

Your **DIOCESE** *Alive*

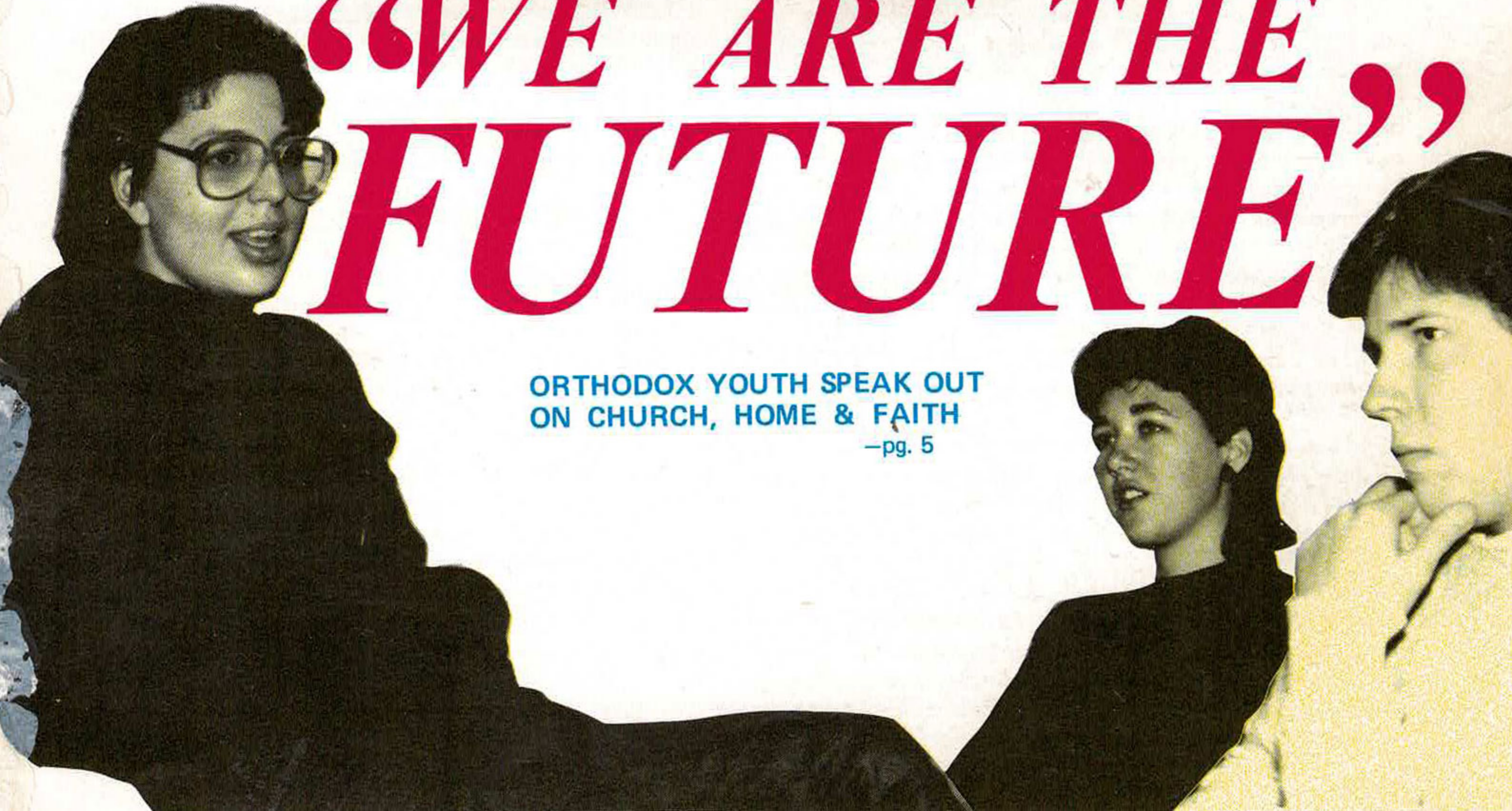
The Official Magazine of the Diocese of Philadelphia and Eastern Pennsylvania
Orthodox Church in America. Volume II, Number 1 Jan./Feb./Mar. 1985

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'WE ARE THE FUTURE'

ORTHODOX YOUTH SPEAK OUT
ON CHURCH, HOME & FAITH
—pg. 5



your DIOCESE Alive

FEATURES:

Bishop's Message: children of God	1
"We Are the Future," cover story	5
Rock & Cults: speakers urge discretion	8
Living: my family	12
Pornography: what can you do?	14
Worship: the coming season	16

DEPARTMENTS:

Of Note	2, 3, 18-21
All in the Family	24
Official	12
Seniors: social security	22
Food for Thought	25

Your Diocese Alive is published five times each year by the Diocese of Philadelphia and Eastern Pennsylvania, Orthodox Church in America, under the direction of His Grace, the Rt. Rev. Bishop HERMAN. The editor is Father Jason Kappanadze. Please address correspondence to: The Diocesan Center, South Canaan, PA 18459 (717) 937-4686.

DISTRIBUTION: This magazine is distributed free-of-charge within the diocese. Those living in other areas may subscribe for \$10/year.

MISSION SCHEDULE ...REVISED

Date		Wilkes-Barre Deanery	Frackville Deanery	Philadelphia Deanery
March 3, 1985 SUNDAY OF ORTHODOXY	D.L. V.	*Holy Resurrection Cathedral (Wilkes-Barre) - Entire Diocese is invited to participate Sermon: Rev. Daniel Kovalak	*Holy Ascension Church (Frackville)	
March 10, 1985 ST. GREGORY PALAMAS	D.L. V.	*Holy Annunciation Church (Berwick) Sermon: Rev. John Adamcio	SS. Peter and Paul Church (Miserrville) Sermon: Rev. James Jadic	St. Herman's Church (Willingford) Sermon: Rev. John Udics
March 17, 1985 VENERATION OF THE CROSS	D.L. V.	St. John the Baptist Church (Edwardsville) Sermon: Rev. David Shewczyk	*St. Mary's Church (Coaldale) *Holy Trinity Church (McAdoo) Sermon: V. Rev. Daniel Reszetar	St. Nicholas Church (Bethlehem) Sermon: Rev. Claude Vinyard
March 20, 1985 (Wednesday)		*St. Tikhon's Monastery (South Canaan)	PRESANCTIFIED LITURGY - 7:00 p.m.	
March 24, 1985 ST. JOHN OF THE LADDER	D.L. [Due to the upcoming Feast of the Annunciation, there will be no Mission Vespers scheduled for this Evening.]		*St. Mary's Church (St. Clair)	
March 31, 1985 ST. MARY OF EGYPT	D.L. V.	Holy Resurrection Church (Alden Station) Sermon: Rev. David Likko	St. Michael's Church (Mt. Carmel) Sermon: Rev. Paul Borick	*St. Nicholas Church (Bethlehem) *St. Stephen's Cathedral (Philadelphia) Sermon: Rev. Jason Kappanadze
April 7, 1985 PALM SUNDAY	D.L.	*Holy Resurrection Cathedral (Wilkes-Barre)		
April 10, 1985 (Wednesday) HOLY UNCTION (7:00 p.m.)			Holy Ascension Church (Frackville)	
April 14, 1985 HOLY PASCHA		*St. Tikhon's Monastery (South Canaan)		
April 16, 1985 BRIGHT TUESDAY (10:00 a.m.)	D.L.	*St. Tikhon's Monastery (South Canaan) PASCHAL LITURGY for the clergy and families of the Diocese of Eastern Pennsylvania		

NOTES: * - indicates Bishop Herman will celebrate.
Vespers on Sundays will begin at 5:00 p.m., unless announced otherwise.



Bishop's Message CHILDREN OF GOD

It is our privilege, to be called children of God. Every Christian has the privilege of being called the child of God. But, we are not merely called the children of God; we are the children of God. We are not only children of God in name but in actuality.

Paternity describes a relationship in which a father is responsible for the physical existence of a son and nothing more. Fatherhood, on the other hand, describes an intimate, loving, continuous relationship in which the father and son grow closer to each other every day. This is the kind of relationship the children of God have with their heavenly Father.

There are two kinds of families among people: Those who are committed to Christ and those who are not. All are children of God because God made them. Because He made them, they bear His image and, because He loves them, He provides and cares for them. But, there is a higher relationship to which the name "children of God" is more accurately given. These He has created anew in a spiritual birth through Baptism in which they become partakers of the Divine nature, and now share in His life. "But when the time had fully come, God sent His Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of His Son into our hearts, the Spirit Who calls out, 'Abba, Father.' So you are no longer a slave, but a son; and since you are a son, God has made you also an heir" (Gal. 4:4-6).

The begetting of the Father makes us spiritual children. It delivers us from wanting to sin, and puts us on a continuing purifying process in which we become God-like. Saint John the Evangelist elevates the idea that birth is the fruit of human love into God giving birth to spiritual sons who are the fruit of the Father's love, even as children are the fruit of parental love.

Sin is incompatible with being children of God. "Whoever is begotten of God does not sin because His seed abides in him and he cannot sin because he is begotten of God." The vocation for which God has chosen us is to be holy and blameless. "Praise be to the God and Father of our Lord Jesus Christ, Who has blessed us in the heavenly realms with every spiritual blessing in Christ. For He chose us in Him before the creation of the world to be holy and blameless in His Sight" (Eph. 1:3-4).

The Greek word "hagios" means to be holy. It also means to be different from ordinary things. God is supremely holy because He is different from people. The Sabbath is holy because it is different from other days. A church is holy because it is different from other buildings. God chose us as His children and wants us to be different from other people of the world. This difference does not take us out of the world. Instead it makes us different within the world.

It should be possible to identify a Christian from other people everywhere and at all times by our actions, behavior and lives. A Christian workman should be a different kind of workman. A Christian doctor should be a different kind of

doctor in that he never regards a sick person as a "case," but always considers his patient as a person. There is no doubt that if each Christian becomes "hagios," holy and different, the whole of society would be transformed. The Christian standard is nothing less than perfection.

A Christian Family should be a different kind of family whose mission is to guard, reveal and communicate love. The general tasks of a Christian Family are to form a community of persons, serve life, participate in the development of society and to share in the life and mission of the Church.

The permanent power and goal of the Christian 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. The experience in turn creates community, that is, a stable unit held together by the experience of mutual love.

The love experienced 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. This love of husband and wife is a reflection of God's plan—that is, the indissolubility of Christian marriage stands as a sign and requirement of the absolutely faithful love that God has for all men and women and that Christ has for the Church. Christian married couples have the unique capability to bear witness to the indissolubility and fidelity of marriage by their own experience of conjugal love. This experience of love shared with their children, who in turn learn to return this love and manifest it to one another. Thus all members of the family become participants in the communion of love.

Today 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 investment of self, 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 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.

The word "youth" refers to those between the ages of 15 and 24 inclusively; those who are young adults. All projects dealing with the youth must involve people of all ages because we must all be concerned about the youth.

Our task must be to bring the Gospel message of hope and positive thinking to young people everywhere. One key aim is for full participation of the youth in the Church and society. Rather than relegating our youth to the role of passive observers, we must listen to their points of view, for they are the hope of the future. The young people possess within themselves right now all the gifts and idealism that will shape the world tomorrow.

continued next page

What can youth contribute? What ideas do our young people have? How can our youth improve conditions within our parishes and society?

Recently the Diocese of Eastern Pennsylvania sponsored a Winter Youth Encounter at Saint Tikhon's Seminary. Several of the participants were interviewed by the Editor of *Your Diocese Alive*. Not only must we take time to read what they have to say but to respond.

The Church needs to involve youth in areas that touch upon all aspects of Christian life. Youth Ministry includes, but goes beyond, catechetical instruction. Total ministry to youth includes catechetical activities in which the message is proclaimed, community is fostered, service is offered, and worship is celebrated. There is need for a variety of models corresponding to the stages of development and levels of perception of the young. Guidance and healing, involvement

of youth in ministry, and interpretation and advocacy of their legitimate interests and concerns also have catechetical dimensions. The variety of approaches and activities should include social, recreational and apostolic programs... study of Scripture, the Church, the sacraments, morality, service opportunities and missionary activity.

To change the world we must first change ourselves, young and old alike. As Children of God, we are called upon not only to be respectable but to be perfect. It is our challenge to make our whole life so perfect that it will be a fit offering to God. We should not try to be second best, but the best Orthodox Christian. Great Lent is a good time to begin.

+Bishop Herman



of note

O LITTLE TOWN OF...

BETHLEHEM—Vespers—a very familiar church service to all of us. Here in the "Christmas City," however, Vespers has come to mean a special concert performed during Advent by the area's college, university, high school and church choral groups. In keeping with this "Christmas City" tradition, the Saint Nicholas Russian Orthodox Church Choir annually holds an Orthodox Vespers service followed by a concert of Christmas carols which are sung in the Russian language. On December 20, 1984, the church was filled with enthusiastic Bethlehemites of various denominations.

The thirty member *a capella* choir, under the direction of Charles Hasenecz, sang the responses for the Vespers celebrated by Father Dimitri Voytilla. The concert began with selections from the Great Compline and Vespers of the Nativity, and finally the carols. Leonard Macalush served as narrator, explaining the significance of the service and translating the carols.

