

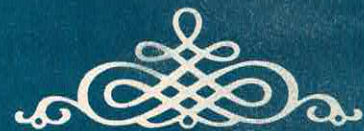
Christ is Born!

Glorify Him!

Your Diocese

# *Alive in Christ*

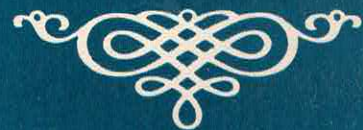
The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume V, No. 3 Winter 1989



*I am  
the  
good shepherd.*

*I lay down  
my life  
for the sheep.*

*(John 10:11)*



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# Christ is Born!

## Glorify Him!

Beloved Children in Christ:

On this day the Orthodox Church keeps a bright festival, glorifying and magnifying in spirit the most glorious Nativity of Our Lord God and Savior Jesus Christ, Who, of His own good will, did manifest Himself to the world in Bethlehem.

Great and unlimited is the joy of the Orthodox Christian in the awareness of the divine wisdom, goodness and love revealed to us and to all the world with the coming to earth of Christ the Savior.

The Nativity of Christ has shone upon the world in the light of knowledge, bringing salvation to mankind and manifesting itself as a source of life and immortality, love and peace.

One of the Fathers of the Church, St. Athanasius the Great, teaches that the Lord Jesus Christ was born and manifested Himself as man in order to seek out and to save those who were perishing in their sins and to teach men the knowledge of God, that by His Birth, the Son of God united Himself to our nature and became the Son of Man. Having thus sanctified the nature of Man, the Lord made us worthy to receive divine grace which restores our souls in order that the sons of men might be freed from the condemnation of their race and again become the sons of God and heirs to the Kingdom of Heaven in blessed union with God.

How profoundly touching and precious are our Lord's promises to all who believe in Him and love Him: *I will not leave you orphans....I am with you always, unto the end of the age* (John 14:18; Matt. 28:20).

In truth, the Lord is always with us. He is the Head of the Church He founded. Moreover, all those who believe in the Lord Jesus Christ become members of the Church of Christ through Holy Baptism and are most immediately united with our Lord and Savior in the Mystery of Holy Communion. And each one of us, having worthily partaken of the Holy and Life-giving Mysteries of Christ for the redemption of sins and life everlasting, may say, in the words of the Apostle: *I live; yet not I, but Christ lives in me* (Gal. 2:20). Then it is that the fruits of Christ's Nativity—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance (Gal. 5:22-23) come to abound within us and Christ rules for ever.

Beloved in the Lord Our God and Savior—Venerable Pastors, God-loving Monks and all Devout Children of the Diocese of Eastern Pennsylvania: With all my heart I most warmly wish you the joy of this great Feast of Christmas and wish you, in the New Year, the help of God and His abundant mercies upon your endeavors for eternal salvation. I entreat you to glorify the newborn Lord with all due splendor and spiritual joy and pure hearts, and to offer Him ardent love and thanks, "for unto us is born a young Child, the pre-eternal God!"

May the Lord Jesus Christ Himself come to us and make His abode in us, to renew and sanctify us by divine grace, that we may follow all the days of our lives in the ways of His eternal teaching recorded in the Gospels, *and let the peace of God rule in your hearts* (Col. 3:15).

With love in Christ,

+HERMAN,  
Bishop of Philadelphia  
and Eastern Pennsylvania

Nativity of Christ, 1989

Your Diocese

# Alive in Christ

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

Volume V      Number 3      Winter 1989

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## COVER ICON

The icon of Christ the Good Shepherd that graces our cover, was presented to Bishop Herman on behalf of the Diocese of Eastern Pennsylvania on Sunday, September 24, 1989, during the grand banquet in honor of the twenty-fifth anniversary of Holy Priesthood. The iconographer, Vladimir Krassovsky from San Francisco was commissioned by our diocese to write this special icon.



**St. Tikhon  
Patriarch Of Moscow**  
See page 12

## Your Diocese Alive

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# The Good Shepherd

The ideal Bishop is simply the one who most fully follows the example of the "Great Shepherd of the Sheep" (Hebrews 13:20) Who gave His life for His sheep. But to what degree is he able to fulfil this awesome challenge? Herein lies the yardstick by which the Church measures her Pastors and Bishops: to what degree are they like unto the Good Shepherd, our Lord Jesus Christ? For the judgment of Christ is the judgment of our Church. All that we can do at best is to try to see the Bishop as Christ sees him, not to allow ourselves to be satisfied with the very limited view of our individual judgment, but to ascend the heights of the vision of the Church.

Bishop Herman is our Bishop by the Grace of God, Who confirmed him in the office to which he was chosen. His ultimate judgment is in the hands of the Good Shepherd, as is the judgment of each of us. But looking at his life and his years of service as Pastor and Bishop, we can say at this time some very definite things about his years of service in the Church. We can set aside all critical, that is, negative assessments; these are not subject to our judgment, nor are they a suitable concern of this account. We see a young man who, by the Grace of God, was led to the service of the Church. Little did he know when he made the first faltering steps that they could lead to the awesome Office of Bishop. No doubt, if he had even suspected this possibility, like St. John Chrysostom, he would have run away to escape from a task that he in all humility felt was beyond his capacity. But what man truly knows his capabilities, the great possibilities that lay before him? This is knowledge that is not available to us, for it is God alone who knows. He hears our prayers of dedication, of our sincere desire to serve Him, and our humble aspiration to be holy and perfect as He is, and He helps us as we walk in His Way. Walking in His Way is a *podvig*, a continuous struggle and effort, and it is by His Grace that the impossible becomes possible.

As we look at the early days of his service in the Church, we can now see that every task, every challenge, every opportunity fit into the providential plan of God. So our Lord said, *All things are possible to him who believes* (Mark 9:23).

*We know that in everything God works for good with those who love Him according to His purpose*, wrote the Apostle Paul to the Romans. Bishop Herman as a young seminarian, and later as a Priest accepted whatever task was given to him in humble obedience. He did it not out of fear, or duty alone, but out of love of God and His Holy Church. Thus it was that every task, no matter how burdensome, difficult, or boring, served God's purpose and was exalted even as God ultimately exalts the person who not only prays fervently, "Thy will be done," but sets about doing God's Will in the most menial tasks. As a result both the work and the person himself are exalted.

Those who knew Bishop Herman as a student in the Seminary and later as a Priest can each give many examples of his total commitment to the work before him and his dedication to the Church in every task laid before him. Even our failures are turned around and come to a godly end: when we repent and are forgiven, God makes straight our crooked paths, when we turn to Him in repentance. We have before us the example of Peter who denied Christ thrice and wept in repentance; and Jesus restored him and challenged him to "Feed My sheep." Then, there is the example of Saul who persecuted Christ and the Church and who met Christ face to face, repented, and began a new life as Paul, the great Apostle for both Jew and Gentile.

The bare outline of the many accomplishments of Bishop Herman are impressive in the telling and the reading. But it is the deeper reasons and motivations that add spirit and soul to bare bones and flesh. The Office of Bishop is an exalted position in the Church, but it also exposes the one who attains that Office to great challenges, unbelievable stress, and continuous temptation. He is called to be as wise as the serpent, and to be as meek as a dove. And between these two opposing symbols is placed that of the Holy Cross, for they are united by the way of the Cross. The Good Shepherd was also the Sacrificial Lamb Who is both the "Offerer and the Offered."

There are many images from the life of Bishop Herman that could be given as illustrations of the manner in which he succeeds in projecting the image of a

good Shepherd of his flock. One especially springs up; this brief description of the work of Bishop Herman, as a Bishop, and administrator, a teacher, a preacher, and the celebrant of the Holy Sacrament of the Church, as well as a counselor, a good friend to all, and a true father of his flock. One who attends the Divine Liturgy at which Bishop Herman presides will note that he presides with dignity, with sincerity, and humility, and with total concentration on the task of the Divine Liturgy — to lead and direct the Church in prayer, and at the same time to be totally engrossed in worship, the ultimate service of God's Holy Church.

The exalted Office of Bishop with all its symbolic beauty and liturgical and spiritual power is manifested in the actions of the Bishop as the father leading his flock in prayer. But its great beauty never reaches its most sublime power and simplicity with greater clarity and touching humanity than the time of the Communion of the Faithful when every faithful believer comes forward to receive from the hands of the Bishop the Body and Blood of Christ. It is at this moment that the believer receives the Living Christ into his body. *Behold the Lamb of God*. He comes to enter into the life of each and every person. He comes to dwell in us. *The Word became flesh and He dwells among us, full of grace and truth* (John 1:14). The faithful all receive standing from the hands of the Bishop who represents Christ. But when a child approaches, it is the Bishop who descends and comes down to offer Christ to the child, for Christ said, *Let the children come unto Me, do not hinder them, for to such belongs the Kingdom of Heaven* (Matt. 19:14). In this simple graceful act, Bishop Herman sums up both the exalted Office of the Good Shepherd who knows each of us, his flock, by name, and they also know him who humbles himself; he comes down to heal them with the "heavenly medicine" of the Holy Sacrament. It is an act of great beauty that sums up both the Pastoral Office of the Bishop as an ideal and the Office as exemplified in the striving for that ideal by Bishop Herman.

