

Christ is Born!

Glorify Him!

Your Diocese

# Alive in Christ

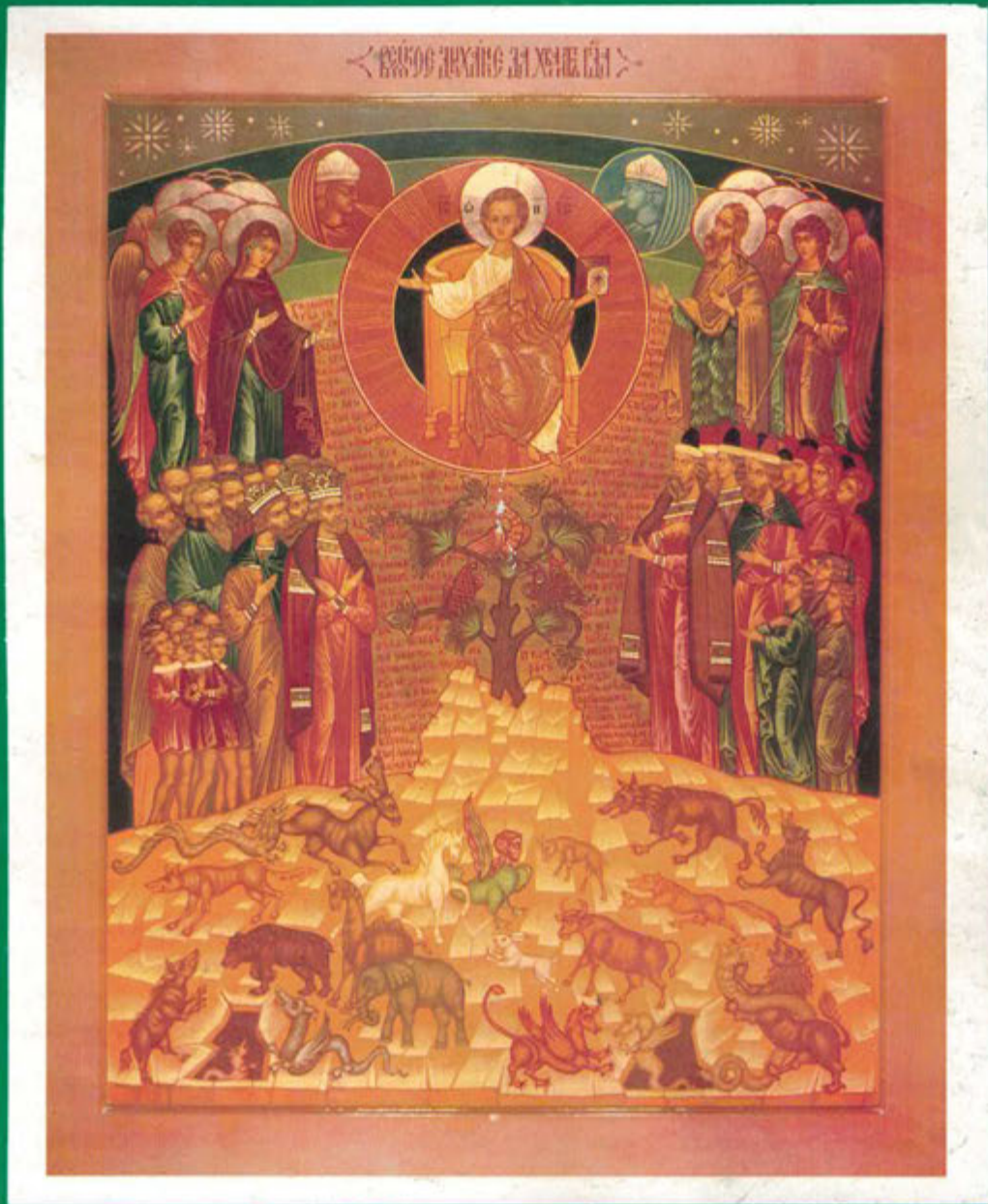
The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America

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*“Let Everything That Has Breath Praise The Lord” (Psalm. 148)*



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 (bottom row) C-30, C-280, C-342B, MX-7, MX-5A, C-301A

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# Christ is Born!

## Glorify Him!

Beloved Children in Christ:

With these words of the Nativity Canon, the Church introduces us to the joy of the unfathomable mystery of faith—to the joy of the coming into the world of our Lord and Savior Jesus Christ. In joy the Church reverently leads us to that wonderful and holy time when the Blessed Virgin Mary in Bethlehem ineffably gave life in the flesh to the Pre-Eternal God, when the Divine Infant Christ was born in the cave and was wrapped in swaddling clothes and laid in the manger, when the shepherds were amazed at the appearance of the singing Angels and their joyous news of the coming into the world of the Savior: *Glory to God in the highest, and on earth peace, good will toward men* (Luke 2:14), and the Wise Men, led by the miraculous star and bearing gifts, came to worship the Divine Infant and His All-Pure Mother. So too, we bring to the Divine Infant Christ our faith and love, glorifying Him on the wonderful and joyful day of His glorious Nativity in the flesh.

Throughout our lives, in the soul of each of us, this mysterious birth of God should take place. As the Holy Apostle Paul tells us, *I bow my knees to the Father of our Lord Jesus Christ...that He would grant you, according to the riches of His glory...that Christ may dwell in your hearts through faith* (Eph. 3:16-17). Our spiritual rebirth begins when the Word of God, Christ, comes to dwell in us, Who mysteriously helps us to *put off...the old man which grows corrupt according to the deceitful lusts...and that we put on the new man which was created according to God, in righteousness and true holiness* (Eph. 4:22,24), for it is said: *Behold, I make all things new* (Rev. 21:5). Thus, on the day of the glorious Nativity in the flesh of our Lord Jesus Christ, it is in the mystery of faith that we especially feel His Birth as our renewal, and we offer Him our hearts instead of the manger because we worship Him through deep and heartfelt faith.

Joyously celebrating the feast of the Nativity of Christ, let us remember why the Lord came down to earth and was incarnate for "us men and for our salvation." Angels are rejoicing and men are glad, singing hymns of praise to the Lord, for salvation has become the property of humanity because of the earthly life of our Savior. Therefore, in joy, we bring gifts to the Divine Infant Christ. And the gifts which He lovingly accepts from us are our lives in the Lord, our true faith, our unhypocritical love and our good deeds. Truly blessed is he who is able to bring such pleasing gifts to the Lord! But if we are unable to bring these gifts, then let us bring to the Divine Infant our humble repentance, for it alone makes us worthy of the spiritual birth of Christ in our sinful hearts. May the day of the Savior's Coming into the world be for us the beginning of our spiritual renewal!

Beloved children, let us glorify the Nativity of our Lord and Savior, as well as His All-pure Mother who has so miraculously and wonderfully served the cause of our salvation and renewal. And in the joy of this great feast, let us join our prayers to the festal hymn of the Angels, and with all our hearts praise the Lord Who loves us, singing to Him: *Glory to God in the highest, and on earth peace, good will toward men.*

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 4      Winter 1987

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## — FRONT COVER ICON —

**"LET EVERYTHING THAT HAS BREATH  
PRAISE THE LORD" (PSALM. 148)**

The icon that graces our cover is an icon of Psalm 148 which gives Praise to God. In a disorderly world, disorder reigns, there is no Sovereign, no point of reference, no power to unify and order it and hold it all together. The result is a disastrous division, fragmentation, deterioration, a destructive power running loose and what we have left is chaos.

But, this icon images forth another world as it unfolds before our eyes, the 148th Psalm in color, in form and wondrous beauty. It sings out: "Let everything that has breath, Praise the Lord." This icon draws our mind and our heart upward and heavenward as we behold our Lord, The Only Begotten Son of God seated in the center of the cosmos on the Throne of Glory. It is this power of Love made manifest that brings order to God's world where everything has and is in its proper place.

The Angelic Hosts, the Saints, Apostles, Martyrs, Prophets, the aged and the young, all creatures, both animate and inanimate, the animals, the birds, the fish, the sun, the moon, the stars, the air, the earth, the waters, have not only its proper place, but, a divine purpose. Both the microcosmic world and the macrocosmic world are God's creation and fulfill their purpose with man who has been given dominion over it. For man is called to worship the source of power that created it all, and sustains it all and that power is God. The Creator, who created the cosmos and man out of his Love and by His Love sustains it and through His Love redeems and sanctifies it all.

The event on the icon is the Nativity of our Lord Jesus Christ, the Son of God as announced to the shepherds in the field. Heaven and earth are joined once again in a common action of worship and praise of God for the Angels announce to the world this Theophany of the coming of the Saviour and Redeemer of us all, The Lord Jesus Christ.

Your Diocese Alive In Christ

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## Our Evangelization Should Transform Ourselves As Well As Others



"Evangelization" was the theme of our 1987 Diocesan Assembly which was held on August 22 at St. Tikhon's. This was the same theme chosen for the 8th All American Council which convened last August in Washington, D.C. No doubt there are those who believe this issue has already been adequately addressed by the Church. Those of us who were privileged to attend the Council in Washington were overwhelmed by the many lectures, panel discussions, workshops and resolutions all dealing with the obvious truth that evangelization is not just a peripheral concern, but the essential task of the Church. Indeed, the Church's mission to the world is nothing less than to "make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever" that Christ has commanded us (Matt. 28:19,20).

Why, then, must we continue to discuss and proclaim this theme? One would dare hope that after so much labor and activity, the "problem" of

evangelization in the Orthodox Church would already be "solved". However, as His Grace, Bishop Herman, reminded the Assembly, we have yet to harvest the fruits of the 8th All American Council. Surely many individuals and parishes have been inspired to proclaim the Gospel of Salvation more boldly and creatively, but on the whole the faithful have not yet taken the task of evangelization seriously. There is perhaps an attitude that since the issue has already been "dealt with" on the national level, we can all breathe a sigh of relief and go on to something else. In truth, there is nowhere else to go until the task of evangelization is acknowledged at the grassroots level as the essential purpose of the Church and the primary responsibility of all the faithful.

Nevertheless, there is no magic formula for success in evangelization. We can learn all the proper techniques and concepts and still achieve nothing in the eyes of God. Our goal is not merely to increase our revenues by adding more names to our parish rolls. True

evangelization only begins where there is genuine spiritual growth in the lives of the faithful. We can only proclaim the truth when we ourselves live it. We cannot share with others what has not yet become our own personal possession. It is only by treading the path of salvation that the faithful will attract others to the same experience. Among other things, this requires greater efforts in prayer, fasting, and faithful participation in the sacramental life of the Church. It was therefore more than a pious gesture when the delegates who gathered for the Diocesan Assembly began the day with the Divine Liturgy and the sharing together in the Body and Blood of Christ. It is in the Eucharist that the Church's essential nature as the Kingdom of God on earth is revealed. It is here that we receive the strength and inspiration to fulfill our God-given task of evangelization.

Following the Liturgy, the delegates gathered to hear the opening address presented by Fr. Paul Kucynda, rector of Holy Resurrection Church in Wayne, N.J. Those attending the Church School



Diocesan Assembly and Church School participants.

Conference meeting on the same day were also present for this address. Fr. Paul first pointed out that to evangelize means to proclaim Christ's call to discipleship. This task is given to every Orthodox Christian born into the world. It begins at the moment of conception, which is the fruit of the love of the two parents. However, it is only when the child is illumined in the waters of Baptism that the soul is empowered by the grace of the Holy Spirit to proclaim the Gospel of Salvation. Baptism is thus the most central and significant act of the Church, the basis of her entire life and activity. Nevertheless, our Baptism only becomes a personally significant and life-changing experience as we are nurtured in the Faith. Christian growth is an ongoing and never ending process. The faithful Orthodox Christian must consciously strive to do God's will, fulfilling the commandment to love God and neighbor and forgiving others as he himself has been forgiven. Baptism is not magic, nor is salvation automatic. The grace we receive at Baptism is real, but this grace can only be nurtured and activated through a life of faithful Christian discipleship.

Receiving Christ's Body and Blood in Holy Communion is an essential and necessary part of this process. As Fr. Paul reminded us, the Liturgy draws us from this world to the next. We experience the Kingdom of God whenever we gather to partake of the Mystical Supper. It is only when we become as little children, however, that we can experience the reality of this Kingdom.

This means that in our relationship to God, we should be dependent, trusting, loving and caring, always anticipating the good things to come. Trusting in the providence of God is at the heart of a right understanding of evangelization.

Nevertheless, the work of evangelization requires a plan. Trusting in God does not negate the need for human efforts. The Parable of the Prodigal Son illustrates this point. It was necessary first of all that the Prodigal Son come to his senses. He had to acknowledge the folly of his wayward ways and repent. Having done so, he immediately set about devising a human plan. He would return to his father's house and become as one of the hired servants. As it turned out, the outcome of his plan was not as he had expected. Instead of being received as a servant, his father embraced him as a true son. The divine plan had intervened.

This parable is relevant to the Church's task of evangelization. Frequently a priest will experience disappointment when he attempts to draw non-Orthodox into the Church. Often the most promising prospects do not respond, while someone who was totally unsolicited decides to convert. Our evangelistic efforts bear fruit in unexpected ways. It is thus imperative for all of us to be open to the guidance of the Holy Spirit. After all, this is God's Church, not our own. The Spirit will guide and inspire us in our work of evangelization, if only we offer ourselves up as willing instruments of salvation in the hands of God.

Next, Fr. Paul shared with the Assembly five things we can all do to become more evangelistic. First, we should reassess our daily prayer life. Most of us do little more than simply read or recite our prayers by rote. Saying prayers is not necessarily praying. It is not the number of our words, but the quality of our spiritual experience, that counts.

Second, we should read the Scriptures daily. It is for this purpose that the daily lessons appointed by the Church are provided on the back cover of this magazine. Those who are faithful in this practice will discover that solutions for our daily problems will often be found in the daily readings. The Spirit moves mightily where the Scriptures are emphasized.

Third, we should strive to observe the feast days and liturgical seasons of the Church Year. In this way will the Spirit of the Church sanctify the times in which we live, while the saints whom we commemorate will become guiding examples for our own spiritual lives.

Fourth, we should strive to practice our Faith daily, not just on Sunday mornings. Wholeness of life is the natural human desire. We want all the pieces of our life brought together into harmony. But this can only be done by making Christ the center of everything we do, say and think. There can be no vacation from the life of Christian discipleship!

Fifth, we should endeavor to live each day to the fullest. In light of our first-

hand experience of the Kingdom of God, we should praise and glorify God for absolutely everything. Only then will we never live to regret not having had "more time". Unfortunately, we often become so caught up in plans for the future that we fail to appreciate each moment as a gift of God. "This is the day the Lord hath made; let us rejoice and be glad in it!"

Fr. Paul also reflected upon those things we can do on the parish level to make our evangelization more effective. First, it is essential that we recognize, appreciate and encourage our differences as members of the same Body of Christ. There is a variety of gifts in the Church, but it is the same God who inspires them all. Gifts are given not for our personal enjoyment, but for the common good. Each of us has a specific role to fulfill in God's overall plan for the salvation of the world. Our life in the Church is a common life. Because we are one in Christ, whatever we possess as individuals should be shared. Life itself is a gift of God. We are only caretakers of whatever resources we possess, both as individuals and as a parish.

The celebration of the Resurrection on Sundays is another important task of the parish. What are we trying to do, asked Fr. Paul, to make this a special and unique occasion? The Church already possesses in her very essence those things that are essential to the life of man and which can be found absolutely nowhere else. It is only in the Church that the fullness of the richness and beauty of human life can be discovered.

A good trend noted by Fr. Paul is that our Church music is becoming simpler and more profound, more an expression of prayer than of showmanship. At the same time, people are receiving Holy Communion on a more frequent basis. What we need to beware of is a lack of proper preparation, which normally includes attendance at Vespers the evening before. The Liturgy of the Church is a powerful tool of evangelization, especially when combined with parish education for all ages. "The spirit of the Church is nurture". Nor is it necessary to have all the answers before we can begin evangelizing and sharing our Faith.

Finally, Fr. Paul cited **hospitality** as an important tool of evangelization in the Church. We should always be grateful and thankful for visitors. Unfortunately, our level of hospitality is not very high in comparison with other Christian groups. The Coffee Hour is one good idea adopted by many of our parishes, but we should beware lest this become a self-serving social gathering for the "in group".

In conclusion, Fr. Paul reminded us that we can all be changed "from one degree of glory to another". Our



Miss Nellie Gray presenting citation to Bishop Herman.



Fr. Paul Kucynda giving Keynote Address to the Diocesan Assembly.

evangelization should transform ourselves as well as others. In spite of our sinfulness, we are even now being cleansed and made capable of going out to proclaim the Good News. God's grace will complete in us whatever is humanly lacking.

Following the presentation, Bishop Herman added some comments of his own, noting that there is no secret success formula for evangelization. All that is required is that we live that good and faithful life to which every Orthodox Christian has been called. His Grace acknowledged that we must accept with disappointment the results of last year's All American Council. We are all responsible for failing to fulfill the Church's call to evangelization. As a result, the growth we had hoped for--both numerical and spiritual--has not materialized.

His Grace cited the March for Life in Washington as a perfect example of that evangelization to which we have all been called. Mother Theresa, who recently visited our area, provides us with a living example of the power of love to transform the world. Unfortunately, we are all too often blind to such living examples of faith, hope and holiness in our very midst.

Inspired by the keynote presentation, the delegates adjourned to the monastery dining hall for lunch. It was on this occasion that His Grace, Bishop Herman was honored to receive three awards in recognition of his pro-life activities. The first award was given by Orthodox Christians for Life. John Protopappas, president and founder of this pan-Orthodox pro-life organization, made the presentation, citing His Grace as the first Orthodox bishop to lead the



Church School registration at the Diocesan Assembly.



Church School Conference.



Miss Nellie Gray addressing delegates at the Assembly Luncheon.

March for Life in Washington. Mr. Protopappas noted that the Holy Synod of Bishops in 1973 issued a mandate speaking out against abortion, and that

Bishop Herman visibly supported this mandate by his presence in Washington. Writing an encyclical is easy, but His Grace translated his concern into action.

The second award was presented on behalf of Pennsylvanians for Human Life-Scranton Chapter by their president, Helen Goshler, citing Bishop Herman's role as a local hierarch bearing witness to the sanctity of human life. The final award was given by Nellie Gray, who is the founder and president of the Washington March for Life and the most visible and respected leader of the Pro-Life Movement in America today. She recalled with affection how His Grace braved one of the worst snowstorms in Washington's history to proclaim the Church's traditional stand against the murder of the innocent unborn. It is to be hoped that the clergy and faithful of this Diocese will draw from our hierarch's example the courage and inspiration to defend the right to life in their own communities.

First on the agenda of the official business of the Diocesan Assembly was the Bishop's Report. His Grace noted that we have all been called to respond to God by our willingness to serve. Our task is simply to continue doing those things God has commanded. Nevertheless, the Church's mission to the world is often undermined by the failures and shortcomings of the faithful. It is the responsibility of the hierarchy, in this regard, to recall the faithful to the task at hand through brotherly correction and encouragement. An example of such concern can be found in St. Paul's two epistles to the Corinthians.

Bishop Herman reminded the Assembly that a Church without missionary awareness is a sick Church. Parents have an essential role in teaching their children the missionary duties of all Christians. Among other things, this includes the duty of giving concrete financial support—especially to struggling new mission parishes. His Grace cited the success of Holy Cross parish in Williamsport as an example of what can be done when committed Orthodox Christians work together toward a common goal.

His Grace noted the close connection between catechesis (teaching) and the divine services of the Church. Active participation in these two dimensions of the Church's witness is essential if we hope to promote spiritual growth. Parents must teach the Faith to their children by both word and example. Prayer, too, is vital for the growth and maturity of the Orthodox Christian. We must all work together toward recapturing the ultimate meaning of life.

The Bishop stressed that ideas on marriage and family life have not changed in the Church. Nevertheless, the situation regarding divorces is growing steadily worse. We must all squarely face this problem and look for a solution. It is unfortunate that it is often the in-





Diocesan Assembly Luncheon.

nocent children who are hurt most by the breakdown of a family. Also unfortunate is the fact that many couples will only turn to the Church after the situation has deteriorated beyond hope of healing. It is the responsibility of the priest and the people of the parish to offer help and support in the early stages of marital problems.

His Grace also cited the special problems created by the increasing population of elderly parishioners within our Diocese. Outside the family, the parish is in the best situation to help. A major concern is that an overemphasis on youth will make the elderly feel they no longer belong. After many years of faithful service to the parish, they often end up feeling forgotten, hurt and alone. The solution consists not so much in working for the elderly as in working with them.

Concerning problems within the parish itself, Bishop Herman stressed that the Parish Council and the priest must learn to work together in unity, rather than constantly being at odds. The Church, after all, is not primarily a human organization, but a divine society. It is a living organism--essentially one, yet differentiated according to the various spiritual gifts given to her members. All must participate actively in the Church's ministry.

Regarding the approaching Millennium of the Baptism of Russia, His Grace noted that this is indeed our celebration as well. We should not, however, simply look to the past. This is surely an occasion we should celebrate with joy and gratitude as we remember the great significance of the Millennium for Orthodox Christians in America. The spirit of the Millennium, however, should carry us beyond mere gratitude for the past glories and accomplishments of our Church. The really essential thing is that we find the

strength and inspiration to struggle into the future, bearing witness to the gifts of faith we have received.

Anyone who sincerely believes in evangelization must take the Millennium celebration most seriously. It should be for all of us an occasion for the greatest joy and exaltation as we give thanks for the growth and development of our Church in America. We must be filled with enthusiasm in order to fulfill our mission in today's world, becoming evangelists of the power and glory of God. Bishop Herman stressed that every priest and every parishioner should become involved in this new opportunity for evangelization. A parish, for example, might conduct an open house for their community, or provide other kinds of learning and information opportunities for those many non-Orthodox Christians who will be going on pilgrimages to Russia. What are our established parishes doing in the field of mission, to show the world that the Orthodox Church is an active force and very much alive? His Grace pointed out that the Department of Missions encourages creative work in all our parishes. There is so much that can and should be done to further the great work of evangelization--may God grant us all the inspiration and the enthusiasm to boldly proclaim the eternal truths of our Faith. Only thus will the past labors of faithful Orthodox Christians everywhere begin to bear spiritual fruit in an America that is ripe for Orthodoxy.

The normal "nuts-and-bolts" business of the Diocese followed our hierarch's stirring address. The meeting proceeded in due order without controversy, the reports of the various departments being accepted unanimously. Bishop Herman noted with satisfaction that last year's budget was "on target".

by Father Thomas Kulp

## OFFICIAL

Rev. John Perich has been received into the Diocese of Eastern PA and assigned Rector of St. Herman Orthodox Church - Wallingford effective September 15, 1987.

Rev. David Shewczyk was released from his assignment as Rector of St. Basil Orthodox Church is Simpson and assigned Rector of Holy Resurrection Church in Alden Station effective October 26, 1987.

Rev. Valerian Dzury, while completing studies at St. Tikhon's Theological Seminary has been assigned to care for the spiritual needs of St. Basil Orthodox Church in Simpson effective October 26, 1987.

Rev. Theodore Shomsky was released from his assignment as Rector of St. Michael Orthodox Church in Old Forge and from the Diocese of Eastern PA to enter the U.S. Army Chaplaincy, effective November 10, 1987.

Rev. Thomas Pleska, a member of the faculty of St. Tikhon's Theological Seminary, has been assigned Acting Rector of St. Michael Orthodox Church in Old Forge effective November 17, 1987.