Selections included the following carols arranged by the late Father Dimitri Resseter: *Voslyivi Nad Solnce* (Radiating Greater than the Sun), *Kheruvimi Svyat* (The Cherubim Rejoices), *Ninyi Adama* (Today Adam), *Vo Vitfeyemi Novina* (In Bethlehem There Is Great Joy), *Divnaya Novina* (The Marvelous News), and *Boh Predvichnij* (God the Pre-Eternal). The female voices were featured in an especially touching carol called *Kole Yasna Zivizda* (When the Bright Star Was Shining). The remainder of the program consisted of *Tri Tsariye* (Three Kings),

Nova Radost Stala (A New Joy Has Appeared), *Boh Sya Razhdayet* (God Is Being Born), *Radost Nam Sya Yavlyayet* (A New Joy Is Revealed To Us), *Nebo I Zemlya* (Heaven and Earth), *Raduytesya Vsi Lyudiye* (Rejoice All Ye People), and *Yasna Zorya* (The Bright Star—Silent Night). A fellowship hour followed the performance.

The choir is well known throughout the Lehigh Valley not only for its religious selections, but also for its repertoire of traditional Russian folk songs. Moving to our new church five years ago

has allowed our congregation to open its doors to the Lehigh Valley faithful. Prior to this time, the choir performed in churches throughout the Lehigh Valley and New Jersey. Featured in a half-hour program on Allentown WFMY TV—Channel 68, the choir has recently participated in Lafayette College's International Festival, Bethlehem's Ethnic Heritage Days and performs at Saint Nicholas' annual Russian Days Festival every September.

—Serah Jubinski

Huge success in Philly



PHILADELPHIA—Mrs. Margaret Pellack reports that these ladies—members of the newly organized Saint Sophia's Sisterhood at Holy Assumption Church—were very pleased with their first-ever Christmas Bazaar. We assume the gentleman pictured is an entree.

NEW PAMPHLETS READY, LOCAL PRIEST RESPONSIBLE.

The HISTORY of the Orthodox Church

begins with Pentecost, when the Holy Spirit upon the Apostles gave birth to the Church.

1 EARLY CHRISTIANITY

St. Paul spread the gospel throughout the east. In 313 A.D. Christianity was legalized by Roman emperor Constantine.

2 EASTERN ROMAN EMPIRE

In 330, Constantine moved the capital of the Roman empire to Constantinople. It has been the official center of Orthodoxy for over 17 centuries.

3 CHURCH GROWTH

In the 9th century, the Greek missionaries St. Cyril and St. Methodius began converting the Slavs in Moravia, Bulgaria, Serbia and Russia were converted to Christianity in the 9th and 10th centuries.

4 ROME BREAKS AWAY

Gradually, East and West grew apart in matters of faith, dogma, church custom, politics and culture. Eventually, the Eastern and Western churches officially divided over the authority of the Pope.

5 THE CHURCH IN RUSSIA

After the conquest of Constantinople by the Ottomans in 1453, Russia began to play a more important role in the Orthodox Church.

6 FOUNDATIONS IN AMERICA

A Russian Orthodox mission, established in Alaska in 1797, became the first American diocese in 1848. Thousands of Orthodox immigrants arrived between the 1880s and World War II, increasing the number of Orthodox in the U.S.



(above) A page from the newly published booklet, *On Being Orthodox*. Distribution is being made to each parish. Additional copies are available from the Diocesan Center at \$12/100. (left) Father Daniel Kovalak with the Bete Company's Susan Carey—the tenacious team that got it done!

The OCA has recently purchased and will soon distribute 100,000 copies of a newly published pamphlet on Orthodoxy. The idea and principal drive that began and saw the project through came from Father Daniel Kovalak, Williamsport.

"I had seen these Scriptographic booklets for every other Faith, for hospitals and everything else. So I thought there should be one that explains the Orthodox Faith, too."

The *Newsletter* of the Department of Religious Education called the effort "ideal as a handout...The booklet is thorough and informative...ideal for communicating the salient features of the Orthodox Faith and practice...a valuable addition to the pamphlet rack of any Orthodox Church."

Scriptographic booklets, published by the Manning L. Bete Company of Dearfield, MA, use short sentences and simple line drawings to present understandable overviews of sometimes complex topics or institutions. *About Being Orthodox* is fifteen pages of the Scriptographic approach to Orthodoxy's history, Sacraments, Liturgy and Feasts.

Armed with his desire to see something published, and accompanied by Father Eugene Pianovich, Father Kovalak approached the Bete Company's Susan Carey with the idea. Soon, an objective Scriptographic research team was putting it together. That was in 1981.

The review process by Greek, Antiochian and OCA theologians was a long one; there were several drafts. But Father Kovalak and Miss Carey were tenacious and the project was completed.

Father Kovalak also arranged for a Bete Company account executive to address the OCA's Mini-Council held last summer, presenting the new pamphlet and pricing information.

Copies of *About Being Orthodox* were distributed to each diocesan parish with this issue of *Your Diocese Alive*. Additional copies are available for \$12/100.

His Grace, Bishop Herman is urging all the faithful to enthusiastically distribute these booklets to their friends, to libraries, waiting rooms and wherever people gather. Each parish may have its name printed or stamped on the back of the booklet.

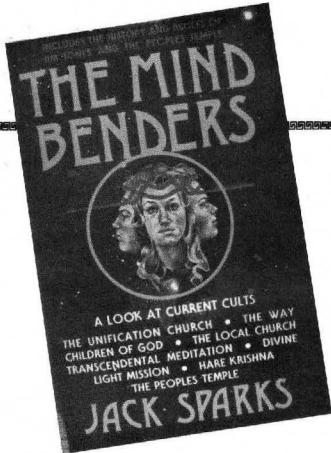
Distribution for our diocese is being handled by Father Daniel Donlick, Saint Tikhon's Seminary, South Canaan, PA 18459, (717) 937-4411.

NEEDED! AN ILLUSTRATOR

Your Diocese Alive needs an illustrator to give graphic life to its pages. You will work with the editor in developing ideas that illustrate our articles. There is no pay except, hopefully, the joy of sharing.

Contact:
Editor

Your Diocese Alive
Diocesan Center
South Canaan, PA 18459



ESPECIALLY FOR THOSE WHO THINK CULTS ARE HARMLESS...or even if you're smarter than that!

The *Mind Benders* reviews seven modern-day cults: *Transcendental Meditation*; *Divine Light Mission*; *Hare Krishna*; *Unification Church*; *Children of God*; *The Way, International*; *the Local Church of Witness Lee*; and, *the Peoples Temple Christian Church*—their histories, theologies, methods of operation, refutations and profiles.

"This book does not grow out of theoretical observations...I have seen the disciples of these and similar groups come and go. I have dealt with them, argued with them, pled with them, and wept with them—witnessing first-hand the devastation of many people who have been caught in the well-spun web of various of these cults."

—Jack Sparks

The *Mind Benders*. \$4.95

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YDA: Is the Orthodox Church a help in your lives, or is it sometimes a hindrance?

Female: Maybe the typical American teenager/college student would say it's a hindrance—especially around fasting time because we don't go to bars and party with people and do all the typical American socializing, but the Church is showing us the way!

Female: I think it gives us a sense of hope and a place to find answers to a lot of things that are contradictory in life. To me it's a comfort, although it can sometimes seem like a hindrance when your friends aren't doing the same things or when you have to hold back on some things just because of what you believe, but I think it's a help.

[all spoke in agreement]



“WE ARE THE FUTURE”

The “older” generation sometimes thinks that teenagers don’t think about—or aren’t interested in—things like religion. Is that true?

Male: With a lot of my friends, it’s difficult to bring the subject up sometimes. But when you do get talking, there are a few things they agree with. But, on some other subjects, like prayer or fasting or going to church, they don’t agree. They can’t see that going to church

They are articulate and opinionated. We asked these young believers—aged 15 to 23—for their frank opinions on the Church. They did not disappoint.

every Sunday has anything to do with gaining salvation.

Female: I don't think a lot of teenagers or college age kids think they need the Church...

Female: I've heard a lot of people say that they don't think they have to go to church to pray. They say, "If I want to believe in God and pray, I can do it at home."

Female: A lot of my friends aren't Orthodox, so it's hard for me to discuss anything with them because they have different beliefs.

Male: Where I go to school, we get into religious discussions and realize how little we all know. I go to a school that has an accelerated program—where you're asked to mature right out of high school and be career oriented. They feel a real independence—that they don't need a physical church to go to. They don't feel they need Sacraments or any of those kinds of physical things to have a good life. A lot of people believe that if they follow a philosophy of life, or that they read some secular books on how to be a human being, that that's just as well. They don't feel the need to have a complete belief in Christ. They look at dependence on the Church and its writings as a sort of archaic kind of thing.

Is your life in the world as an Orthodox Christian an uncomfortable one?

Male: No, because I've been able to read more about Orthodoxy and I don't feel any pressure from anybody. Everybody's attitude is, "Well, that's good for you... if you need to go to church, that's fine and dandy." There's a conflict sometimes where you begin to wonder why you need Church and Sacraments; when you look around at a lot of people who don't believe in those things, and their lives seem to be going just fine.

Female: Well I have a lot to say on that. They may look like their lives are going just fine, but I think they're really just blinding themselves to it. We were talking the other day about secular humanism—the new religion in America. I find a lot of people on college campuses are into it. It's all "what can God do for me? God's going to get me good grades, He's going to relieve my depression." Whereas Orthodoxy asks us to

"BLOCK OUT THE PEOPLE WHO ARE CALLING THE PRIEST A JERK"

put something in and we're not waiting for God to do something to make us feel better.

I found myself in college choosing to stay around with my Orthodox friends more. My other friends were more interested in getting "blasted" on the weekends, or getting into drugs. I wasn't interested in that, so I'd just stay home sometimes arranging my choir music. So they'd come home at 3 a.m. and find me doing that and they'd be really uncomfortable with it, so they'd start asking me questions and putting me to the test.

For four years I had to face that constantly and it was really irritating. So I sought out my Orthodox friends—they're my best friends today—because I didn't have to hide anything from them. With the others, I was constantly disguising my religion and in turn disguising myself because everything I am is because of Orthodoxy.

Male: I think one problem with us is our similarity with the [Roman] Catholic Church. So many people have never heard of us, so when they ask you what you are, you have to explain that we were once with the Roman Church, but now we're not, and it's confusing. So they think it's just another kind of religion in which all you do is go to church on Sunday and listen to some higher-ups, and that someone dictates some rules and that's it. It's hard for them to see that we're very different from the Roman Catholic Church.

Besides that, what kinds of reactions do you get when you tell people you're Orthodox?

Female: Well, they think I'm Jewish...

Female: ...or they say I'm Russian or Greek. They associate it with an ethnic background and not a religion. I try to explain that we're the Orthodox Church in America, but they just say, "Oh, you're in the Russian Orthodox Church..."

Female: This society is ignorant of the Orthodox Faith. I went to a Catholic college and it took me a year-and-a-half before people started respecting me for what I was. The first person I told I was Orthodox thought I was Jewish. Society just doesn't realize that there's a religion that is separate from every other one.

Male: Orthodoxy isn't just the church down the street. It's not just the bishop or the rubrics. When you start reading the prayer books and the lives of the Saints, you see that Orthodoxy is much more the development of a real personal relationship with God.

I work while I go to school, with some older people, and I find that it's much more difficult to talk to them about being Orthodox than it is with people my own age...It's easier with my school friends because they're all still searching and asking questions.

Female: I think older people feel satisfied that they've done the searching and have settled into a little niche where they kind of slack off and don't keep up with it as much. I know some older folks who see us at the college age getting more involved and reading more and they say, "Oh, they're becoming fanatical."

I think one big problem of the Church is a lack of education. People tend to get caught up in the traditions and customs of the Church and they don't hear so much about how important it is to go to church and to pray. They get caught up in the external concerns of "when can I kneel, when can I stand, when can I sit...?" They lose the idea of what the Church is and the religion itself.

Is the Church at fault not telling you about itself?

Female: No, it's not the Church. The message is there—the Church has taught us. We have to block out the people who are saying the priest is a jerk or that or that is wrong. We try to listen to the

pure message and do—or try to do—what the priest says. Maybe we need to worry about educating not just the youth, but the older ones, too. They get so bogged down in the customs that sometimes we think it would be better to go be Lutheran. When you sit down with a group of Protestants, at least they pray together and they're not ashamed to say that "God is with us." But with some of our older people, you have to keep those kinds of things on the side—you can't bring it out.

Female: It was really exciting for me to come to Saint Tikhon's the first time. I remember that one of the girls read the Epistle in church. I just about died because I had only seen people my father's age read in church. I literally shook, and if they had asked me to read, I would have said "NO!" I was terrified; I was young, a female. I thought it was crazy. But then I realized how natural it was for that girl to do that here—no one tried to patronize her.

Female: We're over seven years of age. We're supposed to know right from wrong. We'd like to be given some responsibility. At my church at home, the men who usually carried the banners for the Good Friday procession weren't there for some reason, so they gave them to these football players to carry. I had taught them in Sunday School and they usually wouldn't say a word. But when they were given those banners to carry, these boys got serious; they felt like adults with responsibilities in the Church, and they've been coming to church. I know that's why!

What attitudes do you see among the older people in your parishes?

Female: It seemed for a long time in our church that the older people were doing everything, and the kids were never involved. But now, one Sunday a month, the kids are in charge of the candles—we do the money. On Easter Monday, when we march around the church, the kids carry the banners and icons. That has happened just in the last couple of years...

And that's important?

Female: Yes!!! A lot more kids have been getting involved in the Church.

Female: In my church, the older people seem to think that we just don't care. They don't give a chance to show that we do care.

Female: I remember when I first started going to Communion more frequently. A lot of people asked me if I was sick. They think you're only supposed to go once or twice a year and you don't need it at other times unless you're ill. We aren't concerned with questions of kneeling or sitting. And yet some people get all excited about this.

Are you affected by the comments of older parishioners?

