ Jesus left off in His ministry of concern for the poor, the needy, the lonely and forgotten, we, His followers, must pick up.

Stewardship is of course the giving of one's time and talents, but most importantly, it's *CARING!* Why Stewardship?

"For I was an hungered, and ye gave me meat:"

REACH OUT!

"I was thirsty, and ye gave me drink:"

REACH OUT!

"I was a stranger, and ye took me in:"

REACH OUT!

"Naked, and ye clothed me:"

REACH OUT!

"I was sick, and ye visited me:"

REACH OUT!

"I was in prison, and ye came unto me."

REACH OUT!

REACH OUT AND TOUCH SOMEONE!

### MORE OF NOTE



### Pilgrimage to Holy Transfiguration Monastery

WALLINGFORD—A total of thirteen people from Saint Herman of Alaska Church made the pilgrimage to the Holy Transfiguration Monastery in Ellwood City. The money for the van and station wagon that were rented to transport the pilgrims was raised by making and selling peroghies. It was a trip that will never be forgotten by the participants; an uplifting, spiritual and deeply satisfying experience. Father Claude and Matushka Vinyard accompanied the pilgrims to the monastery on August 5th-7th.

# THE BIBLE

**IT DIDN'T FALL FROM HEAVEN!**

V. Rev. N. Kiryluk

TV and the radio are full of religious programs by various religious leaders and preachers of different denominations who are preaching on the Holy Bible. They quote numerous biblical passages, interpreting the scriptures without any regard to the teachings of the Church or Holy Tradition. They interpret the Bible according to their own personal feelings and attack any teaching they cannot find written in the Bible.

No doubt many of you who listen to these programs are impressed by their religious fervor, and say, "Why don't we preach more about the Bible? What does our Church have to say on this or that issue? Don't we believe in the Bible, in God's Holy Word?"

Many of our people are confused, and sometimes, because of the lack of knowledge about their own Church and by error, they join other churches, religious groups or cults.

First of all, I want to explain this dynamic, important fact of church history. We Orthodox are the first ancient Biblical Church. We gave the world the Holy Bible, the Holy Scriptures, the Book of Books. *The Orthodox Church is the author, the mother and the father of the Holy Bible. Without the Church there would be no genuine, truthful God-inspired Bible.*

The Holy Bible did not fall down from heaven. The Bible was written by various devoted, religious men. Some were eye witnesses of our Lord's preaching and miracles. Many books were written about the Divine Creator, about God's relationship with people, about the Messiah, our Lord and Savior Jesus Christ and about salvation.

The Church, in the first four centuries at various early Church Councils of the undivided Christian Church, selected

**THE ORTHODOX CHURCH  
IS ITS MOTHER AND FATHER.**

some, but not all of the books written, as the true expression of divine revelation by means of the Holy Spirit. The Church has a special "canon" or rule of doctrine on this important issue and specifically lists the books that make up the Bible.

It is the Holy Church through the Holy Trinity, that interprets the Holy Scriptures for us. The Orthodox Church, through its profound teachers and Great Fathers of the Early Church (holy men like Saints John Chrysostom, Basil the Great, Gregory the Theologian), interprets the Holy Bible for us. All of these teachings and interpretations were passed by the Ecumenical and General Councils of the undivided Church (which were held from the 4th to 9th centuries) when the Church taught and preached the same truths, the same interpretations. We have not added, deleted or made any changes in the way we believe about Jesus Christ, the Holy Trinity and the Holy Bible.

The interpretations of the Holy Bible are not the interpretations of any particular bishop, priest, theologian or lay person. They are the proven and accepted by the entire Orthodox Church in the world since the time of the early ecumenical and general councils and passed down to us from generation to generation as the divinely inspired Word of God.

God continues to reveal Himself to mankind through His Church. The sources, the two pillars of divine revelation are found in Holy Tradition and Holy Scriptures. They cannot be separated. The Holy Bible consists of two major parts: the Old Testament and the New Testament. They are the written record of God's Revelation. The Old Testament relates all the events of creation: the fall of Adam and Eve; the great leader Moses receiving the Ten Commandments on Mt. Sinai; the history of the Israelites; the prophets; all the events leading to the birth of Our Lord and Savior Jesus Christ. The New Testament fulfills God's Revelation through the Gospels and the writings of the Early Church known as the Epistles, the famous letters of Saint Paul to the many early communities which he converted to Christianity.

The Old Testament was first written in the Hebrew language and then translated into the spoken Greek language for the educated Jews.

This version of the Old Testament is called the Septuagint Version (which means 70) because it was translated by 70 Hebrew and Greek scholars at the ancient University of Alexandria in Egypt. It is still the official version of

the Old Testament for the Orthodox Church.

The New Testament was first written in the spoken Greek language of the day in the first century. The first official English translation occurred in 1611 by order of King James of England who wanted a Bible that everyone could read and understand. Today, there are over 18 English translations of the Bible.

We firmly believe that the Holy Bible is not just a nice set of stories about God and man, but the true word of God, proclaiming that Jesus is both God and man, the Savior of the world.

The Holy Bible is the product of Holy Tradition; the two cannot be divided. Holy Tradition is passed down in the Church from the time of Christ to the present day. Holy Tradition is the ongoing life of God's people. There are many things that we believe in that cannot be found in the Bible like the Nicene Creed, liturgical services, the acts and decisions of the Early Church Councils, the writings of the Holy Fathers, the lives of the Saints, icons and the sacred music of the Church.

The Holy Bible is the number one book of the Church. But faith, belief in God cannot be based solely on a book. It must be alive; it must have a true and solid foundation; a mother and a father; and an accurate and spirit-inspired translation.

The Orthodox Church which has given the world the Bible gives the Bible its very life. We make the Bible alive through our various liturgical services and Holy Sacraments. We make the Bible alive by the way we decorate our churches with icons and beautiful religious murals. We make the Bible alive by showing specific events in the life of Our Lord and Savior Jesus Christ, the Mother of God and the Saints. We teach, preach the Bible by the beautiful artistic scenes taken directly from the Bible. Every one of these icons and murals we see in our Church *teaches* a spiritual lesson and truth about God, about life.

The very method by which we divide our churches into three parts: the vestibule, the nave and the sanctuary is taken directly from Exodus, the second book of the Old Testament.

There is no Church on the face of this earth that loves God's Word, the Bible, any more than does our Orthodox Church. This is an important claim and we must back it up.

First of all, we show our deep respect and love for God's Bible by having the Gospels of Saints Matthew, Mark, Luke

and John beautifully bound and placed in the most important part of the church. The Gospels are placed on the Altar, in the very center of our high esteem and love for the Good News of God's Holy Word.

### IN THE LITURGY

At the very beginning of every Divine Liturgy, the Gospel is elevated by the priest with these words: "Blessed is the kingdom of the Father and the Son and the Holy Spirit, now and forever unto ages, and ages." Later the Gospel is carried in procession during the Little Entrance and later read by the priest from the Amvon. It is as if Christ Himself was speaking and preaching.

