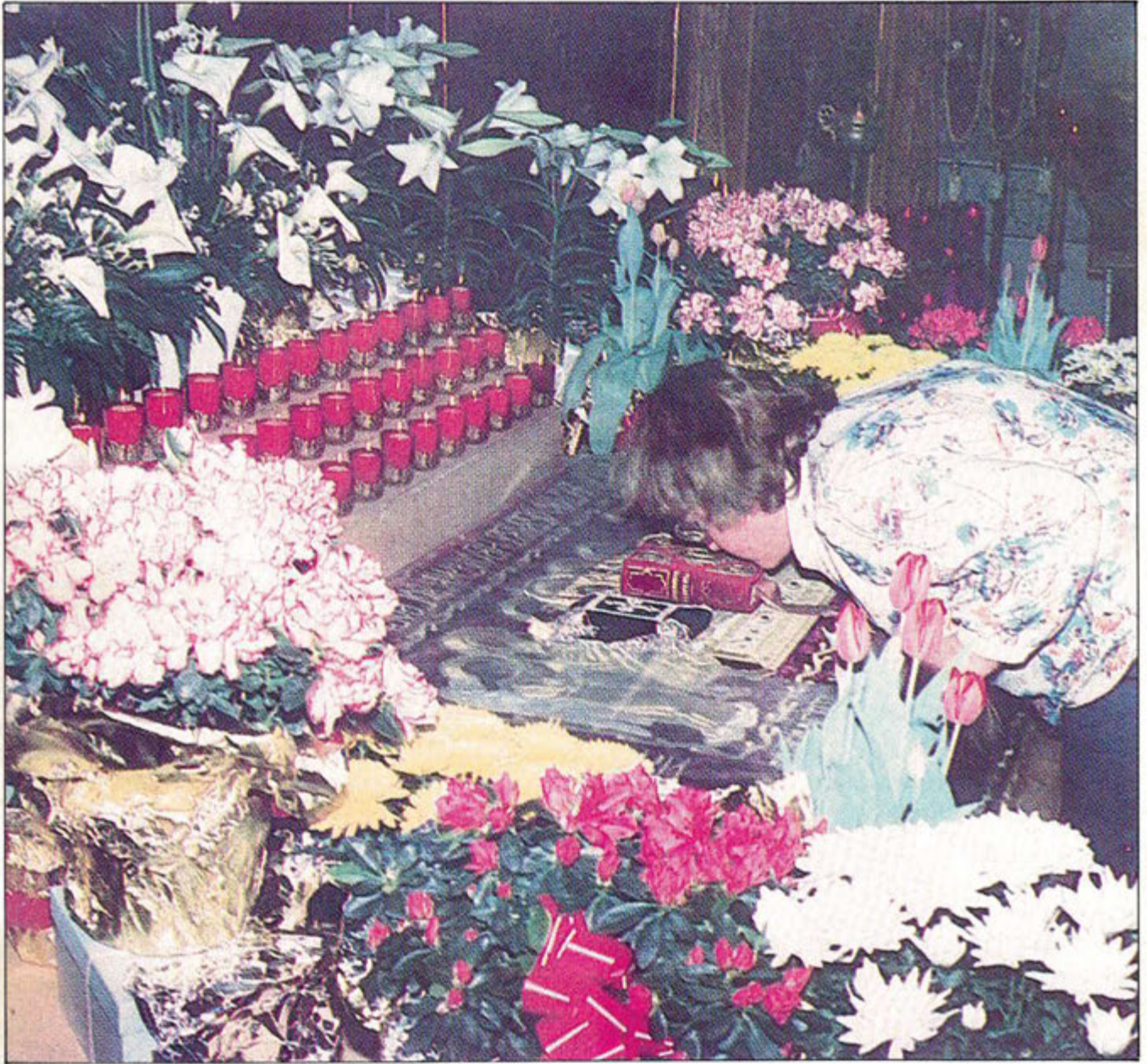


# *Alive in Christ*

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America

Volume III, No. 2 Pascha 1987



*Do not lament for me, O Mother, seeing  
me in the tomb, . . . for I shall arise . . .*



# ATTENTION GRADUATES

*Announcing - the 4th 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, 1987**

Your Diocese

## *Alive in Christ*

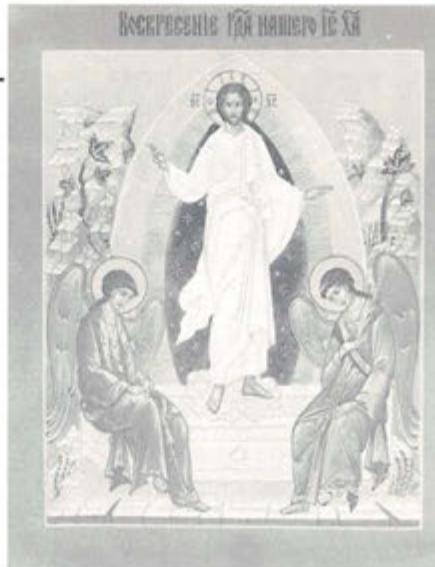
DIOCESAN CENTER  
SOUTH CANAAN, PA 18459

## SAINT TIKHON'S BOOKSTORE

SOUTH CANAAN, PA 18459  
(717) 937-4390

### **PUBLICATIONS — St. Tikhon's Seminary Press**

- ABRIDGED TYPICON..... Hard Cover: \$14.95.
- THE RITE OF BETROTHAL AND CROWNING: By Fr. Vladimir S. Borichevsky. . . Booklets: \$.50 ea.; 100 or more: \$.35 ea.
- CATECHISM..... Soft Cover: \$4.50.
- ST. HERMAN OF ALASKA: Life and Akathist. .... Soft Cover: \$4.50.
- DICTIONARY: Church Slavonic—Russian—English. .... Soft Cover: \$2.50.
- THESE TRUTHS WE HOLD: The Holy Orthodox Church: Her Life and Teachings—An excellent handbook for all Orthodox Christians. .... Soft Cover: \$14.95; Hard Cover: \$18.95.
- LITURGY: Volume I—The Liturgy of St. John Chrysostom; Volume II—The Liturgy of St. Basil the Great & the Liturgy of the Presanctified Gifts—In English, plus a listing of daily Saints. Hard cover. .... Large: \$12.00; Small: \$8.00.
- DIVINE LITURGY: 1967 OCA edition; Black or White; Hard Cover. .... Large: \$15.00; Small: \$8.00.
- SVIT PRAYERBOOK: English—Slavonic. .... Hard Cover: \$8.00.
- ORTHODOX DAILY PRAYERS: All of the customary prayers said during the course of the day, including Morning and Evening Prayers, Prayers Before and After Meals; also Small Compline, various Canons, and the Prayers Before and After Holy Communion. .... Soft Cover: \$6.95; Hard Cover: \$8.95.
- ORDER OF DIVINE SERVICES FOR 1988: Available September, 1988. .... Soft Cover: \$15.00.



Dearly Beloved in Christ:

### CHRIST IS RISEN!

The Feast of Christ's Radiant Resurrection - the Lord's Pascha - is here again. By the ineffable mercy of the Lord we are blessed to behold the Light of His Glorious Resurrection and to rejoice in the fulness of this Paschal Feast.

Our participation in this Feast of Feasts is truly a source of joy and strength for all of us. For we are assured that "through the Cross, joy has come into the world".

In Holy Pascha we find a renewed strength to accept trials and tribulations for His sake. We are filled with courage to continue our sacred mission to proclaim and share His Gospel to all mankind.

My Beloved Ones, wholeheartedly I greet you on this most Radiant and Holy Paschal Feast. Let us rejoice! Let us triumph in a spirit of radiant serenity, inspired with Faith both in mind and heart "having seen the Resurrection of the Lord". And let us glorify our Risen Saviour in all our endeavors to witness to the Truth of our Holy Orthodox Faith.

Venerable Pastors and Beloved Brothers and Sisters in Christ: It is my fervent prayer that our Risen Lord bestow upon all of you His abundant Blessings, Grace and Mercies, providing an inexhaustible source of joy, peace and happiness, now and ever and unto ages of ages.

CHRIST IS RISEN! HE IS RISEN INDEED!

With love in the Risen Lord,

*+ Herman,*

HERMAN,  
Bishop of Philadelphia  
and Eastern Pennsylvania.

Your Diocese

# Alive in Christ

The Official Magazine of the Diocese of Eastern Pennsylvania  
Orthodox Church in America

Volume III. Number 2. Pascha 1987

## IN THIS ISSUE

<b>Bishop's Easter Message</b> .....	<b>1</b>
<b>Not An Ordinary March</b> .....	<b>4</b>
Bishop HERMAN participates in the National Pro-Life March in Washington	
<b>Sunday of Orthodoxy</b> .....	<b>8</b>
<b>The Paschal Homily of St. Proclus</b> .....	<b>11</b>
446 AD edited from the Sunday Sermons of the Great Fathers	
<b>Coatesville's St. Nicholas Church</b> .....	<b>12</b>
Celebrates its 70th Anniversary	
<b>The March for Life</b> .....	<b>18</b>
Pro-Life March in Washington, January 22, 1987	
<b>Meditating on the Millenium</b> .....	<b>25</b>
<b>Pro-Life Prayer Breakfast</b> .....	<b>31</b>
Annual breakfast held in Scranton	
<b>Archbishop Valerian Falls Asleep</b> .....	<b>32</b>
Ruling Hierarchy of the Romanian Orthodox Episcopate of America	

## DEPARTMENTS

<b>Viewpoint</b> .....	<b>14</b>
My Thoughts On Pascha by Fr. Thomas Kulp	
<b>Official</b> .....	<b>17</b>
<b>Seminary Lecture Series</b> .....	<b>20</b>
Pillars of the Church by Father Sergei Glagolev	
<b>Education Bulletin</b> .....	<b>34</b>
<b>All in the Diocesan Family</b> .....	<b>37-42</b>
<b>Stewardship/Lay Ministry</b> .....	<b>43</b>



Your Diocese Alive In Christ

Produced by the Publications Department  
of The Diocese of Eastern Pennsylvania, Or-  
thodox Church in America, Diocesan Center,  
South Canaan, Pennsylvania 18459. (717)  
937-4686, under the direction of His Grace,  
Bishop HERMAN.

### Staff:

**Editor** ..... Fr. John Kowalczyk

**Photography** ..... Martin Paluch

### Editorial and Subscription Office

**Alive in Christ**  
Diocese of Eastern Pennsylvania  
South Canaan, Pennsylvania 18459  
717 - 876-1241 (Home)

**Distribution:** The magazine is distributed free-of-  
charge within the Diocese. Those living in other  
areas may subscribe for \$10/yr.

**Deadline for the next issue of Alive in  
Christ is June 1st.** Please submit all articles  
(typed, double spaced), pictures, Parish  
news, etc . . . to **Alive in Christ**, Diocese  
of Eastern Pennsylvania, South Canaan,  
PA 18459.



Metropolitan Theodosius greeting Pilgrim's.

## 83rd ANNUAL PILGRIMAGE ST. TIKHON'S MONASTERY May 22, 23, 24, & 25, 1987

The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the beautiful Pocono Mountains, in the Village of South Canaan, Pennsylvania, invites you to gather with our Venerable Hierarchs, Beloved Clergy and Faithful Orthodox Christians to celebrate the 83rd Annual Pilgrimage.

The Liturgical schedule planned for this Pilgrimage offers bountiful opportunities for prayer and Christian fellowship. Your Monastery awaits your visit!

### PILGRIMAGE SCHEDULE

#### Friday, May 22, 1987:

- 4:00 p.m. Formal Opening of the Pilgrimage -- Vigil Services -- Monastery Church
- 6:00 p.m. Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk followed with the veneration of his relic.

#### Saturday, May 23, 1987:

- 9:00 a.m. Hierarchical Divine Liturgy followed with a solemn Procession to the Monastery Well for the Blessing of Water. The Blessing of the graves in the Monastery Cemetery will also be conducted.
- 4:00 p.m. The Vigil Service -- Monastery Church\*

#### Sunday, May 24, 1987:

- 9:30 a.m. Hierarchical Divine Liturgy followed with a Moleben of Thanksgiving -- Monastery Church
- 1:30 p.m. The 45th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary -- Pilgrim's Shrine to the Theotokos.
- 3:30 p.m. The Vigil Service -- Monastery Church\*

#### Monday, May 25, 1987:

- 7:30 a.m. Divine Liturgy -- Monastery Church\*
- 9:30 a.m. Pilgrims Procession to the Monastery -- greeting the Primate and Bishops, procession to the Pavilion where the vesting of the main celebrant will take place.
- 9:45 a.m. The Third & Sixth Hours.
- 10:00 a.m. Hierarchical Divine Liturgy -- the Monastery Pavilion, followed with a Memorial Service for the departed spiritual leaders and faithful of the Church.
- 1:15 p.m. Procession and Akathist to St. Seraphim of Sarov -- The Shrine to St. Seraphim of Sarov
- 2:00 p.m. Moleben to St. Panteleimon and Anointing of the Sick, the Infirm and all Pilgrims -- Monastery Bell Tower Chapel.
- 4:00 p.m. The Vigil Service -- Monastery Church

*\*Priests will be available for Confessions prior to all Divine Liturgies. Please visit the Monastery Church.*



Despite the harsh weather, Bishop Herman addresses the Pro-Lifers at the Ellipse, directly in front of the White House.

## Not An Ordinary March

*It began with a telephone hookup with the President of the United States, who offered his encouragement; and the invocation given by His Grace Bishop HERMAN, who thanked the thousands of people who had gathered and prayed that this legalized murder would soon end.*

By Fr. John Kowalczyk

On January 22, 1987, His Grace Bishop HERMAN together with Fr. John Kowalczyk led the 14th Annual March For Life in Washington, D.C. This was the first time in the history of the National March For Life movement that the Orthodox were present with such high visibility. This was also the day that Washington together with the rest of the east coast suffered the worst snow storm in many years. Regardless of the elements, the March went on. On that day, in the nation's capital, workers were sent home early, schools were closed, the city was virtually shut down, EXCEPT FOR THE PRO-LIFE MARCH. Somehow,

by the Grace of God, nearly 10,000 were present for this March.

We traveled to Washington, D.C. the day before and arrived at the Hyatt Regency Hotel, the site of the All-American Council this past August. When we entered the hotel, we reflected for a moment the theme of the Council last summer being Evangelization and that our participation was an extension of this Council. Evangelization begins for us as Orthodox by protecting the unborn, the defenseless, the helpless; to speak for those who cannot speak. This time at the Hyatt Regency there were not those familiar faces--delegates, bishops, priests; however, there were those with whom we had a lot in common. We were privileged to be with those people who were with one mind on the teaching of the Church regarding abortion, who traveled from across the country to join in a march to show and demonstrate the outrage we felt, when everyday in this country 5,000 innocent children are aborted.

At 10:00 A.M., His Grace Bishop HERMAN participated in a press conference along with representatives of Congressman Robert K. Dornan (R-CA, 38); Mrs. Nellie Gray, president and organizer of the March for Life; Mr. Paul Brown, Chief Executive Officer of the American Life League; and Mr. Robert Bartelson, Executive Director, United Families of America, to announce the introduction of Congressman Dornan's three pro-life bills. Dornan's statement said, "In one ill-advised decision, 14 years ago today, the Supreme Court leveled a killing blow against the most defenseless of all Americans -- the preborn baby."

Announcing "The Paramount Right To Life Amendment" which amends the Constitution to protect every human life, to the same extent, from the moment of conception, the statement read: "It is up to Congress, the 'people's house,' to restore to the Constitution the sanctity of life, to preserve, protect and defend the inalienable rights for all Americans. According to the latest statistics available, since Roe v. Wade more than 12 million abortions have been performed. In 'death cities' like the District of Columbia more babies have been aborted than born."

Congressman Dornan's second bill, the Tax Exemption Equity Act of 1987, will deny exempt status to those organizations which directly or in-

directly perform abortions, such as Planned Parenthood. Non-profit clinics and hospitals, which regularly take the lives of preborn children, are classified by the IRS, under the U.S. tax code, as charitable, tax-exempt, non-profit health entities. Planned Parenthood alone -- a more than \$200,000,000 a year organization -- performed 91,065 abortions in 1985. "The Tax Exemption Equity Act," Dornan's statement read, "removes a major government, tax-payer financed incentive for the killing of innocent preborn children that has existed in our tax code for years."

ty Bill. Bartelson said, "Congressman Dornan has once again come to the assistance of the preborn. The time has come to stop subsidizing the immoral practice of killing preborn children. This is a fight we can win and are determined to have enacted into law this Congress."

Congressman Dornan's third bill, "The Preborn Children's Civil Rights Act of 1987," prohibits federal participation in any abortion or abortion-related activity, except where the life of the mother is endangered. "This is not a role in which the government of the United States should participate.

---

*In closing, Congressman Dornan's representative recalled the words of Mother Theresa of Calcutta: "If a mother will take the life of her own child, what hope is there for the rest of us?"*

---

Bartelson announced that his United Families For America is circulating 28,000 petitions to garner support for the Tax Exemption Equi-

We should promote life, not destroy it," added Dornan's representative.

Mrs. Gray gave her strong endorsement of Congressman Dornan's legislation and lauded his successful past efforts in stopping federal funding of abortions. "The most defenseless of the preborn, like those here in the District of Columbia, need a defender like Bob Dornan. He has been there actively working for the babies. He has endured much verbal abuse for his defense of life," Mrs. Gray stated.

In closing, Congressman Dornan's representative recalled the words of Mother Theresa of Calcutta: "If a mother will take the life of her own child, what hope is there for the rest of us?"

At 12:00 noon, the formal program began at the Ellipse, which is directly in front of the White House. It began with a telephone hookup with the President of the United States, who offered his encouragement; and the invocation given by His Grace Bishop HERMAN, who thanked the thousands of people who had gathered and prayed that this legalized murder would soon end. There were various speakers invited to the Ellipse, but because of the bad weather, were not able to make it. Many key political speakers were present including Strom Thurmond.



Cardinal John O'Connor and Bishop Herman prior to the Banquet.



Mrs. Nellie Gray, President and organizer of the March for Life, and Bishop Herman at a press conference prior to the March.

The final speaker was Bishop HERMAN. He had made a deep impression on those who had been fortunate enough to be present with his clarion call for an end to the horror of legalized abortion which has infested our nation since 1973:

"Today we gather as God's children -- people of good will in our March For Life. We shall march through the streets of our nation's capital to the halls of justice and law as a visible sign of the conscience of this nation and her people.

"We march to knock on the doors of the heart of our nation to petition on behalf of the future citizens of our beloved country for equal rights and protection under the law -- equal justice under our constitution.

"We petition for those who are the most defenseless and the least powerful, the weakest. They are the hopeless and the helpless. Yet like our nation they were "conceived in liberty" and in hope, but totally dependent on our mercy and compassion and our humanity. They knock on the doors of our hearts, the hearts of this nation. They beg to be let in.

"In our time this nation has launched into the exploration of infinite space -- some say to conquer space. Yet we are faced with the dismal reality that these conquerors of infinite space would deny indiscriminately certain unborn children the right to occupy an infinitesimal part of that infinite space. They are denied a God-given right of birth arbitrarily, and since they are not capable to speak for themselves, we, the conscience of the people of good will, must speak for them.

This nation still suffers deeply from the trauma of a war with the great loss of the flower of its youth. Many of us have vowed never to allow such a terrible adventure into an unjust war again.

Today we are here to speak out against another unjust war. The casualties this nation has suffered in her more than 200 years of history. We speak out with just indignation against an unjust war against defenseless unborn children, whose only crime is **the God-given desire for life**. It is a right we all here enjoy, but how long can we enjoy it if we know a minority is unjustly and capriciously denied this right? Is not this right equally to be enjoyed by all citizens of this nation?

We must ask ourselves: can any republic long stand if it denies the simple right to life to a minority of its citizenry? Can we be the true "conscience of this nation" unless we speak out against this crime, this injustice imposed indiscriminately on the least of our citizens -- the unborn child? Are they to be denied capriciously the justice of our laws? Are they to be sacrificed on the selfish altar of human selfishness and thoughtlessness, supported by unjust laws? Can we not see

who are the hostages of human selfishness and capriciousness. Their freedom is **our** freedom, and we share with them the feelings of frustration, of anger and of injustices against those laws which would perpetuate and condone this injustice.

Let us now begin this march and cry out for the right to life for you and for me, and especially for the **helpless unborn children** -- the future and hope and promise of these United States of America.

---

*In all languages the mother's womb is synonymous with security, safety, protection and comfort; but in our time it has become a most dangerous place.*

---

the hypocrisy of a nation that deplores the crime of abuse of children, while legally permitting the most horrifying abuse against the unborn child? In all languages the mother's womb is synonymous with security, safety, protection and comfort; but in our time it has become a most dangerous place. Is not this a tragic commentary on our time that the moral decay of our societies has crept from the dark streets and alleys and into our homes, and now it has made its final ultimate assault on that most sacred place -- the mother's womb?

We march and call for an end to an unjust war against the sacred place of our place of conception and birth.

We march and call for the guarantee of justice and the right to life, and the right for hope for a future for **all unborn children** of our nation, the first citizens of America.

We march for the right to life for all, but especially for the unborn children who have become the capricious target of those who would destroy them, who would bar them from their right to be born as citizens of our beloved country.