All: Oh Yes!!! Male: Well, I went to the Diocesan Assembly as an alternate. I thought it was kind of amateurish. I couldn't believe that this is the way it was supposed to be. People were screaming at each other; the Bishop red in the face. I was kind of shocked, but I also realized that things were done like this for a long time. A person could get depressed and walk away, or one could get more interested and try to change things. That's why I show up at things like this, because I think it's very important to get involved.

Any specific instances of what you've heard older people say?

Female: The sermon's too long...

Female: I have a classic. It was Good Friday. I was under a lot of pressure in school and I was looking forward to coming home to my Orthodox community where the Faith has been nurtured... I was warmly greeted... and there was Christ's Body lying there, and I'm thinking about how we people have done this to Him and we're singing these songs about all these things we should be thinking about, and I was snapped out of it when I heard all these

people talking: "Listen to that sermon, he should cut it down, my God, he's been talking for 10 minutes already..." I was so sad, I just started crying. I just thought that instead of whispering, these people should open their hearts to what the priest was saying... If we all just prayed for him and did what he said, things would be better. This kind of thing can really shake a young person's weak faith.

Male: At college, there are a lot of controversial things brought up, but people don't blow them out of proportion or start yelling about them. But when you come home and see these adults who are supposed to be setting the example cursing at the bishop and all that, you wonder what it has all come to: if that's what the Church really is—attacking the bishop and everything. It gets really confusing.

Female: We're supposed to respect adults, but these people were supposedly brought up as good Orthodox Christians, and if this is what Orthodox Christianity is all about, then we're in trouble. You hear them criticizing and complaining, and we're in the time of life when we're deciding if the Orthodox Church is where we want to be, and you hear them complaining every time something goes wrong, you begin to wonder.

Female: I think people really worry too much about what they can find that is wrong. It's easy to say the sermon's too long instead of listening to it.

Male: I think people just aren't educated enough about the Church as to what it says. They just take it for granted and see *YOUTH*, page 26



Being interviewed by the YDA editor are: (l-r) Maria Proch, 23; Debbie Stabler, 17; Maria Mason, 15; Michael Orinick, 19; Stephanie Kundrat, 22; Jennifer Kundrat, 20; and Paul Hunchak, 20.

ROCK 'N ROLL & THE CULTS!

The call was loud and clear, and it was for discernment and awareness to the influences of the world; especially those contained in contemporary music and the strange doctrines of "popular" cults.

The speakers were two Orthodox priests of our diocese. Their audience consisted of diocesan youth attending the Winter Encounter at Saint Tikhon's Seminary in December.

Neither speaker condemned, but both called for a large measure of concern. Speaking on Rock 'n Roll, Father Eugene Vansuch (Natick) called for an open mind. "It's not easy for anyone to accept any kind of changes, much less in music," he observed. "People get used to hearing music in a certain way because they grew up with it and then think that's all music is supposed to be."

At the heart of Father Eugene's message, though, was this: "We have to see what the music is saying. We have to be able to listen, not just react to it."

Recalling a line made famous by comedian Flip Wilson, Father observed that much of society's excuse for strange behavior today is no longer "the devil made me do it," but rather, "the music made me do it." "This attitude," he charged, "simply shifts the *responsibility* from the person—who is you—to something which is made out of plastic." Noting that he enjoys much of the contemporary music scene, he also commented that one can find a good deal of "garbage" in today's music. "But," he stressed, "music is not the only source of same... Look at the soaps... free love, lots of drinking, adultery, 'go out and have a good time, share wives and husbands'... and they project this as the norm—that this is the way life is supposed to be..."

Father Eugene did not suggest burying one's head in the sand. "Be selective. The other alternative is to live in a vacuum—to forget about rock music altogether. But it's here—it's a part of your life. Just pay attention to what is being said... and don't think

that it "doesn't affect you." He also called for the Church—clergy, laymen, youth—to respond to the issues raised in the media, especially in music. "Rock music brings drugs, sex, and violence into the open, and a lot of people will get uptight about it... The music of today is addressing these issues... and maybe you are using music as a way of getting answers to these questions you have..."

"AN OBJECT OF GRATIFICATION"

Noting that sex was in the forefront of today's music themes, Father Eugene spoke pastorally on the temptations of the day. "You want something that you can put your trust in. You want someone to love. You want to love. Love and sex are fulfilling because God made them that way. It was God's plan that man and woman should be joined together and that this love would be fulfilled. The hang-up is that you're not married... you cannot enjoy the intimacy..."

"What happens is that in a marriage, love and sex are parts of commitment. *That commitment is to love forever.* The total giving of one's self to another person in love is based on this commitment and trust. Unless that commitment is there... that love that you claim to share is being abused, and your body is being abused... Pleasures will be temporarily satisfied, but what happens is that you become an object for someone else's gratification... Saint Paul reminds us that our bodies are the Temple of the Holy Spirit... our bodies are consecrated to God, not to someone's gratification."

What about the Church's role in all of this? Well, it can be demanding, or so we think. "...to live a good Christian life is too demanding... we think the Church is not with us... we have to enjoy ourselves and the Church doesn't want us to because we have to fast too much or go to church a lot, we don't feel the Church makes us happy. This is far from the truth.

"As we grow older, we will find that we need that support we find in the Sacraments of Penance and Holy Communion because they *do* help us with the very issues we're addressing. They help us to deal with our despair or loneliness or frustration or unhappiness. The answers *are* in the Church. *We have to take the time to go search them out.*"

Father Eugene recalled the experience of every human being. "It is so difficult to stand alone, to lose friends for what you believe... but there are examples that we have in our Christian life that we find in the Church to support that standing alone; to assure us that standing alone may be the right way; to comfort us with Christ's presence..."

Stressing that this is a question of choices, Father Eugene urged his listeners to seek the counsel of the Church. "You have legitimate concerns and questions... it's the Church's responsibility to answer them. You have needs just as much as your parents have needs, and the Church is just as much for you as it is for your parents... Challenge your priest to address your concerns."

Father Vansuch concluded his remarks in the spirit of the Encounter, the theme of which was "It's Your Choice." "Keep rock music, but keep it in its proper perspective. Listen to it, be selective. Pay attention to it, and when you have, then make a choice. *The choice is the one you will have to live with.*"

ENCOUNTER SPEAKERS

URGE DISCERNMENT

CULTS VS. THE TRUTH

"What is a cult? A cult is a religious perversion; a belief and practice in the world of religion which calls for devotion to a religious view or leader centered in false doctrine. *It is an organized heresy!*"

So spoke Father David Shawczyk (Simpson) as he swiftly attacked the heart of the "cults" topic he addressed at the Winter Encounter. "There are a lot of other ideas and philosophies in religions that are in the world today, that are competing with the one, true Church. These are expressed in many ways...and we sometimes get caught up in them."

True or not, the cults have gained acceptance. Why? Father David noted the problems of growing up, now and in the past, disagreeing with those who would characterize the teen-age years as more or less "carefree." Loneliness

and the frustration that results from not following the crowd—being torn between what is fun and what has been taught as right—can lead to all sorts of depression and anxiety. "One thing about the cults is that they always seem to be available to answer questions...as if they are the ones who can solve all the problems."

Indeed, the "answers" can be appealing. But what lies behind them? "What cults do is they take a fundamental truth and turn it around—make a perversion out of it."

"Cults have certain characteristics about them. Some of them believe in revelations which have been given to only one person...who is often the founder of the cult. For example, the Christian Scientists believe that special revelations were given to Mary Baker Eddy."

"Mormons believe that there is a hill

outside of Rochester, New York, that was the sight of special revelations delivered to Joseph Smith.

"The Reverend Sung Myung Moon, founder of the Unification Church, claims special revelations that prove that he is Christ returned. So you see, the cults are not fun-and-games."

"They believe that they have special scriptures that are considered as important as the Old and New Testaments. The Christian Scientists place great emphasis on the *Book of Science and Health* as the key to the Scriptures. The Mormons accept the *Book of Mormon* as a kind of second volume to the Bible. The 'Moonies' put their hope in Reverend Moon's *Divine Principle*."

Apart from their ready "answers" to problems, cults also prey on human fear and emotional instability. The Reverend Jim Jones [leader of the Guyana mass suicide] threatened his cult members with death if they left the community. The Mormons appeal to fears of an afterlife by promising that in the kingdom, things will be perfect and families will abide together in utter bliss and harmony. Christian Science directs its energy at the human inability to cope with sin, suffering and death. Hare Krishna appeals to those who feel lost, lonely or troubled by the evil around them, as do the Jehovah's Witnesses."

At the heart of religious cultism is the denial of the Divinity of Jesus Christ. "A lot of people will come and ring your doorbells—will try to get you to become a part of their folly. Some of them might even pass themselves off as being Christians, but they're not! They do not believe Who Christ is. We Orthodox Christians believe that He is the Son of God—fully God and fully Man. They don't!"

AN ORTHODOX PERSPECTIVE

Father David recalled the story of Adam and Eve; how it was a story of the battle between good and evil; how the devil tempted those first humans with power and glory. "It has a lot of meaning for us here today, because we are still waging a similar battle, facing similar temptation. We do this with a Free Will, given to us by God at our creation."

Father David pointed out the implications of that Free Will. "God wanted man to love Him back, but He did not force Him to do that."

"If someone forces you to love someone else, is that forced love really love at all? Love is something that we give

see *CULTS*, page 28

In his The Mind Benders, Jack Sparks exposes the perversions today's cults are attractively packaging for our consumption. The following are excerpts from the book.

on "TRANSCENDENTAL MEDITATION (TM)"...

"Marharishi manages to get access to the highest government levels—the heads of nations. There the TM sales pitch is that if one percent of the population meditates, they'll affect the rest of the people enough to reduce crime and tranquilize the whole society... The purpose of life is happiness sought through an endless cycle of incarnations and reincarnations."

on "HARE KRISHNA"...

"Chanting the Hare Krishna mantra is worship. It is not just the repetition of a harmless rhythmic phrase... It is a very serious and dangerous ritual... Krishnaites believe... that God has appeared in many forms. They accept the legitimate worshippers of all these forms as believers."

on "THE UNIFICATION CHURCH"...

"Maybe we ought to ask 'What is God?' because Moon does not believe in the Christian view of God as Trinity. He flatly tells us Jesus is not God. And we don't learn where the Holy Spirit came from. All we learn is that it is a female spirit thrown in when Jesus accidentally gets crucified... [The Rev. Sun Myung] Moon is the true savior of mankind around whom the world is to unite."

on "THE CHILDREN OF GOD"...

"[Leader David] Berg blasts away at parents as the true rebels. Your natural family is evil, wicked, and bad... 'Your parents are the most God defying, commandment breaking, insanely rebellious rebels of all time who are on the brink of destroying and polluting all of us...' The Children of God is a heretical cult, carrying out an illicit rebellion against both God and human society."

on "THE WAY, INTERNATIONAL"...

"The Way is one more of the modern behavior modification cults... Jesus... is only the Son of God, not God. He is the Son of God because God fathered Him by artificially inseminating the Virgin Mary with the divine sperm... Salvation is experienced by gaining the right knowledge, offered by the various Bible study courses of The Way. Behavior is modified by this 'renewing of the mind' (brainwashing)."

OFFICIAL

Members of Parish Council
confirmed into office:

St. Michael's—Old Forge

St. Michael's—Mount Carmel

All Saints—Olyphant

Holy Trinity—McAdoo

St. Mary's—Coaldale

Holy Assumption—St. Clair

Holy Resurrection—Alden Station

St. Herman's—Shillington

SS. Peter and Paul—Minersville

St. John's—Nanticoke

St. Nicholas—Olyphant

St. Herman's—Wallingford

APPOINTMENT:

V. Rev. Daniel Ressetar as Spiritual
Advisor for Central PA District
F.R.O.C.

APPROVED:

Proposed Parish By-Laws and
Amendment to Charter for
Holy Assumption Church—
St. Clair, PA

GRAMOTAS AWARDED:

St. Nicholas Church—Philadelphia
Marie Simpson
Eugenia Sinitsky
Olga Peleszak

St. Mark's Church—Buckingham
Thomas Scheponik

Holy Assumption Church—
Philadelphia
George Gerasimowicz

ORDINATIONS:

January 30, 1985—FEAST OF
THREE HIERARCHS—Protodeacon
John Udics ordained to Holy
Priesthood by Bishop Herman at
St. Tikhon's Monastery—
South Canaan

February 2, 1985—FEAST OF
MEETING OF OUR LORD—Deacon
Jason Kappanadze ordained to Holy
Priesthood by Bishop Herman at
St. Tikhon's Monastery—
South Canaan

TONSURED:

On December 29, 1984, in the
Monastery of St. Tikhon of Zadonsk
in South Canaan, Deacon Gaius
(Vurik) was tonsured into the Order
of the Little Image (the Mantiya)
and given the name of Gerasim.
He was received into the Brother-
hood of St. Tikhon's Monastery
with obedience to return to Alaska
where he will continue his work
for the Holy Orthodox Church.



FATHER CLAUDE VINYARD

...was elevated to the rank of Archpriest
by Bishop Herman on November 18th
at Saint Herman of Alaska Church,
Wallingford, where he is the Rector.
Father Claude also serves as Chairman
of the Diocesan Department of Lay
Ministry/Stewardship. He is in his 18th
year of priesthood.

ASSIGNMENTS AND TRANSFERS:

Priest John Kowalczyk released as
Rector of Holy Assumption Church
in Philadelphia and transferred to
St. Michael's Church in Jermyn
where he becomes Rector effective
February 9, 1985.

Priest John Udics is assigned
Acting Rector of Holy Assumption
Church in Philadelphia effective
February 3, 1985.

