

your DIOCESE Alive

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The Official Magazine of the Diocese of Philadelphia and Eastern Pennsylvania
Orthodox Church in America. Volume II, Number 2 Apr./May/June 1985



Christ is Risen, Indeed!

your **DIOCESE** *Alive*

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ATTENTION GRADUATES

ANNOUNCING--THE 2ND ANNUAL SALUTE TO GRADUATES

We will once again publish the photos of this year's high school, technical school, college, etc., graduates in our next issue.

All you do is this: send us the graduation photo, along with the name, age, school, parish, names of parents, and plans for the future of the graduate.

DEADLINE FOR ALL SUBMISSIONS: JUNE 1, 1985

your **DIOCESE** *Alive*

DIOCESAN CENTER
SOUTH CANAAN, PA 18459

Bishop's Message: LOVE GIVES SELF



Of late, we have heard much concerning the need for Church Growth and how it can be accomplished through Stewardship. How attentive and responsive have we been? Perhaps, we should examine this matter a little deeper to see just what is expected of us.

It was once said that without love, almsgiving is no more important an action than brushing your hair or washing your hands, for love does not merely give money; it gives self.

How true this is. This same principle is to be applied to Stewardship. Before we can begin our help to others, our hearts must be open to them in love. Unless the love of God fills our hearts and spills over into the love of neighbor, we will serve neither God nor neighbor effectively.

Christ tells us that we shall be judged on love. He gave us examples of what this love means. It is to feed the hungry, give drink to the thirsty, take in the stranger, clothe the naked, visit the sick and those in prison, forgiving and helping others, even our enemies. To love means to reach out and meet the needs of the persons loved and giving of self.

Stewardship is an act of love wherein we give of ourselves, time, talents and resources for the spiritual and temporal well-being of others in whom we see Christ.

Our participation in Stewardship is based on God's love for us. Christ became man and died on the Cross for our salvation. Through our baptism we became His adopted children and heirs of His Kingdom. We have a priceless soul, a mind and a free will to be used to fulfill God's will. In addition to these precious gifts, we have eyes to see, ears to hear, a tongue to speak, feet to walk, hands to serve with and a human body. These are gifts we receive from God that money cannot buy. We are responsible for the use of these gifts and must give an account as stewards of these gifts.

All that we are and all that we have comes from God and belongs to Him. Saint Paul reaffirms this principle: "You are not your own, for you have been bought at a great price. So, each one of

us belongs to God..." We are to use God's gifts according to His plan. His plan is expressed in the words of Saint Paul: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms (1 Peter 4:10).

All of us are called by Christ to be His co-workers and to bring His love and salvation to His people. Stewardship is our response to the love of God Who entrusts us with His precious gifts to bring His presence into the world.

We are called to be good stewards and to bring Christ's presence into the lives of others, to respond in love by giving a portion of our time and ability for the glory of God and the good of His people.

Life is God's gift to us. What we do with our lives is our gift to God. He has given us life, time, abilities and resources because He loves us. We are expected to be good stewards of these gifts and to employ them for one another. Just as God has been generous to us, we are to be generous to Him through our generosity to others.

We are not asked to give what we do not have, what we have not received. Not everyone can give everything; but everyone can give something. We are not alone. We are family. What one cannot give, another can.

To be consecrated to God means to offer one's life in the service of the Gospel, to make the Gospel known and credible through many forms of charitable works and through Christian Witness. This most noble task is offered to all men and women and without distinction. In this variety of callings the laity are called to work with their pastors in the service of the Church Community by exercising many ministries according to the grace and charism which the Lord is pleased to give them.

It is our responsibility to listen to the voice of the Lord, to live it, bear witness to it and to lead others to it. This command is given not only to the adults but also to the youth. God calls us to give a gift of ourselves to our Lord. This means a sacrifice without limit. The world is suffering and it needs spiritual help to affect a cure. It cries out for truth, light and help. This is available through our Lord and Savior Jesus Christ. But

Christ needs human instruments to effect this, to continue His healing presence on earth. The Church especially needs young people who will give of themselves to Christ and His Church. It is not an easy task, but it is a very rewarding one.

When our Lord walked this earth, His call did fall upon receptive ears, and these responded affirmatively to His call. But there were others who did not. Christ said, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." These were the words that proved to be a stumbling block for the rich young man who spoke to Christ concerning entrance into the Kingdom of Heaven. The same material attraction for worldly treasures will continue to be a giant obstacle for many who would desire to follow Christ in complete dedication, but who are unwilling to make a complete surrender of their lives into His hands.

The mission of the Church is to extend God's Kingdom on earth. This is also our mission. For this we should be willing to give to the Church of our time, our abilities and our resources proportionately as God has given to us. Our personal giving is our expression of thanks to God, Who daily continues to give His gifts to us.

During the past year, because of our love and concern for all members of our Diocesan Family, we have held conferences and retreats with the clergy, men, women, children, teenagers and young adults and shared our thoughts, ideas and visions. We discussed vital issues such as vocations, religious education, needs of our senior citizens, broken marriages, abortion, pornography, drug addiction, cults, teenage suicide and others that plague our society today. We were indeed encouraged by the interest, concern and enthusiasm of those participating. It is one of the most heartening signs of growth and indeed points us toward the future as a Diocese within the Orthodox Church in America that is deeply concerned and committed to fulfilling our mission of extending God's kingdom on earth through Christian Witness.

There is so much to be done and it requires our immediate attention. When

continued next page

A LETTER...A TESTIMONIAL...&

Dear Editor:

The youth interview published in the most recent issue of *Your Diocese Alive* will definitely be appreciated by young people (and adults) throughout the diocese. It showed that, contrary to popular belief, young people do indeed care about the Church and its future growth. Perhaps even more importantly, it provided a means whereby other young believers can realize that their experiences within and without the Orthodox community are not necessarily unique and, particularly in the cases of those occasional negative experiences, do not warrant despair.

Especially relevant were the interviewees' remarks about their interactions with people of different faiths. I too have friends who belong, with varying degrees of enthusiasm and sincerity, to the major conventional religions. I also have friends who claim to be, at any given moment, agnostics, pantheists and secular humanists. Most have no idea what Orthodoxy is; some of the more educated and "modern" individuals among them scoff at Orthodox rites and traditions as being ostentatious and archaic; none can understand why anyone would want or need to attend Vespers on Saturday night and Divine Liturgy on Sunday morning, or why one should bother to fast on a weekly basis; all who have ever witnessed an Orthodox service have complained about its length.

A TESTIMONIAL:

My name is Monica Hess. I'm from Christ the Saviour Orthodox Church in Harrisburg. I was introduced to Orthodoxy at the age of seven, when my older brother and I begged our mother to permit us to attend Saint Andrew's camp near Syracuse, New York that summer. I was befriended by a lot of Orthodox Christians including John Hopko, who is the son of Father Thomas Hopko. And when my mother came to pick us up we begged to stay longer. She took us home, but two weeks later we went back up for two more weeks. I really loved the camp; the people were really

great. I learned how to make icons and various other things, but I found there was something lacking. I could not participate in the church sacraments. So I asked Father Dan Ressetar about it, whom I met by attending his church periodically, and he informed me that I would have to join the Orthodox Church. So I pleaded with my mother to let me join and she told me that I would have to wait till I was eighteen years old. When I was fourteen, I told my mother I was old enough to know what I was doing and that I wanted to accept Orthodoxy. So I called Father Dan and asked him if I could convert. When I

converted and dedicated my life to Christ and His Church, my mother and older brother (the one who went to camp with me) also converted with me. My younger brother has also converted since then and my other two brothers are planning to convert in the near future.

My natural talent of singing soprano is enhanced by taking voice lessons. I use this talent in the church choir. I also belong to the Junior "O" Club of which I am vice-president. I would like to conclude by stating that there should be more participation of the youth in the Orthodox Churches of the central Pennsylvania area.

—Monica Hess

Bishop's Message concluded from previous page

we look to our many successful accomplishments within our parishes, our diocese, our local communities, and the contributions we have made to the territorial Orthodox Church, we see that we are capable of doing great and many things by using the gifts given to us by God. May we continue to listen attentively to the voice of God's call and return the gift of our lives in dedicated service to Him, His Church and one another.

+Bishop Herman

VIEWPOINT is the place for you to express your views on topics affecting the Church and our society. The editors reserve the right to edit copy. Send your article or letter to: Your Diocese Alive, The Diocesan Center, South Canaan, PA 18459. Views expressed are not necessarily those of the Diocese of Philadelphia and Eastern Pennsylvania (OCA).

...BURNOUT!

by Father Joseph Woodill

The Scriptures are full of talk about fire. From beginning to end one reads about a "God Who is fire" (Hebrews 12:29), of "prophets who are all aflame," and even Jesus declares that He is come to bring fire upon the earth (Luke 12:49). So to be on fire, to burn, is not at all foreign to Orthodoxy. But, it seems to me, to "BURN OUT" is foreign, is NOT of the Faith, is NOT "Ortho-dox" or "True-Worship."

"Burnout" seems to be on the lips of many today. The list of priests who "dropout because of burnout" grows and grows. Not long ago, someone in our parish told me not to forget that the people burnout also—she was right. Wherever we look! Burnout! Priests and people! Tired, weak, without motivation, frustrated, angry, cannot go on... burnt out...

This "problem" has characteristics all its own. We know what it looks like. It seems to be that whatever was keeping you going in the past, whatever your energy source was, it is no more. To burnout is to be dissatisfied in the extreme. It is to be frustrated and unfulfilled, and, so, to be angry. It is the compulsion to escape the pressure at any cost; to avoid the acute discomfort. It is for people or priest the desire to run, to escape, to get away.

Readers will, please, forgive my unsophisticated answer to a problem that even "professionals" dare not wade into without caution. But the question now must be asked: if burnout is to be frustrated and unfulfilled, then what was it that had been expected? From the start (that is, from ordination, baptism or conversion), what was it that the priest or people wanted and did not get? What was expected? What was desired?

This, it seems to me, is the very core of the problem. Burnout happens because we, priest and people, are all too often looking and asking and wanting what can never be found in the Church. In short, if we look for anything in the Church that is outside of the "New Life in Christ," then we are sure to find tragedy. And burnout is just this: a tragedy.

The problem of "looking for the wrong thing" and, because of this, ending up frustrated, unfulfilled and angry is not at all new to mankind's

story. Adam and Eve are frustrated because they cannot be like God without God. The People of God following Moses are angry because the Lord promised them freedom in leaving Egypt but they expected bread. The Jewish Nation wanted an ethnic savior to crush Rome but found the Savior of all, crucified by Roman authority. We could go on and on. We keep looking for the wrong thing, for what *we* want, for what *we* desire. Is it a wonder that we use up all of our energy? Is it a wonder that we end up frustrated and disappointed?

Burnout is a symptom that God was right. Mankind is still looking for a way without God, even when it is called church. Again and again, throughout all of the ages, in every land it has been taught that the Church is not a place for SELF-SATISFACTION. It is not where you go for your own reasons, but for God. God will give His reason to our living; He will give the meaning to His Church. Church is not where you go to get good feelings about yourself, but where you go to be transformed. It is not, priests, a place to go if you are not going to give your life up in the crucified God.

Our churches are full of those who expect, no demand!, any number of things that are of this world but who insist that these things be called "Church." We are confronted with those who have any number of "private expectations" for themselves and others that they confuse with the Church. Priests are expected to serve these many and contradictory expectations for others and, all-the-while, often operate themselves on false hopes and expectations that have little to do with Christ's Gospel. We fail to make clear in our preaching and teaching just what the Church and the Good News is. This is most often avoided because, as we say, "our people are not yet ready for it." Do we know more than the Lord? He seemed to think that it was time! Further, if our people are not yet ready to hear the Gospel, to hear what the Church is, then what are they hearing? Surely, they are getting something...but what?

We are sure to have burnout, more and more, as long as we try to cope with any number of wrong visions and private salvations. NO PRIEST, not even

God, COULD EVER BE ALL THESE THINGS TO ALL OF THESE PEOPLE. More importantly, he shouldn't try to be. We cannot continue to have in the same temple priests and people expecting to find and have baptized as the church, everything from "ethnic bowling" to "once a year nostalgia" to "amateur opera" to...the list goes on and on.

The sure result of all of this confusion is what we call "burnout." We are all so full of expectations that have no lasting foundation except that it is what we want and expect, that to be frustrated and to exhaust oneself is the only possible result. Don't think that only those who leave in tears are burnt out; many there are who stay behind that are also empty, a cinder, dead to the Spirit.

What is the answer? FIRST, we must see. We must be willing to face the devil. One is tempted to say that this phenomenon of burnout is just like that found in many institutions and professions, but this is part of the problem. It is part of the problem because we have been convinced that the Church and priesthood are just that: an institution and a profession like any other that must answer to the wants of a world that doesn't know what it wants, and, because it doesn't know what it wants; it wants everything.