We march together with the unborn aborted millions who were denied the right to life, and on behalf of the millions who are now targeted as victims of the war against unborn children -- those yet to be aborted.

We march for the truth and demand freedom for the unborn children

May God hear our prayer and bless our beloved nation and all her people. Amen."

Following Bishop HERMAN's closing remarks he led the pro-life marchers in a blinding snow storm -- nearly 10,000 strong -- to the steps of the Supreme Court Building where prayers were offered for the nearly 20 million children that were aborted since the tragic Supreme Court decision of Roe v. Wade. Included in the crowd were John and Valerie Propapas representing the "Orthodox Christians For Life."

That evening we were guests at the Rose Dinner at the Hyatt Regency hotel in Capital Hill. His Grace Bishop HERMAN gave the invocation for the nearly 700 people in attendance. The principal speaker for the evening was His Eminence, John Cardinal O'Connor, who received the presentation of the Outstanding Life Award given by Nellie J. Gray, President of the March For Life. Also, present that evening were seminarians from Holy Cross Orthodox School of Theology, Brookline, Massachusetts.

Despite the difficult weather conditions, the Pro-Life March showed the determination of all those who were present to see this senseless killing by abortion come to an end. The strong presence by Bishop HERMAN, his guidance and his example will live forever in the Pro-Life Movement.





## **Diocesan Millenium Celebration**

### **Calendar of Events**

1987

83rd Annual Pilgrimage Inaugurating Diocesan Millenium Celebration

**Clergy Retreat**

**Youth Rally - St. Tikhon's Seminary**

**Choir Conference/Choral Festival - St. Tikhon's Seminary**

**Marriage Encounter (25th & 50th Anniversary Commemorations)**

**Parish Council Members Conference (Bethlehem)**

1988

**84th Annual Pilgrimage, Liturgical Celebration marking  
the Millenium of the Baptism of Russia  
and Grand Banquet**

**Bishop Herman will lead a Diocesan Pilgrimage to Russia**

**Senior Citizens Conference**

**St. Tikhon's Seminary 50th Anniversary Celebration**

**Pan Orthodox Clergy Retreat/Conference**

**Monastic Retreat/Conference**

**Annual Adult Lecture Series/St. Tikhon's Seminary**

Time and dates of all events will be announced in the future.

# Sunday of Orthodoxy 1987

*...the Church's life and mission in the world depend directly and exclusively upon her willingness to reflect and reveal - as a faithful and true "icon" - the perfect unity in love that preserves the three divine Persons in eternal self-giving communion with one another.*

By Fr. John Breck

Our celebration on this Sunday of Orthodoxy commemorates a crucial and major victory within the life of the Church. This victory concerns not only iconography; it concerns as well the whole of our life and faith as Orthodox Christians. On one important level, it concerns our vocation, laid by God upon each and every one of us, to struggle and labor for the salvation of the society in which we live.

From a historical point of view, this celebration marks the reaffirmation by the Holy Church of the essential role of icons or sacred images in Orthodox life and worship. On this first Sunday of Great Lent, we remember especially how our holy fathers struggled during the iconoclastic period of the 8th-9th century, to recover and preserve iconography as a valid and, indeed, indispensable element of our faith. We recall the bitter and bloody conflicts between Monophysite and Muslim inspired iconoclasts and traditional iconodules, that led St. John of Damascus and others to produce dogmatic and apologetic treatises in defense of sacred images. We recall as well the tumultuous events of the 7th Great Ecumenical Council - a Council followed by further bloodshed and torment between warring factions within the Church until, in 843, the regent Empress Theodora convoked a synod that laid the matter more or less to rest. From that time on, the first Sunday of Great Lent has been dedicated to the "Victory of Orthodoxy", when, in the words of the festal Kontakion, "we confess and proclaim our salvation by Word and Image."

Yet in this American society of ours,

marked by a popular civil religion that has little understanding of and still less tolerance for such things as icons, there is an important question that we as Orthodox must ask ourselves. Why should the Church have struggled with such fervent determination and courage to preserve the veneration of icons? Why does she consider them to be a truly essential element of her catholic or universal faith? What is it, in other words, that made genuine iconography a tradition worth suffering and dying for?

---

**The Triumph of Orthodoxy** was observed on Sunday, March 8th at the Holy Resurrection Cathedral in Wilkes-Barre, Pennsylvania which was filled to capacity. His Grace Bishop HERMAN was the principal celebrant assisted by Diocesan clergy. Father John Breck, associate professor of New Testament and Ethics at St. Vladimir's Seminary delivered the homily. Responses were sung by the Acapella Choir from St. Tikhon's Seminary under the direction of Fr. Theodore Heckman.

---

To answer the question in the light of the life and experience of the Church, we have to recall the meaning of "sacred images" in Scripture and in patristic teaching. As Orthodox Christians we hear again and again the statement, taken from the first chapter of Genesis, that we are created "in the image of God." Man indeed is created in the divine image: that is, in

the **personal** image of God's all embracing and inexhaustible love. Yet this image in which we are created is in fact the image of the divine Son, the second Person of the Holy Trinity. He is true Man, the true Adam, who manifests and incarnates perfect humanity as it was created to be in the mind and heart of God. Jesus Christ, therefore, is the ultimate icon of mankind: for in Him every man and woman can behold the beauty and perfection to which we all are forever called.

And yet, as St. Paul reminds us, Christ is also the ultimate icon of God the Father: He is the visible image of the invisible Godhead, the perfect and glorious reflection of the eternal life and the infinite love of the Holy Trinity. In Him, the divine-human Son, the face of the Father becomes visible. In the face of Christ we behold the countenance of God Himself. And in Christ, in this perfect image of the divine splendor and beauty, we not only "see God": we also have access to Him, and by His grace we come to participate personally and intimately in His transcendent, divine life.

The importance of sacred images, then, - and the reason why countless monks and other iconographers laid down their lives in defense of icons - lies in their capacity to reveal to us and make present within the life and experience of the believing community, the saving love of the Holy Trinity. The icon is cherished and venerated in Orthodox tradition as revelation itself. It reveals the truth about God and about ourselves as nothing else can. Likened to a window that allows us to perceive transcendent reality beyond the horizons of this created and fallen world, the icon is also a **mirror**: in it we

behold our true face, the likeness of transfigured humanity to which we are forever called. In venerating the saints, the Mother of God and the Lord Himself, we behold what we were created to be and what we are continually invited to become through grace and ascetic toil. For the icon enables us to gaze into the secret depths of our self, and there to behold the very face of God.

Yet this profoundly sacramental quality of the icon depends wholly upon the fact that the Godhead whom it reveals is a Trinity of divine Persons who dwell in a perfect **unity and harmony of love**, one with another. It is absolutely crucial for us to realize this fact in order for us to come to terms, in a concrete and practical way, with our own Christian vocation, and especially as Orthodox Christians in this society. What is that vocation? It is that we ourselves become icons of the living God, who reflect and reveal His saving love for a desperate and fallen world. Nevertheless, as noble - and as vital - as this vocation may be, as crucial as it may be for enabling us to participate seriously and constructively in God's own struggle for the salvation of the world, it can only be responsibly assumed insofar as we ourselves reflect and reveal as one **Church, one undivided Orthodox Body of Christ**, the "unity in love" that characterizes life within the Holy Trinity. As Orthodox Christians in the world today, then, our most fundamental vocation - and our greatest need - is to create among ourselves and manifest to the world the essential unity of God through our own essential unity: not only in doctrinal and liturgical matters, but also in matters of stewardship, mission, theological education, ecclesial structure and administration, and vision for the future.

How, then, are we to respond in faithful love and obedience to the call that God Himself addresses to us to be **one** as He Himself is **One**?

In each of our national Orthodox Churches, the answer will depend largely on the particular circumstances in which our faithful people find themselves. In the Soviet Union, for example, the response might be one of silent witness in love, with the faithful ever prepared to carry that witness to the limits of martyrdom. In South America, it might be to seek an authentically Orthodox expression of "liberation theology": one

that grounds responsible and courageous social action among the poor in the sacramental and liturgical Tradition of our faith. In each country, specific social and political circumstances will in part determine how Orthodox Christians are to respond to the will of God as faithful "icons" of His all-encompassing and all-transforming love for mankind. In every instance, however, no matter what the prevailing circumstances may be in which the Church finds herself, her very life, and every action that issues from her life, must be continuously informed and transformed by "unity in love." In other words, the Church's life and mission in the world depend directly and exclusively upon her willingness to reflect and reveal - as a faithful and true "icon" - the perfect unity in love that preserves the three divine Persons in eternal self-giving communion with one another.

**called by God** to renounce the corrupt spirit of disunity in order to assume the life and mission to which He calls us here in the United States today.

Of course, we can content ourselves with the fact that we all share essentially the same faith and make our celebrations according to the same liturgical tradition. And that, to be sure, is no small blessing. But even that becomes an **evidence of sin** if we go no farther, if we refuse to seek that crucial and indispensable "unity in love" that flows forth from the Holy Trinity and seeks continuously to invade our hearts by the power of the indwelling Spirit.

Dear Brothers and Sisters in Christ, once again at the beginning of this Lenten Spring we are called to become images - truly "sacred images" - of the God of love. The colored fragments of stone that make up a mosaic remain mere rubble if they are not ordered and



Clergy with Bishop Herman following the Sunday of Orthodox Service.

As for our situation here in the United States, this means that God calls us today and every day to assume precisely that "unity in love" which alone can make of our various jurisdictions and ethnic identities a genuine and faithful **icon of the One, Holy, Catholic and Apostolic Church**. It is no exaggeration to say that our disunity has shattered the very image that we are called to present to the world. We have become so accustomed to our divisions that we seldom think of them any more, except to compare ourselves with one another or to determine the size and influence of our own particular expression of Orthodox Christianity. Yet there can be no doubt that we are

structured by the hand of an artist. To reveal and communicate knowledge of the God of love to this violent and idolatrous country in which we live, it is essential that we rediscover His **unifying love for ourselves**. The time of Great Lent is the time for a deep and personal inner pilgrimage on the part of each of us. It is a time when we rediscover the theological and spiritual riches of our respective traditions. But to be faithful to our vocation - to the call that God addresses to us in tears - we must strive as well to recover the "iconic" quality of our life as

"members one of another."

Still, it is true that genuine and thoroughgoing unity in love, established within the Church today and for her mission to the world, is an inherently impossible task for any one person or any one jurisdiction to assume. We are faced with the paradoxical "Catch 22" situation that requires jurisdictional

do so, only insofar as we truly and sincerely want Him to do so, insofar as we genuinely long for such unity from the depths of our heart.

In this Lenten period, as we intensify our abstinence and deepen our prayer in order to prepare ourselves for the great and glorious feast of Holy Pascha, may we remember the

---

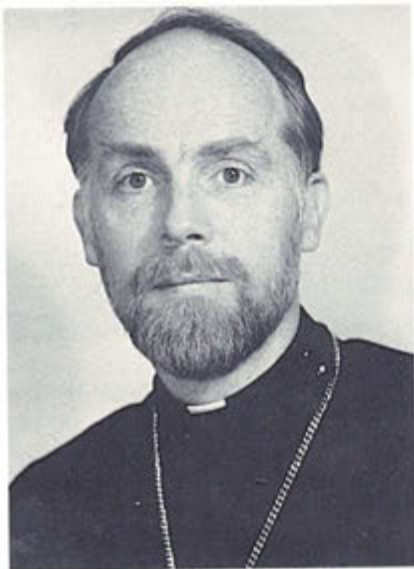
*It is that we ourselves become icons of the living God, who reflect and reveal His saving love for a desperate and fallen world.*

---

unity of us in order that we might finally attain that unity among ourselves. As a result, we fall all too easily into frustration, discouragement, and a debilitating acceptance of the status quo.

It is no exaggeration to say, however, that the attainment of such unity is crucial for the very survival of Orthodoxy on the American continent. The urgency of our task has nothing to do with denominational or confessional pride; it has to do with God's work of salvation for and among the American people. He alone can

ultimate meaning of today's celebration. May we discover in the Church's struggle against iconoclasm an image of our own struggle that we absolutely must assume, day by day, against the iconoclastic tendencies within ourselves. When offering praise and adoration to Christ through the holy icon, may we remember that we ourselves are called by God to become "sacred images," living icons that reflect and reveal the majesty, the love and the beauty of the Holy Trinity. And in so doing, may we discover for ourselves, by the grace of God, the marvelous truth celebrated by the Psalmist when he declared: "How good, how delightful it is, when brothers dwell together in unity!"



Fr. John Breck

pick up the pieces of the image that we have so pridefully, neglectfully and sinfully shattered, and restore them to wholeness. He alone can take the multitude of fragments that we represent and blend them into a harmonious mosaic, a perfect and holy image of His own "unity in love". But He can



## ST. TIKHON'S SUMMER CAMP PROGRAM

July 5-11, 1987 Girls Camp

July 12-18, 1987 Boy's Camp

July 24-27, 1987  
HIGH SCHOOL & COLLEGE  
YOUTH RALLY

Call or write for details:

Mr. Martin Paluch  
Youth Director

St. Tikhon's Summer Camp  
South Canaan, PA 18459  
717-937-4007 - 4411

## HELP NEEDED FOR ANNUAL PILGRIMAGE

The 83rd Annual Pilgrimage to St. Tikhon's Monastery will be held on 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 25th 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, Uniondale, Dundaff, Coaldale, Coatesville.

3:30 to 5:30 p.m. - Jermyn, 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) from 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.

---

### The Song of Light

*In the flesh Thou fall asleep as a mortal man, O King and Lord. Thou didst rise on the third day, raising Adam from corruption and destroying death: O Pascha of incorruption, the salvation of the world!*

---



## The Paschal Homily of St. Proclus, Patriarch of Constantinople

446 AD Edited from The Sunday Sermons of the Great Fathers, Vol. II, M.F. Toal, Regnery, Chicago 1958

Glorius is our Paschal Festival! Truly splendid is this great assembly of Orthodox Christian people! And within this Holy Mystery are contained things both old and new. The celebration of this Bright Week, or rather its joyfulness, is shared by such a multitude, that not alone does man rejoice on earth, but even the powers of heaven are united with us in joyful celebration of Christ's Resurrection. For now the Angels, and the hosts of Archangels, also keep holiday this day, and stand waiting for the triumphant return from this earth of Christ our Lord, Who is King of Heaven. And the multitude of the Blessed likewise rejoice, proclaiming the Christ Who was begotten before the day star rose (Ps.110:3). The earth rejoices, now washed by divine blood. The sea rejoices, honored as it was by His Feet upon its waters. And ever more let each soul rejoice, who is born again of water and the Holy Spirit; and at last set free from the ancient curse!

With such great joy does Christ fill our hearts this Day by His Resurrection, not alone because He gives us the gladness of this Paschal Day, but because He has also given us salvation through His Passion, immortality

through His Death, healing for our wounds, and resurrection from our fall! And long ago, my beloved, this Paschal Mystery, begun in Egypt, was symbolically pointed out to us in the Old Law - in the Old Testament - in the sacrifice of the lamb. And now, in the Gospel of the New Testament, let us celebrate the Resurrection of the Lamb: OUR PASCHA!

Then the lamb of the flock was slain, as the Law laid down (Ex.12); now Christ the Lamb of God is offered up. There the sheep from the sheepfold; here, in place of the sheep, the Good Shepherd lays down His life for His sheep. There the sprinkled blood upon the doorsteps was a sign of deliverance for the people of God; here the precious Blood of Christ was poured out for the deliverance of the whole world: that we might be forgiven our sins. There the firstborn of Egypt were slain; here the manifold children of sinners are made clean confessing the Lamb. There Pharaoh and his fearful host were drowned in the sea; here the spiritual Pharaoh with all His people are immersed in the deep of Baptism. There the children of the Hebrews, passing-over the Red Sea, sang their song of victory to their Deliverer, singing:

**LET US SING TO THE LORD: FOR GLORIOUSLY HAS HE GLORIFIED HIMSELF!** (Ex.15:1); here those found worthy of baptism sing their song of victory, singing: **ONE IS HOLY, ONE IS THE LORD JESUS CHRIST, TO THE GLORY OF GOD THE FATHER, AMEN!**

The Prophet David also sings: **THE LORD IS KING, HE IS ROBED IN MAJESTY!** (Ps.93:1). The Hebrews, after the passover of the Red Sea, ate manna in the desert; now those who have come forth from the waters of baptism eat the bread that came down from Heaven. For His is the Voice that says: **I AM THE LIVING BREAD THAT COMES DOWN FROM HEAVEN** (Jn.6:31).

Rightly then does St. Paul exclaim: **ALL WERE BAPTIZED INTO MOSES IN THE CLOUD AND IN SEA, ALL ATE THE SAME SPIRITUAL FOOD, AND ALL DRANK THE SAME SPIRITUAL DRINK. FOR THEY DRANK OF THAT SPIRITUAL ROCK THAT FOLLOWED THEM, AND THAT ROCK WAS CHRIST . . . NOW ALL THESE THINGS HAPPENED TO THEM AS EXAMPLES — IN**

*Continued on p. 27*



Bishop Herman at the dais giving the main address.

# Coatesville's St. Nicholas Church Celebrates its 70th Anniversary

*...We are the parishioners of that "Little Church  
Around the Corner.*

When Father Dimitri J. Voytilla was assigned to Coatesville on August 1, 1986, he was informed that St. Nicholas Church would be celebrating their church anniversary on Dec. 6, 1986.

The parish of Coatesville was organized in 1915-1916. At that time, the Worth Brothers operated a steel-mill and many young Russians came in search of work and settled in Coatesville. The nearest Russian Orthodox Church was in Philadelphia. These people decided to establish their own parish. A number of people moved away to seek employment elsewhere and a number of them stayed and struggled to maintain it. Father Semashko was the first parish priest assigned in 1916 by Archbishop Evdokim. In the following year, a plot of land was acquired by the parishioners

to build a church. In 1917, the church was completed and dedicated to St. Nicholas the Wonderworker. Previous to this, services were held in a building next to the railroad station on Third Avenue. Archbishop Alexander consecrated the church. Shortly after the new church was built, four acres of land were purchased, to be used as a cemetery West of Coatesville off Route 30. Mr. Dimitry Babich built a chapel there with the help of other parishioners. He also made the Cross which rests on the top of the cupola.

In 1957 the V. Rev. John Morozoff was assigned to the parish. He is remembered for remodeling the Ikonostas. New icons on the Ikonostas were painted by the artist, Serge Sokoloff.

Through the generosity of many people, the windows, vessels, icons,

carpeting and other items have been donated. The original chandelier with genuine crystal pieces is still hanging in place providing light and beauty, as is the original bell still in use, which was donated by the early founders.

Many priests have served this parish since the early days when the church services were conducted in the Slavonic language. We remember the past and are grateful for the many sacrifices our founding fathers made for us so that we may worship the True Holy Orthodox Christian Faith, while at the same time, we leave it behind and build into the future. Our services are conducted in the English language now so that our children can participate with understanding and become a part of the heritage their great grandparents left for them.

On Saturday, October 1, 1966 the 50th church anniversary was celebrated by the congregation. His Eminence, Metropolitan Ireney, Primate of the Church (Metropolia) and Bishop Kiprian celebrated the Pontifical Divine Liturgy assisted by twelve priests and the parish priest, the V. Rev. Joseph Oleynik who celebrated his 50th anniversary in the Holy Priesthood.

In the 60's and 70's, a number of priests served this parish for a short term and made it difficult for the parishioners to adjust and to accomplish the various church programs, yet, they kept their faith and worked together to keep this parish together. These were the difficult years, but the work was done.

Throughout the history of the church, there has always been a church choir. In the 30's, the choir also served as a social outlet where the members gathered together and planned events and visited other churches. This is not so today, but there is a choir under the direction of Miss Nina Petro whose mother was also a choir director. The younger children are coming to church and attending Church School on a regular basis. Classes are held in the church hall throughout the year; there is no summer vacation! In 1956, our Church School was founded by Mrs. Anna Ruszhak and Mrs. Georgette Sarosi. This was the period when the parents became involved to teach their

children the Orthodox Faith. The Church School is still growing in membership to teach the 15 children presently enrolled.

The children of the 50's are now teaching their children like their parents before them. There are presently four teachers. As one teacher told Father Dimitri just recently, "We do hope to continue to teach the Orthodox Faith to our students and to make our presence known in Coatesville that there is still life in this church community",

During our 70th Jubilee, there were no original founders of this parish with us. Through the efforts of many devoted people of this small parish, the various committees did their very best when they were called upon to serve for a successful event. It didn't take long to organize, to carry out, and to finalize their plans.

On the day of celebration, Charles Sarosi greeted His Grace, Bishop Herman with traditional bread and salt in the church vestibule. Bishop Herman celebrated the Divine Liturgy assisted by the Dean of Philadelphia, V. Rev. Daniel Geeza, and the Rector, Fr. Dimitri.

Since the church choir comprises of 10 to 12 singers under the direction of Miss Nina Petro, it was suggested by Fr. Dimitri to invite other singers of the deanery to assist our choir. Matthew Bohush was approached by Father Dimitri to lead in singing the responses and he agreed. Matthew is the son of V. Rev. John and Matushka Bohush of St. Nicholas Church in Philadelphia. Choir members from other churches joined in the singing, especially the singers from Bethlehem, another St. Nicholas Parish. The singing was beautiful with some 45 to 50 well-trained singers. The voices were well balanced and blended together for the desired effect of sincere prayers in songs. The spirit was there! The church never seemed more beautiful than on this day. The seating capacity of this church is approximately 45 without additional chairs and the balcony can accommodate at least another 50 believers. On this day, there were at least 125 people present for the service and many received Holy Communion to mark this as a special day in their lives.

