

Your Diocese

Alive in Christ

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

Volume III, No. 3 Summer 1987



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Beloved Children in Christ:

CHRIST IS IN OUR MIDST!

The days of Summer are upon us and it is especially appropriate that we call to mind the meaning of the Feast which begins this season—Holy Pentecost. At the end of our Lord's earthly life, as He was about to ascend to Heaven, He told His disciples: *You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth* (Acts 1:8). On the day of Pentecost itself, the disciples were gathered together *with one accord, in one place* (Acts 2:1), most assuredly in prayer, when the Holy Spirit descended in the form of fiery tongues, bestowing upon them divine power. And an immediate consequence of that bestowal was the gift of speaking in diverse tongues—in effect, the power to evangelize! These men of prayer were called to action!

We know that these rather ordinary men did, in fact, travel to the ends of the earth, proclaiming Christ, and *baptizing...in the name of the Father, and of the Son, and of the Holy Spirit* (Matt. 28:19), striving to make all nations His disciples. As Holy Pentecost teaches us, we are all called upon to recognize our vocation to both prayer *and* action. As heirs of the holy Apostles—ourselves disciples of Christ—we are called upon to be "evangelists"—to "evangelize." Indeed, this is the primary theme of our forthcoming Diocesan Assembly—a theme stressed by the last All-American Council.

With *evangelization* as our sacred calling, it is especially appropriate that this year we begin the commemoration of the Millennium of the Baptism of Russia. One thousand years ago, our forbearers, by the power of the Holy Spirit which was bestowed upon them in Holy Baptism, became "evangelists," and it is the glory of the Russian Church that it became, truly, a great missionary Church. Men of action and prayer—holy Monks, Priests and Bishops—went out to the far reaches of the world to bring others to a knowledge of the Savior. One only has to read the lives of such luminaries as Sts. Stephen of Perm, Tryphon of Pechenga, Dalmatus of Siberia, Innocent of Irkutsk, and our own Herman of Alaska and Innocent of Moscow to see this power of the Spirit at work in them—a power all of us are called upon to utilize.

Beloved, it is my fervent desire that all of you may rejoice in the joy of Holy Pentecost and that we, as our holy mother, the Orthodox Church of Russia has shown us, both in word and deed, may become "evangelists" of the glory and power of God.

With love in Christ,

+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 3 Summer 1987



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Your Diocese Alive In Christ

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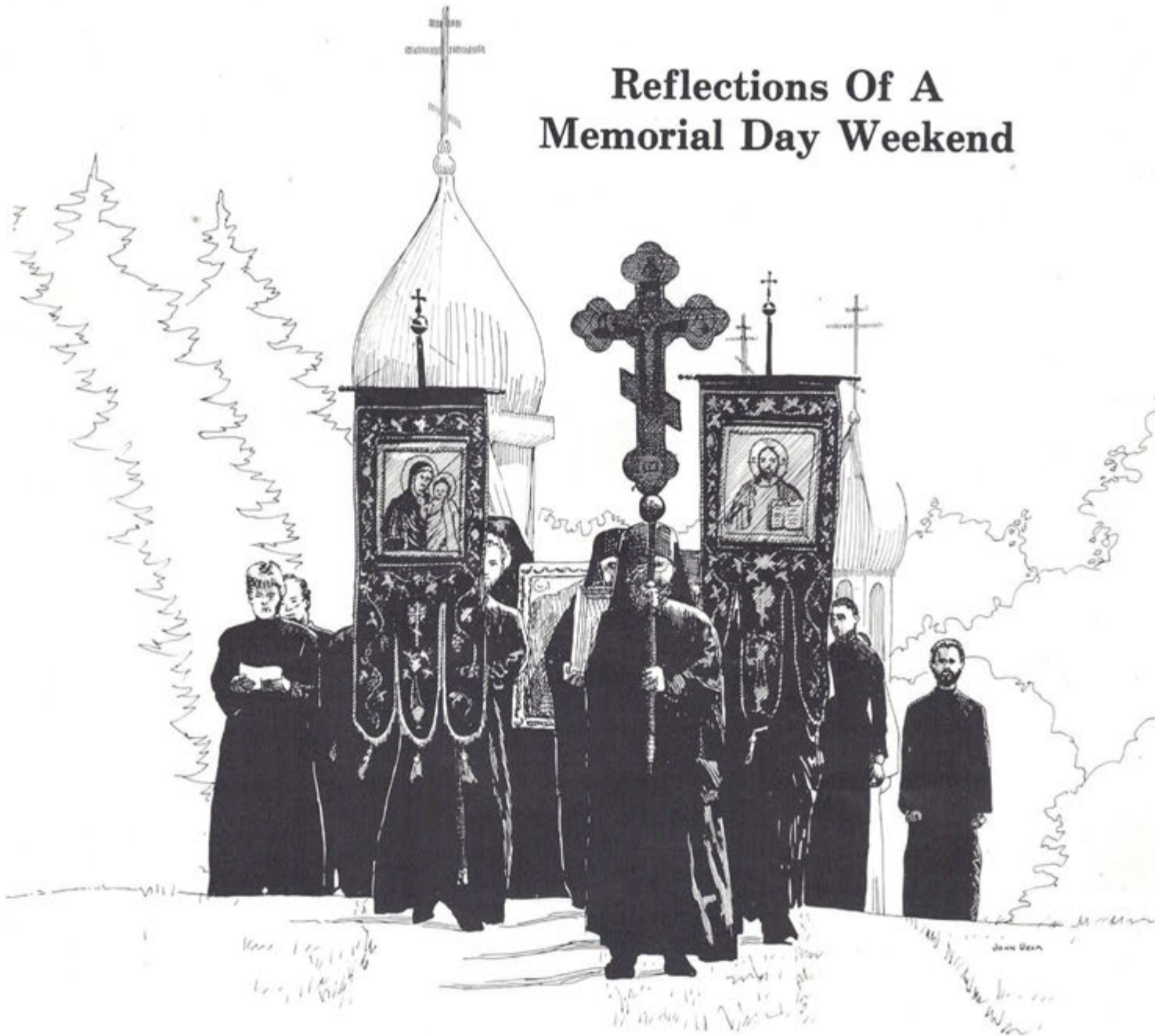
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Reflections Of A Memorial Day Weekend



By Fr. John Kowalczyk

The pilgrimage to St. Tikhon's Monastery opened officially on Friday, May 22nd, with the celebration of the Vigil Service, followed by an Akathist to St. Tikhon of Zadonsk with a procession with His Holy Relics. This year's pilgrimage inaugurated the Millennium Celebration of the baptism of the people of Russia by Metropolitan Juvenaly of Krutitsy and Kolomna, a distinguished hierarch of the Russian Orthodox Church and for many years the Chairman of the Department of External Affairs. Metropolitan Juvenaly

responded to Bishop Herman's official welcome following the Vigil with these words.

"It is with great joy that we start the celebration here on this soil where outstanding missionaries preached by words and deeds...Beside this historical mission, I come as a humble pilgrim, thankful to God I reached here during this season of Pascha, for the resurrected Lord throughout 1,000 years has illuminated our soil in Russia, and He is today for many millions recognized as their Lord and Savior." Bishop Herman pointed out that Metropolitan Juvenaly was the first hierarch from Russia to

visit in 1970 and celebrate the Liturgy following the granting of Autocephaly by the Mother Church.

On Saturday, May 23rd, beginning at 9 a.m., a Hierarchical Liturgy was celebrated by Metropolitan Juvenaly and Bishop Herman, together with clergy from the monastic community and seminary faculty. Following the Liturgy, all went in solemn procession to the Monastery Well for the Blessing of Waters and the Blessing of the Millennium Icon donated by the faithful flock of St. John's Orthodox Church in Mayfield, Pennsylvania. The seminary hosted the lunch that afternoon for

Metropolitan Juvenaly, the Board of Trustees, and Friends of the Seminary. On behalf of the seminary, gifts were presented to the Metropolitan and his delegation. Since his last visit 17 years ago, Metropolitan Juvenaly was very impressed by the improvements made to the Seminary and Monastery grounds. He attributed this to the leadership and spiritual direction of Bishop Herman and his never ending energy, love, and service to the church.

That afternoon the Monastery Community was saddened by the untimely passing away of Father Gamaliel. His passing blended the Paschal joy with sorrow in our hearts. The real pilgrimage is ended when we leave this earth. By his departure, Fr. Gamaliel spoke to all of us at St. Tikhon's that day saying: Life is too short, use the time that has been sanctified and live in holiness in anticipation of being called by God to depart this life. For none of us know the hour or the day when the Lord will call us to Him. Later that afternoon, Vespers and Matins were celebrated in the Monastery Church.

On Sunday, May 24th, Metropolitan Theodosius concelebrated with Metropolitan Juvenaly and Bishop Herman for the Pontifical Divine Liturgy. The responses were sung by the Seminary choir under the direction of Fr. Theodore Heckman. The Monastery Church was filled to capacity with pilgrims who had already begun to arrive. At the conclusion of the Liturgy, Metropolitan Juvenaly stated,

"We share in your grief and joy today. We weep with you in the passing away of Igumen Gamaliel. We share in the joy of the finishing of the Seminary school year and we rejoice and witness the experience of the deep love and fraternity of our two sister Churches...and we offer thanks to the Lord that the love shown at this time for the Millenium of the Baptism of Russia, we pray that it will last forever." Following the Liturgy, a Service of Thanksgiving was held, completing the seminary school year.

Sunday evening St. Mary's Center in Scranton was the setting for the F.R.O.C. Anthracite Spring Festival with over 300 in attendance. Following the banquet, we once again had the opportunity to hear Metropolitan Juvenaly, who reminded us that the Bible from the Old Testament teaches us that during celebrations all hostilities cease. It is no secret that the Jubilee of the Millenium is a celebration for all Rus-



Bishop Herman greeting Metropolitan Juvenaly.



The newly painted Icon donated by St. John's Church, Mayfield: Carried by Mr. Joseph Jaye & Mr. David Brzuchalski.

sian Orthodox christians and that all hostilities will cease during this time of prayer and comtemplation. This prayer for peace and ceasing of hostilities throughout the world is offered by those hierarchs of the Russian Church and those of the Orthodox Church in America. This prayer for peace is offered to all the world. His Eminence expressed his prayers for peace and good will in America,

"I pray that my voice is heard throughout this country and I wish to express the sentiments of all Russian

Orthodox believers. We start the celebrations here with the Autocephalous Church in America and will extend it to our homeland."

Metropolitan Theodosius began by reminding those in attendance that several other jubilees will be taking place during the next year. In 1794 we were a root of the Russian Orthodox Church and we are a rooted plant of that



Tatiana Horton receives Holy Communion.



Bishop Herman greets Pilgrims on Memorial Day.

Church. In 1741 the first Liturgy was celebrated in our land--It was on the Feast of the Prophet Elias and it was no accident that the Orthodox forebearers named the second largest mountain in North America Mount Saint Elias. "In seven years we will be celebrating our 200th Anniversary of the official establishment of the Orthodox faith from those Russian missionaries who came to America and spread the Light of Christ: From that time until the present, the Light of Christ has shone in this new land. The Missionary Herman, along with the Bishop Innocent, were enlighteners of

this continent. We must remember our roots and our predecessors and bring the Gospel of Christ to all peoples." His Beatitude stated that next year marks the 50th Anniversary of our St. Tikhon's Seminary. Archbishop Tikhon was very important to us in America in that he was the founder of St. Tikhon's Monastery and later became the Patriarch of all of Russia. Metropolitan Theodosius left us with this special thought, "The 1,000th anniversary of the Baptism of the people of Russia and the 50th anniversary of the founding of St. Tikhon's Seminary coincide and this

should be especially significant to us."

On the day of the pilgrimage itself, Memorial Day, May 25th, perfect weather greeted the thousands of pilgrims who visited the Monastery. The first Liturgy began at 7:30 a.m. The following clergy served: Fr. Vladimir Borichevsky, Fr. Daniel Kovalak, Fr. David Shewczyk, Fr. Lawrence Farley, Fr. Thomas Pleska, Fr. Joseph, and Deacon Gregory Horton. Responses were offered by the Seminary Choir under the direction of Fr. Theodore Heckman. Shortly after the dismissal of the early Liturgy at the Monastery Church, a procession was held from the Seminary to the Monastery Bell Tower (the site of the outdoor Liturgy). Concelebrating the Hierarchical Divine Liturgy were His Beatitude, Metropolitan Theodosius, His Eminence Metropolitan Juvenaly, His Grace, Bishop Herman, His Grace Bishop Job (Diocese of New England), His Grace, Bishop Peter (Diocese of New York and New Jersey), His Eminence Archbishop Victorin (Romanian Patriarchate), His Grace, Bishop Clement (Moscow Patriarchate), and the following clergy: Frs. John Skvir, Daniel Hubiak, George Gladky, and James Mason; Fr. Gennady Dritchmowsky; ProtoDeacon Sergey Kevalensky; and Deacons Valerian Dzury and Anatoly Rodianov.

The homily was delivered by Metropolitan Theodosius. In it he stated, "Yesterday, the Orthodox Church throughout the world commemorated the poor beggar of Jerusalem, who had been born blind. In this bright season of Pascha we encounter a poor and wretched individual who was transformed from total darkness to complete illumination, who passed over from blindness to enlightenment by a miraculous act of the Savior, so that the glorious works of God might be made manifest." Our Primate called us to action by telling us that the beggar was not afraid to give evidence on behalf of Christ and that the beggar took as an honor their insulting accusation that he was a Disciple of Jesus. The task of evangelization is not easy. It cost the beggar his status as a member of society and synagogue. It brought Christ to the cross.

Metropolitan Theodosius said, "If you are going to spread the gospel and carry out the task of evangelization, you are going to share in the Crucifixion." He called us to take the newly-illuminated beggar of Jerusalem as a patron in our

vital task of mission and evangelism of witness to the light and life given to us by Christ. During the Liturgy of the faithful, hundreds of pilgrims drew near to receive Holy Communion. The Liturgy was directed by Fr. Sergei Glagolev and made up of voices from the tri-state area.

Following the Liturgy, prayers were said for the bicentennial of the signing of the Constitution of the U.S.A. In the prayer we gave thanks to our Lord Jesus Christ for the liberty that we enjoy as the people of God, and as Orthodox we will continue to pray for prosperity, perfect unity, and the peace of God that is beyond all understanding. A prayer was also said inaugurating the Millennial Celebration of the Baptism of the people of Russia. Part of the prayer read as follows: "Today the Orthodox Christians in America gather at this holy habitation, founded and dedicated by Patriarch Tikhon...because some two hundred years ago, missionaries from Russia were received on the shores of the island of Kodiak by native Americans, Aleutians, and they first heard the proclamation of the good news of salvation of Jesus Christ, the Son of God, baptized in the River Jordan, from the children of those who themselves received the seal of the New Covenant in the River Dnieper."

At the conclusion of this Liturgy, a Special Memorial Service was celebrated by the tomb of the late Metropolitan Leonty in memory of the departed spiritual leaders and faithful of the church.

During the course of the rest of the day, special services were celebrated for the benefit of the thousands of pilgrims in attendance. These liturgical services included a procession to the Shrine to St. Seraphim of Sarov and the Reading of the Akathist to the Venerable Saint by Bishop Herman. The responses were sung by the Monastic Brotherhood of St. Tikhon's Monastery. Following this Akathist, the body of Fr. Gamaliel was brought to the Monastery Church and met at the archway by Bishop Herman and the Monastic Brotherhood and escorted by the hundreds of pilgrims who joined in singing the Tropar of Pascha: Christ is Risen. At 3:00 p.m. a Healing Service and a Molieben to St. Panteleimon and St. Herman (whose 150th anniversary of his falling asleep will be commemorated this year) was served. The following served: Bishop Herman, Fr. Donat Augusta, Fr. Dimitry Oselinsky, Fr. John Perich, and



The burial service for Fr. Gamaliel.