Do you know that over 343 verses, prayers, and psalms in the Liturgy come directly from the Bible? At each Liturgy we hear lessons chanted, beginning with the Great Litany praying for peace and unity for all of mankind.

Then we hear that beautiful first antiphon, "Bless the Lord O My Soul, bless His Holy name..." (Psalm 103), then the second antiphon (Psalm 146). At the Little Entrance, we hear the choir singing the Beatitudes, our Lord's famous sermon on the mountain.

The Epistle lesson follows which consists of letters written by the famous convert, Saint Paul, formerly Saul the Persecutor of Christians. After his conversion on the road to Damascus, Paul became the greatest missionary of the Church. He preached that first great sermon on Pentecost Sunday and converted 3,000 persons to Christ. This

see BIBLE, pg. 37



# ALL IN THE FAMILY!

BETHLEHEM—Saint Nicholas Church honored its "class of '85" high school and college graduates at this year's Church School dinner, May 19th. Among the honorees were: **Michele Stafiniak**, graduating from Salisbury High and attending Villanova University; **Helena Wasienko**, a Parkland High graduate, now employed in New York; **Janine Kuncik**, a Parkland High grad now enrolled at the Allentown extension campus of Penn State University; **David Hudak**, enrolled at Lehigh University after graduating from Panther Valley High with a highly competitive AFROTC scholarship; and, **Richard Tomolovski**, a Liberty High grad attending Bethlehem Vocational Tech School.



College grads honored at Bethlehem were: **Stephen Jubinsky**, BA in Mineral Economics from Penn State University; **Tamara Guditis**, BS in Elementary Education from Kutztown State University; **Maria Stoiancheff**, Liberal Arts degree from Penn State University with

a major in Russian; **Ronald Madensky**, Masters degree in Finance from Monmouth College, NJ; **Michael Grigoruk**, BA in Management and Biology from Moravian College, Bethlehem, PA; and **Tanya Grigoruk**, MS in Management from Hood College, Frederick, MD.

STROUDSBURG—**Spas T. Raikin** of Holy Trinity Church, and associate professor of history at East Stroudsburg University, has contributed a chapter to the book, *Religion and Nationalism in Soviet and East European Politics*. The chapter is entitled, "Nationalism and the Bulgarian Orthodox Church." Mr. Raikin is a graduate of the Theological Faculty of the Sofia University, Bulgaria, and has studied in Athens, Geneva and London. He received a degree in history from the Columbia University. The book is published by Duke University Press.

\*\*\*

HARRISBURG—**David Martin** and **Jeannie Elizabeth Maugans** were united in the Sacrament of Holy Matrimony, Sunday, May 19th. Officiating at Christ the Saviour Church were Fathers Joseph Martin (brother of the groom), Daniel Ressetar, Paul Ropitsky and Michael Hatrak. The groom serves as president of the parish.

**Andrew Thomas Bromley** was baptized and chrismated on July 21st. He is the son of **Mr. and Mrs. Daniel Bromley**. Sponsors were John R. Essock and Ellen Essock.

\*\*\*

CENTRALIA—**Zechariah Peek**, first son of **Stephanie & Stephan Peek**, was baptized and chrismated at Saints Peter and Paul Church, September 28th. Stephanie's sister, **Deanna McPeak**, was named this year's homecoming queen at Mount Carmel Area High School.

\*\*\*



**Mr. & Mrs. Jake Yacilla**  
...celebrate 50 years.

FRACKVILLE—**Mr. and Mrs. Jake Yacilla** recently celebrated their 50th wedding anniversary. A party was hosted by their two daughters, Eleanor (wife of George Thomas) and Marie (wife of Robert Kuchta). The Yacillas have been blessed with four grandchildren, Eleanor and George Thomas, and Marie and Barbara Kuchta.

\*\*\*

MOUNT CARMEL—Saint Michael's Church participated in the "Crop Walk" for the Hungry, June 8th. The parish's **Chris Mathias** was honored as one of the two top fundraisers for this event.

**Maria Felicity**, fifth child of **Father and Matushka Thomas Kulp**, was baptized and chrismated on Saturday, August 3rd. Father and Matushka Jason Kappanadze were the sponsors.

\*\*\*

COALDALE—**Mr. and Mrs. Michael Harahus** have celebrated their 29th wedding anniversary, and **Mr. and Mrs. Michael Katchur** their 40th wedding anniversary. Many Years!

**Mary Harahus** and **John Bodnar** were united in the Sacrament of Holy Matrimony on July 6th.

**Lindsey Marie Remington**, newly born daughter of **Otis and Elaine (Haspe) Remington**, was baptized and chrismated on August 3rd. Lindsey was born on May 24th.

Congratulations to **Mr. & Mrs. Ronald Yurchak** on the celebration of their 26th wedding anniversary, and to **Mr. & Mrs. Paul Sheers** on the celebration of their 36th wedding Anniversary.

\*\*\*

HARRISBURG—The Sacrament of Holy Matrimony was celebrated for **David L. Buddwalk** and **Natalie Saladigo** on September 21st. Witnesses were Daniel N. Buddwalk and Lori Westfall.

On November 9th, **Charles A. Turner** and **Deborah E. Tatausko** were united in Holy Matrimony. Faith Giemza and George E. Walker were the witnesses, and Father Paul Ropitsky, pastor of Holy Ascension Church, Frackville, assisted.

\*\*\*

OLYPHANT—**Charles P. Gardecki** was recently received into the Orthodox Church from the Ukranian Greek Catholic Church by Father Vladimir Fetcho at Saint Nicholas Church.

\*\*\*

WALLINGFORD—Stephen Andrew Palmer, second son of James and Stephanie Palmer, was baptized and chrismated on June 29th at Saint Herman of Alaska Church.

Robert Timothy Lord, son of Shirley and Robert Lord, was baptized and chrismated on April 21st.

Stephanie Christine Borriello was baptized and chrismated on October 27th. She is the first daughter of Frank and Victoria Borriello. Stephanie has two brothers, Christopher and Nicholas, who, we are told, look forward to having her as a playmate.

S. Alan Pcsolyar was united in the Sacrament of Holy Matrimony to Nancy Krill on September 1st in Belle Vernon, the home parish of his bride. Alan is active in the Diocese and is also the warden of the Saint Herman of Alaska Orthodox Church. The Pcsolyars reside in Newton Square.

\*\*\*

POTTSTOWN—Nina Mary Kappanadze was baptized and chrismated on Saturday, November 30th at Holy Trinity Church. She is the daughter of Father Jason and Matushka Margaret Kappanadze. Father John Udics and Mary Ann Udics were the sponsors.

\*\*\*

NANTICOKE—Lisa Shiposki was baptized and chrismated into the Orthodox Faith on September 8th at Saint John's Church. She is the daughter of Alvin and Susan Shiposki.