His Grace, Bishop Herman delivered the sermon, thanked the Pastor and the congregation for their desire to



Fr. Dimitri Voytilla greeting Bishop Herman following the Liturgy.

keep and to hold the True Faith of Jesus Christ and for the continuation of this parish that it may find its place to grow spiritually and to prosper. It was his desire that we work together and instill in the minds of our youth the importance of the "Orthodox Way of Life" in their lives - for the continuation of Christ's Holy Church in Coatesville.

Fr. Dimitri J. Voytilla thanked the Bishop, the visiting clergy and their families and guests for taking time from their busy schedules to be with us. Later on in the day, a parishioner told Fr. Dimitri: "Father, I never seen so many people in this church. The choir was terrific".

Following the Divine Liturgy, the dinner was held in the church hall. Maria Campbell and Andrienne Hare greeted the Bishop with a bouquet of fresh flowers. Bishop Herman led the opening prayer and blessed the food before the fish dinner.

The dinner was served by the ladies

of the parish assisted by their friends. The hall was over-flowing to capacity. The food was well prepared and everyone enjoyed a meatless meal.

Father Dimitri acted as toastmaster. He welcomed everyone to this special event. The main speaker for this event was Dr. William L. Quay of Philadelphia who was converted to the Orthodox Faith by Fr. Dimitri eleven years ago, on St. Nicholas Day, in Bethlehem, PA. The theme of his presentation was "Orthodoxy As A Missionary Religion" which was well received. Dr. Quay teaches World History at a university and served as a Dean of Students for 25 years at Lehigh University, Bethlehem, PA.

Recognition was given to the Jubilee Committee for their outstanding ser-

*Continued on p. 41*

**70th Anniversary Banquet.**



# My Thoughts on Pascha

by Fr. Thomas Kulp

*"Happy is the tomb! For having received the Creator as one asleep, it becomes a divine treasury of life..."*





**"Let the heavens be glad, and let the earth rejoice. Let the whole world, visible and invisible, keep the feast. For Christ is risen, our eternal joy".**

Throughout the ages, fear has been the basic motivating factor of human life. Some fears are sensible and healthy. Others are irrational, even pathological. Death, however, is the root of all fear. Mortality is the fundamental problem that has haunted the human race from the very beginning. The greatest anguish of the heart is that the deep-seated yearning for immortality cannot be satisfied—at least in this world.

If our earthly hopes and desires shall end in the grave, then all our striving toward a fuller and more perfect life is futile. The burden is unbearable if our most exalted goals and aspirations will vanish away like smoke in the wind at the moment of death. Are we born only to die, to lie lifeless and disfigured in the grave? Then this life is indeed nothing but vanity, devoid of any purpose or meaning. The generations come and go in endless succession, but the spectre of death robs us of all hope for personal fulfillment.

**"Happy is the tomb! For having received the Creator as one asleep, it becomes a divine treasury of life...."**

Every thinking person must sooner or later ponder the ultimate meaning of life. The fleeting pleasures of the world can only dull our senses for so long. In the end, we must all come to terms with the empty void within us. This void cannot be filled until we acknowledge that there is a Higher Power at work in the world, guiding each and every soul toward its uniquely personal destiny. Nor can any impersonal cosmic Force fill the void. Only a vital, loving relationship to a personal God can deliver us from our bondage to the power of death and corruption. Only a Savior Who illumines the regions of darkness with the light of life can redeem us.

**"Now all is filled with light: heaven and earth and the lower regions. Let all creation celebrate the rising of Christ. In Him we are established".**

The tyranny of time is the handmaiden of death. It is a universal law in this fallen world that whatever has a beginning must have an end. Our ex-

perience of life is conditioned by the ceaseless flux and change of this world. In the natural order of things, there can be no stability, no point of final rest. We can never step into the same stream twice. The very cells of our bodies die from one moment to the next and are replaced by new ones.

The process of death begins at birth. We inherit from our first parents the seeds of corruption. God created Adam to be immortal, but through his transgression, sin entered the world. Sin means separation from God. And apart from God there can be no true life. Death is the fruit of sin. The soul dies first, having lost contact with the source of life in God. But once the soul has died, the death of the body is only a matter of time.

**"Thou didst descend to the depths of the earth to fill all with Thy glory; for my person that is in Adam was not hidden from Thee, and when Thou wast buried, Thou didst renew me who am corrupt, O Lover of mankind".**

The tragic fall of our First Parents did not only affect the human race. The whole created universe has been given over to corruption. All things, even suns and galaxies, grow old and die. Some scientists believe that the whole universe will one day return to the formless chaos from which it was born. Even Scripture assures us that "the heavens, being on fire, will be dissolved, and the elements will melt with fervent heat" (2 Peter 3:12). But the Christian bases his hope upon God's providential control over all events, whether human or cosmic.

The divine plan of salvation must unfold in time, but it will end in eternity. That which is mortal must put on immortality. The corruptible will be transformed into incorruptibility. As St. Paul writes, "For the creation was subjected to futility, not willingly, but because of Him who has subjected it in hope; because the creation itself will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now".

The universe is like a gigantic watch. It has been wound up once and is slowly running down. One day it will stop. All things, including time itself, will end. But this end will also be a new

beginning. The Resurrection of Christ guarantees that the end of time will open up into eternity.

**"Through death Thou dost transform what is mortal, and through burial Thou dost transform what is incorruptible...."**

The ancient unfading dream of mankind has been to cancel time, to overcome the tragedy of death. The Egyptian pharaohs were mummified and placed in monumental tombs built to last forever. But the art of the embalmer is based upon an illusion. The process of decay and corruption can be forestalled, but not overcome. Similarly, the modern mortician can only create the semblance of life. While the person appears to be "only sleeping", we know that the life of the body, the soul, has departed. Only an empty shell remains.

Nowadays bodies are even being frozen, in the hope that science might one day discover the secret of resurrection. Such a hope is both arrogant and futile. The Orthodox funeral service clearly affirms the reality and the tragedy of death. Nor can death be overcome by striving to preserve this vessel of clay. On the other hand, we know that the bodies of certain saints remain incorrupt for centuries. Not only so, but a miraculous healing oil sometimes flows from these bodies. This is living proof that even now the natural process of decay can be reversed through the power of Christ's Resurrection. If we partake worthily of the lifegiving Body and Blood of Christ, our own resurrection has already begun. This is why the Church Fathers called Holy Communion the "medicine of immortality". Our communion with Christ is a participation in the eternal and incorruptible life of the Age to Come.

**"We celebrate the death of death and the overthrow of hell, the beginning of another life which is eternal...."**

Certain altered states of consciousness give the illusion that time and death have been conquered. The primitive shaman or medicine man, like the modern spiritualist, induces a state of trance to make contact with the spirit world. These spirits are actually demons, fallen angels, intent on deceiving the human race with a false

promise of immortality. Eternal life means communion with Christ, not the mere survival of the soul after death. Only the Paschal promise of resurrection can deliver us from this body of death to a realm above and beyond the world of fallen spirits.

In recent years, we have witnessed a spiritual revival that combines the beliefs and practices of ancient paganism with Hindu mysticism. Contact with demons disguised as "ascended masters" or spirit guides through a process known as "channeling" has reached epidemic proportions. This is but part of a "New Age" movement which promises to usher in an era of universal peace and brotherhood. The promise of enlightenment, however, is really an "endarkenment", a return to the spiritual ignorance that gripped the world before the coming of Christ.

The popular expression of this movement was expressed in Shirley MacLaine's book and TV production, *Out on a Limb*. The basic message is that human nature is inherently divine. We are gods in the making. There is no need for redemption from the power of sin and death. Perfection and immortality are possible apart from the death and Resurrection of Christ. In place of true and eternal life in the Kingdom of God, Satan gives us the false hope of a glorious destiny gradually unfolding through the process of reincarnation. But rebirth on the human plane is not the same as resurrection. Only the transformation of the body itself can fulfill the human hope of immortality. The life-giving death and Resurrection of Christ opens up for us the gates of paradise, that we can enter into that place of eternal joy where sickness, sorrow and sighing are no more.

**"Bearing life and more fruitful than paradise, brighter than any royal chamber: Thy tomb, O Christ, is the fountain of our resurrection".**

Those who have experienced first hand the power of the living and eternal God cannot fall prey to the idolatry of self-worship. The delusion of a "god within" is inspired by Satan, who was a liar from the beginning. The source of all evil, after all, is the pride and arrogance of Lucifer, who sought to become a god apart from God. Thus he did deceive our First Parents, assuring them that they could become as

God if only they would taste the forbidden fruit. Nor has he ceased offering this forbidden fruit to the sons and daughters of Adam unto this present day.

The meaning of Pascha is that Christ has released into our souls the abundance of divine life. His Resurrection has restored us to communion with the Source of life, light and holiness. By dying and descending into hell, our Lord has shattered the gates of death. Adam and Eve have been set free from their ancient captivity, released from the bondage of sin and death. The seeds of immortality have been implanted in the human soul. The true believer is no longer enslaved by the fear of death to the principles of this fallen world.

**"When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead...."**

Since Christ is risen from the dead, we too shall arise, in the fullness of time, to new and unending life in the Kingdom of heaven. Not as disembodied spirits, but as souls reunited to a transfigured flesh that is no longer "of this world". Truly we are called to become gods, but gods by grace, wholly divinised by the communion of our human spirit with the Holy Spirit of God. Having realized our full potential as beings created according to the image and likeness of God, we shall achieve the full measure of our humanity.

In his *Apocalypse*, St. John records that he "saw a new heaven and a new earth, for the first heaven and the first earth had passed away". He heard God declare, "Behold, I am making all things new". The Resurrection of Christ is the first day of the new creation. In a mysterious fashion, it is also the eighth day, the number eight being the symbol of eternity. The Resurrection breaks forth from the bonds of time and space and lifts the human race into the glorious light of eternity. For this reason, it becomes for us the victory of life over death.

**"Thou didst capture hell, O Christ, and resurrect man by Thy resurrection. Enable us to praise and glorify Thee in purity of heart".**

The source of our salvation cannot be found in this corruptible world, which reflects but dimly and imperfectly the power and glory of God.

Weary and sin-stained, the whole created order is infected with the satanic deception that nature is self-sufficient apart from God. For this reason, our deliverance can only come from the outside, as a free and unconditional act of divine love.

Every human dream of creating an earthly paradise is bound to fail. The wisdom and ingenuity of science will never succeed in solving the problem of death, not even in a hundred million years. Through human "progress", we have discovered ever more refined and effective techniques to destroy human life. However, not one single cell of life has yet been created, nor ever shall be.

Only God can create life. God alone can redeem us from the living death of this fallen world. Through the power of His Resurrection, we are restored to the true and eternal life of His heavenly Kingdom.

We await with fervent desire the resurrection of all flesh at the end of time. Then shall the saints arise to eternal glory, transfigured and fully sanctified by the uncreated light of God. But while the light of Resurrection will transform and purify the lover of Christ, it will be for the unrepentant sinner a fire of judgment and condemnation.

**"O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God, grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom".**

For the faithful believer in Christ, the resurrection is more than a future hope. It begins here and now, for today is the day of salvation. The power of eternal life has broken into time. The darkness of this "vale of tears" has been illumined by the light of Resurrection. The depths of this world have been penetrated by the glory of Pascha. Already God is "making all things new". For the earthbound, the tragedy of life must lead inevitably to despair. But if we'll just raise our sights to heaven, we'll discover that the light of salvation has already dawned. The peace and joy of the eternal Kingdom is within us. Securely anchored upon the rock of Christ, we shall not be dashed to pieces amidst the stormy sea of earthly trials and tribulations.

Having once died with Christ in the water of Baptism, we need no longer

*Continued on p. 17*

## My Thoughts On Pascha

Continued from p. 16

fear the power of death. Even now the process of resurrection has begun. Christ is risen! We have arisen with Him. We arise now, and shall arise in the fullness of time to new and eternal life. From death to life, from earth to heaven, Christ our passover has delivered us from our bondage to death and corruption.

It is no longer we who live, for we have come alive through the power of Christ's Resurrection. Though it has not yet been revealed what we shall finally become, the joy of Pascha lends wings to our earthbound spirits! Since Christ is risen from the dead, the earthly limits of this life no longer apply. The tyranny of time has been shattered. Death has become for us the means to eternal life. Having become partakers of the divine nature, communicants of the precious and life-giving Body and Blood of Christ, our corruptible bodies have been clothed in the robe of immortality. This is the token of the ineffable and incomprehensible love of God, that divine and boundless love that casts out all fear—even the fear of death, our final enemy.

"Let the heavens be glad, and let the earth rejoice. Let the whole world, visible and invisible, keep the feast. For Christ is risen, our eternal joy".

### APPRECIATION

His Grace, Bishop HERMAN acting favorably on the Petition of the former editor of *Alive in Christ* magazine expressed the following:

Dear Father Jason;

In accordance with your petition to be released from your assignment as Rector of Holy Trinity Orthodox Church in Pottstown and from the Diocese of Eastern Pennsylvania, with much regret you are hereby relieved of your responsibilities as Editor of our Diocesan Publication, *Alive in Christ*.

On Behalf of the Clergy and Faithful of the Diocese of Eastern Pennsylvania, we offer our heartfelt thanks and appreciation to you and Matushka Margaret for your dedicated labors in producing such a fine publication for our Diocese.

Asking God's Blessings upon you and your family, and adding my personal thanks for your good work as Editor, I remain

Sincerely yours in Christ

**HERMAN**  
Bishop of Philadelphia  
and Eastern Pennsylvania

## OFFICIAL

### Confirmation of Parish Council Members

Holy Ascension Church - Lykens  
Holy Ascension Church  
Frackville

SS. Peter and Paul Church  
Minersville

St. Michael Church - Mt. Carmel  
St. Herman Church - Shillington  
St. Nicholas Church - Bethlehem  
St. Mark Church - Buckingham  
Holy Trinity Church - Catasauqua  
St. Nicholas Church - Coatesville  
Holy Assumption Church  
Philadelphia

Holy Trinity Church - Pottstown  
St. Herman Church - Wallingford  
St. Michael Church - Wilmington  
Holy Resurrection Church  
Alden Station

St. John the Baptist Church  
Edwardsville

St. Michael Church - Jermyn  
St. Vladimir Church - Lopez  
St. John the Baptist Church  
Mayfield

St. John the Baptist Church  
Nanticoke

St. Basil Church - Simpson  
Holy Trinity Church - Stroudsburg  
Holy Trinity Church  
Wilkes-Barre  
Holy Cross Church  
Williamsport

### Parish By-Laws Confirmed

Holy Trinity Church - Catasauqua

### Released from Diocese

Rev. Lawrence Kane to  
Diocese of New England  
Rev. Jason Kappanadze to  
Diocese of Midwest

### Transfer

V. Rev. Claude Vinyard from  
Rector of St. Herman Church  
in Wallingford to Rector of  
All Saints Church in Olyphant

### Appointments

Rev. Thomas Pleska as Acting  
Rector of Holy Trinity Church  
in Pottstown

Rev. Lawrence Farley to care for  
spiritual needs of St. Herman  
Church in Wallingford.

V. Rev. Eugene Vansuch as  
Chairman of the Diocesan  
Department of Religious  
Education

Rev. John Kowalczyk as  
Chairman of the Diocesan  
Department of Public Relations  
and Publications

### Official from the Spring

#### Session of the Holy Synod

Archpriest Stephen Fitzgerald  
was canonically elected as  
Bishop of the Diocese of the  
West with the Title of Bishop  
of San Francisco.

Priest Seraphim Storheim was  
canonically elected as  
Auxiliary to the Metropolitan  
for the Diocese of Canada with  
the Title of Bishop of  
Edmonton.



Father Tikhon (holding  
candle to the left of Bishop  
Herman), Bishop-elect of  
San Francisco.

# The March For Life

January 22, 1987

By John Protopapas

On Thursday, January 22nd, 1987, my wife Valerie and I rode by chartered bus from Farmingdale, Long Island, to Washington D. C. to take part in the fourteenth annual March for Life. We were representing, at this unique event, two Orthodox organizations, The Lay Ministry of the Holy Innocents, an educational ministry of the Diocese of New York and New Jersey, Orthodox Church in America, and Orthodox Christians for Life, a pan-Orthodox organization for all those of the Orthodox Faith who wish to actively support the Church's teachings on the sanctity of innocent human life. With us was Father Edward Pehanich, co-founder of the OCL and his wife. We were particularly anxious to attend the March as we had a new 18 foot banner proclaiming Orthodox Christians for Life with a three foot round icon of the Virgin of the Sign. We also had been involved with the arrangements between Miss Nellie Gray and Bishop Herman of the Diocese of Eastern Pennsylvania, Orthodox Church in America which guaranteed, for the first time, participation of an Orthodox Bishop in this nationally recognized pro-life function! We certainly wanted his Grace to know of our appreciation and support with the show of our banner and our persons at the March!

the city and the status of the March. A half-hour later, having been unable to get through by phone, we continued on our way. In that short time conditions had deteriorated so badly that we finally reached the ellipse area (where the March was scheduled to begin after the program) at 1:30PM! Traffic and weather (they had released the Federal workers early and they were crowding the streets trying to get home, preventing the plows from doing their job and generally fouling everything up!) prevented us from reaching the ellipse, and we had a horrible sinking feeling that we would never, after all our efforts, even find the March, much less join it! You must understand, the snow was falling so thick and fast and the wind blowing so hard, visibility was virtually zero.

However, God was with us! After driving several blocks, we saw the marchers struggling through the snow, five and six abreast (the permit to march in the street had been cancelled because of the weather and we were forced to march on the sidewalk which strung out our line for miles!). The bus driver discharged us in the middle of the street and, struggling, we all hurried to join the line of march whose beginnings and end were lost in the swirling whiteness. Throughout the afternoon, similar groups discharged from buses continually joined the ongoing press while we were forced to stop at street crossings to make way

---

*I will never forget one March official, standing in the street as we passed. He saw our icon of the Blessed Theotokos and yelled out, "God bless you Orthodox, you're Our Lady's best friends!"*

---



Unfortunately, as very few will forget, the weather played a much larger part in this year's March than it had played in all previous thirteen! All week long we had been promised a very large snowstorm, and, for once, the weathermen proved to be right on target! We left Long Island at 5:30AM and it did not begin to snow for us until we reached the Jersey-Delaware border. By the time the snow fall was heavy, we were too close to Washington to turn back! We stopped just outside of D.C. about 10:30AM to see if we could contact March officials about the conditions in

for traffic. (Ordinarily, the March proceeds like a parade, with traffic stopped until it passes, however on this day, the weather took precedence over **everything!** We unstrung our banner which we could not raise on poles as originally intended because of the wind, and walking single-file and as far to the outside as possible, we made our Orthodox witness to all onlookers (including several camera wielders!) Nor were we unseen, even in the snow! Many came up to us and commented upon our participation and the participation of Bishop Herman who was **the only religious leader present on the**



platform! Indeed, he was the only religious figure present with the exception of Fr. John Kowalczyk, his coordinator of pro-life activities! These two, with Nellie Gray and other officials of the March for Life had led the march from the ellipse, in driving snow and wind, to the steps of the Supreme Court before being whisked away to further official functions throughout the day. Bishop Herman had made a deep impression on those who had been fortunate enough to be present at his clarion call for an end to the horror which has infested our nation since 1973, legalized abortion!

In the end, we too arrived at the Supreme Court building which loomed above us in the dizzying eddies of falling snow. We managed to take a few pictures of our now-saturated banner (the banner wasn't the only thing that was soaked!) before returning to the House side of the Hill. Throughout the march we had heard the cries of "Farmingdale" which kept our bus-mates and ourselves at least relatively together. It was in this same group that we entered the Rayburn building, a pharonic looking marble edifice and the newest House "office-building", where, after passing through metal detectors (and leaving our precious banner rolled up outside in the portico,

we were finally able to seek out the rest rooms where we might dry off to some extent (and find our fingers and toes!)