The Church is not such a service agency. It is not an institution of our making for the purpose of serving up our requests, for making us feel important, for finding us dates, for setting up dances, etc., etc. It is nothing else, but nothing less, than the new life that will come when Jesus returns, but that can be experienced, can be lived now! How can a priest, how could anyone, preach of this Kingdom, if what we expect is a comfortable talk about something that is interesting but never discomforting? How can we baptize as an entry into a real life that has certain requirements, if this rite has come to mean whatever social or private family "feeling" we happened to attach to it? How can we gather in Liturgy to open ourselves to the work of the Holy Spirit that we might become HOLY PEOPLE in the Lord, if we drop in and out as our moods or tempers happen to move us? The answer is that we cannot! We are looking for and expecting what cannot be, and, so, we are angry and frustrated, and we burn ourselves up trying to get what cannot be had.

Jesus went into the barren wasteland

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to purify Himself. This same Jesus required that His friends and followers also pray that their intentions might be pure. That they might look for the right thing! Yet, we seem to have no need to do so! Our periods of preparation and purification, the lents, are filled with long services but few people. We go to confession but have nothing to confess. We have retreats that must beg for people and priests to attend. O yes, there is burnout. But we are burnt out because we have tried to burn on fuel that cannot last. We are frustrated and tired, but it is because our love is not right, not pure. If our love is right, then we cannot become tired and frustrated, this much is sure and certain. The love of God can only give life, strength and youth.

If our God is a living FIRE, as the Scripture and all of the saints claim, then we too are fire. We are a fire that hungers and must be fed. But we are fires that will grow cold and burn out if we try to consume what is less than of God. Burnout is what must follow if we

do not live and preach the Gospel, the Good News that only one thing is needed: Jesus, The Lord. There is no burnout for one who hungers after the truth of the Lord, he will be fed. Such a one might very well be burnt up in this great love, but will never, ever burnout.

What is the answer? Jesus told us: We have eyes to see, so look. We have minds to understand, so think. We have wills to direct our hearts, so love. But do not love with your own loves, instead, purify yourself of all of your own wants and desires. Discipline and purify yourself so that you might no longer love with your own love but with the love of Jesus for The Father. After all, what is the Church, if it is not those who have no love, no life, no hope, no joy, no wish, no future, no today that is not the life, hope, joy, wish, future and today of The Lord is death; for this reason, we have died to everything so that we might become His people. A people who do not burn out but who are made strong. A people whose "youth is renewed like the eagle's" (Psalm 103:5).

WHAT DO YOU THINK?

Let us know.

Write:

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ALL IN THE FAMILY!



Dr. Mary B. Toporcer

EDWARDSVILLE—**Mary B. Toporcer** received a doctor of medicine degree from Hahnemann University, Philadelphia. She is a parishioner at Saint John the Baptist Church. She will complete an internal medicine residency at Pennsylvania Hospital, Philadelphia. While a student at Hahnemann, she received letters of commendation in psychiatry, obstetrics and gynecology.

Dr. Toporcer is a 1984 graduate of Wilkes College, where she graduated summa cum laude. Her parents are John and Barbara Toporcer.

NANTICOKE—**Matthew Lezinsky** was baptized and chrismated on November 25th at Saint John the Baptist Church. He is the son of the former choir director, Nicholas and Judy Lezinsky of Bethlehem.

Kimberly Ann Warho was baptized and chrismated on February 23rd. She is the daughter of Mr. & Mrs. David Warho.

Reader **Joseph Paprota** has been appointed choir director at Saint John's. He is a student in the Extension Program at Saint Tikhon's Seminary. He succeeds Reader **Nicholas Lezinsky** who served as choir director for the past three years.

Jason Vansuch, son of the Rector and Matushka Fran, recently was awarded the Chi-Rho religious award for Cub Scouts (see photo). Ceremonies for the presentation were held on Scout Sunday, February 3rd. Jason is a member of Pack 415.

EDWARDSVILLE—**Aric Gingo**, son of Mr. & Mrs. Eugene Gingo of Trucksville, was presented with the Alpha Omega Award, March 3rd at Saint John the Baptist Church. The presentation was made by the Rector, Father John Kuchta (see photo).

COALDALE—**Mr. & Mrs. Michael Drozdak** of Hauto recently celebrated their 50th Wedding Anniversary...and **Mr. & Mrs. Daniel Skripnek** recently celebrated their 35th. All are members of Saint Mary's parish.

MINERSVILLE—**Lauren Lynn Lydia Hutton** was baptized and chrismated on March 31st at Saints Peter and Paul Church. She is the first child of Richard and Lynda (Brinich) Hutton. Godparents are Lisa Brinich and Kenneth Hutton.

MCADOO—**Jaime Marie Killian**, daughter of Michael and Linda Killian of Weatherly, was baptized and chrismated on November 11th at Holy Trinity Church.

Aaron Charles Davidovich, son of

Aric Gingo received the Alpha Omega Award from Father John Kuchta, March 3rd.



Jason Vansuch received the Chi-Rho award from Cubmasters Edward Emllett and Joseph Kosch, December 3rd.

Larry and Denise Davidovich of Tresckow, was baptized and chrismated on December 6th.

MOUNT CARMEL—**Sarah Dobeck** was received into the Orthodox Church through the Mysteries of Holy Baptism and Chrismation on Saturday, December 8th at Saint Michael's Church. She is the daughter of Thomas and Linda Dobeck. Her sponsors were Robert William Black and Matushka Radelle Kulp.

Michael Gerrity, a veteran of the Vietnam War, made the Dean's List for the fall semester at Susquehanna University.

CENTRALIA—**Stephanie McPeak** and **Lance Corporal Stephen Peek** were united in Holy Matrimony at Saint Michael's Church on February 9th. Father Joseph Toroney, a cousin of the bride, co-officiated with Father Thomas Kulp.

WALLINGFORD—**Natalia Hrebien**, daughter of Leonid and Linda Hrebien, was baptized on February 10th at Saint Herman of Alaska Church.

the ADULTIFIED CHILD

by Dr. John L. Boojamra

Orthodox Christian Education Commission

There is a sad and serious phenomenon current in North America, and indeed in the Western World, of abbreviated childhood. More and more, we see on T.V., in films, in books, and, more importantly, in real life the treatment of the child as a miniature adult, with adult feelings, access to adult information (sex, divorce, affairs), adult clothes, and behavior patterns. Increasingly, little girls and little boys are not being allowed to be "little," or children for that matter. In a real sense we are encouraging the death of childhood.

It is indeed sad that this process is common not only in the media for whom children are cute *not* when they are children, but when they mimic adults, replete with half understood sexual innuendos and simulated conflicts with their partners, usually of the opposite sex. It is, however, also common in the home.

Parents, or many parents to be more accurate, are eager, even anxious, to have their children grow up—to go on the first date, to at some time shortly thereafter prove himself in a sexual encounter. For a variety of sociological and emotional reasons, many parents force children to grow up early. Marie Winn, in her book *Children Without Childhood*, notes that some parents simply want to be free of the "kids" as soon as possible and this freedom can be purchased by early maturation, giving him his own key, and going off to work.

More painfully, many parents simply want to be free of childhood so they can "fulfill" themselves in business, human relations, or fantasy. This same theme is taken up by David Elkind in

his *The Hurried Child*. Elkind notes that, in general, American parents are eager to have their kids grow up, are so eager to relive their own lost adolescence and youth through them, that they push them through the innocence of children into the sophistication of a misdefined adolescence. He then notes that the nation is surprised that there are one million *unwanted* pregnancies in the United States every year among *girls* under the age of seventeen. The more popular Vance Packard takes up the theme in his *Our Endangered Children*.

DEATH OF CHILDHOOD DEATH OF FAMILY

Why should this concern us Orthodox Christians? It must concern us because it occurs among Orthodox families and our children. In a real sense the death of childhood is the death of the family; the failure of the family to understand consciously what its nurturing function is. It must concern us because twentieth century American teens need their childhood to grow into maturity. In one sense this is a relatively new phenomenon





and one dependent on the ever increasing complexity of the North American and Western capitalist technological culture. There are fewer and fewer givens, fewer and fewer consensus areas, less and less time to simply reflect on what is happening to us.

In such situations, it is emotionally and spiritually necessary to provide as sound a foundation as possible in the developing human person (i.e., the child) to face securely the confusion of the world "outside." It is a mistake to believe that we can prepare children for the confusion of the world or the so-called hard-knocks by making them part of all that as soon as possible. Stable childhood periods provide the best foundations for facing that confusing world of ideas and experiences that we call the secular world!

It is a rule of spiritual and emotional development that the more complicated the society becomes, the more complex its relationships, the more demands made of the individual, *then* the longer childhood *must* be. In North America we are witnessing exactly the opposite—the abbreviated childhood.

From a strictly spiritual point of view, childhood is not one of those accidents of evolution. It is, in a very

real sense, foundational to Christian development. The developmental tasks of childhood, socialization, social play, learning rules, sharing, games, completing tasks, are all foundational to being (=becoming) a mature Christian. These themes have received a systematic treatment in a recent issue of the *Greek Orthodox Theological Review* (Vol. 29, no. 1, 1984, "Theological and Pedagogical Perspectives on the Family as Educator"). Childhood is no accident; the tragedy of contemporary culture as well as of our Puritan "ancestors" is and was to treat it that way. Childhood is a gift of God and the destruction of childhood is the destruction of the person's later maturity in the faith. Certainly, this is one of the greatest of sins!

The Orthodox Christian Education Commission calls on all priests, teachers, and parents to protect children and their childhood by actively involving themselves in Christian parenting programs on the parish level.

If you would like more information concerning this theme, please obtain copies of the books by Winn, Packard, and Elkind, or contact the Office of the Orthodox Christian Education Commission, P.O. Box 174, Centuck Station, Yonkers, NY, 10710.

SUNDAY OF ORTHODOXY

HOMILY: "A GOSPEL OF SELF-DENIAL IN A WORLD OF SELF-INDULGENCE"

by Father Daniel Kovalak
excerpt from his homily on the
Sunday of Orthodoxy

I would venture to say that if words alone could draw people into the Orthodox Church, we heard on this day the very words which could do it; "THIS IS THE APOSTOLIC FAITH. THIS IS THE FAITH OF THE FATHERS. THIS IS THE ORTHODOX FAITH. THIS FAITH HAS CONFIRMED THE UNIVERSE." These words sound serious! They sound like this faith really means business!

But, as we know, mere words are not enough. In fact, in 20th century America, as we find ourselves bombarded thousands of times daily with the words and images of mass media, we can clearly see that words are becoming of less and less value. And because of this, we live in a generation of confusion; unable—at times, unwilling—to see the difference between truth and untruth, essential and excess, right and wrong, good and evil.

Here is precisely where we, as members of the Orthodox Faith, must make our stand. For no other philosophy or religious faith on the face of God's earth has to offer what we offer.

We are the possessors of the Apostolic Faith, the Faith of the Fathers, the Faith that has confirmed the Universe. We can prove these statements historically, traditionally, theologically, and, in my estimation, even psychologically and philosophically. We have proclaimed these statements year after year, for at least the past 1,142 years, for ALL to hear and reflect upon, for ALL to embrace, on this first Sunday of the Great Fast.

So where are all the searching souls who hunger and thirst for what we alone possess? What is at the heart of the current situation which exists?

First of all, the Gospel of Jesus Christ is at odds with all that the world holds dear. This is, I believe, the message of Great Lent; that anyone who attempts to live up to the Gospel of Jesus Christ will be crucified by the world. The Cross was the price Christ paid to preach the Gospel.

Look at the hard facts and realities

of His Gospel. It speaks of self-crucifixion, self-denial; to love those who hate us; to pluck out eyes and cut off arms to prevent sinning; to be clean on the inside amid temptations from the outside; to forgive those who would put us to death; to overcome evil with good; to bless those who curse us; to live in the world yet still keep our souls unpolluted from it. These are the fundamental demands of the Gospel, and the Orthodox Faith, as the reflection or extension of it. And, let's face it, a Gospel of self-denial doesn't go over big in a world whose creed seems to be one of self-indulgence!

Secondly, for those of us who possess the True Faith, hear again these words of Saint Paul (1 Cor. 13): "I may have the faith to move mountains, but if I have no love, I am nothing." Yes, Orthodoxy IS the Apostolic Faith which CAN move mountains. And we can have history, theology, tradition, liturgy and everything else to show it, but if we have no LOVE, we can't prove it! And we'll never convince anyone to embrace it!

Remember in the Gospel when Christ asked Peter, "Do you love me?" Peter's response was "of course I do!" Our Blessed Lord didn't pat him on the head and say "what a good little disciple you are, I love you too!" He said, "FEED MY SHEEP!" In other words, "IF you love Me, DO something about it. Respond to the conditions of love!" True love keeps on doing and striving. True love keeps on giving and giving and giving (and if you don't believe it, just think about the days when you were dating!). Our love for one another is simply the outward expression—the visible testimony—of the fact that we have fallen in love with God!

So, the challenges offered to us can be summarized in one word: LOVE. Love for the fulness of the Gospel of Jesus Christ and Love for one another. We must live out our Orthodox way of life as never before.

Will our love for God help us to perpetuate the Gospel in this world? YES, because Christ proved on the Cross that love is stronger than hate.

Will our love for His Church help it to prosper in this world? YES, because even the gates of hell cannot prevail against it.

Will our love for one another and our love for our faith enable it not only to survive, but to grow in this world? YES, because this IS the Apostolic Faith, this IS the Faith of the Fathers, this IS the Orthodox Faith, this IS the Faith that has confirmed the Universe!