Fr. John Mason preaching at the Healing Service.



Pilgrims being Anointed.

A Prayer Inaugurating the Millennial Celebration of the Baptism of People of Russia Offered at Saint Tikhon's Monastery in America on the 25th of May, 1987

O Lord God Creator of All, Father of all nations of the world, who in Your Divine Providence chose Abraham to be the Father of many nations, and by Your Covenant with Him promised to give the world the gift of the Savior and Redeemer of all Mankind. Our own Fathers received the Good News of that Old Covenant fulfilled by Jesus Christ, the Son of God, born of the Virgin Mary of Israel, the Chosen People of God. He came into this world, proclaimed the Evangelic Message of Salvation, suffered, was crucified, and died on the Cross, Redeeming all mankind from Sin and Death. He was buried and on the third day rose from the dead, trampling down death by death, and to those in the tombs He gave Life -- Eternal Life.

The Peoples of Rus were sealed in the New Covenant in their Baptism in the River Dnieper led by the Holy Prince Vladimir, Equal-to-the-Apostles. Today the Orthodox Christians in America gather at this Holy Habitation, founded and dedicated by Patriarch Tikhon, of Blessed Memory to Saint Tikhon of Zadonsk to begin the Millennial Celebration on this Continent because some two hundred years ago missionaries from Russia were received on the Shores of the Island of Kodiak, by Native Americans, Aleutians, and they first heard the Proclamation of the Good News of Salvation of Jesus Christ, the Son of God, baptized in the River Jor-

dan, from the children of those who themselves received the Seal of the New Covenant in the River Dnieper. From Kodiak the Orthodox Christian Faith was proclaimed throughout the American Continents.

We thank you and Glorify you, O Heavenly Father of us All, for that Priceless Gift of Your Son, our Lord Jesus Christ, who had mercy on all of us sinners and saved us. We glorify You for the Perfect Image of God our Father, Jesus Christ, the Holy Image indelibly imprinted on the hearts of the people of Russia, and through them on the Hearts of the Christians of America, as it was and is now imprinted on the Hearts of millions of people of all nations throughout this world. In the Icon of Jesus Christ we have been united as one in an Eternal Bond of Divine Love of One God in the Holy Trinity, a unity that no power in the world can ever destroy.

The Power of Love first proclaimed by the Risen Lord when He entered in to the closed room of the Hearts of men and said, "Peace Be With You!"

Today and forever we proclaim in the Divine Liturgy of Thanksgiving that message of Peace and Love that welds together the many different people of many nations into One Holy Family, a Holy Nation bearing the Name of our Lord and Savior, Jesus Christ, Redeemer and Light of the World:

To Him Be Glory and Honor, together with the unoriginate Father, and the Comforter who sanctifies the Eternal Bond of Peace and Love; one God in three Persons, the Holy Trinity, Father, Son and Holy Spirit, now and forever. AMEN.



A moment of reflection for Metropolitan Juvenaly.

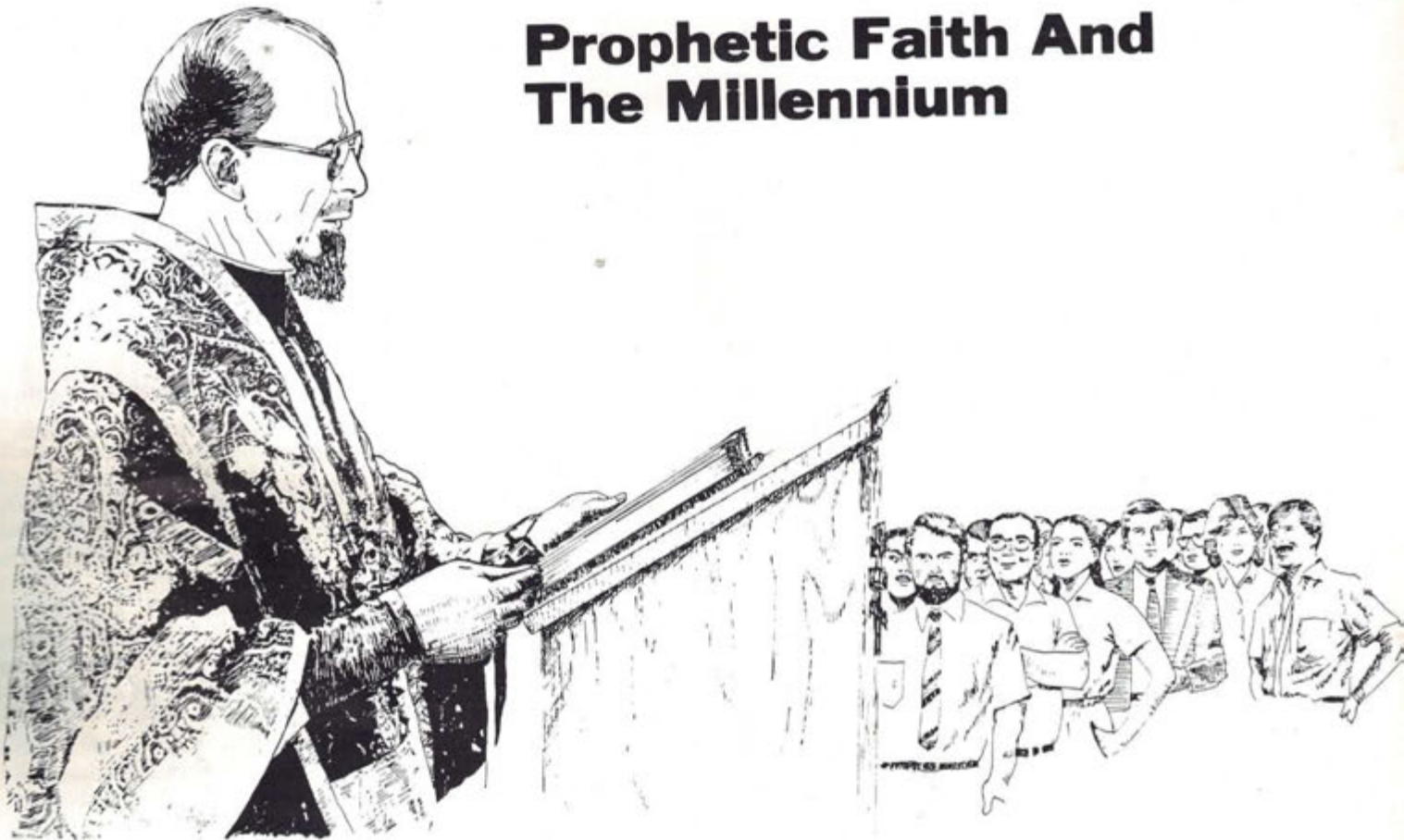
responses were under the direction of Fr. Daniel Kovalak. Fr. John Mason, the pastor of Holy Trinity Orthodox Church in Yonkers, was the guest homilist. Fr. John stated, "We need to find some tangible way to pronounce our thanks and this is what makes a thankful spirit one of the most dynamic forces in the world...I believe more and more people are finding that their Thanksgiving takes on meaning only when they overflow into the needs of other people." Following the conclusion of this Healing Service, hundreds of faithful approached to be anointed, praying to be healed physically and spiritually.

This special day for thousands who came to this holy place for spiritual renewal ended with Vespers and Matins served in the Monastery Church. Metropolitan Juvenaly and his delegation departed for Russia the next day. On Thursday of that same week, Bishop Herman received the following telegram: "Dear Beloved Bishop Herman...We returned to Moscow overwhelmed by the deep spiritual experience we had as participants in the inaugural festival of the Millennium of the Baptism of Russia at St. Tikhon's Monastery and we heartily thank you for the Abrahamic hospitality and care that was extended to us. Greetings and best wishes to the monastic brotherhood of your holy habitation and all those who labor therein and to the clerics and faithful of your diocese. Brotherly embracing you, Metropolitan Juvenaly."



Bishop Herman anointing Pilgrims.

Prophetic Faith And The Millennium



It goes without saying that one thousand years is a long time. To get an idea of exactly how long, it is well to remember that in 988 when Prince Vladimir of Kiev was baptized (taking the name of Basil), Western Europe was still (after the fleeting renaissance of Charlemagne) pretty much in the depths of what we now know as the dark ages. The great cathedrals - which we now think of as 'ancient' - would not be constructed for another 200 hundred years, the nation states of England, France, Germany, Italy and Spain, which like to think of themselves as the center of civilization would not be founded for another several centuries. The real center of western civilization was, as it had been for 500 years and would be for yet another 500 years, was the Byzan-

tine Empire which was the direct continuation of the Empire of Rome. The principal difference in the complexion of the old and the new Romes was the fact the former was pagan and the latter was Christian-Orthodox Christian. And it was this empire of the Greeks which passed its Christianity on to the Slavic peoples to the north. It was Greek missionaries who brought the faith to the Slavs and who adapted what was then a Bulgarian dialect into the language now known as Church Slavonic. Eventually, St. Prince Vladimir adopted the faith for his country at a period which coincided with the height of Byzantine imperial glory.

Much can, and much has been made of Byzantine legacy to the Russian Church. We can see this legacy in the

architecture, the liturgical forms, even in the older music of the Church. We can see how these forms have affected the life the Russian people up to the present time - particularly in their artistic development. However one aspect, because it is more elusive has been less explicitly mentioned - the prophetic nature of the Christian Church. This aspect, this prophetic nature which is inherent in the church, draws attention to itself because by any pagan, and most secular standards, the church should not have survived the various tumults of the Russian Land over the past 1,000 years.

According to pagan thinking, and that sort of secular thinking which ties religion to political fortune, the Orthodox Church should have disappeared

centuries ago. According to pagan belief - which survives today in various secular political theories - political defeat meant that the gods who protected the city or nation were either dead or ineffectual. The obvious solution was to adopt the gods of the conquerors. Yet when the Greek Byzantine Empire fell to the moslem Turks, and when Kievan Russia fell to the Tartars, and later to the Bolsheviks, Orthodoxy did not disappear. Why? To understand why we must briefly examine the nature of 'prophetic' religion.

What is a prophet? What does it mean to be 'prophetic'? In our times these words - prophet and 'prophetic' - have come to be exclusively connected with foretelling the future. But, the original meaning of them was quite different. At their most basic they meant someone who spoke for another, or the act of speaking for another. In the Bible therefore, the prophet was pre-eminently one who spoke for God. But why, and under what conditions did God require someone to speak for Him?

In the Old Testament and the New Testament Scriptures the appearance of a prophet virtually always signified that God was 'on the move', that God was breaking out of the 'holy' places and moving into and examining the 'unholy' places. Thus the appearance of Moses signaled the fact that God was no longer confined to the traditional shrines at Schechem, and Shiloh, but had moved out to pagan Egypt to bring His chosen people out of slavery. The appearance of each of the Old Testament prophets signaled some impending crisis in which the will of God was being made known. Finally, the appearance of St. John the Baptist signaled the appearance of God Himself speaking as His own prophet in the person of Jesus of Nazareth. It is Jesus of Nazareth, who is the prophet, who confronts us every Sunday in the Sacrament of Holy Communion.

Now what is so unusual about this? Haven't we learned that God is everywhere and fills all things? Yes, but it has been the temptation from time immemorial to reduce God to our own concepts; to treat God as a kind of super-celestial computer into which we enter the proper formula and from which we claim the 'right' to demand the results we desire. There is the further temptation to treat God as if He lived only in

the church, which we have so generously built for Him, surrounded with all of the rich ceremonial trappings with which we have so generously surrounded Him. We forget - like the ancient Hebrews - that God has revealed Himself to us, not we to Him. We forget that God has created us in His perfect freedom. We did not create Him. And forgetting that we try to act like God is somehow confined to His temple, and that outside of that temple we can do what we like.

However, one of the principle fruits of this millennium of Russian Orthodox Christianity is the evangelization of North America.

It has been said that there are two basic attitudes towards God. The first is the recognition that 'The earth is the Lord's and everything in it,' and that anything which we give to God is an act of giving His own back to Him. The second would claim that everything belongs to us and that anything we give to Him is an act of our own generosity. The religion of the prophets proclaims precisely that the earth is the Lord's, and it is for us to recognize that fact.

Now when we examine the history of the Orthodox Church in Russia, we find that virtually all of the great Saints of the Church from SS Cyril and Methodius onwards have been moved by the fact that they have seen that the earth is indeed the Lord's, that He moves in it and confronts people in His own times and in His own ways. It was their teaching that when anything is offered to the Lord He takes it and transfigures it for His own use. It is in this way that so much of the traditional Slavic culture was transformed and transfigured into a distinctly Christian they took the native languages, the native customs and 'baptized' them and made them an offering to God is an example for all of us. Their example forces us to realize that God is not confined to the church on Sunday morning. It forces us to realize that God will meet us when and where He will and that we will be held accountable for what He finds when He does find us. We will be held

culture. Thus we can say that one of the results of 1,000 years of Christianity in Russia is that to be a Russian is to be an Orthodox Christian.

However, one of the principle fruits of this millennium of Russian Orthodox Christianity is the evangelization of North America. When we read the lives of Saint Herman and Saint Innocent, we see the process whereby the people of Alaska were with their languages and cultures, offered to God, and transformed into a new and holy people. The way

accountable for whether or not we have offered our material substance to Him. We will be accountable for every word which proceeds from our mouths. We will be held accountable for everything which we do which keeps people from repentance, or which gives them an excuse for disregarding repentance.

We are living at a time when the forces of secular humanism seem to be in full control - at a time when this world and everything in it is seen to be its own end. Yet, it is ironic that just at the time when this humanism seems to have gained control, everything seems to be falling apart. Great cities, the result of all that is ingenious in humanity, are falling into ruin as we watch. The arts have degenerated to the point that music is sometimes merely randomly organized noise, and painting is randomly organized line and color. In politics, the worst atrocities in human history have been committed in the name of building a utopia - a heaven on earth. Today people claim to in some sense 'own' their bodies - a proposition which sounds equally funny in both heaven and in hell. No matter what our bodies will, in the end, belong to either God or Satan - but not to us. But people who actually believe that they own their bodies are not the least hesitant to commit all manner of ungodly havoc - from abortion to euthanasia.

To all of this the Orthodox has a

Continued on p. 29



Holy Trinity Eastern Orthodox Church

The Fruits Of Evangelization

By Rev. Neal Carrigan

On Sunday, May 3, 1987 Holy Trinity Eastern Orthodox Church in Stroudsburg, Pennsylvania celebrated the tenth anniversary of its blessed founding with a Hierarchical Divine Liturgy and Anniversary Banquet. Although it is a small parish and very young, as parishes go, we who make up its membership would like to share with you the story of its special mission and short history.

There are as many true-to-life stories to be told about the establishment and development of "mission parishes" as there are parishes throughout the world. In fact, as not all parishes which have been established throughout the world, or down through history for that matter, still exist, there are actually more stories which could be told than there are existing parishes. Why, then, occupy the reader's time, and why take up so much valuable space in a diocesan publication, the content of which is so meaningful to all of us, with a story of merely one more such "mission parish?" What is it about the tiny parish, nestled in an out-of-the-way location deep within the Pocono Mountains in northeastern Pennsylvania that deserves mention, when there are so many other worthy stories which could be told? A ready and obvious answer is simply that as it is a parish within our diocese we are naturally interested in

how it was formed and what has happened in its short ten year development; no further explanation and certainly no apology is needed. However, there is a broader and more meaningful statement to be made in the telling of the story.