In addition to their other assignments, the following priests have been assigned Spiritual Advisors for the Anthracite District F.R.O.C.:

V. Rev. Claude Vinyard  
Senior Division  
Rev. John Kowalczyk  
Junior Division

### Confirmation of Members of Parish Councils

St. Nicholas Church  
Bethlehem  
Christ the Saviour Church  
Harrisburg  
St. Stephen Cathedral  
Philadelphia  
All Saints Church  
Olyphant

## NEXT ISSUE DEADLINE:

### Alive in Christ

The deadline for the next issue of Alive in Christ is March 1, 1988.

## St. John The Baptist Orthodox Church Nanticoke, Pennsylvania Celebrates Its Diamond Jubilee



Fr. David Lisko Pastor, greets Metropolitan Theodosius and Bishop Herman.



St. John's Church, Nanticoke, Jubilee Committee.

St. John the Baptist Orthodox Church, Hanover Section of Nanticoke PA, recently held its Diamond Jubilee Celebration. A Hierarchical Divine Liturgy was celebrated on October 4th by His Beatitude Metropolitan Theodosius and His Grace Bishop Herman, along with the Host Pastor, the Rev. David Lisko. Also celebrating were the Very Rev. John Kuchta, Dean of the Wilkes-Barre Deanery; the Very Rev. George Pawlush; the Very Rev. Vladimir Petorak and the Very Rev. Rodion Kondratich, former pastor and secretary to His Beatitude. Assisting in the Divine Liturgy for the Jubilee Celebration were Father Deacons Valerian Dzury and Andrew Nelko. Responses were sung by St. Tikhon's Seminary Choir, under the direction of Rev. Theodore Heckman.

In his sermon, His Beatitude stressed the new commandment given by our Lord and Saviour Jesus Christ. "To love one another." In reminding the faithful of their accomplishments over the past 75 years, His Beatitude stated that it does not end here. He urged them to continue to do the work their forefathers began many years ago.

The church had its origin in October, 1911 in what was then called Phone, PA. Its humble beginning originated with a group of some eleven families and a few individuals who immigrated here from Europe. Faced with an enormous task they began with the purchase of a double block home on the corner of Front and Welles Street. This home was then moved to the back and was used as a rectory while the Church was being built in the front. The first service celebrated by Rev. Kivko, who was succeeded by the first permanent pastor, Rev. A. Salanka.

In 1918 the Iconostas, the interior of the Church and the Icons were completed. There have been numerous improvements to the Church, including remodelings, additions; and a new parish rectory, all resulting from the hard work and dedication of the parishioners and pastors through the first 75 years.

Following the Hierarchical Divine Liturgy a grand banquet was held at Gus Genetti's Motor Inn in Wilkes-Barre, PA with over 250 people in attendance. Among them were many area clergy, former pastors and several dignitaries from the Nanticoke and Wilkes-Barre area. Mr. Lee Namey, a member of St. Mary's Antiochian Church of Wilkes-Barre, delivered the principal address.

St. John's has the distinction of having several Church elders within its parish. In their honor, the Parish established a Church Elders Group for

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# St. Vladimir's Church, Lopez, PA Celebrates Its 80th Anniversary

It all started in 1906...A small group of Orthodox people in Lopez saw the need for a parish of their own. A brotherhood, a Society of St. Nicholas, was formed under the direction of Dimitri Evanoyko. This society decided to have a permanent house of worship. Mr. Evanoyko went to Wilkes-Barre to consult with the Very Rev. Alexis Toth, the rector of Holy Resurrection Russian Orthodox Church.

In 1906, with the help of Fr. Toth, the Rev. Vlodechfsky arrived in Lopez from Russia. The first divine liturgy served in Lopez was in the house of Theodore Shymansky. In 1907, with the support of Fr. Toth, the small group purchased a structure in Lopez for \$700.00

This structure was built in 1899 by Methodist Protestants. It was a wooden building with a slate roof, 50 ft. wide, 90 ft. long, 18 ft. high. There was even a pot belly stove in the middle to keep the parishioners warm in the winter.

A complete renovation took place under the direction of the choir master and local church leader, Dimitri Evanoyko. St. Vladimir—equal to the Apostles was chosen as the Patron Saint of this new parish.

The parish has always been small. The membership at no time exceeded 75 families. In 1908, the parishioners bought an old home to be used as a rectory for \$600.00. In 1909 they renovated the home for the new parish priest, the Rev. Basil Vekov.

In 1911 the sanctuary was destroyed by fire and the Iconostas and icons had to be replaced. In 1940 a hall was built behind the Church and was used by the local school district as an elementary school, in addition to church school and many social events.

In August of 1955, fire destroyed the interior of the Church and many beautiful Icons. In 1956, plans were formulated for financial assistance from the Russian Orthodox Council of New York to completely restore the Icons and to purchase a new Iconostas.

The congregation observed its Golden Anniversary in 1957 and in 1961 a new altar table was consecrated by Archbishop Dimitri of Wilkes-Barre, PA.

Under the direction of Fr. Yaroslav Sudick and his Matushka, the congregation grew and prospered. Two native sons, Paul Borick and Andrew Matychak, went on to St. Tikhon's Or-



Bishop Herman with past Rectors who served St. Vladimir's together with present Pastor Hieromonk Michael.



St. Vladimir's Church, Lopez, Pa. Anniversary Banquet.

thodox Theological Seminary to become priests. A daughter of the parish, Kathy Matychak, went on to become Rev. Mother Christophora, Abbess of Holy Transfiguration Monastery in Ellwood City, Pa.

On September 20, 1987, the Parish celebrated its 80th Anniversary with a visit by His Grace, Bishop Herman, The Very Rev. Archpriest Yaroslav Sudick, The Rev. Paul Borick, The Rev. Michael Evans, Rev. Mother Christophora and

the nuns of Holy Transfiguration Monastery. A guest choir of some 20 voices under the direction of Matushka Sudick sang the responses. Many clergy and some 250 people helped celebrate the occasion by attending a banquet held at St. Vladimir's Hall. Because of the large crowd, two tents were erected to hold the overflow of people for the banquet.

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# St. Herman of Alaska

## 1837 — 1987

"For no other foundation can anyone lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11)

In the name of the Father, and of the Son, and of the Holy Spirit! Dear brothers and sisters in Christ: In the Holy Scriptures we have placed before us three primary conditions for true faith, that is, 1) humility before God and men, 2) the confidence that one will receive what he asks for in prayer, and 3) love for one's neighbor. Without these three conditions, one's faith would be a dead thing—in reality, no faith at all. But these conditions for true faith cannot come into existence if we don't lay the proper foundations for them. In St. Paul's First Letter to the Corinthians (1 Cor. 3:11) he tells us that "no other foundation can anyone lay than that which is laid, which is Jesus Christ."

Before we can even begin any spiritual enterprise, we must look to the source of spirituality. Our Lord Jesus Christ, the Son of God and God, for it is in Him and His example, given to us in the Holy Gospel and in Him only, that the foundation is laid. In every possible way we have to try and imitate His life—to follow His example. Holy Scripture sets before us, quite plainly, those things that are essential for salvation—we need only to hear the word of God which is given to us in God's Holy Orthodox Church and act on it (not just listen to it, as we do at every Liturgy, but actually put it into action).

Christ has shown us by means of the best example of all, His own life, how we must (not might!) live our earthly lives. We cannot say that we don't know how, for He actually shows us. He was meek and humble, He turned the other cheek, and so must we. He was faithful to God the Father in every way—even accepting death, if necessary—and so must we. He showed zeal for God's holy house—in His time the Temple—and so must we. He loved all men, even His enemies who put Him to death, after hitting Him, whipping Him, mocking Him, spitting on Him—and so must we. He had compassion and love for the poor, the needy, widows, orphans, old people—and so must we. He gave up all earthly glory, power, comforts and hope—and so must we. We really cannot say that we don't know these things—that we are ignorant of all of this. As the Lord tells us, "He who has ears to hear, let him hear" (Matt. 13:9). That

is, if a person really wants to hear, he will.

There was a man who did hear and who brought forth the fruit of it, and of course, this was our beloved St. Herman of Alaska (Comm. Aug. 9 and Dec. 13). Born in Russia, near Moscow, in 1756, Herman, at an early age, heard the voice of our Lord calling him, and at the age of 16 he entered the Trinity-St. Sergius Hermitage near St. Petersburg (now Leningrad). During his stay there he was healed of a life-threatening abscess on his throat by the intercessions of the Most-holy Theotokos, for whom the young Herman had a special veneration, for he loved the Lord's Mother just as the Lord Himself.

Later, he moved to the famous Valaam Monastery on Lake Ladoga, there perfecting himself in the monastic life under the direction of the Abbot Nazarius. In 1793, he again heard the voice of the Lord calling him, just as did that great man of faith, our Father Abraham; the Lord had called Abraham to leave his home and country, his friends and relatives and go to a strange foreign land that He, God, would show him, and trusting in God, Abraham did as he was commanded. So too, Herman, at God's call, left his home and country, friends and relatives, so to speak, and went to a strange and foreign land, called America.

After a long and arduous journey across the Russian North and Siberia, our Saint and the rest of the missionaries arrived, on September 24, 1794, at Kodiak, Alaska, in a wild and untamed land where Herman was to remain the rest of his life. During his early missionary labors, Herman, only a simple monk—for he was never ordained—distinguished himself by his humility and especially by his compassion for the natives who were brutally treated by the Russian traders who then ran the Alaskan colony. Many, many times he stood up to these brutal men on behalf of the unfortunate Aleuts, and for this he was severely persecuted—even put under house arrest. After the deaths of the other members of the original Valaam mission, Herman left Kodiak and went to Spruce Island, which he named "New Valaam" after his beloved monastery, and there he spent the rest of his life caring for Aleut orphans, and generally continuing his missionary work.

Caring little for himself, he wore the oldest clothes, and ate very little, while enduring all extremes of weather—especially the bitter

winter cold and frost. Since he lived alone, he was once asked if he was ever lonely on the Island, but his simple reply was, "No, I am not alone there. God is there, as God is everywhere. The most holy angels are there. With whom is it better to talk, with people, or with angels? Most certainly with angels!"

St. Herman continued to grow in his love for the natives while he lived on Spruce Island, seeing them as newly-born children in the faith, who had to be guided and taught. During this time a ship brought an epidemic to the Alaskans and hundreds of them died. But they were not alone, for St. Herman remained with them constantly, going from person to person, comforting the dying and praying with and for them.

The natives recognized his holiness and turned to him for help. Once a great tidal wave threatened the island and the people came to Fr. Herman. An this simple man of faith, who had great confidence before God, took an icon of the Most-holy Theotokos, placed it on the beach, and said, "Have no fear. The water will not go any higher than the place where this holy icon stands" and it did not. Another time a great forest fire raged on the island. But showing no fear, the Saint and his disciple, Ignatius, turned over a belt of moss about a yard wide between the fire and the thick forest beyond. The holy elder predicted that the fire would not pass that point, and his great faith was rewarded, for it was as he said.

Finally, after having predicted beforehand his own death, St. Herman passed on to the Lord on December 13, 1837, and was buried in the cave that he had dug upon his arrival at Spruce Island so many years before. And 133 years later, on August 9, 1970, Fr. Herman was glorified in Kodiak, Alaska, and was entered into the Church calendar as St. Herman of Alaska, Wonderworker of All America, and now he stands before the throne of God interceding for us, his beloved children. Having accepted the word of God in his heart, he was able to accomplish much and this was because his life was based on that firm foundation which is Jesus Christ. May all of us, dear brothers and sisters, emulate St. Herman in all his virtues, especially his faith, based on humility, confidence in God, and love of neighbor, for in so doing we will imitate Christ Himself—the Only Source of True Life. Amen.

### St. John The Baptist Church

*Continued from p. 8*

"ninety and over." Included in this distinctive group is one of the original founders, Mrs. Eva Sarochinsky, who is presently 93 years old. Another member of this special group attending the banquet was Mrs. Anna Gula, who was honored during the presentation part of the program and presented with a large bouquet of flowers by the pastor. The other members of the Church Elder Group are shut-ins, and bouquets of flowers were taken to their homes.

All the parishioners of St. John's re-

joiced that they could be a part of this momentous occasion in the life of their parish. For many it will be a day that will be remembered for years to come. Rev. Fr. David Lisko, Rector of St. John's acted as the honorary chairman for this celebration, and Mrs. Jean Barney served as general chairperson for this affair.

### St. Vladimir's Church

*Continued from p. 9*

During the festivities, Bishop Herman installed Hieromonk Michael Thier

as Rector of St. Vladimir's. His Grace presented Gramotas to Katherine Matychak, Michael Lotsman, Dimitri Hubiak, Nicholas Kachmarsky and to St. Vladimir's oldest parishioner, Mrs. Julia Yarosh. An Icon of the Theotokos was presented to Alexandra Gulich.

The founders of St. Vladimir's Church in Lopez were Dimitri Evanoyko, Theodore Shymansky, Thomas Maykovich, Stephen Betsy, Elias Betsy, Andrew Huray, Alexander Stavisky, Adam Stavisky, William K. Gulick, Samuel Yarosh and Thomas Stavisky, Mr. Peyko, Dimitri Borick and John Kozemko.

## "O Lord Our God, Crown Them With Glory And Honor"



*In continuing with the Millennium Celebrations for our Diocese, the Marriage Encounters that were held both in Philadelphia and Wilkes-Barre proved to be very successful. The following is a lecture given by Fr. Sergie Glagoļev at both Encounters on the Joy of Marriage in the Orthodox Church.*

I can't remember a summer filled with so many weddings as this summer past. Not only were two of my own children married within a month, but seven God-children and children of friends and relatives were married from Coast to Coast. I shall remember this summer as a Season of Promise. Weddings are not

only exchanges of vows made in God's Presence. They are the celebration of God's Promise to confirm the words that were spoken and crown the bride and bridegroom with glory and honor.

A Season of Promise. This summer was lit with the new glimmer of hope. Our Orthodox parishes in America did

not escape the social turmoil of the 1960's - although I think we fared better than most. But the cultural collapse, the dramatic shift in the moral climate, the dispersal of our young people as job markets tightened and opportunities dimmed, the uneasy feeling of unrest, the sense of distrust, the blurring of traditional values held so near and dear by previous generations - we lived through that in our American neighborhoods among our American friends.

It is not wishful thinking to say that there are signs of swinging back to sanctity. I see it as I travel to worship with you in your parishes. In the sea of grey hair in the pews one can see a growing number of young faces. With delight, one hears again the patter of little feet and the fussing of little children. Indeed, many of us will live - as the Wedding Services promise - to see our children's children. To see them in Church together with us is the ultimate blessing. To see weddings and baptisms in Church again ushers a new Season of Promise.

Bishop Herman shows great wisdom in appointing this year to be celebrated with Marriage Encounters. Particularly, his desire is to honor the Silver and Golden Anniversaries of those who have not only weathered the turbulent times, but in their seasoned marriages inspire us to hope in the new seasons to come: we can aspire to live and see a new Springtime of Orthodoxy as we enter the Autumn of our own years.

You Silver Celebrants are particularly precious to us. You were married in the '60's - precisely in that decade of decline, of the sexual revolution, the decade of divorce, dissent and doubt. But you did not desert the ranks of the Faithful who held on to the values of their parents and grandparents; and not only did your marriages survive; you prospered in God's promise.

And what shall we say in praise of the Golden Jubilarians? Let me repeat what I said to mark the 50th Wedding Anniversary of the Alexeief's at St. Tikhon's a few weeks ago - for these words apply to you as well. What better prelude is there to the Golden Jubilee of St. Tikhon's Seminary and the Millennium of Russian Orthodoxy than to celebrate your own steadfast devotion of 50 years of nuptial life devoutly and devotedly dedicated to your parish, your Diocese, and to the Orthodox Church in America.

Now how can we speak of a marriage as "dedicated to the Church?" Isn't marriage something that involves the personal relationship of a husband and wife living together, paying bills, raising a family, hopefully living long enough to retire and grow old together?

*Continued on next page.*

**"O Lord Our God, Crown Them  
With Glory And Honor"**

*Continued*

Not exactly. Let's use this Marriage Encounter to refresh our minds, to incline our hearts to what was said and done on our Wedding Day.

the vision of Christian marriage, uttering not personal promises, but the marriage vows of a society of Orthodox people who agree to common duties and rights, and as members of an Orthodox community, to common responsibilities.

This vision of Orthodox marriage was all but lost in the last 50 years. But we



Marriage Encounter gathering at Saint Stephen's Cathedral, Philadelphia, Pa.

Then the Priest invited us into his home adjacent to the Church. In his living-room above the couch was a huge icon, about 5'x 3'. It was an Icon of the Wedding Feast in Cana of Galilee. This Icon depicted a huge round table, around which the wedding guests were feasting. At the central focus of the table were six figures: the bride and groom with rings on their fingers and crowns on their heads, gazing at each other, holding the common cup they were sharing; the Starosta (Steward of the Feast) is standing to the side of the groom; Our Lord Jesus is seated next to the bride, with His Mother the Blessed Virgin Mary sitting at His side, with a waiter bending over the Virgin Mary - obviously explaining about the wine - and the Holy Theotokos indicating with her eyes to go talk to her Son and to do exactly what He tells him to do. You know that I am a lover of Icons; never before, nor since, have I been so moved by an Icon; maybe because of the place, there in Cana of Galilee; maybe because of the wine the Priest gave us from the very vineyard of that very first Wedding Jesus blessed; maybe because that Icon in Cana of Galilee overwhelmingly revealed what every Orthodox marriage is meant to be. That Icon is the reference-point throughout the whole of married life for every Christian couple married in the Orthodox Church. That scene reveals the essence of that "Community of Marriage" that Christ blesses by His very own presence, by the intercessions of the Blessed Virgin Mary on our behalf over every detail, by the miracle of water made wine to show that every marriage is meant to be a Sacrament celebrated by the Church as a manifestation of the Kingdom of Heaven.

You know, the original Christian word for marriage is "crowning" (venchanie). The crowns you wore on your wedding day have been received by God in His Heavenly Kingdom. In this life they should remind us to bless the Lord at all times Who crowns you with loving kindness and tender mercies (Ps. 103:4) through the gift of God you are meant to be to each other. In the life to come these crowns await you for every good and noble effort you have made to exalt your married life like Abraham and Sarah, to be a blessing to each other like Isaac and Rebecca, to walk together in peace and rejoice in one another like Jacob and Rachel, doing what is well-pleasing to God. May God preserve your wedding crowns in Heaven, spotless, blameless, and without reproach.

Marriage is a Sacrament. There are no greater or lesser Sacraments in the Orthodox Church. All Sacraments are equal. Marriage is as sacred as Holy Communion, no less important to the

To begin, do you recall how, repeatedly in the prayers of Holy Matrimony, your Wedding was referred to as "the Community of Marriage"? For Orthodox Christians, getting married is not a private affair at all. It is not simply the blessing of two people in love to live together privately as husband and wife. As a matter of fact, the Marriage Rite involves even more than the bridal party and the gathering of parents, relatives and friends. It is the community of marriage that is being celebrated. We are wed within the community of believers - in the words of the Book of Acts (4:32-33) "the whole company of those who believe and are of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all."

And so you see, your marriage is not something you simply possess personally as your own. The priest did not give you some kind of "private blessing" to be husband and wife while those attending merely observed, watching what was happening to you. Something was happening to the entire community, witnessing to the resurrection of Christ in your marriage, and the grace that comes upon all when two people commit themselves to live within that celebrating community holding all things in common, possessing and enjoying in common the promises of Christ, agreeing in common to what is

rejoice in you today. You would not be here nor would your marriages have lasted if your nuptials - 25, 50 years ago - were not dedicated to the Church as the "Community of Marriage".

Has it ever struck you how often the Kingdom of Heaven is described as "the Wedding Feast"? Heaven is like the Marriage Ceremony and the Wedding Banquet that follows. Do you remember the joy of your wedding day? - the wedding garments, the rings, the candles, the crowns, the common cup, your first walk together, holding hands bound together under the priest's stole, circling the wedding table as you yourselves were encircled by the loving presence of all those near and dear to you: all of these are signs and symbols of the Kingdom of Heaven. They are given in marriage as an icon of the Marriage of the Lamb. "Behold, I saw the Holy City, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband" (Rev 21:2). Your wedding joy was no secular joy at all. It was given to you as a foretaste of what God has prepared in heaven for those who love Him.

Matushka Gerry and I made our first pilgrimage to Jerusalem in 1972. We were guests of local Orthodox Christians who drove us to Cana of Galilee to spend an afternoon with the Priest who was the guardian of the Church on that sacred site. We saw the stone water jars and worshipped at the Shrine of the Wedding Feast, asking God to bless our marriage and the marriages of all those who had asked us to pray for them.

life of the Church than Baptism, or Ordination. We must be careful not to allow the world to secularize our understanding of what it means to be married in the Orthodox Church.

Every Sacrament reveals the real Presence of Christ by the Grace of the Holy Spirit. An Orthodox Marriage is meant to do precisely that. Through the Holy Spirit's working, a husband and wife are meant to reveal the reality of Christ to each other, to their children, to their neighbors and friends. In this sense the marriage crowns you wore are for the glory of Christ's witnesses, the "martyria" (muchheniki) who give evidence that Jesus is the Christ, the Son of the Living God, whether rich or poor, in good fortune or poverty, in sickness or health, for better or worse, in life or in death.

But this witness is never an overbearing harping, a kill-joy religiosity, or the host of holier-than-thou attitudes. Nothing turns off people faster than stuffy religious behavior smacking of hypocrisy. I'm sure you know the better way. In the words of St. Paul to the Philippians 4:4-7, let this be your witness that in your marriage Christ is in your midst: "Rejoice in the Lord always, and again I say to you, rejoice! Let your gentleness be known to all; (for by this they will know that) the Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God: and the peace of God which surpasses all understanding will guard your hearts and minds through Christ Jesus."

Do you remember your first kiss? Now recall your first married kiss. It took place in Church, at the Benediction of your Wedding Service. Perhaps some

people think this kiss was simply tacked on to the end of the Service, added as a kind of "cute concession" to the world. Not so, dear friends, not so. In our society, where there is so much confusion about sex and so much downright sexual exploitation, it would be good for us to pause and consider what this kiss means in the Sacrament of Holy Matrimony. What you see on television for the most part is not love, dear friends. It is sexual, it is provocative, it is fantasy for sure, it is sensual, it is self-indulging, but anyone who really has been in love can tell you that what you are watching has little or nothing to do with love.

Please understand: the Church is not saying that sex is sin. That's part of the dilemma of the sexual revolution: sex has to be sinful in order to be interesting. But that Wedding Service of yours that was sealed with a kiss brought us to a happier end, hasn't it? - for the most part, fair children, many of whom themselves are married by now and raising children. And now, for those of us in our "Golden Years", when the flaming passions of youth have simmered to the gentler glowing of golden embers, we begin to understand what that kiss was all about. My wife is not my passion. I love her more than ever now because she is my friend. I would sit with her on a park bench, feeding pigeons and watching little children play, and remember little things, quietly laughing. We walk home, sometimes holding hands. It is enough. We love each other. The children are grown. We have each other.

I could never understand how some people have stayed together for 25 years only for the sake of the children, having nothing else in common. Once the

children are grown, the marriage is finished. I know of at least a half-dozen Silver Anniversary divorces! What a shame it is that the Wedding kiss did not lead to abiding friendship.