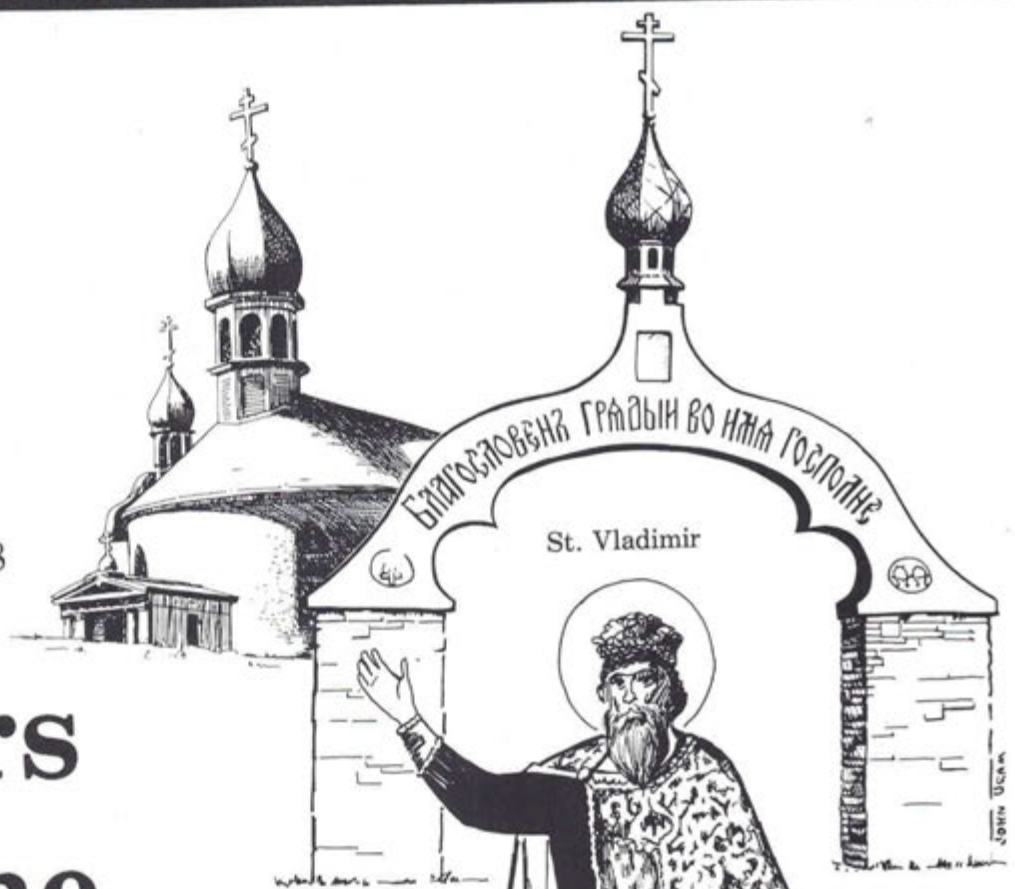
It was close to 5PM before we entered our bus for the homeward trip. Almost 12 hours had passed since we had first entered it in the winter darkness and now we faced the daunting prospect of driving home amidst snow and ice! Our driver was a wonderful man whose great skill and kindness was, I am sure, if not God's greatest gift to us that day, at least His most practical! With only one fifteen minute stop for a respite, he managed to get us all home, safe and sound, by 2 AM Friday morning! With one exception which is not worth mentioning, there wasn't anyone on the bus who wasn't proud and happy to have gone and witnessed before God and man to his (or her) profound belief in the sanctity of innocent life! It was a truly incredible day spent with truly wonderful people united in a truly Godly cause, the defense of our unborn children against those who would take their lives for profit and philosophy!

As I look back, I cannot help but bring certain things to mind, for instance, the unhappy circumstance of so many of our Orthodox brethren

**Orthodox Christians For Life make it to the March.**

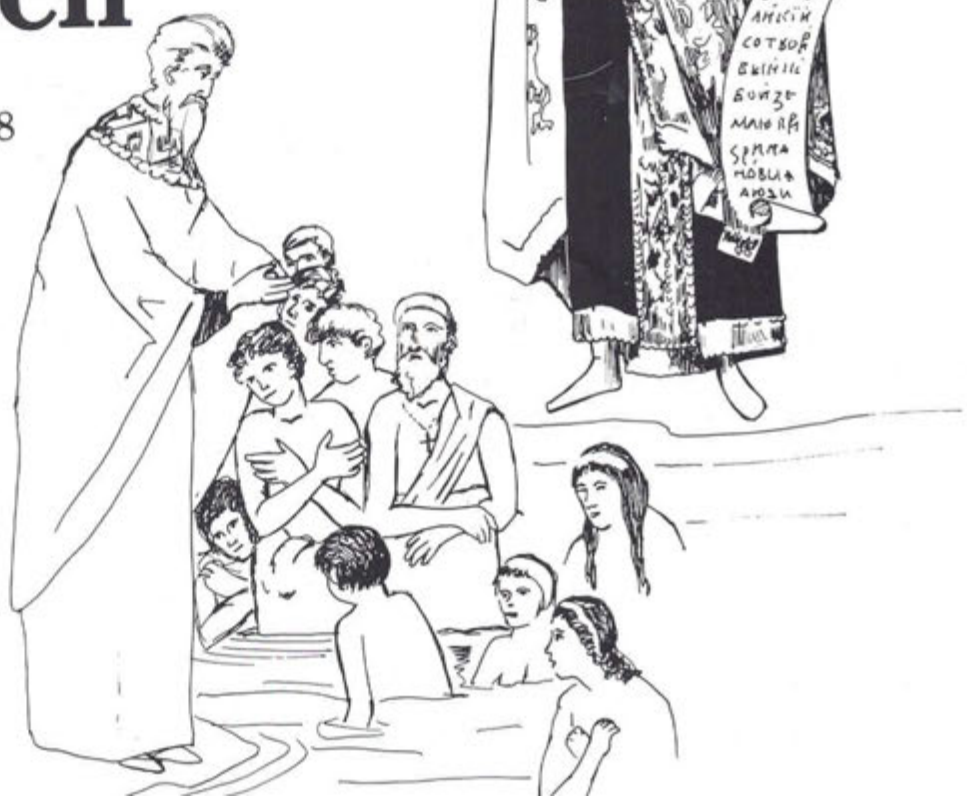
not to have been able to complete their journey. Father David Straud of South Plainfield was turned back five miles out of Washington! Father Thomas Edwards and his wife were almost killed when their bus (riding without snow tires) skidded and turned completely around! Several buses from Pennsylvania, coming to support Bishop Herman, were similarly stopped in the most severe snow storm Washington had ever seen! Still, there were Orthodox there, including Orthodox Christians for Life Washington Representative, Mr. James Jarras, who marched with us part of the way. Yet the most heartening thing was our reception by the largely Roman Catholic crowd who spoke nothing but encouragement as we passed with our banner strung out across the street. Whatever else happens, I will never forget one March official, standing in the street as we passed. He saw our icon of the Blessed Theotokos and yelled out, "God bless you Orthodox, you're Our Lady's best friends!" I hope that, next year, "Our Lady's best friends" will fill the street with marchers at the 15th Annual March for Life, January 22nd, 1988!

1988



# Pillars Of The Church

988



By Father Sergei Glagolev

I

Let me begin by sharing with you some of the thinking that brought us to this year's lecture series theme: "Pillars of The Church". It has very much to do with the development of this afternoon's lecture on the Millenium of Slavic Christianity we are preparing to celebrate, as the spiritual treasure God has given us to build upon as the Orthodox Church in America. The foundational "pillars" of this Orthodox life in America are much closer to the surface of our immediate and intimate history than we may have realized. I want us to examine the "layers" on which our foundations are built, as we dig through the Millenium to the base of our Orthodox Christian culture. Let me explain.

A couple of weeks ago I spent a fascinating hour watching on public

TV's "Discovery" channel the process of an archaeological dig. Again and again it was stressed that too much is lost if you try to dig right down to the bottom of a civilization. If you make this mistake, not only are you in danger of discarding some precious treasure at the base, but most certainly you will lose all sense of the connecting layers that unravel the meaning of what you find on the bottom. For a whole hour I watched how the archaeological team carefully sifted the sand inch by inch, at every level discovering the meaning of what was underneath.

Immediately I was struck by a spiritual parallel. I think I know what is troubling me - like so many of my generation. In the impatient eagerness of the inexperienced to get to "the bottom" of Orthodoxy, there has been a burrowing deep into other centuries, without sifting through the sands of our more immediate Orthodox experience of the last hundred years in

America, missing the foundational pieces of the 400 year heroic background of the people who founded the bulk of our parishes at the turn of this century, losing the essential connection of these people to our celebrated Millenium roots.

Having made this oversight about the generations most immediate to us, it's not surprising that one would downplay the importance of the Christian culture that nurtured them. Among the greatest achievements that can be attributed to the 1,000 years of flowering Orthodox Byzantium is the baptism of the Slavic lands in the 10th century, laying the ground for the 1,000 years of Russian Orthodoxy we are celebrating in 1988. The connection is a continuity, not just a glance backward. We are not looking back at broken pillars and disconnected stumps.

This sense of continuity is doubly important today as we are surrounded by a new wave of sectarian think-

## The Diocesan Millenium Memorial



Millenium Memorial Bell Tower.

A meeting of the Millenium Committee was held on July 28th, 1986 at St. Tikhon's Seminary. At the meeting a resolution was adopted to erect a "Diocesan Millenium Memorial: A Bell Tower will be constructed at the Monastery to mark the Millenium and



Diocesan Council Meeting, March 23, 1987.

will be sponsored by the Diocese". At the most recent Diocesan Council meeting held on March 23rd 1987, His Grace Bishop Herman outlined the program for the completion of the project, with the full support of the Diocesan Council.

The Faithful of the Diocese are being encouraged to support the "Diocesan Millenium Memorial" by sending their contribution to: The Diocesan Millenium Memorial, Box 11 South Canaan, Penn. 18459

ing. I don't listen often to television preachers because they rarely make sense. They are precisely trying to interpret Christianity as though nothing Christian happened between the 4th and the 16th centuries. They foolishly dismiss the Constantinian period simply as a Christian collapse. They have no idea of what the Byzantine civilization was all about. No wonder that they make ridiculous statements about Slavs in general and the Russian people in particular, having no inkling of the significance of their baptism, their piety, their culture and their Saints.

And yet this is our spiritual inheritance, without which there would be no Orthodoxy in America. For us, the memory of this inheritance is not only precious. This memory is essential to living in the fullness of the Christian experience, not in some hypothetical reconstruction based on

have not only no regrets, but no bad feelings, i.e., no hurtful memories. Being a "staunch Orthodox" is not to go wild every time something reminds one of his Roman Catholic or Protestant background.

Further, it is understandable why in this fractured relationship with the past there would be a digging at some other level rather than sifting through the memory of given cultures and reconciling that which is now given as the fullness upon which to build.

I repeat, we "born-and-raised" Orthodox can be a kind of missing link. Rather than feeling guilty about remembering how we grew up and loving it - our language, our culture, our customs, our folk-ways, our spiritual roots - we can be an integrating influence on a generation that has lost its roots. We don't expect others to "become Russian". We want to restore a sense of history and an appreciation

the ongoing experience of their home parishes. They were not easily influenced by theoretical considerations of liturgical reconstructions from other centuries. "This", they would insist, "is not the way we did it back East". It seems to me now that this kind of persistent reference to familiarity and constancy was a safe-guard the non-Orthodox did not enjoy during those years of ruptures of tradition and dislocation of traditional social structures. The result of some "liturgical renewals" has left barely a trace of anything recognizable. But not for the Orthodox, even as we have remained relevant to everything that was going on all around us. Who were these "stabilizers" from "back East"?

At first we used to refer to them at the "D.P.'s" - displaced Pennsylvanians, that is. Most often they would introduce themselves as having come from a parish of this Diocese. They would repeat their family name, mention that their families had something to do with the organization of their home parish 75 years ago and the building of the first parish church. Their parents and relatives were - they commented almost in passing - "pillars of the church". Now, when I first heard this phrase, it sounded presumptuous. What kind of pillars from Pennsylvania? Pillars were people and Saints from ancient times, from far-away places buried in ancient Church history, about whom we can only research, read and rediscover in books.

Is this true? If it is, then we have nothing to build upon, and in fact we can ignore the Millennium celebration of Russian Orthodoxy without consequence whatsoever, because the propagation of Orthodoxy in America must be "unearthed" on some other level by enlightened discovery somewhere else. But I tell you without reservation that "Pillars of the Church" has everything to do with you and your families, and their commitments that inexorably link them to the Millennium celebration of the baptism of their spiritual roots. And it is for this reason that I have wholeheartedly agreed to do this afternoon's lecture.

## II

"Pillars of the Church". Each generation must have them, upon which our parishes are built and sustained. But we must remember the words of Christ, that these pillars will

---

### *"PILLARS OF THE CHURCH". Each generation must have them, upon which our parishes are built and sustained.*

---

disjointed Bible texts misinterpreted, out of context with the Christian history of Orthodox people living out the Scriptural mind, "in the mind of Christ", as St. Paul says (I CO.2:16).

Let me dwell a few minutes more on the importance of sacred memory. This calling to mind of our sacred past is what presents again and again afresh and anew our sacred calling; for we are linked to it by an enspirited flesh and blood of a baptized people whose history has been baptized. The history itself conveys to us the living reality of what we are called to be as the Orthodox Church in America. The new meaning is found in the living memory.

I am made particularly aware of how important this "remembering" is for us who grew up as Orthodox in families that have been Orthodox for generations. We are necessarily a "missing link" to a generation of converts who often have a fractured relationship with their past. We have never left Orthodoxy - even if at times we have been less than faithful. So very often converts come to us not from no religion, but from a religious culture they have left. My personal feeling is that the healthiest of them

of how this has molded our lives, even as we accept new realities and new responsibilities in continuity, not rejection.

Back in 1954 I was sent by Metropolitan Leonty to Southern California to establish the first mission to use English as its Orthodox worship vernacular. English had been used before in worship, but as an accommodation rather than as the parish's vernacular. It was not easy; Services didn't "sound" right to us for a long time. But we willingly used English both to restore those who had lost touch with their roots back home, as well as to reach out to those who had no roots, having moved into the ultimate suburbia of that decade. As the dispersal of our home towns progressed, more and more was our little suburban outpost filled with folks from "back East". At first they were received as a disturbing element because they were constantly reminding us about "how they did it back East". Looking back now, these people were a real blessing in disguise. They kept us honest in our liturgical and parochial practices. They measured what they saw and heard by what was familiar and constant with



support nothing if they are built on sand (Matt.7:24-27). It is on Christ, the Rock of Salvation, upon Whom everything must be built. And St. Paul exhorts us to understand that "no other foundation can anyone lay than that which is laid, which is Jesus Christ" (I CO.3:11). St. Paul goes on to say in I Timothy 3:15 that it is the Church herself that is the ultimate pillar and ground of the truth.

Finally, if in fact our occupation this

Church as its absolute spiritual, cultural and intellectual center, giving rise to a wealth that has enabled every civilized nation on earth, including America. I will not be a party to keeping silence any longer. There is a kind of strange conspiracy to equate all Russians with barbarism. And yet try to turn on the radio for a single hour and not hear a Russian melody or a Russian composer. Let alone the classics, even the biggest Broadway

---

*Nothing developed in isolation from the Orthodox Faith. Even the Slavic languages are the gift of the Church!*

---

afternoon is simply to look back at what others have built, to pine away for what was and what used to be, to be afraid to build in a new land in a new way among a new people, then indeed, like Lot's wife (Gen.19:26), we will be pillars of salt, not pillars of the Church.

It is not our intention either to simply look back or to dig up the past. Nevertheless, our heritage is our treasure in Christ upon which we build. Our heritage in Christ is that "pearl of great price" of which Our Lord speaks (MT.13:45-46). The Troparion of St. Vladimir unfolds this theme as it relates to our heritage. The mighty Prince Vladimir, in the 10th century, seated on the throne of Kiev, the Mother of all Russian cities, was like the merchant seeking precious pearls. In search of the pillar and ground of truth, he sent legates to Constantinople, the center of Byzantine civilization, to ask about the Orthodox Faith. And so he found Christ, the Pearl of Great Price, Who chose him to be a second St. Paul - that is, equal to the Apostles. The analogy here is that as St. Paul baptized the Gentiles and brought the Gospel to the barbarians, St. Vladimir's baptism brought about the conversion of the Slavs and the inauguration of an Orthodox civilization equal to Byzantium itself. The Troparion ends by asking St. Vladimir's prayers for all the Slavic peoples of this inheritance.

What pains me so deeply as an Orthodox Christian and as an American of Russian descent is the abysmal ignorance most Americans have about the treasures of the Russian inheritance, directly rooted to its Orthodox Faith, with the Orthodox

hits were most often melodic motifs taken from primary Russian sources. Or wade through the wide fare of good movie and television drama; if you are at all familiar with Russian literature, you will recognize that the best of the dramatic themes still fall under the influential genius of Chekov, Tolstoy, Gogol and Dostoyevsky. Time does not allow us to elaborate on the debt the whole of Western civilization owes to the contributions of the Russian arts and sciences over the last 400 years. I would have to go into chemistry, physics, exploration, higher mathematics, neurology, psychology - not even touching on the literature and the arts; and that kind of cataloging is not the point of this lecture. Suffice it to say that I am saddened that most people are unaware, and quite frankly I am hurt by misrepresentations wittingly committed by people who should know better, and I wonder what they think there is to gain.

But the most important point to remember is that the germinating seed of ALL Russian culture and achievement is the inheritance of the Church and the Russian Orthodox Faith. Nothing developed in isolation from the Orthodox Faith. Even the Slavic languages are the gift of the Church! The baptism of Russia was the baptism of Russian culture; everything is colored by Russian piety, so much so that for centuries the Orthodox inhabitants would call this Christian land of theirs "Holy Russia". You cannot dismiss a thousand years of this Christian phenomenon in Western civilization with some neat cliché. It is not pride that is at stake. It is spiritual integrity.

Pertinent to this afternoon's talk is to describe the role of the so-called "Little Russians" as the true founders of most of our parishes in America over the last hundred years. I consistently refer to them as "our people", even though my father and family generations of priests were "Great Russian". I owe a great debt to these, "our people", as do we all.

Since the time of Peter the Great the Russian aristocracy more and more identified themselves with Western Europe, so much so that French was the language of polite society, as the privileged class became more and more secularized. In contrast, Leo Tolstoy had good cause to laud the Russian peasant as the "soul" of Russia. Now, in my opinion, the most precious part of this "Russian soul" belongs to a people who come from a Slavic area that for the most part is not even within the borders of Russia today. I am speaking of the Carpatho-Mountains, part of which lie in Poland, part of which lie in Czechoslovakia and Hungary, most of which was in the hands of the Austro-Hungarian Empire at the turn of this century. Broadly speaking, the people from this region are called Galitians, Carpatho-Russians, Ruthenians, and Little Russians. They are indeed remarkable. And while the Kievians and Moscovites argue about whether St. Vladimir was Ukrainian or Russian, let me turn our attention to these remarkable people who have much more to do with our link to the Millennium than any other group in America today.

To begin with, the Orthodoxy of the people from the Carpatho-Mountains predates even that of St. Vladimir. The missionary endeavors of SS. Cyril and Methodius were centered in Moravia in 863, precisely in this region (now Czechoslovakia). It was here that the Church-Slavonic language and alphabet were developed. What is most remarkable is that these people retained their Orthodoxy and their Russian identity through a thousand years of adversity (these border-lands were always in dispute). Talk about "heroic".

Right from the start the Latin Church (if not in principle then most certainly in practice) opposed the Orthodoxy of these people and their Slavic ties. The German missionaries

did everything in their power to break off these Orthodox ties, and in the 13th, 14th and 15th centuries the Teutonic Knights attempted to suppress the Orthodoxy of these people by force. In the 16th century the Jesuits tried in every way to Latinize these people and turn them away from their Slavic roots. And in the end, nothing worked, not even brutal suppression. In 1596 the Latins had to concede that even though they finally siezed jurisdictional control over this area, they would have to allow the Byzantine Rite, the Russian customs and the Slavonic language, thus creating what is called the "Unia".

Then for another 300 years these people were brutalized to try to make them turn away from their language, their nationality, their identity, their culture, their spiritual roots - their lands being taken and retaken and annexed to hostile powers. I remember - after World War II, the new wave of Russians arriving on the scene as Displaced Persons in America. My parish in Lorain was basically Galitian, and even I learned to speak "our way" ("po-nashomu"). I was confronted by the newcomers and was asked what curious dialect these people were speaking. "Were they Russian?" I was asked. "I beg your pardon," I remember retorting with some indignation. "You better know these people are more Russian than the Russians."

100 years ago, these Slavonic Carpathians began to emigrate to America in large numbers, looking for freedom and a better life. They are very much what the celebration of the Statue of Liberty was all about this year. What they found here, however, were Latin Churches by and large, and the same antipathy to their language, their customs and their rites. The most significant factor in the establishment of the whole network of Orthodox parishes from Coast to Coast across America was the reunion of these people to Orthodox jurisdiction. They were the builders of our parishes, and if you are looking for examples of "pillars", more than likely you will find them in the history of your very own parish, built on the conviction, courage and faith of these Godly people.

#### IV.

200 years ago the meaning and life of our missionary thrust in America

was given to us in Alaska. What was the foundation of this missionary effort that has spurred the growth and evangelization themes of the last several All-American Councils? To be sure, essential to the understanding of Alaska's history are the Russian exploration and expansion into this territory, the efforts of the Russian Orthodox Church to evangelize the native Americans found there, the popular support of the Russian people to finance these missionary efforts, etc. But in the end, who is the symbol of Orthodoxy in the New Land? Not a Prince or Priest, not even a powerful organizer or educator particularly; and had it not been for the memory of him in the hearts of the Aleutian Natives he befriended with his Christian love, we hardly would have known about him. Yet he has been canonized as the first Orthodox Saint in America. St. Herman, in fact, was never more than a plain old, ordinary, simple, Orthodox monk.