Paul Eckrote and Sara Sederovich were united in the Sacrament of Holy Matrimony, September 28th.

John Gaydosha and Christine Ann Ceppa were united in the Sacrament of Holy Matrimony at Saint John's Church, July 20th.

\*\*\*

SHILLINGTON—Saint Herman of Alaska Church recently honored three graduates from the parish. The graduates are:

Andrew Kurjanowicz, son of Dr. & Mrs. Wadim Kurjanowicz of Fleetwood. Andrew graduated from Temple University School of Dentistry with a Doctor of Dental Medicine degree. He was commissioned a Lieutenant with the U. S. Navy and is presently stationed with the Marines at Camp Pendleton, California;

Beverly Kusior, daughter of Mr. & Mrs. Bernard Kusior of Kenhorst. Beverly graduated from Penn State University with a degree in Business Management; and,

John Robert Melniczek, son of Mr. & Mrs. John Melniczek of Shillington.

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NANTICOKE—Walter Kasian of Saint John's Church, was presented with the American Legion 12th District Blue Cap of the Year. The Blue Cap is presented to persons best typifying and representing the spirit of American Legion. Mr. Kasian is now serving as Chaplain of Warrior Run Post. He is the 12th District Deputy Commander and the American Legion VAVS representative at the Wilkes Barre Veterans Administration Medical Center. He was appointed by Department Commander L. G. Smith to serve as department vice chairman of the Hospital Entertainment Committee.

Said a Legion spokesman: "With his humble compassion and pleasant sense of humor, Mr. Kasian is making the lives of our hospitalized veterans just a little brighter."

\*\*\*

John graduated from Beaver College with a BA in Psychobiology and a BA degree in Psychology with departmental

honors.

All graduates were given an Orthodox Lapel Cross by Father John Onofrey.

**HERE'S A LOOK AT COLLEGE LIFE  
FROM SOME ORTHODOX PEOPLE  
WHO ARE LIVING IT.**

**PART 1 OF A SERIES  
BY ORTHODOX STUDENTS AT PENN STATE**

Glory to Jesus Christ!

We often hear it said that "appearances deceive," and that we should, therefore, never "judge a book by its cover." These truisms certainly hold when we pause to consider how Orthodoxy is faring these days at Penn State University—that is, at the main campus in University Park, Pennsylvania.

As might be expected at this time of crisis in the Church, the number of Orthodox students participating in Church-related activities at Penn State is rather small; small when we remember that even though several hundred Penn State students have indicated on questionnaires that they are of the Orthodox Faith, only about 40 of those same students participate in the Orthodox Christian Fellowship (OCF), a campus-based organization established to serve the spiritual needs of all Orthodox students at Penn State.

Now on the surface of it all, 40 out of several hundred isn't exactly the most encouraging rate of involvement in our fellowship. Yet it is precisely in regard to this apparently dreary bit of statistics that we see more clearly the truth in the old warning about deceptive appearances. For, although the number of our participating members is relatively small, we count ourselves richly blessed indeed when we observe that many other religious groups at Penn State have far fewer participating members than we do. To be sure, many Christian denominations here can statistically claim hundreds of "members" but, proportionately speaking, can only ever manage to involve a handful of those members in religious activities of any sort. In addition, we count ourselves even more richly blessed when we recall that in many colleges and universities throughout the United States, resources and involvement of the kind needed to build up and sustain campus organizations like our own OCF are lacking.

So, then, the appearances *do* deceive; though our participating members be relatively few, our position as a religious group at Penn State is much better off than that of many other religious groups on campus—and, unfortunately, of many Orthodox students at other schools across the country.

Appearances can again be deceptive when we come to consider the central issue regarding the well-being of Orthodoxy at Penn State, namely, the question of quality *vs.* mere quantity of members. It could probably be argued fairly that what we as a group lack in membership we make up for in enthusiasm and devotion. The Divine Liturgy, for example, is celebrated on campus every Sunday, and during special seasons like Lent, various other liturgical services are conducted here during the course of the week itself. Our choir

practices for two-hour stints on Friday nights, and is, we would like to think, a very successful undertaking in its own right. Accordingly, we feel safe in saying that both the opportunity for frequent worship here and the liturgical quality of our worship go a long way towards at least counter-balancing the unfortunately low turn-out rate of Orthodox students at services and OCF-sponsored activities.

In addition to attending the Divine Liturgy on Sunday mornings, several OCF members at Penn State meet on Wednesday evenings for group discussions with our spiritual advisor. These discussions are especially important for our members' spiritual maintenance and development, given the fact that our day-to-day lives here take place in a largely secular and, at times, even anti-religious environment. Among the topics aired at recent discussions have been creationism *vs.* evolution, original sin, the role of women in the Church, and the defense of Orthodoxy against the current tide of secular humanism.

We have not had large numbers in attendance at these meetings, but as was already suggested, mere quantity alone is not the standard that should be used in assessing the success or failure of individual endeavors at Penn State. Indeed, both the quality of individual contributions to the Wednesday evening discussions and the degree of spiritual understanding cooperatively achieved in that setting are surely at least as important as the number of those in attendance. We have all many times come away from these weekly discussions uplifted and better prepared to live our daily lives more fully in Christ. Hence, we find it most reassuring that weekly Wednesday meetings take place *at all* and that we have a forum for raising our religious difficulties and for advancing in our understanding of the Faith.

By now it should be obvious that not our numbers, but our members' deep commitment to the Orthodox Faith and their loving concern for the Church are what really make the OCF at Penn State such a success in *our* own eyes. And it is this very commitment and profound enthusiasm for the Faith that we of the OCF would like so very much to communicate to the readers of *Your Diocese Alive*.

Due to distance and circumstance, we are unable to share our enthusiasm and concern with you in person. So, we hope that by inaugurating the "College Forum" column in this magazine, we will be able to do in print what we would otherwise do in person. We hope, in other words, to be able to share with you via the printed word some of the joy, devotion, and reverence for Orthodoxy which we ourselves



receive by being able to participate in the life of the Church through our weekly worship and religious activities at Penn State.

Naturally, we will more often than not be sharing our commitment and reverence for the Faith from the standpoint of what it means to be an Orthodox Christian studying at a secular university. In a future column, for example, we will most likely be exploring how a healthy respect for the Church can be better cultivated among Orthodox freshmen who suddenly find themselves at a large and sometimes "impersonal" university like our own. How can such students, confronted perhaps for the first time ever with widespread indifference or downright hostility towards the Faith they have held up to now, be brought around to a more spiritually significant appreciation for Orthodoxy? At some future date we will, moreover, surely want to examine closely just how Orthodox students who have already been away at school for some time manage to persevere in their Faith, in spite of all the spiritual obstacles they might encounter in daily life. How, we will ask ourselves, does a student of the Orthodox Faith engage meaningfully with Christians of radically different persuasions, like the Fundamentalists, and still maintain his own sense of being Orthodox? How does an Orthodox student go about socializing with and enjoying the company of his or her non-Orthodox peers and yet remain true to the Church's teachings on fasting, prayer, and morality in general? And exactly how does an Orthodox student keep on cherishing his Faith when he is faced day by day with an uncompromising atheistic, materialist philosophy that would have him give up his identity as a Christian in exchange for the "rewards" and "pleasures" of the world?