Fr. Sergie Glagolev

Speaking of compatibility, my wife and I have practically nothing in common. What we can agree on can be counted on the fingers of one hand. But what has that to do with love and marriage, or friendship? Actually, our differences have even helped my priestly ministry! Once, at St. Innocent's in Encino many years ago, I gave an impassioned speech at an annual parish meeting asking for a favorable vote for a very costly and controversial project. The "yes" votes split the parish and the tension got so thick that you could cut it with a knife. Were people actually go-

*Continued on next page.*

Marriage Encounter gathering at Holy Resurrection Cathedral, Wilkes-Barre, Pa.



## "O Lord Our God, Crown Them With Glory And Honor"

*Continued*

ing to vote against the Priest? I called for the "no" votes and the first hand that went up was my wife's. The tension was broken and everybody began to chuckle. "Hey, Father!" - someone yelled from the back of the church hall. "Are you going to let Matushka vote against you?" "She's not voting against me," I retorted, chuckling with the rest of them. "Like a lot of you here, she probably likes me, but you can sure see she doesn't like my ideas. She paid her dues, and she's honor-bound to vote her conscience, not her husband's, not even her priests." Well, in the end, it turned out that Matushka with all those who opposed were right. More importantly, it taught our parish family an important lesson. Disagreement is not disloyalty. Over the years, Matushka Gerry and I have grown from simple lovers to cherished friends. And friends can be honest with one another because they don't have to manipulate one another. Friends can trust one another, respect one another, confide in one another. What is compatible are the crowns in Heaven, that pledge of love at the Throne of Christ. What is compatible is that sealing kiss on your Wedding Day in the Presence of Christ. No-way can you turn your back on that. Believe me, the very best friend you have is your spouse.

Permit me, nevertheless, to extend one caution. There is a Russian proverb that says when a woman marries, already she has her first child. I have just spoken glowingly about trust and honesty between husband and wife. But the little child in me is typically husband-like; and it is not the wife, but the husband most often who is afraid to tell the truth. And most often it is the child in the husband that doesn't want to hear the truth. How fortunate we Orthodox husbands are! Never berating us, never putting us down, it is our wives who restore our dignity, overlooking how childish we can be, responding rather to the man in us they have married.

There is one more Icon I want to share with you. Do you know the Holy Icon of Joachim and Anna in nuptial embrace? The fruit of the marriage of Joachim and Anna is the Blessed Virgin Mary, the Mother of our Life and our Salvation. How fitting it is that the Wedding Benediction should end in the embrace of husband and wife, even as the benedictions of Orthodox Services invoke the intercessions of Joachim and Anna. This is what that wedding kiss was all about. Now, am I getting old? Or is that embrace of Joachim and Anna more thrilling than the barrage of sex

and lust we see on television? But be patient with youth, my friends. In time, they, too, will learn the secret of that first wedding kiss in Church. They, too, will look upon the Icon of the embracing Joachim and Anna, and see in it the ultimate Marriage Encounter.

We come to our 7th and final section of this Marriage Encounter Lecture. Recall with me the Wedding Epistle (Eph. 5:20-33). St. Paul is speaking of God's Love. But he describes God's Love not as the love of parents to children, or children to parents, but as the love a husband has for his wife, and the wife's love for her husband. "Behold, this is a great mystery, but I speak of Christ and the Church" (Eph. 5:32). Christ loves the Church as a husband loves his wife; and the Church loves Christ as a wife loves her husband.

And so you see, dear brothers and sisters in Christ, the profundity of the mystery of love to which we are called in our married estate! That we should

love our wives as Christ loves the Church, and that wives should love their husbands as the Church loves Christ. What St. Paul is saying is that this love in marriage is of the nature of God's love for us revealed in Christ.

I commend you to this great mystery of love, Silver Celebrants and Golden Wedding Jubilarians! Of your marriage we can say with St. Paul as was said on your Wedding Day, "This is a great Mystery, but I speak of Christ and the Church." You've had your good days and bad. You've shared both the bitter and the sweet. You would be less than human if you haven't had your share of squabbles and misunderstandings; but you also know how sweet it is to kiss and make up, and with a sigh of relief, just to be friends. But the twinkle in the eye is still there, I'm sure, or you would not be here today for us to honor you. Your marriage is still one of the sweetest mysteries of life!

by Father Sergei Glagolev

### 84th ANNUAL PILGRIMAGE ST. TIKHON'S ORTHODOX MONASTERY

SOUTH CANAAN, PENNSYLVANIA

MAY 27, 28, 29, 30, 1988

*"Sharing in the Joy"*

*We extend a most cordial invitation for you to join us in sharing the joy of the 84th Annual Pilgrimage to St. Tikhon's Monastery, celebrating this year the Millennium of the Baptism of the People of Russia.*

#### PILGRIMAGE SCHEDULE

##### Friday, May 27, 1988

4:00 p.m. Formal Opening of the Pilgrimage—Vigil Service—Monastery Church  
6:00 p.m. Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk, followed by the veneration of his relics.

##### Saturday, May 28, 1988

9:00 a.m. Hierarchical Divine Liturgy followed by a Procession to the Monastery Well for the Blessing of Water. After this will be the Blessing of the Graves in the Monastery Cemetery.  
4:00 p.m. All-Night Vigil—Monastery Church

##### Sunday, May 29, 1988—HOLY PENTECOST

9:30 a.m. Hierarchical Divine Liturgy followed by Vespers and the Kneeling Prayers  
2:00 p.m. The 46th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary—Pilgrim's Shrine to the Theotokos  
3:30 p.m. Matins—Monastery Church

##### Monday, May 30, 1988—DAY OF THE HOLY SPIRIT

7:30 a.m. Divine Liturgy—Monastery Church  
9:30 a.m. Pilgrim's Procession to the Monastery. Greeting of the Primate and Bishops, and vesting of the main celebrant.  
10:00 a.m. Hierarchical Divine Liturgy—Monastery Bell Tower. Following the Liturgy a Memorial Service will be offered for the departed spiritual leaders and faithful of the Church.  
1:15 p.m. Procession and Akathist to St. Seraphim of Sarov—Shrine to St. Seraphim of Sarov  
2:00 p.m. Molieben in honor of the Millennium of the Baptism of the People of Russia, followed by the Anointing of the Sick, infirm and all Pilgrims—Monastery Bell Tower Chapel  
4:00 p.m. Vespers and Matins—Monastery Church

*Plan now to organize a bus from your parish or group.*

St. Tikhon's Monastery—South Canaan, PA 18459 or Call Fr. John Kowalczyk, Public Relations Director, 305 Walnut Street, Jermyon, PA 18433 (717) 876-1241.

Join us for **FAMILY DAY** at St. Tikhon's, July 23, 1988.



# The Birth Of Christ Calls Us To Be Missionaries In This Millennium Year

## On the Birth and Baptism of Christ

In our language, or for that matter in any language there are certain phrases, certain expressions which are so true that we tend to take them absolutely for granted. They are so true that because they are overused or even, sometimes, misused, we reach a point that we forget how true they really are. Such expressions are called platitudes. One such platitude in our language is the expression: "To love, is to remember."

It is appropriate in this season of preparation to somehow attempt to rediscover the real truth in this very simple expression - especially to see how it applies to the relationship with God and each other that we, according to the teaching of the church, are supposed to have.

Now it has been said - and those who have had or are having the experience can testify - that before a person falls in love, he sees himself rather naturally in the company of all of his friends and acquaintances. After he falls in love, however, in his mind and in his heart there is his beloved - and everybody else. Everybody else takes in the background. There is something about one's beloved that makes everything he or she touches special. In the presence of the beloved we step out of ourselves; we open up and reach out in a way that either doesn't occur to us or in a way in which we are incapable of doing otherwise. His picture, her letters, the house he lives in, the garden she keeps, are all special. When the person you love comes, he or she makes an otherwise dead room, otherwise uninteresting company alive and interesting. When you know that your beloved is coming, special plans are made, special preparations are undertaken - special food is made and special attention is taken to see that everything is just so.

When one reads and participates in the liturgy of the Church, when you read the lives of the saints, when you read of the exploits of the fathers of the Church - of what they were willing to sacrifice of themselves to insure the correct formulation of the doctrines of the Church, it becomes clear that to all of the great saints and Holy people of the Church, Jesus Christ occupied a position in their lives which was - and is - very much like the beloved in the life of an ordinary person.

In fact, most of these great saints and fathers of the church would say that you

don't know real love until you have loved Him and been loved by Him. They would say that the love which we have for Jesus only so far as 'participates' in the love which we have for Jesus Christ. So, it behooves us to ask who is this Jesus? Why is there all this fuss about him?

According to the point of view of secular history, almost 2,000 years ago in a remote and relatively unimportant province of the Roman empire there lived this man, the son of a carpenter named Joseph and of a woman named Mary. He was born under circumstances which were and would be today considered at



best suspicious and at worst plainly illegitimate. He grew to manhood and became an itinerant preacher and was put to death by the Roman army for heresy at the behest of the Jewish High priestly council.

Yet, we know that something happened after His death. His body turned up missing, and He Himself came to His followers and showed Himself to them. Yet this was no ordinary resurrection. According to the Gospel account, when the angel came down and removed the stone from the tomb, it was not to let out a resuscitated corpse, but rather to show that He was not there. He was - and is - risen! His human body, His human life had entered into a new kind of life, a new kind of existence. By His death He made death itself a means of communion with God rather than a kind of division from God.

Because of this experience, His followers were forced to re-examine His life in the light of this resurrection: in much the same way that the Church does in Her liturgical life. Looking back, they realized that His birth which was suspicious or illegitimate from a secular or pagan point of view, was in fact neither suspicious nor illegitimate but was rather one of the most glorious mysteries of God. The Word of God who is God the Son, came and dwelt among us - pitched His tent among us - as a man. God loved us - loves us - so much that He shared our life so that we could share His. He came among us as a perfect man so that instead of being merely human beings, we could become the really human beings that He created us to be. He Showed Himself to be the Image of God the Father so that we could have restored in us the image of God in which we are made. Because Jesus Christ came to us, it can be said that "It may be possible for each [of us] to think too much of his own potential glory hereafter; it is hardly possible for him to think too often or too deeply about that of his neighbour. The load, or weight, or burden of my neighbor's glory should be laid daily on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and goddesses [which is what is promised by our Lord], to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long, we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings

with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilization - these are mortal, and their life is to ours as the life of a gant. But it is immortals whom we joke with, work with, marry, snub, and exploit - immortal horrors or everlasting splendours. This is what Jesus Christ has done for us - this is why we celebrate His birth as a man this is why we remember Him, this is why we love Him, this is why we prepare for Him.

So, we must remind ourselves of who this Jesus is that He is God the Word who has become a man so that we might become partakers of the divine life [üPeter 1:4]. We are gathered to remind ourselves about what we should do to welcome such an honored guest. We are here to remind ourselves that when someone who is particularly honored, someone who is particularly loved by us is coming among us, that our preparations should include a general tidying up of our lives. Just as we would clean our homes and wash ourselves to present ourselves and our lives to a much loved person who is coming to visit us, so it is that when God Himself is coming and we have advanced notice of His arrival so we must change our lives. Because, according to the teachings of the Church, our bodies and our minds and our souls work together in symphony, what affects one affects everything else.

Thus the church instructs us to fast because by purifying our bodies we are more easily able to purify our minds and our souls. We are told that during a fasting season we have a unique opportunity for repentance - for cleaning out our souls to present ourselves pure and Holy before God. And most importantly, we are told that we are to do all of this in perfect charity. We are to love the Lord our God with all of our hearts, with all of our souls and with all of our minds and our neighbor as ourselves.

One of the outstanding qualities, perhaps the outstanding quality of all of the Saints of the church is their charity. Because of the purity of their minds and of their hearts, they are able to see the image of God in everyone else - they are able to see the image in which they were created in everyone else and to love that image. To love one's neighbor as oneself is not therefore an excuse for self adoration but is rather the ability and the opportunity to see God in everyone.

For those of us, then, who have received the good tidings of great joy of Christmas as understood by the Orthodox Church, this ability and opportunity to see God in everyone carries with it certain responsibilities. These responsibilities become apparent when we understand that at the Nativity of

Christ - at the first Christmas - God came down to us. We did not go looking for God. So when we look at the history of the Church and recall the mission of SS. Cyril and Methodius, and later of St. Vladimir's acceptance of Christianity, we are struck with how seriously these men took this responsibility to see God in everyone - to convert everyone into Saints - Holy people - of God.

Thus when we celebrate the conversion of Russia we are celebrating something which has its very roots in the celebration of Christmas. When SS. Cyril and Methodius began their mission, the majority opinion was that there were three acceptable languages for the worship of God-Greek, Latin, and Hebrew - and Hebrew was fading fast. These two monks of the Greek Church called this attitude what it was - a heresy of the three languages. It is and was the teaching of the Orthodox Church that the primary place that the church taught its people was in the liturgy and so SS. Cyril and Methodius argued that people should not have to learn a foreign language to hear the Gospel of Christ. On one hand they saw that the church was not merely a Byzantine museum. On the other hand they understood that any cultural custom which had been legitimately baptized by the church could reasonable be taught to a people receiving the faith for the first time. So, for example, the architecture and iconography of Russia, while it is distinctly Russian, in large part is from the Greek Byzantine Empire.

On the other hand, when the emissaries of St. Vladimir recommended that he adopt the religion of the Greeks they did so because when they went to the liturgy of the Great Church of the Holy Wisdom (the Hagia Sophia), they were able to see that this world, seen in this proper perspective points beyond itself to the very kingdom of God. In their own words, they did not know whether they were in heaven or on earth, they only knew that their God dwelt among men. It is true even today that people who come to a Divine Liturgy of the Orthodox Church that is prayed meaningfully and with attention, know that their God dwells among men in the beauty of Holiness.

In addition to the Liturgy, however, there is the beauty of holiness which we, you and me, all of us, are to struggle for as persons who are the adopted children of God, who are called to share, by the gift of His Spirit, in His very nature. This is nowhere better exemplified than by the Alaskan missionary activity of Father Herman of Valaamo Monastery. By embracing the very ascetic activity which the Fasting seasons of the Church call

# Saint Tikhon's Celebrates 50th Year Challenging Its Students To Begin Holy Year



Saint Tikhon's Seminary Community at the opening of the 1987-88 Academic Year.

His Grace Bishop Herman, Rector of St. Tikhon's Seminary, opened the new academic year by declaring a Holy Year, beginning with the Church Year on September 1. The marking of two anniversaries is expected to spark greater spiritual growth for this community and all who come into contact with them. Christianity in Russia is 1,000 years old, and St. Tikhon's has reached its fiftieth year as a seminary. His Grace explained that Old Testament tradition saw the fiftieth year set apart as being holy.

The members of the St. Tikhon's Community were challenged to be totally committed to grow spiritually, and thus influence others to a life in Christ. "We are all one in Christ" was the theme of the Retreat. Quoting from the words of St. Tikhon of Zadonsk, the Patron Saint of the Seminary and Monastery, His Grace supported his belief that it is what we express spiritually that most influences others.

On the first night of the Retreat, speaking of his recent trip to the Soviet Union, His Grace challenged all present to emulate the efforts of the Church in Russia to grow spiritually and materially, despite the yoke placed on them by the state. Although St. Tikhon's already

has countless visitors each year, the celebration of the Millennium is expected to motivate many more Orthodox to visit this center of Orthodox Piety. His Grace challenged all at St. Tikhon's to continue to spread the Word of God, and to be tireless laborers in His Vineyard. During this celebration many good seeds can be planted by those who labor in His Vineyard and ultimate success is dependent on a deep dedication to Christ. His Grace said to those present, "We add to the Holiness of St. Tikhon's by living the life of Christ, so dedicate yourself to the building-up of God's Church."

After His Grace completed his inspiring address to the students and their families, Fr. Daniel Donlick, St. Tikhon's Registrar, rephrased the theme of the retreat: "In Christ we are a family, so let us reflect on Christ Who is our Life." This having been said, each student in turn was asked to share with all present the experiences that led them to St. Tikhon's, and what induced them to respond to Christ's call. Statements made by the returning students, and especially those beginning their final year were particularly inspiring. Their joy in the blessings of study at St.

Tikhon's was evident as they described their individual experiences.

The piety and spiritual environment of St. Tikhon's was cited by all the new students as the magnets that drew them. Included in the group of new students, resident and extension, were three women entering the Extension Program. When they spoke of their deep commitment to the Orthodox Church, and how this led them to enter the program, they imparted a special heart-warming love for God that touched all present.

Beginning with Vespers on the first night of the Retreat, a full liturgical schedule, combined with periods for silent contemplation, provided the participating students many opportunities for communal and private prayer.

On the second day of the Retreat, Fr. Sergei Glagolev spoke to the seminarians on the meaning of Orthodox Piety. Talking of recent T.V. programs that highlighted the lack of expression and understanding of piety in our society, he pointed out that there is and always has been a theology of piety in the Orthodox Church. We are protected from what has been happening to other Churches by our tradition of piety. The full meaning and richness of piety was then explained and defined by Fr. Sergei, including the piety of Orthodox Church prayerful singing, and the Theology of the Icon. He stated that all prayers sing, and all singing must be prayer, and that Icons are not just Holy Pictures, that they give us our entire understanding of the Orthodox Way because they shape their own creation.

Finally, Fr. Sergei stated that piety is not just reading or doing spiritual things, not just an emotional attitude, and that there is a tremendous difference in what shapes and defines Orthodox Piety compared to what others see as its essence. He pointed out that piety must first be communal before it can be personal. You must leave the nurture of the community of piety to grow in personal piety. Our common piety finds its source in Baptism and Chrismation, the entrances into the common life. There is no such thing as a sacrament that is private—all sacraments are our incorporation into the Body of Christ. Piety then is a personal recognition of our unique relationship to God, both the mystery and the special relationship we can have with Christ. Citing the lives of the Saints as examples of true personal piety, and focusing on the Confessors, Fr. Sergei pointed out the importance of never imitating them, but rather to strive to be like them, or Saint-like.

Fr. Sergei emphasized that the ultimate goal of Seminary is mission, to

*Continued on next page.*

## Saint Tikhon's Celebrates

Continued

follow Christ's command to His Disciples to go and make disciples of all nations, baptizing them in the Name of the Father, Son and Holy Spirit. Speaking from the richness of his own life as a Priest, he stated that you find your ultimate happiness in bringing others back to God. He also made the point that seminarians must first learn to be loving with each other before they can be loving pastors. He charged them to be able to see each other, and ultimately all they will serve, as persons rather than problems, and to strive not to be users, but to be useful. He added that in any relationship of two people, as in our relationship to God, is the unfathomable mystery and intimacy of our Life in Christ.

During the meals they all shared, and at key points in the Retreat, Fr. Daniel gave the students practical advice on how to make the best use of St. Tikhon's opportunities for spiritual growth and learning as they commenced the new semester. Explaining key administrative procedures, and guiding them through the full liturgical schedule of this retreat, Fr. Daniel, by his example, communicated the fatherly attitude and concern with which the staff and

faculty of St. Tikhon's Seminary and the monks of St. Tikhon's Monastery help all those who have answered the call for a life in service to Christ. It was clear that the Spiritual Life and true Orthodox Piety are strongly emphasized, and fully expressed, in what has come to be known as the Spirit of St. Tikhon's.

On Saturday, September 29, 1987, after the Hierarchical Divine Liturgy, His Grace Bishop Herman spoke to the new seminarians just prior to the blessing of their cassocks. Those blessed included new resident and extension students. The three new women extension students were also blessed, and presented copies of the Holy Bible. In his words to the new students, His Grace talked of all being one in Christ, not only with their fellow students, but with all who will be guiding them at St. Tikhon's.

His Grace again spoke of the Holy Year that had just begun, and the role they — the seminarians — would be asked to play in its enfoldment. He again charged them, as having been baptized in His Army, to help bring others to the Kingdom of Heaven. He talked of the need to show others that personal God — not One that is abstract, but the real, living Christ. He then stated that for those who have enrolled in the

Seminary, God has chosen it to be the place where they will learn and prepare to respond to their specific vocation in His Vineyard. He also added that the manner in which they prepare themselves, how they give of themselves, will be the way they serve as Priests.

As the new seminarians came forward to receive the Archpastoral Blessing, it was evident in the expressions on their faces that all in this new class of aspiring students had already been deeply touched by the words of His Grace Bishop Herman, and all who had been guiding them in what is the beginning of their spiritual growth as new members of the St. Tikhon's Community. Coming from diverse places and backgrounds, it was clear that the Spirit of St. Tikhon's, which is, in truth, the Gift of the Holy Spirit, had already begun to make them all one in Christ.

In marking the fiftieth year of the Seminary, it is also clear that the staff, faculty and pious monks of St. Tikhon's have always made, and will continue to make, themselves fully available, not only for this Holy Year, but all years, to be instruments of the Holy Spirit, for the development of laborers who will serve in the vineyard of Christ.

— Seminarian Robert Rudloff

## A Word From The President Of The Century Association

**ST. TIKHON'S CENTURY ASSOCIATION - COMMITMENT TO GROWTH AND DEVELOPMENT**  
Dearly Beloved In Christ:

Since our founding, the Century Association has always made a positive commitment to the growth and continued development of St. Tikhon's Theological Seminary.

Indeed, over the past decade the Century Association has contributed a most significant expression of support and encouragement to St. Tikhon's.

As we are now blessed to enter this 50th year—as we reach the midpoint of a CENTURY OF DEDICATED SERVICE, we pledge not only to continue to offer our prayerful support, we also pledge to give our highest priority to the advancement of our sacred and holy work - to help provide a firm and stable financial foundation for St. Tikhon's Seminary in the future.

Membership in the Century Association, we believe, is truly a most rewarding experience and we are confident that many of you will join with us in this mission.

St. Tikhon's Century Associates are

truly a part of our Seminary Family, supporting and sharing in the awesome task of preparing candidates for the holy priesthood.

Yes, our ultimate goal is simply this: continue to offer prayerful and financial support to St. Tikhon's Seminary in the fulfillment of her sacred and holy service to our Church.

Please honor us with your membership

- please share with us the fulfillment of this commitment to the continued growth and development of St. Tikhon's Seminary.

With love in Christ

  
Mr. John M. Boyko  
President



Mr. John M. Boyko President of the Century Association presented a check to Bishop Herman in the amount of \$25,000.00 from the Century Association.

## Bishop Herman Meets Mother Theresa Of Calcutta

On Sunday, August 16th, His Grace Bishop Herman was invited to the University of Scranton to witness the Noble Prize-winning missionary Mother Theresa of Calcutta conferred an honorary degree of doctor of social service by the President of the University, Rev. J.A. Panuska. Bishop Herman led the academic procession, followed by many other invited clergy to a capacity filled auditorium of five thousand guests. Bishop Herman was invited by the Roman Catholic Bishop of Scranton, James C. Timlin to be the Orthodox representative to the affair.

Speaking to the audience dressed in a plain, white cotton garment and wearing sandals, the 77 year old nun began her message by criticizing abortion, terming it the greatest destroyer of love. She said that our Country must turn back to prayer to fight this problem of abortion and many other moral issues confronting us. She went on to say, "the truth of prayer is a clean heart, and the fruit of faith is love." When you come to Christ, she said, "He will give you the joy of loving." She also mentioned that we in America live in a throw away society and holiness is being rejected and that is why it is so easy for us to sin. Holiness is not a luxury for a select few, but, it is rather a duty of everyone to try to attain. She mentioned that this love begins at home, and "let us work hard to bring God and prayer back to our family life." She also said the major moral issue facing the world today was "loss of purity". In our time she said, "purity ceases to be pure" and this loss has been great.