---

*...if you are looking for examples of "pillars", more than likely you will find them in the history of your very own parish, built on the conviction, courage and faith of these Godly people.*

---

More amazingly is that if the founding pillar of Orthodox America is a simple, ordinary, Orthodox monk, then why do we look everywhere else for cohesiveness, stability, strength, inspiration and direction of our efforts, when what we are looking for is to be found where you can find simple, ordinary, Orthodox monks? We say we must build on the treasures given us. St. Tikhon's Monastery was established in 1905. It is the symbol of Orthodox monasticism in America. Can you believe that there can be growth and evangelization in America if we ignore St. Tikhon's as the image of Orthodox piety we cherish, the Orthodox piety that converted the first Native Americans 200 years ago, as we set ourselves to the task of simply living decent Christian lives? For when we stumble and fail, where are we going to look for comfort, strength and direction, but in the lives of simple, ordinary, Orthodox monks?

#### V.

I am not discounting the importance

of the phenomenal outreach of the Orthodox Church in America to those who are not of our ethnic heritage or Orthodox upbringing. In fact, I was directly involved in that effort to extend Orthodoxy to Americans in the first non-Russian missions in the 1950's. But the subject of "Reaching Out to America" is the task of Father George Gladky in next week's lecture. My task - in summary - is to remind us that we will never be able to figure out where we are going unless we know where we have been. We've got to know where we are coming from. The Lord knows I'm not a stiff-necked reactionary who wants to keep everything the way it was. But surely, even in the Christian life, there is a way you can use the past so that in every generation you don't end up re-inventing the wheel. Like I tell my students, if it isn't broken, don't fix it.

Our connection to the heritage of our Orthodox past is not broken. You don't have to "fix" it in order to reach

out to America. We can build on the treasures given us. It would be foolish for us to ignore the millenium celebration of the baptism of Russia - and indeed, we have already entered into the heralding of that coming Jubilee in 1988. We are celebrating a thousand years of Russian Orthodoxy not as ethnics, but as stewards of its treasures we willingly share with future generations of Americans who have only us to rely on as bearers of the gift. Christ, the Church, and the Orthodox Christian life-style are not abstracts you can read about only in books. They are a way of life graced by the Holy Spirit, nourished and passed on from generation to generation, so that they can be enspirited anew in the flesh and blood of new peoples in new lands in new times. We know where we came from in our salvation history in Christ. We will not hide it from this generation. For it reveals the glory of God in a people and culture baptized in Christ a thousand years ago.

*Continued on p. 27*

# MEDITATING ON THE MILLENNIUM

By Archpriest Alexander Fedoronko

To prepare the faithful for the approaching commemoration of the Millennium (1000 Anniversary) of the Baptism of the people of Russia, the clergy of our diocese some months ago were instructed to include in the Augmented Litany of every Liturgy, the following prayerful petition:

"We pray that Thou wilt bless Thy people and strengthen them in their remembrance of the many blessings bestowed upon their kindred and forebearers when they received the Light of Orthodoxy, and for the blessings Thou dost continue to bestow on us, their children, as we prepare to celebrate the Millennium of the Baptism of the people of Russia; help us and save us, Gracious Saviour, and have mercy on us."

It seems to me that the key phrase in this petition is that in which we pray that "God will bless us and strengthen us in our 'remembrance' of His many blessings."

The word "remembrance" in this ancient, historic context, implies a reminiscence, a recollection. When the spirituality and sanctity of the event is related to the 'remembrance', it becomes a meditation, a solemn reflection on that momentous and sacred time in 988 A.D., when our forefathers did indeed receive the "Light of Orthodoxy" and thus extend to us, their kindred, the Light of Christ.

The word "kindred" in itself evokes a sense of meditation. In 1974, my Matushka and I, Americans of Russians (Galician) extraction, paid a visit to the Soviet Union and, while there, visited the city of Kiev where our forebearers were baptized. While in Kiev, we climbed the high hill which looks out over the Dnieper River, and stood in wonderment before the statue of St. Vladimir at almost the very spot to which the Great Prince of Russia called his people to be baptized and submit themselves to "The Mighty God, the Everlasting Father, the Prince of Peace." It was a spiritually

moving experience to look upon that hallowed site and find ourselves within that halo of history. Thinking about it now, compels me to further meditate upon the word "kindred" which we reflect upon in our prayerful petition.

Whom do we include in this concept of "kindredness"? The answer is, quite simply, all those of Russian lineage. It matters not whether we are from Moscow, Kiev, or Leningrad; from the Carpathians, Galicia, or the Ukraine, we are all spiritual heirs of the "faith which was once delivered unto the Saints." The commemoration of the Millennium should therefore be a celebration and triumph of their spirit, and not a recollection of the body politic. It is distressing to acknowledge that, while we anticipate the observance of that sacred time of our mutual spiritual identity, we find ourselves here, in America, divided into several Russian and Ukrainian ecclesiastical jurisdictions. As we approach the millennium of our spiritual birth, we need therefore to "lay aside all earthly cares" and seriously meditate upon our unity in Christ, lest we dishonor the memories which we hold sacred and vainly observe a ritualistic celebration.

for sixty years now has lived under the iron fist of some of the most cruel godless dictators, sacrificing millions of its faithful, including Patriarchs, Metropolitans, Bishops, Priests, and Lay People in the struggle to perpetuate the Church and preserve the Faith for its people. And, though compelled to compromise in some areas, and being severely restricted in its evangelism in others, the Church, praise God, continues to live.

Here in America, as we ponder the Millennium, our thoughts must reflect upon our commitment, and our spirit of sacrifice, vis-a-vis the commitment and sacrifice of the faithful in the Soviet Union.

On my first day in Moscow on that visit in '74 which I mentioned above, I ventured out to find the Cathedral of The Epiphany where I wanted to attend the Saturday evening Vigil. Upon finding the church and learning that I was much too early for the service, I ventured out again. I was attired in a black suit, clerical collar, and wore a cross upon my breast. Needing further direction to go elsewhere, I approached a little old lady outside the cathedral and made my inquiries. Noticing my attire, she asked, "are

---

*It behooves us in America, where we are free to express our faith wherever and however we wish, to think about our sense of commitment and personal sacrifice.*

---

Our meditations must transcend our "preparations to celebrate the Millennium". The historicity of the event compels us to at least briefly ponder upon the Church of Russia and America - past and present.

In their almost 1000 years of Christian history, the people of Russia periodically suffered decades of religious oppression and persecution, which cumulatively amounted to centuries. The Church of Russia endured and out-lived the Mongols, the Tartars, and some oppressive Tsars, and

you a believer"? I answered very straightforwardly, "well, you see that I am". She replied, saying, "that's nice, but if I were you I wouldn't make myself so obvious". "Why not"? I replied, "I am what I am, and nothing can change it". "But", she continued in response, "would you be willing to give your life for it"? Now that was the question to which I could not reply with a definite affirmative; neither, I think, can any of us. But, in fact, in Russia millions have already done this, and even now, the faithful there are

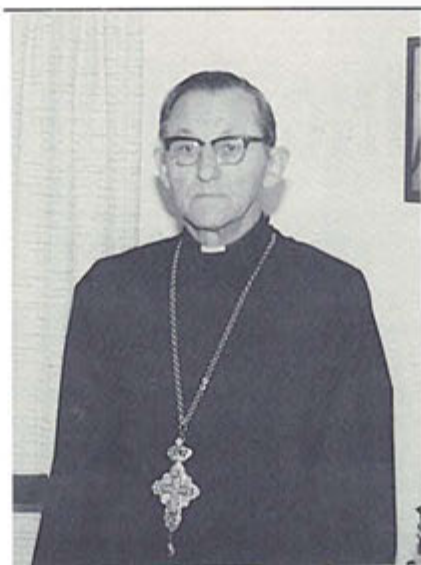
restricted in the expression of their faith.

You see, there the clergy dare not wear their identity in public, for fear of reprisals upon themselves, their families, or even their parishioners. Yet, when returning to the Cathedral that same evening for the Vigil service, I had the wonderful spiritual experience of serving with the Patriarch, about a dozen priests, several deacons, two large antiphonal choirs, with about 3000 people in attendance. The church was so crowded that it was impossible to get through the throng. If one wanted to light a candle, one would purchase it at the rear of the church, and have it passed down, head over head, to the front of the church and have it placed in the candelabra. The service lasted more than four hours, with everyone remaining until its conclusion. One man, in his thirties, was a living source of inspiration for me. He stood close to the ambo for the entire service, holding his young son in his arms!

It behooves us in America, where we are free to express our faith wherever and however we wish, to think about our sense of commitment and personal sacrifice. We can preach the Word of God wherever we wish; in the church, in the home, and in our outreach to the non-Orthodox, yet we are sometimes neglectful in doing so. We are free to pray in the church, in the home, and to bring our prayers to others, but often that very freedom allows us to forego our personal prayer life and the practice of prayer with our children, and causes us to neglect our communal prayer in the church.

Three-thousand at a Vigil service in Moscow! Reflect on that the next time you attend a Vesper or Vigil service in one of our churches in America. In some of our churches you will find 2 or 3, in some 5-10, in others perhaps 20-30, which is considered a good number. There they stand for four hours; here we find it difficult to partly stand and partly sit for from a half-hour to an hour.

In Leningrad I attended the 7 a.m. Liturgy at the St. Nicholas Cathedral. I set out for church in darkness and rain at about 6:15, to be in time to make my remembrances at the oblation service. Upon arriving, I was astounded to find the church already crowded with a few thousand people. They walked or rode their bicycles to church in the dark and rain (almost no



Archpriest Alexander Fedoronko

one drives to church in the Soviet Union) and they were there well before the Liturgy was to begin. Here, the mere prediction of inclement weather keeps many of us from Sunday or Holy Day worship, and of those who do attend - 200 being a good attendance in our average parish - about half will arrive somewhere between "Blessed is The Kingdom" and the Cherubimic Hymn. This gives us something to think about when we ask God "to strengthen us in our remembrance of His many blessings."

---

*When I look back to the life of our church when I was a lad and a young man - 50-60- years ago - I cannot but be humbled by the difficulties and self-denial our clergy and parishioners endured to establish our communities, build our churches, and keep us in the Faith.*

---

As we contemplate the commemoration of the Millennium, it is meet and right that we call to remembrance not only some of the Hero Saints of Old Russia - SS. Vladimir, Alexander Nevsky, Seraphim of Sarov, Segius of Radonezh, and Tikhon of Zadonsk - and SS. Cyril and Methodius from whom we received our language, and some of the Slavs their faith; but also the saints and sinners who brought us to and nourished us in the Faith or our Fathers, and Saints Herman and Innocent, those two Shining Stars who gave their lives to establish and

nourish the Light of Orthodoxy on this continent of North America, and whose blessed memory continues to inspire us with their legacy of missionary zeal.

We, in present day America, must with appreciation and reverence also remember those who labored in our vineyard in the recent past, without whom we today, in the Orthodox Church in America, would not be heirs of "the many blessings bestowed upon our kindred and forebears when they received the Light of Orthodoxy". We must keep in prayerful remembrance our Metropolitans, Bishops, Priests, and Lay People who worked so diligently and sacrificed so much to keep us in the Faith; and who built the many beautiful churches which mark our landscape and identify our blessed heritage across this great land.

Such luminaries on the horizon of our more recent past as: Father Alexis Tovt, who was so instrumental in converting thousands of Uniates to Orthodoxy during the latter part of the last century; Archbishop Tikhon, later Patriarch of Moscow and all Russia, who in the first years of this century dynamically and prophetically headed our Church in America, realizing even then the specific needs for our future progress, such as the use of the English language in our Liturgy and the recognition of our autocephaly, long before these trends finally became a

reality; Metropolitan Leonty, whose humility, kindness, and spiritual wisdom brought tranquility to our troubles "seas" during the mid-forties and early fifties; Father Alexander Schmemmann, who in the sixties and seventies through his teachings and writings inspired a revitalization of our liturgical life; Metropolitan Ireney and our own late Archbishop Kiprian, who began the process and brought to fruition the realization of our autocephaly; and all our clergy and lay people who loved and labored and through their unselfish commitment and

dedication brought our church in America through decades of trials and tribulations - all of whom I will memorialize through the remembrance of my own parents, Father Joseph and Matushka Sophia Fedoronko.

When I look back to the life of our church when I was a lad and a young man - 50-60 - years ago - I cannot but be humbled by the difficulties and self-denial our clergy and parishioners endured to establish our communities, build our churches, and keep us in the Faith. Compared to their sacrifices, we of the present day have a "breeze". They had less know-how, but more than made up for it with hard work; they had less material things, but were proportionately more generous; they had less of everything, but were more thankful and devout.

Were we to go into detailed accounts, one could write reams about what transpired in the process of privileging us to participate in the forthcoming commemoration of the 1000th Anniversary of our Christianization. Pray God that He will find us to be worthy heirs of this solemn and sacred sonship.

We speak of a millenium, but time is not what is meaningful to God. For Him there are neither days, weeks, months, or years as we know them. He is "Before all Ages" and shall be to "Everlasting Eternity". For Him all things are - Now! St. Peter reminds us that "one day is with the Lord as a thousand years, and a thousand years as one day." (II Pet. 3:8) Although we must meditate on the Millenium and festively observe its coming - and its passing- it is not Milleniums or Centennials (we will observe the bicentennial of the Orthodox Church in America in 1994) that God is concerned with.

God wants us to witness to Him and nourish His Church - Now! "Behold, now is the accepted time, now is the day of salvation." (II Cor. 6:2) It is honorable to lay the wreaths and laud the labors of our heroic Saints and Sinners of the Church of Russia and America, but we of the now generation have yet to fully manifest the presence of our God, and make more abundantly meaningful the life of His Church on this continent.

In the Orthodox Catholic Church we have a theological concept which we refer to as "gnosis". It deals with our ability (and inability) to have a "knowledge" of God. The Fathers of

the Church state that we cannot know God in His essence, in His being or substance, but can only know Him through His energies, i.e., His manifestations, His acts, His presence in man and nature. St. Gregory Palamas says: "God remains totally inaccessible in His essence, and communicates Himself totally by grace". St. Gregory further states: "Illumination or divine and deifying grace is not the essence but the 'energy' of God."

We therefore, as His witnesses, become receptacles of His grace and thus make manifest His energies which bring us and our fellow man to the Light and Life of Christ and Holy Orthodoxy. It is through us and our works - and the life and works of our church - that man can come to know God.

Now is the accepted time - at the coming Feast of Christ's Holy Resurrection - the Feast of Light and Life - to re-dedicate ourselves to be "Alive in Christ" - to be receptacles and distributors of His energies - and thus worthily prepare ourselves for the commemoration of the millenium past, and strengthen ourselves to focus our energies toward a brilliant and glorious future for the Holy Orthodox Catholic and Apostolic Church.

## Pillars of The Church

*Continued from p. 24*

A final word? I tried to give you living examples of Church Pillars right under your noses. Don't make the mistake of looking for them somewhere else. Our Orthodoxy is a living continuity. You will find the examples of the Pillars in your very own parishes, in the histories of your own parishes, surely here at St. Tikhon's, and from this center, throughout the Orthodox Church in America.

But the Bible speaks of "living pillars" rather than stone or concrete. Do you know what separates "living pillars" from extinction in the next generation? YOU AND ME. Upon whom will the next generation build? We look to our past to enable us in our present task for the future. May "the great cloud of witnesses that surround us" - encourage us to be the examples to yet another generation, that they in turn may be blessed as we were by those who were before us, that they themselves may be the Pillars of the Church for another thousand years to come.

## Pascal Homily

*Continued from p. 11*

**FIGURE — AND THEY WERE WRITTEN FOR OUR ADMONITION, ON WHOM THE ENDS OF THE AGES HAVE COME** (I Cor.10:1-4,11). But the figure served only till the Reality came. For the sculptor preparing for the king a statue of gold and silver first makes a model of his statue in clay. And he is careful to preserve his clay model until he has completed the real statue. The statue made, the clay model is broken up as unnecessary. So the Jews, before the Reality came among men, rightly preserved the figures of what was to come. But after Our Lord Jesus Christ appeared, He Who said: **I AM THE LIGHT OF THE WORLD; I AM AND TRUTH AND THE LIFE; I AM THE RESURRECTION** (Jn.8:12;14:6;11:25), it is folly to cling to the figures, in that they are only the types and figures.

And so we make an end of offering a dumb sheep for the redemption of the people; for now the Spiritual Lamb, the Son of God Who takes away the sins of the world, has been offered for us, and has delivered us out of the hands of the destroyer. Let us say goodbye to the old leaven; let us receive instead the new unleavened Bread of Truth. Let us eat no more the bitter herbs (ex.8); for Christ has taken bitter gall for us, that He might then mingle sweetness in the fountains which heal us. Let us then feast! **LET US KEEP THE FEAST, NOT WITH THE OLD LEAVEN OF MALICE AND WICKEDNESS, BUT WITH UNLEAVENED BREAD OF SINCERITY AND TRUTH** (I Cor.5:8), so that after our departure from this life, we may together with the angels give praise to the Lord of Glory, singing with them: **THE LORD IS KING! HE IS ROBED IN MAJESTY!** To Him be Glory and Honor, together with the Father Who is before all ages, and the good and life-creating Spirit: now and ever and unto ages of ages. Amen. **CHRIST IS RISEN! INDEED HE IS RISEN!**

*Edited from The Sunday Sermons of The Great Fathers, Vol. II, M.F. Toal, Reganery, Chicago 1958.*

# CHRIST IS RISEN!

## ST. BASIL THE GREAT ORTHODOX CHURCH

### Simpson

Walter & Marie Proch  
Walter Jr., Maria, John & Daria Proch  
Bill & Irene Sumple  
Mr. & Mrs. Michael J. Mikulak  
Gertrude Pavelchak  
John & Mary Okorn  
Anthony & Julia Mazza  
Helen Kutch  
Rev. David, Matushka Sharon  
& Timothy Shewczyk  
Mr. & Mrs. Michael S. Mikulak & Family  
Mr. & Mrs Donald Book  
Sam & Madine Demianovich  
Stephen & Esther Kowalsky  
Helen Hrichuk  
Mary Ann & Jim Braun

## ST. NICHOLAS ORTHODOX CHURCH

### Olyphant

Fr. & Matushka Vladimir Fetcho  
Richard, Julie & James Cesari  
Anna Fetchina  
Mr. & Mrs. Joseph Fetchina  
Kyra Fetchina  
Olga Fetchina  
Mr. & Mrs. Michael Grabania  
George & Stella Kopestonsky  
Thekla Mikridge  
Mr. & Mrs. James Thomashefsky  
Dr. & Mrs. Larry R. Sherman  
Helen Witiak  
William Witiak  
Mary Youshock

## ST JOHN THE BAPTIST ORTHODOX CHURCH

### Mayfield

Serge & Wendy Bochnovich, Sergie & Amy  
David & Mary Brzuchalski, & Nicholas  
Edward & Eileen Brzuchalski  
Bessie Guzey  
Andrew & Dorothy Hanchak  
Joseph & Olga Jaye  
Rose Kelechawa  
Henry II & Jeremi Korpusik  
Dr. Gregory Meholic  
Nicholas & Fran Meholic  
Justine Orlando  
Martha Scopelliti  
Ron & Lorraine Seznak, Ann & Sandy  
Debra & Steven Serniak  
Paul & Delores Serniak  
Emily Stawisky  
Renee Swirdovich  
Chp. Major & Mrs. Peter Telencio  
Stephen & Damian Telencio  
Bob & Millie Telep, & Rebecca

## SAINT TIKHON ORTHODOX COMMUNITY South Canaan

His Grace, Bishop HERMAN  
Archimandrite Sebastian  
Igumen Gamaliel  
Very Rev. & Matushka Vladimir Borichevsky  
Very Rev. & Matushka Daniel Donlick  
Very Rev. & Matushka Samuel Sulich  
Rev. Stavros Strikis  
Rev. Thomas Pleska  
Julia Jacewicz  
Mr. & Mrs. John Paluch  
Mr. Martin Paluch  
Victor Kuzemchak  
Sem. William DuBovik, Jr.  
Sem. Emil Hutnyan  
Sem. David Kessler  
Sem. Leonhard Poore  
Sem. Ronald Wyslutzky  
Mr. & Mrs. Harry Andreychik  
Mr. & Mrs. Andrew Barna  
Margaret Barna  
Mr. & Mrs. William Boga  
Alison Boga  
Manfred & Sophia Burkhardt  
Olga Carvey  
Bernadine & John Getzie, Jr.  
Mrs. Myron Hine & Family  
Katherine Lazorack  
Peter Lazorack  
Mr. & Mrs. Michael Lucas  
John & Rose Minarick  
Mr. & Mrs. Peter Sklarsky  
Mr. & Mrs. Peter Warcholak  
Bill & Sue Zielinski  
Julia Zielinski

## HOLY RESURRECTION ORTHODOX CATHEDRAL Wilkes-Barre

## HOLY TRINITY ORTHODOX CATHOLIC CHURCH Catasauqua

Father Michael, Matushka Olga,  
& Seraphim Prevas  
Michael & Vincentine Brusko & Family  
Dr. & Mrs. S.T. Salivonchik & Family  
Mr. & Mrs. Louis Hilt & Family  
Mary Zbur & Family  
Helen Suda  
Mrs. Mildred Bowski  
Andrew Brusko Sr.  
Joseph & Mary Horoschak