May the Lord God remember his Archpastoral Service here and in the Kingdom of Heaven.

Very Rev. Vladimir S. Borichevsky

# Twenty-Five Years Of Dedicated Service To The Church

On Sunday, September 24th, the 14th Sunday after Pentecost, at St. Tikhon's Monastery Church in South Canaan, Pennsylvania, a Hierarchical Divine Liturgy was held to commemorate the 25th anniversary of ordination to the Holy Priesthood of His Grace, Bishop Herman. After several days of wind, rain, and cold temperatures, the Lord blessed with warm sunshine against an ethereal, azure sky, the day on which we were honoring our Bishop. It was a perfect day, a day that will long be remembered by the clergy who served, as well as the faithful present in Church.

Joseph Swaiko, born to a humble

immigrant Russian Orthodox family from Pennsylvania, arrived in St. Tikhon's in September of 1959, leaving family and the secular life behind to begin his life in Christ, as a humble and obedient seminarian.

The Sunday Gospel reading for this day was providentially appropriate for the life of the man we were honoring. It ended with these words: "And Jesus said to Simon, Do not be afraid; henceforth you will be catching men. And when they had brought their boats to land, they left everything and followed him." (Lk. 5:11)

Thirty years later, almost to the day, the Church honors this same man, now a

Bishop and fisherman of the Church, for responding to the call of Christ, and gives thanks to his twenty-five years in the Holy Priesthood.

His Beatitude Metropolitan Theodosius, the Primate of the Orthodox Church in America, Bishop Job of Hartford and New England, and Bishop Basil, together with the Chancellor of the Orthodox Church, Very Rev. Robert Kondratik, along with twenty diocesan and visiting Priests and six Deacons and over 300 faithful from throughout the diocese, participated in this solemn Liturgy of Thanksgiving.

*Continued on next page.*



The Monastery Church was filled, and even swelled to capacity, because thirty years ago, Bishop Herman responded to the call of Christ, "Put out into the deep and let down your nets for a catch." (Lk. 5:4) Thus, once again we witnessed the ancient model of the Church: the people of God, gathered around her bishops, who are accounted the image and presence of Christ in the Church.

The spirited homily was given by Bishop Basil, who said, "Blessed Xenia, the only woman among the saints recently canonized by the Russian Orthodox Church, in her lifetime fought all demonic assaults. She became very loving, compassionate, caring, and kind to all those she came in contact with in the city of St. Petersburg." Bishop Basil continued and said, "It is proper for us to remember her today, because all those qualities found in this wonderful woman can today be most visibly seen in your Bishop, who is also like her in many ways, very compassionate, caring, and kind." Following his very tender and moving words, Bishop Basil, with a brotherly embrace, presented, and blessed Bishop Herman with a beautiful icon of St. Xenia, saying that Bishop Herman held a special affection for this saint.

The magnificent mixed choir, made up of voices from various choirs of our diocese, was under the direction of Fr. Sergei Glagolev. Mr. Daniel Drobish also directed parts of the Divine Liturgy, and his entire choir came to participate from St. Herman's Church in Wallingford, Pennsylvania.

Protodeacon Stephen Howanetz led the entire congregation in singing the ancient Nicene creed, the symbol of our faith. As the words "I believe" were sounded and the Creed chanted by all the faithful at the Monastery Church, a strong surge of faith was seen coming from the people of God. The blessing we have received as a diocese, in having a strong, kind, and compassionate leader in Bishop Herman, was strongly felt by this writer and I am sure by all those present. The Bishop not only defines the word of God in the diocese, but isn't afraid to take the teaching of the Church and proclaim our creed in the public market place of our secular society.

The real and everlasting Heavenly Banquet took place when all of us shared

in the Holy Eucharist. Once again, the priests of the Church were gathered around the Holy Altar Table. And from the hands of the Bishop the lamb of God was placed in our unworthy hands. And as we drank



Bishop Herman cuts the first piece of the anniversary cake.

from the Holy Chalice held by our Bishop, this as always when we hold the Chalice, reminded us as Priests that it is done with the blessing of the bishop who represents our Lord Jesus Christ and the Holy Catholic and Apostolic Church.

Hundreds of believers who had gathered to honor Bishop Herman at the Monastery Church for the Liturgy, partook of the Holy Eucharist, the Heavenly

Manna of the Blessed Kingdom, and were spiritually nourished. The greatest gift one could give Bishop Herman on this day was to come to Christ and partake of His Holy Body and Blood. This was very much evident in the expression of joy in the eyes of Bishop Herman, when so many of his spiritual children, old and young alike, were moved to partake of the Holy Eucharist on this anniversary celebration of his ordination to the Holy Priesthood twenty-five years ago.

The Liturgy was followed by a Molieben, served by Metropolitan Theodosius, which included petitions taken for Bishop Herman's continued good health. During this uplifting service of thanksgiving it was especially noticeable that all the faithful present joined in singing the Tropar of St. Herman of Alaska, the first saint of our land and patron saint of Bishop Herman. It was also by God's will that on this day, we commemorated the new-martyrs of Alaska, Priestmonk Juvenaly and Peter the Aleut. After learning of the martyrdom of Peter, St. Herman of Alaska immediately cried out, "O Holy new-martyr Peter pray to God for us." A final prayer was read by the Metropolitan to protect Bishop Herman from all the assaults of the devil and preserve him and grant him, many long years. (Moliebens for Bishop Herman were held this day in every Church throughout the diocese.)

After the Molieben Service, Metropolitan Theodosius addressed Bishop Herman and said, "As the fisherman Peter and John abandoned their nets, you left

*Continued on next page.*



Luncheon held at the Seminary Auditorium.

## 25 Years Of Service

your career and came to follow Christ. As we have given thanks for your 25 years of priestly service to your fellow man in Church, we also give thanks and remember the times before, the years you worked quietly and unnoticed as a student, and the many years of dedication and obedience as secretary to Archbishop Kiprian.”

### HUNDREDS OF FAITHFUL ATTEND LUNCHEON AT THE SEMINARY AUDITORIUM

After the Divine Liturgy, a delicious and elegant luncheon was served at the Seminary Auditorium for the hundreds of faithful who had come. This served as a prelude to the grand banquet held a few hours later at the Genetti Motor Inn in Wilkes-Barre.

At the luncheon, Archpriest Daniel Donlick, who served as chairman for the celebration, officially welcomed everyone on behalf of the Diocesan Council. Archpriest Daniel Geeza, the Pastor of St. Stephen's Cathedral and Dean of the Philadelphia Deanery, offered the toast and thanked the Lord for the many years of service and leadership that Bishop Herman has provided. A beautiful anniversary cake was prepared and presented as an acknowledgment of the love and high esteem in which Bishop Herman is held as the spiritual leader of our Diocese.

Following cocktail hour, the dinner/program started on schedule. As the distinguished guests and members of the Diocesan Council, clergy and seminarians entered the Grand Ball Room, the assembly of over 750 guests stood and sang the Troparion “O Lord Save thy People.”

The Testimonial Banquet began with a warm welcome by Archpriest Daniel Donlick and the singing by the Assembly of our National Anthem and the Lord's Prayer. The toast was offered by Archpriest Eugene Vansuch, a member of the Diocesan Council, who said of the celebration of the 25th Anniversary of Bishop Herman to the Holy Priesthood, “We came together with love in our hearts, because love has touched your life and brought you to this special moment, and love will keep you and nourish you, enriching each day of your life.” He added,

“Your whole Priestly ministry has been a gift and sacrifice for all.”

Fr. Donlick served as toastmaster captivating us with his customary wit and charm, for the entire event. We were entertained throughout the evening with music provided by the Manzherok Balaika Ensemble from Connecticut, which played nostalgic musical selections dear to the hearts of the people assembled. Bishop Herman served as administrator

for the Diocese of New England for several years and it was a special joy to have this group with us on this memorable day in the life of the Church and Bishop Herman. A tasty prime rib dinner was also served and enjoyed by all.