With her hands clasped and her head bowed, Mother Theresa moved to the center of the stage, where Fr. Panuska presented her with the degree and hugged her, as the audience rose up and reacted with enthusiastic applause. Following the ceremony Bishop Herman had an opportunity to speak to Mother Theresa and extend greetings to her on behalf of all Orthodox Christians who also share with her the ministry to the poor.



Mother Theresa at the University of Scranton.



Fr. Panuska, President of the University of Scranton and Bishop Herman.

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## Holy Resurrection Cathedral In Wilkes-Barre Celebrates Blessing Of Icons

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Metropolitan Theodosius at Holy Resurrection Cathedral.

The Primate, His Beatitude Metropolitan Theodosius, and the Diocesan Hierarchy, His Grace Bishop Herman, performed and accomplished before the faithful, the realization of the theological idea of the mystical union of the visible and invisible Churches of our faith. This converged into the belief of the communion of the Saints, at the Holy Resurrection Orthodox Cathedral, Wilkes-Barre, Pennsylvania.

By the sprinkling of the Holy Water upon the Icons, everyone witnessed the union and fusion of the Militant and Triumphant Church. We being the Militant Church on earth, made visible, the invisible Triumphant Church of Heaven. The icons in the Cathedral will be an inspiration of the Theological truths of Our Faith. The Triumphant Church are the glorified Saints seen in the Icons, and particularly in the Icon of the "Last Judgment." The Militant Church; is still alive, and progressing, and looking forward to "...the Resurrection of the dead, and the life of the world to come..." our belief and hope: to be called to number among the Saints.

Holy Resurrection Orthodox Cathedral felt this most beautiful and mysterious moment in the celebration of the blessing of the icons on November

1, 1987. The icons include: Christ-Pantocrator (Ruler of All) surrounded by angels reflecting His light, the twelve Apostles; the Four Evangelists; Our Lady of the Sign overlooking the Holy Sanctuary; the transepts with the Old Testament Prophets; Jonah, Joel, Ezekiel, Zechariah, Elijah, Nahum, Moses, Haggai, Jeremiah, Daniel, Samuel, Solomon, Aaron, and Jacob. The last icon to be completed was the thought provoking Last Judgment. Future articles will be published describing each Icon.

His Beatitude, Metropolitan Theodosius, and His Grace, Bishop Herman, joined this joyous event along with the Pastor, Archpriest Vladimir Petorak; the Dean, Archpriest John Kuchta; as well as Archpriests George Pawlush, Andrew Shuga, Rodion Kondratich, Reverend David Lisko, and Father Deacons Andrew Nelko and Keith S. Russin.

The responses of the Hierarchical Divine Liturgy were sung by the Cathedral Choir under the direction of Reverend John Kozak. The joyfulness and liveliness of the choir was felt by all and added to the beauty and happiness of the celebration. Fr. John Kozak's sons formed a quartet and their

melodious voices were peaceful at Great Vespers and during the Divine Liturgy.

His Beatitude, Metropolitan Theodosius, wore the vestments of the late Patriarch Tikhon, who served at the Cathedral in 1906 with these vestments. His Beatitude's sermon pertained to evangelization. He spoke about the Church as Heaven on earth, and that we must go out and live and be examples of the Icons. He also stated that the beauty of the icons is a reflection of you and I in Christ.

The Sunday School children presented both the Metropolitan and the Bishop with red roses stating their love and welcome to the Church. Their excited faces while throwing rose petals, were icons of innocence.

Every moment was filled with radiance and everyone reflected the image of God. Father Vladimir and Matushka Elizabeth celebrated their 34th Wedding Anniversary, Saturday, October 31, 1987. His Beatitude met with the Sunday School children, the P.T.A., and Church organizations on Saturday, and also with the parishioners. In the evening, after Great Vespers, the members of the Church Board, and the Icon committee, had dinner with the Metropolitan and Bishop. Each person present received an

Icon of the Mother of God of Kazan, signed by the Metropolitan.

The Icons were blessed before the beginning of the Hierarchical Divine Liturgy. Also an information sign erected in front of the Cathedral was dedicated. The sign has two angels from the Old Cathedral on each side.

Parishioners from other sister Orthodox Churches united themselves to share our joy at the Hierarchical Divine Liturgy. Everyone stated that the Icons gave warmth and radiant beauty. Goodwill was present and the hearts of everyone were filled with the 'Grace of the Holy Spirit.

After the Hierarchical Divine Liturgy, the joy was continued with a Grand Banquet at Genetti's Motor Inn. Violin musical selections by Sally and Kira Stchur added charm and beauty to the banquet. Numerous clergy from the greater Wilkes-Barre area of different denominations came to witness this joyous occasion. The toastmaster, John Zimich stated that "this is another page in our history...and what a glorious day it is." Councilman, Lee Namey, presented a resolution from the City of Wilkes-Barre in honor of the blessed event...and the collective effort and labor of love of the parish."

The Dean, Father John Kuchta spoke about the Icons of the Church. He further stated that we must be thankful for every good gift and perfect gift. And also, that the Icons manifest in our lives a foretaste of the Heavenly Kingdom.

The main address was given by His Beatitude Metropolitan Theodosius.

He said that a Church without love is just an architectural temple or something else. Pray that you are the temple of the living God. Be renewed and present yourself as a living and radiant Icon.

His Grace, Bishop Herman, delivered an inspiring Archpastoral message reminding all that we are icons created in the image and likeness of God and must pattern our lives in a manner that will make us miracle working icons.

Thoughtful pastoral remarks were made by the Cathedral Rector, Archpriest Vladimir Petorak and he thanked the faithful for their support, prayers and generosity. He concluded stating that the inspiration of our forefathers and fathers has given us love which continues today.

John Zoranski, Chairman of the event, thanked all the committees for their support. In his purity of heart, he stated that the Icons are a gift to all of us. With the goodwill of the Cathedral members, a check for \$1500.00 was given to Bishop Herman, for the Diocesan Bell Tower at St. Tikhon's Monastery for the celebration of the Millennium of the Baptism of Russia.

An interesting and instructive com-

memorative book was distributed among the faithful along with a small wooden reproduction souvenir, depicting the Pantocrator of the Cathedral.



Faithful receive Communion from Metropolitan Theodosius at Holy Resurrection Cathedral, Wilkes-Barre.



Holy Resurrection Cathedral, Grand Banquet.



Hierarchical Divine Liturgy at Holy Resurrection Cathedral, Wilkes-Barre, Pa.

# Metropolitan Philaret Visits St. Tikhon's



Metropolitan Philaret and the Russian Church delegation with the Seminary community.

On Thursday morning, September 17th, a delegation from the Russian Orthodox Church, headed by Metropolitan Philaret of Minsk, Chairman of the Department of External Church Relations, visited St. Tikhon's Seminary/Monastery in South Canaan, Pennsylvania. Bishop Herman, Secretary for the Holy Synod to the Dept. of External Affairs of the Orthodox Church in America, had the opportunity to welcome the delegation. Following the brief, but note-worthy stay at the Diocesan Center, where stimulating informal talks were held, the delegation made its way to the Monastery Archway, to be greeted by the inscription, "Blessed Is He Who Comes In The Name Of The Lord." After the veneration of the Holy Relics of its Patron Saint, the Monastery bells pealed with joy as the Seminary Choir sang the tropar to St. Tikhon and the delegation proceeded to the Monastery Church for a Service of Thanksgiving.

At St. Tikhon's Monastery Church, Metropolitan Philaret greeted everyone



Metropolitan Philaret and delegation have informal meeting with Bishop Herman.

and conveyed the blessing of His Holiness Patriarch Pimen and his personal appreciation to all those who contribute to the good work being done at St. Tikhon's Seminary/Monastery. He expressed his personal gratitude to our

Lord Jesus Christ for allowing him the joy of being able to be at these Holy Grounds where many dedicated Metropolitans, Archbishops, Bishops, Priests and dedicated Missionaries labored for the building up of the Holy



Orthodox Church in America, and in particular, His Holiness, Patriarch Tikhon of blessed memory, the founder of the Monastery. Metropolitan Philaret also expressed his gratitude to Bishop Herman, for the leadership he has provided at St. Tikhon's, making it truly a Center of Orthodoxy in America and a place well known, loved and respected by the Church in Russia. Bishop Herman thanked the Metropolitan and his delegation for coming to St. Tikhon's and presented him with a check for St. Danilov Monastery near Moscow as an expression of love from the Monastery/Seminary Community as well as all of the clergy and faithful of the Diocese of Philadelphia and Eastern Pennsylvania. Following these remarks a luncheon was hosted by the Seminary in honor of Metropolitan Philaret and the delegation. Following the meal, Metropolitan Philaret encouraged the Seminarians to study and grow spiritually so that they may become good pastors and laborers in the Army of Christ. Accompanying Metropolitan Philaret to St. Tikhon's were: Bishop Clement of Serpukov, Archbishop Makary of Ivan - Frankovsk and Kolomisk (former Bishop for the Patriarchal Parishes in the United States), Protopresbyter Matthew Stadniuk, Rector of the Patriarchal Cathedral of the Theophany in Moscow and personal secretary to His Holiness Patriarch Pimen, Archpriest Nicholas Dimitriev of the Church of Martyr Trifon in Moscow.

On Thursday evening, Bishop Herman attended the Fifth Convocation Banquet of the Patriarchal Parishes of the Russian Orthodox Church in the United States of America, hosted by SS. Peter and Paul Russian Orthodox Church in Scranton, Pennsylvania. At the Banquet, His Eminence Archbishop Makary stated that: "There is a new spring in Russia and it has blossomed into new hope and optimism for the Orthodox Church, and this is all taking place on the eve of the celebration of the Millennium of the Baptism of the people of Russia. Metropolitan Philaret concluded his remarks by extending an invitation to all to come to Russia next year and participate in the Millennium Celebrations.

## Alive in Christ Deadline

The deadline for the next issue of Alive In Christ is March 1, 1988.



Metropolitan Philaret and Bishop Herman at the Diocesan Center.



Bishop Herman presents check to Metropolitan Philaret for St. Danilov Monastery.



Metropolitan Philaret and delegation say a prayer at the grave of the newly departed Fr. John Skvir.

# Bishop Herman Attends Pro-Life Convention



Bishop Herman with Mrs. Jo Ann Gasper.

On Saturday, November 14th, Bishop Herman gave the invocation and was invited to be the Orthodox representative at the Pennsylvania Pro-Life State Convention held at the Hilton in Scranton. The main address was given by Mrs. Jo Ann Gasper, formerly the Deputy Assistant for Population Affairs with the U.S. Department of Health and Human Services, (H.H.S.). She was fired on July 2nd, 1987 for supporting Presi-



Bishop Herman gives invocation at the Pro-Life State Convention.

dent Reagan's pro-life policies and attempting to administer the National Family Planning Program consistent with law and regulation.

In her position with H.S.S., Mrs. Gasper was responsible for administering the 142 million dollars for the National Family Planning Program and the 14 million dollars for the Adolescent Family Life Program. An expert on

family and social policy, Mrs. Gasper has frequently testified before Congress on family issues. In her address to the Convention she urged all those present to continue in the Pro-Life struggle. The theme of the convention was: "Reaching Out In Love." Mrs. Gasper challenged those present in the various responsibilities in the Pro-Life Movement to work hard no matter how small the job may be.

You Are Cordially Invited to Attend the

## Grand Banquet

in Honor of

### The Millennium of the Baptism of the People of Russia

on Sunday, May 29, 1988, beginning at 5:30 p.m.

in the

### Grand Ballroom

of the Genetti Motor Inn, Wilkes-Barre, Pennsylvania

For additional information concerning **RESERVATIONS** for the **GRAND BANQUET** and also for **ROOM RESERVATIONS** at the Genetti Motor Inn, please contact:

Mrs. Florence M. Boyko, Banquet Reservation Chairperson  
Somerset 8, Summit Pointe  
Scranton, Pennsylvania 18447

Phone: (717) 434-2232

Reservations must be received by: **May 10, 1988.**

# Bishop Herman Participates In The Bicentennial Of The Constitution



On Tuesday, September 15th, Bishop Herman participated in the official "We the People" 200th Celebration of the Bicentennial of the Constitution in the city of Philadelphia. This prayer service inaugurated a week long National Celebration highlighted by the President of the United States message to the Nation the following day. That evening Bishop Herman, together with Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America, represented the Orthodox Christians of this beautiful country in thanking to Almighty God, for the Constitution of the United States of America, which allows us to practice our Orthodox Faith without the fear of persecution.

The Candlelight Procession began at 7:30 p.m. led by the Orthodox Hierarchy followed by representatives from the other religious bodies in our Country. The Procession reached the Constitution Pavilion which was filled to a capacity of 5,000 people of all walks of life and it was clearly a representation of the Mosaic of all ethnic groups of our Nation. Even the candles for the evening service were sponsored by one of the local Greek Orthodox Churches, and this can speak to us symbolically of our responsibility as the Orthodox Church in this Country, to bring the light of Christ to a Nation that is desperately searching for the Truth of the Gospel of Jesus Christ.

The Honorable W. Wilson Goode, Mayor of Philadelphia, extended greeting to all those assembled and welcomed all to the birth place of the Constitution of the United States. The

*Continued on p. 28*

Philadelphia Mayor Wilson Goode welcomes participants of the Interfaith Convocation on the occasion of the Bicentennial of the Constitution.

## Preamble to the Constitution

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION of the United States of America."



Bishop Herman greets Archbishop Iakovos at the Convocation in Philadelphia.



Candlelight procession in Philadelphia.

## Fourth Annual Senior's Day Celebration



Fr. John Kowalczyk, Keynote Speaker at Senior's Day at St. Tikhon's Seminary.

This year we are celebrating the 150th anniversary of the falling asleep of the Blessed Elder, St. Herman of Alaska (1837-1987). St. Herman was born in the 18th century at about the time of the founding of the original colonies over two hundred years ago. Quite amazingly St. Herman lived to be 81 years old. He was called the Elder of Spruce Island by the native Aleuts, "APA" with affection meaning "Grandpa the Elder."

A very important point to remember is that throughout most of world history, (not Biblical history) people did not age, and Dr. Ken Dychtwald, a PHD in this field, states that people died before they aged. He is quoted as saying that aging is a very rare and somewhat recent phenomenon when we compare it to world history. One hundred years ago 1 out of every 30 reached the age of 65 and over which was only 3% of the population. Let's go back one hundred years in the United States. The average life expectancy was 45. During the first year of birth 20 percent of the population died which tended to bring the average down. Two hundred years ago around the signing of the Constitution and around the time St. Herman was on Spruce Island, a much higher mortality rate existed. The average life expectancy was then 35 and if we go back 2,000 years ago to the time of the Birth of Christ, to the time of the

beginning of the calendar the way we know it, the average life expectancy was 22 years. Then throughout the centuries it crept along between 20 and 40. It only began to approach the mid-forties about one hundred years ago.

The conditions of life for St. Herman and his living to be 81 years of age we can call a modern miracle. He did not see any podiatrist, ophthalmologist, chiropractor; there was no Rea & Derick Drug Store or Convenient Store down the street; there was no Blue Cross/Blue Shield, etc. He dug a cave out of the ground with his hands and in it he lived his first summer. He did not wear a shirt, instead he wore a smock of deer skin. Then there were his boots, shoes, cassock and his cowl. He used two bricks for a pillow. There was no blanket for the one he had he gave away and he covered himself with a wooden board. The Elder ate very little. In his cell dinner consisted of a small fish and some vegetables.

St. Herman conversed with the Angels and even spoke with the wild animals. This happened because he was in perfect harmony with nature and at Peace with God.

What was life like in America at the time of St. Herman as he was living out his life on Spruce Island? Let's not even go back that far. Let's go back one hundred years ago and see what was going

On Sunday, August 9, 1987, on the Feast of St. Herman of Alaska, people began arriving early in the morning at St. Tikhon's Monastery/Seminary Complex, South Canaan, PA, to attend the Fourth Annual Senior's Day Celebration.

The celebration began with Divine Liturgy at 10:00 A.M. with many of the participants partaking of the Holy Eucharist. Following the services, a delicious luncheon was served in the Monastery dining hall.

The feast day being the patronal feast of His Grace Bishop Herman, the Department of Lay Ministry/Stewardship, on behalf of the senior's of the diocese, presented His Grace with a beautifully decorated cake to commemorate the day.

The Fellowship Hour began at 1:30 P.M. Fr. Claude Vinyard, Chairman of the Department of Lay Ministry/Stewardship welcomed the attending seniors. He then introduced the guest speaker, Fr. John Kowalczyk, who addressed those present.

A dialogue between our Bishop and faithful followed Fr. John's talk. Issues pertinent to the lives of our senior members were discussed. The ensuing dialogue was the crowning point of the day.

Fr. Vinyard concluded the Fellowship Hour by thanking everyone for attending. He noted that the weather, being rainy, did not deter them from participating and showing their love and concern for the diocese and their Orthodox Faith. Fr. Claude and Bishop Herman assured those present that next year's Annual Senior's Day Celebration, coinciding with the Millennium Celebration, would be a special event.

The day concluded with Vespers at 4:00 P.M. and departure. The encouraging turn-out at this annual event is an indication that we are indeed "Alive in Christ".

on according to Dr. Dychtwald. Keep in mind that this was the age before mass industrialization, this was the age before mass retirement. Births took place at home and 80% of deaths also took place at home. One hundred years ago there was no special group called the elderly.

From a sociological point of view that term was virtually non-existent. When God blessed a family member to live over 65 we called them an **elder**, someone to respect, someone to love, someone we would go to for advise. They were not put in a category and called elderly because there were not that many around. One hundred years ago most people did not age--no one looked in terms of living to 70 or 80 years old like St. Herman did.

One hundred years ago a full life was thought of as being 50-55 years old. You were chosen and were considered gifted if you made it to 65 or older. One hundred years ago people did not plan for the second half of their lives--there wasn't a "second half." People did not worry about what they were going to do in their retirement. They constructed their concept of what they were going to do within those 50-55 years. One hundred years ago the average family consisted of 5 or 6 children and adult life started when you were 16 or 17. It was then you got a job, got married, raised your children, kept the same job and one day died. Usually both parents were gone before the last child left home. There was no such thing as living a life after you raised your children.

Interestingly enough Dr. Dychtwald says what has happened in America in the last one hundred years is that the American population has multiplied 5 times. During that same period of time the over 65 population has multiplied 18 times. What kills people in America today are life-style related diseases. The major cause of death in America is not old age. There are some in the medical profession that say "no one ever dies of old age, but of a disease, that sometimes can accompany us along the aging process."

In the year 2020 one out of every three Americans will be over 65. All of us will have the same experience of growing older compared to one hundred years ago when only 3% of the population was over 65.

At the same time one hundred years ago in America there was no such thing as a period of life called adolescence. You went from being a child to an adult. High school made a difference. All of a sudden there was a period where you were still a child and not quite an adult. Then college took over that period and extended it. This is how we determine adulthood at 21 years of age. One hundred years ago you were considered an adult at age 16 or 17 and girls even younger at 14 or 15.

We think of over 65 as old. That concept has no reality. The year "65" was coined in the 19th century by General Bismarck of Germany as the point to retire his admirals. All of our dates of



Senior's Day Participants.

retirement are based on the number "65" and have no relevance to anything.

Our country for the last 150 years was youth obsessed, and we are now moving in the direction of the Middle Age and what we are calling later years of life--culture. Today the 3rd and 4th generation family is the rule in American society. The average age at which women and men become grandparents is 54 and 57, while their own parents are probably in their mid or late 70's.

There is a book called "Growing old in America" by Beth B. Hess in which she studies the various ethnic groups in America and the aging problems. There is, she says, something which is very consistent among all age groups and that is true of the elderly. When we talk about the needs of the elderly we think of 1. the need for love; 2. the need for survival; and 3. the need for creativity.

The need for love is first. Love for the elderly means caring, respecting and in-

timacy and this means by the immediate and extended family--the church and the community. St. Herman was called "APA", the Aleutian word which is indicative of the great affection in which he was held. The Aleuts loved St. Herman and St. Herman loved them. He expressed himself with a letter he had written to a former administrator of the colony, Simon Janovsky on behalf of the poor Aleuts. He says, "We do not know how to be eloquent, so with an articulate infant's tongue we say wipe away the tears of the defenseless orphans, cool the hearts melting away in the fire of sorrow and help us to know what consolation means." He was concerned about re-establishing understanding among families. Fr. Herman's love for the Aleuts reached the point of self-denial. The needs of the elderly, or better put the elder, is to be loved and extended family respect from the community and love from the Church.

*Continued on next page.*

## Senior's Day

*Continued*

The second need is for survival: This is not what you think. It is often expressed as the desire to perpetuate one's values, beliefs and life philosophy by transmitting them to the younger generation. Here the word survival does not mean your personal survival but the Survival of Your Beliefs. St. Herman with this in mind built a school for the Aleuts. He himself taught the law of God and Church music. For this same purpose he gathered the Aleuts for prayer in the Chapel near his cell. St. Herman preached to them. The Aleuts loved to hear his sermons. They gathered around him in large numbers. Fr. Herman loved the little children. He made cookies for them and the children were fond of him.

The need for creativity is the third greatest need. This means self-expression, striving for self-sufficiency, which brings satisfaction.

In the past the dependency on the land, for example, necessitated reciprocal dependency of the old and young. The old provided the wisdom of experience, the young the vitality and strength. These have become complimentary roles that have disappeared. Besides gardening, St. Herman taught the orphan girls how to fish in the summer, gather reserves of dried fish and oil for the winter and weave baskets with seaweed. Besides potatoes, of which he reaped 120

barrels, Fr. Herman grew beets, garlic and carrots and Khlebnikov witnessed that he raised up to ten head of cattle.

The Church needs once again for two complimentary roles to be used in the Church. We need you—you who have the wisdom of experience, the mature Orthodox spiritual way of life. We need your creativity as we forge ahead into the 21st Century. Older people can team up with the younger members of the Church in visitation and Evangelism. The past experience of the Good Samaritans of St. Michael's of Jermyn, in witnessing, provided them with a wisdom which can be shared with less experienced persons. One does not lose his zeal for witnessing simply because he has grown older. Look at St. Herman. His zeal intensified as he got older. Retired persons from various occupations can combine their resources of experience: financial, legal, medical, educational, theological and psychological wisdom. This can become invaluable to the younger members of the community.

Khlebnikov writes: St. Herman is Orthodox in his faith, to which he is devoted without any deceit or fallacy. Being gifted with a sharp intelligence and a good memory, his thoughts wander in the Bible, Sacred History, and his Prayer Books, which he knows almost by heart. Although he has not been reading or writing for almost ten years because of his poor eyesight, his memory finds a rich source in scrip-

tures, with a rapid speech even though his is so old. He has a cheerful character, likes to laugh about funny things and participates in all worldly events, like historical anniversaries. But he will return to his favorite subjects, his faith and his religion.

As the people of God, we are on a pilgrimage, still on the way to becoming what God has redeemed us to become. Therefore, the older members, as well as the young, must stay alive in their personal faith. The Church must continue to see the image of God in the face of the infant, in the wonderment of the child, in the curiosity of the youth, in the productivity of the adult, and in the wisdom of the senior adult. As people grow older, the inner needs do not change. The spiritual needs of the aging are those of every person—the need for meaning, love, wisdom, and fulfillment. Preparation for aging is a life-long process.

What a simple human and at the same time truly spiritual Orthodox Saint we find in St. Herman.