All of the work which has been accomplished throughout the history of our Holy Orthodox Church in the spreading of the Story of Salvation can be seen as missionary by its very nature. Whether in the first century in what we now lovingly call the Holy Land, down through history throughout the world or even in the twentieth century in a place known to some as the Diaspora (the North, Central and South American Continents), all work accomplished in Christ's Holy Vineyard has, by definition, been "missionary." The great Saints and Martyrs of our Faith have, with true purpose, ventured into situations and places in which the Word of Salvation has never been heard. Many times they were, and are, confronted with ignorance, rejection, hostility and even death. Although there is a negative side to the tale of the development and life of Orthodoxy throughout the world (the early and present-day persecutions being examples), the Church has flourished and our Faith has been, and is embraced by literally millions of people. Truly, it is a well established Religion of the world; and in no place is

it more well established than right here in Pennsylvania, which we have proudly proclaimed to be "the center of Orthodoxy."

What need, then, is there for missionary work to be done in a veritable stronghold of our Faith? If we approach the subject from a rather narrow definition of the term: "mission" or "missionary", one might suppose that the term is misused when applied to the work of establishing a new parish within a flourishing area such as ours. Conversely, one feels quite comfortable with the use of the term when it is applied to the work which is being accomplished in the Southern and Western United States. Although there are small pockets of Orthodox Christians in these regions who, because of the lack of established Orthodox parishes, cannot attend Liturgy on a regular basis, and who will work tirelessly for the establishment of viable Orthodox Parishes, the great majority of related missionary effort is made in the areas of evangelization and proselytization of the uninitiated; and rightly so. This is clearly missionary work in its broadest sense. It is well defined work, it is exciting and challenging. It can be extremely discouraging at times (a situation which can actually lend itself to the challenge), but it is, generally, and most significantly rewarding work. When a



Rev. Neal Carrigan greeting Bishop Herman following the Anniversary Liturgy.

non-believer accepts the faith, all believers rejoice.

When one who has stood in darkness is brought into the light, that small place of vacant negativism has been filled, and indeed overflows with the contagious and illuminating Faith which

guides all who see it to everlasting Salvation. That is, indeed, missionary work, to be singled out and extolled. Regardless of where it takes place in the world or throughout history, it is, and

always shall be worthy of note and of emulation.

But what is the significance of a small light which is suddenly turned on in the midst of so many brilliant and high-powered beacons of Faith? If the surrounding environment is so well lighted as the brightest noon-day hour, who will or who should take pause to notice a new star shining in the heavens; and of what significance is it? And, indeed, an even more poignant question arises: Why labor at all to bring additional light to an area where there is already such radiance; to what avail is such labor?

Those who were the conceptual architects of the founding of an Orthodox parish to be located in the Pocono Mountains had no great personal need for such a task. None of them was in any way deprived of an existing church to which they could turn for spiritual guidance and Liturgical Services. In fact, the majority of them sacrificed existing and long standing memberships in well-established parishes in surrounding communities. There was no thrust to leave their home parishes because of disagreements with their pastors, or with other parishioners; situations which at times have led to the establish-

Continued on next page

Help The Press Fund!

The **Your Diocese Alive in Christ** has an important place in the growth and development of our Diocese. It is an effective tool for the communication of information and news throughout Eastern Pennsylvania, the edification of its faithful, and the extension of the Church through evangelism. Your generous donation will continue to support **Your Diocese Alive in Christ** at its present level, and will help sustain its growth in the future.

Yes! I wish to support the work of our **Your Diocese Alive in Christ** magazine!

Please find enclosed a check/money order for _____
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(Please do not send cash) Mail contributions to:

**Press Fund, Diocese of Eastern Pennsylvania,
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Many readers have expressed their appreciation for our publication, "Your Diocese Alive in Christ."

One such letter reads: "Your fine publication, 'Alive in Christ', which we find to be educational and spiritually uplifting has become a permanent part of our personal library which we willingly share with others - Orthodox and non-Orthodox. We look forward with anticipation to each new issue and wish you continued success in this worthwhile endeavor. As a pledge of our commitment to Evangelization, enclosed is our contribution for your Press Fund."

With this issue we announce the establishment of the Diocesan Press Fund. All individuals, parishes and organizations making contributions will be acknowledged commencing with this issue.

We offer our grateful thanks to the following: His Grace, Bishop Herman, Fr. Daniel Donlick & Family, Fr. John Kowalczyk & Family, J. Mozulka, Paluch Family, Vоротella Sisters, M. Wolczka, Anonymous.

ment of new parishes. In fact, there wasn't a hint of negativism in the entire occurrence.

What was present, however, and in over-riding proportion, was a positive sense of "mission", of blessed purpose.



Parishioners of Holy Trinity Church in Stroudsburg.

The Pocono Mountains is a great resort area during all seasons of the year. Literally thousands of tourists flock to the area annually to participate in a myriad of recreational activities.

To this population could be added the ever-increasing number of seniors, moving into the mountains for their retirement years. East Stroudsburg University was growing in student enrollment annually. Within this transient and growing population there must surely be those who had either never had exposure to our Orthodox Faith or who, for one reason or another were temporarily separated from their home parish.

It was in behalf of this unknowing but needy group of individuals that a small number of dedicated Orthodox Christians directed their missionary labors. With the archpastoral blessings and direction of Bishop Herman and the patient guidance and commitment of Fr. Daniel Donlick the concept began to jell and take shape.

On December 5, 1976, a Vespers Service was held in a small room at East Stroudsburg University. From the surrounding communities about sixteen faithful gathered to formalize in prayer their commitment to the establishment of a mission parish in the Pocono Mountains. One month later, in January of 1977, the first Divine Liturgy was Celebrated by Fr. Sebastian (Gyza) and an even larger number of faithful and interested individuals who had heard the word, and who were eager to help with the development and realization of the "Mission Parish."

To be sure, this small group had much to learn; and there was no assurance of

success. Over the years they have encountered many of the predictable hazards and pitfalls of such a monumental undertaking, and even some which must be seen as unique to their situation. There have been positive occur-

rences which have given them hope, and therefore have supported them in times of near despair. And there have been times when it has appeared that the struggle would be never-ending and must surely be hopeless. Their struggle has, in actuality, been no different than that of most small parishes in the developmental stages.

They have had experiences which have taken them the full range of the emotional scale, and what is more, they know that they are still on that spiritual journey upon which they set out ten years ago.

At one point they occupied a church building in Delaware Water Gap. The building was so large, and the ceiling so very high that when they turned the furnace on before the start of the Holy Liturgy and the heat rose and met with the very cold air towards the ceiling, the moisture in the air condensed, and it actually rained on them inside of the building during the Holy Liturgy.

Many times those who came to the church before the start of liturgy actually gathered around the censer to warm their hands in the sweet fragrance of incense. Although they were permitted to use the church building rent-free by the local Roman Catholic Diocese, it was necessary to install a heating system at a cost of \$5,200.00. There was no insulation in the building and the furnace actually did very little to offset the cold of the five mountain winters spent at that location. As there was no indoor plumbing, their bathroom needs had to

be taken care of prior to leaving home for church services; an inconvenience especially stressful to the young children of the congregation. Fellowship hours could only be held in summer months, on the church veranda, as the church building consisted only of a nave and sanctuary.

By means of fundraising activities such as bake sales, bazaars, concerts and rummage sales, and by means of personal financial pledges and those of friends, it was possible for the group to finally purchase a small Protestant church building at their present location off Chipperfield Drive and Wigwam Park Road in Stroudsburg. Although the building is extremely small, and the surrounding property rather limited in size, the building and land have been fully paid for, through loving efforts of all, and consecrated by our beloved Bishop Herman; and Holy Trinity Orthodox Church is an "established mission parish" and is well on its way to becoming what was hoped for ten years ago.

This is so, not just because where there was nothing there is now a lovely little Orthodox church building, but because where there was a perceived need and a very few dedicated missionaries, there is now a parish of about twenty families who attend Liturgy on a regular basis, and an open-door policy which has inspired many visitors to the Pocono Mountains to attend Holy Liturgy whenever they are in the area.

The Rev. Fathers, Daniel Donlick, Sebastian (Gyza), Joseph Toroney and Neal Carrigan have served as Pastors to the parish over the past ten years. Their duties have been performed in love and with dedication to that same "MISSION" which gave rise to the founding of the parish in 1976. The parish is one, filled with and accentuated by love and dedication to an ongoing mission. It is as a beacon of hope and promise to the weary traveler.

To be sure, it is very small in size, but its smallness is its charm. And although small, it is, nevertheless, complete in all it offers; for its light is that same "LIGHT OF LIFE" which illumineth all who choose to see.

So if you ever have a chance to vacation in the Pocono Mountains please plan to celebrate the Holy Liturgy with us at Holy Trinity Eastern Orthodox Church. It's very purpose (its mission) is to serve you and your loved ones when you are away from home, and want to be near the Lord and those who will share His love with you.

The Millennium and Christian Faith For the 5th Sunday After Pentecost

(Matt. 8:28-9:1)

Great Prince Vladimir, Equal-to-the-Apostles

In the Name of the Father, and of the Son, and of the Holy Spirit! Glory be to Jesus Christ! Dear brothers and sisters in Christ: In the present Gospel lesson we have the account of two demon-possessed men who, through the infinite mercy of Our Lord, had their demons exorcised from them and cast into a herd of swine. As Lord and Master of all, Jesus has dominion over all of creation and the demons who possessed these two men in the Gospel account recognized His power over them, for when He had approached, they cried out to him: "What have You to do with us, O Son of God? Have You come here to torment us before the time?" (Matt. 8:29). (Here, of course, they were speaking of the Final Judgment when Satan and all his followers will be bound and cast into the Abyss (Rev. 20).) These bold demons--strong and mighty before men (and as St. Luke tells us, they were so strong that the possessed were able by demonic power, to break chains and fetter with which they were bound (Luke 8:26-39))--quailed and quivered before the Son of God; they were reduced to begging and pleading with Him to allow them to go into a despised herd of swine (Matt. 8:31).

Dear brothers and sisters, when we consider an earlier Gospel account of the healing of the sick servant of a Roman Centurian (Matt. 8:15-13), we learn that a primary component of good, Christian faith is deep humility. In that account, the mighty Centurian, a military commander, and a member of the Ruling Elite of Palestine, humbled himself before the Son of God--Himself one of the governed--acknowledging that the first condition for true faith is a deep awareness of one's total unworthiness before the infinite Goodness of God. (At this point, we must remember, that the

demon's of the present Gospel lesson aren't expressing humility before Jesus, but rather were only acknowledging His superior power, for we know that Satan--the Proud Boaster in the eyes of the Church--and his demonic legions could not be their own opposite!) Thus, one lesson we can learn from the present account is that if we, from the depths of our own hearts, acknowledge our unworthiness before God--really **mean** it and not just say it--the demons that torment us will never be able to possess us as their own.

Certainly, we are constantly tormented by demons in our daily lives--it is the **suggestion** (and here we must emphasize that demons **suggest**, but it is we who put the suggestion into practice), put into our minds by the demons that torment us. Anger, lust, filthy talk, gluttony, laziness, and many other wicked things are suggested to us by the demons. But if we have within ourselves, true faith--characterized first of all by humility--they will never be able to overpower the love of God which fills a humble heart. Again, those of us tormented by the passions can know that humility is not one of our usual virtues!

With this in mind, we note that this year (1987) we have begun our celebrations for the Millennium--the 1,000 years--of the Baptism of the people of Rus--an act important to all of us, whether we be Russian or not--and this came about by the God-pleasing labors of the Holy Prince Vladimir of Kiev, whose memory we celebrate on July 15. Vladimir was a powerful ruler, Prince of a mighty city--Kiev, and commander of powerful armies, who was able to threaten even the mighty Byzantine Empire. As was typical of the ruler of his time, he was cruel and ruthless, filled with lusty and passionate appetites. But Vladimir, in his quest for the true Faith--the light of Orthodoxy--found it

and made it his own. Despite his power and might, something touched his soul and he humbled himself before God and acknowledged his unworthiness by being cleansed, like a new-born babe, in the font of Holy Baptism, and...he found a great faith--a faith so strong that it transformed the darkness of his homeland--the darkness of paganism--the darkness of the demons--and Kievan Rus became a mighty, **Christian** nation. Indeed, we are the fruits of that transformation!

Through his humility before God Vladimir cast out his personal demon with the help of God in the holy Mystery of Baptism, and he became a new, transformed man. As the ancient Chronicles tell us, he became, no more a ruthless oppressor, but a loving and caring Prince--a protector of orphan and widows, a builder of churches, a defender of the Faith. He even abolished the death penalty in Kiev for a time not believing that it was proper to take a life, usurping the judgment of God. And so, for these and many other things, Vladimir was canonized by the Church, given the title "Great" and "Equal-to-the-Apostles," and put forth as an example for each and every one of us.

Dear brothers and sisters, may each one of us emulate the faith and humility of St. Vladimir, and in so doing, cast out the terrible and foul demons that torment us, rendering them unable to find a dwelling-place in a heart filled with the sweet fragrance of righteous humility. Amen.

This is the 1st of a special series of sermons developing the general theme: "The Millennium and Christian Faith" designed to spiritually prepare us to participate in the glorious celebration of the Millennium of the Baptism of the People of Russia.

A monk at St. Tikhon's Monastery, will present this series over the next 6 weeks at the Monastery Church.

Dormition: The Summer Pascha

by Fr. Theodore Heckman

For one who knows that the feast days of our Church are not just the celebration of past historical events, but eternal realities, Pascha is experienced every day of the year. Even Great and Holy Friday is part of the "Paschal Triduum", the three central days of Pascha, in which death and resurrection are inseparable. St. Seraphim of Sarov greeted everyone all year round with the Paschal "Christ is risen!" Once initiated into the Church through Baptism/Chrismation we live the new life in which death, resurrection, and the indwelling of the Holy Spirit are present and permanent realities. All major feasts, all minor ones, all days, all moments are PASCHAL in truth, for God does not give us a gift and then take it away.

Yet there is a uniqueness to each Feast as there are varying intensities to the rays of the sun in different seasons. Towards the end of summer there is a particular intensity of the Paschal experience in the Feast of the Falling Asleep of the Theotokos—the "Summer Pascha". This Feast, more precisely, is a clear and overwhelming application to **humanity** of the saving work of Our Lord's Resurrection. Jesus Christ alone among men is immortal, in that He is God by nature. But He offers this immortality to His creation because of His love for mankind. This offering of immortality, new life, the New Creation to humans is no where more clearly revealed than in the Dormition of the Holy Theotokos.

Although the historical event commemorated is the Virgin's death, the Feast is a celebration of life, and the hymns refer to her translation from life to life. Did she die? Yes! The eyewitnesses and the Fathers through the ages testify to this. Her death, however, is not the wages of sin, for she was most holy (tis panagias) and pure (akhrantou), sinless from the beginning. But because she was part of humanity whose condition it is since the fall to be mortal, she dies. And she is buried by the Apostles with all reverence and sorrow which is proper to the one so supremely beloved. Her soul departs the body and is received in the arms of her

Son, as the Icons depict. Then she is resurrected in three days, and ascends bodily to heaven where body and soul rejoin at the Throne of the Holy Trinity.