Priest Jason Kappanadze, attached
to the Monastery Church of
St. Tikhon of Zadonsk in South
Canaan while completing studies at
St. Tikhon's Seminary, is assigned
to care for the spiritual needs of
Holy Trinity Church in
Pottstown, PA.

LEAVE OF ABSENCE:

At his request, Priest Dionysius
Swencki is released from his
assignment as Rector of St. Michael's
Church in Jermyn, PA and granted
a six month leave of absence to
continue his studies at Marywood
College. He is attached to the
Monastery Church of St. Tikhon
of Zadonsk in South Canaan.



FATHER JOHN UDICS

...has been named Acting Rector of
Holy Assumption Orthodox Church,
Philadelphia. He was ordained to the
Holy Priesthood by Bishop Herman on
January 30th.

Father John, 36, is a graduate of Iona
College and Saint Vladimir's Seminary.
He attended the *Institut Oecumenique*
of the World Council of Churches and re-
ceived the *Certificat* degree from the
University of Geneva, Bossey, Switzer-
land.

A Cleveland, OH native, he has
served as church school teacher at
Unalaska and Sitka, Alaska; as teacher
of French at Sheldon Jackson College;
as a teacher of English in Japan where he
was ordained a Deacon by Metropolitan
Theodosius of Tokyo in 1977. He later
served at Saint Matthew's Church,
Toyohashi as Deacon and as high school
English teacher.

Since his return to the U.S., Father
John has been the Librarian at Saint
Tikhon's Seminary. He was elevated to
the rank of Protodeacon in 1983.

Alaskan Deacon Receives Monastic Tonsure



The tonsuring of Hieromonk Gerasim took place at the Monastery Church during the Winter Encounter. A student at Saint Herman's Seminary, Kodiak, Father Gerasim will soon be ordained a priest and will serve outlying Alaskan villages. He is a brother of the Monastery community at South Canaan.



FATHER JASON KAPPANADZE

...was ordained to the Holy Priesthood on February 2nd by Bishop Herman. He will serve Holy Trinity Church, Pottstown pending his graduation from Saint Tikhon's Seminary in May.

Father Jason, 40, is a native of Cleveland, OH and a 1966 graduate of Ohio State University. He has served as a Captain in the U.S. Air Force, and as Creative and Marketing Director at Advertising agencies and television stations in Dallas, TX and Atlanta, GA. He entered the seminary in 1982, is the editor of *Your Diocese Alive*, and was the Choir Director at Saint Basil's Church, Simpson.

Matushka Margaret heads the Circulation Department of the Scranton Public Library. She holds an MA in Library Science from Drexel University.

Address of His Grace, Bishop HERMAN, Deputy Abbot of Saint Tikhon's Monastery, following the tonsuring into the Order of the Little Image (Mantiya) of Hierodeacon Gerasim (Vurik).

What is your name, brother?

Father Gerasim, the Brotherhood of Saint Tikhon's Monastery congratulates you on being tonsured into the Order of the Little Image (Mantiya) and with great joy in our hearts we welcome you into our Brotherhood.

You, have been named after the venerable Father Gerasim, the founder of the Northern Russian Thebaid and the First Miracle-Worker of Vologda.

Although there are not many detailed accounts from the life of Saint Gerasim, from what has been preserved we learn that at the beginning of his monasticism he received with love the holy angelic robe and preserved it with a pure conscience until the day he died. By his gentleness and patience, his fatherly talks and admonitions which were inspired with sincerity and love, he not only attracted many listeners but by his preaching he touched the hearts of many. Through his patience, prayers and devotion to work, he accomplished much.

Just as Saint Gerasim chose to go to Northern Russia, you have expressed your desire to labor in Alaska where our Blessed Father Herman chose as his place of habitation Spruce Island, calling it the New Valaam. From the life of Saint Herman we read: "Although a long time shall elapse after my death, I will not be forgotten' said Father Herman to his disciples. "My place of habitation will not remain empty. A monk like myself who will be escaping from the glory of men, will come and he will live on Spruce Island and Spruce Island will not be without people."

Father Archimandrite Gerasim of blessed memory lived on Spruce Island for many years until his death some fifteen years ago—October 13, 1969.

Today you have become a member of the Brotherhood of Saint Tikhon's Monastery and are given the obedience to return to Alaska to continue your labors under the immediate and direct supervision of His Grace, the Right Reverend GREGORY, Bishop of Sitka and Alaska. Although many miles will separate you from your brothers at Saint

DATES TO REMEMBER

Tuesday, April 16, 1985—BRIGHT TUESDAY—Paschal Liturgy for Diocesan Clergy and their families—St. Tikhon's Monastery
Divine Liturgy: 10:00 a.m.

Saturday, April 27th—ENCOUNTER FOR MARRIED COUPLES—Presentation of Certificates of Jubilarians (25th and 50th Anniversary)—St. Tikhon's Monastery
Divine Liturgy: 10:00 a.m.

Saturday, May 4, 1985—ALTAR BOY RETREAT—St. Tikhon's Seminary/Monastery

Saturday, May 25, 1985—St. Tikhon's Seminary GRADUATION and blessing of new pavilion

Saturday, July 6, 1985—SENIOR CITIZENS ENCOUNTER—St. Tikhon's Seminary/Monastery
Divine Liturgy: 10:00 a.m.

July 14-20, 1985—Girl's Summer CAMP—St. Tikhon's Seminary

July 21-27, 1985—Boy's Summer CAMP—St. Tikhon's Seminary

August 18, 1985—ST. TIKHON'S DAY—St. Tikhon's Century Club and Society of the Friends of St. Tikhon's Annual Meeting and Outing

Tikhon's Monastery, we will remain united in prayerful communion. Keep in touch with us by sending reports of your activities and return to the Monastery for spiritual uplifting in accordance with the Will of God and your personal needs.

We ask the Blessings of Almighty God upon you and offer our prayers that He will grant you wisdom, strength and courage as you begin your monastic labors. May your faith in the sanctity and usefulness of your endeavors permit you to overcome all obstacles.

What is your name, brother?

MAY SALVATION BE YOURS IN THE ANGELIC IMAGE.

MY VOCATION IN THE FAMILY

by Albert S. Rossi

"I CAN EXPECT FROM MY FAMILY, BOTH FAMILY OF ORIGIN AND PRESENT FAMILY, DEEP JOY MIXED WITH INTENSE SUFFERING."

Dr. Albert Rossi is an Associate Professor at Pace University, Pleasantville, NY, and has a private practice in family counseling.

To Live in the Kingdom of God, Now

In the "Our Father" I am taught to pray, "Thy Kingdom come," and the strong implication is, as C. S. Lewis notes, that the Kingdom can and should come here and come now, in my heart and in the world at large. The Divine Liturgy is replete with similar invitations calling everyone to enter into the Kingdom of God, here and now.

What, precisely, is the Kingdom of God? And, even more pointedly, how do I enter it? Reflecting on the meaning of Kingdom of God by looking at Saint Paul's epistles, one Orthodox theologian explains that, from the human perspective and experience, "the Kingdom of God is...righteousness, peace and joy in the Holy Spirit" (Rom. 14:17). He goes on to say that my experience of the Kingdom is a special kind of joy, namely, joy which is a gift from God and often found in affliction and suffering for others. Saint Paul states this clearly, "Now I rejoice in my sufferings for your sake..." (Col. 1:24). This is a rather eloquent statement of what I can expect and how I am to live in our family life.

I can expect from my family, both family of origin and present family, deep joy mixed with intense suffering. Within family ties, life is often most personal and most emotional. The personal and emotional suffering may come from a brother or sister, father or mother, husband or wife, son or daughter. Of one thing I can be rather sure, that some of my family members are likely to break my heart, over and over. Any other expectations seem to be unbiblical. The suffering may come from the realization that some of my unrealistic expectations are being emphatically dashed to the ground.

I may realize my marriage partner is, unabashedly, not a living knight in shining armor or a precious princess in distress. I may gradually understand that my sister or brother is doing a whole lot of narcissistic damage to a whole lot

of people. The agony might come from a deteriorating parent, from an acting-out teenager, or from a chronically ill or alcoholic sibling. The upset may be of a more generalized and free-floating type.

I may be keenly aware that much of the time the fragmentation of my home bears little resemblance to a symphony playing harmonious music. The excruciating emotional pain usually tears at the heart because the person(s) lives so close to my heart.

Precisely in family distress and family affliction can the New Testament message ring most real, most profound. In the family, the question "How do I enter the Kingdom of God?" finds an answer. I enter the Kingdom of God by finding joy, overflowing joy, superabundant joy, the joy found in the Holy Spirit, because of and within the heart-ripping suffering experienced and the blessings given in my family. The joy of the Holy Spirit is inextricably based upon suffering. But I am not here to look for suffering or to create it, only to live it as it enters my life. I turn from suffering to joy by accepting, embracing, and working with the reality that these persons are my family, and therefore God's family for me.

My family members are weak and sinning human beings who, by definition of living in a fallen state, will wound and seriously offend me. My vocation is to live fully within this sometimes fractured and sometimes united lifestyle, love all my family members through it all, and to try to sustain the gift of a joyful disposition which is from the Spirit.

The Orthodox view of family, then, stands in polarized opposition to the prevailing American cultural view of family. For the Orthodox Christian, a family is not primarily a group of persons who provide mutual comfort, ease, predictability, and security from

loneliness. The family is not primarily a warm hearth and the smell of baking bread. The family can be those things but hopefully it is much more. Infinitely more. Primarily, the family is the God-chosen group of persons with whom most intimately live the life of Christ that is, the agony of the Cross and the joy of the Resurrection, simultaneous at times.

Basic questions begin to change. I can no longer ask, "When does my turn come?" or "How about my fair share?" or "What about me?" Now I begin to realize that I am called to give in some areas which will be quite unrequited, so it will seem. This might be financial, social, sexual, occupational, educational, religious, psychological, or spiritual. One thing I can be rather sure, that will seem to me that in certain ways will be giving to my family members and it is quite unreciprocated.

As the God-life grows within me toward my family members, I can always be rather certain that I will come to a point where I feel I have no more to give. Maybe I feel I'm getting older. Maybe I feel I've gone to the well one too often. Maybe I feel I'm already beyond my real love limit. Regardless of the reason, most adults arrive at this cutting edge, the flash point where they become aware that they may not have enough to give to ensure that they, and those around them, can maintain a sane lifestyle.

It's an overwhelming terror to come up against the parameters, the barbed wire fence around one's capacity to love. Adults are then "over the edge," living in a temporary state of suspended animation.

This experience may open the door to the connection, enhance my relationship with the Infinitely Sustaining God. I am aware, cogently, that it is and has been God who, all along, is the one who has continually kept me back from going

over the edge and, if I did go over the edge for a time, it was He who sustained my very life, being more present to me than I was to myself.

For me, those times of beautiful weakness (the weakness Saint Paul mentions) may be times when I learn that indeed I can live and love here and now, with these flawed family members, and that I can love boundlessly. I experience that it is "no longer I who live but Christ lives in me." This becomes an experience of a miracle in my life, of being personally touched by the hand of God and enabling me to love more than I ever thought was possible.

To Be a Sign of Contradiction

Jesus' life was a sign of contradiction and, likewise, so must mine be. As life unfolds I realize I am called, within my family, to love as God loves. As this is progressively more understood, the power of the insight can be quite disarming, threatening to dismantle my defense system. This insight slowly evolves away from a me-at-the-center perspective to a family-member-at-the-center perspective.

I become a sign of contradiction because I perceive, probably erroneously, that I am loving in certain ways that other members of my family are not. In reality, all of us in the family may be living signs of contradiction, living a life of love maximally within each unique personality structure. Each may be living apparently unrequited love in different ways. God's ways are not my ways. God's calling to each member of a family will be uniquely personal, and probably quite misunderstood by some other members within the family. I am called to try to live according to God's ways, not mine.

To Be a Living Prayer

I, like everyone else in my family, have the grand task, the royal calling, the priestly vocation to pray arduously for the other members of my family, especially the alienated and alienating members. This is a no-nonsense calling which I am probably not fulfilling adequately, probably not even minimally. If I think I am, that may be the clearest sign that I am not. Abba Agathon says that prayer is the hardest of all tasks. "If we do not find prayer difficult, perhaps it is because we have not really started to pray." And Bishop Kallistos Ware continues this idea by saying, "Prayer means that each day we renew our relationship with others (family members) through imaginative empathy, through acts of practical compassion, and through cutting off our own self-will."

Prayer, as the Fathers remind us, is first and foremost, a way of life. As Theophan the Recluse states, "But do not forget the chief thing, to unite the attention and mind with your heart, and remain there unceasingly, before the Lord."

I know I am called to "pray always" and I know I am called to "love my neighbor [family member] as myself." It is also true that more than likely I grossly underestimate the real, practical, beneficial influence my prayer has on others (family members). I probably grossly underestimate the amount of love I deliver to my family members when I sincerely pray for them. As one theologian said, "Prayer is the greatest gift that one friend [family member] can offer another." Maybe when I pray for them I am doing as much "good" for them as putting ointment on their bruises, or buying a useful item, or being physically and mentally present when someone has a need to talk.

Praying for a family member does "infinite good" in some sense for that person. Praying for a family member

can also help provide me the strength to put the ointment on the bruise, buy the desired item and be authentically present with even more graciousness. Praying for a family member can enable me more to have the "imaginative empathy and practical compassion" which Bishop Ware suggests. Of all my roles in my family, I still have most to learn about how I am called to pray for my family members.

Summary

My vocation towards my family members is, in one sense, no different from my vocation towards every other living human being. With and towards everyone I am called to live in the Kingdom of God now, to be a sign of contradiction, and to be a living prayer. However, as I specifically focus on my family and the tremendous undertaking God has called me to accomplish, I most assuredly can get a clearer sense of my vocation in the world-at-large. In the living of my vocation in my family, I can begin to experience what Saint Paul means when he said, "...dying, and behold we live" (2 Cor. 6:9-10).