## ST. MICHAEL'S ORTHODOX CHURCH

### Jermyn

Father John & Matushka Kathy Kowalczyk & Sophia  
Charlie & Sandy Arnold  
Mary Bowan  
Willard & Suzanne Brown & Family  
Dolores Dreater  
Anthony & Irene Faliskie, N.Y.C.  
Mr. & Mrs. Anthony Franchak  
Eva & Mary Franchak  
Steve & Rose Franchak  
Mr. & Mrs. Peter Frenchko  
Mr. & Mrs. David Gazella  
Mr. & Mrs Stephen Gazella  
Joseph Getzie  
Mary Getzie  
Nicholas Getzie  
Peter Getzie  
Mr. & Mrs. Thomas Grancey & Stephanie  
Anne Hewitt  
Julia & Hazel Hockin  
Mr. & Mrs. Alex Hockin  
Mr. & Mrs. John Hockin & John Jr.  
Mary & Joseph Jubinski  
Nick & Helen Jubinski  
Joseph & Dorothy Keklak  
Mr. & Mrs. Michael Klapatch & Sons  
Michael Mensky  
Mary Mikridge  
Helen Myshak  
Mr. & Mrs. Stephen Myshak, Jr.  
Mr. & Mrs. Edward Narcoonis & Ann  
Mr. & Mrs. John Pash, Jr.  
Antoinette Petorak  
George, Marilyn & Joshua Petorak  
Mr. & Mrs. Gabe Petorak  
Mr. & Mrs. William Raban  
Anna Rusiniak  
Mary Joan Rusiniak  
Julianne Speicher  
John Susko  
Eva Urda  
Anna Wartonick  
Commander & Mrs. Wayne Willgrube  
Mary & Michael Wyziak  
Julia Zaccone  
Joseph & Dorothy Zrowka  
Paul & Elizabeth Zrowka

## SAINT MARK ORTHODOX CHURCH Buckingham

Rev. & Matushka Stephen Karaffa  
Laryssa & Kevin Karaffa  
Helen Bulley  
Myron & Linette Sedor  
Nakonetschny Family

# INDEED HE IS RISEN!!

## ST. MICHAEL ORTHODOX CHURCH

### Mount Carmel

Florence Bubernak  
Michael Bubernak  
Paul Bubernak

Fr. Thomas & Mat. Radelle Kulp

---

## HOLY ANNUNCIATION ORTHODOX CHURCH Berwick

Archpriest Andrew Shuga  
Matushka Maria Shuga  
William Script  
Roy Ervin  
Deborah Ervin  
Andrew Uram  
William Thoryk  
George & Olga Bedis  
Stephen Kundrat  
Gloria Kundrat  
Kushnerick Family  
Holoviak Family  
Paul & Marie Laytar  
Andrew Mihaly Jr.  
Helen Veshka

---

## FRACKVILLE DEANERY

---

## SS. PETER AND PAUL ORTHODOX CHURCH Minersville

Fr. Michael & Matushka Hatrak  
Gregory, Matthew & Natalie Hatrak  
Joseph Visintin  
Mildred Visintin  
Peter Butsko  
Betty Butsko  
Mary Wartella  
George Geles, Jr.  
Madeline Bonchalk  
John Bonchalk  
David & Georgine Studlack  
Anna & Nick Wyslutsky  
Sandra Wyslutsky  
Barbara & Michael Rogers  
Kathy, Kim & Michelle Rogers  
Sem. R. Nicholas Wyslutsky  
Mary & Elsie Herman  
Susie Frew  
Deborah Frew  
Anna & James Antonio  
Susanne Stablum

---

## SAINT NICHOLAS RUSSIAN ORTHODOX CHURCH Bethlehem

## SAINT NICHOLAS RUSSIAN ORTHODOX CHURCH CHOIR Charles Hasenecz, Director

## SAINT NICHOLAS ALTAR SOCIETY Mrs. Olga Logechnik, President

## LEHIGH VALLEY "O" CLUB CHAPTER 166 Sandy Keysock, President

## LEHIGH VALLEY JUNIOR "O" CLUB CHAPTER 166J Larissa Debus, President

Father Eugene & Matushka Fran Vansuch

Rose Ann Bachik  
Charles Beechan  
Mr. & Mrs. Peter Billie  
Steve Bortniak  
Vera Bortniak  
Helen Chaikowsky  
Mr. & Mrs. Basil Choman  
Mr. & Mrs. Dennis Chrush  
Mr. & Mrs. John Crayosky  
Damian Drasher  
Mr. & Mrs. Michael Ervin  
Mr. & Mrs. Ted Fedora  
Patricia Felix  
Mr. & Mrs. John Frimenko, Jr.  
A Friend  
Jean Gillette  
William Grason  
Betty Hahalis  
Helen Haney  
Elizabeth Hasenecz  
Peter Jubinski  
Sarah Jubinski  
Daniel Jubinski  
Mr. & Mrs. Al Karel  
Mr. & Mrs. Joseph Kash  
Nadya & Jim Kelly  
Mr. & Mrs. William Keysock, Jr.  
Vera Kiak  
Mrs. Esther Kiechel  
Mr. & Mrs. Peter Kohudic  
Paula Lahutsky  
Mrs. Olga Logechnik  
Mr. & Mrs. George Maalouf  
Mr. & Mrs. Leonard Macalush  
Mr. & Mrs. Peter Madensky  
Mr. & Mrs. Peter Metz & Kimberly  
Mr. & Mrs. Andrew Mudri  
Mary Petrovich  
Mrs. Anna Prohidney  
Mrs. Pauline Radchuk  
Laura Riley

Agnes Romich  
Mr. & Mrs. Michael Rosko  
Mr. & Mrs. Robert Sawarynski  
Mr. & Mrs. James Seifert & Family  
Mr. & Mrs. Joseph Senick  
Prof. & Mrs. George Siemencow  
Mr. & Mrs. Michael Slivka & Family  
John Smakula  
Mr. & Mrs. Michael Stafiniak  
Miss Michele Stafiniak  
Mr. & Mrs. Edward Stellato  
Mr. & Mrs. Boris Stoiancheff  
Mr. & Mrs. Wash Telepchak  
Violet Tomolovski  
Mrs. Mary Zakocs  
Mrs. Mary Zenkof  
Rosemary Ziegenfus

---

## ST. MICHAEL ORTHODOX CHURCH Old Forge

Fr. Theodore, Matushka Mary & Family  
Mr. & Mrs. Al Krenitsky  
Mr. & Mrs. Al Jadick  
John & Agnes Buranich  
John Buranich, Jr. Excavating  
Mr. & Mrs. Nicholas Halchak  
Mary Russell  
Buranich Lawn & Leisure  
Olga Pecuch  
Mary Adamiak  
MR. & Mrs. Michael Spitko  
Mr. & Mrs. Joseph Macijowsky  
Mr. & Mrs. Jacob Barsigian  
Theresa Palanchik  
Mr. & Mrs. Michael Jadick  
Helen B. Krenitsky  
Anthony Bellenzeni  
Lovie Peregrim  
Ann Peregrim  
Helen Chesniak  
Mary Conon  
Mr. & Mrs. Nick Lezinsky  
David Jadick  
Mr. & Mrs. Nicholas Jadick  
Jennie Gambal  
Dorothy Jadick  
Sophie Kozala  
Fr. Theodore Orzolek  
Mr. & Mrs. Walter Ermolovich  
Mr. & Mrs. Michael Marko  
Mr. & Mrs. Thomas Pregmon  
Mr. & Mrs. John Visoski  
Anna Zupko  
Barney & Tina Ludwig  
Helen & Millie Krenitsky  
John's Corn  
(Buranich Farms)  
Scranton-Carbonale Highway

---

# CHRIST IS RISEN! INDEED HE IS RISEN!!

## ST. MARY (THE NATIVITY) ORTHODOX CHURCH Coaldale

Father Paul Borick  
Matushka Irene Borick  
Mr. & Mrs. John Bench & Family  
Helen Berezniak  
Miss Nettie Bench  
Harry Bialis  
Mr. & Mrs. George Baranchuk  
Harriet Boretsky  
Eleanor & Howard Billig  
Donald & Helen Butts  
Mr. & Mrs. William Bybel  
Dr. & Mrs. Richard Chwastiak  
Richard Gregory Chwastiak  
David & Melanie Christman  
Anna Lisha Christman  
Mr. & Mrs. Michael Drozdak  
Miss Irene Drozdak  
Anna Deganich  
Bill Evetushick  
Helen Evetushick  
Rose Gibson  
Catherine Hedes  
Olga Hebda  
Mary & Frank Lutash  
John Lorchak  
Pauline Maholick  
Anna Maliniak  
Mrs. Anna Maholick & Sons  
Ben & Olga Macalush, Jr.  
Anna McHugh  
Paul & Kay Maliniak  
Helen Philapovich  
John Shears  
Stephanie Tesosky  
Harry Wyshousky, Jr.  
Michael Zemanick  
Mary Zemanick

---

## ST. MARY ORTHODOX CHURCH Men's and Ladies Auxiliary

---

## HOLY RESURRECTION ORTHODOX CHURCH Alden Station

---

## ST. STEPHEN ORTHODOX CATHOLIC CATHEDRAL Philadelphia

---

## ST. JOHN'S ORTHODOX CHURCH Naticoke

Father & Matushka David Lisko  
Jason, Chrysa, & Nika Lisko  
Mr. & Mrs. Paul Sulewski  
Miss Mary Hunchar  
Mr. & Mrs. George Cieslak  
Mr. & Mrs. James Oram  
John Pihanich & Ellie Kapitula  
Mr. Stephen Brezna  
Mr. & Mrs. Leo Misewich  
Mr. & Mrs. John Klos  
Mr. & Mrs. Joseph Paprota Sr.  
Mrs. Eva Chervak  
Mr. Joseph Paprota, Jill & Joey

---

## HOLY ASCENSION ORTHODOX CHURCH Lykens

Fr. Michael & Matushka Hatrak  
Gregory, Matthew & Natalie Hatrak  
Nadia Sass  
Suzanne Smeltz  
Kathryn & John Sultzbaugh  
Gayle & John Sultzbaugh  
Elisabeth Sultzbaugh  
Michael & Olga Hrinda  
Nancy & John Coles  
Johnnie & Christopher Coles  
Helen Timko  
John & Mary Mehalko  
Louis & Denise Dominick  
Nicole, Alicia & Joshua Dominick  
Dr. & Mrs. Alexander Pianovich

---

## SS. PETER AND PAUL RUSSIAN ORTHODOX CHURCH Uniondale

Peter & Catherine Jubinsky  
Paul Bendyk  
Janet Bendyk  
Maria Hutnyan  
Rose Kennedy  
Antonette Terry  
Ann Marek  
Peter T. Hurchik  
Martha Dorosh  
Walter Terry Family  
Martha Terry Sisko  
Joseph Bendyk

---



# Pro-Life Prayer Breakfast

By David Brzuchalski

Saint Mary's Center in Scranton was the setting for this year's Pro-Life Prayer Breakfast held in Northeastern Pennsylvania. Despite the extraordinarily biting-cold weather that Saturday morning, January 24th, more than three hundred people attended to participate in a very moving and intensely thought-provoking program.

Sponsoring the event, Pennsylvanians for Human Life, Scranton Chapter did a fine job in warmly welcoming the guests and stirring us to become more actively involved in the Pro-Life Movement.

The program began with a prayer service. Presenting the theme, "We are called, We are anointed," and acting as group leader was Sister Noraleen Calpin, I.H.M., from Bishop O'Hara High School. All those in attendance participated in certain parts of the service by reciting appropriate prayers on behalf of the unborn.

The Orthodox, and especially clergymen and laity of the Wilkes-Barre Deanery, were well represented at this special event. Those in attendance were: His Grace Bishop HERMAN, who offered a very meaningful message during the program; Rev. John Kowalczyk, St. Michael's Church in Jermyn and toastmaster for the affair.

Also participating were: Very Rev. Vladimir Fetcho, St. Nicholas Church in Olyphant; Rev. David Lisko, St. John's Church in Nanticoke; Rev. Theodore Shomsky, St. Michael's Church in Old Forge; and Rev. Lawrence Kane, All Saints Church in Olyphant.

Other prominent guests who participated in the morning's program were: the Most Reverend James C. Timlin, D.D., Bishop of Scranton (Roman Catholic Church); Rev. Dorance Bartholomew, Pastor of Temple Baptist Church; Rev. J. Harry McElroy, Pastor of Elmhurst Presbyterian Church; and Helen Gohsler, President of the Scranton Chapter of Pennsylvanians for Human Life.

The principal speaker was Mrs. Kay James, a very active member of the Right to Life Movement. Mrs. James is the Public Affairs Director for the National Right to Life Committee and President of "Black Americans for Life." She is also one of the founders of the "Crisis Pregnancy Center" and is extremely active on the national level in trying to convince our legislators to reverse their decision of January 22, 1973 which gave women the right to seek abortions legally in the United States.



Principals at the Pro-Life breakfast.

Mrs. James, a sincere and deeply religious crusader for the plight of the unborn, offered very startling facts and statistics concerning abortions in this country.

- More than 17,000,000 abortions have been performed in the United States since 1973.
- New chemical warfare against the unborn children is now being tested in laboratories across the country; this chemical (an abortion pill) could become an alternative means of aborting the unborn fetus. It is our duty to correspond with drug companies and insist that this new experimental drug never be mass-

produced.

- Our high schools across the nation actually condone abortions indirectly by way of "school-based sex clinics." These sex clinics encourage high school girls who have become pregnant to seek abortions. Very infrequently are these girls given an alternative means to consider.
- Many women experience a post-abortion syndrome many years after having an abortion. Most females with this syn-

drome turn to drugs, alcohol and even suicide resulting from severe guilt associated with this unnatural act of "murder" which they have committed.

Mrs. James further reminded us that the basic definition of abortion, in its simplest terms, is the doing away with a human life. She stressed that our society is putting the "right to choose" above the "right to life." This "right to choose" should not even be granted in a civilized society. "We must restore the purpose, sanctity and

# Archbishop Valerian Falls Asleep

With great sorrow, the Romanian Orthodox Episcopate of America announces the death of its former ruling hierarch, His Eminence, Archbishop VALERIAN D. TRIFA, of a massive heart attack on January 28, 1987, at the age of 72, in Lisbon, Portugal.

Viorel Trifa was born on June 28, 1914, in the small farming village of Campeni, county of Turda, Romania. As a young lad, he herded sheep and worked on his father's farm.

He attended the local elementary school, then was sent to Sibiu where he attended the "Gheorghe Lazar Lyceum". In 1931, he entered the Theological School in Chisinau, graduating "cum laude" in 1935.

For a brief time, he worked as an assistant newspaper editor, but in 1936, he registered at the University of Bucharest to work toward a doctoral degree in theology, while also attending the School of Letters and Philosophy.

Because of the political turmoil in Romania, he fled the country in 1939, first to Poland, then to Germany. Here he studied history and journalism at the University of Berlin until he was able to return to his homeland the following year. In 1941, the chaotic government again forced him to flee to Germany, only to be placed in forced domicile near Berlin. At the end of 1942, he was sent to the concentration camps at Buchenwald, and then to Dachau, where he remained until August, 1944.

Slowly forging his way to Italy, as a "displaced person" he was able to find employment as a teacher in a Roman Catholic Missionary College, where he remained for five years, until he finally was able to emigrate to the United States.

Viorel Trifa arrived in New York on July 17, 1950. In September, he was called to be the editor of the SOLIA, the newspaper published by the Romanian Episcopate.

In July, 1951, the Church Congress meeting in Chicago, Illinois, elected him Vicar Bishop, and he was consecrated on April 27, 1952, at which time he took the monastic name of "Valerian", and was installed in



The Late Archbishop Valerian.

Detroit, Michigan, on July 6.

Archbishop Valerian was a powerful leader and administrator, and was able to organize the widely-scattered Romanian Orthodox parishes of the United States and Canada into one cohesive diocese. As ethnic communities changed, he influenced the building of new edifices to accommodate the relocated church congregations. He encouraged the growth of a strong international women's association, ARFORA. He was instrumental in founding the international youth organization, AROY and fostered the founding of the Orthodox Brotherhoods of both the United States and Canada.

The Romanian Diocese was among the first to have bilingual service books in English and Romanian to be used both by the clergy and available to the laity. The Archbishop's love for his flock had no bounds and they, in turn, were faithful to their beloved shepherd who traveled extensively, from the Atlantic Coast to the Pacific Coast, from Florida and through the Canadian Provinces, visiting each parish, counseling the congregations, strengthening the faith of each communicant.

Archbishop Valerian was instrumental in leading his diocese within the canonical jurisdiction of the Metropolia in 1960 and in joining in

the American Church in July of 1970. Until his retirement in 1984, he was an active member of the Holy Synod of Bishops of the Orthodox Church in America. He was chairman of the Department of Canonical and Pastoral Affairs of the OCA.

On the international level, Archbishop Valerian was on the General Committee of the World Council of Churches and also on the Governing Board of the National Council of Church in Christ, USA.

In 1984, Archbishop Valerian, at the age of 70, retired from his position as ruling hierarch and moved to Lisbon, Portugal, living in exile until his death.

## A Testamentary Letter By Archbishop Valerian

Dear Reverend Fathers and Beloved Faithful:

I am leaving this world with gratitude in my heart towards our Heavenly Father for granting me the privilege for 33 years of serving His Holy Orthodox Church, my Romanian heritage and my beloved adopted country, the United States of America.

During this time I have had many many things happen, but the culminating moment of my existence I consider to be when the Romanian Orthodox faithful in America have called and elected me to be their spiritual leader.

The great burden you laid upon my shoulders, which I bore with the sincerest intentions, was not easy. I dare say that had I not accepted this charge, my life would have been much calmer and easier but I would not have been as happy as I was.

The extent to which I was able to measure up to your expectations in carrying out my difficult mission and serving the Episcopate is not for me to judge. Being only a rather common person, I was unable to achieve more than God has given me the power to do, but I have put forth my best efforts in all. God in His infinite wisdom

and justice, members of the Episcopate and history itself will put on the seal of approval if I had done well. Likewise, I will be condemned if, wittingly or unwittingly, I have erred in any way and let you down.

If I had any successes, I readily admit that to a great extent they are due to the support of those who understood my intentions and efforts. I now especially want to thank these supporters.

I also know, as hard as I tried, that I was unable to do everything expected of me and that I did not satisfy everyone. It might also have happened quite unintentionally that I might have wronged someone. Find it in your heart, I beg to forgive me, as I have already forgiven anyone who has erred before me or wronged me.

Now that the destiny of the Episcopate is in your hands. I urge you to be very conscientious in this great responsibility. Remain united in the spirit of Christian love, do away with any personal or selfish interests and work together and uninterruptedly to maintain the full freedom which was obtained with so many sacrifices. Grow in the Spirit and good deeds so that the Episcopate may be continually strengthened and bear good fruit to the glory of God and of His Orthodox Church, for the pride of our Romanian origin and of the beloved adopted country in which you now reside.

May the Lord and Savior Jesus Christ have all you in his loving care now and always.

Valerian



Bishop Herman represented our Diocese and the Orthodox Church in America at the consecration of Bishop-elect George Kuzma on February 4th at the St. Michael the Archangel Cathedral in Passaic, New Jersey. Bishop George Kuzma will be Auxiliary to Bishop Dudick, Bishop of

L to R: Bishop George Kuzma, Bishop Herman and Bishop Dudick.

Passaic, of the Byzantine Catholic Rite. Later that day, Bishop Herman attended the testimonial dinner in honor of the newly ordained Bishop held at the Sheraton Meadowlands Hotel in Rutherford, N.J.

**Eastern Pa.  
Diocesan Seniors  
Pilgrimage to  
St. Tikhon's  
Seminary/Monastery  
Complex**

will be held on Sunday,  
August 9, 1987.

**SCHEDULE**

Divine Liturgy ..... 9:30 A.M.  
Lunch ..... 12 noon  
Program & Fellowship 1:30 P.M.  
Vespers & Departure. 4:00 P.M.



**Diocesan Assembly  
and Church  
School Conference**

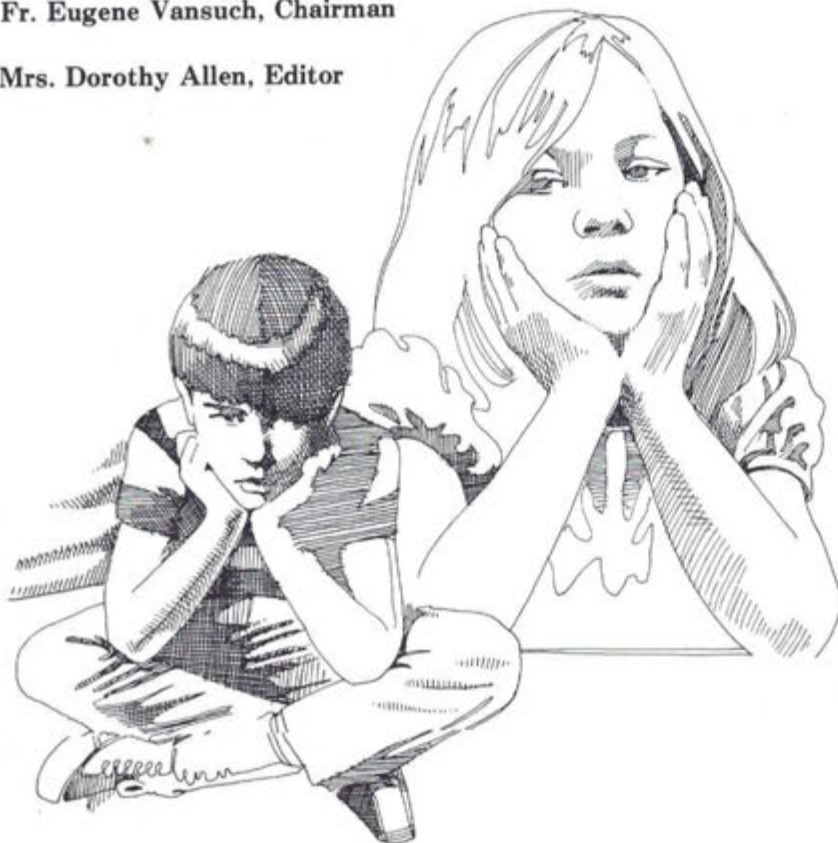
The Diocesan Assembly and Church School Conference will be held on Saturday, August 22nd at St. Tikhon's Monastery and Seminary.