In time we hope to be able to deal with these and other issues that relate, in one way or another, to our experience, as students, of the enthusiasm and devotion for Orthodoxy which the Church, through its ministry at this university, has passed on to us. Now we certainly don't claim to have ready-made or "easy" solutions to any of the issues we have sketched out here or might raise in the future—quite the contrary. We understand well that we write from a rather unique standpoint, and we recognize that certain limitations in our own vision of things might just be part and parcel of the standpoint from which we write. However, we would "claim" for ourselves in this regard a very profound commitment to and serious reverence for the Faith which has been handed down to all Orthodox Christians from the Apostles themselves, and we would sincerely hope that such commitment and reverence will help us overcome any shortsightedness that might interfere with our stated goal of writing for *Your Diocese Alive*.

The make-up of our group itself might go a good way towards helping us in this respect; for we are quite a diverse bunch, including not only undergraduates, but also several graduate students. Our ethnic make-up, furthermore, is incredibly varied. Thus, we see the diversity of our fellowship as added benefit in helping us better realize our desire to share with the readers of this magazine the devotion, joy, and loving concern for Orthodoxy with which we, thanks to God, have been so dearly blessed.

Yours in Christ,

The Orthodox Christian Fellowship  
Penn State University  
University Park, PA

**"...HOW DOES  
AN ORTHODOX STUDENT  
KEEP ON CHERISHING  
HIS FAITH..?"**



# BISHOP NICHOLAS SPEAKS AT ST. TIKHON'S ABOUT ST. TIKHON

Today we are gathered here at this venerable Monastery and Seminary of Saint Tikhon's to encourage one another in doing the sacred work we Orthodox Christians are blessed to do while on our earthly pilgrimage. This work is that pertaining to the Kingdom of Heaven. It is life's most important labor for all of us. This task involves our real purpose for living and should affect every part of our life.

When we speak of the Orthodox Christian Church and the work in the Church, we think of both God and man. According to God's plan and will, cooperation is to be maintained in the work relating to the Kingdom of Heaven. We, as the scriptures tell us, do the planting and watering; the Lord assures us of the increase of our labors. We work for the Lord, but success is dependent on God.

In the Kingdom of God, in the Church, there are many responsibilities to be fulfilled and not one of us is capable of doing every type of work. We do not have equal talents, abilities, which means we cannot do all that is demanded in the work of the Kingdom of God. However, each of us is blessed with some spiritual talent. If Orthodox Christians do nothing, it is not because of the lack of talent, ability, or opportunity, but only because they want to do nothing.

In gardening, planting and watering are important. So is the harvesting. Without the one, the other could not result. In life, we often make the mistake of attaching more importance to the glamour work, to the labor that attracts attention and praise, to the task that catches the public eye. Unfortunately, we are prone to conclude that certain types of work in the Lord's Kingdom are unimportant because they do not attract much attention, do not appear large and important. All work in the Church and for the Lord is important. Parents teach children how to live according to the Lord's way—important

work. Orthodox Christians seek those who are unchurched to return to the Church—important work. People sing in the choir or are cantors—important work. People clean the church—important work. People donate and labor in many ways for the good of the Church—important work. People teach in the church school—important work.

We are workers together with God, and that makes the Orthodox Christian one of God's nobility.

Let none of us say there is nothing for us to do. Let none of us hide his candle under the table. Let none of us think there is no place of work for us. We may be limited, but none of us is bereft of ability and opportunity.

In God's Kingdom we are not to go it alone, choosing our own methods and plans to achieve our own desired results. We cannot do the work of the Kingdom of God apart from God. Let us ever bear in mind that God supplies us with whatever we need to work for Him. And let us be diligent in asking God in prayer for these gifts. Every Orthodox Christian is qualified as a worker in God's Kingdom for some phase of work. We are rewarded for our work perhaps on earth, but surely in the next world.

"Except the Lord build the house, they labor in vain that build it."

"Except the Lord keep the city, the watchman wakes in vain."

So God urges us to pray: "Thy Kingdom come." Recognizing the all-importance of God in the work of His Kingdom should inspire us to a willingness and a readiness to use our abilities and opportunities. It should incite us to greater faithfulness in doing Kingdom work.

We honor today the co-worker of the Lord, a worker in the Kingdom of God, Patron Saint of this blessed Monastery and Seminary, Saint Tikhon of Zadonsk. Our saint was born in the year 1724 in a village named Koretsk in the district of Novgorod. Born into a poor family, his father was parish sacristan. Saint Tikhon studied for the priesthood at the Novgorod Seminary; was ordained priest in 1759; nominated to the episcopacy and approved by Empress Elizabeth; consecrated bishop on May 13, 1761 in the Cathedral of Saints Peter and Paul. He was bishop of a troubled diocese, composed of a large element of hunters,

settlers, escaped serfs, political opponents and cossacks. Saint Tikhon reopened the local Seminary, opened schools for children of priests and deacons. He loved to write; wrote a collection of books on the duties of a parish priest. This place has a worthy saintly model, and may the prayers offered here be carried by Saint Tikhon to the throne of Christ.

Our beloved saint glorified God while on this earth and was a worker in the Kingdom of God while on this earth. He lived according to God's purpose. God's purpose of life was evident in the life of our saint, showing itself by a true spirit of gratitude to Christ and by a life of obedience to His will. He was the salt and the light of the world. God wanted Saint Tikhon to live according to His will, and he did. He glorified God in all areas of his priestly and monastic life. He glorified God, and it gave Saint Tikhon nobility and dignity, and his memory is eternal.

What can we learn who are presently workers in God's Kingdom from the heroic life of Saint Tikhon? That the example of living given us by our saint and all the saints fulfills the purpose of our being on earth. It is beneficial to us because it delivers us from miserable and debasing self-seeking. To live as Saint Tikhon did is to rise above the murky atmosphere of earth into the serene air of heaven. His life, and our living as he did, is also a personally satisfying life, because it is in accord with the will of God, and we never need to be ashamed of that kind of life.

see BISHOP, pg. 36

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*Bishop Nicholas is the Ruling Bishop of the American Carpatho-Russian Orthodox Greek Catholic Diocese. He gave his homily at Saint Tikhon's Monastery Church, August 13th.*

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# TEACHERS HEAR ORTHODOX PSYCHOLOGIST RECOGNIZE UNIQUE GENERATION

by Dorothy Allen

Dr. John Dalack visited Saint Tikhon's Seminary as a guest speaker for the annual church school teacher's conference of the Department of Religious Education which was held on August 17, 1985, in conjunction with the Diocesan Assembly.