It was 150 years ago, on December 25th, the candles were lit and the acts of the Apostles were read. Quietly, the Elder bowed his head on the chest of Gerasim and the cell was filled with a pleasant smelling odor and his face glowed, and Father Herman was no more. Thus in blessedness he died...

O Holy Father Herman Pray Unto God For Us.

by Fr. John Kowalczyk

## U.S. Constitution Bicentennial

*Continued from p. 25*

Keynote Address was given by the Rev. Leon H. Sullivan, in which he stated that: "We are all part of God's creation and the beautiful world we live in, we must find ways to live together or not live at all. America tonight has a job to do. There is a problem of Housing, Education and Jobs for the Poor, and they must not be neglected. He continued and said that a "New Spirit" must be reactivated in America and it must have concern for human dignity and God will give us the power that we need to succeed in this great task and the seed of change must be sown by the religious communities of our Land."

This event was organized by the religious community of the Greater Philadelphia Area and the musical prelude and postlude was provided for by the Brass Ensemble from Temple University. The evening ended with the reading of a letter from George Washington written in Rhode Island in 1790 "...Happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance,

requires only that they who live under its protection, should demean themselves as good citizens...May the Father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here and in his own due time and way everlastingly happy."

## The Birth of Christ

*Continued from p. 16*

us to in order to perfect His Charity, to make Himself a fit abode for Christ and His Holy Spirit which is made manifest in the feast of the Epiphany, by presenting himself to the God he loved more than anybody, he attracted people to the light of Orthodoxy not by slick advertising campaigns, not by fire and brimstone preaching, promising hell to everybody who did not accept his message, but rather by the beauty of Holiness. It is told that one protestant sect which had worked for over a century to convert his flock from Orthodoxy to its particular variety of sectarianism, was able to produce two converts in over one hundred years. In the

missionary field which St. Herman started and which St. Innocent continued - which built the Orthodox Church in Alaska to the second largest religious body in Alaska, Protestant and Roman Catholic missionaries have tried every conceivable tactic to lure the native Alaskans away from the light of Orthodoxy, and even in villages which have gone decades without priests have been largely unsuccessful except in those instances where the conversions were forced. Why? because those people were brought to God by the beauty of Holiness - that beauty of Holiness which we are called to grow into by the ascetic struggle of the fast. The church, Christians, have never been 'successful' when they resorted to political force, or to slick promises - either of heaven hereafter, or of heaven on earth yesterday. The church is successful only when her members who are the body of Christ, who are His hands and His feet prepare themselves for Him to Hear His Word and to do it.

1. C.S. Lewis, *The Weight of Glory*, Grand Rapids, 1979, p. 15.

by Fr. Thomas Pleska

## Over Two Decades Of Summer Camp At St. Tikhon's

St. Tikhon's Monastery/Seminary nestled in the heart of the Moosic Mountains in Eastern Pennsylvania embraces in its maternal arms the elderly and youth of our Church in the many programs it has to offer the faithful of the Orthodox Church in America. St. Tikhon's Summer Camp is one such program that has been in existence for over two decades. During the course of those years it has consistently provided spiritual nourishment and guidance to the youth of our Church.

This year, St. Tikhon's Summer Camp and Youth Rally was held during the month of July with over one hundred participants. As a result of the generosity of one anonymous individual who donated \$1,000.00 we were able to offer scholarships to some of our children. The offering was made because he sees in St. Tikhon's the spiritual climate and atmosphere that sets this camp apart from the rest of the secular world. In addition to the usual that can be found in any camp such as swimming, hiking, arts and crafts, there was morning and evening prayers, the everyday presence of Bishop Herman and many skilled and gifted Priests and dedicated volunteers who gave of themselves.

During this span of twenty years, many lasting friendships were made. Many who were at the camp today are Priests, counselors and are now sending their children. If the past is reflective of the goals that have been achieved, the lives that have been shaped and touched, then indeed, the future is bright, because there is nothing more important than the youths of our church.

St. Tikhon's High School and College Summer Youth Rally has been an added feature to our program. The speaker this year was Fr. Basil Summer from Bethesda, MD. He spoke on the meaning of the word joy. One particular letter written to us says the following: "This weekend was very rewarding in many aspects. I think each one of us grew more spiritually, we got to see our old friends and we all grew closer to Fr. Basil, he enriched all our lives. We must all come to the "IF" in life. For "IF" we dare to journey through life and "IF" we believe in God and ourselves we will truly live a life of joy."



St. Tikhon's Summer Camp.



St. Tikhon's Summer Camp.

## OCEC Offers Books For Core Library

The OCEC at its semi-annual Executive Board Meeting has decided to make available to all Orthodox parishes, agencies, and institutions a complete set of all of its published materials at half-price. The OCEC feels that parishes, parents and priests should have at their disposal a complete set of all OCEC

publications for ready reference. Should any organization like to take advantage of this offer, they may call for a catalog, fill it out and return it at a 50% discount.

Address all inquiries to (914)779-9235. P.O. Box 174, Centuck Station, Yonkers, N.Y. 10710.



Bishop Herman addressing the Parish Council Conference.

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## Parish Council Conference Held In Bethlehem, Pennsylvania

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Last year, the Diocesan Council with His Grace, put together a list of Diocesan Activities to commemorate the Millennium. Some new programs were instituted; some are being planned; projects have been started which will provide us with lasting memorials in honor of the 1000 year anniversary of the conversion of our ancestors, the people of Rus.

The Parish Council Conference was one new program instituted and when the announcement was made for the Conference, people asked "What is it?" "What is this all about?" since the Diocese never had such a conference before.

When the flyer was mailed to all clergy and parish council members, it provided an insight as to the nature of the Conference—an opportunity of getting together as a Diocesan fami-

ly, BISHOP, CLERGY AND LAITY, to share ideas and thoughts of ways to build-up our Parishes and Diocese, through dialogue.

When His Grace asked me to prepare remarks for this initial conference, I was not sure exactly how to approach this body. After some thought and prayerful deliberation and consultation with His Grace, I began to put together some ideas based on the messages of the previous All-American-Councils.

In my 20 years as a priest in going to Sobers and All-American-Councils, there is a certain amount of maturity I have experienced in the Orthodox Church in America. Not all Dioceses or Parishes have experienced the same amount of growth and maturity, because we are all different. Just as each parish in our Diocese is unique and different, we are all on varying levels of

liturgical, spiritual and administrative maturity. Nevertheless, we are maturing as evidenced by our coming together this morning as brothers and sisters in Christ to discuss the needs of our Diocese.

All-American-Councils have given us themes: Mission; Stewardship; Church Growth; Evangelization. Coming together at All-American-Councils to discuss these themes and ways of implementing them put forth a new challenge to all of us. They sparked new discussion; prompted questions; and even provided us with answers through the creation of new departments and programs. But are we really serious about Mission? Stewardship? Church Growth? and Evangelization?

The church has always been serious about her Mission, Stewardship, Growth and Evangelization. From her very beginning the Church always understood herself as being the EC-CLESIA, the gathering of the people themselves who pronounce the same faith in the name of Jesus Christ; as He declared: "For where two or three are gathered together in my Name, there am I in the midst of them." (Matt. 18:20)

The Church, founded by Jesus Christ, who is its cornerstone and who remains at its head forever. Christ entrusted His own Being to the Church, handing down divine revelation in oral form and later recorded in written form for man's enlightenment and sanctification.

The Orthodox Church  
-has kept undefiled the principles of the Apostolic Treasury handed down by the Apostles themselves.

-has kept the spirit of the Apostolic Tradition intact with devotion and dedication.

-has kept what it has been given and has awarded, protected and even developed its thoughts over the centuries.

-always bases its actions on the person of Jesus Christ and His Apostles and her way of life and principles of faith are strongly rooted in Holy Scripture.

There is NO PERSON in the Orthodox Church considered as supreme. There is NONE in the Orthodox Church above the Church as a whole. The distinction between clergy and laity is NOT A DIVISION; but an assignment of various areas of responsibilities and duties within the unity of the Church as a working organism under the blessings and power of God.

God "desires all men to be saved and to come unto the knowledge of the

*Continued on next page.*



truth" (I Tim. 2:4). We are all children of God. He has love and compassion for us without discrimination; He welcomes all of us to His Kingdom. The Church consists of believers, working to accomplish the Will and Mission of its founder, Jesus Christ.

The Church is both visible and invisible, human and divine, just as her founder is both. Christ selected not persons in civil authority, intellectuals or philosophers, but young men to be His disciples. The Apostles and Disciples worked not as an independent group apart from Christ but they worked with Him and this synthesis WAS and IS characteristic of Orthodox Christianity.

Christ selected the 12 Apostles and gave them authority to teach the Word in the Church and administer the sacraments for the fulfillment of His Church's purpose. The order and purpose of the Church is entrusted to certain persons who take certain duties and responsibilities and carry them out with authority continuously, generation after generation.

Basis of this administration was laid by Jesus Christ. In Jerusalem, where the first Christian community was founded and to the other Christian communities established by the Apostles, Christ is the living foundation of the Ecclesia. This truth is the foundation of the Christian Church. For three centuries the Church suffered through persecutions and controversies which did not allow for it to fully carry out its mission and purpose. After the 3rd century the Church devoted itself to the organization of its internal administration.

In the early Church older people of high character, called elders, were elected to take care of the poor according to the decisions of the Apostles and Presbyters. From this early practice and in the course of time came the present parish council within the local churches. This is why the members of the parish councils pledge their loyalty to the faith, canons, rules and regulations of the Orthodox Church and to the diocese to which they belong.

The ECCLESIA, the church, is a living organism and as a living organism is an organization which needs direction and government. This government should in nature and function, be in accordance with the spirit of Holy Scripture. The government of the Church has both authority and freedom. Each individual member of the Church is not only a part of it, but has a definite responsibility in the Church; not a passive one, but an active one, "For I say, through the grace unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Romans 12:3) As an individual member of the body, we function in such a way as to fit in, "for as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." (Romans 12:4-5) The part of the individual member is not an independent one, but fits in the one body having been given "gifts differing according to the grace that is given to us." (v.6)



Fr. Eugene Vansuch, Keynote speaker at the Parish Council Conference.

As a member of the Church each one of us has a personal obligation in its function. If one member fails in his obligation to the function of the whole body, the whole body suffers. The oneness of the Church is not only expressed in the Holy Scripture and the Creed, but by its very nature and essence it is ONE just as Jesus Christ is One.

The foremost principle of the Church is that as members we are all equal as a "royal priesthood" having both freedom and responsibility.

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"In our Churches we will always have a strong dedicated group of people who are always willing to work, so let's be positive, be encourage and not discouraged." — Peter Swoboda, Holy Ascension Orthodox Church, Frackville, PA.



"This Parish Council Conference is a great idea, because communication is a vital link between the clergy and laity of our Diocese and this will help us grow." — Joseph Horoschak, Holy Trinity Orthodox Church, Catasauqua, PA.



"It's great to be here and see everyone together! How can we better address the charitable needs of our Churches." — Sara Jubinsky, St. Nicholas Orthodox Church, Bethlehem, PA.

Freedom to explore the mysteries of God to make the Truths more clear;

Responsibility as clergy and laity to share in the goals of the Church.

There is no GREATER or LESSER responsibility among the members of the Church. As members of the body of Christ, we all participate in the visible Church, each according to his own abilities. The unity of the Clergy and laity is necessary in order for the Church to reach its divine destiny--the salvation of its members. Therefore, each member is expected to offer his part to the whole body of the Church. The clergy, as heirs to the Apostles, are to teach and administer the mysteries and govern the Church, but these functions do not restrict the services of the laity. They, too, are to teach the Word of God as teachers in the Church Schools and among the people and to help with the administering of the properties of the Church. A believer should not diminish his important part as a member of this Church. Indifference on the part of any individual member will separate him from the whole body of Christ.

Fr. Alexander Schmemmann, in his pamphlet, **CLERGY AND LAITY IN THE ORTHODOX CHURCH**, discusses at length the clergy-laity issue that has bothered our Church for years, as evidenced by the workings of previous Sobors and All-American-Councils on **THE STATUTES**.

It is his belief that a major source of the misunderstanding between clergy and laity, is terminology. We use the terms clergy and laity without a clear understanding of their Orthodox meaning.

Webster's definition of laity and clergy reflects specifically a Western religious background and history. These definitions are rooted in the great conflicts which opposed in the Middle Ages the spiritual power to the secular one, the Church and the State. They have nothing to do with the initial Christian use of both terms which alone is the norm for Orthodox Christians.

For the Orthodox Christian, laity comes from the Greek word, LAOS, which means people. LAIKOS--LAYMAN, means one who belongs to the people, who is a member of an organized community. It is a positive term reflecting that in the Old Testament LAOS is applied to the People of God, to Israel. In the New Testament the privileges of the People of God are extended to all who accept Christ and believe in Him, the ECCLESIA. Thus, the true people of God are the LAOS and each Christian is a LAIKOS--a member of the People of God.

In the Orthodox Church, each Christian, be he a Bishop, Priest, Deacon or just a member of the Church is first of

all, and before anything else, a LAYMAN. (Read prayers from Baptism)

In the Orthodox Church the clergy is NOT ABOVE the laity or OPPOSED to it. Clergy means the "part of God." That part of mankind which belongs to God, has accepted His call and has dedicated himself to God. Their special function is to perpetuate within the Church the Grace of God, the Teaching of God, the Commandments of God, and the healing Power of God. Not THEIR teaching or THEIR power, as they have none but that which has been perpetuated in the Church from the Apostles down to our own time. The clergy is bound totally by the Truth which Christ represents and thus never speaks or commands in His own name.

illuminate the teachings which began with the Apostles and have come down to us undefiled.

Mutual respect and trust for one another are key ingredients in our Christian relationship:

Respect and trust in the  
Episcopacy

Respect and trust for and in the  
Priesthood

Respect and trust for and in the  
laity.

Together, we clergy and laity make up the "Conscience of the Church"--the consent of the people. The voice of the people is heard in electing a Bishop; in selecting our Metropolitan. The voice of the people is heard at councils--parish, diocesan, All-American. This is why ordinations take place before the people,



"Being the son of a Priest, I have a lot of compassion, love and deep concern for the Clergy of Our Churches, and as Church Warden, I have a responsibility to help administer the affairs of the Parish and People." -- Nicholas Horsky, St. Stephen's Orthodox Cathedral, Philadelphia, PA.

According to Fr. Alexander Schmemmann there is NO OPPOSITION between clergy and laity in the Church. Both are essential. The Church as a totality is Laity and the Church as a totality is the Clergy of God. There must exist within the Church the distinction of function, of ministries, that complement one another.

Teaching, worship and administration are three links which have kept the Church of Christ alive, among the clergy and the laity. Each member is responsible for keeping the meaning of these three branches aright in order to play an important role in his Christian life. Both the clergy and laity should work hand in hand in mutual respect so that the light of the Holy Scriptures should

to hear the consent of the people--AXIOS. Together we belong to God, because the ECCLESIA belongs to God. As members of the Ecclesia, the Body of Christ, it is imperative that we have a knowledge and understanding of the teachings of Christ. Christians should know:

- \* Jesus Christ, the founder and head of the Church;

- \* the purpose and infallible power of the Church;

- \* the content of Holy Scripture and the Confession of our faith.

Neutrality or ignorance of these truths does not absolve one of his responsibilities as a member of the body of the ECCLESIA. Ignorance of the teachings of Christ contributes to the disorder and

*Continued on next page.*

moral breakdown of our Christian society. Through the knowledge of Christ's teaching, we learn of the eternal plan of God for man; the purpose of our creation and the means of our salvation.

Christ established the Church for the people. Everything in the universe was created for the benefit of man. The Orthodox Church, together with its clergy and laity, has kept the gift of infallibility in the Church intact. It is this infallibility that keeps the Church united in faith and morals.

The previous **All American Councils** called to our attention that the Church is **MISSION**, and we have heard that right from the very beginning that the Church was always **Mission**. The individual Christian who is inspired by the Gospel of Christ is a **STEWARDSHIP** of the blessings of God in his everyday life, both religious and civic. He must see himself as a **STEWARDSHIP** of God's gifts, consider himself a messenger of good will in his home and society and offer his obedience in humbleness when he serves his fellow man, as instructed by Christ in the Sermon on the Mount, that we are to "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16)

We have work to do in our parishes and in our Diocese. We have been given a chance to look back into the history of the Church and be reminded that as Orthodox Christians we work together, in harmony, so that the progress of the one is the progress of the other, and the pain of one is the sorrow of the other.

In the eyes of the Gospel, the Christian society produces leaders and followers with mutual understanding of the oneness of the Church to which we belong. We are leaders in our respective parishes and followers of our Diocesan Bishop. The Diocese is present in each one and in all of the presbyters who represent him at the parish level.

The Bishop depends on his presbyters for their cooperation in accomplishing the mission of the Church in today's world; he counts on the presbyters concerning the needs of the local parish and the ways to meet them through the wisdom of the parish presbyter and parish councils.

Working together is what it is all about. Let us go forward in the building up of our parishes and diocese and learn from the mistakes made by each other in the past. Our Diocese covers a large geographical territory. It may not always be possible for everyone to attend all Diocesan events. From Wilmington, DE. to St. Tikhon's, is our Diocesan territory. Wherever in the Diocese we have Diocesan events, we must try to get out and show that the Diocese is living, no matter where it might be. We can make use of our

Deaneries more effectively by getting together on a Deanery level to discuss our programs. This will increase our awareness of one another and be supportive of one another's needs.

The message of Evangelization in the year of the Millennium is an excellent place for us to begin. Let us dedicate this coming year as the year we work together, in the unity of faith and love, for working together in our parishes; working together in our Deanery; working together in our Diocese, for the fulfillment of God's Kingdom.

As sincere, active and responsible members of the Church, let us take heed

## **Very Reverend Gregory H. Pelesh Promoted To Colonel**

The Very Rev. Gregory H. Pelesh, a priest of the Orthodox Church in America, has been promoted to the rank of Colonel, United States Air Force. Presently the Installation Staff Chaplain at Misawa Air Base in northern Japan, he has served in the Air Force Chaplaincy for the past 17 years. During this time, he has served in many capacities in various parts of the world.

Upon entering the Air Force in 1970, he was assigned as Basic Military Training School Chaplain at Lackland AFB, Texas. He was then assigned to the 601st Tactical Control Wing, Sembach, Germany, and later to the 86th Tactical Fighter Wing, Ramstein, Germany. Upon returning to the United States, he became Technical Training School Chaplain at Lowry AFB, Colorado. In 1979, he was chosen to participate in the Air Force Institute of Technology course at the University of North Carolina, Greensboro, doing graduate research on the needs of the Air Force family. He was then assigned to Strategic Air Command, Offutt AFB,

to the words of St. Paul to the Colossians:

that we be "forbearing to one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do you, and above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also you are called in one body.....and whatever you do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (3:13-17)

by Father Eugene Vansuch

Nebraska in 1980. Fr. Pelesh will complete his tour of duty in Japan in December, 1987, after which he will become Chaplain, 6940th Electronic Security Wing, Ft. Meade, MD.

Chaplain Pelesh has been awarded the National Defense Medal, Outstanding Unit Award (First Oak Leaf Cluster), the Air Force Commendation Medal (Second Oak Leaf Cluster) and the Meritorious Service Medal (Third Oak Leaf Cluster).

He is a graduate of St. Tikhon's Theological Seminary, South Canaan, PA, and St. Vincent's College, Latrobe, PA. He earned a Master's degree from the University of North Carolina, Greensboro. A graduate of Squadron Officer's School, Chaplain Pelesh has completed the Air Command and Staff College and Advanced Chaplaincy School.

Son of the late Very Rev. Gregory H. Pelesh and Mrs. Dorothy Pelesh of Clarks Summit, PA, Fr. Pelesh is married to the former Diane Dirga of Hartford, CT. They have two children, Daria, 16 and Gregory III, 14.

## **Rediscovering Christian Commitment at WINTER ENCOUNTER '87'**

— WE INVITE ALL YOUTH TO ATTEND —

If you are a young adult over 14 years of age, we are happy to announce that a Winter Encounter will take place at St. Tikhon's Seminary, South Canaan, PA., beginning Sunday, December 27, and continuing through Wednesday, December 30.

Plans have been made for two guest speakers to join us in rediscovering the joy of living a life of commitment.

Activities will include ice skating, sledding, winter hiking, a movie, singing, basketball, volleyball, and good Christian fellowship.

If you are interested, sign up now and make every effort to become part of this growing experience. The cost is \$40.00. For more information write to YOUTH DIRECTOR, St. Tikhon's Seminary, South Canaan, PA 18459.

We are waiting to hear from you....

Fr. Eugene Vansuch, Chairman

## Letters, Love And Prayers Can Be Sent To Our Shut-ins

By Margaret Pysarchyk

One of the most rewarding aspects of my job as a teacher is witnessing the genuine enthusiasm that children display with each new experience. It's with joy that I've watched my students' faces light up over the really important things in their lives: *finally* understanding long division, kicking their first ever home run in kickball, or making a new friend. It is this last experience that has most deeply touched the lives of my students and another special group of people. My students are fourth graders at St. John the Baptist Roman Catholic School in Lorain, Ohio; their friends are residents of Ss. Cosmas and Damian Adult Home in Staten Island, New York. Two groups of people a world apart in distance and age, but bound together in friendships formed through letters, love, and prayers.

### Idea Introduced

More than seven years ago I read an article in *The Orthodox Church* concerning a couple who had "adopted" a resident at Ss. Cosmas and Damian. They visited the woman regularly and took her to their home for holidays. I had recently lost the last of my grandparents and greatly missed the companionship of an older person.

Thinking about my babas and feeling a great void in my life, I wrote to the social worker mentioned in the article, Mrs. Shamseh Dalack, and asked her for the name of a lady who might enjoy receiving cards and letters. In the letter I mentioned my Russian Orthodox background and that I was an elementary school teacher. Mrs. Dalack sent a lovely letter with the names of two ladies who were to become for me very dear and special friends. In her letter was also a request: would my students like to write to some people at the Home who were very lonely?

### Getting the Children Started

Surely it wasn't chance, but the hand of God, that had my fourth graders starting a unit on service in their Religion class. I was a bit hesitant about approaching them with the idea of writing to older people who they didn't know and in all probability would never meet.



I was buoyed by the fact that I had two pen pals and hoped that this would spark some interest with the children. I approached them with the idea of service - serving God while serving others. I told them what little I knew at that time about Ss. Cosmas and Damian and that the residents were lonely and would appreciate a card or letter from them. They sat quietly and listened. (Not typical fourth grade behavior!) Little did I know at that time that the seeds of love were being planted in the hearts of my little ones and that a wonderful experience was about to begin for all concerned.

I received another letter from Mrs. Dalack, this time with a list of eighteen names. I wrote the names on the blackboard and let the students pick their pen pals. These people were faceless, but their names generated a great deal of excitement and even a

minor skirmish when several students claimed the same pen pal. Lorain is hailed as the "International City" so the children sought out ethnic surnames familiar to them. They identified with people who had the same first name they did, or that of a member of their family. There were a few men on that first list, but my boys didn't hesitate to write to a lady.

It was very near the end of the school year, so we decided to write letters and cards that I would mail throughout the summer. That way, the people would receive something every few weeks until my next class could start writing in the fall.

I still had no idea what was going on in the minds of my "little cherubs." Was this just an assignment that had to be completed or had the message struck home? I soon found out when one student who seemed weary of writing asked, "But what if they don't write back?"