"THANK YOU"

Sincere "THANKS" to the following for contributions toward the purchase of the DOUGH ROLLER.

His Grace, Bishop Herman

V. Rev. Daniel Donlick

"Designs in Pastry"

Saint Tikhon's "R" Club 121

John & Florence Boyko

Elsie Drobish

Helen Dugan

Mary Englehart

Olga Garvey

Daisy Geeza

John & Bernadine Getzie

John Hubiak

Joe & Olga Jays

Paul & Alice Karpik

Jule Lepa

Susan Lepa

Col. Nicholas & Betty Marshall

John & Rose Minarich

Mary Pisanechi

John & Joanne Paluch

Michael & Mary Lepa

"MAY GOD GRANT YOU MANY, MANY YEARS"

Igumen Gamaliel



WHAT YOU CAN DO TO FIGHT IT!

Simply by reading this message, you are expressing an interest in helping to combat this growing problem in the communities of our country. This is the first and most basic step; that YOU personally have identified this as a problem and are willing to take an active interest.

With this in mind, here are just a few things which YOU can do to help.

1) VOICE YOUR OPINION

The number of outlets for pornographic materials is staggering. Local newsstands, bookstores and pharmacies are really major retailers for the "porn" industry. And these are places and businesses you probably frequent on a regular basis.

Your first channel of recourse is to issue your grievance to the local manager of the establishment. If you see pornographic materials easily accessible; that is, on the shelf or behind the counter, complain to the manager. If it is easily accessible to you, it is also accessible to youngsters. Make it clear that this offends you.

2) TAKE YOUR BUSINESS ELSEWHERE

The best way to make a point with a businessman is to "hit him where it hurts;" in the pocketbook! If, after making your opinion known, the manager does not take action to remove the material, simply take your business elsewhere, and encourage others to do the same.

Throughout the country, most recently in at least three locations in Ohio, it was through the actions of local residents like you that offensive materials were removed as the establishments lost business, sufficiently enough to cause them to re-evaluate the necessity of distributing the materials.

3) RALLY THE TROOPS

Once you, personally, have examined the research linking pornography with sexual abuse, child prostitution, etc., "spread the word." A lot of people think nothing of spending a few dollars to satisfy themselves by purchasing these

materials, but when they find out that their few dollars go to promote sexual crimes and abuse, perhaps they will begin to think twice.

The more people on the attack against pornography, the better the chances of eliminating it. Get your local parish or civic organization to share information, view a film, or hear a speaker on it. There is much available through federal, state and local channels which is really "eye-opening."

4) HELP CREATE AN AWARENESS

The reason for this recent attack against pornography is the fact that studies and research clearly show that it is growing and increasing to such an extent that within the very near future nearly every family will be effected by it, directly or indirectly. Meanwhile, the outlets for pornographic materials are multiplying on a daily basis with

cable TV, videocassettes, video discs, "adult" bookstores and the like. The porn industry is anticipating an income of \$7 BILLION in 1985. No single agency can equal this amount in a budget to try to combat it. The best way—the only way—to compete with this is to take a personal interest and inform others of the many ills of this "spiritual cancer" which in reality distorts the Divine Image of God thereby desecrating all of what we, as Orthodox Christians, hold sacred.

For further information, call or write to the Diocesan Task Force Against Pornography, Diocesan Center, South Canaan, PA 18459.



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LENTEN PRIMER

"For many, if not for the majority of Orthodox Christians, Lent consists of a limited number of formal, predominantly negative, rules and prescriptions: abstinence from certain food, dancing, perhaps movies. Such is the degree of our alienation from the real spirit of the Church that it is almost impossible for us to understand that there is 'something else' in Lent—something without which all these prescriptions lose much of their meaning.

"This 'something else' can best be described as an 'atmosphere' a 'climate' into which one enters, as first of all a state of mind, soul and spirit which for seven weeks permeates our entire life.

"Let us stress once more that the purpose of Lent is not to force on us a few moral obligations, but to 'soften' our heart so that it may open itself to the realities of the spirit, to experience the hidden 'thirst and hunger' for communion with God."

—Father Alexander Schmemmann
Great Lent

"We do not fast because there is anything in itself unclean about the act of eating and drinking. Food and drink are on the contrary God's gift, from which we are to partake with enjoyment and gratitude. We fast, not because we despise the divine gift, but as to purify our eating and drinking, and to make them, no longer a concession to greed, but a sacrament and means of communion with the Giver... Its aim is not destructively to weaken the body, but creatively to render the body more spiritual."

—Bishop Kalistos Ware
The Orthodox Way

"During the week days of Great Lent the regular eucharistic Divine Liturgy is not celebrated in Orthodox churches since the Divine Liturgy is always a paschal celebration of communion with the Risen Lord. Because the lenten season is one of preparation for the Lord's Resurrection through the remembrance of sin and separation from God, the liturgical order of the Church eliminates

the eucharistic service on the week days of Lent.

"Instead the non-eucharistic services are extended with additional scripture readings and hymnology of a lenten character. In order that the faithful would not be entirely deprived of Holy Communion on the lenten days, however, the Liturgy of the Presanctified Gifts is celebrated on Wednesday and Friday evenings.

"Even during Great Lent, Saturday (the Sabbath Day) and Sunday (the Lord's Day) remain eucharistic days, and the Divine Liturgy is celebrated. On Saturdays it is the normal Liturgy of Saint John Chrysostom, usually with prayers for the dead. On Sundays it is the longer Liturgy of Saint Basil the Great."

—Father Thomas Hopko
The Orthodox Faith: Worship

"Many moments in the Presanctified Liturgy recall the period when Lent was a time of final training before the reception of Baptism, the sacrament of light or 'illumination.' Thus between the two Old Testament lessons, the priest, holding the censor and a lighted candle, blesses the congregation, saying: 'The light of Christ illumines all men,' and following the Litany for the Catechumens and their dismissal, there is during the second half of Lent an additional Litany 'for those who are ready for illumination.'

"Each time we take part in the Liturgy of the Presanctified, we should ask ourselves: In a world that is increasingly alienated from Christ, what have I done since last Lent to spread the light of the gospel? And where are the catechumens in our Orthodox Churches today?"

—Mother Mary & Bishop Kalistos Ware
Introduction to *The Lenten Triodion*



FROM THE HOLY TRADITION OF THE CHURCH

February 10th, Prodigal Son

"Brethren, let us learn the meaning of this mystery. For when the Prodigal Son ran back from sin to his Father's house, his loving Father came out to meet him and kissed him. He restored to the Prodigal the tokens of his proper glory... Let our lives, then, be worthy of the loving Father who has offered sacrifice, and of the glorious Victim Who is the Savior of our souls."

—from "Lord I Call"

"Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found."

Luke 15:22-24

February 17th, Sunday of the

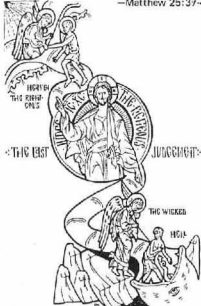
Last Judgement

"When Thou comest, O God, upon the earth with glory, the whole world will tremble. The river of fire will bring men before Thy judgement—seat, the books will be opened and the secrets disclosed. Then deliver me from the unquenchable fire, and count me worthy to stand on Thy right hand, Judge most righteous."

—Kontakion

"Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink; And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.'"

—Matthew 25:37-40



February 24th, Forgiveness Sunday

"The time is now at hand for us to start upon the spiritual contest and to gain the victory over the demonic powers. Let us put on the armour of abstinence and clothe ourselves in the glory of the angels. With boldness Moses spoke to the Creator, and he heard the voice of the invisible God. In Thy love for man, O Lord, grant us with the same boldness to venerate Thy Passion and Thy Holy Resurrection."

—Matins hymn

"For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

—Matthew 6:14-15

March 3rd, Sunday of Orthodoxy

"A feast of joy and gladness is revealed to us today. For the teachings of the true Faith shine forth in all their glory, and the Church of Christ is bright with splendor, adorned with the holy icons which now have been restored; and God has granted to the faithful unity of mind."

—Matins hymn

"Rabbi, you are the Son of God! You are the King of Israel."

—John 1:49

March 17th, Sunday of the Cross

"In Paradise of old the tree stripped me bare; for by giving me its fruit to eat, the enemy brought in death. But now the Tree of the Cross that clothes men with the garment of life has been set up on earth, and the whole world is filled with boundless joy. Beholding it venerated, O ye people, let us with one accord raise in faith our cry to God: His house is full of glory."

—Matins hymn

"If any man would come after Me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the Gospel's will save it. For what does it profit a man to gain the whole world and forfeit his life?"

—Mark 8:34-36

"Enter not into judgement with me, bringing before me the things I should have done, examining my words and correcting my impulses. But in Thy mercy overlook my sins and save me, O Lord almighty."

—Canon of Saint Andrew of Crete

March 24th, Saint John of the Ladder

"Let us honor John, angel upon earth and man of God in heaven, adornment of the world, joy of the good and virtuous, glory of ascetics. For planted in the house of God he has blossomed with the flower of holiness, and spread abroad like a cedar in the desert, causing the sheep of Christ's spiritual flock to increase in sanctity and righteousness."

—Matins hymn

March 31st, Saint Mary of Egypt

"The power of Thy Cross, O Christ, has worked wonders, for even the woman who was once a harlot chose to follow the ascetic way. Casting aside her weakness, bravely she opposed the devil; and having gained the prize of victory, she intercedes for our souls."

—from "Lord I Call"



PRAYER OF SAINT EPHRAIM
THE SYRIAN

"O Lord and Master of my life,
take from me the spirit of sloth,
faint-heartedness, lust of power
and idle talk.

But give rather the spirit of
chastity, humility, patience
and love to Thy servant.

Yea, O Lord and King!
Grant me to see my own errors
and not to judge my brother;
For Thou art blessed unto
ages of ages, Amen.

"Why does this short and simple prayer occupy such an important position in the entire lenten worship? Because it enumerates in a unique way all the negative and positive elements of repentance and constitutes, so to speak, a 'check list' for our individual lenten effort. This effort is aimed first at our liberation from some fundamental spiritual diseases which shape our life and make it virtually impossible for us even to start turning ourselves to God."

—Father Alexander Schmemmann
Great Lent



OLD FORGE—Newly sworn members of the Saint Michael's Church Council, December 16, 1984, with clergy, following the Hierarchical Divine Liturgy: (first row) Andrew Stavisky; Jacob Barsigian (committee president); Father John Adamcio (rector); His Grace, Bishop Herman; Protodeacon John Udics; Matushka Adamcio. (2nd row) Stephen Polanchik; Mary Krenitsky; Margaret Barsigian; Michael Jadick; Margaret Jadick; Ann Freeman; Elena Dorosh; Maryann Horek; Daniel Jones. (top row) Walter Ermolovich; Alexander Krenitsky; Neal Freeman; Harrison Hubiak; Anthony Bellenzeni; Rose Mizerak; David Jadick; David Barrett.

WILKES-BARRE—(below) There were plenty of smiles at Gus Genetti's, October 7th, as the mortgage on Holy Trinity Church was fittingly burned up by: (left to right) Theodore Sovyrda, Banquet chairman; Paul Gozick, Senior Warden; Mary Salmay, representing all parish women; Father George Pawlush, Rector; His Beatitude, Metropolitan Theodosius; His Grace, Bishop Herman; and, Michael Stuchur, 1st Parish Council Senior Warden.



YOUTH RESOLUTION

DIOCESAN CENTER—All parishes are asked to comply with the resolution of the 21st Diocesan Assembly. Put forth by Youth Director, Martin Paluch, the resolution calls for the appointment of a youth coordinator, over the age of 21, by each parish. Names should be submitted to Martin at the Diocesan Center.

ENCOUNTER

SEMINARY—Thirty-eight young Orthodox believers attended this year's Winter Encounter, December 27-30. The encounter, entitled, "It's Your Choice," dealt with cults and contemporary music.

Speakers for the event were Fathers Eugene Vansuch and David Shewczyk. Films on the topics were also shown.

Next year's encounter theme was chosen by this year's group: "Teen-age Suicide." On the planning committee are Michael Orinick, Maria Proch and Maria Mason.

Information on the encounter can be obtained by contacting Martin Paluch at the Diocesan Center.

ALTAR BOYS

DIOCESAN CENTER—The annual Diocesan Altar Boy's Retreat will be held at Saint Tikhon's Seminary, May 3-4, 1985. Call (717) 937-4411 for more details.

CHRISTMAS CHEER

On Thursday, December 13, a group of Good Samaritans from Saint Michael's Church, Jermyn brought a bit of Christmas cheer to some of the patients at Clarks Summit State Hospital Geriatric Center. The Good Samaritans are parishioners of Saint Michael's who visit with patients in nursing homes throughout the year to bring them an extra measure of love and attention.

At Christmas time, the Samaritans bring homemade cookies, oranges and personal gifts for the patients. This year an additional treat came along. A small choir under the direction of John Russin, the choir director at Saint Michael's, sang traditional Christmas carols for the approximately 100 patients gathered there. At first, the choir wasn't sure they had a receptive audience, but during a brief pause to catch their breath, several of the patients began asking requests to hear their particular favorites. Several patients even joined in the singing.