Dr. Dalack, Assistant Executive Director of the Staten Island Children's Community Mental Health Center, serves as the Secretary of the Board and the Chairman of the Department of Lay Ministries of Saint Mary's Antiochian Orthodox Church in Brooklyn, New York. A graduate of Yale University and of Columbia University, Dr. Dalack holds a Ph.D. in clinical psychology.

Dr. Dalack's first talk, which was presented to the church school teachers after Divine Liturgy, dealt with "Attitudes." Before beginning regular instruction, Dr. Dalack said that we must examine attitudes of the children in our church school classes as well as of ourselves as teachers. Motivation of the children is a key to the success of their learning experiences. If the children do not wish to be in the classroom, they are not going to be receptive to the lessons

we have prepared for them. Teachers must, therefore, use creative approaches (activities which are different from the usual lecture, read, color method) to capture the interests of the children.

## "UNIQUE" GENERATION

The speaker cautioned teachers to be aware that each new generation is a unique generation, with little connection to the older generation. Whether we like this fact or not, we must be aware of it when we set out to teach. Our approach must strive to foster a spirit of cooperation among groups in the church. Children sometimes feel that church school is a "ritual" which they must go through but which has no purpose in the real world. We must ascertain with the child what he wants to do to participate in church life after church school is over, and we must engineer learning experiences in which the child can express himself, whether we agree with his opinions or not.

Christian education, Dr. Dalack added, is involved with the question, "How can people learn to get along with people?" By means of example, said Dr. Dalack,

"When there were only four people on earth, one of them was a murderer," explaining that there have been problems among people from the beginning of creation. If we wish to change the social status to make it more "Christian," before we tell the children to alter their bad habits, we should be sure that we are willing to make the effort to alter our own. Otherwise, some children may view us as "hypocrites" when we demand perfect behavior from them.

In concluding his first talk, Dr. Dalack encouraged church school teachers to begin cultivating an attitude of assurance when in the classroom. The teacher should be able to project an atmosphere of confidence and of her enthusiasm for the importance of what she is doing. Children seem to sense these attitudes, said Dr. Dalack, although adults are not always aware of the children's perceptiveness. The best way to feel confident is to be fully prepared prior to the lesson. The teacher should have a lesson planned out, with each activity ready to present to the children without large gaps of unstructured time. If the teacher is prepared, he or she will feel confident, and if the teacher feels confident, the child will feel more secure in knowing that the instruction which is about to take place is important. If the child feels that church school is really important, he will be more likely to want to be there.

## DEMONSTRATE BELIEF

The second lecture by Dr. Dalack, which was presented to the entire assembly following lunch in the seminary gym, addressed the topic of "Values." As adults, said Dr. Dalack, "we are responsible for having convictions and for upholding them." By the time a person has reached adulthood, he should be *absolutely certain* of his values, and his values will "come out" in his behavior. Orthodox Christians do not do certain things which are present in modern, American culture, but if we

see TEACHERS, pg. 37



# 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.

## NEWS AND COMING EVENTS

A pilot program of Summer Bible School was held at Saint Michael's Orthodox Church in Jermyn, PA, on the theme of the role of the Theotokos, the Dormition Feast, and the Gospel of Saint Luke. The week-long session was open to children of the community, regardless of religious orientation, and to children of neighboring Orthodox parishes. The pilot program was developed by Father John Kowalczyk, Chairman of the Diocesan Department of Religious Education, and coordinated by Dorothy Allen and Marilyn Petorak, professionally-trained secular teachers. The summer church school proved educationally successful. For ideas about how to coordinate your own vacation school next summer, contact us at The Orthodox Education Bulletin, Dorothy Allen, Editor, Saint Michael's Orthodox Church, 305 Walnut Street, Jermyn, PA 18433.

## HELP WANTED

*(Editor's note: This column was designed to address questions from you, parents, children, and church school teachers, on topics pertaining to questions of education, parenting, or the Orthodox religion. We welcome your questions and comments. Send them to us at the above address.)*

**Question:** A church school teacher writes: How can I teach about an abstract thing such as the Holy Spirit or "the soul" in a way that very young children will understand it?

**Answer:** Because of the difficulties involved in helping very young children to understand complex, abstract ideas, many teachers delay the teaching of them until the children are "old enough to understand" the adult terminology and concepts. However, this way of viewing church school teaching may do an injustice to our children. Educational psychology tells us that children form the core of their value system (their basic beliefs about the nature of life and the world) at a very young age—usually



before the age of seven. If we omit certain things from our church school curriculum with these pre-Confession age children, we may inadvertently present them with a distorted, incomplete, or "watered-down" view of what Orthodoxy really is. There is no good reason to do this simply because these children are "too young."



Unfortunately, our problem is compounded by the fact that although a child's basic beliefs are learned at a very young age, an individual's ability to think in abstract terms does not develop until later—some time between the years of twelve and sixteen. Obviously, it is too late to begin serious religious education at this later age.

How can we, as teachers, reconcile these two contradictory findings of child development so that we *can* teach abstract concepts to young children? Can such a thing be done, and if so, what is a good way to go about doing it?

It can be done, and the way it is done involves reacting with the child at the level of development he is functioning on.

Children between the ages of 3 and 7 think primarily in concrete, physical terms. Their world is largely self-centered, revolving around themselves and their immediate families. This time of life is actually a *good* one to teach children the meaning of abstract concepts such as "the soul," because children of this age are in tune with their basic selves and the soul is our most basic, immortal self.

A procedure for teaching about "the soul" with young children might include the following points:

The lesson must be *concrete*. There are only two types of things in the world—concrete and abstract. Abstract refers entirely to the non-material world, the world of thought and spirit, things we cannot perceive with our five senses, whereas concrete refers to actual objects we can know with our five senses, things we can feel, hear, taste, smell, or see.

To teach about the soul (which we cannot know with our five senses) we must relate it or link it to something concrete, sometimes through a series of steps, progressing from the most concrete to the most abstract.

The following *concrete* example may help the church school teacher to develop lessons about the soul or the Holy Spirit.

**Age Level:** 4 to 7 year olds

**Prior Preparation:** Children who are to be taught this lesson should have already been taught about one God in Three Persons. They should be familiar with stories, pictures, and icons which symbolically depict the Trinity.

**Teacher Preparation:** Story of the Baptism of Jesus, pictures and icons of the Baptism of Jesus, large picture of a dove.

**Lesson:** The following is a description of an actual lesson which was taught in an Orthodox church school:

The teacher reads the story about the Baptism of Jesus. While reading, the teacher shows pictures and icons depicting this event. After reading, the story, the teacher holds up the icon and asks the children to re-tell the story, prompting the students' answers by pointing with her finger to various figures depicted in the icon and asking, "Who is this?" "What is he doing?"