HEALTH INSURANCE CHANGE

DIOCESAN CENTER—All subscribers to the Diocesan Blue Cross-Blue Shield health plan, attention please. *All inquiries and premium payments should now be addressed to:*

Marie P. Hudock
904 Northeastern Bank
Wilkes-Barre, PA 18701

Mrs. Hudock is now the Temporary Administrator of the Insurance Fund, taking up after Russell Dugan who has been named a consultant to the Fund.

In a letter to Mr. Dugan, Bishop Herman wrote: "On behalf of the Diocesan Council and the faithful of the Diocese of Eastern Pennsylvania, please accept our heartfelt thanks for your many years of dedicated service to the Insurance Fund. We are most grateful for your past services and would appreciate your continued support by accepting the position of Consultant to this Department."

TEEN CAMP PLANNED

Because of popular demand from the youth, Saint Tikhon's is offering a teen co-ed camp, July 28th through August 3rd. It will include good ole camping fun and a serious encounter with matters that affect the lifestyle of every young person. The theme for the sessions is "Feelings."

Tuition will be \$75 per week. For more information, contact Martin Paluch at Saint Tikhon's Seminary, (717) 937-4411.

OFFICIAL

Awards Bestowed By Holy Synod Gramotas

Saint John the Baptist Church,
Edwardsville (75th Anniversary)
Saints Peter and Paul Church, Miners-
ville (75th Anniversary)

Jeweled Cross

V. Rev. Michael Romanchak
V. Rev. John Bohush

Palitza

V. Rev. Andrew Shuga

Archpriest

Rev. Joseph Gallick
Rev. Michael Hatrak
Rev. Eugene Vansuch

Gold Cross

Rev. John Adamcio
Rev. Michael Evans
Rev. John Kowalczyk
Rev. Dimitri J. Voytilla

Kamilavka

Rev. David Lisko

Skufia

Rev. Joseph Woodill

Members of Parish Council Confirmed into office:

Holy Ascension Church, Frackville
Holy Cross Church, Williamsport
Holy Trinity Church, Wilkes-Barre
Saint Basil the Great Church, Simpson
Saint Herman Church, Buckingham
Saint John the Baptist Church,
Edwardsville
Holy Assumption Church,
Philadelphia
Saint Michael Church, Jermyn
Saint Michael Church, Wilmington
Saint Nicholas Church, Bethlehem
Saint Stephen Cathedral, Philadelphia

Appointments:

Rev. John Kowalczyk—Spiritual
Advisor, Anthracite District Junior
F.R.O.C.
Marie P. Hudock—Administrator,
Diocesan Insurance Fund

GRAMOTA AWARDED

Irene Pschick
Saint Stephen's Cathedral,
Philadelphia



DIOCESAN CENTER—Father Roman (Braga) (right) was the leader of a retreat for diocesan clergy, February 8th. Bishop Herman also addressed the priests during the day-long session.

BANNER COMPETITION

All diocesan youth are urged to participate in the forthcoming 80th Anniversary celebration at Saint Tikhon's Monastery, this Memorial Day. There will be a procession from Canaan Corners (that's where Lockwood's Store is) to the Monastery Church starting at 8:45 a.m.

All Church School children are being asked to create special banners for the procession. Each banner will be judged after the Divine Liturgy and special awards will be given.

Youth and adults alike are asked to march in the procession during which the Akathist to the Theotokos will be read. All those wishing to participate in this festive commemoration of a much longer pilgrimage that found its way to Saint Tikhon's 80 years ago, should be at Canaan Corners by 8:30 a.m., Memorial Day.

Father John Kowalczyk, Rector of Saint Michael's Orthodox Church, Jermyn, (717) 876-1241, is in charge of the planning and can answer any questions.

TRANSFER

In accordance with his petition and under Resolution No. 342, effective 22 April 1985, Priest James Jadick is released from his assignment as Rector of Saint Herman of Alaska Church in Shillington and the Diocese of Eastern Pennsylvania and transferred to the Diocese of New York and New Jersey for further assignment.

DEADLINE FOR THE NEXT ISSUE: JUNE 1, 1985

BISHOP'S SCHEDULE

April 14: St. Tikhon's Monastery—
PASCHA

April 27: St. Tikhon's Monastery—
Encounter for Married Couples

April 28: St. Herman's Church,
Shillington

May 4: St. Tikhon's Monastery—
Altar Boys Retreat

May 5: Holy Trinity Church,
Stroudsburg—Ordination of John
Onofrey to Deacon

May 12: St. Michael Church,
Jermyn—Blessing of newly
renovated parish hall

May 26: St. Tikhon's Monastery

June 2: Pentecost—St. Tikhon's
Monastery—Ordination of Deacon
John Onofrey to Holy Priesthood

June 9: St. John the Baptist Church,
Edwardsville—75th Anniversary

June 23: St. Michael's Church,
Wilmington

PASCHAL MESSAGE OF HIS GRACE, BISHOP HERMAN, TO THE BELOVED PASTORS AND FAITHFUL FLOCK OF THE DIOCESE OF EASTERN PENNSYLVANIA.

Dearly Beloved in Christ:

CHRIST IS RISEN!

Our Most Merciful Lord has once more granted unto us the privilege of celebrating the Holy Pascha and has bestowed upon us the unbounded joy of this Festival of Festivals.

Because this is the Festival of Festivals, it requires something special from us. To enter into the spirit of the Paschal Festival, we do more than just put aside for the time being the usual order.

We go to church this Paschal Eve in the manner of the myrrh-bearing women who hastened to the Tomb of their beloved Master just before the break of dawn, when the night is darkest. Or, the holy angels who were at the Tomb when its heavy stone seal rolled from the entrance by itself. Or, the sentries who stood watch over the Tomb of our Lord. Or, the disciples who also made their way to the Tomb before dawn, as if they, too, were filled with a fore-warning of the special event that was to take place that long-ago Paschal morn.

But how or in what disposition we join the others in church for this Radiant Paschal Festival depends entirely upon ourselves. Yet how truly wondrous can be that moment when night turns into day; when darkness gives way to light; when doubt is displaced by an all-embracing faith in the Resurrected Christ! It is a moment that cannot be forgotten easily for not even undue preoccupation with the things of this world can erase it from our memories entirely.

It is a moment which affects our every being. It reaches deep into our emotions and kindles whatever spark remains of our spirit.

Therefore, let us walk firmly in the Light of the Resurrection. Let our hearts be filled with joy. Let us immerse ourselves completely in the profound meaning of the Resurrection. Let us rediscover the peace and serenity which come from the firm belief in life eternal, the life of the world to come.

Let us go forth to meet this Festival of Festivals worthily as obedient Orthodox faithful should. We, too, shall then be resurrected with the Risen Christ. We shall be prepared to enter the eternal mansions of spiritual light, to be with Him and with all His saints in the Kingdom of Heaven.

Venerable Fathers and dearly beloved faithful children of the Diocese of Eastern Pennsylvania! I greet you all with the love of my heart on this glorious Feast and with all my soul embrace you with the Easter Kiss: CHRIST IS RISEN! May you celebrate this Feast in peace, good health, happiness and in a truly Christian disposition of hearts.

May we be with Him and His Father and the All-Holy and Life-Giving Spirit for ever and ever! May Almighty God Whose mercies and blessings are boundless bestow them upon us, too, that our lives may be full on this Holy Paschal night. And may His blessings be with us unto the end of all ages. CHRIST IS RISEN! HE IS RISEN, INDEED!

With love in the Resurrected Lord,

+Herman,

+HERMAN,
Bishop of Philadelphia
and Eastern Pennsylvania

PASCHA IN PRISON

C. Cesianu was a Romanian diplomat. He died last year in Paris. From 1949 to 1964, he was in 19 Romanian prisons and concentration camps as a political prisoner. Thank God, he escaped and wrote of his experiences. In this excerpt, he recalls "Easter in the Prison of Jilava."

by C. Cesianu

We lived 15 m. underground in dampness and in darkness; the one window sealed shut so that neither light nor air could filter in; hungry, condemned not to go out, not to see the sun or the sky, in semi-darkness during the day, pitch dark at night; 45 men in the stench of mold, urine and excrement in the collective tomb of Jilava...

Those who had never sinned through excess of optimism nor pessimism stood up to it best. They honestly took a dim view of things but never gave in to despair, they hung onto hope. They had the firm will to fight and come through. The human body has within itself astonishing resources, unexpected reserves which only rarely have the occasion to gush forth from the depths of being, dredging up astonishing powers of resistance. But for this one needs will power, hope and faith. Above all, faith. Faith saved many prisoners from almost certain death. We prayed a great deal in prison, which was natural for those who have faith; but those also prayed who had had none, and ended by having real faith, which in spite of all the miseries heaped upon them, became deeper and their prayers more fervent.

The atmosphere at Jilava was good for meditation upon life, death and eternity. The more than monastic fasting, the darkness and the silence in which these men lived, the prayers they sent up from under that mass of earth towards light, truth and love, gave them a sensitivity, a spirituality which they would otherwise never have attained.

Faith and prayer being the greatest consolation for the majority of us, it was with great emotion and impatience that we awaited the Feast of Easter...

Thus in our cell and—as I found out later—in all other cells of Jilava, as indeed in all the prisons of Romania, Holy Week, Resurrection night and Easter Sunday were fervently observed.

On Good Friday we received portions of meat, such as we had not seen in ages. Of course the Administration was testing us.

Nevertheless the majority of us kept the fast, that is to say we did not touch the meat, eating only bread and water. Others, in spite of their hunger touched no food at all.

Can you understand what a sacrifice that meant for these men, dying of hunger...these precious foods, the very sustenance of our miserable existence? Yet they renounced these precious

prayers of the two deacons in which we joined, flowed over our souls in an immense wave of faith and hope.

a Romanian concentration camp could not trample the joy

things to give expression to their faith and hope in the Resurrection. Religious services were rigorously forbidden. We nevertheless unanimously decided to hold the Saturday night Resurrection office as best we could. Unfortunately we had no priest in our cell but there were two deacons...

The greatest problem seemed to be how to know the exact hour. Of course no one of us had a watch and we were determined that our praise should rise to heaven together with those of all other Romanians. The Fort of Jilava was close to a station and we could hear the train's whistle. We knew that one left at twenty to midnight, we would await for that signal to start our prayers.

It was pitch dark in our cell, dinner was served at 6:30 but not one of us had touched his portion of food but with infinite pre-caution, fumbling in the dark, each lay away his soup and portion of bread and awaited the signal. Lying upon our boards, our thoughts were with those outside and our memories went to the days when the country was free and this feast above all others brought the entire population joy and the sense of communion.

Like an immense tomb, Jilava was plunged in darkness and silence. When we heard the train whistle go we rose carefully. It was so dark that I could not identify who stood on my right or my left.

The two deacons were somewhere in the middle of the room conducting things. The voice of General Mardari was asking forgiveness of those he might have offended. Each of us followed suit, after which in that utter darkness above our cramped and tortured bodies, the

The supreme moment came, for which we so eagerly waited:

"Christ is risen."

"Truly He is risen."

As we sang and prayed we heard from close by and from afar, like an echo the same hymn. In the other cells the prisoners had had the same idea as we. From the depth of the earth the voices of thousands of prisoners rose up in one glorious song to the Resurrection.

Outside in the passages the guards were running up and down banging on our doors yelling at us to be still.

But nothing would stop us now, we answered our torturers with prayers and song. All Jilava rang with the hymn of the Resurrection.

When our office was over, deeply moved, we embraced each other, then fumbled our way back to our bedboards to find our soup bowls and bread. At home, in spite of penury, we knew each had made sacrifices to place a few red eggs and cozonac on the table, and here we too were respecting the tradition, we had our own sad little feast.

It was all over. Lying against each other we tried to sleep. All was still, Jilava had sunk back into silence and darkness, and then very faintly, as if from far away from the very bottom of the earth was heard the hymn.

"Christ is risen from the dead."

It was a cell that had miscalculated the hour but had continued their praises into the night, a little tomb, left all alone, had lifted up its voice of hope and praise—

"Christ is risen..."

Translated by
Rev. Mother Alexandra
Reprinted from SOLIA

PASCHA

a history of worship

by Barbara Sevensky

We are now at the end of Lent, on the very threshold of the goal of this preparatory season: Pascha, the feast of Christ's resurrection. So it is appropriate at this time that we briefly examine the historical evolution of the Church's celebration of Pascha, to see how we have arrived at our present practices.

Historians of liturgy tell us that in the earliest times, when Christians were still a small but growing minority, Pascha was a single night-time service. This ancient and original Paschal vigil is the service we now know as the liturgy on Holy Saturday. It was combined with the readings of the Old Testament prophecies. This celebration took place late at night, for, according to the Scriptures, the Lord's resurrection occurred before the rising of the sun.

A major feature of this ancient Paschal vigil was the baptism of the catechumens, those who had been instructed in Christianity and were prepared to enter the Church. At this time, baptisms were always done during the Divine Liturgy, with the whole congregation in attendance. This was only proper, since baptism was understood as the catechumens' initiation into the Church, their becoming part of the Body of Christ. At the same time, the rest of the faithful were to recall their own baptisms, and renew their commitment to Christ. This "baptismal liturgy" led up to Eucharistic communion, the ultimate expression of being united to Christ.