She dies, but death has no dominion over her. The fruits of Christ's Resurrection are applied to her as they are to all the Saints and will be to all of us who live steadfastly in faith. Yet though she is one of us and one of the Saints, she is also unique, being the only Mother of God and sinless throughout her life. So as St. John of Damascus indicates, her death or translation to life is unique also. There is something mysteriously powerful in it and marvellous beyond words:

O Blessed Virgin, thou hast not gone to heaven as Elias did, or as Paul, who went up to the third heaven; thou hast mounted even to the Kingly Throne of thy Son. The death of the other Saints is blessed because it brings them to blessedness, but this is not true of Thee: for not thy death has bestowed upon thee the security of thy blessedness, since thou art the beginning and the middle and the end of all the blessings that surpass the mind of man! Therefore death has not beatified thee, but thou hast glorified death, dispelling its sadness and turning it to joy.

(John of Damascus)

The **transformation** of death, turning it from sadness into joy, from a fearful tragedy into a glorious celebration: that is what Dormition is! But that is exactly what Pascha is, too. As one experiences the sorrowful solemnities of the Passion and Death of Our Lord on Holy Friday and journeys toward the triumphant solemnities of the Resurrection, one passes through that mysterious Sabbath, the day of rest. The mystery revealed in that interim day is that death has not been rejected or set aside to then be replaced by resurrection; rather, it has been accepted and transformed into its opposite: life. This same revelation is the message of Dormition:

"O marvellous wonder! The Source of Life is laid in a tomb, and the **tomb itself** becomes a ladder to heaven..."

(Hymn at Vespers)

Her falling asleep then is called a "deathless death". And as in her virginal childbearing the bonds of nature are overcome: in thee "childbirth remains virgin and death is betrothed to life." She is "Virgin after bearing child and alive after death." (9th Irmos of the Canon)

Today we are rather accustomed to think of people being alive after death. It doesn't sound so new or unusual to us. We live two thousand years into the dispensation when this is a reality. But before Christ's saving work, this was not possible, not even for Israel, the elect. In Adam all men die. With the exception of Enoch who "walked with God, then he was not, for God took him" (Gen. 5:24) and Elijah who "went up by a whirlwind into heaven" (2 Kings 2:11), all were subject to mortality. But now in Christ, the Second Adam, all are made alive. All immortality flows from Him; there is no other source.

What is striking and unusual in the Virgin's Dormition is her resurrection in three days and her immediate ascension into Heaven. St. Andrew of Crete says, "the body of the Virgin went up to reunite itself in a spiritual manner to

Toward the end of the section of Praises at her grave, the faithful sing the following Troparia in Tone 5 with great joy and feeling:

Blessed art thou, O Sovereign Lady,
Enlighten me with the light of thy Son.

The assembly of angels was amazed,
Beholding thee, O most pure One,
among the dead;
Thou who didst give thy soul into the hand of God,
Thou who in godly glory
Didst depart with God into Heaven above.

Blessed art thou...

Why, O Preachers of God, do you mingle joy with tears?

The Twin, made wise by Heaven,
Arrived and cried to the Apostles,
Behold the sash, and understand
That the Virgin has risen from the grave.

Continued on p. 15

Heartfelt Thanks

On behalf of the Brotherhood, His Grace, Bishop Herman, extends his sincere appreciation to the many men, women and children of our diocese who worked so hard to make the 83rd Annual Pilgrimage to Saint Tikhon's Monastery a huge success. Special thanks are extended to the Saint Tikhon's Monastery Sisterhood who, this year as for many years in the past, has efficiently, unhesitatingly and enthusiastically coordinated and worked so hard on this event. May the blessings of Almighty God be on you all!

Continued from p. 15

Blessed art thou...

The disciple, O Sovereign Lady,
Who believed not in the resurrection
of thy Son

Now assures others of thy rising,
Proclaiming: the time for sorrow
has not come to an end;

Do not weep, but announce the
Virgin's resurrection.

Blessed art thou...

To the God-bearing disciples
Who had gathered, weeping before
thy tomb, O Virgin

Thomas appeared and spoke out,
saying:

Why do you number the living
among the dead?

For as the Birthgiver of God she
has risen.

At her death the Mother of God receives a "glory which belongs to God," the fruit of her Son's triumphal victory over sin and death, a victory which ultimately extends to the whole cosmos. She, the highest fruit of humanity, dies and is glorified with divine glory. God's whole purpose for creation is here fulfilled in perfection. She is uplifted by her Son beyond the general resurrection, beyond the judgment, beyond even the Second Coming and becomes "partaker of the divine nature" (2 Peter 1:4). She becomes by grace a "New Creation", which is why we sing of her on Our Lord's Pascha:

"Shine, shine, O New Jerusalem,

The glory of the Lord hath risen
upon thee..."



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.

Father Paul Kucynda who will give the keynote address at the Diocesan Assembly on the Church and Evangelization is a graduate of New York University and St. Vladimir's Seminary. Father Paul Kucynda has been the Pastor of Holy Resurrection Church in Wayne, New Jersey since 1968.

He has served as Secretary and as Treasurer of the Diocese of New York and New Jersey of the Orthodox Church in America.

He has served as a member of the Board of Directors of Ss. Cosmas and Damian Adult Home in Staten Island, New York.

He has served on the Administrative Committee and Metropolitan Council of the Orthodox Church in America.

He is presently the Chairman of the Department of Stewardship of the O.C.A. and as the Church's representative to Church World Service, the refugee and relief agency of the National Council of Churches in the U.S.A.

He also serves as the Dean of the New Jersey Deanery of the Diocese of New York and New Jersey, as the Treasurer of the Orthodox Christian Education Commission, the education commission of the Standing Conference of Orthodox Bishops in the Americas, and as the Director of New Life Series, a cassette tape outreach ministry of Holy Resurrection Church.



Fr. Paul Kucynda

He is married to the former Barbara Kuntzevich, an Administrative Assistant at the accounting firm of Samuel Klein and Company in Newark, New Jersey.

The Kucynda's have one son, Timothy, who will be a student in the Fall at Fashion Institute of Technology in New York City where he will major in Advertising and Design.

The 45th Annual Commencement of St. Tikhon's Seminary



The 45th Annual Commencement of St. Tikhon's Seminary was held on Sunday afternoon, May 24th, 1987. It began with a procession from the seminary to the Pilgrim's Shrine to the Most-Holy Theotokos. The President of the school, His Beatitude, Metropolitan Theodosius, gave the invocation. Greetings were extended by the Rector of the school, Bishop Herman, to all those who gathered for this commencement. He encouraged the graduates to go out into the vineyard of our Lord realizing that the time they had spent at the seminary was only the beginning of their instruction and preparation that they must make. Students presented with a diploma in Orthodox Theology by the President of the Seminary were: Fr. Deacon Mark Andrews, Fr. Lawrence Farley, and Fr. Deacon Gregory Horton.

The commencement address this year

was given by His Eminence, Metropolitan Juvenaly of Krutitsy and Kolomna. He stated that all walks of life and all professions are important, but the profession of a pastor is the more so. Although it is a very difficult road, it is going to be the road of the cross. However, the words of the Lord, "I will be with you," will be a source of comfort. This is the road of our Savior and of hope. Metropolitan Juvenaly remarked, "When I was a student, one of our professors used to say, 'I truly respect you, dear students, because I can see in you the future pastors, archpastors, bishops, metropolitans and even patriarchs.' I found these words rather strange and out of place in the midst of young seminarians. **But, now, in my capacity of a Bishop, I can even command with a blessing, of course, that you go and preach the word of God to the**

Faculty and Graduates.

world. Don't be afraid, because the Lord Jesus Christ is always with us and especially because the road you have chosen leads to salvation and eternal life. But, I would rather insist that you should have love towards each other, because in front of all the evils threatening to destroy the world, love is the most powerful force to resist the forces of evil."

It was a joy for all of us at the seminary to have with us Metropolitan Juvenaly as the commencement speaker. St. Tikhon's Seminary is looking forward to the 50th Anniversary Celebration next year. The seminary has an enrollment of 56 in the programs offered at the seminary. The benediction by Bishop Herman brought to a close the academic school year.



Academic Procession to Comencement.



Metropolitan Juvenaly giving Commencement Address.



Metropolitan Juvenaly, Bishop Herman, Fr. Daniel Donlick.

OFFICIAL

In accordance with his petition and under Resolution No. 660 and effective 15 July 1987, Archpriest Joseph Gallick was released from his assignment as Rector of Holy Resurrection Orthodox Church in Alden Station, and from the Diocese of Eastern Pennsylvania for entry into the Military Chaplaincy.

Priest David Lisko, in addition to his duties as Rector of St. John the Baptist Church in Nanticoke, is assigned to care for the spiritual needs of Holy Resurrection Church until a permanent Rector is assigned.

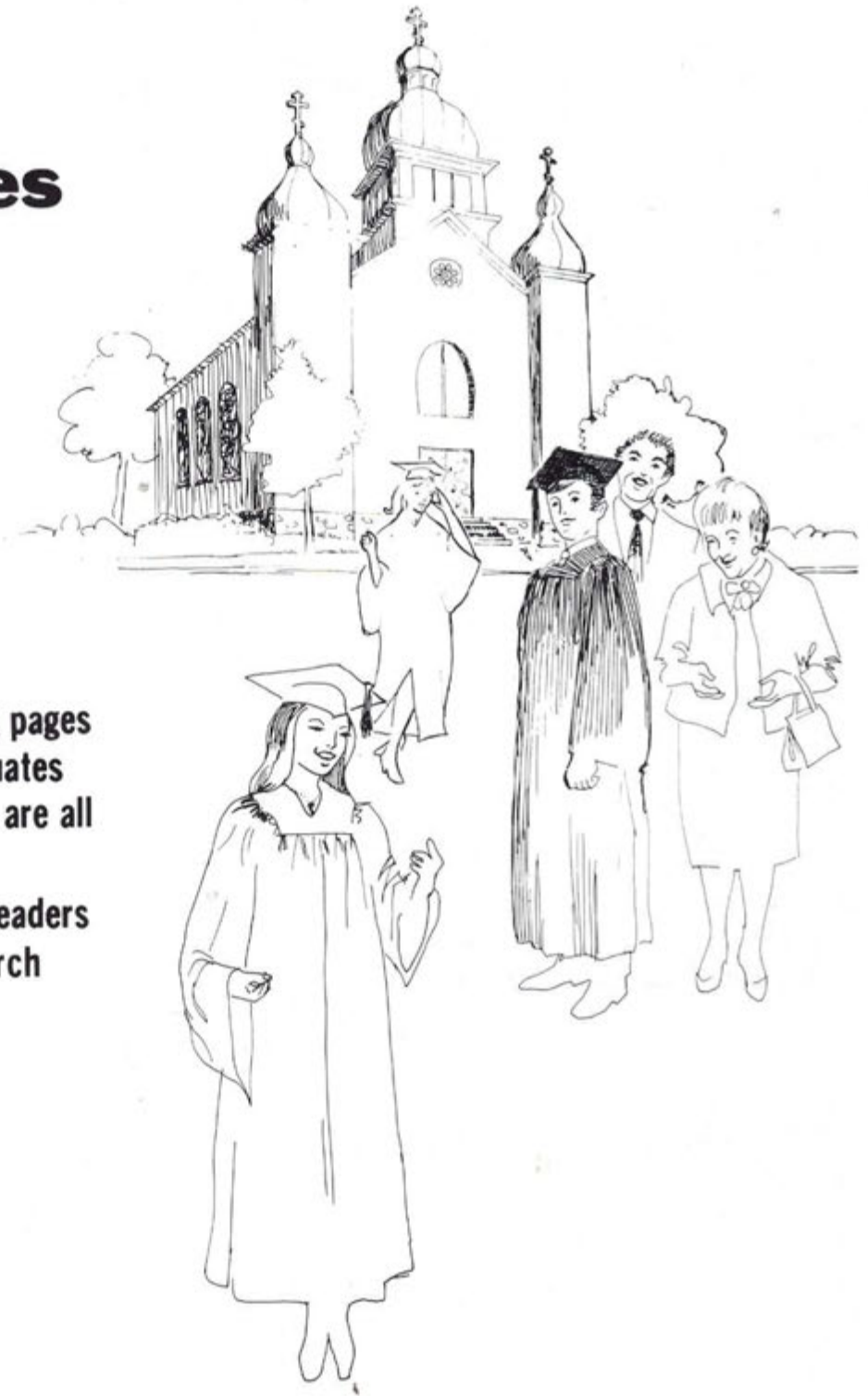
Priest Andrew Goidich is assigned to care for the spiritual needs of St. Herman Orthodox Church in Wallingford until such time that a permanent Rector is assigned.

Diocesan Millennium Pilgrimage To Russia With Bishop HERMAN

A pilgrimage to Russia today, to her Churches, Monastic Centers, and Holy Places is a deeply moving spiritual experience. What a blessing to venerate the relics of St. Sergius of Redonezh. St. Innocent, Apostle to America and St. Nikita...to take part in services at "working" churches...share in fellowship with Orthodox believers witness baptisms...receive the Patriarch's Blessing...and participate in the liturgy where Holy Orthodoxy has been alive for 1,000 years.

The tentative date for next year is August 24th - September 5th. The tour will include the following cities: Moscow, Zagorsk, Kiev, Lvov, Leningrad and Novgorod. If you are interested plan ahead and secure a spot. Remember the amount of Pilgrims will be limited. For more information write to: Pilgrimage to Russia, Diocesan Chancery, South-Canaan, Pa. 18459.

Graduates 1987



In the following pages you will see the graduates from our Diocese, we are all very proud of them. They are the future leaders of our Orthodox Church and Country.

“Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith in purity” (I Tim. 4:12)



Christine Adamski
St. John the Baptist Orthodox Church
Edwardsville, Pa.
Wyoming Valley West High School



Melanie J. Albrecht
Holy Assumption Church, Philadelphia,
Pa., University of Hartford
B.S. in Business Administration



Katharin Phillina Allen
St. Michael's Orthodox Church
Jermyn, Pa.
Lakeland High School



Catherine M. Bacha
Christ the Saviour Orthodox Church
Harrisburg, Pa.
B.S. in Psychology/Clinical Practice
Marywood College



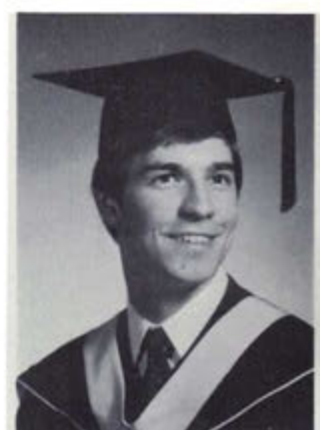
Steven Belsito
St. Stephen's Orthodox Catholic
Cathedral; Philadelphia, Pa.
Pennsauken High School



Brian Benczykowski
Holy Trinity Orthodox Church
Wilkes-Barre, Pa.
Potomac Senior High School



Sonia Katherine Braekman
St. Stephen's Orthodox Catholic
Cathedral; Philadelphia, Pa.
Drexel University
B.S. in Business Administration



Theodore Benjamin Bredikin
St. Herman's Orthodox Church
Wallingford, Pa.
B.A. from Lehigh University



Valerie Buberniak
St. Basil's Orthodox Church
Simpson, Pa.
Mountain View High School



Christine M. Bushick
St. Michael's Orthodox Church
Mt. Carmel, Pa.
B.S. in Electrical Engineering



Melissa Calvert
St. Michael's Orthodox Church
Jermyn, Pa.
Valley View High School



Tamara Ann Dance
St. Michael's Orthodox Church
Jermyn, Pa.
Master Degree in Social Work
Marywood College



Susan Dancheck
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, Pa.
Crestwood High School



Richard Dantine, Jr.
St. Nicholas Orthodox Church
Philadelphia, Pa.
Associate Degree in Education
Glouster County College



Michael Demianovich, Jr.
SS Peter & Paul Orthodox Church
Uniondale, Pa.
Mountain View High School



Monica Ann Devito
Holy Assumption Orthodox Church
Philadelphia, Pa.
West Deptford High School



David Donlick
St. Tikhon's Monastery Church
B.A. Communications & Public Relations
Mansfield University



Sandra Drimak
Holy Assumption Orthodox Church
Philadelphia, Pa.
Juris Doctor Degree
Temple University Law School



Nicholas Ermolovich
St. Michael's Orthodox Church
Old Forge, Pa.
Scranton Prep &
Wyoming Seminary Lower School



Christianne Faenza
St. Mary's Orthodox Church
Coaldale, Pa.
Tamaqua Area High School



Anysia Fedec
St. Nicholas Orthodox Church
Philadelphia, Pa.
B.A. in Kinesiology
University of Maryland



Timothy Fedetz
Christ the Saviour Orthodox Church
Harrisburg, Pa.
Susquehanna Township High School



Ruth Ann Flynn
St. Michael's Orthodox Church
Old Forge, Pa.
Old Forge High School



Renee Fox
St. Nicholas Orthodox Church
Philadelphia, Pa.
B.S. in Accounting
LaSalle University



Kristin K. Gingrich
St. Nicholas Orthodox Church
Bethlehem, Pa.
Quakertown High School



Renee Gulczynski
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, Pa.
Crestwood High School



Anastasia G. Hahalis
St. Nicholas Orthodox Church
Bethlehem, Pa.
Freedom High School



Patricia Hanchak
St. John Baptist Orthodox Church O.C.A.
Mayfield, Pa.
Marywood College



Diane Hutz
Holy Trinity Orthodox Church
Wilkes-Barre, Pa.
Coughlin High School



John Jadik, Jr.
St. Michael's Orthodox Church
Old Forge, Pa.
BSE in Computer Science & Engineering



Nancy Kandrot
St. Michael's Church
Mt. Carmel, Pa.
Pre-School & Elementary Teaching
East Stroudsburg University



Kenneth Daniel Kavalkovich
Holy Assumption Orthodox Church
Philadelphia, Pa.
A.A.S. in Engineering Technology
Community College of Philadelphia



Brian Ketchledge
St. Mary's Orthodox Church
Coaldale, Pa.
Tamaqua High School



Mark Klapatch
St. Michael's Orthodox Church
Jermyn, Pa.
Valley View High School



John Koretski
St. Nicholas Orthodox Church
Bethlehem, Pa.
Temple University



Mary Koretski
St. Nicholas Orthodox Church
Bethlehem, Pa.
Temple University



Michael John Kost
Holy Annunciation Orthodox Church
Berwick, Pa.
Berwick Area Senior High School



Anthony J. Kotarski
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, Pa.
James M. Coughlin High School



Jennifer Kulikowich
St. John's Orthodox Church
Edwardsville, Pa.
Wyoming Valley West High School



Michelle Macenka
St. Mary's Orthodox Church
A.S. in Spec. Electronic Technology
Lincoln Tech. Institute of Allentown



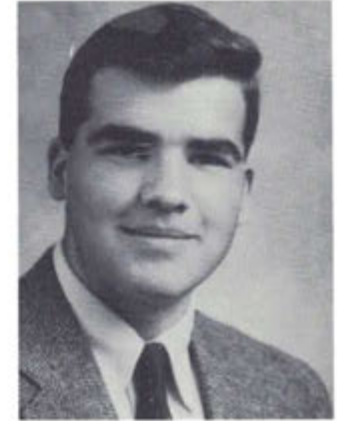
Dawn Marie Margerum
St. Nicholas Orthodox Church
Philadelphia, Pa.
Katherine Gibbs Secretarial School



Juliana Martin
Holy Trinity Orthodox Church
McAdoo, Pa.
Hazleton High School



Paul Melniczek
St. Herman's Orthodox Church
Shillington, Pa.
A.S. in Business Management
Reading Area Community College



Michael Norato
Christ the Saviour Orthodox Church
Harrisburg, Pa.
Cumberland Valley High School



Anna Nowotarski
St. Herman's Orthodox Church
Shillington, Pa.
B.S. in Accounting
Albright College



Nicholas Nowotarski
St. Herman's Orthodox Church
Shillington, Pa.
B.S. in Finance
Albright College



Michael Orinick III
St. Michael's Orthodox Church
Jermyn, Pa.
B.S. in Biology
Penn State University



David Pellack
Holy Assumption Orthodox Church
Philadelphia, Pa.
B.S. in BioChemistry
John Carrol University



Michael Peregrin
St. Michael's Orthodox Church
Old Forge, Pa.
Central High School



Andrea Phillips
St. Nicholas Orthodox Church
Philadelphia, Pa.
West Chester University



David Phillips
St. Nicholas Orthodox Church
Philadelphia, Pa.
Girard Academic Music Program



Michael Prestys
All Saints Orthodox Church
Olyphant, Pa.
Lakeland High School



Daria Proch
St. Basil's Orthodox Church
Simpson, Pa.
CMC School of Nursing



Christine Puschak, M.D.
St. Mary's Orthodox Church
Coaldale, PA.
Jefferson Medical College
Thomas Jefferson University



Debra Ann Scheese
St. Mary's Orthodox Church
Coaldale, Pa.
Panther Valley High School



Joseph Schlasta
All Saints Orthodox Church
Olyphant, Pa.
Mid Valley High School



Tpr. Joseph J. Scochin
All Saints Orthodox Church
Olyphant, Pa.
B.S. in Accounting
University of Scranton



Paul Setzer, Jr.
All Saints Orthodox Church
Olyphant, Pa.
Lakeland High School



John Sidoriak, Jr.
St. Mary's Orthodox Church
Coaldale, Pa.
Tamaqua Area High School



Tamara Anne Spryn
All Saints Orthodox Church
Olyphant, Pa.
Mid Valley High School



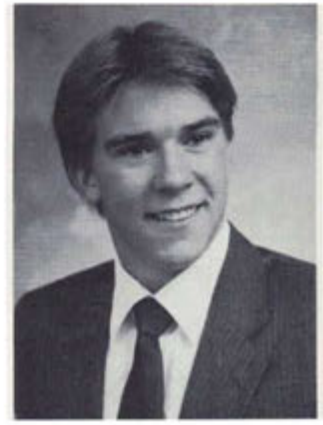
Nadine Stafiniak
St. Mary's Orthodox Church
Coaldale, Pa.
A.S. in Medical Lab. Technology
Penn State University



William Stetchak
Holy Trinity Orthodox Church
McAdoo, Pa.
Hazleton High School



Andrew Studlack, Jr.
SS Peter & Paul Orthodox Church
Minersville, Pa.
Minersville Area High School



Joseph Harry Washburn
Christ the Saviour Orthodox Church
Harrisburg, Pa.
Mechanicsburg High School



Helen Yarabinee
Holy Assumption Orthodox Church
Philadelphia, Pa.
Juris Doctor Degree
Delaware Law School of Widener Univ.



Sandra Zbicki
St. Michael's Orthodox Church
Mt. Carmel, Pa.
B.S. in Civil Engineering
Bucknell University



Michael Zielinski
St. Michael's Orthodox Church
Jermyn, Pa.
Honesdale High School



Suzanne Zimich
Holy Resurrection Orthodox Cathedral
Wilkes-Barre, Pa.
Degree in Accounting
Kings College

No Pictures available for the following graduates:

Paul Hunchak
St. Nicholas Orthodox Church
Philadelphia, Pa.
B.S., G.M. Engineering & Mgmt. Institute
Flint, Michigan

Michael Mallick
St. Herman's Orthodox Church
Shillington, Pa.
B.A. in English
Columbia University

Cheryl Terenchin
St. Herman's Orthodox Church
Shillington, Pa.
A.S. in Business
Reading Area Community College

Dr. Jeffrey Kasander
St. Nicholas Orthodox Church
Bethlehem, Pa.
Boston Univ. School of Dentistry

Daniel Riley
Holy Assumption Orthodox Church
Philadelphia, Pa.
High School

Shawn Vlasak
St. Herman's Orthodox Church
Shillington, Pa.
Daniel Boone High School

Fr. Eugene Vansuch, Chairman

Entertaining Angels Unawares — The Parish Coffee Hour Social Aspects of Evangelization

by Katrina E. Davis

Today, one of the most common ways for making contacts outside the work place is the social gathering. Almost everyone enjoys some form of after-work or weekend social life. So it follows that one of our greatest opportunities for attracting and incorporating new people into the life of the church is the social life of the parish. If we make newcomers and potential members a welcome part of the coffee hour or the "after-service" gatherings, this can become an important factor in forming their impressions of the church. "Practice hospitality ungrudgingly to one another." (1 Peter 4:9)

During the service itself a friendly smile, a nod of greeting, and the offering of a Liturgy book open to the proper place sets the tone and makes the newcomer more at ease. Because many people do not like having attention drawn to themselves, this should be done quietly. If the service is a special one or unusual in any way, a quiet word of explanation may be in order.

After the welcome and invitation to attend the coffee hour has been given by the priest at the end of the Liturgy, the church member designated to greet newcomers (if there is one) should introduce himself or herself to the visitors and conduct them to the refreshment table, making sure that they are served *before* they are surrounded by "well-wishers." If the greeter can make introductions, it will keep mumbled names from being misunderstood.

A few general questions such as: "Are you new in the area? Do you live in the neighborhood?", will usually elicit enough information for the greeter to work with, yet keep the visitors from being put through the "third-degree" by everyone who comes up to talk to them. If they are searching for a church, or come from one of the local churches, members should not make comparisons. Much more appropriate is something on the order of, "We hope you enjoyed our service and will come again." "Do not neglect to show hospitality to strangers,



for thereby some have entertained angels unawares." (Hebrews 13:2)

SOME GUIDELINES:

DO NOT:

- question visitors on doctrine or other practices of their present church.
- allow any one member to monopolize and isolate them.
- assume that because they came once they will want to become involved in all phases of church life: choir, Sunday School, baking, tithing, envelopes, etc.
- give a "crash course" in Orthodoxy.
- tell them about financial problems, personality conflicts, gripes against the priest or parish gossip. They may be trying to escape these things at their present church.
- load them down with books, crosses, icons, and the like or make them feel obligated to browse or buy if the church has a bookstore.

- emphasize ethnicity or use a foreign language in conversation. This often gives the impression that the newcomer is an outsider or is being talked about.
- refer to them as "our visitors." This creates the impression that they are not encouraged to return.

DO:

- welcome them to our services, and ask if they have any questions.
- try to introduce them to as many members as possible, particularly those of similar background and age and make sure they are introduced to the priest.
- assure them that all areas of church life are open to them should they wish to participate.
- answer specific questions simply and briefly.
- tell them good things that are going on: upcoming events, special projects, etc. Show them that the church is busy and involved in the community.
- let them know if the church has a library or bookstore, but only as one item of interest.
- give them a tour of the church if they seem interested.
- assure them of their continued welcome and invite them to return.
- give them a schedule of services, making sure times are clear and correct.
- ask them to sign a guest book so follow-up can take place.

Remember that we are Christ's witness here on earth, so the impressions we make on others is very important. Let's try to make it a good one.

"Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me...' (Matthew 25:34-35).



Diocesan Millennium Celebration Calendar of Events

Bishop HERMAN Announces Parish Council Conference

Last August, we gathered as a Church for the 8th All-American Council to discuss the theme of EVANGELIZATION. The study papers dealt primarily with the concept of Evangelization and its implications for the individual and for the parish as a Christian community. All of us, by virtue of our Baptism, Chrismation and participation in the Holy Eucharist are destined to proclaim the Truth.

Within the Church we find Bishops, Priests, and Laity alike united by the common possession of the Holy Spirit. The Holy Spirit inspires God's people to serve the various ministries necessary for the growth and expansion of the Church. Clergy and laity together are commissioned to serve and share in the teaching and preaching ministry of Jesus Christ.

There are many ways by which the clergy and laity alike can share in Christ's teaching and preaching ministry. One thousand years ago the Gospel of Jesus Christ reached the land of the Russian people and Christianity began transforming a nation of people. As a result of her life the Orthodox Church of Russia extended its mission to reach our American soil. Today, we face the task of continuing the missionary effort in our parishes throughout the Diocese.

To help build the spirit of evangelization within our Diocese, I am pleased to announce that on Saturday, November 7, 1987, the Diocese will host a Parish Council

Conference at St. Nicholas Church, Bethlehem, PA. The Conference will begin with a Molieben at 10:00 a.m. followed by an opening presentation, lunch, discussion and closing with a summary at 3:00 p.m.

The events of the 8th All-American Council and the year-long commemoration of the Millennium will be used by our Diocese to proclaim God's Truth to those who we invite to "come and see". I look to you, my brothers and sisters in Christ, as leaders of your parishes to provide the vision of what the Church is and what God wants His Church to be. Together, we can have a successful Diocesan Millennium celebration and strengthen our parish ministries. I ask that your parish be represented with the Rector and as many of your parish council members able to attend.

May the Lord direct our steps as we fulfill our mission and purpose to publicly proclaim the Gospel as an extension of the ministry of Jesus Christ.

Marriage Encounter (25th & 50th Anniversary Commemorations)

The beautiful service of the Sacrament of Holy Matrimony reveals God blessing the love a man and woman pledge to one another. This love is blessed and sanctified enabling the husband and wife to grow together in a relationship which is a life-long commitment as expressed by the words of our Lord: "What God has joined together let no man put asunder" (Matt. 19:6).

To honor the commitment the faithful of our Diocese have made when joined together in the Sacrament of Holy Matrimony, I am pleased to announce that two days have been designated for recognizing the special milestones reached by our Diocesan faithful. We rejoice and pray for God's continued blessing as our faithful achieve another year of married life, however, we will pay special tribute and honor those of our Diocese celebrating their 25th or 50th Jubilees of Marriage in 1987.

The celebration will take place in our Diocesan Cathedrals. On Saturday, September 26th, the Philadelphia Deanery along with the parishes of Shillington and Harrisburg will join together at St. Stephen's Cathedral. On Saturday, October 10th, the Wilkes-Barre Deanery along with the remaining parishes in the Frackville Deanery will join together at Holy Resurrection Cathedral.

The Diocesan Clergy are invited to concelebrate with me at the Hierarchical Divine Liturgy beginning at 10:00 a.m. A Molieben will follow the Divine Liturgy at which time the 25th and 50th anniversary jubilarians will receive the blessing of the Bishop and be presented with a special certificate commemorating their anniversary.

A luncheon will be served by the host Cathedral. Fr. Sergei Glagolev will be the main speaker at the luncheon.

In this Millennium Year, we inaugurate the special tribute to our Diocesan faithful celebrating their jubilees. I ask your prayers and support for this event celebrating the sanctity of life in the community of Holy Matrimony.

Bishop HERMAN Makes Pilgrimage to Russia

His Grace, Bishop Herman made a pilgrimage to Russia from June 4 to June 17, 1987. Traveling with him from our diocese were Father Claude Vinyard, Father and Matushka Daniel Geeza and Victor Kuzemchak. Also in the group were Father Stephen Stepanov, Dr. and Mrs. Michael Wusylko and Rolf Rohn.