Teacher: (pointing to the Dove above Jesus' head) "Who is this?"

Children: no answer

Teacher: "What is this?"

Children: "A bird."

Teacher: "Is it *really* a bird?"

Children: no answer

Teacher: "Can this bird right here (points to dove in icon) flap its wings and fly away?"

Children: "No! It's a *picture* of a bird."

Teacher: "Right. This is a picture of a bird to let us know what this kind of bird really looks like. This kind of bird is called a dove. The picture of the dove stands for the real thing."

Teacher holds up a larger picture of a dove.

Teacher: "What is this?"

Children: "A bird. A dove. It's a dove."

Teacher: "Very good. You understand that a picture of a dove is not the same as a real live dove. It might be very difficult to bring a real live animal every time we wanted to show someone what it looked like. So the picture takes the place of the real live animal."

Teacher asks children to name other animals which they may have seen in pictures.

The children mention camels, anteaters, iguanas.

Teacher: "If you have never seen a real live anteater, how do you know there really *is* such an animal?"

Children: "Because there is." "Everybody knows there is." "I just know!"

The teacher holds up the icon of the Baptism of Jesus again. She tells the children that she is happy that they know the difference between a picture and a real thing. They know the live animal is real because they saw a picture of it. We know the Holy Spirit exists because we see a picture of it too. God sent the Holy Spirit *in the form of a Dove* to show us.

The teacher progresses one step further. She shows the children the picture of the dove again. Then the teacher puts the picture down and asks the children to close their eyes and to think of the dove, to "imagine it." She prompts the children by saying, "Oh, I can see it. It's white and it's flapping its wings. Can you see it too?"

The teacher then asks the children to open their eyes and to tell the class what they imagined.

Teacher: "Was there a real dove inside your head?"

Children: (laughing) "No. Of course not."

Teacher: "Was what you imagined in your head a picture on a piece of paper?"

Children: "No. It wasn't on a piece of paper. Mine was moving. It was flapping its wings!"

The teacher asks the children to imagine other animals and to describe them. She asks the children why she couldn't see what they saw. The children answer that what they saw was in their own heads, that everyone's was different, and that the teacher or other students could not see it because it was inside.

At this point, a discussion of "the soul" is introduced. The children have been *prepared* for it by the previous class activity. It is through the use of concrete (visual, auditory, tactile) objects that very young children can be helped to understand complex, abstract ideas. The idea is to progress from actual things with which they are familiar to the concept of the Holy Spirit as the invisible Person of God which bestows Grace upon humans to the concept of the soul as an invisible part of ourselves. The teacher need only keep in mind that the more concrete items and descriptions she uses, the more comprehensible the lesson will be to young children.



## MONASTICS, from pg. 12

Monastery in this encounter: Monastery of the Glorious Ascension (Resaca, Georgia)—Fr. Archimandrite Thomas, Fr. Igumen Damian, Riasafor Monks Luke and Stephen; Community of the Holy Myrrhbearers (Otego, New York)—Srs. Edith Raphael, Elizabeth and Mary; Holy Transfiguration Skete (Rawdon, Quebec, Canada)—Monk Raphael; Community of Saint John (Hiram, Ohio)—Fr. Hieromonk Alexander, Riasafor Monk James, Brs. Joseph and Simeon; Holy Transfiguration Monastery (Ellwood City, Pennsylvania)—Fr. Archimandrite Roman, Rev. Mother Alexandra, Rev. Mother Benedicta, Mothers Gabriella and Elizabeth, Sr. Katherine; Holy Virgin Protection Cathedral (New York City)—Fr. Igumen Makary. Also in attendance, from the Carpatho-Russian



Diocese (Ecumenical Patriarchate), was Fr. Hieromonk Gregory of the Holy

Annunciation Monastery (Tuxedo Park, New York).

## BISHOP, from pg. 32

It is joy-bringing, too, because of the joy expectation of God's gracious reward here in time and hereafter in eternity.

As we once again are reminded of our high calling in Christ on this feast of Saint Tikhon, being laborers together with our saint and with God, let these words of the Apostle Paul urge us to greater efforts and to more diligent and faithful use of our abilities in the interest of God's Kingdom: "So then, my dear brothers, stand firm and steady. Keep busy always in your work for the Lord, since you know that nothing you do in the Lord's service is ever useless" (1 Cor. 15:58).

Our hymn to Saint Tikhon is that of the tropar in his honor:

From your youth you have loved Christ, O Blessed one. You have been an example for all by work, life, love, spirit, faith, purity and humility; therefore you now abide in the Heavenly Mansions. Where you stand before the Throne of the All-Holy Trinity. Holy Hierarch Tikhon, pray for the salvation of our souls.

## ABUSE, from pg. 8

minister. If marriage is holy, will the angels fail to join you in your struggle to minister and comfort and advise? The angels will surround you and yours even as they did Jesus Who said to the devil, "Be gone, satan." I will serve God. I will honor God. I will let my marriage honor God. I will let my life honor God. I will love my family as the precious gift that God Himself gave to me. Be

## ASSEMBLY, from pg. 3

(the organization which aids in diocesan decision-making during the course of the year) were Father Joseph Gallick, Wilkes Barre Deanery, and Mr. Joseph Anderson from the Philadelphia Deanery. Father Eugene Vansuch and Mr. Alan Pcsolyar were elected to the At-Large positions.

### "GIFTS" MOVES FORWARD A STEP

A unique funding approach was presented by Father Daniel Kovalak of Williamsport. The "Gifts" program would divide the budget into "house-keeping" and "ministries;" the former funded by assessments, the latter by voluntary contributions. It was moved and seconded that this program be examined and considered by the Diocesan Council for future implementation.

After Father Paul Borick, Mr. Russell Lahutsky and Mr. Gere Haverlak were appointed auditors, the next Assembly was tentatively scheduled for June 28, 1986. The Assembly was adjourned at 4:30 p.m.

gone, satan. And the angels will surround you and yours as you attempt to hold your family life up to God as an icon of His everlasting and Heavenly Kingdom.

[In answer to a question about power as regards parents and children and priests and their parishes:]

To a certain extent, we control our children. It's wrong for us to manipulate our children, but to control them, to make certain demands, is a sign of love.

## MORE OF NOTE

PHILADELPHIA—The Philadelphia Deanery sponsored two Advent Mission Vespers and Presentations: the first at Holy Trinity Church, Pottstown; the second at Saint Nicholas Church, Philadelphia. The speakers were Father Sergei Glagolev at Pottstown, and Father Anthony Bassoline at Philadelphia. Refreshments were supplied by the faithful of each parish.

The deanery also sponsored a clergy retreat on November 14th at Saint Nicholas Church. Sister Edith Raphael of the Community of the Holy Myrrhbearers, Otego, NY, was the speaker.