Lee Namey, the Mayor of Wilkes-Barre, presented Bishop Herman with a key to the city and recognized our Bishop for the outstanding and vital role he has

*Continued on next page.*



Archpriest Eugene Vansuch offers the toast at the Grand Banquet.



Archpriest Daniel Donlick, the Master of Ceremonies at the Grand Banquet.



## 25 YEARS OF SERVICE

played as a church leader in Pennsylvania and particularly in the city of Wilkes-Barre. He read a proclamation, a part of which reads as follows: "We proclaim to all citizens, to mark this day as a special event in the city of Wilkes-Barre, the 25th anniversary of the priesthood of Bishop Herman."

### GOVERNOR ROBERT CASEY ATTENDS THE GRAND BANQUET

Dr. Eli Stavitsky, a member of the 25th Anniversary Committee, had the distinct honor of introducing the next and very important speaker, the Governor of Pennsylvania, the honorable Robert P. Casey. Dr. Stavitsky said, "Ladies and gentlemen, make no mistake about it. Governor Casey is a near and dear friend of our Seminary, Monastery, and Diocese. By his presence here today to honor Bishop Herman, Governor Casey further demonstrates his friendship."

As the Governor approached the podium, he received a long standing ovation. A tremendous joy over the presence of our Governor was felt by all. In his opening statement he disclosed the following: "I'm very happy to announce that this past week, the State Department of Education informed the school's Academic Dean, the Very Reverend Daniel Donlick, that St. Tikhon's Seminary is now fully licensed and accredited in the Commonwealth of Pennsylvania." The announcement by Governor Casey concerning the academic growth of our Seminary will be remembered by us all, as a mark of excellence, and a special distinction for a school that has been rightly honored and elevated after many years of preparation and struggle under the guidance of all who have labored since the Seminary's founding in 1938 and especially of Bishop Herman for the last 30 years.

The other purpose of Governor Casey's visit was to honor our bishop as a distinguished man of God and a world leader. He said of our Bishop: "He has been a dynamic and visionary leader in fighting for justice at a time in our world's history when so often, justice is denied." He continued, "Bishop Herman has been an advocate for the rights of the poor and the homeless, for the defeated and the

disabled and those who have been forgotten and too often cast aside. He has been their champion."

The Governor concluded his remarks by saying, "He has fought for, and been in



Governor Robert P. Casey congratulates Bishop Herman.

the forefront of efforts to help the aged and especially for those most vulnerable among us—the innocent unborn. He has been a leader in the pro-life movement of this state. He has been a leader in this country and in this world. And for all these reasons I come here today to join with all of you, his friends and fellow servants to express to him our deep admiration and gratitude for that service and to urge him, as we know that he will, to continue that record of spirituality and leadership in the years ahead."



Guests offer congratulations to Bishop Herman.

The presence of Governor Casey at this celebration clearly demonstrated the positive effect the ministry of Bishop Herman has had on our society. The governor told this writer in a private interview before the Banquet, that "When Bishop Herman speaks, his voice is heard loud and clear by me and all the political leaders in this country."

Fr. James Lackenmier, President of King's College, in Wilkes-Barre, was introduced, and said, "We hope that you know how proud we are to be associated with you this evening and with your service of God's people in Northeastern Pennsylvania." He concluded his remarks by wishing Bishop Herman many years of health and happiness.

### BISHOP HERMAN IS CITED FOR HIS STRONG PRO-LIFE STAND

Sister Coleman Nee, the President Emeritus of Marywood College, presented a special citation to Bishop Herman on behalf of the faculty and Board of Trustees of Marywood College and spoke these words: "Bishop Herman's concern and abiding love for children has made him the most staunch of defenders for those most defenseless, the unborn." She continued, "With bold determination and unflinching courage, he has worked, marched, and spoken out, to champion the rights of each soul to life and dignity."

*Continued on next page.*

## 25 Years Of Service

In a great, broad interpretation of the word 'child,' he has committed his whole heart and energies to their service."

The dynamic spiritual influence of Bishop Herman is deeply felt not only by the spiritual leaders in this Country, but, also by those of other countries as well. Archbishop Clement, representing the Russian Orthodox Patriarchal Diocese in this country, read a congratulatory message from His Holiness, Patriarch Pimen of the Russian Orthodox Church. A part of that message reads as follows: "You are very well known in Russia and many bishops, many priests and faithful know you by your visit to the Russian land and know you as a real friend of the Russian

Orthodox Church." This was followed by a warm brotherly embrace and a gift of a Panagia, presented by Bishop Clement, in recognition of and as a tribute to Bishop Herman for the many years of warm relations he has fostered between the Church in Russia and the Church in America.

The other Orthodox Bishops present at the Head Table were: Archbishop Victorin, who labored with Bishop Herman at St. Tikhon's Seminary and Monastery for many years; Bishop Antoun, Antiochian Archdiocese; Bishop Nicholas of the Carpatho-Russian Orthodox Greek Catholic Diocese of the United States; Bishop Job, of the diocese of New

England, Orthodox Church in America; and Bishop Basil, the director of the Holy Archangels Broadcasting Center in Washington, D.C. The message of Metropolitan Theodosius, Primate of the Orthodox Church in America, and that of Bishop Maximos of the Greek Orthodox Archdiocese, are printed in their entirety in this publication.

The influence Bishop Herman has had on the pro-life movement in this country is very evident, and his impact has been felt on all three levels: political, academic, and ecclesiastical. Bishop Dudick of the Byzantine Catholic Diocese of Passaic made this very clear, when he made the following statement: "Bishop Herman's leadership in the pro-life apostolate and in his person, publicly joining the Holy Orthodox Church to the rest of the pro-life religious communities, has been a source of inspiration to me and to others, especially his annual march and participation in the March for Life in Washington, D.C." Bishop Dudick also presented to Bishop Herman a Panagia (a medallion of the Mother of God) for his strong and spiritual pro-life stand.

Other ecumenical guests who extended greetings to Bishop Herman on his silver anniversary included Bishop Harold S. Weiss of the Northeastern Synod of the Evangelical Lutheran Church, and Bishop Francis X. Delorenzo, auxiliary Bishop to the Roman Catholic Diocese of Scranton.

The main address was offered by the Very Rev. Vladimir Borichevsky, who once again, as speakers before him, singled out Bishop Herman for the tremendous role he has played in the pro-life cause. He said, "At times this distinct and leading cause of Bishop Herman and public participation has been criticized by those in the church as well as by many outside of the Church. But, he has persisted. And we're proud of the fact."

Calling Bishop Herman a man of prayer, Fr. Borichevsky said, "We all know he prays because we see him pray. And we are the beneficiaries of his prayers for us. He calls us every time to begin every fast with prayer. He accepts joyously the great burden of the office of Bishop and the first, and most difficult burden sometimes, is to pray. And he prays seriously and sincerely and always with dignity and deep humility."

*Continued on next page.*



L-R: Dr. Eli Stavitsky, Bishop Herman, Governor Casey, Bishop DiLorenzo.



First Row l-r: Archbishop Victorin, Bishop Herman, Metropolitan Theodosius, Governor Casey, Bishop Basil. Second Row l-r: Bishop Antoun, Archbishop Clement, Bishop Nicholas, Bishop Dudick, Bishop Weiss, Bishop DiLorenzo, Bishop Job, Bishop Maximos.

Fr. Borichevsky concluded his deeply inspired message with words that truly capture our Bishop: "He prays as the Bishop who presides at the Hierarchical Liturgy with all its beauty and glory, but, also he prays with simplicity on the clerics; reading, singing, and chanting together with a handful of monks and a few worshippers when the beauty and the glory of

was, delivered a very moving message from the bottom of his heart about Bishop Herman that touched the heart of every dear soul present. Fr. Donlick said, "Twenty five years have passed. And as we look at our Bishop and receive his blessing, we notice that his hands are well worn and seasoned from his archpastoral work. His hands have held high the Holy

Bishop Herman, the diocese commissioned the iconographer, Vladimir Krassovsky from San Francisco, to write a special icon of Christ, the Good Shepherd, in honor of the 25th anniversary of Bishop Herman's ordination to the Holy Priesthood. This icon of Christ the Good Shepherd was presented to Bishop Herman while Fr. Donlick said, "That each day as you rise, and look to this icon, you will know in your heart, that your priests and your people love you and pray for you, our good and faithful shepherd.

Bishop Herman, in his response to all that was done to honor him, offered his sincere thanks to Fr. Daniel Donlick and to the members of the 80th Anniversary Committee. In sincere humility, he said, "I would really like to meet that miracle worker, Bishop Herman. You know it and I know it, not one of us can accomplish anything by ourselves."