Before I could answer, another boy immediately piped up, "We're not doing this just to get a letter back, but to show them that someone cares!" I still can't put into words how I felt at that moment. It was not the type of response I expected from that student, but I soon discovered that I was to be surprised and delighted by him and many others in the years to come.

### Results of the Project

Most of the children have never received answers to their letters and cards, but what excitement when someone has gotten a response! The child usually races into the room clutching the envelope and smiling from ear to ear. We always make a big production out of the letter reading and that child becomes a fourth grade celebrity.

Students entering the fourth grade usually have heard about the letter writing project from older siblings or friends and are eager to pick their new "pen friends." What always amazes me, though, is the number of fifth to eighth grade students who come back each year requesting the name of a pen pal. Sometimes they come in groups, sometimes alone and a bit timid, but always wanting to make a new friend at Ss. Cosmas and Damian.

Several former students have developed very special relationships with their pen pals that have extended into the high school years. One former pupil even visited his pen pal one summer. Of course, these children had very positive experiences not only because of responsive pen pals, but also due to interested and supportive parents who demonstrated to their children the meaning of being a good Christian and set examples for them to follow.

Another group of adults whose support and assistance I have greatly appreciated through the years are the social workers at Ss. Cosmas and Damian. Each year they have updated the list of pen pals and have graciously assumed the responsibility of distributing our packages from Lorain. One social worker even took time from her busy schedule to write monthly letters to us telling about special activities at the Home. This personal touch made all of us feel closer to our pen pals.

### Other Activities

Over the years, the children have not only sent cards and letters, they have

also said petitions regularly for their pen pals at Mass and have offered special prayers for their deceased friends. We've even had a classroom Prayer Tree with a pen pal's name on each leaf.

For Father Prokopy Power's 100th birthday, the children made a banner which was signed by all the students in the grades four through eight. (Some children voluntarily came to school one-half hour early just to work on the banner.) One class taped a radio play after learning the residents enjoyed listening to old radio broadcasts on a cassette recorder.

### Annual Church School Teachers Conference

The Annual Church School Teachers Conference was held at St. Tikhon's Seminary on August 22nd under the Chairmanship of Archpriest Eugene Vansuch, of the Department of Religious Education of the Diocese of Eastern Pennsylvania.

At the beginning of the Conference, Father Eugene shared with those in attendance the current work being done by the Department of Religious Education. He also announced that a history of all of the parishes of the diocese is being gathered for publication in 1988.

Archpriest Paul Kucynda, who gave the keynote address for the Diocesan Assembly, also gave the main address to the Church School Teachers. He stressed the importance of formal Christian education for youngsters and cautioned that a lack of educational programs for the youth would not only affect the youth in our churches in a negative way but will also restrict church growth. He further stressed that the parish educational programs must be properly organized and that the educational materials be made available to the teachers for all age groups.

Following the main address the participants had an opportunity to share and discuss all areas of religious education and to view two videos.

The Conference was well attended (21 parishes were represented) and met with favorable results.

Several years ago during Catholic Schools Week, we showed a special slide presentation about Ss. Cosmas and Damian Adult Home. The students became very involved in the program and a discussion that followed about old age homes and the problems of the elderly. In fact, we became so involved that we missed part of our lunch period and recess--and the children didn't even mind! Their questions and concerns clearly showed me that they were aware of the problems of growing old in America. Once again I was surprised to discover the empathy the children had developed for older people. I recalled an old Russian proverb, "Youth is not eternal and old age not a joy." At their tender age, these youngsters discovered this adage to be true. Some children openly expressed to their peers their concern for the elderly and stated that they would have a more Christ-like attitude toward the aged when they became adults. And I believe they will.

The seeds of love had grown.

### Additional Activities

1. Children can be introduced to the idea of having a friend in an adult (nursing) home through the book, *The Chicken Bone Wish*, by Barbara Girion. (Scholastic Book Services, 1978). It's a humorous but touching story of a fourth grade "klutz" who gains confidence in himself from the "Czar," a very special friend he meets in a nearby nursing home.

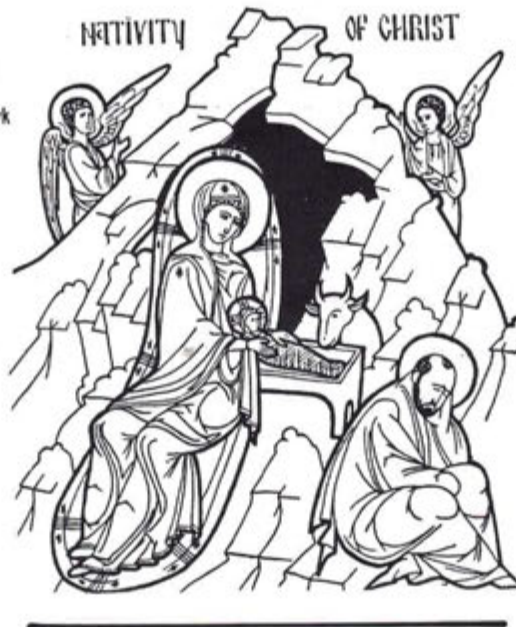
2. See if any seniors in your parish are shut-ins or residents of local nursing homes. They would certainly appreciate being remembered with "card showers" and occasional visits from fellow parishioners.

3. If you are near a particular adult home and plan to visit and/or provide entertainment for the residents (such as Christmas caroling, presenting plays, etc.), it is best to call ahead to arrange a time that is convenient for the residents and to avoid more than one group coming on the same day.

4. For those who live a distance from an adult home, consider sending tape cassettes along with your cards and letters. And don't forget photos and pictures drawn by the children. They are the little extras that turn pen pals into pen friends!

*Margaret Pysarchyk is a member of Ss. Peter and Paul Orthodox Church in Lorain, Ohio and has taught in the parochial schools for thirteen years.*

# CHRIST IS BORN



NATIVITY OF CHRIST

## HOLY RESURRECTION ORTHODOX CHURCH

Alden Station  
 Rev. David, Matushka Sharon & Timothy Shewczyk  
 A Friend  
 Anne Golembeski  
 Tillie Haverlak  
 Joseph J. Hitzner  
 Jean Hychko  
 Mr. & Mrs. Stanley Kluger  
 Anna Rusinko  
 James & Mary Schraeder

## HOLY ANNUNCIATION ORTHODOX CHURCH

Berwick  
 Georde Bedis  
 John Koast  
 Stephen & Gloria Kundrat  
 Marie & Paul Laytar  
 Tom & Diane Macri  
 Mary Mihaly  
 Mary Parker  
 Ann Marie Peckham  
 David Peckham  
 Gregory Peckham  
 Roy Peckham  
 William Script  
 Anita Shuga  
 Michael Stenko  
 Mary W. Sterling  
 William Thoryk, Sr.  
 Andrew Uram  
 Mrs. Helen Veshka

## ST. NICHOLAS ORTHODOX CHURCH Bethlehem

Father Eugene & Matushka Fran Vansuch  
 Damian, Basil and Jason Vansuch  
 John Alich  
 Mrs. Rose Bachik  
 Mr. & Mrs. Stephen Belzner  
 Mr. Charles Beechan  
 Mr. & Mrs. Peter Billie  
 Mr. Steve Bortniak  
 Mrs. Vera Bortniak  
 Mrs. Helen Chaikowsky  
 Mr. & Mrs. Basil Choman  
 Mr. & Mrs. Dennis Chrush  
 George Cook & Family  
 Mr. & Mrs. John Crayosky  
 Mr. Damian Drasher  
 Mr. & Mrs. Michael Ervin  
 Mr. & Mrs. Ted Fedora  
 Patricia Felix  
 Mr. & Mrs. Frimenko Jr.  
 A "Friend"  
 Jean Gillette  
 Mr. William Grason  
 Betty Hahalis  
 Mr. & Mrs. Howell  
 Mr. Peter Jubinsky  
 Mrs. Sarah Jubinski  
 Daniel Jubinski  
 Mr. & Mrs. Alexander Karel  
 Nadia & Jim Kelly  
 Mr. & Mrs. William Keysock Jr.  
 Mrs. Vera Kiak  
 Mr. & Mrs. Al Kiechel  
 Mr. & Mrs. Peter Kohudic

## SAINT NICHOLAS RUSSIAN ORTHODOX CHURCH Bethlehem

SAINT NICHOLAS RUSSIAN  
 ORTHODOX CHURCH CHOIR  
 Nicholas Lezinsky, Director

SAINT NICHOLAS ALTAR SOCIETY  
 Mrs. Olga Logechnik, President

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

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

## ST. MARK'S ORTHODOX CHURCH Buckingham

Fr. Stephen & Matushka Karaffa  
 Kevin & Laryssa Karaffa  
 Samuel & Anne Mervis  
 Myron & Linette Sedor  
 John Wanko

## HOLY TRINITY ORTHODOX CHURCH Catasauqua

Fr. Michael, Matushka Olga & Seraphim Prevas  
 Mr. & Mrs. Stephen Baron  
 Martha Billy  
 Mildred Bowski  
 Andrew Brusko, Sr.  
 Michael & Vincentine Brusko & Family  
 Helen Cudlic  
 Mary Fedenko  
 Mr. & Mrs. Charles Gaston  
 Susan Greitzer  
 Helen Haas  
 Mr. & Mrs. Louis Hillt  
 Mr. & Mrs. Jos. Horoschak  
 Fred Long  
 Mrs. Mary Muha  
 Nancy A. Sabol  
 Dr. & Mrs. S.T. Salivonchik & Family  
 Helen Suda  
 Verna Teman  
 John Yuhas  
 Mary Yuhas  
 Mary Zbur  
 Mary Zemchak

## ST. MARY'S ORTHODOX CHURCH Coaldale

Rev. & Mrs. Paul Borick  
 Mr. & Mrs. John Bench, Jr. & Family  
 Nettie Bench  
 Helen Berezniak  
 Harry Bialis  
 Mr. & Mrs. Howard J. Billig  
 Harriet Boretsky  
 Max & Anna Bubernak  
 Andrew Chmel  
 Stephanie Chmel  
 Dr. & Mrs. Richard Chawastiak & Son  
 Mr. & Mrs. Edward Conarty, Jr.  
 Mr. & Mrs. Wm. Eveltushick  
 Rose Harkins

Mr. & Mrs. Selar Konsevich  
 Olga Kozachonok  
 Mr. Robert Kriebel  
 Miss Janine Kuncik  
 Paula Lahutsky  
 Mr. & Mrs. Nicholas Lezinsky & Family  
 Mrs. Olga Logechnik  
 Mr. & Mrs. Jeffrey Lovell  
 Mr. & Mrs. George Maalouf  
 Mr. & Mrs. Leonard Macalush  
 Mr. & Mrs. Peter Madensky  
 Mr. & Mrs. Peter Metz & Family  
 Mr. & Mrs. Andrew Mudri  
 Mrs. Theresa Nalepa  
 Mr. Nicholas Nayko  
 Mary Petrovich  
 Mrs. Anna Prohidney  
 Mrs. Pauline Radchuk  
 Mrs. Laura Riley  
 Miss Valerie Ristvey  
 Mr. & Mrs. Nicholas Roman & Son  
 Mrs. Agnes Romich  
 Mr. & Mrs. Robert Sawarynski & Family  
 Mr. & Mrs. James Seifert & Family  
 Mr. & Mrs. Joseph Senick  
 Mary Silfies  
 Prof. & Mrs. George Semenetsov  
 Mr. & Mrs. John Skibo  
 Mr. & Mrs. Michael Sliyka & Family  
 Mr. John Smakula  
 Mr. & Mrs. Michael Stafiniak & Family  
 Mr. & Mrs. Edward Stellato  
 Mr. & Mrs. Boris Stoiancheff  
 Belinda & Maria Stoiancheff  
 Mr. & Mrs. Russell Tatusko  
 Mr. & Mrs. Was Telepach  
 Mr. & Mrs. Leonard Tomolovski  
 Mrs. Violet Tomolovski  
 Mrs. Martha Wagner  
 Mrs. Mary Zakocs  
 Mrs. Mary Zenkof

# GLORIFY HIM

Catherine Hedes  
 Anna P. Horoschak  
 Mr. & Mrs. Joseph Kash  
 Helen & Wash King  
 Mr. & Mrs. John King  
 Rose Lisella  
 John Lorchak  
 Ted Lorchak  
 Ben & Olga Macalush  
 Pauline Maholick  
 Paul & Kay Maliniak  
 Mr. & Mrs. Harry Matrician  
 Ann McHugh  
 Anna O'Donnell  
 Faith Orsulak  
 Mary Papinsick  
 Helen Philapovich  
 Petrina Poko  
 Irene Puschak  
 Helen Sheers  
 Commissioner Paul Sheers  
 John Sheers  
 Bill & Anna Slanta  
 Mrs. Anna Tatushko  
 Mr. & Mrs. Michael Tatushko  
 Harry Wyshosky, Jr.  
 Mary Zemanik  
 Michael Zemanik

## SAINT NICHOLAS ORTHODOX CHURCH

**Coatesville**  
 Rev. Dimitri J. Voytilla  
 Paula Voytilla  
 Daria Voytilla  
 Samuel Babich  
 Darrel Collier  
 Mary Collier  
 Alex Griskevich  
 Nanette Hare  
 Vera B. Hatcher  
 Jean Papst  
 Charles Sarosi  
 Georgette Sarosi  
 Michael Sarosi  
 Peter Sarosi  
 Sheryl Sarosi  
 Lydia & Bill Swoyer

## ST. JOHN'S THE BAPTIST ORTHODOX CHURCH

**Dundaff**  
 Mary Allen  
 Catherine Comek  
 Greg Congdon  
 Mary Ann Congdon  
 Mr. & Mrs. Henry Gash  
 Anne Janucz  
 Mrs. Mary Mikalaichik  
 Peter Mikalaichik  
 Joseph Shipsky  
 Anna Wolfe  
 Ronald Wolfe  
 Mr. & Mrs. William Wolfe Jr.  
 Don Zablotsky

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

**Edwardsville**

## HOLY ASCENSION ORTHODOX CHURCH

**Frackville**

## CHRIST THE SAVIOUR ORTHODOX CHURCH

**Harrisburg**

Father Dan Ressetar  
 Theodora Ressetar  
 Matushka Prislowsky  
 Mr. & Mrs. James Antonio  
 Margaret Balog  
 Mr. & Mrs. Steve Barbu  
 John Caba  
 Violet and Ryan Carroll  
 Mary and George Cvijic  
 Betty and Steve Danko  
 Bob and Tusha Dernbach  
 Mary Dotsey  
 Robert and Sandy Ensslen  
 Andy and Dotti Fedetz  
 Joe and Paula Fetsko  
 John and Vincente Gamble  
 Mr. and Mrs. Paul Hadginske  
 Mr. and Mrs. Ronald Hancher, Sr.  
 Alice and Dennis Hair  
 Anne and Wilbert Hand  
 Mr. and Mrs. James Henry  
 Carl and Debbie Hisiro  
 Annie Ionoff  
 Mr. and Mrs. Dan Kamal  
 Marilou and George Klipa  
 Mary Macavei  
 Mr. and Mrs. Peter Maliniak  
 Dolly and Adam Mallick  
 Sue Mandell  
 Mr. and Mrs. David Martin  
 Mr. and Mrs. Roger Miller  
 Mr. and Mrs. Eugene Minarich  
 Dr. and Mrs. Joseph Norato  
 Russ and Shirley Sass  
 Mary Sopensky  
 Mr. and Mrs. John Spaseff  
 Mr. and Mrs. Harry Sysak  
 June Taleff  
 Helen Tatusco  
 John and Sandi Tirpak  
 Mr. and Mrs. Glenn Treece  
 Charles and Deborah Turner  
 Marlene and Leo Washburn  
 Helen Yannone

## ST. MARY'S ALTAR GUILD

**Harrisburg**

## ST. MICHAEL'S ORTHODOX CHURCH

**Jermyn**

Father John & Matushka Kathy Kowalczyk & Sophia  
 Kathy & Amy Allen  
 Charlie & Sandy Arnold  
 Mary Bowan  
 Willard & Sue Brown & Family  
 Mr. & Mrs. Robert Dance  
 Delores Dreater  
 Jean Dzwonczyk  
 John Dzwonczyk  
 David & Barbara Essig & Family  
 Eva & Mary Franchak  
 Steve & Rose Franchak & Sons

Joseph Getzie  
 Mary Getzie  
 Nicholas Getzie  
 Peter Getzie

Mr. & Mrs. Thomas Grancey & Stephanie  
 Michael & Anna Gursky  
 Julia & Hazel Hockin  
 Mr. & Mrs. Joseph Keklak  
 Mr. & Mrs. Michael Klapach & Sons  
 Joseph Krenitsky  
 Theresa Krenitsky  
 Mary & Anthony Kueider  
 Peter Kutchmanich  
 Dolores Levine & Family  
 Mr. & Mrs. Samuel Mattise  
 Bruce & Debra Maxwell & Family  
 Michael Mensky  
 Mary Mikridge  
 Mrs. Helen Myshak  
 Stephen & Martha Myshak  
 The Pash Family  
 Antoinette Petorak  
 George, Marilyn & Joshua Petorak  
 Seminarian Gabe & Dolores Petorak  
 Martha Pollack  
 Anna Pryal  
 Mr. & Mrs. William Raban  
 Anna Rusiniak  
 Mary Joan Rusiniak  
 Mr. & Mrs. Adam Serafini  
 Dorothy Silva  
 Janice Skolic & Stacey  
 Mr. & Mrs. Robert Speicher  
 Eva Urda  
 Elizabeth Wargo  
 Stephen Wargo  
 Commander & Anna Willgrube  
 Mary Wyziak & Michael  
 Betty Zrowka  
 Joseph & Dorothy Zrowka

## HOLY ASCENSION ORTHODOX CHURCH

**Lykens**

Fr. Michael & Matushka Hatrak & Family  
 Chris & Johnnie Coles  
 Nancy & John Coles  
 Mr. & Mrs. Louis Dominick  
 Nicole, Alicia & Joshua Dominick  
 Mr. & Mrs. Olga Hinda  
 Anna Kopko  
 Kathryn Lapicky  
 Ann Mahoney  
 Mr. & Mrs. John Mehaliko  
 Dr. & Mrs. Alexander Pianovich  
 Nadia Sass  
 Suzanne Smeltz  
 Elizabeth Sultzbaugh  
 Gayle Sultzbaugh  
 Kathryn Sultzbaugh

## ST. JOHN'S ORTHODOX CHURCH O.C.A.

**Mayfield**

Andrea, Jeff, and Andrew Baldan  
 Wendy & Serge Bochnovich  
 Sergie & Amy Bochnovich  
 Mary & David Brzuchalski & Family  
 Mr. & Mrs. Edward Brzuchalski

# CHRIST IS BORN

## NATIVITY OF CHRIST



Olga Carvey  
Helen Fetcho  
Bess Guzey  
Mr. & Mrs. Andrew Hanchak  
Daryl & Patricia Hanchak  
Dora Hanchak  
Mr. & Mrs. William Hanchak  
Mr. & Mrs. Joseph Jaye  
Rose Kelechawa  
Julia Kitchura  
Mr. & Mrs. Michael Kitchura & Elizabeth  
Henry II & Jeremi Korpusik  
Justine Orlando  
Tillie & Barbara Palubniak  
Martha Scopelliti  
Mr. & Mrs. Paul Sernak & Family  
Mr. & Mrs. Ronald Sernak  
Ann & Sandra Sernak  
Mr. & Mrs. Paul N. Serniak  
Debbie & Stephen Serniak  
Emily Stawisky  
Irene Swirdovich  
Chap. Maj. & Mrs. Peter Telencio & Family  
Mr. & Mrs. Robert Telep & Rebecca  
Julia Zaccone

### SS. PETER & PAUL ORTHODOX CHURCH Minersville

Fr. Michael & Matushka Hatrak  
Gregory, Matthew & Natalie Hatrak  
Betty Butsko  
Peter Butsko  
John Bonchalk  
Madeline Bonchalk  
Mary & Elsie Herman  
Arlene Oakill  
Olga Oakill  
Peter Oakill  
Theresa & Luke Oakill & Family  
Barbara & Michael Rogers  
Cassandra, Kathy, Kim & Michelle Rogers  
The Stablum Family  
David & Georgene Studlack & Family  
Mary Wartella  
Anna & Nick Wyslutzky  
Sandra Wyslutzky  
Sem. R. Nicholas Wyslutzky

### ST. MICHAEL'S ORTHODOX CHURCH Mount Carmel

Fr. Thomas & Matushka Radelle Kulp  
Antoinette Brown  
Florence Bubernak  
Michael Bubernak  
Paul Bubernak  
Julia Bushick  
Anna Gondal  
Mary Kandrot  
Mary Moroz  
John W. Revak  
Mary R. Shields

### SAINT JOHN'S ORTHODOX CHURCH Nanticoke

Fr. David & Matushka Tricia Lisko  
Jason, Chrysa & Nika Lisko  
Mrs. Eva Chervak

Mr. & Mrs. George Cieslak  
Miss Helen Havick  
Melanie & Myra Hoats  
Mr. & Mrs. Robert Hoats  
Miss Mary Hunchar  
Mr. & Mrs. John Klos  
Mr. & Mrs. James Oram  
Mr. & Mrs. Joseph Paprota  
Mr. John Pihanich

### ALL SAINTS ORTHODOX CHURCH Olyphant

Very Rev. Claude & Matushka Vinyard  
Fr. Michael & Matushka Olga Chanda  
Helen Bryer  
John & Florence Boyko  
Vera Hoyniak  
Mr. & Mrs. Michael Kuzmiak  
Memory of Jeanne Masko  
Mr. & Mrs. Walter Moschowsky  
Miss Darlene Moschowsky  
Miss Debbie Moschowsky  
Mr. & Mrs. Joseph Schlastan and Family  
Mr. & Mrs. Michael Presty Jr. & Sons  
Mrs. Veronica Wansacz  
Ms. Olga Boyko  
Mr. & Mrs. John Naughton  
Michael A. Petrochuk  
Mr. & Mrs. Michael Rusen  
Mr. & Mrs. Joseph Semon & Family  
Mrs. Mary Semon  
Linda Stucklak

All Saints Senior "R" Club  
Chapter 105, Olyphant, Pa.  
Florence M. Boyko, President

### ST. NICHOLAS ORTHODOX CHURCH Olyphant

Fr. & Matushka Vladimir Fetchko

Michelle Chinchilla  
Mr. & Mrs. Joseph Fetchina  
Kyra Fetchina  
Olga Fetchina  
George Grabania  
George & Stella Kopestonsky  
Thekha Mikridge  
Miss Ann Thomashelsky  
Mr. & Mrs. James Thomashelsky  
Helen Witiak  
William Witiak

### ST. STEPHEN'S ORTHODOX CATHEDRAL Philadelphia

Very Rev. Daniel & Matushka Geeza  
Very Rev. Alexander Fedoronko & Matushka Mary  
Matushka Mary Horsky  
Ron & Diane Bisaga  
Ron & Kathy Bisaga  
Mr. & Mrs. Charles Colter  
Dr. & Mrs. George Englesson  
Diane, Laura, & Paul Fedoronko  
Mr. & Mrs. William Gavula & Children  
John & Olga Gazak  
Mike & Jennie Harb  
Mr. & Mrs. Nicholas Horsky  
Peter Kalandiak  
Mr. & Mrs. George Kaminsky  
Mr. & Mrs. Stephen Kaminsky & Andrew  
John & Nadia Kolesnik  
Bill Kraftician  
Lorraine Lampreich & Children  
Christine, Janice & Michael Nass  
Rose Neher  
Catherine Paulasack  
Mr. & Mrs. John Peramus  
Mr. & Mrs. Theodore Pschickolga Russin  
Connie & Larry Skvir & Sons  
Robert Tallick