There is a very significant connection between the feast of Christ's resurrection and Christian baptism; so much so that the Church's celebration of Pascha and its understanding of baptism cannot be explained without each other. On the one hand, this connection reveals baptism to be our "Passover." ("Pascha" is the Greek word for Passover, the Jewish commemoration of their salvation from Egypt through the Red Sea.) By our

baptism, we "pass over" from the old life of sin and separation from God to a new life in Christ, through our participation in His death and resurrection. As for the Lord's resurrection itself, we do not celebrate it simply as a past event, but celebrate the significance of that event for all creation, and in our own lives. For now, because of Christ's resurrection, we are able to live a new life, a life in communion with Him.

All this being so, the catechumens were most appropriately baptized at the Paschal vigil. However, when the Church ceased being persecuted, people flocked into it, resulting in ever larger numbers of persons to be baptized. It took hours for all the catechumens to be baptized, and this made the Paschal vigil last long into the night. The Church adapted to this situation by pushing the starting time of the Paschal vigil ahead to late evening, so that it might end not too long after midnight. As the number of people to be baptized continued to grow, the service was pushed ahead even earlier, beginning late in the afternoon.

Also, another development took place. In some areas, the churches began to celebrate a second liturgy on Pascha, combined with festal matins. This service began just before dawn on Pascha Sunday morning. However, this service was not thought of as Pascha itself, because the vigil had already been celebrated the previous evening, and the Lenten fast broken after communion at that liturgy. Rather, this second Paschal liturgy was considered to be the first of the Bright Week liturgies, which continue each day of the week after Pascha.

As the centuries passed, the number of adult baptisms began to decline. There were less and less people to be baptized at the Paschal vigil, so the service did not last as long as it once had. Since by now the Paschal vigil customarily began in the late afternoon on Great Saturday, and the second service did not begin till

dawn, a large gap of time was left between the two services. There arose among the faithful a desire to somehow change this, so that this holy night might again be filled up with prayer, as it had been in the early Church. Responding to this desire, the Church made an adjustment, and gradually began moving the second Paschal service from dawn to further back in the night, till eventually it began around midnight. In addition to this change, certain liturgical features associated with the second Paschal service seemed to make it, in the minds of the faithful, more "paschal" than the original Paschal vigil. These features included the Paschal Canon of Saint John of Damascus, sung at matins, the Paschal verses at Liturgy, and the reading of the Prologue of Saint John's Gospel. In this way, the second service of Pascha, rather than the first, began to be considered *the* Paschal vigil in the eyes of the faithful. However, although the original Paschal vigil was no longer considered to be Pascha itself, it was still celebrated in its full form on the afternoon of Great Saturday, and was still viewed as a Paschal liturgy.

This is where our liturgical tradition for Pascha stands today. The ancient and original Paschal vigil is now our Great and Holy Saturday service. Since it is combined with vespers, it is properly celebrated in the late afternoon. This service has kept both its emphasis on baptism, and its Paschal character. Many of the fifteen Old Testament paramia read at vespers highlight themes of repentance, and passage from one state to another. This is especially true of the long reading from Exodus which recounts the Israelites' passage through the Red Sea. This is an image of baptism, for we too, like the Israelites, pass through water and obtain salvation. This reading is concluded by the chanting of the triumphant Song of Moses, with the refrain "For gloriously has He been

glorified" sung by the people. There is also a unique hymn sung on Holy Saturday, which replaces the normal Cherubic hymn: "Let all mortal flesh keep silent, and in fear and trembling stand, pondering nothing earthly-minded. For the King of kings, and the Lord of lords, comes to be slain, to give Himself as food to the faithful." Yet, this liturgy is unmistakably a Paschal liturgy. During the singing of "Arise, O God, judge the earth..." which comes just before the Gospel (which is itself an account of the resurrection), the vestments of the clergy and all the decorations of the church are changed from lenten purple to Paschal white. We are in the unique situation of already experiencing Paschal joy, and yet still feeling the anticipation building, since there is more to come.

Just before midnight, we begin the second phase of our Paschal celebration, with nocturns, matins and the second liturgy. Our present Paschal procession originated with the Church of Jerusalem, where, since the Holy Places were close by, the whole congregation would go in procession from the main church to the tomb of Christ, singing hymns of His resurrection. We preserve this tradition by going in procession around the church. After we re-enter the Church, we sing the beautiful and joyous Paschal matins, and climax the celebration of Pascha by receiving communion. We, the faithful, feast of the Body and Blood of Christ, our Paschal Lamb, that Saint John Chrysostom speaks of in his paschal sermon, which has become a permanent part of our service: "The table is fully laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away. Enjoy ye all the feast of the faith..." Thus, all Orthodox Christians are invited to come to communion on this Feast of feasts, Holy Day of holy days.

It is also very significant that this liturgy combined with matins is held during the night, as it was in the ancient Church. When we think about it, we immediately notice the stark contrast between what we Christians are doing on that night, compared to what "this world," the world fallen, sinful, and ignorant of Christ is doing. Our service begins at midnight. To others it is the dead of night—but we are celebrating the dawn of an eternal day that is filled with that same radiance that the apostles saw on Mount Tabor when Christ was transfigured. In "this world," all is silent, with the death-like silence of the grave—yet we are celebrating with pealing bells and joyful shouts and hymns. Those

who do not know Christ are sleeping, an image of death, and of the sleep of death in sin—but we are alive, awake, active. In our celebration, occurring in the midst of the world's silence, darkness, and inactivity, it is revealed to us that the source and meaning of our life is not to be found in "this world," where sin is multiplied and "every wind of doctrine" blows continually, but it comes from outside this fallen world, and centers on the Person of Christ, whose origin is beyond this world and all creation. A few hours after we finish our service, it will be daylight, and the rest of the world will awake and resume its normal course of activities as though nothing has hap-

"... THROUGH THE CHANGING NIGHT AND DAY OF THIS WORLD"

pened. But we Orthodox Christians, who have celebrated the Lord's Pascha, and our own passover from death to life, will be able to carry this experience of eternal life into our daily life, and so transfigure it. And the True Light which we have seen will abide with us through the changing night and day of this world.

Unfortunately, when Orthodoxy came to this country, some serious distortions occurred in our liturgical traditions, due to the attitudes of American society. We live in a secular society, which graciously allots about one hour or so on Sunday morning to the practice of one's religion, and actually resists any expression of that religion at any other time. This is why secular American society prefers a conventional "Easter Sunday" morning service that doesn't disrupt the normal routine. Under the influence of this attitude, some of our parishes began to make changes in our Paschal celebration, which seriously damaged the nature of the feast. Some began to disregard the Holy Saturday liturgy altogether; and although they had Paschal matins at midnight, they began stopping the service in mid-course, so that they too could have the conventional "Easter Sunday" morning liturgy, instead of the traditional Orthodox Pascha. To stop the vigil once it had begun was something that was unheard of in the whole history of the Orthodox liturgical tradition.

Let us think for a moment of what we are doing when we celebrate such an "Easter Sunday." Let us ask ourselves: why would we want to stop our celebra-

tion of Pascha before it reaches its climax in communion at liturgy? How could we wish to leave the celebration of Light and Life, and go out and join those sleeping in darkness and ignorance of Christ? Just what is it that we are preferring to this feast of the Kingdom of Heaven? Do we not remember Christ's rebuke to his disciples in the garden of Gethsemane: "Could you not watch with me?" And if they were rebuked in the hour of Christ's agony, then how incomprehensible it is for us to leave Him in the hour of His triumph! Rather than going home to sleep, it should be our wish that this "night that is brighter than the day" could go on forever.

Our concern at present should be to bring our practice into closer alignment with those of all the other Orthodox churches in the world, and with the ancient traditions of the Church. Happily, many parishes of our Orthodox Church in America are beginning to return to the more Orthodox practice of having the first liturgy of Pascha, that of Great and Holy Saturday, and then having the midnight service as a full and continuous vigil culminating in the liturgy and communion. In this way, we too, in America, in the last half of the twentieth century, can experience the eternal joy of Christ's resurrection according to the best liturgical tradition of the Church.

c Barbara Sevensky 1985



TO OUR BROTHERS AND SISTERS THROUGH CHRIST IS RISEN!

SS. PETER & PAUL ORTHODOX CHURCH

Minersville

*Fr. Michael & Matushka Hatrak
Gregory, Matthew & Natalie Hatrak
Mrs. Mary Wartella
Mr. & Mrs. Nicholas Wyslutsky
Sandra Wyslutsky
Michelle, Kim & Kathy Rogers
Peter Oakill
Olga Oakill
Arlene Oakill
Julia Studlack
Peter Butsko
Mary Sheleva
Sue Frew
Elsie & Mary Herman*

HOLY ASCENSION ORTHODOX CHURCH

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Stefanie & John Sweikert
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Andrew Uram
Roy & Ann Marie Peckham
Ann DeMelfi
Mary Parker
Stephen & Gloria Kundrat
Stephanie & Jennifer Kundrat
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Mary Hunchar
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Joseph Sitty
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Mrs. E. Byer
Julie & Richard Cesari & Son
Mr. & Mrs. Joseph Fetchina
Kyra Fetchina
Olga Fetchina
Mr. & Mrs. George Kopestonsky
Thekha Mikridge
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Antonette Rotko
Dr. & Mrs. Larry Sherman
Helen Witiak
William Witiak
Mary Youshock*

HOLY TRINITY ORTHODOX CHURCH

Pottstown

*Fr. Jason & Matushka Margaret Kappanadze
Mr. & Mrs. Thomas Kershner
Mr. & Mrs. George Gerasimowicz
Dr. Walter V. Gerasimowicz
Mr. & Mrs. Barton C. Dienar and Natalie
Helen Pershinsky
Mr. & Mrs. John Dudosh
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Mrs. Helen Wokulich
Mrs. Zawaski
Mr. & Mrs. Barry Kolvek
Mr. & Mrs. Michael Brilla, Jr.
Mr. Michael Brilla, Sr.
Mr. & Mrs. J. Ken Sekellick
Mr. Basil Budich
Mr. & Mrs. Robert Chichirica
Mr. & Mrs. Steve Novak*

OUT THE WORLD, WE MIGHTILY PROCLAIM...

INDEED HE IS RISEN!!

ST. MICHAEL'S R.O. CHURCH
Old Forge

**HOLY RESURRECTION
RUSSIAN ORTHODOX CATHEDRAL**
Wilkes-Barre

HOLY TRINITY E.O. CHURCH
Stroudsburg

HOLY ASCENSION ORTHODOX CHURCH
Frackville

ST. MICHAEL ORTHODOX CHURCH
Jermyn

ST. TIKHON'S THEOLOGICAL SEMINARY
*His Grace, Bishop HERMAN
Igumen Sebastian*
"Designs in Pastry"—Igumen Gamaliel
Very Rev. & Matushka Vladimir Borichevsky
Very Rev. & Matushka Daniel Donlick
Very Rev. & Matushka Samuel Sulich
Fr. Deacon & Matushka Stephen Karaffa
Julia Jacewicz
Mr. & Mrs. John Paluch
Mr. Martin Paluch
Sem. David Kessler
Sem. Ronald Wyslutsky

ST. MARY'S ORTHODOX MEN'S AND WOMEN'S CLUB
St. Clair

HOLY RESURRECTION ORTHODOX CHURCH
Alden Station

ST. NICHOLAS RUSSIAN ORTHODOX CHURCH
Bethlehem
Rev. Dimitri J. Voytilla
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CHRIST THE SAVIOUR ORTHODOX CHURCH
Harrisburg
Rev. & Mrs. Daniel D. Ressetar
Mr. David Martin

ST. MARY'S RUSSIAN ORTHODOX CHURCH
Coaldale
Rev. Paul Borick
Matushka Irene Borick
Pauline Maholick

ST. JOHN THE BAPTIST ORTHODOX CHURCH
Mayfield

ST. JOHN THE BAPTIST RUSSIAN ORTHODOX CHURCH
Edwardsville
Very Rev. & Mrs. John Kuchta & Christina

**THE LADIES AID SOCIETY
OF ST. JOHN THE BAPTIST R.O. CHURCH**
Edwardsville

**THE MOTHERS & DAUGHTERS CLUB
OF ST. JOHN THE BAPTIST R.O. CHURCH**
Edwardsville

THE ORTHODOX CHURCH OF ST. HERMAN OF ALASKA
Shillington

ST. STEPHEN'S ORTHODOX CATHOLIC CATHEDRAL
Philadelphia

ST. VLADIMIR'S ORTHODOX CHURCH
Lopez
"The ice box of Pennsylvania"

ALL SAINTS ORTHODOX CHURCH
Olyphant
Rev. Father David & Matushka Lisko & Children

ST. BASIL THE GREAT ORTHODOX CHURCH
Simpson
Rev. David & Matushka Sharon Ann Shewczyk
Mr. Michael J. & Julia Mikulak
Sam & Nadine Demianovich
Mr. & Mrs. Walter Proch & Family
Mrs. Stephen Kutch, Sr.
Mrs. Samuel Mikulak

PILGRIMAGE

'85



marking our 80th year

We, the Brotherhood of the Russian Orthodox Monastery of St. Tikhon of Zadonsk, invite you to gather with us in prayerful remembrance of the 80th Anniversary of the founding of this, America's FIRST Orthodox Monastery, founded in 1905, in the foothills of the Moosic Mountains (part of the beautiful Pocono's) in the Village of South Canaan, Pennsylvania.