The Good Samaritans were founded under the guidance of Father Daniel Donlick. For more than ten years, the members have been visiting their friends



JERMYN—Good Samaritan, Irene Fedorchak, (above left) talks with patients at Clarks Summit State Hospital. (above right) Danny Drobish and Billy Gilbert joined others from Saint Michael's Church in singing carols for the appreciative crowd. (see story)

at Clarks Summit State Hospital. The group is still active with the assistance of Father Dennis Swencki, helping to provide Christian love to those who are lonely and less fortunate. As one of the Good Samaritans, Annabel Franchak, remarked, "Anyone can pass out cookies and punch, but these people need a little

love and attention. I go around shaking hands and kissing cheeks. Some of them are so appreciative of the love, they kiss your hand when you come around to them."

—Nancy Gilbert



WILMINGTON, DE—(above) Father Thomas Hopko, professor of Dogmatic Theology at Saint Vladimir's Seminary, spoke on "Confession, Repentance and Spiritual Direction," at two December sessions at Saint Michael's Church.

MT. CARMEL—(below) The Frackville Deanery sponsored Growth Workshops in November, presented by Father John Matusiak, OCA Director of Growth and Evangelism. The group below attended the session at Saint Michael's Church. Another was held at Christ the Saviour Church, Harrisburg.



IN CONGRESS

There are fewer Orthodox Christian members of Congress than any of the denominations. In a survey recently published by the Associated Press, there are only seven Orthodox senators or representatives.

Roman Catholics remained at the top of the denominational heap in the 99th Congress which convened January 7th, accounting for 142 seats in both houses. This represented a gain of only one seat.

There are 345 Protestants in both houses, representing the largest number of gains. Episcopalians gained six, to 67; Baptists number 49, up three; and United Methodists gained three for a total of 76.

The tally continued: United Church of Christ, 14; Lutherans, 23; Presbyterians, 56; Mormons, 12; and Jews, 38.

AP's religion editor, George W. Cornell, noted that this Congress "is a bit more devoutly attached than the previous Congress, at least in regard to specific denominational affiliation."

There are only three (down from five) who claim no religious affiliation.

NEXT ISSUE DEADLINE:
March 30th

13 STATIONS CARRY ORTHODOX MESSAGE OF CHRISTMAS

When Jesus Christ was born in Bethlehem
Only two classes of people found Him—
The Shepherds and the Wise Men,
The simple and the learned.
But what they had in common was Good Will.
Almost 2,000 years later, the message is still the same:
It takes Good Will to find God.
A message from the Diocese of Eastern Pennsylvania,
Orthodox Church in America,
With our prayers for a Blessed Holy Day season!

—Diocesan radio message

**MANY YEARS,
VLADYKO!**



February 10th marks the 12th anniversary of the consecration of our Archpastor—His Grace, Bishop Herman—to the Episcopate.

On behalf of the clergy and the faithful of the Diocese of Eastern Pennsylvania, we pray to God, Vladyko, for your continued good works in the Lord's Vineyard; that He will grant you the strength to guide the Church through times both difficult and challenging.

We are so appreciative of your steadfastness and dedication to the Truth of Christ and His Holy Orthodox Church.

Orthodoxy took to the air several times during the past month—using the media to convey the message of the Church.

In December, no less than 13 radio stations carried the Orthodox Good News of Christ's Nativity in six different 30-second radio messages.

The messages were originally commissioned by the Growth Committee of Holy Cross Orthodox Church, Williamsport, written by the Rector, Father Daniel Kovalak, and produced at the Diocesan Center.

They were then offered to any parish which could appropriate the funds to buy air time. Saint Basil's Church, Simpson; Saint Tikhon's Seminary; Saint Michael's Church, Mt. Carmel; Christ the Saviour Church, Harrisburg; and the Diocese itself joined Holy Cross Church in sponsoring the messages in their respective areas.

Generous donations were received, virtually unsolicited, from: Mr. & Mrs. Joseph Semon, Dalton; Casket Shells, Inc., Eynon; the Wilkes-Barre Deanery; the Senior "R" Club of Olyphant; and Mr. & Mrs. Lawrence Bonczak of Clarks Green. Mr. Semon also sponsored 15 minutes of Orthodox Christmas music on WCDL, Carbondale, Christmas Day.

TRAVELING CHOIR

SEMINARY—Five diocesan parishes will be visited by the Saint Tikhon's Seminary Choir during the lenten season. They are:

February 16-17

Saint Stephen's Cathedral, Philadelphia

March 3rd

Holy Ascension Church, Frackville

March 17th

Saint Mary's Church, Coaldale

March 31st

Saint Nicholas Church, Bethlehem

April 7th

Holy Resurrection Cathedral,
Wilkes-Barre

The choir will also visit parishes in Waterbury, CT (March 10th) and Endicott, NY (March 24th).



(right) Father Joseph Gallick (Alden Station) visits a patient during his rounds as a hospital chaplain. Some other Orthodox chaplains in the area are: (above, front row, l-r) Father Gallick; Seminarian Larry Kane; Father David Shewczyk (Simpson); Father John Adamcio (Old Forge); (top row) Father Alexander Golubov (Scranton); Father David Lisko (Olyphant); Father Deacon Stephen Karaffa and Father Jason Kappanadze, Monastery Church.

photo by John Manick

Without you, it's...
MISSION IMPOSSIBLE!

February is Missions Month
Please give generously!!!

THE HOSPITAL CHAPLAIN

"Is any sick among you? Let him call for the elders of the church..." (The General Epistle of James 5:14)

The priest or pastor has always had a special role in ministering to the sick. When people become seriously ill and are required to enter a hospital setting, they expect a member of the clergy to be there. Being able to attend to the spiritual along with the emotional needs of these people and their family members in this kind of setting is the concern of the individual known in hospital language as the Hospital Chaplain.

The hospital chaplain is a unique individual. The many demands and expectations in a hospital setting are very often different than those which can be found in a church community. Upon the patient's request he may contact their local priest or pastor; be supportive in areas of terminal illness, depression, fear, loneliness or alienation; share readings

from the Holy Scriptures; offer prayer or be a sensitive, listening ear.

Many hospitals today have full time day or volunteer night chaplains who can respond during the most appropriate moment of need. Sometimes patients are hesitant to communicate with their own priest or pastor about problems in their lives, but are able to relate to the hospital chaplain whom they will never see again following their hospital stay. It should be noted that the hospital chaplain is not a substitute for this local priest or pastor, but works closely with him to help speed the recovery of the patient. The spiritual strength given to the patient during hospitalization becomes one of the positive forces in their healing process.

If you become hospitalized, feel free to call upon the Hospital Chaplain!

—Father Joseph Gallick,
Night Chaplain, Wilkes-Barre
General Hospital



ON THE SET IN ALLENTOWN—Fathers John Adamcio (Old Forge) and Daniel Kovalak (Williamsport), with interviewer Ed Wilson, recently presented Orthodoxy to the audience of Cable TV "SUPER 2." Broadcast live on January 21st, "Understanding Your Church" was rebroadcast in the Frackville and Hazleton areas and may be seen again soon.

ALL ABOUT SOCIAL SECURITY...

The complete name for Social Security is **OLD AGE, SURVIVORS AND DISABILITY INSURANCE**. It is the federal government's program for providing income (in the form of monthly checks) when earnings stop or are reduced because of a worker's retirement, disability or death. It is a required retirement program for everyone who works. Payments, like insurance premiums, are deducted from each paycheck a worker receives.

The different kinds of benefits and who receives them are:

RETIREMENT BENEFITS:

When a worker retires, he or she can choose to receive benefits as early as age 62. At this time, the worker's spouse and dependent children, including step-children and adopted children, may be eligible for benefits as well.

DISABILITY BENEFITS:

When a worker becomes severely disabled, monthly benefits can start even before age 65. Disability, for Social Security purposes, means having a severe mental or physical condition which prevents work and (1) has lasted for at least one year, or (2) is expected to last for at least one year, or (3) is expected to result in death. A person who is 55 years old and who is unable to work due to blindness may also be defined as disabled. Benefits can start for the sixth full month of disability and can continue as long as the disability. The spouse and dependent children can be eligible for benefits too.

SURVIVORS' BENEFITS:

When a worker dies, benefits can go to certain family members as monthly payments. A lump sum payment usually goes to the surviving spouse.

OTHER BENEFITS:

In addition to retirement, disability and survivors' benefits, there is a hospital and medical insurance program under Social Security called **MEDICARE**. Those eligible for Medicare are people 65 and older, and disabled people under 65 who have been entitled to disability benefits for at least 24 months. Additionally, Medicare is available to those injured workers and their dependents who require dialysis treatment or a kidney transplant due to permanent kidney failure. In some instances, a monthly premium must be paid for Medicare benefits. In other cases, you may receive it without paying the premium. If you

This continuing column is compiled by Father Claude Vinyard, Chairman, Diocesan Department of Lay Ministry/Stewardship. In our next issue: "A Brief Explanation of Medicare."

are 65 or older or under 65 and severely disabled and do not have Medicare coverage, you should contact your Social Security Office for information.

HOW LONG MUST YOU WORK BEFORE BENEFITS ARE AVAILABLE?

You must work for a certain amount of time before you or your family can receive benefits. The exact length of time required depends on your age. Your nearest Social Security Office can provide you with details in your particular case.

WHAT WILL BE THE AMOUNT OF THE BENEFITS?

The amount of your monthly check will depend on several factors, including: **AVERAGE MONTHLY WAGE IN PAST YEARS**, which is determined by a set formula. **WHEN BENEFITS BEGIN**: if the recipient chooses to receive benefits at age 62 rather than waiting until age 65, there will be a specified reduction in benefits. **CURRENT EARNED INCOME**: if the recipient has a job or is self-employed, benefits may be reduced or stop depending upon the amount of earnings and age of the recipient.

The Social Security Office will figure the exact amount of your benefits after you apply, but you can estimate what your monthly check will be in advance. Ask at the Social Security Office for a copy of a pamphlet called *How to Estimate Your Social Security Retirement Check*.

HOW CAN I BEGIN RECEIVING BENEFITS?

Receipt of Social Security benefits is not automatic. If you believe you are eligible, you should file an application by mail or in person at the nearest Social Security Administration district office. Some claims have time limitations so be sure to act as quickly as possible. You should contact the office when: (1) Someone in your family dies. (2) You are unable to work because of injury or illness expected to last a year or more. (3) You are 62 or older and plan to retire. (4) You are within *three months* of age 65, even if you don't plan to retire.

WHAT IF MY APPLICATION IS TURNED DOWN?

If you have filed a claim and you believe the decision is not correct you may have the decision reconsidered. If both your application for benefits and reconsideration have been turned down, you may request a hearing by an administrative law judge of the Bureau of Hearings and Appeals. At this point, it is advisable to consult with an attorney before proceeding. At a hearing before an administrative law judge, it may be necessary to present complicated medical evidence. It is also important that the first hearing be properly handled in the event a later appeal to federal court is necessary. An attorney familiar with Social Security law and practice will be able to assist you in making sure your case is presented and handled as it should be to best benefit you. If the administrative law judge's decision is unsatisfactory, you may request review by the Appeals Council. And, if you are still not satisfied, you may take your case to federal court.

The Social Security Office can explain how you may request a hearing. There is **NO CHARGE** for any of the appeals before the Social Security Administration. However, if you choose to have an attorney represent you, the attorney will charge a fee, which is limited and subject to approval by the Social Security Administration.

HOW CAN I FIND THE NEAREST SOCIAL SECURITY OFFICE?

Look in your telephone directory under Social Security Administration or ask at your Post Office. In addition to handling applications for benefits, your Social Security Office will be able to provide you with additional information about benefits and requirements.



GOOD WORK PRAISED AT ST. NICHOLAS

Rose Frederick, Mary Klosuk and Natalie Polochok; a grateful Philadelphia parish recently honored them for their life-long (over 150 years combined) dedication to the Church.

Saint Nicholas parish honored the ladies as "...part of a wonderful generation who has proved what can be done with determination, hard work, love and faith."

In a special booklet prepared for the December 9th banquet attended by Bishop Herman, Father John Bohush wrote: "Over the past years we have noted their dedication and service by their unflinching desire to do their good works for the Lord and His Church even when stricken with debilitating illness, always concerned that the work be done efficiently, systematically and properly. ...in good taste and pleasing to everyone."

ROSE FREDERICKS (nee Lebishak) joined the parish in 1927, soon after her arrival in America from the village of Lujoc Dalney in Galicia. She had stayed there with relatives—had endured the trials of the war—while her parents etched a new life in the U.S.

Rose joined the Sisterhood of the Pokrova in 1934 and was elected president in 1967, an office she has held for 17 years.

A son, Vasili, died at a very young age. Daughter Nina Gunchak has three children; Valeria, Nadja and Waier.

MARY KLOSUK (nee Surmach) hails from the village of Bushcha in Lublinskaya Gubernya of Poland. She was raised by her uncle while her parents sought work in Germany. With the outbreak of W.W.I, the family was displaced and had to walk several hundred miles to Samarskaya Gubernya, Russia.

Years later, a war relief agency brought news of the whereabouts of her parents. Arrangements were made and on June 7, 1928, Mary set foot on Ellis Island, U.S.A.

Married to Samuel Klosuk in 1931, Mary has two daughters, Olga and Marie.

Mary joined the parish in 1928 and the Sisterhood in 1938.

NATALIE POLOCHOK (nee Palamachuk) came to America when she was five years old. She was born in the town of Kooncha in Volinskaya Gubernya. Her parents came to America and later sent for Natalie, but because work was over 21 and her father was not a citizen, she first went to Cuba. There



she was met by a family friend who offered to marry her as a way of getting a visa. She said yes. The couple came to America where they were eventually blessed with three children.

Mary joined Saint Nicholas parish in 1927 and the Sisterhood in 1938.