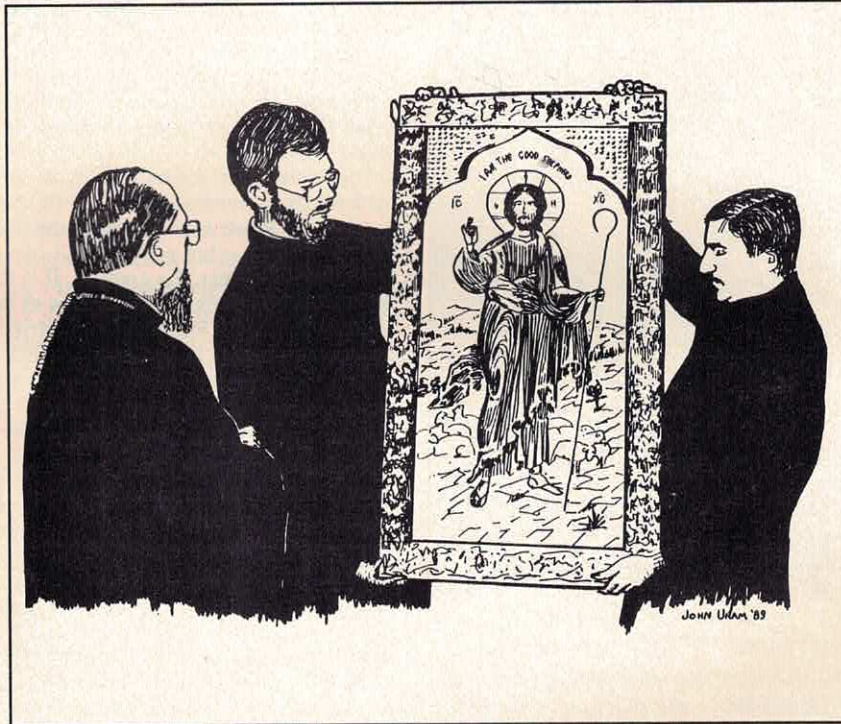
Bishop Herman said, "It would be almost impossible to attempt to really express the true feelings within my heart, within my soul both for what took place yesterday, the Liturgy of today, and that which has transpired this evening." He began by giving thanks to almighty God for his mercy, compassion, and guidance. Bishop Herman also thanked every person by name who has touched his life up to the present moment.

Bishop Herman concluded his remarks by saying, "To every one of you, especially those of you that prayed with us this morning, those of you that have broken bread with us, taken the time out to offer your love for Christ and His Church and to allow me to be the recipient of that same love: I am grateful to all of you. Even though you have allowed me to be the center of this celebration, this moment belongs to God's people and His Holy Church which is all of you. God Bless You."

Bishop Herman's priesthood began in prayer 25 years ago and this celebration of those years ended this evening in prayer with Archbishop Victorin giving the final blessing. Following the program, Bishop Herman personally greeted all the guests at a receiving line.

In honoring the Bishop of our diocese for the years of dedicated service he has given to all of us, we have also bestowed honor upon our Church, diocese, community, and ourselves. Glory to God for all things.

Fr. John Kowalczyk



that office and of prayer can be seen only through the eyes of faith."

Following the address given by Metropolitan Theodosius, Fr. Donlick expressed his thanks on behalf of the Diocesan Council and the members of the Testimonial Committee, to all the parishes, to the venerable clergy and faithful, and the many friends, who by their fine work and contributions have assisted with the banquet and festivities in honor of Bishop Herman.

Presentations of gifts were made to Bishop Herman, by deaneries, various parishes, organizations, and charitable individuals. These all were greatly acknowledged, accepted, and appreciated by Bishop Herman.

Fr. Daniel Donlick, very much caught up in the moment of the celebration, and the hard work of all those involved in making this testimonial the success that it

Chalice. His hands have lifted up many children in Holy Baptism. His hands have ordained many men to the Holy Orders. With his hands he has comforted those in sickness. He has lifted up the fallen. And with his hands he has wiped away many tears. He has healed so many broken hearts. Lifted up so many broken souls. Prayed for those for whom there was no one to pray."

Concluding his remarks he said, "He shows love and compassion to those others have scorned, because of the realization that the understanding of the heart more perfectly expresses the mind of God."

### ICON OF CHRIST THE GOOD SHEPHERD IS PRESENTED TO BISHOP HERMAN

In remembrance of this tribute to

### *Address given by His Beatitude, Metropolitan THEODOSIUS at the Twenty-fifth Anniversary of the Pastorship of His Grace, Bishop HERMAN*

The large number of people assembled here this evening to honor you on the 25th anniversary of your priesthood gives abundant testimony to the love, affection and esteem with which you are held.

As you enter the second quarter century of your priestly service in the Church, I am sure that you are coming to realize more and more that the real content of episcopal service and ministry lies less in accomplishments (although you have accomplished much), or in authority, or even in professionalism. I am sure that you are coming to realize that ultimately the real content, power, and accomplishment of episcopal ministry is...love.

It is love that has assembled us here this evening — love for you, and the love that we see in your heart for us.

"If I speak in the tongues of men," writes St. Paul in one of the most powerful passages of the New Testament, "but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing."

This is St. Paul who is writing. He is describing his own heart. He is evaluating the meaning of all his work and accomplishments. Without genuine love, he is saying, all his work and ministry amount to nothing.

We hear about love in the Church all the time, and tend to take it for granted. We sometimes throw this word around in a way that empties it of all its real meaning and power.

Yet, it is love — genuine love — that is at the heart and soul of everything. It is what all of us together — bishops, priests, and laity — so desperately need and want as human beings. It is the fire that warms everything, the light that illumines, and the power that gives life to all things. Without it, we shrivel up and die.

It is not enough, however, to say that "God is love," or to talk about love in an abstract, meaningless way. What each of us needs to hear is for someone — some other human being — to look at us and say, in so many words, "I love you! I hold you before God, and I will affirm you as best I can, even as I realize that loving you means that something in me has to die. And I will remember you, even if no one

else does, for you are not just some meaningless, insignificant being — you are my brother."

What else is the priestly ministry, if not that? What else is the function of the bishop if not to look at his flock — and



Metropolitan Theodosius

most especially into the faces and eyes of his priests — and say, in a genuine way, "I love you!" A bishop who does that earns real obedience, inner obedience, the obedience of the heart, the obedience that will be affirmed by his priests and people in the secret places of their hearts, even when the bishop is not around.

"A new commandment I give you," says Christ, "that you love one another." A "new commandment" implies a new reality, a new level of being that did not exist before His coming. And if the Bishop is the real symbol of this new reality, he is so because through him love breaks out into a world bereft of love. Christ has not established some cold, impersonal professional bureaucracy to administer the new reality of His Church. Rather, He has put the bishop at the head as a reflection of Himself, for only a human person can affirm another person, incarnating the love of Christ and radiating it into the depths in a genuine, immediate, and compelling way. The bishop is not a bureaucrat, or even an administrator. He is not the "authority"

of anything. He is, rather, the real, sacramental sign and witness of the new life inaugurated by Christ, the new life whose perfect sign and symbol is love.

"Love is patient," continues the holy Apostle, "love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things."

Love does not rule by law, by threats, by fear, by authority...but by truth. And we come to know love — not so much at the beginning — but at the end. Love is the last, the highest, the greatest. It is the fruit and the fullness that emerges as we mature — and we know that "maturity," in this fallen world, is actually a process of dying. As you now approach the maturity of your life, and of your service, let us listen, my brother, to the Holy Apostle's description of maturity in Christ:

"Love never ends," he says, "as for prophecies, they will pass away. As for tongues, they will cease. As for knowledge, it will pass away. For our knowledge is imperfect, and our prophecy is imperfect. But when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror, dimly, but then, face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, and love abide; these three, but the greatest of these is love."

The inescapable law of "this world" is that we grow older and die, and nothing remains. But in Christ, it is precisely as we get older, that we die. For as we die to the things of "this world," we are enabled, more and more, to put on love — the one thing necessary, and the meaning and life of everything. I greet you in love, my friend and brother bishop, and I hold you in love. Let us encourage and teach each other to come to full maturity, which is maturity in love. And if we grow in love — in genuine love — we will be remembered long after our "accomplishments" have fallen to dust — including our own bodies — for, after all else has passed away, love remains. "Love," says the holy Apostle, "never ends."

EIS POLLA ETI DESPOTA!