The theme for the Conference as well as the Assembly will be Evangelization.

# EDUCATION BULLETIN

Fr. Eugene Vansuch, Chairman

Mrs. Dorothy Allen, Editor



The use of television in the twentieth century as a medium of entertainment and education has continued to stir a great deal of controversy concerning how "good" or "bad" television watching is for the developing child. It is a fact that most children watch approximately 30 hours of television per week. Neither pointing out how "harmful" nor "influential" American children's television diets might be will change the fact that children are watching television very frequently.

Although most parents and teachers have heard much about the detrimental effects of television, we must also be aware that T.V. continues to be a teaching tool and that many benefits can be accrued from watching it. What to do? **Action for Children's Television**, a consumer group concerned with advocacy of quality children's T.V. programming, suggests that for most families, the best answer to the dilemma is to learn to live sensibly with television. **Action for Children's Television** suggests that parents treat television with "Tender Loving Care" - T. L. C. - which translates to "Talk, Look, Choose":

## TALK:

1. Talk about programs that delight your child.
2. Talk about programs that upset your child.
3. Talk about the differences between make-believe and real life.
4. Talk about ways T.V. characters could solve problems without violence.
5. Talk about violence and how it hurts.
6. Talk about commercials: foods that can cause cavities or may not provide good nutrition, advertised toys that may not be as much fun to play with as the commercial tells us.

## LOOK:

1. Look out for undesirable violent behaviour which your child might imitate. Talk with the child about the character's behavior. Ask the child what he or she would do in that situation. Be prepared to **listen** to your child rather than to offer your own judgement - most children will come up with the "correct" answer. Encourage your child to be critical of television characters, especially of

those whose actions are abusive of any one.

2. Look for T.V. characters who care about others. Comment aloud to your child about how much you value this type of behavior.

3. Look for programs which offer people from a variety of cultural and ethnic groups. Point out prejudicial or bigoted behavior to your child and teach him how to recognize it. Explain that prejudicial behavior is a form of abuse and that it hurts.

4. Look for ideas about what to do after you switch off the T.V. set: read a book on the same subject which you saw on T.V.; draw a picture expressing how you feel after watching a par-



ticular program; do something together - play a game, go for a walk, or just talk.

## CHOOSE:

1. Choose T.V. programs with your child.
2. Choose the number of programs your child can watch each day. Come to an agreement about T.V. watching on school nights and on weekends, and stick to your agreement. (Exceptions can be made, of course, when educational or holiday specials are broadcast.)
3. Choose to turn off the T.V. set when the program is over.
4. Choose to provide a **variety** of experiences for your child. For more information about the "T. L. C." approach to family T.V. viewing, you may write to **Action for Children's Television**, 46 Austin Street, Newtonville, Mass. 02160.

## T.V. AS A TOOL FOR TEACHING LIFE VALUES

Television offers people a chance to view people, places, and events that could not otherwise be seen. Live

television, such as the launching of a space vehicle or the final game of the World Series, adds the dimension of immediacy to events. It is the next best thing to actually being there - it is concrete and "real." Specialized personnel are available on T.V.; public television stations offer a variety of educational programs on practically any topic imaginable. In addition, regular commercial T.V. can be used by parents as a teaching tool. The following suggestions are offered as examples:

1. **Distinguishing fact from fiction** - Ask a child to name and describe his or her favorite character. Discuss whether this character is a real person or is make-believe.
2. **Interpretation of one's own moods** - After watching a show, discuss personal feelings aroused by the plot, action, and outcome.
3. **Making inferences critical thinking** - During a commercial, ask the child what he or she thinks will happen next.

**Drawing conclusions** (critical thinking) - Involve children in discussions, such as, "John took his brother and sister to a restaurant which he could not afford because he wanted to pretend he was rich."

**Making judgments** - After viewing a show, discuss whether certain actions taken by the character or characters were right or wrong for the particular situation. Avoid "moralizing," and instead ask, "What would you have done? Why?" Most children will respond if given this opportunity. Be careful not to seem too critical of the child's answer if it seems "wrong" to you. Rather than expressing surprise or shock when a child gives an unusual answer, instead say something like, "That's very interesting. I think in that situation I would have" ... (then describe your own reaction to the question of what you would have done if you were the character.) The child does not have to verbally agree that your "solution" is better than his; in fact, it is probably just as effective whether he does or does not verbally acknowledge which solution he thinks is the better one. What matters is that the child has told how he feels to an interested listener and has heard how you feel about certain values also. The child will remember what you said as part of the

growth of his or her own system of values.

It is this communication which provides the learning of values and not just being told "the difference between right and wrong."

6. **Applying ideas to life situations** - Guide the child to compare a television story to his or her own life. Point out that many things which we see on television are "true to life" - such as helping others to solve problems, forming friendships, getting along with others, and overcoming obstacles.

7. **Recognizing cultural diversity** - Watch a variety of programs of various ethnic orientation. Point out that although various groups may approach life and its problems differently, basic human values remain the same across cultural lines.

*Action for Children's Television suggests that parents treat television with "Tender Loving Care" - T.L.C. - which translates to "Talk, Look, Choose".*

8. **Recognizing difference in historical time** - Since T.V. has been a fixture in American homes for forty years, many of the older programs return as re-runs from time to time. Much valuable information can be obtained by watching old re-runs. Since our culture has changed over the past decades, a child watching re-runs of "I Love Lucy" can get some idea of what life was like before he or she was born. All that a person hears, sees, and experiences becomes part of his personality. By watching a program which his parents also watched when they were young, the child has an experience in common with the parents and will be in a better position to understand his parents' ways of thinking. Point out which "old" programs are cultural history (fictions) and which are actual history (fact). Remember that the child has not seen the old programs before.

Watching T.V. with your children and choosing programs is a key to sensible viewing. There are no hard and fast rules for monitoring children's T.V. viewing. Parents must decide what seems right for their families.

A good way to begin choosing appropriate programs is to go through the listings. Children might be given first chance at the program guides and

circle their selections. Parents can then review the choices and suggest alternatives. (Note: It is recommended that parents suggest and not force. In psychology as with physics, for every action there is an equal and opposite reaction. Parents should be careful not to "come on too strong," as many children view this as a challenge and react accordingly.)

In trying to guide your children's viewing, consider your own television watching habits. Do you refuse a phone call if you are in the middle of a program? Does your breakfast conversation revolve around the television programming of the night before? Is your T.V. always on "for background noise"? If children are to learn that television should be viewed with discretion and at appropriate times for

appropriate reasons, you, the parent, will have to set the example.

There is a great deal which children of all ages can gain from television, both as education and as entertainment. If you are interested in learning more about the interaction of children and their TV sets in our modern world, there are several consumer groups to which any parent may write for additional information, including:

Action for Children's Television  
46 Austin Street  
Newtonville, Mass. 02160

PTA  
TV Action Center  
N. Rush Street  
Chicago, IL 60611

The Parent Participation TV Workshop  
699 Madison Avenue  
New York, NY 10021

Television Information Office  
745 Fifth Avenue  
New York, NY 10022

Annenberg School of Communications  
USC University College  
Dr. Richard Byrne  
3551 University Avenue  
Los Angeles, CA 90007

Continued from p. 31  
sacredness of life," quoted Mrs. James.

Bishop Timlin offered some brief remarks following Mrs. James. He encouraged all of us to become actively involved in the Pro-Life Movement and he also thanks God for the mother of Kay James.

His Grace, Bishop HERMAN spoke about his recent participation in the "March for Life" which took place in Washington, D.C. on January 22. Many of the participants scheduled to attend the march had to cancel because of the severe snow storm which swept across the Eastern part of the United States that day; however, in spite of the weather the march was successful and Washington, along with the rest of our nation, witnessed the Pro-Life advocates in action. Bishop HERMAN assured us that the message to save the lives of the unborn was delivered in Washington that day even after much discouragement. "Discouragement and disappointments are part of what is good according to the teachings of Jesus Christ. There is always a purpose in whatever God does." related Bishop HERMAN.

In closing, I would like to leave you with the message included in the following prayer taken from the "Pro-Life Prayer Service." Hopefully it will capture the spirit of the Pro-Life Movement and encourage you, the reader, to become a part of this worthwhile endeavor.

*Lord, help us to respect all life today. Let us be concerned for the old, the born and unborn, the helpless, sick, weak, or those ignored by others. Help us to answer Your call with courage and strength as we strive to protect all human life. Influence our legislators, doctors, nurses and all who hold the power of life in their hands. There is potential for good in every life every day. Let our society not be influenced by those who seek to relieve suffering by destroying life. Let Your love reach through us to all with whom we come in contact so that respect for all human life will soon envelop our nation, our universe.*

Amen.

**Plan To Be  
At St. Tikhon's Monastery  
On Memorial Day**

## Letter of Appreciation

The Right Reverend Herman  
Bishop of Philadelphia  
St. Tikhon's Theological Seminary,  
South Canaan, Pa. 18459

Your Grace,

On behalf of Orthodox Christians for Life, and indeed, in behalf of all Orthodox Christians who actively support the Church's teachings on the sanctity of innocent human life, we wish to thank you for your presence at the fourteenth annual "March for Life" on January 22, 1987.

This year the March was, as you know, made very difficult by inclement weather. It would have been entirely reasonable and understandable had your Grace chosen not to appear considering the conditions. We rejoice that you and Father John Kowalczyk thought this issue too grave and this opportunity too important to allow anything to prevent your appearance. Your moral and physical courage has not only made a great impression upon non-Orthodox members of the pro-life movement, but speaks eloquently to Heaven as well! Your presence vividly reminded us of your patron, St. Herman of Alaska, who was a great and holy defender of the innocents!

Each year, in America alone, over 1½ million babies are killed by surgical abortion and numberless others by abortifacient contraceptives! Each of these little souls is recognized by the Orthodox Church as being a person sacred to God and our brother or sister

in Christ. Too long have the Church's teachings on this matter been unknown and unspoken to the American public in general and Orthodox Christians in particular. Efforts such as your Grace's in the Diocese of Eastern Pennsylvania are a beacon of hope and a model for action throughout the entire Church. Yet, perhaps even more important, this great moral issue provides an avenue whereby our Doctrines can be disseminated to a large non-Orthodox population who wait, sorrowing, for the Gospel of Christ to be preached with power! Your Grace's efforts in the March for Life will be, hopefully, just a beginning of this all-important evangelical thrust!

Once again, let us offer you our sincere thanks for your great pro-life efforts. You have made an historical appearance in Washington which will not soon be forgotten in the annals of the pro-life movement! Further, you were the first Orthodox hierarch to participate in this event! It is our hope and wish that this was just the beginning of your Grace's activity in this area of national involvement. If God (and the weather) are willing, next year you will see our banner held high on the ellipse in Washington while your Grace stands forth once more for the unborn and our Faith!

Yours in Christ,  
Rev. Edward Pehanich, Co-Founder  
Mr. John Protopapas, Co-Founder



**BISHOP WYSOLZASKY VISITS ST. TIKHON'S**

Bishop Wiktor Wysolzansky confers with Bishop Herman at the Seminary Library. This past December Bishop Wiktor paid a visit to St. Tikhon's Seminary. He is from the National Catholic Church in Poland.

## ALL IN THE DIOCESAN FAMILY

**Alden Station/Nanticoke** - 3rd Annual Chicken Bar-B-Que sponsored by Holy Resurrection Orthodox Church, Alden Station, Saturday, September 26, 1987.

**Buckingham** - Fr. Daniel Kovalak of the Elevation of the Holy Cross Orthodox Church, Williamsport, was the Guest Speaker February 18, 1987 during the Adult Study Lecture of St. Mark's. Theme of "The Plight of the Mission Church in America" was presented by Fr. Kovalak, followed by a lengthy question and answer period and refreshments. Everyone enjoyed the dynamic presentation.

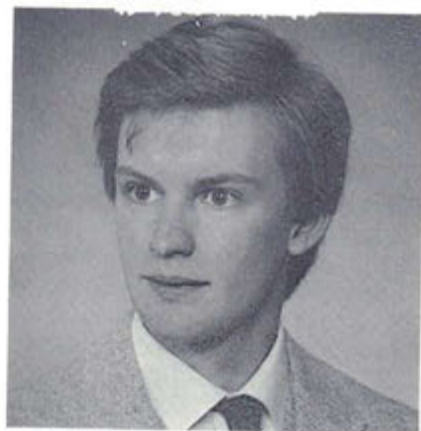
A welcome to new members of the Parish, Joseph Horoschak, Mark Klutchka, John Hawranick Jr. & Kevin Karaffa. God's Blessing to them and their families.



St. Mary's Church, Coaldale, Pa. St. Nicholas Day, Dec. 6, 1986.

one periodically. The committees of the Parish are busy working on a "calendar of events" for 1987.

**Edwardsville** - Greg Podolak, a senior at Crestwood High School attending Wilkes College in the "Young Scholars Program," was named finalist in the 1987 National Merit Scholarship Program.



Greg Podolak.

He has been a member of the gifted program in the Crestwood district for the past 10 years and his team won second place in the "Olympics of Mind" competition last year at Penn State. Podolak will also be competing in the Olympics of Mind this year.

He takes courses in psychology, English sequence, and physical education at Crestwood and at Wilkes, he is studying college physics, Fortran/computer science and math/calculus.

His is the son of Thomas and Phyllis Podolak, Mountaintop.

Gregory serves as an Altar Boy at St. John the Baptist Church in Edwardsville.



A Christmas Pageant of Bible Characters was presented by the younger children of the Church School on Dec. 28, 1986. The children and adults of the Parish enjoyed the presentation.

Recently the Sisterhood of St. Mark's held their first organizational meeting. They are newly formed and we wish them well in their work for The Orthodox Church. The President is Sonya Miele.

### FUTURE EVENTS

May 10 Mothers Day Commemoration; May 16 Church Flea Market; June 12 Youth-Phillies Baseball Game; June 14 Annual Parish Picnic.

**Coaldale** - Congratulations to Christine Colosimo and Kevin James Reily who were joined in Holy Matrimony on Saturday, February 14.

A COMMUNION BREAKFAST was held for the Sunday School Children on the Feast of St. Nicholas, Saturday, Dec. 6 highlighted by a Visit from St. Nick. St. Nick presented the children with gifts and candy.

On Sunday, December 28 the Sunday School Children presented their Christmas Program, "The Nativity". A social hour followed.

THE PARISH held a Breakfast on Sunday, Feb. 15 in the parish social hall. This proved to be very successful and plans are to continue to sponsor



**Frackville, Pa.** - Sisters Celebrate Birthday's. Mrs. Mary Wartella and her sister Miss Eva Cuttic were blessed to celebrate milestone events in their lives. Mrs. Wartella celebrated her 80th birthday on Jan. 3rd of this year. She attends SS. Peter & Paul's Church, Minersville. Miss Cuttic celebrated her 75th birthday on March 1st and she attends Holy Ascension Orthodox Church, Frackville, Pa.

May God bless them with many more!

**Harrisburg** - Jonathan Michael Turner was baptized and chrismated on December 21st. He is the son of Charles and Deborah (Tatusko) Turner. Sponsors are Sergius Chrush and Jean Marie Zane.

Donald L. MacAulay II and Patrica A. Rhoads were united in Holy Matrimony on February 14th.

The construction of the new church is progressing well thanks to the good weather and a relatively mild winter for the area. The brick work will be done soon and the roof shingles are in place. The building should be completed by June or July. However, we will continue to use the present church until further notice. The dedication and consecration of the new church will take place sometime in 1988.

**SOCIAL EVENTS:** The parish will have a Paschal Banquet after the Divine Liturgy on Sunday, May 17 and a Church School Students Dinner at noon on Sunday June 14.

The annual Parish Picnic will be held on the parish grounds Sunday beginning at noon on July 19.

Everyone is welcome to attend these events, participate in our liturgical ser-

vices, and see our new church that is already becoming a tourist attraction.

Christ the Saviour Orthodox Church Harrisburg, PA - new construction, March 1987



**Hellertown** - The Lehigh Valley Pan-Orthodox Choir, under the direction of Ronald Hanna, presented a concert of Orthodox Sacred Hymns, February 22nd. at Packer Memorial Church on the campus of Lehigh University. This is the site of the famed "Bethlehem Bach Choir", and so far as is known, the first time Orthodox music has been sung there.

Lehigh Valley Pan-Orthodox Choir



The choir did a concert of Lenten and Easter Hymns at Christ Lutheran Church, Allentown. They will also sing vespers for the Sunday of Orthodoxy, joined by other choir members, at St. Mary's Ukrainian Church, Allentown. During Great Lent, they will sing the Presanctified Liturgy at several churches. Father John Kahle, of the Lehigh Valley Orthodox Mission Church of St. Paul, Emmaus, serves as Chaplain and Narrator.

For information concerning this choir write Box 191, RD#1, Hellertown, Pa., 18055, or phone 215-867-1247.

**Jermyn, Pa.** - The annual yolka was held on Sunday, December 28th with over 100 people in attendance. The play was directed by Marilyn Petorak, Dorothy Allen and Fr. John Kowalczyk.

On Friday, February 6th, 1987 Zina Petorak and Louis Twardzik were united in the Sacrament of Holy Matrimony. **God Grant Them Many Years!**

The Maxwell Family recently moved to Jermyn, Pa. from Southern California. John will be attending St. Tikhon's Seminary this fall, where he hopes to complete his studies for the





The Maxwell Family of Jermyn

Priesthood. Deborah, his wife, will be working at Mid-Valley Hospital as a Respiratory Therapist. They have two children, Peter age 8 and Mary age 11. They will be living in the house next to St. Michael's Orthodox Church, recently purchased by the Congregation.

Hershey Park on Monday, August 10th.

St. Michael's P.T.A. will hold a Steak Bar-B-Que on Sunday, August 23rd at the Scheybuk farm in Jermyn.



Annual Yolka at St. Michael's Church, Jermyn

The Annual Mother's Day Dinner will be held on Sunday, May 10th at St. Michael's Church Hall. For tickets please call Steve Myshak at 876-1633 or the rectory at 876-1241.

The Annual St. Michael's & St. John's Picnic this year will be held on Friday, July 3rd, Saturday, July 4th and a Chicken Bar-B-Que on Sunday, July 5th. Live Band every night and a fireworks display on Saturday, the 4th of July.

Summer Bible School will be held on August 3rd to Saturday, August 8th and will end with an Annual Trip to

**Lopez, Pa.** - Sunday May 24 - Bull Roast - 1:00 P.M. to 7:00 P.M.; Saturday and Sunday - July 4 and 5 - St. Vladimir's Picnic; Sunday August 2 - Old Home Day - 1:00 P.M. to ?

If you happen to be in the Endless Mountains, come and pray with us.

**Mt. Carmel** - Parishioner Ted Worobel recently presented two high-quality American flags to St. Michael's on behalf of Lodge 229 of the Woodmen of the World, Trevorton, PA. Mr. Worobel is president of the Lodge.

Our local artist, Chris Mathias, was one of 78 winners in a recent national competition that attracted more than 13,000 entrants. His winning entry, an egg tempura portrait of a young woman, will be touring art galleries nationwide. Chris has also done some work in iconography, and hopes to do more in the future.

**Mayfield** - On February 7th, St. John the Baptist Church, Mayfield, held a very successful Pre-Lenten Dinner-Dance in the newly-renovated St. Michael's Church Hall in Jermyn. Over two hundred people enjoyed the meal, the music, and the fellowship. Among those in attendance were: Very Rev. Vladimir S. Borichevsky, Administrator of St. John's Church; Very Rev. Vladimir Fetcho, St. Nicholas Church in Olyphant; Rev. John Kowalczyk, St. Michael's Church in Jermyn; and Chaplain Major Peter Telencio, Orthodox chaplain at Fort Monmouth, New Jersey.

At the Divine Liturgy the next morning, the newly-elected officers and members of the Church Council were administered the oath of office by Fr. Borichevsky at St. Michael's Church, Jermyn. Those installed were: David M. Brzuchalski, president; Joseph Jaye, vice-president; Paul W. Sernak, recording secretary; Rose Kelechawa, financial secretary; Edward Brzuchalski, treasurer; and the following members of the Church Council: Nicholas Meholic, Robert Telep, Joseph Krutz, John Nayduch, Julia Zacccone, Delores Serniak, Irene Swirdovich, Lorraine Sernak, Wendy Bochnovich, and Martha Scopelliti.



St. John's Dinner Dance, Mayfield



St. John's Dinner Dance, Mayfield

**Nanticoke** - St. Johns will hold it's annual summer BAZAAR on the Church Grounds Friday, Saturday and Sunday, July 10, 11, 12. Saturday-night will feature Northeast Rip Cord Skydivers & Stanky & the Coalminers.