(top) Rose Frederick, Mary Klosuk and Natalie Polochok receive the grateful thanks of Bishop Herman and their parish community, following the Divine Liturgy, December 9th, at Saint Nicholas Church, Philadelphia. (above) Receiving Gramotas on the same day were Marie Simpton, Jean Sinitsky and Olga Peleszak. Mary Sosnowsky received the Saint Nicholas Award.



CANADENSIS, PA—His Grace, Bishop Herman, was the guest speaker at a one-day retreat for Byzantine Catholic clergy of the Diocese of Passaic. The retreat was held at the Carpathian Village, January 24th.

ALL IN THE FAMILY!

STROUDSBURG—Prof. Spas T. Raikin of East Stroudsburg University, and a parishioner at Holy Trinity Church, recently attended the 16th National Convention of the American Association of Slavic Studies, held in New York. He took part in several sessions dedicated to the problems of Orthodoxy. The topic for discussion in one of the panels was "Russian Orthodoxy during the Reign of Nicholas I," chaired by Prof. Theophanis Stavrou from the University of Minnesota. Prof. Nicholas Ryazanovsky from the University of California at Berkeley acted as commentator.

Prof. Spas T. Raikin was born in Bulgaria. He graduated from the Plovdiv Theological Seminary and the Theological Faculty of Sofia University. He holds a degree in History from Columbia University and has studied at Athens University in Greece, Basel University, King's College in London, and the Graduate School of Ecumenical Studies of the University of Geneva, at Bossey, Switzerland.

At East Stroudsburg University, he teaches Ancient, Medieval and Modern History, History of Russia, History of the Soviet Union and Eastern Europe. Before coming to Stroudsburg in 1966, he taught History at the State University of New York at Potsdam and at the Rio Grande College in Ohio. He is active in the Bulgarian Orthodox Church, is a member of the Orthodox Church in America, and of many Bulgarian cultural and political organizations.

He was Editor of *Borba*, organ of the Bulgarian National Front. Presently, he publishes *Free Agrarian Banner*, a periodical for political education, organ of the Bulgarian National Agrarian Union, specializing in articles on subjects of history, politics, literature and religion.

Prof. Raikin and his wife, Ruby, are founding members of Holy Trinity Eastern Orthodox Church in Stroudsburg, Pennsylvania.

Thomas Kessler, with wife Helen, another founder of the OCA parish in Stroudsburg, recently presented a research paper before a national seminar of geologists, meeting in Chicago. Thomas, currently the president of the Holy Trinity Parish Council, is a much-traveled geologist employed by the

Fuller Company. His paper dealt with Quarry Operations.

Holy Trinity parishioner, **Diane Zablotsky**, has been named Chairman of the Department of Senior Citizens, Orthodox Church in America. Diane is currently enrolled in the Ph.D. program in Sociology at the University of Maryland. Preparing for a specialty in Social Gerontology, she is also enrolled in the Gerontology Certificate Program.

While a student, Diane is teaching several courses. She was previously employed as Assistant Administrator of River Mede Manor Nursing and Health Related Center, Binghamton, and at the Wesley Village, Pittston. A licensed Nursing Home Administrator, Diane has served as a long term care consultant to the Broome County [NY] Medical Association Utilization Review Committee, as a member of the Broome County Long Term Care Administrators' Association, and is currently a member of the Gerontological Society of America. She resides in Baltimore where she attends Saint Andrew's Orthodox Church.

Diane's brother, **Peter**, is a legal writing and research program coordinator at the New York Law School where he is currently completing a paper for publication in the Law Review.

Diane's and Peter's parents, **Walter and Marion Zablotsky**, are founding members of the Stroudsburg parish.

WALLINGFORD—Bruce S. Pascardo and Loretta Roberts were united in Holy Matrimony on November 3rd at Saint Herman of Alaska Orthodox Church.

Christopher W. Sullivan was baptized and christened on December 2nd. He is the son of Mr. & Mrs. Francis Sullivan of Middletown.

BERWICK—**Larissa Shuga**, daughter of Father & Matushka Andrew Shuga, has been assigned and accepted for a six-month Internship by Custom Management Corporation of Kingston, Pennsylvania.

Larissa's Internship program in Administrative, Clinical and Community Nutrition involves visitations at various Community Nutrition Service Agencies and Hospitals within the geographical areas of Wilkes-Barre, Scranton and Carbondale.

A 1979 graduate of Berwick Senior High School, and a 1983 graduate of College Misericordia, Dallas, with a B.S.

in Foods and Nutrition, Larissa has also completed credits toward an M.S. in Foods and Nutrition at Marywood College, Scranton, while being employed as a Foodservice Worker and Student Dietician at Nesbitt Memorial Hospital, Kingston.

Upon completion of her Internship and Professional Contribution, Larissa will be eligible for her State Board Registration Exam issued by the American Diabetic Association.



Harry Kutch

...receives presidential award.

NEWARK, DE—**Harry Kutch**, a high school math teacher and a member of Saint Michael's Orthodox Church, has received the Presidential Award for Excellence in science and math teaching. He is one of only 104 secondary school teachers in the nation to be so honored.

Harry is the son of Helen Kutch of Simpson, and the late Stephen Kutch. He currently serves as teacher and Chairman of the Mathematics Department of William Penn High School, New Castle, DE.

In announcing the award, Science Advisor to President Reagan, G. A. Keyworth, said: "By selecting you, your peers recognize your excellence as a teacher."

Harry and wife Evelyn (nee James, Philadelphia) have three children: Lynn, a nursing student; Stephen, a high school junior; and Jason who attends kindergarten.

HARRISBURG—**Susan Uram** was recently received into the Orthodox Church by Father Daniel Ressetar by the Office for the Reception of Converts. Her sponsor was Anna Kuchta.

SAINT CLAIR—**Peter David Bogush** was baptized at Holy Assumption Church on Sunday, November 25th, by Fathers Michael Kovach and Michael Evans. Peter is the son of Mr. & Mrs. David Bogush. His sponsors were George Papinchak and Janice Marie Alexander.

In the 3rd century, a pagan named Diognetus, asked a Christian friend of his to describe the Christian Faith. The resulting Epistle to Diognetus gives insight about the mind of the early Church, and the lives and attitudes of our Orthodox ancestors just 200 years after Christ. Certainly, this is a standard against which we may measure our own dedication to the Christian life, especially as we approach the Great Lent.

Looking Back ... perspectives on our past

"Christians are not distinguished from the rest of mankind by either country, speech or customs; the fact is, they nowhere settle in cities of their own; they use no peculiar language; they cultivate no eccentric mode of life. Certainly, this creed of theirs is no discovery due to some conceit or speculation of inquisitive men; nor do they, as some sects do, champion any doctrine of human origin. Yet while they settle in both Greek and non-Greek cities, as each one's lot is cast, and conform to the customs of the country in dress, diet, and mode of life in general, the whole tenor of their way of living stamps it as worthy of admiration and admittedly contrary to expectation.

"They reside in their respective countries, but only as aliens; they take part in everything as citizens, and put up with everything as foreigners; every foreign land is their home, and every home a foreign land.

"They marry like all others, and beget children; but they do not expose their offspring. Their board they spread for all, but not their bed. They find themselves *in the flesh*, but do *not* live according to the flesh.

"They spend their days on earth, but hold citizenship in heaven. They obey the established laws, but in their private lives go beyond the laws. They love all men, and are persecuted by all. They

are unknown, yet are condemned; they are put to death, and are restored to life. They are poor and enrich many, destitute of everything, they abound in everything.

"They are dishonored, and in their dishonor find their glory. They are calumniated, and are vindicated. They are reviled, and they bless; they are insulted, and render honor. Doing good, they are penalized as evildoers; when penalized, they rejoice because they are quickened into life...

"To say it briefly: what the soul is in the body, that the Christians are in the world. The soul is spread through all the members of the body, and the Christians throughout the cities of the world. The soul dwells in the body, but is not part and parcel of the body; so Christians dwell in the world, but are not part and parcel of the world.

"Itself invisible, the soul is kept shut up in the visible body; so Christians are known as such in the world, but their religion remains invisible. The flesh, though not at all wronged by the soul, yet hates and makes war on it, because it is hindered from indulging its passions; so, too, the world, though not at all wronged by the Christians, hates them because they oppose its pleasures.

"The soul loves the flesh that hates it, and its members; so, too, Christians love those that hate them. The soul is locked up in the body, yet is the very thing that

holds the body together; so, too, Christians are shut up in the world as in a prison, yet are the very ones that hold the world together.

"Immortal, the soul is lodged in a mortal tenement; so, too, Christians, though residing as strangers among corruptible things, look forward to the incorruptibility that awaits them in heaven.

"The soul, when stinting itself in food and drink, is the better for it; so, too, Christians, when penalized, increase daily more and more. Such is the important post to which God has assigned them, and it is not lawful for them to desert it..."



Our regular contributors—Father Mark Shinn, Father Theodore Heckman, and Brother Alexander—will return in our next issue, with their insights into history, liturgy and Christian living.

just sort of assume [they know] what the Church says and that becomes fact. That's where we get into problems of understanding about customs that can be changed and doctrines that cannot be changed. We've got to take more time to learn about the Church.

If you disagree with the views of some older folks in your parishes, do you have any feeling for why they feel and act as they do?

Male: We were talking on Christmas Eve, how when my father went to church, he had no idea what he was hearing. He was observing, but he couldn't understand the words. This year, the Christmas Eve Vigil was all in English—except for the Tropar, and most of us know what that is anyway. Now you begin to pay more attention to what the services are saying. We're actually participating, listening and praying.

I think adults view us as liberal reformers, and that any reforms present an attack on their Faith—like what's going to be next, women clergy? Just look what happened with Vatican II when they took out Latin, and now at Christmas Mass they have guitars playing. I think older people think we younger ones are for such things and fear that.

Female: I know that one of the things that made me do more searching is when I went to college and we only had a mission church there, so if we wanted to go to church, we had to work for it. We had to go early to set up. We didn't have a church building. We had folding chairs. We had a portable iconostasis and a priest who had to drive an hour to get there. A lot of kids on campus came once, but they couldn't handle it—it wasn't a church building with stained glass windows, there weren't icons all over the walls, there was no choir loft. This all shook their foundation a little bit.

But it's been a strengthening factor to me, because not only do we have people of Russian background, but we have Greeks, Albanians, everything. Well, I was just amazed at talking to them. I thought that my church at home was the way every one was. I found out that there are different customs and practices in Orthodoxy. We sometimes aren't shown that there can be a True Faith but expressed in slightly different ways. I enjoyed seeing the differences and realizing how good all those customs are

if they don't become religions in themselves.

You are interested and participate in the Church. What are some of the influences that have kept you?

Male: In my own personal case, my parents never pushed me into it, but I was always brought up doing things with them. They'd be doing morning and evening prayers, so I'd pick up on it and ask them which ones I should say and when should I do it. I also lived a block away from the church and I got to be good friends with the priest and his family, then I started going to Vespers and became an altar boy. I really liked that, being able to do something in the Church instead of just standing there. I don't think I could take that, just standing there not saying anything but trying to keep my mind on the service. It wouldn't be as meaningful as singing in the choir or being an altar boy—doing something constructive in the Church.

And you were encouraged to do these things?

Male: Oh, yes, I was always encouraged to keep the Faith and to abide by that, but I was never pushed to do anything. But I'd see my parents fasting during Lent and I just picked it up—I was never told, "You have to do this..." In this way, I wanted to find out more about it and got even more involved.

Female: My parents never pushed me either. They just always went and I just always went. That's how I got involved.

Female: My mother got me involved in teaching Sunday School. After that, it was a choice of my own when I went to college because I can honestly say that the Orthodox Church did little to keep me in the Church when I went to college. I was two miles away from an Orthodox Church and my parents and I would go there when they'd visit. And when I went home on weekends, I'd go to my home parish.

But when I was a freshman and sophomora in college, I basically gave up the Church because it didn't do anything for me. Here I was, living two miles from an Orthodox Church, and I didn't go. I went to a Roman Catholic church. My family and friends were afraid I'd change, but that wasn't my purpose. Even though the church was only two miles away—I liked to walk, but the area was a dangerous one, and

the church did not take the initiative to keep me in the Church.

There were seven of us Orthodox in my class, plus I knew of others on campus who refused to even admit they were—they came to college and forgot all about it. It's a terrible way to feel, but I felt like the Church didn't care that I was part of its future.

Female: My parents and my grandmother were really strong influences. They lived the Faith. My father is a real big guy and all, but he gets on his knees. My mother converted from another faith, so she did a lot of reading because she really wanted to become Orthodox. She had a lot of answers for me when I wanted to go. My father—he didn't have the liturgical answers, but spiritually, he knows what's up. We prayed at meals and things like that. I had a lot of questions, and they were able to answer them.

Female: My parents always stayed involved and kept us involved. They never pushed us or said we "had" to go to church. My mother taught Sunday School, so I'd see her preparing lessons and if I had questions, I could ask her and she'd answer. My father got involved in the council and things like that. It was just the example that they set—I saw their involvement. At home, too, my mother would stand and say prayers with us. We all said prayers before meals together. I just saw the example and that's so important for young children. If they see an example they just tend to follow.

Those who have fallen away, it seems like they have parents who tell them they're Orthodox, but the children never see any of it. We were able to see.

There are many people your age who are baptized and chrismated Orthodox Christians who seemingly could care less about the Church at this point in their lives. Why?

Male: They don't get anything out of it. They go and maybe stand through the service, but they just don't find anything that stimulates them to go on a regular basis... Even if they go but just lay back and don't take the initiative to get involved with the singing or whatever, they lose interest. We used to have about 20 or 30 altar boys at one time and a lot of them have left and I haven't seen them since.