Address given by Bishop MAXIMOS at the Grand-Banquet honoring  
the Twenty-fifth Anniversary of Bishop HERMAN

It is my pleasure to represent the Standing Conference of the Orthodox and most venerable Bishops of the United States of America and, also, our local mini-S.C.O.B.A., as I come to participate in this evening's event, a great tribute to my beloved brother in Episcopacy, Bishop Herman, of Philadelphia, a worthy servant of God, and God's Holy people, who serves with distinction and excellence. It is my distinct privilege to bring Bishop Herman the love, congratulations, and best wishes of His Eminence, Archbishop Iakovos. The S.C.O.B.A. chairman cannot be with us this evening because of his illness. It is my privilege to greet and congratulate Bishop Herman on behalf of his fellow canonical Bishops of S.C.O.B.A. and also mini-S.C.O.B.A. For those who are not familiar with mini-S.C.O.B.A., that's our local group of Bishops in the area who used to be very active which, for whatever reasons, is not as active at this moment. However, I have decided to speak with Bishop Herman and Bishop Nicholas to resurrect that same group for our area so that we will be active again, as part of the tribute we pay to Bishop Herman this evening, who has been committed to working so many years together and, I believe, it will be the right tribute for Bishop Herman to resurrect mini-S.C.O.B.A. on his behalf.

It's also my privilege to greet and congratulate Bishop Herman on behalf of the faithful of your sister Diocese, the Greek Orthodox Diocese of our area, for our brother in episcopacy. On behalf of all these people, I wish you good health and Godspeed as you do God's work amongst these worthy people and in God's holy vineyard. What we honor and greet in you, beloved Brother Bishop, as the living icon of our Lord, Jesus, St. Ignatius of Antioch once said, "What we honor in you is the good shepherd, who lays down his own life for the sake of his flock," so we will be honoring you as the Bishop who does not spare any time and effort as he does God's work amongst God's worthy people. He spends his work and time teaching God's Holy Word, through his word but also, first of all, through his example. But we are honoring you as the good shepherd who oversees God's Holy flock with paternal care and love. Giving

them direction and guidance, pastoring them, and leading them to green pastures. We are honoring you, the shepherd, the Bishop who knows how to be very loving and caring but also, how to discipline



Bishop Maximos

those who need both fraternal and paternal correction. But we are honoring you as a Bishop who knows how to use his staff wisely. For our staff was given to us for a purpose. The purpose is to support those who need support but also to correct those who need paternal correction. Bring them back to the fold. Bring them back to the straight and right path.

What we first honor in Bishop Herman is a man of God who serves our God with his hands and God's worthy people, before God, as he brings their prayers to God and as he grants God's blessings upon God's holy people. In him, in Bishop Herman, we see a new Elijah as he brings down fire from Heaven to change the eucharistic gifts of bread and wine into the very body and blood of our Lord, Jesus, through God's Holy Spirit. What we see in Bishop Herman is a true eucharistic, yes, eucharistic Bishop, who presides over the One Eucharist of the Church in his diocese and who makes his diocese the eucharistic community which fully and totally reflects and represents the One Church of Christ in his Diocese — the One Church of Christ which is only One, Holy, Catholic and Apostolic. What we greet in Bishop Herman is a careful and enthusiastic liturgist and professor of liturgics who teaches both by word and example as he celebrates. He enjoys so much celebrating the Divine Liturgy which is the central sacrament of our

Church and the source of our spiritual life and Church life from a very elementary standpoint.

What we greet in Bishop Herman is also the good administrator who serves as head of his Diocese and of St. Tikhon's Seminary, ministering with firmness, wisdom, care, and love. What we greet in Bishop Herman is a humble, down to earth, loving and caring, but also a strong spiritual Father who cares for the salvation of each one of his spiritual children and leads them to salvation in Christ.

What we greet in Bishop Herman is a man who also cares for all the churches of God and not only for his own flock. What we greet in him is a strong, spiritual leader whose stands and guidance with regard to vital issues which are the concern of the entire Christian community here and throughout the Christian world — and, throughout the world, everyone knows his stance. His stands are very well appreciated by well-meaning people, and especially, by Christians, as the previous speakers have already indicated. His involvement and leadership role with the pro-life movement is one of the many examples of his spiritual leadership offered to the entire people of God.

In our difficult and confused times, we need the guidance of strong spiritual leaders. We need enlightened, skilled, and knowledgeable high priests who guide their flock with the light of love and wisdom, with goodness, compassion, and love. We are thankful to God for good shepherds, like you, Bishop Herman.

On a personal basis, I would like to tell you, beloved Bishop Herman, what an inspiration you are to me, personally, and what a joy it is for me personally to have you as my fellow Bishop in this area and be able to work together with you in the one vineyard of our Lord Jesus Christ for the greater glory of God's Holy Name.

May God grant you many happy, prosperous and fruitful years, so that as a new Moses, you may continue to lead God's Holy people to the promised land, God's Holy and heavenly Kingdom of Heaven. Many years, master! *Eis polla eti despota!*

## St. Tikhon, Patriarch Of Moscow And Enlightener Of North America Glorified

**T**he canonization of His Holiness, Patriarch Tikhon (Bellavin) has been announced by the Church of Russia. The glorification took place on October 10, during the meeting of the Holy Synod of Russia. His official title is "St. Tikhon, Patriarch of Moscow and Enlightener of North America," and his feast-days are April 7, the date of his repose, and October 10, that of his canonization.

St. Tikhon's life forms an enduring link between the Churches of America and of Russia. He served first one and then the other at crucial times in their histories. In his person, the Church of America shared in the sufferings of the Church of Russia under the Bolsheviks, and he now intercedes for both before the throne of God. His canonization was greeted with special joy at St. Tikhon's Monastery which he had founded.

He shepherded the Church in America from 1898 to 1907, traveling throughout the length and breadth of the land, offering the Eucharist, consecrating temples to the glory of Christ, ordaining clergy, and fostering growth and development in young Church. He visited and consecrated temples in the present Diocese of Eastern Pennsylvania. Summoned back to Russia, he was later elected by the All-Russian Council as first to occupy the newly-restored Patriarchal throne, serving as head of the Church of Russia, and later he suffered imprisonment at the hands of the Soviets.

St. Tikhon was born Vasily (Basil) Bellavin in Ioropetz, near Pskov, on January 19, 1865. Vasily was the son of a village priest, who once in a dream heard the boy's dead grandmother prophesy that he would become very great. He attended the Pskov Seminary and then went on to study at St. Petersburg Theological Academy, where his classmates prophetically nicknamed him "Patriarch." He taught at the Pskov Seminary from 1888 to 1892, and was tonsured as a monk with the name Tikhon. Ordained a priest, he served as Rector of the Kazan



and Kholm Seminaries. In Kholm, where tension existed between Roman Catholics, Orthodox, and Uniats, he soon won the affection of all these groups. Chosen as Archbishop Flavian's personal assistant, he brought many Uniats back into the Orthodox fold by his gentle and tactful ways. In 1897, Archimandrite Tikhon was consecrated Bishop of Lublin, but still served for one year as vicar bishop of Kholm.

The next year, at age 33, he was appointed as Bishop of the Aleutian Islands

and Alaska, with residence in San Francisco. When it transpired that he was to be transferred from Kholm, riots erupted and he was forced to hold farewell services in each parish, so beloved was he.

In his new position, he traveled the length and breadth of the continent, ministering tirelessly to his far-flung flock, from Alaska to the east coast of America. The number of parishes in the United States grew from 15 to 70 under his administration, and all became self-

*Continued on next page*

supporting. His missionary work among Uniates continued to bear much fruit.

As the only Bishop in North America, he headed a missionary diocese that consisted of many different ethnic groups worshipping in many languages. St. Tikhon saw that the diocese would not permanently be an extension of the Church of Russia, but would eventually become a local Church of America. He directed all his efforts toward helping the young Church grow and mature and become self-sustaining. Two auxiliary bishops were consecrated in 1903 and 1904—Bishop Innocent of Alaska, and Bishop Raphael of Brooklyn, who, at Bishop Tikhon's recommendation, had been sent by the Church of Antioch to minister to the needs of the Arab parishes in America, wherever they were located. In 1905, a Serbian mission was established with Archimandrite Sebastian (Dabovich) as its dean. These developments were the result of careful planning by Bishop Tikhon in consultation with authorities in the respective mother churches; his aim was to provide a church structure which would provide for flexibility and growth, fulfill the needs of diverse Orthodox nationalities, and at the same time preserve unity and a coordinated church structure. St. Tikhon outlined these goals in his response to a questionnaire sent by the Holy Synod of Russia, and he recommended that the same pattern should be followed also for other ethnic groups as for the Arab and Serbian parishes.

St. Tikhon, at the time a Bishop, was raised to the rank of Archbishop in 1905. He oversaw the establishing of a seminary in Minneapolis for the training of priests, missionaries, and teachers, and founded the first Orthodox Monastery in the New World, St. Tikhon's in South Canaan, Pennsylvania, to provide for the spiritual needs of the flock. He secured funds for publication of Isabel Hapgood's *Service Book* in English, which enabled Church services to be held in that language and is still widely used. He had services performed in various languages as needed, himself serving in Slavonic, English, and Greek.