The formal opening of the Pilgrimage and 80th Anniversary Celebration will commence with Vespers on Friday Evening, May 24, and continue until the end of the Liturgical Services on Monday Evening, May 27. Throughout the four-day weekend special Services and Events have been scheduled to allow as many as possible the opportunity to celebrate with us this historic event in the life of the Orthodox Church in America.

Let us all gather together with joy and thanksgiving at St. Tikhon's Monastery to worship, pray and reaffirm our common commitment to conform our lives to God's Will and to make our own personal pilgrimages to our Heavenly Homeland.

Venerable Fathers and Faithful Flock of
the Diocese of Eastern Pennsylvania:

The 81st Annual Pilgrimage to our Saint Tikhon's Monastery
will be held Memorial Day Weekend. Once again we call upon
you, Beloved in Christ, to offer your help and assistance.

We would appreciate each Parish supplying at least ten
women or men to work at the food stands and dining hall
on Monday, May 28th as indicated below:

- 7:00 to 10:30 a.m. St. Mary's Sisterhood of St. Tikhon's
Monastery
- 10:30 to 1:30 p.m. Edwardsville, Nanticoke, Alden
Station, Dallas, Frackville,
Wilkes-Barre (Holy Resurrection
Cathedral & Holy Trinity Church),
Mt. Carmel, Harrisburg, Shillington
- 1:30 to 3:30 p.m. Berwick, Lopez, Mayfield, Olyphant
(St. Nicholas), Old Forge, St. Clair,
Stroudsburg, Williamsport, Union-
dale, Dundaff, Coaldale, Coatesville
- 3:30 to 5:30 p.m. Jermy, Olyphant (All Saints),
Simpson and St. Mary's Sisterhood
of St. Tikhon's Monastery

We are also asking for the following donations:

PEROGI—(1000 each) Holy Resurrection Cathedral and
Holy Trinity Church, Wilkes-Barre

A monetary donation of \$75.00 each would be appreciated
from all other Parishes of the Diocese to help defray costs for
many other items that are needed. Donations of home made
baked goods (cakes, cookies, pies, bread) and hand crafts for
the Crafts Booth—plants, books, flea market items, etc.—from
anyone would be greatly appreciated.

Unless we hear from you, we will take it for granted that
you agree to the above and will depend upon same. Should
you have any questions, please contact our office at 937-4411.

In the name of our entire Community at Saint Tikhon's,
I offer thanks and appreciation for your kind cooperation and
support in this solemn event in the life of our Holy Church in
America.

With love in Christ,

+HERMAN, Bishop of Philadelphia
and Eastern Pennsylvania

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by Father Eugene Vansuch

It is written that nearly 30 million people in the United States have some allegiance to one of the multitude of cults proliferating our society. 30 million! That is a staggering figure when you stop to think that is the number of people BELIEVING that they are adhering to the true Gospel of Jesus Christ, but instead are being deceived by Satan.

When our Lord was speaking to His disciples upon the Mount of Olives He warned them "to take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:4-5). We are told to beware of false prophets, false teachers and false Christs, and yet, despite these warnings the cultists are making inroads into the very core of our Orthodox Faith. What are we doing about it? Who are the cults? Why are they on the rise? What is our Orthodox Christian response to the cults?

In the coming issues of *Your Diocese Alive*, I will attempt to provide answers to these questions as we take a look at the contemporary cults. We can not "bury our heads in the sand" and pretend that the cultists are not present in our society. They are. They may be your next door neighbor, a fellow worker, a social acquaintance, persons whom you would least expect of being involved with a cultic organization. They might even be present within your local parish.

FALSE PROPHETS

Christ warns that we should be aware of "false prophets." False prophets do not sound, look or act like false prophets. They look, sound and act like the "real thing." They lead moral and ethical lives, use proper Christian terminology, love to quote the Scriptures, and may even have the appearance of being very spiritual, but in the words of our Lord, "beware of false prophets, which come

to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). It is perfectly possible to live, on the surface, a moral and ethical life and at the same time be at war with God and go contrary to God's teaching.

In 2 Cor. 11:4, Paul writes regarding "another Jesus...another spirit...another Gospel..." which reveals to us that there is such a thing as a counterfeit Jesus, counterfeit spirit, and counterfeit Gospel. When we deal with the cultist we need to know the Bible and our Faith. A well-trained cultist would twist a Christian so easily if he is not prepared to respond in defense of his Faith. In dealing with the cultist it is not only essential to know WHAT you believe, but WHY you believe it. In order to spot the counterfeit you must know the original.

COUNTERFEIT

A training program offered by banks for tellers to detect counterfeit money reveals an interesting approach. During the training program tellers do not touch counterfeit money. Only the original passes through their hands. The reason is that if a man is thoroughly familiar with the original he will not be deceived by the counterfeit, no matter how closely it looks or feels like the original.

In the same manner we Orthodox Christians need to be constantly trained in the original Faith. The Orthodox Christian Faith is the original Faith and in order that we will be able to spot the counterfeit elements in our society we must be totally familiar with the original. Take time to read and learn your Orthodox Faith. There exist today volumes of material in the English language to help you with your knowledge and to distribute to others who do not know about Orthodoxy. Participate in the Adult Education programs of your parish, deanery or diocese and strengthen your knowledge of the original Faith.

Who are the counterfeits? A cult is defined by various sources as being "a religious perversion...a deviation to a religious view or leader centered in false doctrine; an organized heresy." (David Breese, *Know the Marks of the Cult*) to "a group of people gathered about a specific person or person's interpretation of the Bible" (Walter Martin, *The Kingdom of the Cults*). These are commonly accepted, broad definitions of the word "cult." Yet there is some difficulty in distinguishing between terms like cult, sect or even a denomination as compared

WHO AND WHAT ARE BEHIND THE

CULTS

PART 1

to a cult or sect. For the purposes of this publication, I will utilize both definitions, trusting what is written will provide the information needed in assisting an Orthodox to witness to persons who belong to anti-Christian cults.

Time and space do not allow for an extensive study of the anti-Christian cults so I will merely provide a survey of the cults that have taken their departure from the religious thought of Orthodox Christianity. In doing so, they have twisted and warped the pattern of faith until it has become something essentially different from what it was originally. An important item to remember in studying the cults is that **THE CULTS HAVE ATTACKED THE CHURCH; THE CHURCH HAS NOT ATTACKED THE CULTS.** All contemporary cults attack the core of Christian theology, Jesus Christ, and our Orthodox Christian response to these attacks is that we must be prepared to **GIVE ANSWERS.**

"PRIVATE" SCRIPTURE?

The primary mark of the Church has always been considered a right use and understanding of the Holy Scriptures. This is where we get our answers. It sounds simple, but volumes are written about the attempts in the early Christian Church to pervert the Gospel of Jesus Christ, and how it was necessary to defend the Faith against these heresies. The Scriptures can never be used in a purely "private" way as cult leaders would have us believe. No one person can produce the proper interpretation of Scripture except Jesus Christ. Only He can make God known and give us the right understanding of the Holy Scriptures. Through Divine inspiration, the Church and Her sacred Tradition have given us the proper understanding of the Holy Scriptures. With this understanding we have a serious responsibility toward the cults. We need challenge their use of Christian terms and phrases; their understanding of the Holy Scripture and bring to them the true Gospel of Jesus Christ, unperverted and whole, as taught by the Apostles, defended by the Church fathers and lived by the Tradition, Liturgy, Sacraments and Prayer of the Orthodox Church.

The reason cults are growing is that the Christian Church is not presenting the Gospel of Jesus Christ with compelling relevancy. In many instances, the Gospel is not communicated in a manner that deals with the problems of the day and the needs of man. Over 80%

continued next page

The cults say they believe in Jesus Christ. We must ask, "Which Jesus?" Each cult has its own version of the identity and person of Jesus Christ. Here are excerpts from their own literature.

JEHOVAH'S WITNESSES:

"The Word or Logos is not God or the God, but is the Son of God and hence is a god." (New World Translation)
"Scriptural evidence indicates that the name Michael is applied to God's Son before he left heaven to become Jesus Christ and also after his return... Michael is actually the Son of God." (Aid to Bible Understanding)

MORMONS:

"Christ was a pre-existent spirit, the spirit brother of Lucifer." (Pearl of Great Price)
"Jesus Christ was not begotten by the Holy Spirit...but is the offspring of a mortal mother Mary and of an immortal resurrected and glorified Father Adam-God." (Articles of Faith)

CHRISTIAN SCIENCE:

"The spiritual Christ was infallible; Jesus, as material manhood, was not Christ." (Miscellaneous Writings)
"The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jews' belief in one God and recognizes that Jesus Christ is not God, as Jesus Himself declared, but is the Son of God." (Eddy, Science and Health)

CHILDREN OF GOD:

"And God Himself had to have intercourse with Mother Mary in order to have Jesus." (Berg, Revolutionary Sex)

UNITY SCHOOL OF CHRISTIANITY:

"Christ is the only begotten Son of God, the one complete idea of perfect man and Divine Mind. This Christ or perfect man idea existing eternally in Divine Mind is the true spiritual, higher-self of every individual." (Metaphysical Bible Dictionary)

UNIFICATION CHURCH:

"We must understand that John 8:58 also does not signify that Jesus was God Himself. Jesus, on earth, was a man no different from us except for the fact that he was without original sin." (Moon, Divine Principle)

THE WAY INTERNATIONAL:

"I am saying that Jesus Christ is not God." (Wierwille, Jesus Christ is not God)

SPIRITISTS:

"It is an absurd idea that Jesus was any more divine than any other man."
"Tom Paine is in the seventh sphere, one above our Lord, though he was so many centuries behind him in entering into spirit life." (Both comments are from Weisse, a noted Spiritist.)

UNITARIANS:

"The inspirer of Christianity, Jesus of Nazareth, is regarded not as a supernatural being but as a pre-eminently inspired and noble religious leader." (Introducing Unitarian Universalism)

Is this the Jesus Christ of the Orthodox Church and Christianity? These are the Jesuses promulgated by the cults. None is the Jesus Christ of the Holy Scripture. Here then are the false prophets and false teachers Christ warns about and they are right in our midst teaching a counterfeit Christ, a different Christ from the one revealed in Holy Scripture.

continued from previous page

of the members of the cults were former Christians who sat in pews of churches where the Gospel was not preached. They were hungry, were not satisfied, and thus became easy prey to the cults that satisfied this hunger. The rise of cults is in direct proportion of our failure to know what we believe and why we believe it, and to take seriously the Faith delivered to the saints.

We can combat cultism and its errors with sound doctrine and Truth found in the Church, but we are not going to do it by talking about it or forming committees to study how to do it. WE SIMPLY HAVE TO DO IT! Cults have risen because the Christian Church has been unfaithful to her evangelical responsibility. Our greatest responsibility is EVANGELISM, to witness the true message of Jesus Christ. Without this as our prime motivation we will fail in penetrating the cults.

Our Lord asked this question of His disciples: "What think ye of Christ? Whose Son is He?" This was a simple question asked by our Lord and it serves as the central theme in all cults. The *diety of Jesus Christ*—the fact that He was fully God and fully man—is the target of the cults. All Christian cultic systems DENY THAT JESUS CHRIST IS GOD IN HUMAN FORM. The most important question in dealing with the cults is "WHAT DO YOU THINK OF JESUS CHRIST?" Orthodox Christians know who Jesus Christ is, but the cults do not. All cultism is based on one premise: THAT JESUS CHRIST IS NOT GOD IN HUMAN FORM. As long as we keep still and do not combat this perverted message, cults will continue to grow under the direction of Satan.

These are not the "drug-related" cults we read, see and hear about. The cults I am referring to are the JEHOVAH'S WITNESSES, THE MORMONS, CHRISTIAN SCIENCE, THE UNITY SCHOOL OF CHRISTIANITY, THE UNIFICATION CHURCH, TRANSCENDENTAL MEDITATION, THE WAY INTERNATIONAL, SCIEN TOLOGY, HERBERT ARMSTRONG AND WORLD CHURCH OF GOD, THE SPIRITISTS AND THE OCCULTISTS. There are many more! However, these are the more popular carriers of a message which perverts the Gospel of Jesus Christ. Parish priests must teach the Scriptures in their parishes in order that the faithful can communicate the Gospel of Jesus Christ when confronted by proponents of these cults. Unless we

see the challenge of the cults as part of our responsibility, then we have missed the mark of what Mission is all about.

The faith offered by Satan is an empty faith that can never satisfy the soul. Cult after cult makes promises to entice converts and then fails to deliver. There is an urgent need to direct the message of Jesus Christ and the Orthodox Church in our society. By virtue of our Orthodox Christian baptism, we are called to witness and live our Faith, and the only way we are going to know who is our enemy is first of all, to know who we are.

On the first Sunday of Lent, the Sunday of Orthodoxy, we proclaim the Truth of our Orthodox Faith when we read the Synodikon which ends with these words:

"... This is the Faith of the Apostles.
This is the Faith of the Fathers.
This is the Faith of the Orthodox.
This is the Faith which has
established the Universe."