**Diamond Years Celebration.** On Sunday October 4th, 1987, His Beatitudes Metropolitan Theodosius and His Grace Bishop Herman will celebrate the Divine Liturgy.

**Olyphant** - The St. Nicholas Church will hold the following events:  
A Flea Market on Saturday, May 16 in the church hall.

The Annual Church Picnic on Friday and Saturday, July 10 and 11 on the church grounds. Refreshment, food and games will be available.

William R. Evanina, a student at Keystone Jr. College has been named to the 1987 edition of Who's Who Among Students in American Junior Colleges.



Bishop Herman blessing the Delaware River.

**Philadelphia** - "Come, receive ye all the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, of Christ, who is made manifest...." began the service for the Great Blessing of the Water at Theophany on Sunday, January 11, 1987. This annual Philadelphia Deanery event was officiated by His Grace, Bishop Herman at St. Nicholas Church, Philadelphia. The event was intended to bring the faithful of the Delaware Valley together to celebrate as a community the Feast of the Epiphany.

The weekend's activities started with the Vespers Service on Saturday evening. Preceding the service, Fr. John Bohush and several parish council members went with Bishop Herman for dinner at a local restaurant. Discussions concerning the celebration of the Millenium in the Philadelphia deanery took place. St. Nicholas offered to host the celebration.

Bishop Herman served the Divine Liturgy on Sunday morning with Fr. Alexander Fedoronko and Fr. John

Dr. Larry R. Sherman receiving the Prophet Elias Award from Fr. Vladimir Fetcho. The highest Orthodox Scouting Award for Adult Leaders.





Great Blessing of Water at Phila.



Bishop Herman receives Greeting at St. Nicholas Church, Phila.



Bishop Herman and Church School children at St. Nicholas.

Bohush as co-celebrants. Following the Liturgy a dinner was hosted by the women of the parish. After dinner the congregation drove to the Delaware River where they were joined by Fr. Jason Kappanadze, Fr. John Udics, and Fr. Stephen Karaffa. All who attended were able to experience a deeply spiritual celebration.

As was done last year, the congregation of St. Nicholas, Philadelphia, sponsored the Great Blessing of the Water at the Delaware River. This was intended to be a deanery event to bring the faithful of the Delaware Valley together, to celebrate the Feast of Epiphany as one community.

St. Nicholas has made continued efforts to inform the Delaware Valley community of the many liturgical customs and traditions held by our forefathers'. St. Nicholas, located in the center of the fifth largest metropolitan area in the United States, continues to sponsor and support suburban oriented ceremonies long lost by the Orthodox Slavs in America.

The Great Water Blessing can be traced back to the very first Christians in the Apostolic age. It is a great loss to our children not to make greater efforts to continue such liturgical traditions. We at St. Nicholas will continue to observe the great and glorious inheritance of our ancient forefathers.

## Coatesville Anniversary

*Continued from p. 13*

vice by Fr. Dimitri.

His Grace, our beloved Bishop Herman gave the concluding remarks and stressed the importance of unity in a parish and its importance to spiritual growth. He was astonished that so much had been accomplished in such a short time, a period of four months, proving once again that great things can be done when all people work together with the priest.

Following Bishop Herman's comments, a decorated cake was served followed by a closing prayer and benediction by His Grace, HERMAN.

**Saint Clair** - We had a big Christmas party for the children along with the people from our parish.

Gifts were given to the children and games were played, along with singing of carols and our program put on by the children which was a success.

**Simpson, Pa.** - Parishioners of St. Basil's Church, Simpson, St. Nicholas and All Saints, Olyphant brought joy to the patients at Clarks Summit State Hospital, Sunday December 21, 1986. The group sang Christmas Carols in both English and Slavonic under the direction of Fr. David Shewczyk, Simpson and Joseph Fetchina choir director at St. Nicholas. The night was enjoyed by the patients and the singers.

Tatiana Marie Horton, daughter of Deacon Gregory and Cindy Horton, was baptized on November 22, 1986 at St. Basil's. His Grace, Bishop Herman performed the Baptism and Chrismation. The Godparents were Sub-Deacon Mark Andrews and his wife Anna.

The Church School children of St. Basil's participated in the Christmas Project at Saints Comos and Damian Home, New York. The children made cards and sent gifts to be distributed to the people.

Congratulations to Fr. David, on being named to the OCA Department of Missions.

**FOOD FOR THOUGHT** - The Annual Chicken Bar-B-Que of St. Basil's will be held Sunday, May 31, 1987, from Noon-3pm. You're invited to enjoy a Home-Cooked Meal.

The Annual Turkey Dinner will be held Sunday, October 18, 1987. Serving from Noon-3pm. Hope to see you there.

**Willamsport** - On May 17, 1987, our parish will celebrate what we can only term "Super Sunday". Why?

First, it will mark the liquidation of our present mortgage! This, in itself, is an occasion worthy of celebration!

Secondly, before the mortgage falls in ashes, we will be **breaking ground for a new church building!**

We can't begin to tell you how significant this event will be in the history of our parish. We began some nine years ago with literally nothing but a sincere desire to provide a witness to our Orthodox Faith to an area which never before had even heard of it.



St. Clair, Pa. Church School Program.

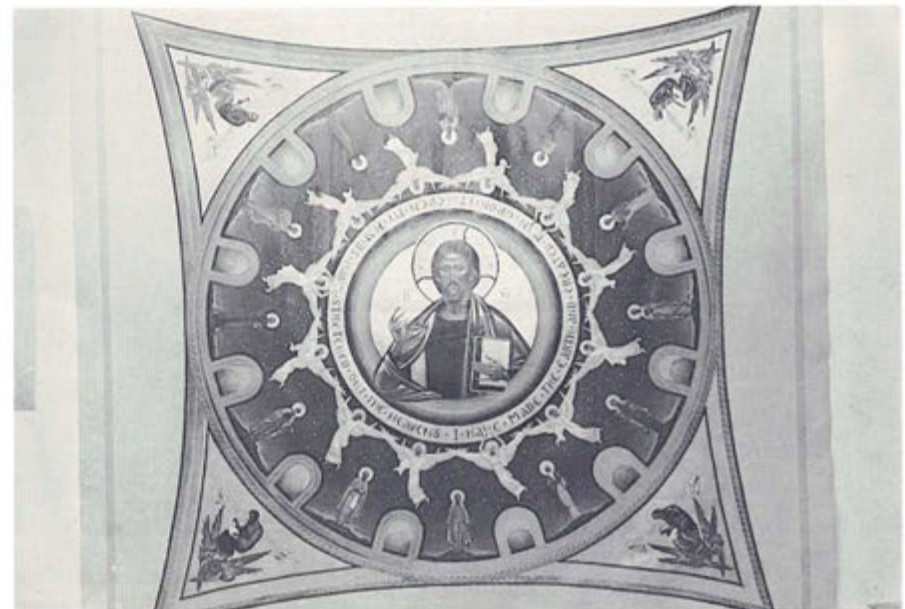
From this humble beginning, worshipping in various church facilities and the local high school cafeteria, we constructed a modest home with an oversized garage which, for the past seven years, we have called our "church".

Even the plans for our new building reflect our "pioneering spirit". We hope to accomplish the work ourselves, with the help of "some friends". And though we may be biased, it is going to be one beautiful structure, and will adequately suit our immediate needs.

An event such as this is simply too special to keep to ourselves. In the Church, the Body of Christ, we are all members, joined to one another. And when one member rejoices, says Saint Paul, **ALL REJOICE WITH IT!**

**Wilkes-barre** - Holy Resurrection Cathedral announces the near completion of over a hundred new Icons. The project began in 1985 and the blessing and dedication of the completed Icons will be celebrated with Metropolitan Theodosius and Bishop Herman on Sunday, November 1st followed by a Banquet. We invite all to join on that day. The Church located at 591 North Main Street was founded in 1892 by Father Toth and was designated a Cathedral in 1950. The present edifice was consecrated in 1972. Fr. Vladimir Petorak is the Cathedral Dean and has been the Pastor for nearly 19 years.

Holy Resurrection Cathedral's new Icon.



## STEWARDSHIP / LAY MINISTRY

### Fr. Claude Vinyard, Chairman

Our Lord's ministry was one of hope and healing. "For I was a hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me:..."

Nothing in the tradition of our Christian faith could be more ancient than charity. The sharing of life's blessings with those who are homeless, alone, and all but forgotten.

St. Herman of Alaska parish in Wallingford, PA. was presented with an opportunity to personify the teachings of our Lord Christ Jesus, to clothe the naked and provide shelter for the homeless.

I received a letter from a local "Restart Program" concerning a homeless family living in their car. The husband and wife were unable to find work because they lacked a permanent address. They had no one to turn to and no place to rest.

The following message was written by the Chairman of St. Herman's Charity Committee. The four ladies in the picture, who constitute the Charity Committee of St. Herman's, overcame many obstacles in providing shelter and clothing for the family. They persevered and were successful in their stewardship.

With a smile, Father Claude handed me a letter last May. "Maybe this is what you've been looking for," he said, referring to the Charity Committee's search for a project that would encourage parishioners to share the blessings we had received with others in our community who are in need.

The letter explained that there were homeless families - husbands, wives, children and their pets - living in cars in Delaware County, Pennsylvania. The problem was so large that the government could not adequately deal with it. "If every church and organization would 'adopt' a homeless family in the area," the letter said, "the number of homeless families would be dramatically reduced. These families need a helping hand and who better to help them than their neighbors."

I visited Helen Smith, the letter's author, in her home just down the street from our church. Slender and serious, she spoke with conviction

about the desperate and immediate need for help. "We know what it's like. We were a homeless family." Now she feeds the homeless as often as she can and she encourages them to hang on until she can find a group to sponsor their recovery. "About a thousand dollars can put a family back on its feet," she said. I felt she might as well

to the parish and a non-Orthodox visitor present at the Divine Liturgy donated one hundred dollars.

Step 3: We invited Helen Smith to

St. Herman of Alaska Charity Committee 1987  
- Right to left: Alice Rubercheck; Chairman, Cynthia Bredikin; Fr. Claude Vinyard; Loretta Piscadlo; Shirley Noble.



have said "one million" when I thought of how we struggle just to meet our church bills. I took my dilemma back to the Charity Committee and I still remember Shirley, Alice and Loretta answering my tears with, "It'll be alright." "We'll do it." "Somehow, we'll do it." And we did.

Step 1: We presented the project to the Church Council. They wondered how the Charity Committee would raise the money, but they gave us the go-ahead.

Step 2: Father Claude read the letter

Last years Senior's Day at St. Tikhon's.

speaking during our coffee hour after church. She explained her idea and answered questions. Parishioners began to respond with donations.

Step 4: In a Methodist temporary shelter, we met the family that was hoping for our help. They sat shyly in a small office around a large conference table. The curly-haired two year old girl was chatty and friendly. The slender four year old boy was silent and looked frightened. The

ple in their twenties explained the problems that had led them to lose everything but some clothing packed in cardboard boxes in their old station wagon.

Step 5: We mailed a letter to everyone in the parish explaining our project.

Step 6: Using all the money we had collected, we paid the security deposit and the first month's rent on a house the family had found. Now they had an address for job applications and for enrolling the little boy in school.

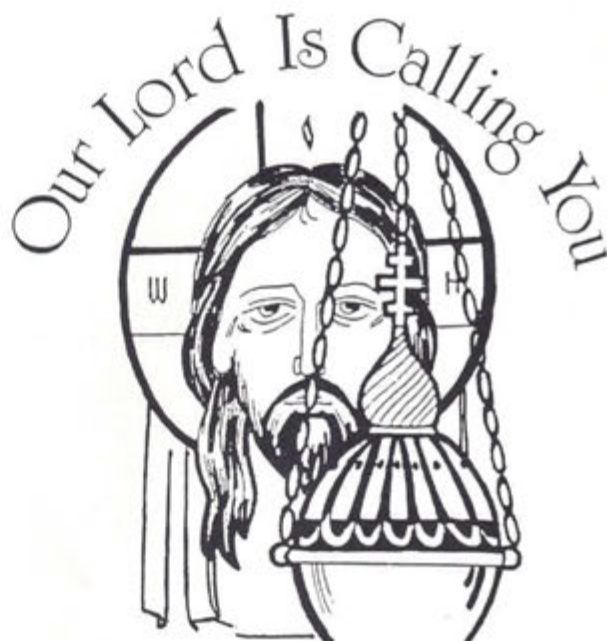
Step 7: We put a request for clothing, furniture and household items in the church bulletin and with a borrowed truck we gathered the items and moved the family in on Labor Day.

We invited the family to our church and to our church picnics and parties. We offered our telephone numbers to them and, at first, they called us with each emergency, large and small.

We never raised the full thousand dollars but it did not matter because God provided what we needed for this family, as He does for all of us. Oh, yes, the little boy is happily attending school, the parents are working and the little girl had her third birthday party in a warm house.

Eastern Pa. Diocesan Senior Citizen's Pilgrimage to St. Tikhon's Seminary/Monastery Complex will be held on Sunday, Aug. 9, 1987.

Schedule: Divine Liturgy - 9:30 A.M.; Lunch - 12 noon; Program of Fellowship - 1:30 P.M.; Vespers and departure - 4:00 P.M.



## IS OUR LORD CALLING YOU TO THE HOLY PRIESTHOOD?

For further information please call or write  
the Seminary Registrar, Fr. Daniel Donlick, at:  
St. Tikhon's Orthodox Theological Seminary

South Canaan, Pennsylvania 18459

Phone: (717) 937-4411

## The Anthracite District "R" Clubs Cordially Invite You To Attend The 39th Annual

# SPRING FESTIVAL

Semi-Formal Dinner and Dance — Sunday, May 24, 1987

Eve of the Annual Pilgrimage to St. Tikhon's Monastery  
So. Canaan, PA on Memorial Day

**ST. MARY'S CENTER**  
**Mifflin Avenue, Scranton, PA**

DONATION \$16.00 — Dinner 6:00 P.M. — Doors Open 4:45 P.M. — Music by Henry Charles Orchestra  
*Reservations close May 17, 1987 — Admission by reservations only*

For tickets and information write or call:

**Mrs. John M. Boyko, Chairman**

**Summit Pointe, Somerset 8, Scranton, PA 18508 — (717) 343-2232**

Make checks payable to: Anthracite District F.R.O.C.

Checks must accompany all reservations.



**REMEMBER a  
loved one with an  
Easter gift**



**RUSSIAN ORTHODOX CATHOLIC MUTUAL  
AID SOCIETY**

**TAX—FREE INVESTMENT  
SINGLE PREMIUM WHOLE LIFE**

- A tax-free method of accumulating cash
- An income for life
- A competitive rate of return
- Safety of principal
- A tax-free death benefit
- Access to earnings
- Money back guarantee
- Issue ages 0 to 70

**“Single Premium Whole Life is the hottest tax-advantaged plan on the market today.”**

Tax Savings report Volume 4 No. 1

---

Example: \$10,000.00 Coverage 5 year old male \$570.00  
5 year old female \$450.00

For personal illustration - call collect 717-822-8591 or write for information to:

**Russian Orthodox Catholic Mutual Aid Society  
100 Hazle Street  
Wilkes-Barre, Pennsylvania 18701**

## DAILY DEVOTIONS

### A PRAYER BEFORE READING THE SCRIPTURES:

Illumine our hearts, O Master who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our mind to the understanding of Thy gospel teachings. Implant also in us the fear of Thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, who is from everlasting, and Thine all-holy, good, and life-creating Spirit now and ever and unto ages of ages. Amen.

### MAY

1. ACTS 5:1-11; JOHN 5:30-6:2
2. ACTS 5:21-33; JOHN 6:14-27
3. ACTS 6:1-7; MARK 15:43-16:8
4. ACTS 6:8-7:5,47-60;  
JOHN 4:46-54
5. ACTS 8:5-17; JOHN 6:27-33
6. ACTS 8:18-25; JOHN 6:35-39
7. ACTS 8:26-39; JOHN 6:40-44
8. ACTS 8:40-9:19;  
JOHN 6:48-54
9. ACTS 9:20-31;  
JOHN 15:17-16:2
10. ACTS 9:32-42; JOHN 5:1-15
11. ACTS 10:1-16; JOHN 6:56-69
12. ACTS 10:21-33; JOHN 7:1-13
13. ACTS 14:6-18; JOHN 7:14-30
14. ACTS 10:34-43; JOHN 8:12-20
15. ACTS 10:44-11:10;  
JOHN 8:21-30
16. ACTS 12:1-11; JOHN 8:31-42
17. ACTS 11:19-26,29-30;  
JOHN 4:5-42
18. ACTS 12:12-17; JOHN 8:42-51
19. ACTS 12:25-13:12;  
JOHN 8:51-59
20. ACTS 13:13-24; JOHN 6:5-14
21. ACTS 14:20-27;  
JOHN 9:39-10:9
22. ACTS 15:5-34; JOHN 10:17-28
23. ACTS 15:35-41;  
JOHN 10:27-38
24. ACTS 16:16-34; JOHN 9:1-38
25. ACTS 17:1-15; JOHN 11:47-57
26. ACTS 17:19-28; JOHN 12:19-36
27. ACTS 18:22-28; JOHN 12:36-47
28. ACTS 1:1-12; LUKE 24:36-53
29. ACTS 19:1-8; JOHN 14:1-11
30. ACTS 20:7-12; JOHN 14:10-21

### JUNE

1. ACTS 21:8-14; JOHN 14:27-15:7
2. ACTS 21:26-32; JOHN 16:2-13
3. ACTS 23:1-11; JOHN 16:15-23
4. ACTS 25:13-19; JOHN 16:23-33
5. ACTS 27:1-44; JOHN 17:18-26
6. ACTS 28:1-31; JOHN 21:15-25
7. ACTS 2:1-11; JOHN 7:37-52,8:12
8. EPH. 5:9-19; MATT. 18:10-20
9. ROM. 1:1-7,13-17;  
MATT. 4:25-5:13
10. ROM. 1:18-27; MATT. 5:20-26
11. ROM. 1:28-2:9; MATT. 5:27-32
12. ROM. 2:14-29; MATT. 5:33-41
13. ROM. 1:7-12; MATT. 5:42-48
14. HEB. 11:33-12:2;  
MATT. 10:32-33,37-38;19:27-30
15. ROM. 2:28-3:18;  
MATT. 6:41-34,7:9-11
16. ROM. 4:4-12; MATT. 7:15-21
17. ROM. 4:13-25; MATT. 7:21-23
18. ROM. 5:10-16; MATT. 8:23-27
19. ROM. 5:17-6:2; MATT. 9:14-17
20. ROM. 3:19-26; MATT. 7:1-8
21. ROM. 2:10-16; MATT. 4:18-23
22. ROM. 7:1-13; MATT. 9:36-10:8
23. ROM. 7:14-8:2; MATT. 10:9-15
24. ROM. 8:2-13; MATT. 10:16-22
25. ROM. 8:22-27; MATT. 10:23-31
26. ROM. 9:6-19;  
MATT. 10:32-36,11:1
27. ROM. 3:28-4:3; MATT. 7:24-8:4
28. ROM. 5:1-10; MATT. 6:22-33
29. ROM. 9:18-33; MATT. 11:2-15
30. ROM. 10:11-11:2;  
MATT. 11:16-20

### JULY

1. ROM. 11:2-12; MATT. 11:20-26
2. ROM. 11:13-24; MATT. 11:27-30
3. ROM. 11:25-36; MATT. 12:1-8
4. ROM. 6:11-17; MATT. 8:14-23
5. ROM. 6:18-23; MATT. 8:5-13
6. ROM. 12:4-5,15-21;  
MATT. 12:9-13
7. ROM. 14:9-18;  
MATT. 12:14-16,22-30
8. ROM. 15:7-16; MATT. 12:38-45
9. ROM. 15:17-29; MATT. 12:46-13:3
10. ROM. 16:1-16; MATT. 13:4-9
11. ROM. 8:14-21; MATT. 9:9-13
12. ROM. 10:1-10; MATT. 8:28-9:1
13. ROM. 16:17-24; MATT. 13:10-23
14. 1 COR. 1:1-9; MATT. 13:24-30
15. 1 COR. 2:9-3:8; MATT. 13:31-36
16. 1 COR. 3:18-23; MATT. 13:36-43
17. 1 COR. 4:5-8; MATT. 13:44-54
18. ROM. 9:1-5; MATT. 9:18-26
19. ROM. 12:6-14; MATT. 9:1-8
20. 1 COR. 5:9-6:11; MATT. 13:54-58
21. 1 COR. 6:20-7:12; MATT. 14:1-13
22. 1 COR. 7:12-24; MATT. 14:35-15:11
23. 1 COR. 7:24-35; MATT. 15:12-21
24. 1 COR. 7:35-8:7; MATT. 15:29-31
25. ROM. 12:1-3; MATT. 10:37-11:1
26. ROM. 15:1-7; MATT. 9:27-35
27. 1 COR. 9:13-18; MATT. 16:1-6
28. 1 COR. 10:5-12; MATT. 16:6-12
29. 1 COR. 10:12-22; MATT. 16:20-24
30. 1 COR. 10:28-11:7; MATT. 16:24-28
31. 1 COR. 11:8-22; MATT. 17:10-18