Female: I think there has to be a support group. I know that at my church we had

a basketball team for the boys and little parties for Sunday School. The Sunday School bazaar was a big thing because we got some responsibility by running some of the stands. Even in college I had a support group. But those who have gone astray find their support in the community, and then they're gone...

Female: There are so many other social things—so many parties every night and everything—that people go to and can't get up on a Sunday morning or whatever. But if you have extra, outside events going on with the parish, you get people involved, you can talk to them, and they'll stay. If they got involved in social events outside the Church, it's harder and harder to get them back.

"...THE PUBLIC DOESN'T KNOW THAT WE CARE, AND I THINK THEY SHOULD"

Female: More important than the social thing sometimes is to give exposure to those who believe in the Church. So maybe someone's parents didn't believe or provide an example, but we can show them that we do. Even now, when I want to go astray or get frustrated with the situation, I just remember particular people who I know are believers and who live it, and that's always a big inspiration for me and I just perk up right away. I think people need that, or you start thinking that you're the only one in the world who believes and that there's something wrong with you.

Male: Sometimes it was easier for my parents and me to go to other churches in our area, so we went to an Antiochian Orthodox Church and a Greek Church, and a mission parish, so we got to realize that there is Orthodoxy outside the Russian background. Even the music is different.

I think also that we need to stress that the Orthodox Church is a Christian Church. We preach Jesus Christ, not just going to some fancy ritual every Sunday. The Bible is read, we talk about people's experiences with Christ, it's a way of life. I think there are ideas that can drive people away from Orthodoxy, to the Protestant churches; ideas that Orthodoxy is just ritual and fancy singing and a lot of services that only monks get a kick out of. We need to stress that it is a Christian Church, not just some big ethnic thing you go to.

Female: Well parents shouldn't push, but they have to encourage their kids to

go. Some just don't get any encouragement.

When topics like abortion or food for the poor, etc., are discussed in this country, you very seldom, if ever, hear about the Orthodox Church—it's views or that it's doing anything in these areas. Does that bother you?

Female: Well, when I saw that article in the paper, on Bishop Herman's views about pornography, I was shocked. We just never see anything like that. There's a pro-life group at school that's really active and they'll ask about the Orthodox view or comment that they've never heard one... I'll never forget it when I opened the paper and saw the Bishop's

comments, I said to my mother, "Do you believe this?" It's the first time I've ever seen an Orthodox opinion outside an Orthodox paper. I mean, this was in a newspaper that *everyone* reads.

Male: ...we do need more exposure like that article with Bishop Herman. People need to know our views... There aren't a lot of us, but there aren't a lot of Hare Krishnas either, and everybody knows about them. The Church should do more PR work.

Female: I don't think it's that the Church doesn't think about starving people. It's not that we're not praying for everyone. It's just that the public doesn't know that we care, and I think that they should.

Male: ...I think it would be good to get the word out because people would start waking up and seeing that the Orthodox Church *does* take stands...

Would each of you please tell us what you find to be most valuable about the Church, and the biggest turn-off about it to each of you?

Female: I think I value most that through my college years, there was always a place to come back to, and that no matter what—whatever the crisis—the Church was always there for me. The biggest turn-off is that the educational efforts of the Church end at age 14. That's it. If you want your education to

continue, you continue it yourself through reading...

Female: The Church has always been my support. If I ever have a problem, I can always go there and find peace. It's always there when you need it. What turns me off is that there is not enough involvement with the youth. Education does end at 14, but we should go on from there learning more about the Church. The older people should let the youth get more involved. We are the future of the Church.

Female: It's a place to turn with problems; They can't answer all your questions, but they can help you think things out. I get turned off at how some people

think about the Church—how they don't care. It's not the attitude to take. I think you should open yourself up to the Church.

Male: I value a couple of things, really. First, we get the opportunity to strive for eternal life. That's the most important thing. Some people have grown up in atheistic families and have never had that opportunity. Another thing is that the friendships that are formed in a church group are on a higher level than what you form with people of other religions or of no religion. It's really special!

About turn-offs, it seems that years back, when I was in the different groups like the FROC, we had a lot of youth coming, there were a lot of activities, there was the spiritual element there, too. Afterwards, it seemed like things kind of declined; it seemed like a lot of the youth just wouldn't get involved and things weren't running smoothly. I think that on the youth level, things have really declined in the past decade. If you can't get the youth involved, where's the future of the Church?

Female: I need some place to go for truth, like "capital T" Truth. In a confused society, where I'm getting all sorts of things from one place or another, this is my Faith, I believe it's true, and I really appreciate having a focal point on which I can compare other ideas. I'd have to say that the Divine Liturgy is my source.

see YOUTH, page 29

to each other because we feel that for another person... And we have a freedom to either love God and to choose Him and life, or to choose Evil, destruction, damnation and death.

"We have Free Will, but then we must ask about the Gospel lessons that we hear: 'Why are there commandments, why are there parables that tell us to do these things?' In one of the Gospel lessons that was read in the Church a few weeks ago, we heard of the two great commandments of love: to love God with all of our heart, mind, soul and body; and to love our neighbor as ourselves. Why do we have to do these things if God gives us Free Will?

"What God says is this: Once you make the commitment to follow Christ, and if you want to live with Him in His Kingdom forever, then you must do these things. We learn in the Church that we must fast; that we must pray; that we must give alms; that we must feed the hungry and clothe the naked and visit the sick. *These are the things the people who are part of the Church do quite naturally.* You see, we must do these things after we make that choice to follow Christ.

"God has made us stewards of His Creation. He has given us the tools with which to work; He has given us life, He has given us His Church, His Sacraments and Himself. Now, what we have to do is make a choice; whether we want to follow Him or not.

"So whenever we are faced with these other philosophies and temptations, we must test the spirit of these things. We must ask to what end these things lead. Do they lead to goodness or to evil? There are many natural things in this world that we can use for our own good—God uses these things that He created. We can use them for the reason they are given, or we can pervert them.

"We don't need to join any of these other groups to find what we need because Christ has provided us with everything we need in the Orthodox Church; that's why it's called 'Orthodox' and 'One, Holy, Catholic and Apostolic.' It is the One Church, it is a Holy Church, it was begun by God and it gives us everything we need for salvation."

Father David urged everyone to use the wisdom of the Church and to search for the answers Orthodoxy gives. In closing, he referred to a film the group

had seen in which a satanic priest was shown wearing a clerical collar.

"Satan is tricky. Sometimes, in order to get people to follow him, he shows himself as an angel of light—as something he is not.

"I thought it was really strange that one of the people who was conducting the services of devil worship was wearing one of these clerical collars. He was a priest of his religion, but was he a follower of Christ? Absolutely not!"



*Go ye, therefore,
and baptize all nations...*

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YOUTH, from page 27

What turns me off the most is kind of adulterating Orthodoxy with ethnicity. It doesn't bother me, for instance, when you use Slavonic here at Saint Tikhon's where I know people really understand that language and the proper spirit is there. But that's not always the case. Sometimes we just miss the point.

Female: Well, the Church has given me a sense of direction; I've been able to set my values; it's the foundation for my whole life—the way I should live it. It's not just for comfort, but it's an ultimate sense of everything. What really turns me off is the apathy; the attitude of just going, not getting involved, not searching for the True Way. It's thinking all you have to do is go to church once a week and you'll be saved or whatever.

Male: I find something amazing about it. The answers for everything are in the Church. It's a way of life, and really the richness of it. It's not just the Divine Liturgy, or just Matins or rubrics—it's a complete way of life, an attitude toward living. It's so much more than a "Sunday-Only" Christianity. I think what bothers me most is doing things just for the sake of tradition. It just bothers me when I'm sitting there at a service and they're doing it in a foreign language, *just* to do it in another language; to sing the big choral numbers *just* to do them. We've separated the priest and the people. A lot of us sit there looking in a book, trying to translate what the priest is saying, and there's this iconostasis with icons on it, and we don't even know who the saints are because their names are written in Cyrillic letters...

If each of you were, for a moment, in charge of the Church in America, what would be the first thing you would do?

Female: I'd play down the ethnicity.

Female: I'd get back to basics and let people know that the Church is about God and love because I think a lot of people are searching for basics now.

Male: I'd just give everyone a copy of *The Faith We Hold* [by Bishop Paul of Finland]. I'd also take more public stands on issues and show that Orthodoxy *is* involved in contemporary issues. This is the way we can show what the Faith is. Because Orthodoxy believes in "this" and "this," then we must take a stand on "this."

Female: We need to tell people what we're about; not so much how beautiful or big the Church is, but just what it's about and what we're here for!

Female: I would try to let people know that the meaning of the Church is Christ, and that it's for everyone, not just for show or tradition.

Female: I would try to show that the Orthodox Church is not some elite group, but a real part of society.



WHAT DO YOU THINK?

Do you agree or disagree with the points made in the preceding interview? Let us know.

Write:

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DAILY SCRIPTURE READINGS FOR FEBRUARY 1985

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 2 Peter 1:1-10 Mark 13:1-8	2* Hab. 7:7-17 Luke 2:22-40
3 2 Tim. 3:10-15 Luke 18:10-14	4 2 Peter 1:20-2:9 Mark 13:9-13	5 2 Peter 2:9-22 Mark 13:14-23	6 2 Peter 3:1-18 Mark 13:24-31	7 1 John 1:8-2:6 Mark 13:31-14:2	8 1 John 2:1-17 Mark 14:3-9	9 2 Tim. 3:1-9 Luke 20:46-21:4
10 1 Cor. 6:12-20 Luke 15:11-32	11 1 John 2:18-3:10 Mark 11:1-11	12 1 John 3:11-20 Mark 14:10-42	13 1 John 3:21-4:6 Mark 14:43-15:1	14 1 John 4:20-5:21 Mark 15:1-15	15 2 John 1:1-13 Mark 15:22-25, 33-41	16 1 Cor. 10:23-28 Luke 21:8-9, 25-27, 33-36
17 1 Cor. 8:8-9:2 Matt. 25:31-46	18 3 John 1:1-15 Luke 19:29-40; 22:7-39	19 Jude 1:1-10 Luke 22:39-42, 45-23:1	20** Joel 2:12-26 Joel 3:12-21	21 Jude 1:11-25 Luke 23:2-34, 44-56	22 Zech. 8:7-17 Zech. 8:19-23	23 Rom. 14:19-26 Matt. 6:1-13
24 Rom. 13:11-14:4 Matt. 6:14-21	25*** Isaiah 1:1-20 Gen. 1:1-13 Prov. 1:1-20	26 Isaiah 1:19-2:3 Gen. 1:14-23 Prov. 1:20-33	27 Isaiah 2:3-11 Gen. 1:24-2:3 Prov. 2:1-22	28 Isaiah 2:11-21 Gen. 2:4-19 Prov. 3:1-18		

*February 2: Meeting of Our Lord and Savior, Jesus Christ, in the Temple.

**February 20 and 22: No Liturgy is celebrated on these days. The readings listed are for the 6th Hour and for Vespers.

***February 25: Beginning of Great Lent. The first readings listed are for the 6th Hour; the following two are for Vespers.

DAILY SCRIPTURE READINGS FOR MARCH 1985

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Isaiah 3:1-14 Gen. 2:20-3:20 Prov. 3:19-34	2 Hab. 1:1-12 Mark 2:23-3:5
3 Heb. 11:24-26, 32-12:2 John 1:43-51	4 Isaiah 4:2-5:7 Gen. 3:21-4:7 Prov. 3:34-4:22	5 Isaiah 5:7-16 Gen. 4:8-15 Prov. 5:1-15	6 Isaiah 5:16-25 Gen. 4:16-26 Prov. 5:15-6:3	7 Isaiah 6:1-12 Gen. 5:1-24 Prov. 6:3-20	8 Isaiah 7:1-14 Gen. 5:32-6:8 Prov. 6:20-7:1	9 Heb. 3:12-16 Mark 1:35-44
10 Heb. 1:10-2:3 Mark 2:1-12	11 Isaiah 8:13-9:7 Gen. 6:9-22 Prov. 8:1-21	12 Isaiah 9:9-10:4 Gen. 7:1-5 Prov. 8:32-9:11	13 Isaiah 10:12-20 Gen. 7:6-9 Prov. 9:12-18	14 Isaiah 11:10-12:2 Gen. 7:11-8:3 Prov. 10:1-22	15 Isaiah 13:2-13 Gen. 8:4-21 Prov. 10:31-11:12	16 Heb. 10:32-38 Mark 2:14-17
17 Heb. 4:14-5:6 Mark 8:34-9:1	18 Isaiah 14:24-32 Gen. 8:21-9:7 Prov. 11:19-12:6	19 Isaiah 25:1-9 Gen. 9:8-17 Prov. 12:8-22	20 Isaiah 26:21-27:9 Gen. 9:18-10:1 Prov. 12:23-13:9	21 Isaiah 28:14-22 Gen. 10:32-11:9 Prov. 13:19-14:6	22 Isaiah 29:13-23 Gen. 12:1-7 Prov. 14:15-26	23 Heb. 6:9-12 Mark 7:31-37
24 Heb. 6:13-20 Mark 9:17-31	25* Heb. 2:11-18 Luke 1:24-38	26 Isaiah 40:18-31 Gen. 15:1-15 Prov. 15:7-19	27 Isaiah 41:4-14 Gen. 17:1-9 Prov. 15:20-16:9	28 Isaiah 42:5-16 Gen. 18:20-33 Prov. 16:17-17:17	29 Isaiah 45:11-17 Gen. 22:1-18 Prov. 17:17-18:5	30 Heb. 9:24-28 Mark 8:27-31
31 Heb. 9:11-14 Mark 10:32-45						

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