Upon their arrival in Moscow they were greeted at the airport by the personal representatives of His Eminence, Metropolitan Juvenaly who visited our Diocese and St. Tikhon's Monastery over the Memorial Day weekend.

While in Moscow the group was able to visit St. Danilov Monastery together with other churches and other points of interest. On the Eve of the Feast of Holy Pentacost, Bishop Herman and those traveling with him were guests of His Eminence, Metropolitan Juvenaly at Novo Divichy (New Maiden) Convent where they were graciously hosted with a beautiful reception and dinner. That evening, Bishop Herman concelebrated the Vigil with Metropolitan Juvenaly.

For the Feast of Pentecost the group visited the Trinity-St. Sergius Laura in Zagorsk. Bishop Herman was the main celebrant in Holy Assumption Cathedral and His Holiness, Patriarch Pimen was the chief celebrant in Holy Trinity Cathedral. Following the divine liturgy, Bishop Herman had dinner in the Monastery Dining Hall. The group had a tour of the Monastery and were able to pray before and venerate the relics of St. Sergius.

Following a visit to the cities of Vladimir and Suzdal, Bishop Herman and the group traveled to Kiev where they were received by His Eminence, Metropolitan Filaret, and Bishop Pallidius. There was a visit to several churches and to the Convent of the Sisters of the Protecting Veil of the Virgin Mary.

The group then traveled to Odessa where they were received by His Eminence, Metropolitan Sergius. While in Odessa, Bishop Herman concelebrated an Akathistos to the Mother of God with Metropolitan Sergius and hierarchs from St. Catherine's Monastery on Mount Sinai and Athens. They were also received at the Seminary and Monastery. *Continued on p. 29*



Bishop HERMAN prays at the grove of Metropolitan Mikodin and Anthony of Leningrad.



Bishop HERMAN visits with Monastics in Odessa.



Bishop HERMAN blesses the faithful in Leningrad with Icons.

Metropolitan Juvenaly Visits Philadelphia and Wilkes-Barre

On Thursday, May 21st, Metropolitan Juvenaly and his delegation, accompanied by Bishop Herman, Fr. Donlick and Fr. Martin arrived at St. Stephen's Cathedral. They were greeted by the Dean of the Cathedral, Archpriest Daniel Geeza, together with many clergy and faithful that had assembled. At 1:00 p.m. a luncheon reception was held at Constantine's Restaurant. It was there that warm greetings were exchanged between Metropolitan Juvenaly and the clergy from the Philadelphia area. In keeping with the busy schedule, time was also allotted for a historic tour of the city which included the Liberty Bell and Constitution of the U.S.A., and a cordial reception in the Mayor's office. Later on that afternoon the delegation arrived in Allentown to join the clergy there for a Pan-Orthodox reception and dinner at the Allentown Hilton Inn, with the clergy from the Lehigh Valley area. The next morning was an opportunity for the Metropolitan to tour many of the local Churches.

That morning the delegation headed north to Wilkes-Barre and to the Holy Resurrection Cathedral to be greeted by Archpriest Vladimir Petorak and clergy from the rest of the Diocese, as well as many of the faithful from the Cathedral. In the afternoon an Ecumenical/Luncheon reception was hosted by the Wilkes-Barre Deanery at the Genneti's Restaurant.

At the Luncheon an opportunity was given once again to exchange greetings, this time from other Church leaders who showed their love to Metropolitan Juvenaly, Bishop Herman and the entire delegation and prayed that the spirit of cooperation would continue between the various Churches. Following the luncheon, the delegation headed north to All Saints Church in Olyphant to be greeted by the Pastor, Fr. Claude Vinyard and his flock who had assembled for his visit. Subsequently, the delegation arrived that afternoon at the Holy Grounds of St. Tikhon's Monastery to be greeted by the Monastic brotherhood, the Seminary Family and many pilgrims who had already arrived for the Memorial Day Pilgrimage.



On tour in Philadelphia at the Liberty Bell.



Mayor's office reception in Philadelphia.

Prayer For The Bicentennial Of The Constitution Of The U.S.A.

Again we pray to you, O Lord Jesus Christ our God, that You will bestow Your Divine Favor on the People of these United States, and send down upon us Your Blessings that we may enjoy the liberty of the People of God, prosperity, perfect

unity and the Peace of God that is beyond all understanding, as we celebrate the BiCentennial of the Constitution of these United States of America.

O Lord save us, and have mercy on us.



Archpriest Daniel Geeza greets Metropolitan Juvenaly at St. Stephen's Cathedral, Philadelphia, Pa.



Ecumenical Gathering Prior to the Luncheon in Wilkes-Barre:
Left to Right - Interpreter Natalia Chernika, Bishop Anthony and Prime Bishop John of the Polish National Catholic Church, Metropolitan Juvenaly, Bishop Timlin and Bishop Herman.



Informal meeting with Bishop Herman and Metropolitan Juvenaly.

Bishop Herman To Appear On Cable TV

On Monday, August 24th at 8:00 p.m. Bishop HERMAN will appear on SERVICE ELECTRIC CABLE T.V. and discuss his recent trip to Russia and other related matters concerning the Church. To see if your area has this Cable Station, please call Service Electric at 1-215-434-7853.

Bishop HERMAN Makes Pilgrimage To Russia

Continued from p. 27

The group then traveled to Leningrad and visited the churches and Seminary. While in Leningrad, Bishop Herman had the opportunity to pray at the grave of the Blessed Xenia and other martyrs of the Church.

The Pilgrimage to Russia was indeed spiritually uplifting. It was a good feeling to be in the midst of thousands of believers in the churches and especially in Zagorsk where 16,000 people gathered for the Feast of Pentecost. It was amazing to see and we were deeply impressed with the great enthusiasm and the great joy revealed in the hearts of the faithful as they prepare for the Millennium Celebration of the Baptism of the People of Russia. In the words of Bishop Herman "Our pilgrimage to Russia where we had an opportunity to visit the churches, monasteries and seminaries and to experience the life of the Church by sharing our love and concern with the hierarchy, clergy and faithful was indeed spiritually uplifting." The faithful in Russia were deeply touched to learn that in America we also with great anticipation look forward to our own celebration of this historic event in the life of the Orthodox Church.

Prophetic Faith And The Millennium

Continued from p. 9

response which begins with the fact that we believe that the earth and everything in it is the Lord's, - that nothing is an end in itself but rather refers beyond itself to the God who made it - and that it is our task to take all that is good in our time - our language, our music, our art and architecture - the earth and everything and make with it an acceptable offering to the Lord.

By Fr. Thomas Pleska

Memorial Day Liturgical Music May 25, 1987 A Commentary

by Father Sergei A. Glagolev

America has an Orthodox Choral Tradition. This Choral Tradition is bound to the celebration of the Millennium of Russian Orthodoxy. Russian liturgical music is the foundation of much that we hear in worship today. This music is at the root of those efforts in this century to establish a music for worship in English, not only for the Orthodox Church in America, but for all Orthodox in America.

This is apparent to those of us who are older, who have been involved in the development and direction liturgical music has taken over the last 50 years. To a younger generation, this is history. Thus it is that those who can remember must responsibly transmit the living experience that links the present with that which has been inherited.

Broadly, there are five periods of music development in America. The first is the Alaskan period, and the spread of early 19th century Missions. The earliest American translations and adaptations, we might note, were Aleutian, and are still being sung in Orthodox Alaska to this day.

The second period is the Plainchant-Plainsong (Prostopenie) and Kant traditions of Galicia and Carpatho-Russia, brought to this country by the pious people who founded most of our American parishes at the turn of this century. How unwise it would be not to have a grasp and appreciation of this tradition.

The third period spans across the two World Wars, from 1917 to 1952. This 35 year period particularly established the Great Russian Choral Tradition in America. This was the time of the exceptional choirs and their exceptional choirmasters. This was the foundation for much that has followed.

The fourth period - the 50's to the 70's - is one of great transition, in language and liturgy, in parish life and composition, in population shifts and new missions. The liturgical music of this period reflects transition, in form and function, in performance and style. New patterns and tastes, new interpretations appear, even as we find ourselves in new circumstances.

The last period begins with the Autocephaly of the Orthodox Church in America in 1970 and leads us to the present. Autocephaly brings not only a new vision, but its full burden of responsibility. Ours is not simply to reflect the past, but to confront the present with the fullness of Christ. This fullness is fractured if it is not fused to the on-going experience of our Orthodox history in America. Orthodoxy is not "rediscovered" by a new generation. It is handed down by the proximate generation, to be absorbed in a ground of connectedness as it expresses itself in new ways.

the 1970's who would lay the ground for liturgical music in the English vernacular.

Gretchaninov - although he did not write in English - was very much part of the American scene in New York City in the 1940's and had a profound influence on us, particularly in our lively discussions with him about his "New Obihod". The earlier American tours of the Kedrov Quartet left an indelible mark on the developing musical style. D. Ressetar and A. P. Glagolev were already attempting to write in English, ahead of their time. V. Soroka and I. Soroka made it possible not only to res-



Father Sergei Glagolev: directing the faithful in the singing of the Lord's Prayer on Memorial Day at St. Tikhon's.

This "connectedness" in liturgical music is crucial in our present period. As essential to understanding the "ancient tones" of earlier centuries is an appreciation of what has gone on immediately before us musically in America in our own century. Two realities appear. The Great Russian Choral Tradition - particularly as it flourished between the two World Wars - was the ground base for the indigenous development of music in our parishes in the United States and Canada. The second fact is that within this Choral Tradition, Orthodox America was already nurturing the composers and arrangers of the 1940's into

pond to the need for English but to bridge the Russian Tradition and our own indigenous growth. There is the legacy of Ledkovsky, the influence of I. Buketoff and P. Wilhousky, the work of N. Brill, M. Hilko and N. Solak, and the compositions of S. A. Glagolev and T. Heckman - all on the American scene, all rooted in the Great Russian Choral Tradition.

The above list is not exhaustive, but representative. Musically, it represents a continuity between the 17th year of our Autocephaly and the heralding

year of the Millenium of our Russian Orthodox inheritance. It represents a building upon what has been given. It reveals that the new plantings are from old vintage venerable roots. The flavor is still present in the new.

What we sing and how we sing it reflects how we perceive ourselves, how we understand who we are and what we are doing. Music - perhaps more than any other art - is capable of this subtlest of revelations.

The music for the Memorial Day Divine Liturgy this year, 1987, was purposely selected to honor that "bridge" of Orthodox composers, arrangers and publishers that linked what was familiar as our Russian musical inheritance to the utterance of our present-day Orthodox worship. These Orthodox musicians labored on American soil - into this half of the century. With them we would honor the choir singers and directors, some who remember vividly those earlier foundational years, and some who are still singing: they are that precious continuity into the next generation.

The Gretchaninov is sung in Slavonic. That was the language in which he wrote, and that was the language of our Church in America for 200 years. Bortniansky is sung to recognize our link to the founder of the Great Russian Choral Tradition in the 18th century. We sing music of Native Orthodox Alaska, as well as the traditional melodies of our Galician and Cartho-Russian peoples. This is part of our history.

The rest of the music - the bulk of it - has been written in English since the early 1940's. That in itself may be a piece of history worth remembering, as we draw near to the celebration of our roots in the Millenium of Russian Orthodoxy. It was precisely the intent of this "founding group" of Orthodox musicians in America to write music out of an inheritance given. In praising God, surely their music is meant to honor the Millenium.

Alive in Christ Deadline

The deadline for the next issue (Christmas Issue) of *Alive in Christ* is October 1, 1987.



Eastern Pennsylvania 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.
Speaker	Fr. John Kowalczyk
Vespers & Departure	4:00 P.M.



Full Time Choir Director WANTED

at All Saints Orthodox Church in
Olyphant, Pennsylvania.

For details and more information please call the

Rector Fr. Claude Vinyard
at 717 - 489-0942.

A Tribute To Father Gamaliel

The Brotherhood of St. Tikhon's Monastery in South Canaan was deeply saddened over the Memorial Day Weekend during their Annual Pilgrimage when one of its members, the servant of God, Father Gamaliel, suffered a fatal heart attack and fell asleep in the Lord on Saturday, May 23, 1987.

The Very Reverend Igumen Father Gamaliel (George Allman) son of the late Columbus and Lillian Allman, was born in Pineville, Missouri where he also received his primary and secondary education. He entered the United States Navy in 1942 and following his honorable discharge in 1946 returned to Dallas, Texas and pursued a business and accounting career. While a member of the Baptist Church, he became interested in the Orthodox Faith and in 1962 was received into the Orthodox Church by the present Bishop Dmitri of Dallas. He was an active member of St. Seraphim Church offering his services in every area.

Shortly after embracing the Orthodox Faith, Father Gamaliel felt a burning desire to give himself completely to the Lord and to possibly seek the angelic life. He petitioned St. Tikhon's Theological Seminary for admittance "to further my knowledge of the Orthodox Faith and be better qualified to serve God."

He entered the Seminary in the Fall of 1965 and upon successfully completing his theological studies, the then George Allman was tonsured a monk by the late Archbishop Kiprian being given the name of Gamaliel and was received into the Brotherhood of St. Tikhon's Monastery. He was later ordained a monk priest and in 1985 was elevated to the rank of Igumen.

Throughout his monastic service Father Gamaliel strived to share his particular talents and gifts with all members of the Monastery Community as well as the Seminary and the Church and to offer his services whenever called upon. For many years he served as the Monastery Treasurer, Chaplain of the Seminary Chapel, Spiritual Advisor to the Seminary "R" Club and the Society of the Friends of St. Tikhon's. For several years he also served as the Pastor of SS. Peter and Paul Church in

Uniondale and St. John the Baptist Church in Dundaff. Also when called upon he served the spiritual needs of parishes within the Diocese of Eastern Pennsylvania. He was an excellent Chef and loved to cook and offered his dedicated and tireless services to the late Archbishop and present diocesan Bishop and to the Monastery, Seminary and Diocese.

Father Gamaliel had a great admiration for Saint Nicholas and imitated him in his acts of charity and love. His greatest love was to help those in need and to do it anonymously. He would deprive himself in order to help others regardless of whom it would be. He would always say that regardless of what he offered to others, God always rewarded him a hundredfold.

Lillian Allman and two brothers, James and Jack.

We share with you a beautiful expression of sympathy that was received by the Deputy Abbot of St. Tikhon's Monastery:

"Speaking for myself and members of my family and relatives, I want to express to you our deep sorrow and sense of loss upon hearing of the death of Father Igumen Gamaliel. He was a good and honest man who befriended anyone who did good works for the Monastery, Seminary, and the Church. And he was above all a generous man, not only with his resources but with his person. If ever the name "servant of God" was applicable, it was to Father Gamaliel. It really pleased him to serve God, His Church, as well as his friends, his



Metropolitan Juvenaly and Fr. Gamaliel the day before he died.

The body of the late Father Gamaliel did lay in state in the Monastery Chapel of St. Theodosius on Memorial Day where hundreds of pilgrims prayed that he be granted rest with the Saints. That evening his body was taken to the Church of St. Tikhon of Zadonsk and on the following day the funeral service was sung after the divine liturgy and burial in the Monastery Cemetery. Surviving family members are his mother

bishop, and even strangers foreign to Orthodox ways and traditions.

Not seeing him on the grounds of St. Tikhon's from now on will be very difficult. He was a presence as much as any structure that still stands on the Holy grounds. I see him in my mind as he used to walk those very grounds with you. You have lost a loyal right arm. You have lost a friend and a dedicated working companion. I say that because when

I recall those dark days of troubles, large or small, within the monastery, seminary or diocese, I recall that Father Gamaliel was by your side. He stood by you and with you, and fought the good fight. He was there when the Church needed him. He was there when we needed him. And now the Lord has called him home, to a rest deserved.