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PHILADELPHIA—Saint Nicholas Church has invited His Grace, Bishop Herman, to bless the waters of the Delaware River during the season of Epiphany, January 12th. The blessing, scheduled for 2 p.m., will be preceded by a procession and followed by a buffet dinner at Saint Nicholas. More details will be sent to each parish in the near future.

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If you don't, children interpret properly that you don't love them. You've got to give them bounds, controls, that's necessary. Obviously, a priest can't let his parish run out of control, he has a responsibility, but controlling the parish in terms of what is needful and useful is different than the person manipulating person against person to gain a position of power.

extraordinary historical lesson is found in the first chapter of the Book of Acts.

During the Vigil Service at Vespers and Matins, we read and sing numerous verses and psalms from the Old Testament in preparation for the New Testament Liturgy. During the Great Lent before Pascha, all of the 150 psalms are read twice in our many divine services. And then during the third part of the Liturgy of the Faithful, the key words, the very heart and soul of this Sacramental-Eucharistic Service, we hear these beautiful words: "Take, eat, this is my body...Drink ye all of it, this is my blood..." These words are taken directly from the words of Jesus to His Apostles at the Last Supper and are found in the Gospels of Saints Matthew, Mark and Luke.

We sometimes do not realize the immense value that the Holy Bible plays in the total liturgical life of our Church and directly in our own lives. Yes, we indeed are a Biblical Church.

The Orthodox Church has been wrongly accused by those who are ignorant of the historical facts of Christianity that we are just a Church of rituals, candles, incense, vestments, icons, and nice, ancient customs and symbols. But they say: "We have the Bible, God's Holy Book, and you have all those crosses and symbols." This is spoken, of course, in great error.

The Bible they speak of is our Bible. Yes, we gave the whole Christian world the Holy Bible. But to isolate the Bible from the Church, to separate the Bible from the Holy Tradition, from the great Councils of the Early Church, and Fathers of the Church, and to analyze it purely as a great religious book by itself, is to violate the very principle on which the Bible is based.

These religious groups who thus isolate and separate the Bible from the Church make it incapable of being truthfully and correctly interpreted. This has happened and the results have been disastrous. It has created disunity, misinterpretation and the creation of hundreds of different sects and cults.

We live today in a very secular and chaotic world. There is so much hate, so much jealousy, distrust, selfishness, and suspicion of one another. Let us respond to what the Biblical Orthodox Church has taught for over 2,000 years. To love God, to love and support His Church, to follow the commandments, to forgive and love one another as Christ forgave and loved us. And then our lives will really change and we will experience a life of greater dignity, of peace, beauty and joy. Amen.

truly believe in our religion, we must demonstrate this fact to our children.

When speaking to our children, Dr. Dalack advised, "we must sound genuine. Children do not care as much what we say; they care more about what we do and how we behave." If we truly live by our Orthodox Christian values, we must show this to our children, rather than merely tell them. And when we do tell things to our children, we must mean what we say.

As an example, Dr. Dalack told a story about a delinquent teen-age girl who had repeatedly disregarded her parents' wishes and instructions. She had used drugs and alcohol, ignored curfews, and associated with persons who had a disregard for law. Finally, the girl wanted to bring home a young man with whom she would live and whom she expected her parents to "take in" and support. The girl's mother met them at the door and told her, "He's not coming in here," and the girl did not argue. When a psychologist asked the girl why she obeyed her mother this time, and had never done so before, the girl answered, "Because this time, she really meant it."

We must also "really mean" what we say to our children, cautioned Dr. Dalack, and what is more, we must also "really mean" it when we say we are Orthodox Christians. We must show by our actions what we believe in, otherwise our children may not take us seriously, and they may not take seriously the responsibility for behaving as Orthodox Christians.

### A BLACK & WHITE WORLD

Dr. Dalack's third talk, presented to the church school teachers, continued the topic of "Values and the Adolescent." Adolescents, said Dr. Dalack, go through "an amount of anxiety about themselves." Adolescents must be encouraged to talk about their feelings of anxiety, but many of them feel that adults do not listen. Adolescents are more sensitive than they would like others to believe, and they are very idealistic. This means that they see the world in "black and white." For instance, if something an adult says is not absolutely certain at all times and in all situations, the adolescent may perceive the adult as having "lied" to him. Adults use figures of speech and expressions which other adults know the precise meaning of, but which adolescents may have slightly different meanings for. It is, therefore, very easy for an adolescent to become confused when we are dealing with things such as "values."

Dr. Dalack offered suggestions to adults to help overcome the problem of verbal arguments with adolescents. First, give the adolescent an opportunity to talk without arguing back. Second, simply insist on the expected behavior (such as taking out the trash) rather than arguing about why it should be done. Adolescents have a tendency to complain. Adults simply must ignore the complaining and insist on the behavior.

To conclude, Dr. Dalack reiterated the belief that "parents must teach by example. Children pick up levels of values according to the levels they see in other members of their family."

### MORE OF NOTE

#### PRIEST LEADS RETREAT

WILLIAMSPORT—Father Daniel Kovalek, Rector of Holy Cross Church, participated in the 2nd Annual Family Retreat of Saint Mary's Orthodox Church, Allentown, August 2nd and 3rd. The event was attended by 52 people who heard Father Kovalek speak on: what it means to be a good Christian; a comparison of Orthodoxy and Catholicism, Judaism and Protestantism; and how to pray. A 3-hour "marathon" question-and-answer session, and Father Daniel's slide presentation of his recent tour of Russia were also included. Father William Czekaluk was the host pastor. Father John Kahle from Saint George Antiochian Orthodox Church also participated.

## NEXT ISSUE DEADLINE:

### JANUARY 30TH

For Information, call or write:

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1230 N. Hanover Street  
Pottstown, PA 19464  
(215) 323-4183

# DIocese Alive



The Right Reverend HERMAN  
Bishop of Philadelphia  
and Eastern Pennsylvania

25 XII 85



As we celebrate the Nativity of our Lord Jesus Christ, we are reminded that in His Coming the Son of God manifests His great Love for us. God came to dwell in our midst, yet there was no room in the Inn of Bethlehem, nor in the hearts of many whom He came to save. But in the heart of God there was ample room for all, even the most despised of men.

"Behold, God is Mighty  
and does not despise any;  
He is mighty in strength of understanding."  
(Job 36:5)

He is also ready to forgive fallen man, and to be reconciled with Him; He only asks of us true repentance.

Open your hearts and let the Son of God enter in to dwell in you. Receive the Body and Blood of Christ that you may abide in Him, and He may abide in you. (John 15:4) Then, too, the fulness of God's greatest gift, in all its Beauty and Joy will fill your life with the promise of salvation and immortality, and the inheritance of the Kingdom of God.

I greet you, my beloved children in the Lord, Pastors and God-loving Faithful of our Diocesan Family, with the blessed greeting of this Holy Feast and wish you the joy of the New Year, that it might be a year of mercies from the Lord, a year of peace and favor, a year of spiritual growth along the road to eternal salvation.