### HOLY TRINITY ORTHODOX CHURCH Pottstown

Alexandra Adashev  
Miss Joyce Beekley  
Mr. Michael Brilla, Sr.  
Nicholas Budich  
Olga Budich  
Mary Cimbalista  
Stephen DeCowsky  
Mr. & Mrs. George Gerasimowicz, Jr.  
Mr. & Mrs. George Gerasimowicz, Sr.  
Nicholas Gerasimowicz  
Dr. Walter V. Gerasimowicz  
Mrs. Netti Hart  
Hrebien  
Erin Larson  
Nicholas Larson  
Mrs. Mary Matychuk  
Mrs. Anne Meko  
Mary Monarek  
Mrs. Kay Novak  
Miss Helen Pershinsky  
Eraeda G. Popoff  
Zoya Popoff  
Mr. & Mrs. Anton Raphinsky, Sr.  
Mr. & Mrs. Ken Sekellick  
Mr. & Mrs. Charles Staso  
Mrs. Mary Staso  
Helen Wokulich



# GLORIFY HIM

## ORTHODOX CHURCH OF SAINT HERMAN OF ALASKA

Shillington  
Fr. John Onofrey  
Matushka Stephanie Onofrey  
Louise Coleman  
John & Barbara Drosdak  
Gloria Duty  
Mrs. Rena Fielding & Family  
Peter & Mary Hartz  
Edward & Theresa Hyland  
Eva Kopera  
Elizabeth Lewandowski  
Mr. & Mrs. Michael Losk  
Mr. & Mrs. Michael Mallick  
Mr. & Mrs. Stephen Matsick  
Gertrude Melniczek  
Mr. Karl Osterburg  
Ruth Popoff  
Mr. & Mrs. Nicholas Sichak  
Gloria Spitko  
Catherine & Cheryl Terenchin  
William & Carol Tomlin  
Natashia & Willie Tomlin  
Mr. & Mrs. Henry Zerbe

## ST. TIKHON'S MONASTERY CHURCH

South Canaan  
His Grace, Bishop HERMAN  
Archimandrite Sebastian  
Very Rev. & Matushka Vladimir Borichevsky  
Very Rev. & Matushka Daniel Donlick  
Very Rev. & Matushka Samuel Sulich  
Rev. & Matushka Valerian Dzury  
Rev. Thomas Pleska  
Sem. William DuBovik  
Sem. Emil Hutnyan  
Sem. David Kessler  
Sem. Ronald Wyslutzky  
Fr. John Udics  
Galina Abolins  
Mr. & Mrs. Harry Andreychak  
Mr. & Mrs. Andy Barna  
Marge Barna  
William & Alice Boga  
Alison Boga  
Daisy Geeza  
Mrs. Kathryn Lazorack  
Mr. & Mrs. Michael Lucas  
John & Rose Minarick  
Mr. & Mrs. John Naholnik  
John & Joann Paluch  
Martin Paluch  
Peter & Stephanie Sklarsky  
Joe & Olga Telowsky  
Mr. & Mrs. Joseph Udics

## ST. BASIL THE GREAT ORTHODOX CHURCH

Simpson  
Olga Ballick  
Mr. & Mrs. Donald Bock  
Mary Ann & James Braun  
Mrs. Mary Chupeck  
Helen Hrichuk  
Mrs. Helen Kutch  
Mr. & Mrs. Anthony Mazza  
Mrs. Gertrude Pavelchak  
Walter & Marie Proch  
Walter Jr., Maria, John & Daria Proch

## HOLY TRINITY EASTERN ORTHODOX CHURCH

Stroudsburg  
Rev. Neal J. Carrigan & Matushka  
Mr. & Mrs. Leopold Bowisese  
Olga Bogathikowa  
Mr. & Mrs. Thomas Kessler  
Mr. & Mrs. Joseph Koren  
Peter & Anna Matulock  
Mrs. Kathryn Pinto  
Dorothy Stizelczyk  
Mar. & Mrs. Walter Zablotzky

## SS. PETER AND PAUL ORTHODOX CHURCH

Uniondale  
Martha Dorash  
Peter & Catherine Jubinsky  
Rose Kennedy  
Ann Marek  
Antonette Terry  
Walter Terry & Family

## ST. HERMAN OF ALASKA ORTHODOX CHURCH

Wallingford, Pa.

Fr. & Matushka John Perich  
Olga Pishtey  
Mary C. Faas  
Taisia & Alixandra Perich  
Lia & Alex Krowzow  
Don & LuAnn Motel  
Mary Zawawski  
Anne Boris  
John Hubiak  
Rose Novak  
Anna Woodring  
John Knowzow  
Ann Krill  
Olga Dudkin  
George & Debbie Taylor  
Dorothy & Steven Sisson  
Mary & Bill Kessler  
Frank & Maryann Sullivan  
Debbie & Tom Bradley  
Gladys & John Mackay  
George & Danielle Pahomov  
Millie Sokol  
Serge & Svetlana Tapykoff  
George & Christine Krougovoy  
Alan & Nancy Pcsolyar  
Anastasia & George Plisko  
Leslie & Gregory Lane  
Anatole & Cynthia Briedikeir  
Alan & Sonia Krowzou  
Nellie Jabkowsky  
Mary Kullich  
Dr. & Mrs. Luke Andrzejewski  
Nicholas Slutki  
Olga Skowcki  
Mr. & Mrs. George Zawawski  
Leonid & Linda Hrebich

## HOLY RESURRECTION ORTHODOX CATHEDRAL

Wilkes-Barre  
Fr. & Matushka Vladimar Petorak  
Mr. & Mrs. Bernard Dancheck  
Mr. & Mrs. John Dennis  
Mr. & Mrs. John Dulsky  
Mrs. Mary Fedak  
Mr. & Mrs. Nicholas Fennick  
Julia Gurka  
Helen Humko  
Sandy, Julieann & Nick Kapelan  
Mr. & Mrs. Serger Kapral  
Mr. & Mrs. Stephen Nerbecki  
Mr. & Mrs. Robert Schroeder  
Mr. & Mrs. John Sosik, Sr.  
Mrs. Elizabeth Takach  
Mr. & Mrs. Edward F. Wysocki  
Mr. & Mrs. Basil Yarenko  
Mr. & Mrs. Nicholas Zedock  
John Zimich & Family  
Mr. & Mrs. John Zonanski & Kyra  
Anastasia Zulinski

## HOLY TRINITY ORTHODOX CHURCH

Wilkes-Barre

## HOLY CROSS ORTHODOX CHURCH

Williamsport  
Fr. & Matushka Daniel Kovalak  
Daria & Natalia Kovalak  
George Gatcheff  
Lenora Golamis  
Dr. M.J. Hiras  
Mary M. Hiras  
Alice Laskaris  
Elsie Skvir Nierle  
Nancy Pashchuk & James Chuta

CHRIST IS  
BORN!



GLORIFY

HIM!

# Mother Christophora Elected Abbess

Mother Christophora is the former Kathy Matychak, daughter of Andrew and Katherine Matychak of Lopez, and former parishioner of St. Vladimir's Church. She grew up in the parish and since her childhood participated in the junior and senior choirs and Junior R. Club and served as church school teacher and parish reader. She entered the monastery in September, 1983 at the age of 29, and was tonsured a nun and received the name Christophora on July 19, 1986. Since January of this year, she had served as Acting Superior of the monastery and was elected Abbess by the sisterhood on August 5, 1987. She was formally installed by Bishop Nathaniel on August 6 during the monastery's annual pilgrimage.

Attending the installation along with her parents were her aunt, Alice Dworsky from St. Vladimir's Church, Lopez; her brother Archpriest Andrew Matychak and his wife Georgette and their son Jon-Paul from SS. Peter and Paul Church, Altoona; and her sister Andrea Anderson and her husband Joseph and their children Christina and Joshua from St. Stephen's Cathedral in Philadelphia.



Mother Christophora (holding staff) and the community of Holy Transfiguration Monastery.

Bishop Herman was the Orthodox Church representative at the installation of Bishop Reverend A. Donald Main of the Evangelical Lutheran Church held at Susquehanna University in Selingsgrove, Pennsylvania, and had an informal meeting with The Reverend, James R. Crumley, Jr., the presiding Bishop of the American Lutheran Church in America. Left to right: Bishop Herman, Bishop William Keeler, Bishop James R. Crumler, Bishop Donald Main and Rev. William Swisher.



On Monday, August 24th, at 8:00 p.m., Bishop Herman appeared on Service Electric Cable TV and discussed his most recent trip to Russia and other related matters concerning the Church. We will be making this stimulating and informative tape available to the general public. Service Electric Cable TV will also be filming a one-hour documentary on the Millennium Celebration to be held next Memorial Day at St. Tikhon's Monastery.



# Plan Now To Attend The March For Life In Washington, D.C. On January 22nd

## We Share With You The Following Letters

Dear Editor:

A few short weeks ago, I watched on television as Baby Jessica McClure was rescued from an abandoned well in Midland, Texas. The news media sketches of Jessica's fetal-like position of entrapment suggested to me that the baby in the well did not look so different from the baby in the womb.

I found it interesting that the 18 month old child, trapped in the same near-fetal position for 58 hours, was able to chatter, hum, sing nursery rhymes and nap, and apparently seem contented at least some of the time. Although I have heard no explanation for this, I wonder if it is possible that the dark warm atmosphere was reminiscent of the environment in her mother's womb, thereby providing Jessica with a certain sense of comfort and security.

I watched with joy and relief that dramatic moment when little Jessica was brought to safety from the bottom of the well. The whole nation had been watching and praying that she would survive the ordeal, and finally their prayers were answered. In retrospect, I cannot help but feel sadness for all the little babies who are deliberately snatched from the security of their mother's wombs--their lives snuffed out, never to see the light at the end of the "well."

Prior to the end of her ordeal, it seemed that little Jessica instinctively reacted to protect herself when she cried "no" to rescuers as they approached her. In Dr. Nathanson's film "The Silent Scream" we have seen how an unborn baby about to be aborted, frantically moves about its mother's womb, perhaps also instinctively, trying to protect itself from the abortionists' instrument. That particular baby's silent cries of "no" were met by an executioner rather than a rescuer.

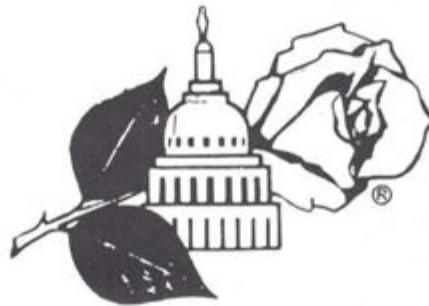
It has been said, and often repeated by those in the pro-life movement, that the most dangerous place in the world today for the unborn child is in its mother's womb. How sad. Surely there is something wrong with a society that can accept the notion that the preborn baby is anything less than a member of the human family.

Why are we a people of so little faith? Do we expect the unborn baby to

emerge as anything other than a baby? It is so easy to love the newborn baby that can be seen and held in one's arms--one so precious that oft-times it is named after a parent or grandparent. But, the same baby in its mother's womb that cannot as yet be seen, may be killed at will and disposed of as mere garbage, never to be held and loved, and forever to remain nameless.

Mrs. Helen Gohsler

Plan now to attend the March for Life in Washington D.C. on January 22nd. We share with you the following letters:



March for Life  
P.O. Box 90300  
Washington, D.C. 20090  
Phone 202/Life-377

Your Grace,

Thank you very much for accepting our invitation to give the Benediction at the 14th annual MARCH FOR LIFE in Washington, D.C. on January 22, 1987. The marchers showed their deep appreciation of your words and tone of offerings and petitions with their warm response to you.

But, really, this letter is about much

more than your giving an inspiring prayer. It is about your gracious willingness to participate in unexpected ways during the most trying conditions of an 11-inch snowstorm. For instance, you filled in and gave the opening prayer on a moment's notice, because one Minister could not get through the mounting snow to the Ellipse. The high dignity of your office and your person was further reflected when you joined with us laymen to continue the actual MARCH FOR LIFE and trudge in deep snow for over a mile and a half on behalf of our preborn brothers and sisters imperiled by abortion.

Bishop Herman, you are the first member of the Orthodox clergy, who has joined MARCH FOR LIFE in making our public witness to our President, Members of Congress, and Justices of the Supreme Court. We are saying openly that we want to assure that our country provides Constitutional protection for the unalienable and paramount right to life of each innocent born and preborn human being in our land. We grassroots prolife volunteers are pleased that you brought this public support of your important and distinguished presence to our nationwide efforts on behalf of the preborn children, their parents and our country.

We look forward to working with you, Your Grace, and with the faithful parishioners of your flock in our common concerns for the well-being of our innocent born and preborn neighbors and our country.

So that you can keep on remembering us, I am enclosing photos of the program and March during the snowstorm on January 22, 1987. I am pleased also to enclose tapes of the whole program on the Ellipse and at the "Rose Dinner," which include your memorable prayers. It was a pleasure meeting and working with Father John, who so capably made the arrangements for our being able to greet you. Thank you again for your acts of leadership and inspiration, all of which were especially heightened during the snowstorm.

Sincerely in Life,

Miss Nellie J. Gray  
President

## ALL IN THE DIOCESAN FAMILY

### BERWICK

#### Holy Annunciation Church - Field Trip

Sunday, August 30, 1987 the P.T.A. of Holy Annunciation Sunday School in Berwick, Penna., sponsored a Field Trip to St. Tikhon's Monastery/Seminary Complex. Following Divine Liturgy our group consisting of fourteen adults and seventeen children began the journey to South Canaan.

The sky was blue, the sun was shining bright and the temperature was in the 80's. You couldn't have asked for a better day. For some of the parents and children it was their first time to St. Tikhon's.



Upon arrival at 1:00 PM we were met by Martin Paluch, Camp Director, who so graciously hosted our picnic luncheon. Everyone was astonished as to the beauty and serenity of the Monastery.

Following a prayer service by Father Andrew, we enjoyed hotdogs, hamburgs, pasta salad and refreshments. Pizza, cupcakes, and ice cream were a treat! Our appetites just couldn't cease, I believe the good air at South Canaan had a lot to do with it. While we were eating we were also lucky to witness Sky Divers who seemed to be so near but yet quite a distance from the Monastery. During our picnic we were also greeted by John Paluch and Ms. Julia Jacewicz. Their presence was enjoyed by all.

We then proceeded on a tour of the Monastery led by Father Andrew. As we approached the archway and followed the road to the church, questions were asked by the group and answered by Father Andrew.

Visiting the well, partaking of the blessed water, venerating the wooden cross and visiting the shrine of St. Seraphim was an experience of great

solemnity. As we continued our walk we were then greeted by His Grace, our beloved Bishop Herman at the Chapel of St. John the Divine where His Grace bestowed his blessings and love to all of us.

Following a discussion with His Grace, the children continued to enjoy all the activities available at St. Tikhon's. Swimming, swings, paddle boats, and fishing were the main attraction. The vitality that the children showed was ecstatic!

The visit to the Seminary Bookstore was also very enlightening and some purchased religious articles to take home. The adults who walked around

Field trip to St. Tikhon's by the Holy Annunciation Church School, Berwick, Pa.

the grounds were amazed to see how much work is involved in keeping our monastery so beautiful.

Yes, our trip to St. Tikhon's was a most enjoyable one and indeed a learning experience. St. Tikhon's offers opportunities for prayer and Christian fellowship. We are deeply grateful for their kindness and warm hospitality and with the help of Almighty God, we plan on returning and making this Field Trip an annual encounter within our Sunday School Program.

Matushka Maria Shuga  
Sunday School Coordinator

### BETHLEHEM

**St. Nicholas Church - Baptisms:** Justine Kiechel, daughter of James & Camilla Kiechel, was baptized and chrismated into the Orthodox Faith on July 12th.

Matthew Roberts, son of Gordon & Valerie Roberts, was baptized and chrismated into the Orthodox Faith on August 2nd.

Peter Lezinsky, son of Nicholas & Judith Lezinsky, was baptized and chrismated into the Orthodox Faith on September 27th.

**Chrismations:** Bernard Eugene Brandstetter was received into the Orthodox Faith on the Eve of Pentecost, June 6th.

Stephen Belzner was received into the Orthodox Faith on July 25th.

Helen Symanovich was received into the Orthodox Faith on September 19th.

**Matrimony:** Jeffrey Lovell and Michele Billy were united in the Sacrament of Holy Matrimony on Sunday, June 14th. Michele is the niece of Father John Chromiak, Atlanta, Ga. who joined with Fr. Eugene Vansuch for the Wedding Service.

A very successful Church Picnic was held on Sunday, July 12th, on the Church Grounds. Equally successful was the annual "Russian Days Festival" on September 11-13, despite the rainy weekend.

The regular Adult Education Series has resumed on Wednesday evenings with the study of the Bible in the Orthodox Church. A future series on contemporary issues facing Orthodox Christians will be offered in the Winter and Spring.

**Choir Director Retirement & New Appointment -** A Testimonial Dinner was held on Sunday, October 18th at the Hotel Bethlehem to pay tribute to Charles Hasenecz upon his retirement as Choir Director of St. Nicholas Parish, a position he held for the past 40 years.

During his tenure the choir has performed in the Bethlehem area giving concerts at Lehigh University, Kutztown University and at various churches in the Lehigh Valley area. The choir has produced an album of Russian Orthodox Liturgical Music. He was instrumental in establishing the annual Russian Christmas Carol Concert which is given by the choir at St. Nicholas Church during the Christmas season. The City of Bethlehem is noted for its Christmas programs and the concerts are a part of the scheduled Christmas activities in the City of Bethlehem.

A retired school teacher, Charles is active with the Bach Choir of Bethlehem, the Pennsylvania Playhouse, is a volunteer at St. Luke's Hospital, Bethlehem, and is a part-time instructor at Northampton Community College.

We extend our deepest appreciation and thanks to Charles Hasenecz for the 40 years of devoted service to St. Nicholas Church. May God grant him MANY YEARS.

Upon the announcement of his retirement the parish advertised for a new choir director. St. Nicholas Church is pleased to announce that Nicholas Lezinsky has been appointed as the Choir Director effective November 1st.

A member of St. Nicholas parish for many years, Nicholas has served as choir director in Alpha, N.J., Nanticoke, Pa., and most recently at the Ukrainian Orthodox Church, Allentown, Pa.

We welcome Nick as our parish Choir Director and ask the Lord to guide his steps as Choir Director/Cantor of St. Nicholas Parish.

### BUCKINGHAM

**St. Mark's Church - Vacation Bible Class:** Concluding on the Feast of Transfiguration of Our Lord, a successful Bible Study for the Church School Children of St. Mark's was held on August 4, 5 & 6, 1987. The study was well received by all who attended.

**Flea Market & Mall Fair:** On September 12, 1987, members of Saint Mark's participated in a community Flea Market held at the United Methodist Church in Doylestown, and on September 19 at the Montgomery Mall, North Wales, Pa. another Mall Fair was enjoyed by all. Many items were featured including Baked Goods, Crafts, etc.

**Adult Study:** Studies commenced on September 23, 1987 for the fall session. The Study of the Divine Liturgy will be the subject for the next eight weeks. Guest speakers will be invited to participate.

A lecture was scheduled on October 31, 1987 concerning social issues facing the Church. Fr. Gerard Machado of Flemington, New Jersey will be the guest speaker.



Vacation Bible School Aug. 4-5-6 at St. Mark's Church.

**Church School:** Church School commenced on September 27, 1987. A program was initiated to coincide with the

Adult Study Program of the Divine Liturgy and Liturgical Cycle of the Church. This program will be followed as a basis for this school year instruction.

**Youth:** On October 10, 1987 the Youth of our Parish sponsored a Fund Raising Car Wash. Also included in the fund raising program is a Candy Sale scheduled for the months of November & December.

**Advent Lecture:** On Sunday afternoon, November 22, 1987, the Philadelphia Deanery will sponsor An Akathist Service. Host for the program was Saint Mark's Church. Refreshments followed the service hosted by the Sisterhood.

### CATASAUQUA

**Holy Trinity Church - Marriage**  
Mr. Christopher Bagshaw and Ms. Nina Horoschak entered into the Sacred State of Matrimony on September 20. Witnesses were Samuel Bagshaw and Christine Reynolds.



Ladies of Holy Trinity Church preparing parish dinner.

### Baptisms:

Cassandra Anne Lachat was baptized and chrismated on June 28th. She is the daughter of Thomas and Maryann Lachat. Godparents were Alexander Zemplansky and Jeanine Gilson.

Michael Brusko was baptized and chrismated on August 23rd. He is the son of Michael and Deborah Brusko. Godparents were Andrew and Patricia Brusko.

### COALDALE

**St. Mary's Church - Weddings:**  
Congratulations to

Lisa Ann Vavra & Salvatore Robert Ouly who were joined in Holy Matrimony on Saturday, September 5, 1987.

David Scheese and Janna Lynn Zlock who were joined in Holy Matrimony on Saturday, October 3, 1987.

**Anniversary wishes are extended to:**  
William & Helen Evetushick on the celebration of their 40th Wedding Anniversary.

Drs. Thomas & Mary Malishaucki on the celebration of their 50th Wedding Anniversary.

George & Helen Yurchak on the celebration of their 40th Wedding Anniversary.

John & Martha Teno on the celebration of their 25th Wedding Anniversary.

### Baptisms:

Vanessa Ann Christman, daughter of David & Melanie (Butts) Christman; born July 8, baptized and chrismated Aug. 16, 1987.

**New Member Received into the Orthodox Church:**

On Sunday, August 15, 1987, Mr. Larry A. Davis was received into the Orthodox Church through the Sacraments of Baptism and Chrismation

50th Anniversary of Drs. Thomas & Mary Malishaucki of St. Mary's Church, Coaldale, with Pastor Fr. Paul Borick.



Our second Annual Patron Saint Dinner-Dance held on Sunday, September 27, 1987, was once again a success. An afternoon of fellowship and entertainment was enjoyed by all.

The Women of the Parish are earnestly working on the ANNUAL CHRISTMAS BAZAAR. The annual Bazaar features homemade crafts, homemade baked goods and ethnic and American foods. The Bazaar was held on Saturday, November 7 and Sunday, November 8.

The family of Drs. Thomas & Mary Malishauski, in celebration of their 50th Wedding Anniversary, held a Moleiben Service at the Chapel of the Coaldale Hospital where Dr. Mary is a patient. The Moleiben was served by Fr. Paul Borick with St. Mary's Church Choir singing the responses under the direction of Prof. Michael Polansky. A light luncheon followed hosted by the family.

### COATESVILLE

**St. Nicholas Church** - Received into the Holy Orthodox Church through the Sacraments of Confession and Holy Communion were James Fox and Sheryl Sarosi.

On Sunday, August 23, following Divine Liturgy the parish members had a family cookout. Many were in attendance and the children had a grand time.

On September 23, Fr. Dimitri and Mr. Peter Sarosi paid a visit to former parishioners to encourage them to return to the church community.

Mr. & Mrs. Michael Toth wish to announce the birth of their son on Sept. 25th at Brandwine Hospital.

On Sunday, Oct. 11th, the parish had an informal meeting and it was decided to purchase a new plaschanitsa. Various photos were on display to help them make a decision what is best for the parish. The members are looking forward to seeing it and having it blessed before the Feast Day of the Nativity of our Lord Jesus Christ.