This, my dear brothers and sisters in Christ, is the Faith which is being attacked by Satan and his followers, the contemporary cultists. What are we going to do about it?

In the next issue we will begin a survey of the cults, focusing on the Jehovah's Witnesses, their teachings and how we can refute them by defending our Faith against their perversions of Scripture.



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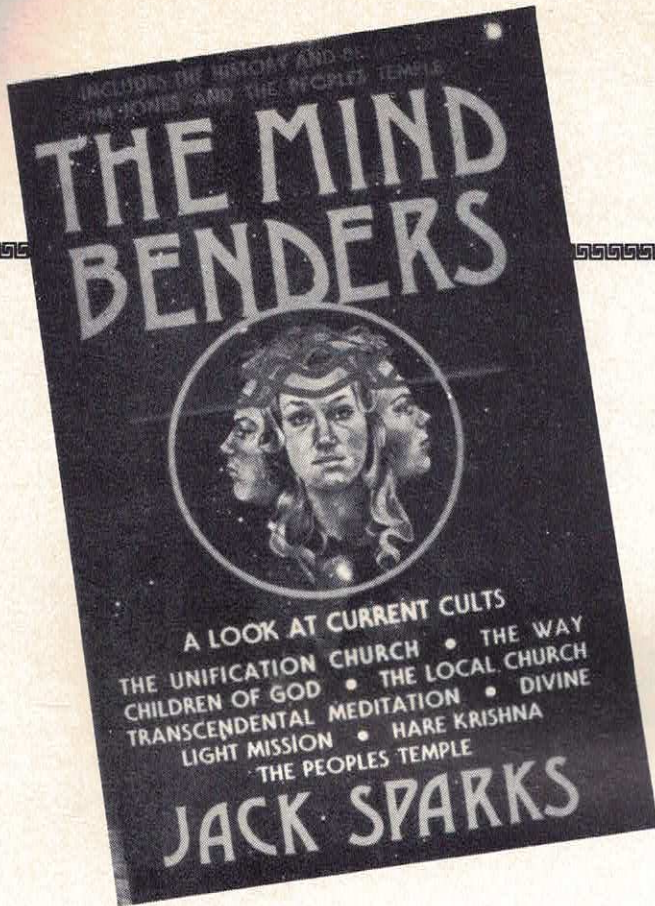
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“This book does not grow out of theoretical observations...I have seen the disciples of these and similar groups come and go. I have dealt with them, argued with them, pled with them, and wept with them—witnessing first-hand the devastation of many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

—Jack Sparks

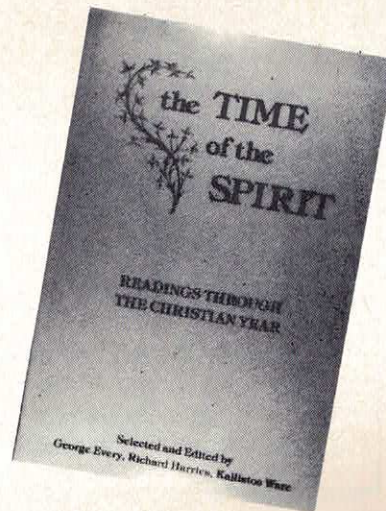
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BUDGET: CAN WE BUDGE IT?

The financial problems of our diocese were faced head-on at a meeting of diocesan financial advisors, February 18th. The meeting brought together members of the Diocesan Advisory Commission for Financial Development and members of the Stewardship Commission.

Discussion of the deficit budget passed by the last Diocesan Assembly dominated the meeting. There is a \$9,000 shortfall between operating expenses of \$50,332 and an anticipated income of \$41,124. In addition, some important programs such as encounters and retreats remain unfunded.

A "funding approach"—called the GIFT program—was discussed. This proposed to divide the budget into the two categories of "operating" and "ministries." Under this proposal, "operating" would be funded out of assessments, while "ministries" would be funded by voluntary contributions. After some discussion of this plan's many ramifications, it was decided to present it to the next Diocesan Assembly this year. The group also recommended that the current deficit budget be printed in *Your Diocese Alive*.

Previous discussion of actual 1984 expenses, the anticipated 1985 budget deficit, and preliminary 1986 budget programs compared to current funding levels, indicated additional income is necessary to fund the diocesan budget.

It was, therefore, unanimously moved that the next Diocesan Assembly raise the diocesan assessment from \$6 to \$10.

Members of the Advisory Commissions who attended this meeting were: John Boyko, Walter Gerasimowicz, Joseph Jaye, Peter Jubinski, Walter Moschowsky, Joseph Paprota, Larry Skvir, Fathers Daniel Donlick, Daniel Geeza, John Kuchta, Joseph Martin, Vladimir Petorak and Jason Kappanadze.

SEE ACCOMPANYING STORY
NEXT PAGE

BUDGET — 1985

EXPENSES:

Administrative—Salaries & Benefits

The Bishop	\$9,600.00	
Pension	1,584.00	
Blue Cross/Blue Shield	648.00	
Social Security	900.00	
Travel expense	3,000.00	
Secretary/Treasurer—salary & expense	3,600.00	\$19,332.00

Diocesan Center—Chancery & Residence

P.P.&L. (electricity)	\$4,800.00	
Telephone	1,800.00	
Insurance	2,000.00	
Center Maintenance	1,400.00	\$10,000.00

Diocesan Departments and Programs

Metropolitan Council	\$1,000.00	
Department of Religious Education	1,000.00	
Department of Publications (<i>Your Diocese Alive</i>)	7,200.00	
Department of Public Relations	1,600.00	
Department of Lay Ministry & Stewardship	400.00	\$11,200.00

Miscellaneous 2,000.00

Office Supplies and Printing 3,000.00

Missionary

Department of Missions 4,800.00

TOTAL EXPENSES: \$50,332.00

PROPOSED INCOME:

Diocesan Assessment to Parishes (6,054 adults /\$6.00)	36,324.00
Missionary Drive	4,800.00

TOTAL PROPOSED INCOME: \$41,124.00

1985 Budget Notes:

The above Budget expenses are based on the actual cost for the previous year. In addition, it should be noted that some of the expenses, i.e., departmental and administrative expenses, do not reflect the total cost involved. For example: The Seminary provides printing and photo equipment for the YDA Staff; The Seminary and Monastery provide space and utilities without charge for Diocesan programs, commitments of staff time in administration and departmental programs and activities are also offered without compensation, etc.

The above examples are not easily measurable in actual costs and savings, however, the Diocese recognizes the need to responsibly meet all of the basic costs and expenses involved in our essential administrative and departmental programs in the future.

by Larry Skvir

If you read the November/December 1984 issue of *Your Diocese Alive* (and you *should* read this very fine publication) you read about the 21st Diocesan Assembly which met on September 22. One of the key agenda items of that Assembly was the adoption of the 1984-85 Diocesan Budget. If you were a delegate or you read *Your Diocese Alive*, you know that the budget which was approved was a *deficit* budget. We committed to *spend* more than we will *collect* during the year. Unlike governments which have the ability to either print money or raise taxes, you and I—or the diocese—aren't quite as fortunate.

Before we consider the diocesan budget deficit, though, we should look at the relative size of the budget and what it includes. Our diocese has within it 30 actively functioning parishes. I estimate that from one-fourth to one-third of the parishes in the diocese have annual budgets which are *greater than the budget of the diocese*. The point I am making is that the diocesan expenditures are certainly modest in comparison with the budgets of some of the parishes in the diocese.

And where does the money go? During 1984-85, about 38 cents out of every dollar the diocese spends will go toward administrative salaries and expenses; 20 cents will go toward the expenses of the Diocesan Center; 22 cents will go toward various diocesan departments (most of it is going to publish *Your Diocese Alive*); 10 cents toward missionary activity; 6 cents toward office supplies and postage; and 4 cents toward miscellaneous. What makes this budget not a true budget, and brings me to the topic of this article is that diocesan expenses are understated because Saint Tikhon's Seminary and Monestary subsidize the expenses of the diocese in many ways. It should be disturbing that the diocese is not generating enough income to meet its understated expenses, let alone meeting what its *true* expenses should be. Future budgets will need to be more realistic and recognize these expenses.

We've talked about where the money goes, but where does the money come from? The monies spent by the Department of Missions (diocesan) come from the annual Diocesan Mission Drive and from the OCA Department of Missions. The largest percentage of diocesan revenue comes from one source—the annual diocesan assessment of \$6.00 per person. The pros and cons of an increase in the dues were discussed in detail at the



1984 Diocesan Assembly but the need for more operating funds will not go away. If we are to become more than a pay-as-you-go diocese, the message is clear: the dues structure must be revised and/or an alternative method for funding the diocese should be developed.

The expenses in the present budget are what I would categorize as survival expenses because they provide nothing for growth, i.e., the establishment of any new programs or the expansion of existing programs. The theme of the most recent All-American Council was Church Growth. But if the diocese doesn't grow, how can the National Church grow? Growth or survival? The choice is up to us.

(above) Members of the Diocesan Financial Advisory and Stewardship groups discussed the solution to the deficit budget at the Diocesan Center.

PASCHA OR EASTER?

In the liturgical books of our Church, the Feast of Feasts, commonly referred to as Easter, bears the title: "The Bright Resurrection of Christ, the Pascha of the Lord." In our day it has become somewhat common for "enlightened" Orthodox individuals to remind their fellow Church members and non-Orthodox friends alike that it is most proper to use the term "Pascha" rather than "Easter;" Pascha being understood as the Christian *Passover*.

What is wrong with the term "Easter," though; and what really is its origin and literal meaning? The ancient English chronicler and theologian, the Venerable Bede (+735 A.D.), claimed that the word came from an Anglo-Saxon goddess of the dawn, "Eostre" or "Ostara," whose main festival was celebrated at the vernal equinox. The German word is *Ostern* which today means both Easter and springtime, and is obviously a form of the word "eastern." *Ostern* though predates Christianity in the German lands, as it referred originally to a pagan festival held at the vernal equinox. After Christianity was introduced, the term was retained and applied to the celebration of Christ's Resurrection.

If we remember that our Christian year celebrates the momentous events of Christ's incarnation, death, and resurrection—in harmony with nature—where His birth coincides with the winter solstice, the "midnight" of the sun's annual "day," we see then that the Resurrection takes place, providentially, at the "dawn" of the year, the time of the "rising" of the sun in the East. Perhaps the term "Easter" is not all that accidental, after all.

What is the Greek term for "east?" It is *anatoli*, meaning literally "rising." In the New Testament, in the Christmas narrative, the Magi from the *East* saw the star in the *East*—the term in both cases is *anatoli*. So the rising Star in the East marks the First Coming of Our Lord. Moreover, Our Lord Himself, in Matthew 24:27, speaks of His Second Coming by using the word *anatoli*: "For as the lightning comes out of the East (*anatoli*) and shines even to the West, so shall the coming of the Son of Man be." But should there be any doubt that this term refers to the rising of the *created* sun as a physical symbol of Christ's coming, we turn to the Apocalypse of Saint John the Theologian. There we

Liturgy

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

find clear references to "the east" where the word *anatoli* is immediately followed by *heliou* (genitive of *helios*), literally the rising of the sun. For example, "I saw another angel ascending from the East (*anatolis heliou*), having the seal of the living God." (See also 16:12.)

Our Tradition tells us that the New Jerusalem, the City which descends from Heaven, comes from the East. This is why we face this direction when we worship, and why our temples are built with the sanctuary facing East. This New City has *no need* of the sun, nor the moon to illumine it, for the Glory of God and His Lamb are its light (Rev. 21:23). The celebration of Easter is our foretaste of this Eternal City. And we sing on this day: "Shine, shine, O New Jerusalem, for the Glory of the Lord is risen upon thee..." Here again, as always, the perfect Icon of the New City is the Virgin Theotokos, for she is the Icon of both the Church and the New Creation. So then, although the New Jerusalem is vividly described in Saint John's vision as having "walls" and "gates," the walls of jasper and the foundations and streets of pure gold and jewels, the gates of pearl, the description is symbolic—as is the nature of apocalyptic description. The City in reality is "a Bride adorned for her Husband Who is the Lamb" and the twelve foundations are the Twelve Apostles. The New Jerusalem is, in reality, the People of God in mystical union with Jesus Christ.

So the term "Easter" may not be simply an ancient pagan term which has accidentally found its way into Christian usage. In fact, it has deep theological roots and implications. It bespeaks of a Christian Tradition which is not abstract or "purely spiritual," but which apprehends redemption and sanctification in the real world of matter and seasons and elements and growth and people. For our faith is centered in Christ, the Divine Logos, Who is Himself the pattern of His own creation. It should not be surprising then that Church Tradition harmonizes its celebration of redemption with the processes of nature found in the sky, in the soil, and in humans. Christ rises from the dead as the sun ascends from the darkness of night and as the flowers and plants begin to rise from the earth. For He Who is redeeming is the same as He Who created in the beginning.

Having said all this, we still need to speak of the term "Pascha." In the one New Testament reference to Easter as a Feast, Acts 12:4, what is the original word used? This is the account of the arrest of Peter by Herod during "the days of the unleavened bread (*azimon*)." Peter was imprisoned, delivered to soldiers who intended to bring him forth to the people "after Easter." The words "after Easter" in Greek are *meta to Pascha*.

We will discuss this word "Pascha" in the next issue.