St. Tikhon arranged for the first All-American Council to be held in Mayfield, Penn., in 1907. By the time it convened, he had already been summoned to return to Russia. In a farewell address, on March 7, 1907, he said, "The more I study the history of the Orthodox Church in this

land, the more convinced I become that our task here is God's task; that God Himself helps us. Precisely when it appears that everything is just about to collapse, our Orthodox Russian mission, instead of dying, rises up in new strength and brilliance."

In a farewell sermon on March 17, 1917, Forgiveness Sunday, he said:

"The light of Orthodoxy is not lit for a small circle of people. No, the Orthodox faith is catholic; it remembers the commandment of its Founder: 'Go into all the world and preach the gospel to the whole creation. Make disciples of all nations.' It is our obligation to share our spiritual treasures, our truth, our light, and our joy with those who do not have these gifts. And this duty lies not only on pastors and missionaries, but also on lay people, for the church of Christ, in the wise comparison of St. Paul, is a body, and in the life of the body every member takes part. For each of us the dissemination of the Christian faith must be a favorite task, close to our hearts and precious to us...Forgive me fathers and brothers of this holy temple...Forgive me also, others of my flock, scattered over the vastness of this land!...Forgive me also this country! For some of us you are the fatherland, the homeland, to others you have provided a refuge, work, and prosperity, and yet others have received on your free soil the liberty to confess the true faith. Of old God spoke through the prophet: 'Seek the welfare of the city where I have sent you, and pray to the Lord on its behalf, for in its welfare you will find your welfare' (Jer. 19:7)... May this land be blessed...and may the blessing of the Lord abide on all of you, through His grace and love for mankind, always, now and ever, and unto ages of ages. Amen."

After serving first in the see of Yaroslavl, St. Tikhon was transferred in 1913 to that of Vilna, where there was much antipathy toward the Orthodox on the part of the Polish population. His great humility provoked amazement both among his flock and among others, and he won the respect and affection of all. In 1917, he was elected Metropolitan of Moscow. He presided over the All-Russian Sobor (Council) held the following November, the first to be held since the seventeenth century. On Nov. 5, he was elected Patriarch, the first since the suppression of the Patriarchate by Peter the Great.

In 1918, the Soviet Government deprived the Church of all legal status and commenced persecutions. Patriarch Tikhon published his excommunication of the enemies of the Church. For the remaining seven years of his life, he guided the Church of Russia with a wise and judicious hand during a tragic period.

In 1919, he adopted an apolitical stand and ordered the clergy to refrain from

politics of any kind. The country was torn by civil war, with violent persecutions, martyrdoms of clergy, and closures of churches. In 1920, the Patriarch issued an ukaze granting temporary autonomy to dioceses cut off from the Patriarch by the shifting front lines of the war. (This did not apply to the Karlovtsy Synod, now known as the Russian Church Outside Russia, which was not a diocese, but a group of bishops taking refuge within existing dioceses in Serbia.)

In 1922, the Bolsheviks demanded that Church valuables be confiscated; St. Tikhon opposed the surrender of consecrated objects. The same year, at St. Tikhon's initiative, the Holy Synod of Russia dissolved the Karlovtsy Synod and placed its parishes under the care of Metropolitan Eulogius of Western Europe, stating in its decree that this action was being taken because of the Karlovtsy Synod's monarchist statements which had no ecclesiastical or canonical validity, "since they are political documents." St. Tikhon took this action to protect the Church in Russia from persecution which was being caused by these statements.

With the Patriarch under house arrest in a monastery, the "Living Church," composed of reformist clergy wishing to institute changes in church practices, seized power uncanonically and turned against the Patriarch, calling for his deposition. They were supported by the Bolsheviks, who wished to divide the Church.

Having aged greatly during his confinement, St. Tikhon was released in 1923. He issued a statement declaring the actions of the Living Church invalid. During the next year, while under continuing pressures from government representatives and in declining health, he continued to receive visitors and to serve the Liturgy.

On April 7, 1925 (Feast of the Annunciation, old style), St. Tikhon fell asleep in the Lord, one of his last words being "The night will be very long and very dark."

## ALIVE IN CHRIST

### NEXT ISSUE DEADLINE

The deadline for the next  
issue of *Alive In Christ* is  
March 1, 1990.

"Wash Me With Hyssop And I Shall Be Clean"  
**A Temple Is Founded**

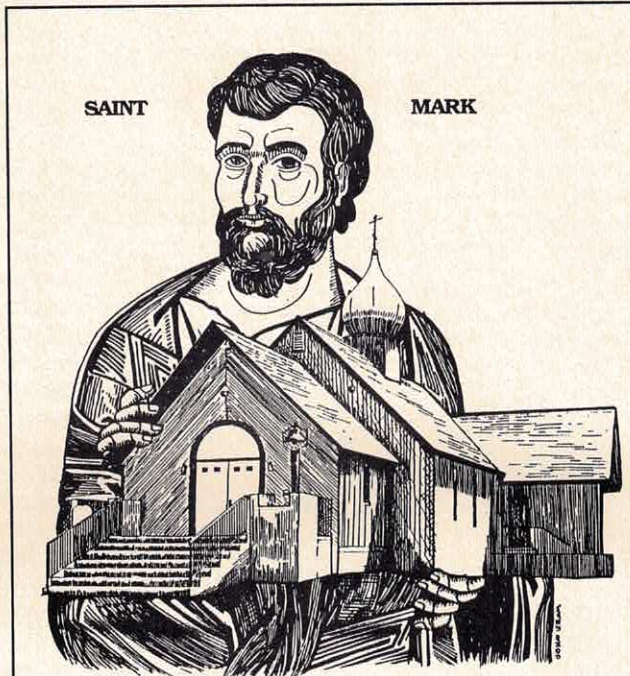
"And I shall go in to the altar of God, to God who gives gladness to my youth; I will give praise to you O God, my God, with the harp."  
 - Psalm XLII

The consecration of St. Mark's Parish, Wrightstown, Pennsylvania, took place on Saturday, 14 October 1989. It was a weekend I will hold in my heart until I depart from this earth, and pass over (perhaps) into the Glory of Our Lord. *Beauty* is a word that can only begin to describe the weekend celebration. *Awe* and *profound amazement* come closer to the feelings that seized me, and the other members of Christ's Holy Church in our hearts and gave us joy, peace, and unity.

From the Vespereal service on Friday evening, through the Consecration and Hierarchical Liturgy on Saturday, to the Liturgy on the LORD's day and the concert afterward by the Russian Cappella, there was a continuous outpouring of grace and mercy. As the weekend progressed and the services unfolded, our hearts and lives were touched and strangely melded into one—one heart, one faith, one body.

The Consecration of a temple is a rare event; it is not often that one has the chance to participate in this service of worship. Many live their whole life without ever seeing the procession with the relics, the founding, dedication, and blessing of an altar, and the founding of the Parish building. It is amazing to see!

His Grace, Bishop Herman, spoke of the significance of this liturgical sequence of events, and stressed its likeness to the birth of a Christian in the sacraments of



Baptism and Chrismation. The day of the Consecration of a Parish building is the day of that Temple's Baptism and Chrismation. What we celebrate that day is, in a sense, no different than what we celebrate the day a child or an adult is initiated

into the Covenant Community of the Living Church of God.

Every act and every prayer brought to mind the covenant we share with God in the Family of God, the Church. Central to the entire weekend was the founding of the Holy Altar. This of course is the heart of the Temple; its founding was a refreshing reminder that God has founded our hearts. He has founded them in Him, and calls us to love and devotion. Our hearts, like the altar, become the meeting place of heaven and earth, of God and man. For, as the Psalms from the hours on the LORD's day say, the LORD wants our hearts, He wants us to love Him. When we love Him and seek to serve Him by loving others He accepts our sacrifice with joy and thanksgiving from His heavenly altar.

The service of Consecration begins with the vesting of the Bishop. What beauty to hear the verses of the Psalms and the Old Testament concerning the adornment of those who love God! They that love the LORD will be girded in precious glory and righteousness. Next, the altar is approached and prepared for its founding. Holy water and wax mastic are sprinkled on the altar in several places. [Ed. Note: Properly speaking, it is the entire area behind the iconostasis that is referred to as "the Altar," while the table that stands in the midst of the Altar, behind the Holy Doors, is called not the Altar-but the "Holy Table."] The Priests approach the table and

secure its four corners by driving in four wooden dowels—driven with stones, for even the stones proclaim the glory of the LORD. There are no nails in the altar to hold it together, for nails were used in the betrayal of our LORD and God and Savi-



our Jesus Christ. The Bishop pours hot water on the altar and he and the Priests rub it with towels. A mixture of wine and rose water is also applied and rubbed into the altar. Baptism and Chrismation have taken place: the altar is born anew. No longer is it a simple and common table, but it is now the meeting place of heaven and earth; and, it radiates a goodly smell.