CHRIST IS BORN! GLORIFY HIM!

*Herman,*

+ HERMAN,  
Bishop of Philadelphia and  
Eastern Pennsylvania



## DAILY SCRIPTURE READINGS FOR DECEMBER 1985

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 <i>Eph. 5:9-19</i> <i>Luke 18:18-27</i>	2 <i>1 Tim. 5:1-10</i> <i>Luke 20:27-44</i>	3 <i>1 Tim. 5:11-21</i> <i>Luke 21:12-19</i>	4 <i>1 Tim. 5:22-6:11</i> <i>Luke 21:5-7, 10-11, 20-24</i>	5 <i>1 Tim. 6:17-21</i> <i>Luke 21:28-33</i>	6* <i>2 Tim. 1:1-2,8-18</i> <i>Luke 21:37-22:8</i> <i>Heb. 13:17-21</i> <i>Luke 6:17-23</i>	7 <i>Gal. 5:22-6:2</i> <i>Luke 13:18-29</i>
8 <i>Eph. 6:10-17</i> <i>Luke 17:12-19</i>	9 <i>2 Tim. 2:20-26</i> <i>Mark 8:11-21</i>	10 <i>2 Tim. 3:16-4:4</i> <i>Mark 8:22-26</i>	11 <i>2 Tim. 4:9-22</i> <i>Mark 8:30-34</i>	12 <i>Titus 1:5-2:1</i> <i>Mark 9:10-16</i>	13 <i>Titus 1:15-2:10</i> <i>Mark 9:33-41</i>	14 <i>Eph. 1:16-23</i> <i>Luke 14:1-11</i>
15 <i>Col. 3:4-11</i> <i>Luke 14:16-24</i>	16 <i>Heb. 3:5-11, 17-19</i> <i>Mark 9:42-10:1</i>	17 <i>Heb. 4:1-13</i> <i>Mark 10:2-12</i>	18 <i>Heb. 5:11-6:8</i> <i>Mark 10:11-16</i>	19 <i>Heb. 7:1-6</i> <i>Mark 10:17-27</i>	20 <i>Heb. 7:18-25</i> <i>Mark 10:23-32</i>	21 <i>Gal. 3:8-12</i> <i>Luke 13:18-29</i>
22 <i>Heb. 11:9-10, 17-23, 32-40</i> <i>Matt. 1:1-25</i>	23 <i>Heb. 8:7-13</i> <i>Mark 10:46-52</i>	24** <i>Heb. 1:1-12</i> <i>Luke 2:1-20</i>	25*** <i>Gal. 4:4-7</i> <i>Matt. 2:1-12</i>	26**** <i>Heb. 10:35-11:7</i> <i>Mark 11:27-33</i> <i>Heb. 2:11-18</i> <i>Matt. 2:13-23</i>	27***** <i>Heb. 11:8, 11-16</i> <i>Mark 12:1-12</i>	28 <i>1 Tim. 6:11-16</i> <i>Matt. 12:15-21</i>
29 <i>Gal. 1:11-19</i> <i>Matt. 2:13-23</i>	30 <i>Heb. 11:17-23, 27-31</i> <i>Mark 12:13-17</i>	31 <i>Heb. 12:25-26; 13:22-25</i> <i>Mark 12:18-27</i>				

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

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

\*\*\*December 25: Nativity According to the Flesh of Our Lord God and Savior, Jesus Christ (for other readings, consult rubrics)

\*\*\*\*December 26: Second Day of the Feast of the Nativity; Synaxis of the Most-Holy Theotokos

\*\*\*\*\*December 27: Third Day of the Feast of the Nativity; Holy Protomartyr and Archdeacon Stephen

## DAILY SCRIPTURE READINGS FOR JANUARY 1986

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1* <i>Col. 2:8-12</i> <i>Luke 2:20-21,40-52</i> <i>Heb. 7:26-8:2</i> <i>Luke 6:17-23</i>	2 <i>James 1:19-27</i> <i>Mark 12:38-44</i>	3**	4 <i>Col. 1:3-6</i> <i>Luke 18:2-8</i>
5 <i>2 Tim. 4:5-8</i> <i>Mark 1:1-8</i>	6*** <i>Titus 2:11-14; 3:4-7</i> <i>Matt. 3:13-17</i>	7 <i>Acts 19:1-8</i> <i>John 1:29-34</i>	8 <i>James 3:11-4:6</i> <i>Luke 18:15-17, 26-30</i>	9 <i>James 4:7-5:9</i> <i>Luke 18:31-34</i>	10 <i>1 Peter 1:1-2, 10-12; 2:6-10</i> <i>Luke 19:12-28</i>	11 <i>1 Thess. 5:14-23</i> <i>Luke 10:19-21</i>
12 <i>Eph. 4:7-13</i> <i>Matt. 4:12-17</i>	13 <i>1 Peter 2:21-3:9</i> <i>Luke 19:37-44</i>	14 <i>1 Peter 3:10-22</i> <i>Luke 19:45-48</i>	15 <i>1 Peter 4:1-11</i> <i>Luke 20:1-8</i>	16 <i>1 Peter 4:12-5:5</i> <i>Luke 20:9-18</i>	17 <i>2 Peter 1:1-10</i> <i>Luke 20:19-26</i>	18 <i>2 Tim. 2:1-19</i> <i>Luke 12:32-40</i>
19 <i>Col. 3:4-11</i> <i>Luke 18:18-27</i>	20 <i>Heb. 3:5-11, 17-19</i> <i>Luke 20:27-44</i>	21 <i>Heb. 4:1-13</i> <i>Luke 21:12-19</i>	22 <i>Heb. 5:11-6:8</i> <i>Luke 21:5-7, 10-11, 20-24</i>	23 <i>Heb. 7:1-6</i> <i>Luke 21:28-33</i>	24 <i>Heb. 7:18-25</i> <i>Luke 21:37-22:8</i>	25 <i>Eph. 2:11-13</i> <i>Luke 13:18-29</i>
26 <i>Col. 3:12-16</i> <i>Luke 18:35-43</i>	27 <i>Heb. 8:7-13</i> <i>Mark 8:11-21</i>	28 <i>Heb. 9:8-10, 15-23</i> <i>Mark 8:22-26</i>	29 <i>Heb. 10:1-18</i> <i>Mark 8:30-34</i>	30 <i>Heb. 10:35-11:7</i> <i>Mark 9:10-16</i>	31 <i>Heb. 11:8, 11-16</i> <i>Mark 9:34-41</i>	

\*January 1: Circumcision of Our Lord and Savior Jesus Christ; Saint Basil the Great,

\*\*January 3: No Liturgy—consult Rubrics for readings for Royal Hours.

\*\*\*January 6: Holy Theophany of Our Lord and Savior Jesus Christ.

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