NATIONAL SURVEY RESULTS SHOW PARENTING/TEEN ATTITUDES

The results of Gallup Polls—surveys of public opinion taken in the last year—reveal some fascinating insights into the American beliefs and attitudes toward religion.

ABOUT PARENTING

Lack of discipline, child neglect, and poor parental example are seen as the major failures of parents in raising children today, with the views of women and men in close agreement.

Also named with considerable frequency are giving children too little responsibility, not treating them as persons, and failing to understand and sympathize with their needs.

The Gallup organization asked the following question in its national survey:

"Which of these would you say is the main fault of parents in raising children nowadays?"

The Results:

- No discipline; parents too lenient; children have it too easy 37%
 - Children neglected, unattended . . . 24%
 - Parents set poor example 8%
 - Children not treated as persons, given too little responsibility 7%
 - Lack of understanding, sympathy. . . 6%
 - Children have too much money . . . 2%
 - All others. 2%
 - Don't know 14%
- (answers valid to +/- 3%)

TEEN PROBLEMS

In a survey of teens, drug abuse was cited as the number one problem facing them (42%, up from 27% in 1977). This followed by alcohol abuse (14%), unemployment (10%), peer pressure (8%), fear of war (5%), problems finding purpose in life (4%), getting along with parents (3%), etc.

RELIGIOUS PREFERENCE

Approximately nine in 10 Americans state a specific religious preference, with 57% saying they are Protestants, 28% Catholics, and 2% Jews. Where are the Orthodox? We are in a group called "Other"—4%. Those stating no preference accounted for 9% of the total.

Since 1947, the proportion of Catholics in the population has grown dramatically (from 20% in 1947 to 29% in recent years), Protestants declined from 69% in 1947 to 57% today. The proportion of Jews has fallen from 5% in 1947 to 2% in the 70's and 80's. The proportion who give no religious preference has been on a gradual overall up-trend since 1967.

The question asked the respondents was:

"What is your religious preference—Protestant, Roman Catholic, Jewish, or an Orthodox Church such as the Greek or Russian Orthodox Church?"

"It should be borne in mind," the analysts write, "that many of those who state a religious preference may not be formally affiliated with any religious body."

These survey results are provided by the Princeton Religion Research Center.

TEENS AND FAITH

Responsibility, honesty and self-respect head a list of qualities that teenagers consider very important among people their age. These are the findings of a Gallup/Associated Press Survey.

Responsibility is cited by 95%, honesty by 94%, and self-respect by 87%. Almost as important, according to many, are hard work (82%), self-reliance (78%), independence (74%) and patience (74%). *Only about half (51%), however, consider religious faith a very important quality.*

The importance of religious faith is strongest in the "Bible Belt" states of

the South (64%) and Midwest (56%), but drops sharply in the East (40%) and West (36%).

Protestants (57%) are more apt to consider religious faith very important than are Catholics (49%). Protestants are also more likely to give greater emphasis than Catholics to independence (80%-66%) and self-reliance (81%-76%). In the future, however, we may speak of the "Catholic work ethic," since Catholics (86%) now lead Protestants (79%) in considering hard work a very important trait to learn.

ALL ABOUT MEDICARE...

Medicare is a Federal health insurance program for people 65 or older, people of any age with permanent kidney failure, and certain disabled people. It is administered by the Health Care Financing Administration. Local Social Security Administration offices take applications for Medicare, assist beneficiaries in filing claims, and provide information about the program.

Medicare has two parts—hospital insurance and medical insurance. Hospital insurance helps pay for inpatient hospital care and certain followup care. Medical insurance helps pay for your doctor's services and many other medical services and items.

Hospital insurance is financed through part of the Social Security (FICA) tax. Voluntary medical insurance is financed from the monthly premiums paid by people who have enrolled for it and from general Federal revenues.

WHO IS ELIGIBLE FOR HOSPITAL INSURANCE?

You are eligible for Medicare hospital insurance at 65 if:

- *You are entitled to monthly Social Security or railroad retirement benefits, or
- *You have worked long enough to be insured under Social Security or the railroad retirement system, or
- *You have worked long enough in Federal employment to be insured for Medicare purposes.

You are eligible before age 65 if:

- *You have been entitled to Social Security disability for 24 months, or
- *You have worked long enough in Federal employment and meet the requirements of the Social Security disability program.

Under certain conditions, your spouse, widow or widower, or dependent parents may be eligible for hospital insurance at age 65. Also disabled widows or widowers under 65, and disabled children 18 or older may be eligible. For more information, contact a Social Security office.

You are eligible at any age if you need maintenance dialysis or a kidney transplant for permanent kidney failure and:

- *You are insured or are getting monthly benefits under Social Security or the railroad retirement system, or
- *You have worked long enough in Federal employment.

Your wife, husband, or child may be eligible if she or he needs maintenance dialysis or a transplant. **ONLY** the family member who has permanent kidney failure is eligible for Medicare protection.

If you are entitled to a railroad disability annuity or railroad retirement benefit based on disability, contact a railroad retirement office to find out if you are eligible for hospital insurance.

HOW YOU GET HOSPITAL INSURANCE PROTECTION

Some people have to apply for hospital insurance protection before it can start. For others, hospital insurance protection starts automatically.

IF YOU ARE NEARING 65

You do not have to retire to have hospital insurance protection at 65. But if you plan to keep working, you will have to file an application for hospital insurance in order for your protection to begin. You should apply at a Social Security office about 3 months before you reach 65.

If you are receiving Social Security or railroad retirement checks, your hospital insurance protection will start automatically at 65.

If you are a Federal retiree who is eligible for Medicare on the basis of Federal employment, you will have to apply for hospital insurance in order for it to begin at 65. Contact a Social Security office about 3 months before your 65th birthday to file your application.

If you aren't eligible for hospital insurance at 65, you can buy it. The basic premium was \$155 a month in 1984. To buy hospital insurance, you also have to enroll and pay the monthly premium for medical insurance. You can apply at any Social Security office.

IF YOU ARE DISABLED

If you are under 65 and disabled, you will have hospital insurance protection automatically when you have been entitled to Social Security disability benefits for 24 months.

If you are a widow or widower between 50 and 65 and you have been disabled for at least 2 years but haven't applied for disability benefits because you were already getting other Social Security benefits, you may be eligible for hospital insurance. Contact a Social Security office for more information.

If you are a Federal employee and you become disabled before age 65, you may be eligible for Medicare on the basis of your Federal employment. But, because of a 29-month waiting period that will usually apply, the earliest your hospital protection could start will be June 1985. For more information, contact a Social Security office.

IF YOU HAVE PERMANENT KIDNEY FAILURE

If you, your spouse, or your dependent child needs kidney dialysis or a kidney transplant, contact a Social Security office to apply for Medicare. You can apply by phone or a representative can visit you to take an application if you are unable to go to the office.

If you are eligible for Medicare, your protection will start within the 3rd month after the month you actually begin maintenance dialysis treatments. Under certain conditions, your coverage could start earlier. The people in the Social Security office can tell you exactly when your protection will begin.

This continuing column is compiled by Father Claude Vinyard, Chairman, Diocesan Department of Lay Ministry/Stewardship. More on Medicare in our next issue.

DIOCESE SPONSORS FIRST WOMENS' RETREAT

Over 100 women from ages 15 to 75 attended the first Diocesan Retreat for Women held at Holy Resurrection Cathedral, Wilkes-Barre, on February 9th. Though no official theme was rendered for the program, as the day progressed, a readily apparent theme became "calling all women to the spiritual life."

Though the wrath of winter had discouraged some, ladies from all corners of the diocese braved the elements to partake of a bountiful, spiritual feast. The 9 a.m. Divine Liturgy celebrated by Bishop Herman was most inspiring, with responses sung by monastics of Holy Transfiguration Monastery of Ellwood City, Pennsylvania—retreat leaders for the day. Their English renditions of Byzantine chant enhanced the beauty of the service, thereby setting the tone for the day.

In his homily, Bishop Herman spoke of the woman's role in the Church as one of love and sacrifice. Speaking on the Gospel for the day (Luke 20:46-21:4) he compared the Orthodox Christian woman to the widow who gave her last meager resources to the temple and, for this, was richly blessed. "Merely through your sacrifice of time in coming here to this retreat today, simply by putting forth the effort, you too will be blessed."

Mother Benedicta, 66-year-old abbess of Holy Transfiguration Monastery, gave an initial presentation on the spiritual life. Tracing the monastic life to its founding, she emphasized that asceticism is indeed a special calling, but we are *all* to strive for perfection through self denial.

Sister Katherine followed with an informative and inspiring slide presentation. And she didn't beat around the bush: "we're not just here to inform you, we're also here for recruits!"

A luncheon, sponsored by parishioners of the host parish, was followed by a question and answer session. For this, Father Roman (Braga), who is a monastic attached to Holy Transfiguration, and Bishop Herman "took the stand." Questions dealt with ranks of nuns, fasting, confession, denominationalism in America, use of English language, nun's clothing, monastic names, and a perception of the future of the Orthodox Church in America. Some of the thought-provoking responses follow:

Q: How does one become a nun?

A: First visit. If you feel called, become a novice, then a sister (given habit),



finally a riasophor (given a prayer rope). Vows of chastity, poverty and obedience are for eternity. These vows are not administered until at least age 30.

Q: How important is the use of the English language?

A: The language of God is the language of the people. Jesus didn't say "go and teach all nations Hebrew." Where are your children? When Jesus asks this at the last judgement, what will be your response; "They didn't know Slavonic, they're gone?" The English language is a necessity for an American Church. I know first hand of a church in ----- that is now a parking lot for a bar because a small group demanded the Romanian language.

Q: Can divorced women become nuns?

A: Absolutely. Also, widows *should* become nuns. It is better to die in a monastery than in a nursing home.

Q: What is proper dress for women in church?

A: The church is a temple. God is there. Dress appropriately. Women will spend much time making themselves beautiful for their husbands. Certainly the Lord should be entitled to yet greater care.

Q: Bishop Herman, are there any other retreats being planned?

Bishop Herman: Yes, and for all ages, and all groups within the diocese; altar boys, parish council, married couples, etc. Also more emphasis will be channeled on the deanery levels.

The day concluded with the Vesper Service on the eve of the Sunday of the Prodigal Son. Once again, Bishop Herman led in prayer and all present sang the responses. The first Diocesan Women's Retreat had ended, and over 100 ladies, renewed and refreshed, returned to their homes, following a most encouraging "call to the spiritual life."

Resolution on the Anniversary of Metropolitan THEOPHAN S. Noli

During the regular Spring Session of the Holy Synod, March 12-14, 1985, at Syosset, New York, the name of the ever-memorable Metropolitan THEOPHAN S. Noli was commemorated during the Trisagion after the Liturgy of Presanctified Gifts on Wednesday, March 13. This date marked the twentieth anniversary of Metropolitan THEOPHAN's death.

His Beatitude Metropolitan THEODOSIUS, *locum tenens* of the Albanian Archdiocese, recalled that the late hierarch was not only the true apostle of the Albanian Orthodox renaissance, but also a sure guide of Americans of Albanian descent towards Orthodox unity in this country. His liturgical translations, both into Albanian and into English, as well as his numerous other writings, are memorials to this apostolic commitment.

The Holy Synod conveys its blessings and greetings to the clergy and laity of the Albanian Archdiocese, calling on them to persevere in their faithfulness to the legacy of ever-memorable Metropolitan THEOPHAN.

In its commemoration of the death of Metropolitan THEOPHAN, the Holy Synod also testifies to the living legacy of Metropolitan THEOPHAN in the building of a united Orthodox Church on the North American continent.

Resolution on the Anniversary of the Genocide of the Armenians

The twentieth century, often proclaimed as the century of progress towards a better life for humanity, has undeniably unfolded as a century of cruelty, violence, and the taking of human life on an unprecedented scale.

The litany of twentieth century genocide begins with the massacres and deportations which took the lives of over one and a half million Armenians in the years 1915-1922. In this period Armenian men, women, children and babes in arms living under the Ottoman yoke were massacred in this bloody slaughter of Christians.

April 24th marked the seventieth anniversary of the beginning of the genocide of the Armenians in Ottoman Turkey which began on April 24th, 1915. Hundreds of Armenian intellectuals, religious and national leaders were arrested and killed. Under cover of the general violence of World War I more than one and a half million Armenian civilians were shot, burned, hanged, starved, bayoneted, and tortured to death.

We join the Armenian Church in observing the year 1985 as a "Year of Remembrance." We pray that men and women of all nations and religions will hear the cry of the victims of torture

and violence and will arise as defenders of human rights in every place and nation where the human being—made in the image and likeness of God—is under assault, deprived of religious, civil, and cultural rights, and made the object of prejudice and intolerance, torture and genocide.

Resolution on the Work of the Orthodox Christian Adoption Referral Service

In the United States of America there is an average of 426 abortions per 1000 live births. In the District of Columbia there are 1517 abortions for every 1000 births.

We live in the midst of the systematic and impersonal destruction of human life. Unique human beings, created in the image and likeness of God, are killed by the millions.