This is exactly as it is with our lives. Once we are entered into the Community of Faith, we are no longer common men and women, but places of grace, tabernacles of God, a meeting for heaven and earth. We become an aroma of Christ.

The relics of the saints are carried in procession outside by His Grace, Bishop Herman. He carries the relics on a paten, resting on His head. The Church bell peals for the entire procession, and inside the Church, the walls are blessed by the appointed priest. When the relics are returned to the Temple, they are placed in a small cubicle built into the center of the Holy Table near the top. A wooden lid is fitted onto the cubicle, lying flush with the rest of the Altar top, and it is sealed in place with more wax mastic. The Priests work diligently to scrape the excess wax from the top and then a plain white cloth covers the Holy Table, never to be removed. The Altar is adorned with the lush vestments, and the religious articles are founded upon its surface — the Gospels, crosses, Tabernacle, etc.

Bathed and rebathed, blessed and reblessed, anointed and reanointed, the Altar is now a sacred place, an earthly Paradise. The parallel with our lives is profound and inexpressible. I walked away with joy at having seen a building and a table brought into the sacred Home of God and the people of God, and also having been renewed in the realization that as it was with this building and this table, so it was with me, with us. We are the Home of God. He dwells with us and in us. He abides in us. We are the Holy people of God. We are made Holy by the Abiding Presence of the LORD our God.

The weekend came and went but the vital truth remains. God seeks us out and chooses to make His home with us. It is a mystery. It is a sacrament. We stand before the Holy Gifts, weekly, in awe and utter amazement at the Presence of God. We may also stand in awe and amazement that God has chosen us, weak and earthly vessels (as a table and a building) to live in and to have His message of love and

salvation proclaimed through. We are the meeting place of heaven and earth, of God and man. Let us continue to pray, "Wash me with hyssop and I shall be clean; cleanse me and I shall be whiter than snow. Fill me with joy and gladness that the bones that are broken may rejoice."

*Soften us O LORD, with oil and wine, that we may be made worthy to carry your love and compassion into all the world and to return people to your intended Glory. In the name of the Father and the Son and the Holy Spirit. Amen.*

by Anthanasios T.J. Medland



Procession with Holy Relics.



Bishop Herman with Holy Relics

# The Ninth All-American Council, St. Louis

Each time we recite the Creed, we profess that we are members of the "One, Holy, Catholic and Apostolic Church," the Orthodox Church. The Orthodox Church is one and its members are "one body in Christ and individually members of one another" (Romans 12:5). It is this unity in faith which binds the members of the Church to Christ and to one another.

In addition to the above, the Church is "Conciliar." As members of the Church, we make up the Body of Christ, and are the instruments of Christ's work on earth. Sergius Bulgakov, in his book, *The Orthodox Church*, said that the Orthodox Church is "the Church of councils and especially the Church of local and ecumenical 'conciliation' and unity of thought." Thus,

the highest legislative and administrative authority of the Orthodox Church in America is the All-American Council.

The Ninth All-American Council which convened in St. Louis, Missouri, from August 20th through August 25th of this year, addressed itself to the vital issues facing us in today's society. The focus of the Council was "The State of the Church: Reflecting on the Past; Planning for the Future."

About 500 parishes were represented through the 750 registered delegates and observers. The sessions were conducted in the spirit of "conciliarity." It may be said that this Council was unique in that there were no workshops as in the past. Instead, the Council was structured as

one continuing plenary session.

Those who attended the sessions soon realized that the spirit of conciliarity was indeed there. Bishops, clergy and laity all worshipped and worked together for five days in unity of purpose for the Body of Christ — His Church.

The Divine Liturgy was served on Monday, Wednesday, and Friday. On Tuesday and Thursday, the day began with Matins. The plenary sessions each day were followed by Vespers Services. All were served in a beautiful chapel which was constructed in the main ballroom of the Adam's Mark Hotel. The chapel was also available all week for those who wished to meditate and there

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Members of the Holy Synod, Orthodox Church in America.

were clergy available for private confessions on the evenings preceding Divine Liturgy.

In his address to the Council, His Beatitude, Metropolitan THEODOSIUS said, "Our planning for the future cannot separate us from the past. It opens new ways of faithfulness to the Orthodox Tradition. It explores what we must do in order to be equipped for the challenges of the years ahead. It puts our house in order so that we may be prepared for the work before us."

His Beatitude's words reminded us that all members of the Church must actively face up to the challenges of our time, and encouraged us to exert all effort possible to counteract the destructive forces at work in our society and their detrimental effects upon us and all Americans.

The conciliarity of the Church was evident in the words of Father Sergei Glagolev, who said in his Keynote Address, "We have been called out to gather here, and this gathering is the definition of ourselves as Orthodox Christians in America. Ultimately, this calling and gathering is a definition of the Orthodox Church in America. For 'church' - 'ecclesia' - is precisely that assembly of the people God has 'called out' to work and witness for the Kingdom which is to come." He referred to Metropolitan Theodosius as "the prophetic voice calling us to come together in Council, called out of each parish and every diocese to bear witness to the unity of the Church and to

bear fruit for the mission of the Orthodox Church in America."

All those in attendance responded to the call to labor and to bear witness for the Orthodox Church in America. The response was positive and showed a determination to work in unity for our Church. It was evident from the beginning of the sessions that this was to be a Council in

which positive action would be taken to face squarely the issues that confront the National Church.

As noted in the editorial in *The Orthodox Church* after the Council, "It was evident that the Orthodox Church in America in 1989 needed a Council which would seek renewal of conciliarity itself.

*Continued on next page.*



St. Tikhon's Bookstore display.



Delegates and family members partake of the Eucharist at the opening Divine Liturgy.



Fr. Dzury and Matushka during the working session.



Opening working session

To this end, the Council focus was given the title "The State of the Church: Reflection on the Past; Planning for the Future."

It was a council in which unity, cooperation, and dedication were evident everywhere. As a result, those who had something to say were heard. It was,

needs of pastoral, liturgical, and spiritual life; witness and service; Orthodox unity and ecumenical witness; and administration and finances.

The Ninth All-American Council set the stage and gave us direction. It is now up to everyone, clergy and laity, to accept the challenge and to put forth maximum

der. The members of the Holy Synod with the clergy and laity gather to discuss together and resolve together the issues which we face together."

The format of the Ninth All-American Council was both challenging and very effective. Despite the tight schedule, there was enough free time in which to meet with old friends, to meditate, or to purchase items at the various booths in the exhibit area. All scheduled events ran on time or nearly on time. The only exception was the seemingly endless wait for the elevators between sessions at lunch time.

The evenings were given over to fellowship gatherings, clergy and clergy wives' receptions, seminary Alumni Association receptions, and O.C.A. Department presentations. On the final evening of the week, more than 800 people gathered for fellowship at the Grand Banquet.

The plenary sessions were intensive, to say the least, but were also productive. They demonstrated that all of us, whether from Pennsylvania or Ontario, Florida or California, are truly of "one mind and one heart" working for the Body of Christ — His Church.

All of us by now, through reports of our parish Clergy and delegates, have heard what took place at the sessions; so, rather than go into detail, we can summarize by quoting some of the statements made by participants afterwards.

Father Dimitri Cozby, Pastor of St. Anthony the Great Mission in San Antonio, Texas, wrote with regard to the intensity of the plenary sessions, "The speakers expressed deeply-held views and often used strong words to communicate them, but the delegates' sincere pursuit of the Church's best interests prevented that debate from becoming bitter or petty. The Council's members, both clergy and laity, seemed to take seriously their responsibility for the Church's welfare and to see the Council as their means of fulfilling that obligation. All of us...are accountable before Christ for our Church's life and growth."

One of the most definitive reflections on the work of the Council was that expressed by Father Michael Kobloch, Pastor of SS. Cyril and Methodius Church in Terryville, Connecticut who wrote: "...the 9th All-American Council may very well be among the most significant

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indeed, a Council in which "conciliarity" was prevalent. For, as the same editorial points out, "Conciliarity is not what the Church does, it is what the Church is. If that is so, then the Council of 1989 inaugurated and expressed a renewal of conciliarity."