In preparation of the Advent Season, two Sundays in November have been designated as Fellowship and Educational Sundays. Following the Divine Liturgies, a light luncheon will be served. Fr. Dimitri will give two presentations; one on "EVANGELIZATION" and the other on the "HOLY ORTHODOX CHURCH".

Fund raising events are being planned by the ladies of the parish. The people know us by "The Little Church Around the Corner."

### HARRISBURG

**Christ the Saviour Church** - The following couples were recently united in Holy Matrimony:

Melissa Harmon & Terry Drobot,



In the true spirit of stewardship and evangelism, a few women of St. John the Baptist Orthodox Church in Edwardsville recently co-ordinated a rummage and bake sale for the benefit of Orthodox Theological Education.

With the splendid response from the parish and local community their efforts resulted in

August 22, 1987; Alexandria Hanick & John Tirpak, August 22, 1987; Andrea Yannone & Luis Baez, Jr., August 30, 1987; Victoria Trunk & William Pedlow, September 6, 1987.

Congratulations to Edith Eugenia Cooper who was received into the Orthodox Faith through the Sacrament of Holy Chrismation.

On September 24 & 25, 1988, at the time of our 25th Anniversary Celebration, the Consecration of our new Church will take place.

"Plan To Be With Us And Share Our Joy In The Lord."



Parishioners of Christ the Saviour watch as cupola is placed on a new church.

generous monetary donations to St. Tikhon's, St. Vladimir's and St. Herman's Seminaries.

Shown above is His Grace Bishop Herman accepting a presentation on behalf of St. Tikhon's Seminary from Fr. John Kuchta, rector of St. John's and Mrs. Helen Moncovich, President of the Parish Council. Fr. Daniel Donlick, Dean of Students, looks on.

### MOUNT CARMEL

**St. Michael's Church** - Baptism:

On August 9, Paul Joseph Tomcavage, first son and third child of Paul and Diane Tomcavage, was baptized and chrismated at St. Michael's.

A major renovation has been in process at St. Michael's since early June, making it necessary to hold all services downstairs in the social hall. By Sunday, October 4, the work was almost completed and services moved back upstairs. Walls and ceilings have been plastered, painted and stenciled. The Iconostas was stripped down and refinished. Other work included repairing the stained glass windows, putting in new electrical fixtures and refinishing the pews. The next and final step will be the painting of traditional style icons.

### PHILADELPHIA

**Holy Assumption Church** - On

July 1st, the Philadelphia Deanery sponsored a Clergy Retreat on the feast day of Saints Cosmas and Damian, Unmercenary Healers. The clergy of Philadelphia Area Orthodox Churches were invited to attend. In attendance were Fr. Dean Daniel Geeza, Fr. Basil Bartz, Greek Orthodox Naval Chaplain, Fr. John Bohush, Fr. Alexander Federonko, Fr. Stephen Karaffa, Protosbyter Dmitri Katerlis and parishioners of St. George's Greek Orthodox Cathedral in Philadelphia, Fr. John Mason, Alpha, N.J., Fr. Michael Prevas, Fr. Dennis Rhodes, St. John Chrysostom Albanian Church in

## JERMYN — St. Michael's Church



Summer Bible School gather at St. Tikhon's for a swim party.



Seminarian Gabriel Petorak being Tonsured a Reader on Sunday, Nov. 8 by Bishop Herman at St. Michael's Church, Jermyn, Pa.



Procession around the church with the Plaschanitsa of the Mother of God at Holy Assumption Church, Philadelphia, Pa.

Philadelphia, Fr. John Udics, and Fr. Dmitri Voytilla.

After Liturgy, lunch was served by the Saint Sophia Sisterhood of Assumption of the Virgin Church.

Dr. John J. Wasniewski, Jr., Philadelphia, gave a lecture on the topic "Religion and Medicine--Physician and Pastor" followed with a discussion period.

The Philadelphia Deanery plans to continue this successful series of clergy retreats.

Assumption of the Holy Virgin Mary Church, Philadelphia, annual Celebration. The parish celebrated their Patronal Feast on August 14-15 with participation by the clergy and faithful of the Greater Philadelphia Churches. The host pastor was Father John Udics.

On the Eve of the Feast following Great Vespers there was a procession around the church with the Plaschanitsa of the Mother of God. A delicious buffet dinner was hosted by the Saint Sophia Sisterhood.

The Divine Liturgy was concelebrated on the day of the feast by Fathers: John Udics, Alexander Fedoronko and Ljubomir Josimovic of the Serbian Orthodox Church.

## PHILADELPHIA

**St. Stephen's Cathedral** - One of the many activities of the Sunday School program at St. Stephen's Cathedral is it's covered-dish luncheon with students, teachers and parents participating. The luncheon was followed by an address on the necessity of religious education in the home and the church. The parents and guests toured the school rooms, reviewed the work and activities of the students, met with the teachers, etc.



Lydia Horsky, daughter of Nina and Nicholas Horsky of Millmont Park, Pa. graduated from West Chester University in August, with a Bachelor of Science Degree in Public Health. Lydia is a member of St. Stephen's Orthodox Catholic Fellowship.

The Sunday School this year is staffed by 7 teachers and one coordinator, Judy Clyde. Due to the increased attendance and the introduction of a pre-school class, all 5 classrooms are in use plus the mothers room (nursery) and the chapel. Total enrollment is 45 students. Other activities of the program include two field trips, yolka, visiting shut-ins and participation in all parish activities. During the seasons of Advent and Great Lent all students and teachers participate in the Sacraments of Confession and Holy Communion as a group. Archpriest Daniel Geeza is rector and Dean of St. Stephen's.



Timothy Horsky, son of Nina and Nicholas Horsky of Milmont Par, PA has entered the Freshman Class of the Philadelphia College of Osteopathic Medicine.

Tim, a graduate of West Chester University with a Bachelor of Science Degree in Biology, also did post-graduate work at Drexel University in Biology. He is currently President of St. Stephen's Orthodox Catholic Fellowship, Chapter 82, F.R.O.C., and formerly served as Colonial District Governor. He is a Reader at the Cathedral, and is a Pennsylvania Registered Paramedic. This past May 30, he was married to the former Barbara Keimer of Edison, NJ.



On the Feast of Dormition, August 15th, Sub-Deacon Andrew Nelko was Ordained to the Holy Diaconate.

**ST. CLAIR — St. Mary's Church**



**SOUTH CANAAN — St. Tikhon's Monastery**

Halloween party for Church School children at St. Mary's Church, St. Clair, Pa.



Hierodeacon Gregory with Monastic Brotherhood following his Ordination.



Father Daniel Geeza addressing Sunday School/Parents at covered dish luncheon at St. Stephen's Cathedral, Philadelphia, Pa.





Newly Ordained on Sunday, Oct. 11, 1987 to the Holy Priesthood, Fr. Valerian Dzury and his Matushka with Bishop Herman.

#### SIMPSON

**St. Basil's Church** - Daria Proch, daughter of Mr. & Mrs. Walter Proch, has been notified by the State Board of Examiners that she has passed the Boards for Licensure as a Registered Nurse.

Daria is presently employed as a Registered Nurse in the Orthopedic Department at Scranton C.M.C. She is currently pursuing her B.S. in nursing at Marywood College.

Daria is also a member of St. Basil's Church Choir.

#### SHILLINGTON

**St. Herman's Church** - It is with joy and thanks to Almighty God, that in March our Parish Community was able to liquidate their Mortgage Loan of \$38,000.00 from the R.B.O. approximately nine years early, through final satisfaction on the 23rd of April. Such rapid payment was made possible through the great dedication and generous stewardship of the parishioners and the Sisterhood. Without the efforts of the Our Lady of Kazan Sisterhood and their various projects many realities at St. Herman's would not have been possible.

To celebrate this joyous event, the Parish Community gathered together at a Luncheon following the Divine Liturgy on Sunday, May 3rd in the Shillington Restaurant. As a "Family" of approximately 80 members and guests, the Parishioners rejoiced as Fr. John Onofrey, President Nicholas



Fall Festival Annual Dinner at St. Tikhon's Seminary is a huge success.



St. Herman's Church family picnic, Shillington, Pa.

Sichak and Sisterhood President Gloria Duty "burned the mortgage." Next year, on April 24th, the Community of St. Herman's will once again celebrate this event with a grand celebration, marking the 15th Anniversary of the Parish. Along with His Grace, Bishop Herman, the Parish is anxiously anticipating the participation by former pastors of St. Herman's.

**OTHER NEWS:** The Community at St. Herman's is also happy to announce the reception of some new members, Jefferson and Margaret Gore and their infant son, Colin Michael. Also welcomed were Phyllis Kawood and her children, Louis, Michelle and Richard. Parishioners at St. Herman's are also rejoicing with the reception of Rena (Ruth) Fielding and her daughter Jessica (Juliana), who were received into Orthodoxy on Saturday, June 6th. The Fielding's have been studying and praying at St. Herman's since last fall.

During the warmer months our Parish enjoyed two "fun-filled" events. On Friday, June 26th, approximately 20 children and parents from the Church School spent a full day of fun at Hershey Park. On Sunday the 28th, the whole Parish gathered at the home of



Reception into Orthodoxy of Ruth Fielding & Jessica by Fr. Onofrey at St. Herman's Church, Shillington, Pa.

Henry and Anne Zerbe for the Annual Parish "FAMILY" Picnic, a day filled with Food, Fun & Fellowship.

Presently the Parish is planning future renovations to the Church Building. Once again Sunday Church School has resumed with larger classes for the second year in a row and a newly developed Adult Class, guided by Fr. John.

## WILLIAMSPORT

**Holy Cross Church** - An updated bulletin just received. Parishioners of Holy Cross Orthodox Church, Williamsport, continue to work on the construction of their new church building. It is being accomplished solely by volunteer labor of parishioners and friends of the parish. Members of the Holy Cross Auxiliary provide meals for the volunteers on work days.

Actual construction began on June 15th. On August 26th, the building's roof, which was built on the ground, was raised in one piece by two large cranes. Since then, work has been proceeding at a slower rate due to unfavorable weather conditions, local ordinance crews due to members' regular employment obligations.

For these considerations, the parish extends an appeal to all Diocesan faithful for support, not only of the financial type but of a physical nature. The parish hopes to complete the structure during the coming year but will only be able to do so if the present labor force is augmented by additional people interested in helping to bring the project to fulfillment.

Fr. Dan Kovalak, Holy Cross pastor, stated "it is not only the architecture of the building which is unique and will, no doubt, draw numerous visitors in time, but because of the way it is being built, with our hearts and hands, it is a testimony to our love for Christ and His Church and will, therefore, God willing, bring people searching for the true faith to embrace Orthodoxy. To this end, completion of the building is essential for Orthodoxy's witness to this area. Time is of the essence," Kovalak says,



New church under construction for Holy Cross Parish in Williamsport, Pa.

"as the sooner the building is completed, the sooner we can engage the mechanism for evangelization, using the building as a drawing card for what lies within."

Any parishes or people who may be interested in assisting in the construction work are asked to contact Holy Cross as soon as possible for further details on the construction schedule. And of course, financial contributions would also be deeply appreciated and indicate a wider-based Diocesan commitment to mission.

In other news, Holy Cross celebrated its Tenth Anniversary on November 8, 1987 with a special family-type gathering following the morning Liturgy. It was on November 6, 1977 when the first Divine Liturgy, celebrated by Bishop

Herman, was held in the cafeteria of a local high school for the "Williamsport Orthodox Mission." As part of the celebration, parishioners shared memories of the "early days" and envisioned the future in the light of current progress. Indeed, thanks to God abounded for His many blessings throughout ten years of existence.

The parish will be planning a special diocesan Open House during the coming year as the new building draws to completion. In the meantime, visitors (or groups of visitors) from any diocesan parish are most welcome to come to observe first-hand the progress of Holy Cross.

Write: HOLY CROSS, 1725 Blair Street, Williamsport, Pa. 17701 or call (717) 322-3020.

## DAILY DEVOTIONS

### JANUARY

1. COL. 2:8-12; LUKE 2:20-21,40-52
2. 1 TIM. 3:14-4:5; MATT. 3:1-11
3. 2 TIM. 4:5-8; MARK 1:1-8
4. HEB. 11:17-23,27-31  
MARK 12:13-17
5. 1 COR. 9:19-10:4; LUKE 3:1-18
6. TITUS 2:11-14; 3:4-7; MATT. 3:13-17
7. ACTS 19:1-8; JOHN 1:29-34
8. JAMES 2:1-13; MARK 13:1-8
9. EPH. 6:10-17; MATT. 4:1-11
10. EPH. 4:7-13; MATT. 4:12-17
11. JAMES 2:14-26; MARK 9:42-10:1
12. JAMES 3:1-10; MARK 10:2-12
13. JAMES 3:11-4:6; MARK 10:11-16
14. JAMES 4:7-5:9; MARK 10:17-27
15. 1 PET. 1:1-2,10-12,2:6-10  
MARK 10:23-32
16. 1 THESS. 5:14-23; LUKE 16:10-15
17. 1 TIM. 4:9-15; LUKE 18:35-43
18. 1 PET. 3:10-22; MARK 10:46-52
19. 1 PET. 3:10-22; MARK 11:1-23
20. 1 PET. 4:1-11; MARK 11:23-26
21. 1 PET. 4:12-5:5; MARK 11:27-33
22. 2 PET. 1:1-10; MARK 12:1-12
23. 2 TIM. 2:11-19; LUKE 17:3-10
24. 1 TIM. 4:9-15; LUKE 19:1-10
25. 1 PET. 2:21-3:9; MARK 12:13-17
26. 1 PET. 3:10-22; MARK 12:18-27
27. 1 PET. 4:1-11; MARK 12:28-37
28. 1 PET. 4:12-5:5; MARK 12:38-44
29. 2 PET. 1:1-10; MARK 13:1-8
30. 2 TIM. 2:11-19; LUKE 18:2-8

### FEBRUARY

1. 2 PET. 1:20-2:9; MARK 13:9-13
2. HEB. 7:7-17; LUKE 2:22-40
3. 2 PET. 3:1-18; MARK 13:24-31
4. 1 JOHN 1:8-2:6; MARK 13:31-14:2
5. 1 JOHN 2:7-17; MARK 14:3-9
6. 2 TIM. 3:1-9; LUKE 20:46-21:4
7. 1 COR. 6:12-20; LUKE 19:11-32
8. 1 JOHN 2:18-3:10; MARK 11:1-11
9. 1 JOHN 3:11-20; MARK 14:10-42
10. 1 JOHN 3:21-4:6; MARK 14:43-15:1
11. 1 JOHN 4:20-5:21; MARK 15:1-15
12. 2 JOHN 1:1-13  
MARK 15:22-25,33-41
13. 1 COR. 10:23-28  
LUKE 21:8,9,25,27,33-36
14. 1 COR. 8:8-9:2; MATT. 25:31-46
15. 3 JOHN 1:1-10  
LUKE 19:29-40,22:7-39
16. JUDE 1:1-10; LUKE 22:39-42,45-23:1
17. JOEL 2:12-16; JOEL 3:12-21
18. JUDE 1:11-25; LUKE 23:2-34,44-58
19. ZECHARIAH 8:7-17  
ZECHARIAH 8:19-23
20. ROM. 14:19-26; MATT. 6:1-13
21. ROM. 13:11-14:4; MATT. 6:14-21
22. GENESIS 1:1-13  
PROVERBS 1:1-20
23. GENESIS 1:14-23  
PROVERBS 1:20-33
24. GENESIS 1:24-2:3  
PROVERBS 2:1-22
25. GENESIS 2:4-19

- PROVERBS 3:1-18
26. GENESIS 2:20-3:20  
PROVERBS 3:19-34
27. HEB. 1:1-12; MARK 2:23-3:5
28. HEB. 11:24-26,32-12:2  
JOHN 1:43-51
29. GENESIS 3:21-4:7  
PROVERBS 3:34-4:22

### MARCH

1. GENESIS 4:8-15  
PROVERBS 5:1-15
2. GENESIS 4:16-26  
PROVERBS 5:15-6:3
3. GENESIS 5:1-24  
PROVERBS 6:3-20
4. GENESIS 5:32-6:8  
PROVERBS 6:20-7:1
5. HEB. 3:12-16; MARK 1:35-44
6. HEB. 1:10-2:3; MARK 2:1-21
7. GENESIS 6:9-22; PROVERBS 8:1-21
8. GENESIS 7:1-5;  
PROVERBS 8:32-9:11
9. GENESIS 7:6-9; PROVERBS 9:12-18
10. GENESIS 7:11-8:3  
PROVERBS 10:1-22
11. GENESIS 8:4-21  
PROVERBS 10:31-11:12
12. HEB. 10:31-38; MARK 2:14-17
13. HEB. 4:14-5:6; MARK 8:34-9:1
14. GENESIS 13:12-18  
PROVERBS 11:19-12:6
15. GENESIS 9:8-17; PROVERBS 12:8-22
16. GENESIS 9:18-10:1  
PROVERBS 12:23-13:9
17. GENESIS 10:31-11:9  
PROVERBS 13:19-14:6
18. GENESIS 12:1-7; PROVERBS 14:15-26
19. HEB. 6:9-12; MARK 7:31-37
20. HEB. 6:13-20; MARK 9:17-31
21. GENESIS 13:12-18  
PROVERBS 14:27-15:4
22. GENESIS 15:1-15; PROVERBS 15:7-19
23. GENESIS 17:1-9  
PROVERBS 15:20-16:9
24. GENESIS 18:20-33  
PROVERBS 16:17-17:17
25. HEB. 2:11-18; LUKE 1:24-38
26. HEB. 9:24-28; MARK 8:27-31
27. HEB. 9:11-14; MARK 10:32-45
28. GENESIS 27:1-41  
PROVERBS 19:16-25
29. GENESIS 31:3-16; PROVERBS 21:3-21
30. GENESIS 43:26-31,45:1-16  
PROVERBS 21:23-33:4
31. GENESIS 46:1-7  
PROVERBS 23:15-24:5

## PUBLICATIONS—St. Tikhon's Seminary Press

- ABRIDGED TYPICON** ..... Hard Cover: \$14.95.
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- ORDER OF DIVINE SERVICES FOR 1988:** Available September, 1988. .... Soft Cover: \$15.00.
- WHO IS GOD, WHO AM I, WHO ARE YOU, Introduction to Basic Christian Psychology,** by Dee Pennock. .... Soft Cover: \$2.50

### MUSIC BOOKS

- LITURGICAL YEAR: Volume One—**Leonard Soroka. .... Hard Cover: \$16.95.
- VESPERS:** Fr. Vladimir Soroka. .... Hard Cover: \$16.95.
- MUSIC FOR DIVINE SERVICES:** Fr. Theodore Heckman. .... Soft Cover: \$10.00.
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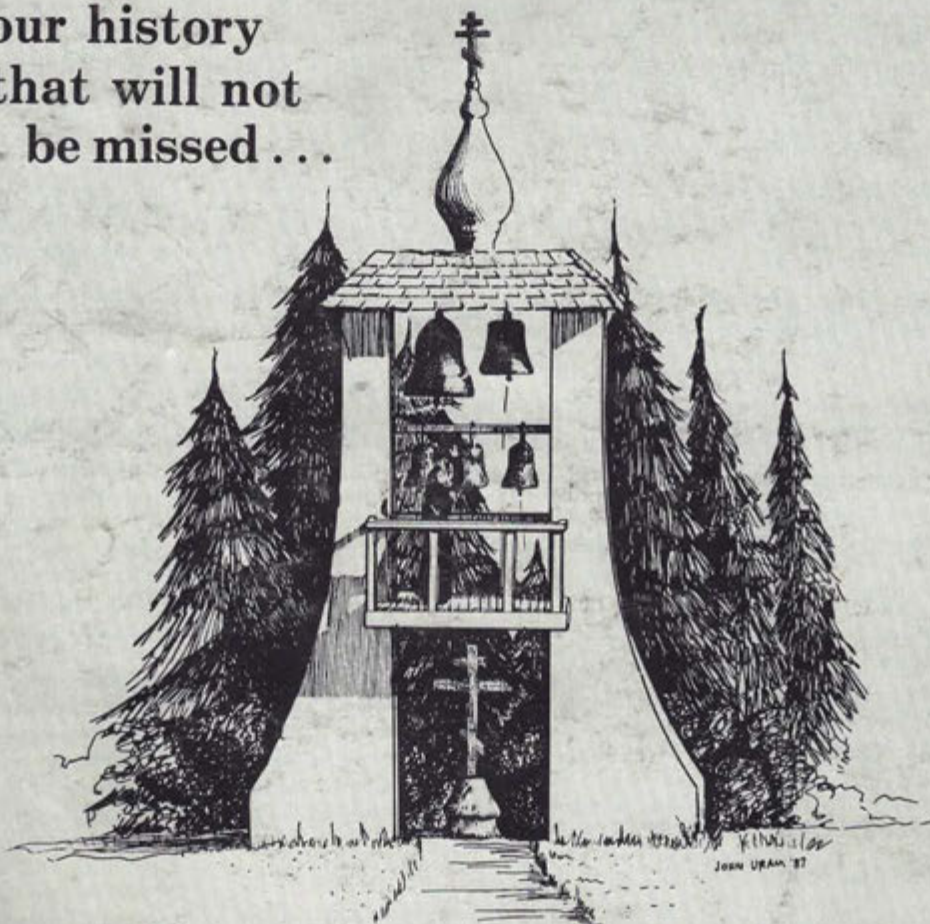
- BOOK OF NEEDS [Abridged]:** In English—Excerpts from the Slavonic *Book of Needs*; includes many prayers and blessings not previously translated; 408pp., with ribbons. .... Hard Cover: \$15.00.
- A HISTORY OF THE CHURCH OF RUSSIA:** In English—by A. N. Mouravieff; originally published in 1842. A survey of the early history of the Russian Church, including concise biographical sketches of the Primates of the Russian Church from the beginnings to the Synodal Period. This book has been reprinted in facsimile by the St. Tikhon's Seminary Press and is offered in honor of the Millenium of the Baptism of Rus (988-1988). .... Hard Cover: \$16.95.

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**It is a moment  
in our history  
that will not  
be missed . . .**



As a result of the inquiry of the Diocesan Faithful concerning the **Millennium Bell Tower Project**, the 24th Diocesan Assembly held this August resolved to conduct a special appeal to offer the opportunity for everyone to help mark the Millennium. By making a personal contribution we will directly participate in the Millennium and aid in the completion of this project. The estimated cost is \$25,000.

In 1988 these bells will ring at St. Tikhon's Monastery, knowing that the Gospel of Christ has been heard by God's Children for 1,000 years, and that we received the fruits of their labors when in 1794 the Church in Russia sent Missionaries to Alaska and North America on a spiritual journey of evangelization.

This Bell Tower will also stand as a visible reminder of the great work ahead of us in responding to the peal of the bells to go out and spread the Gospel to the people of our beloved Nation.

When we strike the Millennium Bells we will pray that the Lord will give rest to the departed spiritual leaders and faithful of our Church, and that the Lord will grant many years to those who will labor in the great task of evangelization in the years to come.

**It is a moment in our history that will not be missed, please join me together with the many supporters who have already responded.** Our positive commitment to this project will be a reminder to the generations who will follow of the love, joy and honor by which we celebrated this blessed event.

We thank our contributors and again invite all members of our Diocesan Family to participate in this tribute to the Millennium Celebration.

Please make checks to: **"Millennium Bell Tower Project"**  
and forward to:

**Diocese of Eastern Pennsylvania  
Diocesan Center  
South Canaan, PA 18459**