The establishment of the Orthodox Christian Adoption Referral Service is a positive step by Orthodox Christians towards the preservation of human life. It is a step that the Holy Synod of the Orthodox Church in America welcomes and supports. To state the theological and spiritual objection to abortion—important and even essential—is not enough in itself. Orthodox Christians must do everything possible *in opposition to the taking of life* and, at the same time, must do everything possible *for the saving of life*.

We thus wholeheartedly approve the goals of the Orthodox Christian Adoption Referral Service. We bless the cooperation of the clergy and laity of the Orthodox Church in America with the Orthodox Christian Adoption Referral Service.

We anticipate that the initiative taken by the Orthodox Christian Adoption Referral Service will open the way for positive corporate action in the saving of human life by Orthodox Christians and Orthodox Christian institutions in America.

(left) We are reprinting an excerpt from the brochure of the Orthodox Adoption Service mentioned in the resolution above.

Families interested in adopting a child today meet increasing difficulties in fulfilling their wish, whereas unwanted pregnancies are very often terminated by abortion. If an alternative is made available, there is hope that more people will turn to it. That alternative is adoption. Moreover, there are older children, available for adoption, waiting to be matched with prospective parents.

The **Orthodox Christian Adoption Referral Service (OCARS)** has been established to respond to this need: to help Orthodox families, couples or individuals, who are frequently unable to find a child available for adoption, except through chance encounters.

Since adoption laws differ from state to state, the task of OCARS will be limited to referral of information about children to prospective adoptive parents. Also it will supply an update of adoption information as it is received.

Interested persons should contact their local priest or write directly to the address below. We are thankful for the blessings we received from our bishops and hope that our entire Church will cooperate with us in saving children and in fulfilling life in Orthodox homes.

The Lord said, "Whoever receives one little child in My Name, receives Me."

"This project is precisely the appropriate response to the situation today . . ."

Metropolitan Theodosius

"May the Almighty God crown all your efforts with success . . ."

Metropolitan Philip

ATTENTION ALTAR BOYS

A retreat for all diocesan Altar Boys will be held at Saint Tikhon's Seminary, May 3rd and 4th. This will be an opportunity for all to more fully realize the responsibility that is theirs when assisting at Divine Services.

In addition to worship, the servers will attend two seminars conducted by Fathers John Kowalczyk and David Shewczyk.

Registration for the retreat costs but \$10/person. Reservations must be made through local Pastors by April 29th.

The event is sponsored by the Diocesan Department of Religious Education. For more information, contact your Priest or Father John Kowalczyk, (717) 876-1241.

FAMILY DAY

NANTICOKE—Family Day was held on Sunday, March 17th when 8 students of the Church School (Saint John the Baptist Church) participated in the Sacrament of Penance for the first time. Lori Kremenic, Laura Ebert, Stephanie Ebert, Joseph Paprota, Christina Shuposki, Pamela Truskowski, Peter Waichulis and Steven Waichulis made proshpora with Matushka Fran Vansuch after their confessions. On Sunday morning, the children and their parents were in church early to witness the Liturgy of Preparation in the center of the church. Following the Divine Liturgy, a Communion Breakfast for parents, children and teachers was held in the parish hall. As a remembrance of this first Family Day, all children were presented with prayer books.

As a preparation for Pascha, the children will be making banners which they will carry in the Paschal procession.

Plans are also being made at Saint John's for the celebration of their 75th Anniversary in September of 1986. Nothing like planning ahead!!!

ANNIVERSARY

EDWARDSVILLE—On Saturday and Sunday, June 9th-10th, Saint John the Baptist Church will celebrate the 75th anniversary of the parish's founding.

The festivities will begin with the arrival of His Grace, Bishop Herman, on Saturday afternoon, when he will be welcomed by the Rector, Father John Kuchta. Vespers will be served, followed by a dinner with the various committee heads.

Sunday's festivities will begin with the Hierarchical Divine Liturgy, followed by a coffee hour, and at 1 p.m. the Cock-

tail Hour and Banquet will be held at Genetti's Best Western Inn, Wilkes-Barre.

Chairman of the event is Mr. Russell Dugan. Tickets will soon be available, and may be purchased from any member of the Parish Council, or at the Church Office.

Saint John's is located at 93 Zerby Avenue, Edwardsville. Call (717) 287-7186 for information.

BIBLE STUDY

WALLINGFORD—Some 25 people have signed up for a Bible Study Group now being formed at Saint Herman of Alaska Church. Due to the size of the group, it will be necessary to divide into two groups which will meet on different nights of the week... AND... the annual Valentine Party was held at Saint Herman's on Sunday, February 17th in the church hall. Music of everyone's favorite disk jockey, Steve Sissons, was enjoyed by all. Light refreshments were served and door prizes and games were part of the evening's festivities... AND... a Chess Club is now being formed at the parish. "All challengers" are welcome, we are told.

FLEA MARKET

OLYPHANT—Saint Nicholas Church will hold its annual Flea Market, Saturday, May 4th.

PICNIC SCHEDULED

JERMYN—Together with Saint Michael's sister parish, Saint John's of Mayfield, plans have been made for their annual picnic to be held June 28th, 29th and 30th on Saint Michael's Hall grounds, Delaware St., Jermyrn. Father John Kowalczyk and Father Vladimir S. Borichevsky are the honorary chairmen for this affair. The General Co-chairmen are Stephen Myshak, Jr. and Joseph Kruz.

Delicious ethnic food will be served each day with a chicken barbeque scheduled for Sunday, June 30th. Music will be provided on Friday and Saturday evenings by "The Pa. Cadets." There will also be a live broadcast by Radio Station WCDL AM on Saturday from 4:00 p.m. until 8:00 p.m.

HALL REDONE

JERMYN—An extensive remodeling job at Saint Michael's Hall was begun on October 8th, by a dedicated group of individuals who devoted their time and talents to this project. Stephen Myshak, Jr., Hall President, George Petorak, Hall

Secretary and Stephen Franchak, Hall Contractor co-ordinated the work schedules and monetary aspects of this job.

The faithful workers and their spouses together with the members of Saint Mary's Altar Society will be honored at the Mother's Day Dinner on Sunday, May 12th. The dinner will be sponsored by the Hall Committee to honor all mothers in conjunction with the rededication of their beautiful, renovated building.

Our diocesan Bishop, the Right Reverend HERMAN will attend, along with members of the clergy and other distinguished guests.

Music for dancing will be provided by "The Pa. Cadets."

FATHER HOPKO SPEAKS

HARRISBURG—On March 3rd, Orthodox Sunday, Father Thomas Hopko, associate professor of dogmatic theology at Saint Vladimir's Seminary, co-celebrated the Divine Liturgy with Father Daniel Ressetar, the Rector of Christ the Saviour Church. Before the Liturgy began, Father Thomas taught the combined junior and senior high school, and adult church school classes.

In the afternoon, during the Orthodox Sunday Vespers that was conducted at Holy Trinity Greek Orthodox Cathedral in Camp Hill, Father Thomas was the guest homilist. Almost 700 were in attendance. Six priests of the Orthodox Council of Churches of South Central Pennsylvania participated. A mixed a cappella choir of some 70 voices from various churches under the direction of Father Dan Ressetar sang the responses. A junior choir of some 30 singers from four churches also sang.

After the buffet, lenten supper was served to over 400 in the gymnasium of the cathedral. Miss Monica Hess of Christ the Saviour Church and two other high schoolers from other churches gave brief testimonies on how the Orthodox Church influenced their lives. Miss Andrea Yannone of Christ the Saviour Church, who is studying viola at Ithaca College of Music, was one of eight recipients of \$100 scholarship grants offered annually by the OCCSCP.

March 15th, the Divine Liturgy of the Pre-Sanctified Gifts was co-celebrated by Father James Jadick, pastor of Saint Herman of Alaska Church in Shillington, and Father Dan. During the lenten meal Father James gave a talk on the charismatic movement and religious cults to 48 persons who remained.

DAILY SCRIPTURE READINGS FOR MAY 1985

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 <i>Acts 8:18-25</i> <i>John 6:35-39</i>	2 <i>Acts 8:26-39</i> <i>John 6:40-44</i>	3 <i>Acts 8:40-9:19</i> <i>John 6:48-54</i>	4 <i>Acts 9:20</i> <i>John 15:1</i>
5 <i>Acts 9:32-42</i> <i>John 5:1-15</i>	6 <i>Acts 10:1-16</i> <i>John 6:56-69</i>	7 <i>Acts 10:21-33</i> <i>John 7:1-13</i>	8 <i>Acts 14:6-18</i> <i>John 7:14-30</i>	9 <i>Acts 10:34-43</i> <i>John 8:12-20</i>	10 <i>Acts 10:44-11:10</i> <i>John 8:21-30</i>	11 <i>Acts 12:1</i> <i>John 8:31</i>
12 <i>Acts 11:19-26,</i> <i>29-30</i> <i>John 4:5-42</i>	13 <i>Acts 12:12-17</i> <i>John 8:42-51</i>	14 <i>Acts 12:25-13:12</i> <i>John 8:51-59</i>	15 <i>Acts 13:13-24</i> <i>John 6:5-14</i>	16 <i>Acts 14:20-27</i> <i>John 9:39-10:9</i>	17 <i>Acts 15:5-34</i> <i>John 10:17-28</i>	18 <i>Acts 15:35</i> <i>John 10:2</i>
19 <i>Acts 16:16-34</i> <i>John 9:1-38</i>	20 <i>Acts 17:1-15</i> <i>John 11:47-57</i>	21 <i>Acts 17:19-28</i> <i>John 12:19-36</i>	22 <i>Acts 18:22-28</i> <i>John 12:36-47</i>	23* <i>Acts 1:1-12</i> <i>Luke 24:36-53</i>	24 <i>Acts 19:1-8</i> <i>John 14:1-11</i>	25 <i>Acts 20:7-1</i> <i>John 14:10</i>
26 <i>Acts 20:16-18,</i> <i>John 17:1-13</i>	27 <i>Acts 21:8-14</i> <i>John 14:27-15:7</i>	28 <i>Acts 21:26-32</i> <i>John 16:2-13</i>	29 <i>Acts 23:1-11</i> <i>John 16:15-23</i>	30 <i>Acts 25:13-19</i> <i>John 16:23-33</i>	31 <i>Acts 27:1-44</i> <i>John 17:18-26</i>	

*May 23: Ascension of our Lord

DAILY SCRIPTURE READINGS FOR JUNE 1985

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 <i>Acts 28:1-31</i> <i>John 21:15-2</i>
2* <i>Acts 2:1-11</i> <i>John 7:37-52;</i> <i>8:12</i>	3 <i>Eph. 5:9-19</i> <i>Matt. 18:10-20</i>	4 <i>Rom. 1:1-7,13-17</i> <i>Matt. 4:25-5:13</i>	5 <i>Rom. 1:18-27</i> <i>Matt. 5:20-26</i>	6 <i>Rom. 1:28-2:9</i> <i>Matt. 5:27-32</i>	7 <i>Rom. 2:14-29</i> <i>Matt. 5:33-41</i>	8 <i>Rom. 1:7-12</i> <i>Matt. 5:42-48</i>
9 <i>Heb. 11:33-12:2</i> <i>Matt. 10:32-33,</i> <i>37-38; 19:27-30</i>	10** <i>Rom. 2:28-3:18</i> <i>Matt. 6:31-34;</i> <i>7:9-11</i>	11 <i>Rom. 4:4-12</i> <i>Matt. 7:15-21</i>	12 <i>Rom. 4:13-25</i> <i>Matt. 7:21-23</i>	13 <i>Rom. 5:10-16</i> <i>Matt. 8:23-27</i>	14 <i>Rom. 5:17-6:2</i> <i>Matt. 9:14-17</i>	15 <i>Rom. 3:19-26</i> <i>Matt. 7:1-8</i>
16 <i>Rom. 2:10-16</i> <i>Matt. 4:18-23</i>	17 <i>Rom. 7:1-13</i> <i>Matt. 9:36-10:8</i>	18 <i>Rom. 7:14-8:2</i> <i>Matt. 10:9-15</i>	19 <i>Rom. 8:2-13</i> <i>Matt. 10:16-22</i>	20 <i>Rom. 8:22-27</i> <i>Matt. 10:23-31</i>	21 <i>Rom. 9:6-19</i> <i>Matt. 10:32-36;</i> <i>11:1</i>	22 <i>Rom. 3:28-4:3</i> <i>Matt. 7:24-8:4</i>
23 <i>Rom. 5:1-10</i> <i>Matt. 6:23-33</i>	24 <i>Rom. 9:18-33</i> <i>Matt. 11:2-15</i>	25 <i>Rom. 10:11-11:2</i> <i>Matt. 11:16-20</i>	26 <i>Rom. 11:2-12</i> <i>Matt. 11:20-26</i>	27 <i>Rom. 11:13-24</i> <i>Matt. 11:27-30</i>	28 <i>Rom. 11:25-36</i> <i>Matt. 12:1-8</i>	29*** <i>Rom. 6:11-17</i> <i>2 Cor. 11:21-12</i> <i>Matt. 8:14-23</i> <i>Matt. 16:13-19</i>
30 <i>Rom. 6:18-22</i> <i>Matt. 25:1-13</i>	<p>*June 2: Holy Pentecost **June 10: Beginning of the Apostles' Fast ***June 29: The Holy Glorious and All-Praised Leaders of the Apostles, Peter and Paul</p>					

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