My favorite memory of Father Gamaliel was at your residence when he would be in his glory preparing to host your guests: making menus, selecting floral arrangements, everything literally from soup to nuts. It was difficult to find someone to top the effort he put into it. And what made it all so very unique was the fact that everything was done with love and for the sheer enjoyment of serving others. He wanted the hospitality of St. Tikhon's to be the best regardless of whether he was preparing distinguished guests or that beggar that came off the street.

Fr. Michael Lepa Elevated To Archpriest



Fr. Michael Lepa in addition to his many assignments, has been the Pastor of St. Andrews Orthodox Church in Dallas, Pennsylvania since 1984. On April 16th, 1987 Bishop HERMAN elevated Fr. Michael Lepa to Archpriest. AXIOS

IN MEMORIAM

Archpriest Vladimir Sovyrda 1930-1987

Fr. Vladimir Sovyrda, priest of Holy Resurrection Church in Berlin, New Hampshire, fell asleep in the Lord on Sunday, April 5th. Fr. Vladimir was born in Wilkes-Barre, Pennsylvania and grew up there. In his early 30's Fr. Vladimir moved to fulfill a life-long vocation to the priesthood by enrolling in St. Vladimir's Seminary. His vocation was fulfilled by being ordained a Priest in 1964. Fr. Vladimir had many assignments, but, he will be most remembered in Eastern Pennsylvania when he was the Pastor of St. Michael's Orthodox Church in Old Forge from April 1964 - August 1969. It was during his tenure that the beautiful new Church was built. He also served as treasurer of the Wilkes-Barre Deanery. We are deeply saddened by his death and we extend to Matushka, her children and family our warm love and sympathy. The burial took place on Thursday, April 9th at St. Tikhon's Monastery. May His Memory Be Eternal!



CHOIR DIRECTOR NEEDED

St. Nicholas Russian Orthodox Church
980 Bridle Path Road
Bethlehem, Pennsylvania 18017

Send resume or contact:
V. Rev. Eugene Vansuch
(215) 866-6057

ALL IN THE *DIOCESAN* FAMILY

Bethlehem - The St. Nicholas Church School ended the instructional year with a dinner honoring the forty-three (43) church school students, 1987 high school graduates, and altar servers on Sunday, May 17, in the church fellowship hall. Father Eugene Vansuch and Mrs. Helen Karel, Church School Supervisor, presented awards to Michael Kriebel, Paul, Matthew, and Christina Sawarynski, Basil and Damian Vansuch, Jonathan Stellato, and Robert Seifert for perfect attendance. Fifteen (15) students received awards for good attendance (1 to 3 absences). The 1987 high school graduates, Kristin Gingrich, Quakertown High School, and Anastasia Hahalis, Freedom High School, were presented with icons. Altar servers honored were Daniel Jubinski, Matthew and Paul Sawarynski, Damian, Basil, and Jason Vansuch, Donald Debus, George Hahalis, Matthew Riley, Nicholas Butler, Matthew and Gregory Kelly. Rebecca Kriebel and Natalie Butler were presented with icons following Divine Liturgy on March 22 in honor of their participation in the Sacrament of Holy Confession. Members of the Church School faculty are Father Vansuch, Mrs. Helen Karel, Supervisor, Matushka Frances Vansuch, Mr. and Mrs. Robert Sawarynski, Mrs. Valorian Roberts, Mr. Leonard Macalush, Mrs. Betty Hahalis, Mrs. Sarah Jubinski.

St. Nicholas Russian Orthodox Church will hold the annual Russian Days Festival on September 11, 12, and 13 on the parish grounds from 11 a.m. to 8 p.m. daily. Ethnic foods, hand-crafted items, and music will be featured. Join us!



Ladies Altar Society at the PrePascha Bake Sale at St. Nicholas Church, Bethlehem. Left to right: Louise Rayda, Olga Logechnik, Julie Pipok.

Baptisms:

Nicholas and Mark Babiak, twin sons of Daniel and Daria (Danchenko) Babiak were baptized and chrismated into the Orthodox Faith on January 17th.

Jennifer Marie Novatnack, daughter of Robert and Ellen (Jubinsky) Novatnack was baptized and chrismated into the Orthodox Faith on January 25th.

Alexander Roman, son of Nicholas and Barbara (Johnson) Roman was baptized and chrismated into the Orthodox Faith on April 11th.

Leo Howell, son of Leo and Mary (Belzner) Howell was baptized and chrismated into the Orthodox Faith on May 9th.

Eric Francis Bratby, son of Roger and Kathleen (Lovell) Bratby was baptized and chrismated into the Orthodox Faith on May 10th.

Chrismation:

Maria Maalouf was received into the Orthodox Faith on the Feast of the Epiphany of Our Lord.

Newly received members:

Mr. & Mrs. Nicholas Roman and son Alexander; Miss Valerie Ristvey; Mr. George Cook and daughters Megan and Marcella; Mr. & Mrs. Michael Harper and children.

Buckingham

- On June 10th, St. Mark's Church completed the acquisition of property for a permanent Church located on Rte. 413 in Wrightstown, Pennsylvania. The new Rectory is located on six beautiful acres in the heart of Buck's County. The purchase of this property is the first step in building a Church. Various committees have been established in making this a reality. A strong feeling exists that in the not too distant future the faithful of St. Mark's will be able to look back and know that all they have endured during the previous years of worshiping in a temporary Church will culminate in the construction of their own Church.

Baptisms - Andrew Peter Paulin, the son of Marie and Andrew Paulin was Baptized and Chrismated into the Orthodox Faith.

Chrismation - Laura Gamble was received into the Orthodox Faith through Holy Confession, Chrismation and Holy Communion.

Welcome to Mark Evancho a New Member of St. Mark's Family.

A Bible Study Class will be held during the 2nd week of August for the Church School children.



St. Mark's Church annual picnic: parishioners.



St. Mark's new property acquired June 10, 1987, 6 acres and rectory.



St. Mark's annual picnic, June 14th, left to right: Anastasia Sedor, Christiane Miele, Stephanie Galavodas, Devin Gamble.

Catasauqua - Study of Holy Scripture and Teachings of our Orthodox Church is offered the first and third Wednesdays of each month.

Invited guest speaker for the Sunday of Orthodoxy Vespers in the Lehigh Valley this year was Fr. Alexander Garklavs, pastor of Sts. Peter & Paul in Buffalo, New York. Fr. Michael and Fr. Alexander co-celebrated the Divine Liturgy on the Sunday of Orthodoxy, followed by the Vesper service in the evening at St. Mary's Ukrainian Orthodox Church in Allentown.

Pictured here is Fr. Alexander delivering a talk on the following Monday morning to the Brotherhood of Orthodox Clergy of the Lehigh Valley who sponsored this annual event.



Fr. Alexander Garklavs delivering a lecture to the Orthodox Clergy Brotherhood of the Lehigh Valley.

Coaldale - Weddings

Congratulations to Julie Harahus Marek & Richard McHugh who were joined in Holy Matrimony on Saturday, May 9.

Birthday wishes to

The oldest member of St. Mary's, Michael Fedora who celebrated his 98th birthday in April, and Mrs. Mary Kinn Daduk, who celebrated her 90th birthday in February. Mrs. Daduk was honored at a belated birthday party on Sunday, May 24 at the parish church hall. The party was given by her daughter, Helen Ostrosky and granddaughters Ann & Marie. Family, friends and parishioners of St. Mary's attended.

Best wishes are extended to the following celebrating their wedding anniversaries:

Ben and Olga Macalush - 39th
Paul and Kay Maliniak - 34th
John and Mary Pavlick - 57th

May 31 saw the end of the Sunday Schol Year for 1986-87. Children and teachers received the Sacrament of Holy Communion at Divine Liturgy, followed by a Communion Breakfast. The children then attended another day at Beechmountain Resort where all enjoyed indoor swimming, paddle boating, tennis, racket ball, etc. An afternoon luncheon was served. Teacher appreciation certificates were presented to the Sunday School teachers following the

closing day service for the children and teachers.

PARISH ACTIVITIES FOR THE COMING MONTHS include a Family Church Picnic to be held in July on the parish grounds and the Second Annual Patron-Saint Dinner Dance, to be held on Sept. 27.

Harrisburg - Mrs. Annie Ionoff, our oldest parishioner, celebrated her 91st birthday anniversary this May.

Timothy John Johnson, the son of James and Jayne (Wallowak) Johnson, was baptized and chrismated on May 2nd. Sponsors are Anthony Johnson, John Wallowak, and Barbara Degnan.

Ernest Napoli II and Brenda Onufrak were united in the sacrament of holy matrimony on Sunday, May 24th.

The construction of our new church is completed. There are some details that have to be taken care of such as landscaping and the installation of a temporary iconostasis. We expect to be using the church for liturgical services sometime in July.

The consecration of our new church will take place in 1988 during our 25th anniversary year the weekend of September 24 and 25. Plan to be with us and share our joy in the Lord.



Rear interior view of the new church under construction in Harrisburg.

Jermyn, Pa. - Summer Bible School will be held on Monday, August 3rd to Saturday, August 8th. Outdoor activities are planned everyday as well as the classes for the children. This program is open to other churches in the area. If interested please call Marilyn Petorak at 876-0377.

St. Michael's P.T.A. will hold a Steak Bar-B-Que on Sunday, August 30th at the Scheypuk farm in Jermyn. Tickets may be obtained by calling the rectory at 876-1241.

The Holy Unction (HEALING SERVICE) this year was held on Holy Thursday, April 16th at St. Michael's. His Grace Bishop HERMAN together with the clergy and faithful from the Wilkes-Barre Deanery participated. A lenten meal and fellowship followed at St. Michael's Church Hall.



Fedorchak Family Reunion

descendants of the late Thaddeus and Julia Fedorchak of Jermyn, Pa. gathered for a family reunion. Family

Lykens - Holy Ascension will hold its sixth Annual Bazaar on Sunday, Oct. 4th beginning at 12 noon in the Church hall. Beautiful handmade crafts and ethnic food will be for sale.

John Coles, a member of the Williams Valley Elementary Jazz Band, had the honor of playing with the band at the Pennsylvania State Music Educator's Conference held in Philadelphia.

Minersville - Cassandra Lynn Rogers was baptized and chrismated on April 11, 1987. She is the daughter of Michael and Barbara Rogers. Godparents are Sandra Wasilus, Sandra Wyslutsky and Sem. R. Nicholas Wyslutsky.

Olyphant - Michael Dane Kuzmiak, was baptized and chrismated on Sunday, April 12th. He is the son of Mr. & Mrs. Michael Kuzmiak, members of All Saints Parish. Sponsors are David Kuzmiak and Tina Dutka.

David John Guman, was baptized and chrismated on April 2nd at All Saints Orthodox Church. He is the son of Mr. & Mrs. David Guman. Sponsors are Joel Sofranko and Barbara Sofranko.

Mr. & Mrs. Joseph Kuzmich, Sr. celebrated their 60th Wedding Anniversary on May 30th. They are members of All Saints Orthodox Church. Many Years!

Philadelphia - Sunday School Class Visits Shut-Ins

The St. Michael Class of St. Stephen Orthodox Catholic Cathedral visited 5 shut-ins of the parish during the 5th week of Great Lent. The children, with their teacher left the church on a Satur-



George Petorak of St. Michael's being anointed by Fr. David Schewczyk.

Over 25 quilts made by the hardworking ladies of our Church will be awarded on Sunday, September 13th from 2:00 p.m. - 5:00 p.m. at St. Michael's Church Hall. For tickets to the Quilt Bingo please call Mr. Steve Myshak at 876-1633.

Trip To Florida Planned St. Michael's Church School is planning a trip to Florida next Spring. If you are interested in going with us please call Wendy Bochnovich at 876-4502 for more information and details.

Fedorchak Reunion

On Saturday, June 20, seventy

members traveled from as far away as Wisconsin to the home of Granddaughter Dolores Fedorchak Sheypuk and her husband George, of Tompkinsville, Pa. for the outdoor festivities.

The nine surviving sons and daughters of Thaddeus and Julia, which includes Father Nicholas Fedorchak of St. Mary's Church, Monongahelia, Pa. enjoyed reminiscing about growing up in Jermyn where they were members of St. Michael's Church.

Several families remain in the Jermyn area and are active members of St. Michael's.

day afternoon and made their visitations which covered a 20 mile radius. Each shut-in was presented with a geranium plant and an Easter egg with expressions of best wishes for a blessed Pascha. The children were well received and those visited were extremely happy to see and talk to the children. One of the shut-ins visited was Matushka Mary Horsky, wife of the late Rt. Rev. Basil Horsky. Matushka now lives with her daughter Irene, and husband Ted Pschick. Children of the class

are Olga and Alex Merdiuszew, Natasha Afanassiev, Helen Jones, Kathy Gavula and Nicole Lamprieck. Teacher of the class is Mrs. Natalie Witoshkin.

Received Into the Orthodox Faith

Saturday, April 11th, Thomas Jones was chrismated into the Orthodox Faith. Sponsors were Mr. and Mrs. Theodore Pschick.

What Orthodoxy Means To Me At St. Stephen's

By Christine Nass



Thomas Jones with wife Mary Ellen and daughter Helene and sponsors Mr. & Mrs. Theodore Pschick.



I feel that my religion is an important part of my every day life. The Church is a great source of comfort to me, along with being a great source of joy and peace. My faith tells me that there is something special to our lives, a real purpose, and that we are not just on this earth to live our lives and die. The only way to understand that purpose is through God and the Church.

The Orthodox Church is very special to me. It is something I can be extremely proud of at all times. Even when people of other religions see what we are and learn where our religion is coming from, they, too, are very impressed with the Orthodox Church, her teachings, and history.

I have learned that many people of other religions perhaps do not realize that their own origins are in the Orthodox Church. Even in the Roman Catholic religion, after many reforms since the Great Schism in 1054, there can be seen small similarities in liturgical practices. It is a pity that so many people who seem knowledgeable in their faith have never bothered to study the history of the Church to learn that Orthodoxy was the religion that the Apostles preached and the only "True Faith" today.

At school, my friends and teachers often ask me about Orthodoxy and they seem to be very interested. I always try to answer their questions to the best of



Church school children of St. Stephen's Cathedral with Matushka Mary Horsky.

my ability and from my heart but, unfortunately, I still have much more to learn myself to be able to answer their questions fully. Personally, I wish that the Orthodox Church would be more vocal to help the many people who are looking for Orthodoxy but just do not know where to find it. Even one step further, I have noticed that many people, young and old, never realize that what they are seeking even exists. This is unfortunate.

At St. Stephen's parish, I feel like I am an important part of a family; a family that is close, who care about each other and is Christ-centered. I have seen that the people here at St. Stephen's, for the most part, are spiritual and loving. The religious aspect, not the social or ethnic aspects, seems to be the most important factor here. This is the way it should be in any church and that is why I feel I have a home at St. Stephen's. I know that social activities and a person's ethnic background can play an important part in the Orthodox Church, but the one common goal for all of us should be to become close to Christ, and ultimately, Christ-like. This should be the top priority and, in many people at St. Stephen's I have witnessed that it is.

I am currently very satisfied with my involvement at St. Stephen's parish but would probably enjoy becoming more involved in the future. With a full schedule at school, my homework, and other activities I enjoy, sometimes I am forced to put these responsibilities ahead of my spiritual life. I know I am not alone in this situation because for most of us in today's society there are too many demands on "earthly" matters. However, the important factor for all of us to remember is to keep everything in its proper perspective and to love God above all things.

NOTE: Congratulations to Christine Nass, age 15, Senior Sunday School student at St. Stephen's Cathedral in Philadelphia, for submitting the best essay in her class and winning a \$100 Savings Bond from the parish for her efforts. This contest was instituted this year during Great Lent as a way of getting to know the teens in the parish by asking them to put their feelings about their faith and their parish in writing. The parish plans to have this contest for the Senior Class every year.

Also, the Senior Class has organized a monthly "Youth Sunday" in the parish in which the students read the hours and epistle, take collection, sell candles, etc. in order to help them become more involved in the parish life. Youth Sunday is now being held regularly on the last Sunday of each month.

Williamsport - May 17, 1987 was billed as "SUPER SUNDAY" for the faithful of Holy Cross Orthodox Church in Williamsport. And so it was!



St. Herman's Church, Shillington. President Nicholas Sielak & Fr. John Onofrey "burn" mortgage of St. Herman's.



St. Herman's Mortgage Dinner, May 3rd, 1987.

An anticipated rainy weekend fled north of the West Branch of the Susquehanna bringing summerlike sun and warm temperatures to the area. God smiled upon His people!

His Grace, Bishop HERMAN arrived prior to the Liturgy and was greeted by some 90 people who had gathered in the converted garage that has served as the spiritual center of Holy Cross for some seven years. Parish Warden, Mrs. Elsie Skvir Nierle welcomed His Grace, and the Pastor, Fr. Dan Kovalak, invited him to lead the faithful in the Liturgy of thanksgiving on this auspicious occasion.

The Third Hour was read by Michael Stefanick, a parish reader and former warden. The responses to the Liturgy were sung by the congregation, a normal Holy Cross practice. The Epistle was read by Christopher Chrysovergis, altar boy.

In his homily on the Gospel lesson concerning the Samaritan Woman at the well, Bishop HERMAN challenged those in attendance to look inside themselves, to acknowledge their inner spiritual conflicts and address them in the light of the Gospel of Jesus Christ, and then, united with Him, begin anew to evangelize both themselves and others.

The faithful began immediately to experience this unity through their participation in Holy Communion at the hands of the Bishop. It was there, in the Chalice, where Resurrected Life was shared by all; a fitting icon for any parish celebration.

At the conclusion of the Liturgy, a procession to the building site (just to the west of the present building) was led by a beautiful redwood cross created especially for the occasion by Mr. Paul Beard who is serving as general chair-

man of construction. Liturgical items were carried by the altar boys: Christopher Chrysovergis, John Urbanic, Jr., Daniel and Stephan Kovalak, and Dennis Jr. and Jeffrey Durmis. Subdeacon Andrew Nelko assisted His Grace.

Though the heat of the sun had hardened the earth, the soil was broken by a specially-prepared golden shovel in the Name of the Father and of the Son and of the Holy Spirit. "This work is begun" proclaimed the bishop, and to the hope-filled hearts of Holy Cross members, it was a patiently-awaited song to the ears.

Congressman George Gekas representing the local 17th Congressional District participated fully in the celebration. Himself a member of Holy Trinity Greek Orthodox Cathedral in Camp Hill, he extended words of greeting to those present prior to turning a shovel.

Whereas Holy Cross is the only Orthodox parish in Pennsylvania's largest county, Lycoming County Commissioner Dolly Wilt also turned a shovel extending the best wishes of her constituents. "I'm sure you will have your new church built in no time with the help of all your willing friends," she said.

Before the Williamsport Orthodox

community had a place to call "home", the pastor and people of St. Boniface Roman Catholic Church in Williamsport graciously opened their doors for Orthodox worship. As a token of this ongoing Christian relationship, Fr. Albert Oldfield, present St. Boniface pastor, extended the congratulations of his people and joined us in breaking ground.

Following the veneration of the cross and a reproduction of the weeping icon from Chicago, a gift from the pastor and people of St. John's Orthodox Church, East Pittsburgh for this occasion, all were invited to turn a shovel and share in an outdoor coffee hour.

A "SUPER SUNDAY" Banquet attracted yet additional friends from diocesan parishes. A Commemorative Booklet chronicled Holy Cross history through photos, articles and greetings. And flowers and children joined to create a most festive atmosphere.

Remarks and greetings were offered by those previously mentioned. Additionally, Dr. Alice Laskaris, one of the newer members of the parish, shared some "Super Sunday Reflections", detailing her personal spiritual journey which led her to call Holy Cross "home".

Another action which would make this particular day "SUPER" was the burning of the mortgage on the church's present building. Liquidated some 13 years ahead of schedule, the master of ceremonies produced a well-used perogi roaster in which to burn the mortgage as a testimony to the hard work and dedicated efforts of parish members which made this achievement possible. As the mortgage turned to ashes, the people sang the Tropar to the Cross, and rejoiced at an event which many prayed they would live to witness.

In order to be totally debt-free on this occasion, parish treasurer Miss Lenora Golamis presented a check of \$1,500 to Bishop HERMAN as a final payment toward a loan from the Diocese. However, caught up in the festivities and helping to inspire the fund drive which was to follow, His Grace presented the check back to the parish as a contribution to the new church building, stating that perhaps it would help us to complete the structure in time to observe the Millenium of the Baptism of Russia.

Indeed, His Grace set the tone for a fund-drive! After all was said and done, donations, pledges and loans brought the church's building fund to nearly \$44,000! It was truly a super ending to a "SUPER SUNDAY".



Bishop Herman breaking ground for the new Church.



Mrs. Elsie Skuir Nierle, Parish Warden breaking ground.

The Holy Martyrs and Passion-bearers Boris and Gleb (in Holy Baptism Roman and David) July 24

Troparion, Tone 2

*As an upright Passion-bearer and
true Hearer of the Gospel of
Christ,
O chaste Roman, with guileless
David,
You did not oppose the brother who
had been pulled down by the
Enemy,
And who killed your bodies, but was
not able to touch your souls.
Yet the evil lover of power weeps,
For you are rejoicing with the
angelic choirs,
Standing before the Holy Trinity,
powerfully praying for your
countrymen,
That they may be God pleasing and
that the sons of Russia may be
saved.*

The holy Martyrs Boris and Gleb, sons of the Holy Great Prince Vladimir, Equal-to-the-Apostles, are the earliest canonized Saints in the Russian Church. They were martyred in 1015 only 27 years after the Baptism of the people of Russia (988), and already by 1021 a Service had been composed in their honor. The following are excerpts from a longer

life by Nestor, the Chronicler of the Kiev Caves Monastery, who wrote in 1091:

"(Prince) Sviatopolk settled in Kiev after his father's death, and after calling together all the inhabitants of Kiev, he began to distribute largess among them. They accepted it, but their hearts were not with him, because their brethren were with Boris. When Boris returned with the army . . . , he received the news that his father (Vladimir) was dead . . . When he came to the Alta, he halted. His father's retainers then urged him to take his place in Kiev on his father's throne . . . , but Boris protested, 'Be it not for me to raise my hand against my elder brother. Now that my father has passed away, let him take the place of my father in my heart'. When the soldiers heard these words, they departed from him, and Boris remained with his servants.

"But Sviatopolk was filled with lawlessness. Adopting the device of Cain, he sent messages to Boris that he desired to live at peace with him, and would increase the territory he had received from his father. But he plotted against him how he might kill him. So Sviatopolk came by night to Vyshegorod. (There he called together his retainers and ordered them to kill his brother Boris.)

"These emissaries came to the Alta, and when they approached, they heard the sainted Boris singing Vespers, for it was already known to him that they intended to take his life After finishing Vespers, he prayed, gazing upon the icon, the Image of the Lord, with these words: 'Lord Jesus Christ, Who in this Image has appeared on earth for our salvation, and Who, having voluntarily suffered Your hands to be nailed to the Cross, endured Your passion for our sins, so help me now to endure my passion. For I accept it not from those who are my enemies, but from the hand of my own brother. Hold it not against him as a sin, O Lord!'

"After offering this prayer, he lay down upon his couch. Then they fell upon him like wild beasts about the tent, and overcame him by piercing him with lances The desperados, after attacking Boris, wrapped him in a canvas, loaded him upon a wagon, and dragged him off, although he was still alive. When the impious Sviatopolk saw that he was still breathing, he sent two Varangians (Scandinavian mercenaries) to finish him. When they came and saw that he was still alive, one of them drew his sword and plunged it into his heart.

Thus died the blessed Boris, receiving from the hand of Christ our God the crown among the righteous After his body had been carried in secret to Vyshegorod, it was buried in the Church of St. Basil.

"The impious Sviatopolk then reflected, 'Behold, I have killed Boris; now how can I kill Gleb?' Adopting once more Cain's device, he craftily sent messages to Gleb to the effect that he should come quickly, because his father was very ill and desired his presence. Gleb quickly mounted his horse, and set out with a small company, for he was obedient to his father

"(In the meantime,) Yaroslav (another brother) received from Predslava the tidings of their father's death, and he sent word to Gleb that he should not set out, because his father was dead and his brother had been murdered by Sviatopolk. Upon receiving these tidings, Gleb burst into tears, and mourned for his father, but still more deeply for his brother. He wept and prayed with the lament, 'Woe is me, O Lord! It were better for me to die with my brother than to live on in this world If You have received affliction from God, pray for me that I may endure the same passion. For it were better for me to dwell with You than in this deceitful world.'

"While he was thus praying amid his tears, there suddenly arrived those sent by Sviatopolk for Gleb's destruction. These emissaries seized Gleb's boat (which he was traveling on after the accidental death of his horse at the Volga,) and drew their weapons. The servants of Gleb were terrified, and the impious messenger gave orders that they should slay Gleb (quickly). Then Gleb's cook . . . seized a knife, and stabbed Gleb. He was offered up as a sacrifice to God like an innocent lamb, a glorious offering amid the perfume of incense, and he received the crown of glory. Entering the heavenly mansions he beheld his long-desired brother, and rejoiced with him in the joy ineffable which they had attained through their brotherly love

"After Gleb had been slain his body was thrown upon the shore between two tree trunks, but afterward they took him and carried him away, to bury him beside his brother Boris in the Church of St. Basil. United thus in body and still more in soul, (they now) dwell with the Lord and King of all, in eternal joy and ineffable light, bestowing saving gifts upon the land of Russia"

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.

AUGUST

1. ROM. 13:1-10; MATT. 12:30-37
2. 1 COR. 1:10-18; MATT. 14:14-22
3. 1 COR. 11:31-12:6; MATT. 18:1-11
4. 1 COR. 12:12-26;
MATT. 18:18-22; 19:1-2, 13-15
5. 1 COR. 13:4-14:5; MATT. 20:1-16
6. 2 PETER 1:10-19; MATT. 17:1-9
7. 1 COR. 14:26-40;
MATT. 21:12-14, 17-20
8. ROM. 14:6-9; MATT. 15:32-39
9. 1 COR. 3:9-17; MATT. 14:22-34
10. 1 COR. 15:12-19; MATT. 21:18-22
11. 1 COR. 15:29-38; MATT. 21:23-27
12. 1 COR. 16:4-12; MATT. 21:28-32
13. 2 COR. 1:1-7; MATT. 21:43-46
14. 2 COR. 1:12-20; MATT. 22:23-33
15. PHIL. 2:5-11;
LUKE 10:38-42; 11:27-28
16. 1 COR. 4:9-16; MATT. 17:14-23
17. 2 COR. 2:4-15; MATT. 23:13-22
18. 2 COR. 2:14-3:3; MATT. 23:23-28
19. 2 COR. 3:4-11; MATT. 23:29-39
20. 2 COR. 4:1-6; MATT. 24:13-28
21. 2 COR. 4:13-18;
MATT. 24:27-33, 42-51
22. 1 COR. 1:3-9; MATT. 19:3-12
23. 1 COR. 9:2-12; MATT. 18:23-35
24. 2 COR. 5:10-15; MARK 1:9-15
25. 2 COR. 5:15-21; MARK 1:16-22
26. 2 COR. 6:11-16; MARK 1:23-28
27. 2 COR. 7:1-10; MARK 1:29-35
28. 2 COR. 7:10-16; MARK 2:18-22
29. 1 COR. 1:26-29; MATT. 20:29-34
30. 1 COR. 15:1-11; MATT. 19:16-26
31. 2 COR. 8:7-15; MARK 3:6-12

SEPTEMBER

1. 1 TIM. 2:1-7; LUKE 4:16-22
2. 2 COR. 9:12-10:7; MARK 3:20-27
3. 2 COR. 10:7-18; MARK 3:28-35
4. 2 COR. 11:5-21; MARK 4:1-9
5. 1 COR. 2:6-9; MATT. 22:15-22
6. 1 COR. 16:13-24; MATT. 21:33-42
7. 2 COR. 12:10-19; MARK 4:10-23
8. PHIL. 2:5-11;
LUKE 10:38-42; 11:27-28
9. 2 COR. 13:3-13; MARK 4:35-41
10. GAL. 1:1-10, 20-2:5; MARK 5:1-20
11. GAL. 2:6-10; MARK 5:22-24, 35-6
12. 1 COR. 2:6-9; MATT. 10:27-11:1
13. GAL. 6:11-18; JOHN 3:13-17
14. 1 COR. 1:18-24;
JOHN 19:6-11, 13-20, 25-28, 30-35
15. GAL. 2:21-3:7; MARK 6:1-7
16. GAL. 3:15-22; MARK 6:7-13
17. GAL. 3:23-4:5; MARK 6:30-45
18. GAL. 4:8-21; MARK 6:45-53
19. 1 COR. 1:26-29; JOHN 8:21-30
20. GAL. 2:16-20; MARK 8:34-9:1
21. GAL. 4:28-5:10; LUKE 3:19-22
22. GAL. 5:11-21; LUKE 3:23-4:1
23. GAL. 6:2-10; LUKE 4:1-15
24. EPH. 1:1-9; LUKE 4:16-22
25. EPH. 1:7-17; LUKE 4:22-30
26. 1 COR. 10:23-28; LUKE 4:31-36
27. 2 COR. 6:1-10; LUKE 5:1-11
28. EPH. 1:22-2:3; LUKE 4:37-44
29. EPH. 2:19-3:7; LUKE 5:12-16
30. EPH. 3:8-21; LUKE 5:33-39

OCTOBER

1. EPH. 4:14-19; LUKE 6:12-19
2. EPH. 4:17-25; LUKE 6:17-23
3. 1 COR. 14:20-25; LUKE 5:17-26
4. 2 COR. 6:16-7:1; LUKE 6:31-36
5. EPH. 4:25-32; LUKE 6:24-30
6. EPH. 5:20-26; LUKE 6:37-45
7. EPH. 5:25-33; LUKE 6:46-7:1
8. EPH. 5:33-6:9; LUKE 7:17-30
9. EPH. 6:18-24; LUKE 7:31-35
10. 1 COR. 15:39-45; LUKE 5:27-32
11. 2 COR. 9:6-11; LUKE 7:11-16
12. PHIL. 1:1-7; LUKE 7:36-50
13. PHIL. 1:8-14; LUKE 8:1-3
14. PHIL. 1:12-20; LUKE 8:22-25
15. PHIL. 1:20-27; LUKE 9:7-11
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17. 1 COR. 15:58-16:3; LUKE 6:1-10
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27. COL. 1:1-2, 7-11; LUKE 11:1-10
28. COL. 1:18-23; LUKE 11:9-13
29. COL. 1:24-29; LUKE 11:14-23
30. COL. 2:1-7; LUKE 11:23-26
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