Each of the plenary sessions began with prayer as in previous Councils. This year, however, reflection on the Holy Scriptures followed the prayer. Thus, with prayer and scriptural reflection, the framework of each session was set. This "renewal" generated a spirit of rededication to a new beginning, so that when we observe the 200th anniversary of the Orthodox Church on the North American continent in 1994, our Church will be experiencing unprecedented growth in its evangelistic and missionary endeavors. All those who attended the Council feel that all the areas in which work is urgently needed will be well underway with many goals accomplished.

The context of the plenary sessions was designed with this in mind. Intense discussion centered on the most urgent

effort so that we may reach those goals. But it will take a lot of hard work. The Preconciliar Commission, in its report given by its Chairman, His Grace, Bishop DMITRI, urged all delegates to strive for the spirit of openness and consensus (Conciliarity) which must continue even after we left St. Louis.

One of the highlights of the opening session of the Council was the video presentation entitled, "An American Destiny." It was a documentary outlining Orthodox understanding of Church or the history of Orthodoxy on the North American continent. It served as a reminder of the vision and contributions of the key leaders of the Orthodox Church on this continent and the struggles they waged in order to establish, ultimately, an autocephalous Orthodox Church. The vision and the unanimity of mind shared by those leaders should be brought to life in us as we approach the third century of our faith on this continent. His Beatitude, Metropolitan Theodosius, said during the showing of this video, "The All-American Council is the living icon of the truly

Councils of recent history for those who have 'eyes to see and ears to hear.' ... We face many serious problems... But after this recent Council, I think we are all right and... God's plan for the Church in America is slowly being unfolded, that we are part of that process, and that the 9th All-American Council reflected some small ray of that glorious presence of Christ in the Church."

The Council, in addition to addressing itself to the issues facing the Church, acted on several resolutions presented for its consideration. Among them was a resolution with regard to "Sanctity of Life Sunday." As we all know, our Archpastor, His Grace, Bishop HERMAN, has been a prominent and very visible leader in the Right to Life movement. He has participated in many of its activities, including marches in Washington, D.C. His Grace was pleased when the Council adopted the following resolution: "WE HEREBY PROCLAIM the Sunday in January falling on or before January 22 each year to be called Sanctity of Life Sunday in all churches of the Orthodox Church in America, and that on this Sunday a letter from our primate be read in all churches, and special petitions

be taken at Liturgy proclaiming our respect, as a Church, for all human life."

Our beloved Bishop has always expended one hundred percent of his energies in the work he has undertaken in the Lord's Vineyard. Prior to the All-American Council, Bishop Herman made it

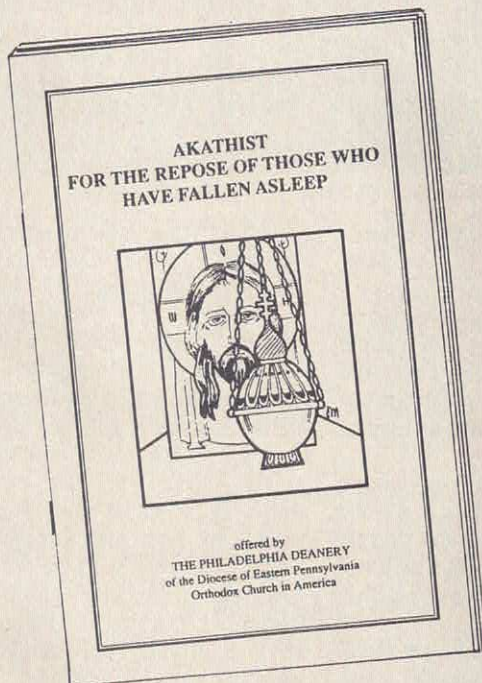
the welfare of the Orthodox Church in America. The work begun by the Ninth All-American Council should be taken up not only by our diocese, but by all dioceses of the Orthodox Church in America. We are all certain that it will be the Diocese of Eastern Pennsylvania



clear at the Annual Diocesan Assembly last June that the issues to be discussed at the All-American Council would be of great importance and urgency, and that the Diocese of Eastern Pennsylvania would be at the forefront in working for

which will take a leading role in all endeavors of the Orthodox Church in America to attain its goals as we enter the third century of Orthodoxy on this continent.

Fr. Valerian Dzury



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# St. Mary's In Coaldale Consecrates New Altar Table

From little acorns mighty chestnut trees grow. So it was with our Eightieth Anniversary and Fourth Annual Patron Saint Day Celebration. Originally plans were made for a religious observance and dinner dance, to be held on September 9 and 10, 1989. However, the affair turned into a memorable and festive event, highlighted by the consecration of a magnificent hand-carved wooden Holy Table trimmed in gold leaf.

Saturday Vespers was offered by Rev. Michael Lepa of Dallas, Penn., a former pastor. In attendance with His Grace, Bishop Herman were: Host Pastor Fr. Paul Borick; Fr. Michael Hatrak, Minersville; Fr. Joseph Martin, McAdoo, Dean of the Frackville Deanery; Proto-deacon Stephen Howanitz, Old Forge; and Subdeacons Gregory Hatrak, Gregory Sulich, and Leo Poore. The responses were sung by the angelic voices of the Childrens' Choir under the direction of Matushka Irene Borick.

Sunday morning, as the faithful entered the Church each received a booklet containing the entire service of the Rite of Consecration. This enabled all who were present to follow the impressive and awe-inspiring service.

The pealing of our church bells greeted His Grace, Bishop Herman and the clergy, as they proceeded from the rectory to the church with the Church School children leading the procession. His Grace was received in the vestibule of the Church with the customary greeting of bread by Starosta John Lorchak, and with the Cross by Father Paul Borick.

After being vested in his episcopal robes, Bishop Herman explained the Rite of Consecration to the faithful, beginning with these words:

"It is a joy to have all of you present for this service which we will have, the consecration of a new Altar, at the Church of St. Mary's here in Coaldale. It's usually just once in a lifetime that we have the opportunity to witness such an event and it is one that we must take seriously and one that must make a change in our own life. In order that you will under-



Procession around St. Mary's Church in Coaldale.

stand that which is about to take place, I would like to bring all this to your attention at this moment.

"There is a widespread uneasiness and dissatisfaction among our people concerning the whole subject of Spiritual Renewal. True meaning in substance can be given to this often-used and misunderstood word.

"A careful study of the consecration service of an Orthodox Church and the deep meaning of its hymns and prayers will give each of us the insight which will lead us in the right Orthodox direction beyond any doubt.

"The service that we held last night, the Vesper Service, which was the beginning of the Consecration Service, was one that was to put us into the proper frame of mind in order to actually conse-

crate this Altar and to return what is God's back to Him. Last night, for those of us who were present, we had the joy to be inspired by the young children who sang the Vesper Service, which indeed will be a Memorial, not only to them, but it was a great offering made by this Church and by them with their singing under the direction of Matushka Irene Borick."

His Grace was then vested in a sratchitza, a special white garment, and entered the Altar area through the Holy Doors to proceed with the consecration. Assisting in the consecration were: Fr. Borick, Fr. Martin, Fr. Daniel Ressetar, and Fr. Paul Suda. The participating clergy were also robed in sratchitzi.

Bishop Herman sprinkled the Holy Table with holy water and wax mastic.

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After the dowels were secured with special stones, a solemn procession around the church followed with His Grace carrying the Holy Relics of St. Barbara and the forty Holy Martyrs of Mt. Sebaste. The outside walls of the Church were sprinkled with holy water. Upon entering the Sanctuary, the Holy Relics were anointed with chrism, placed in a special box and sealed, and inserted into an opening in the upper level of the Holy Table. The Holy Table was vested with a sratchitza, which is to remain there permanently. It was then dressed with a beautiful new cover. The antimins, Gospel book, Cross, tabernacle, were then arranged on the Holy Table and unlighted candles were placed in the candlesticks. The Table of Oblation was prepared also. The interior walls of the church were sprinkled with holy water and anointed with holy chrism. His Grace lit an unlighted candle and placed it behind the Holy Table. From this candle all the other candles throughout the Church were then lit.

The Hierarchical Divine Liturgy followed immediately after. Concelebrating with His Grace, Bishop Herman, besides those who participated in the consecration, were: Fr. Wasil Kreshik, Shenandoah; Fr. Michael Hatrak, Minersville/Lykens; Fr. Michael Evans, Mt. Carmel; Fr. Michael Kovach, Harrisburg; and Protodeacon Stephen Howanitz, Old Forge. Serving as Subdeacons were Gregory Hatrak, Gregory Sulich, and Leo Poore; Altar Boys were Michael Bench, Erick Hollar, and Adam Birosik.

This awesome, sacred, and emotional service may never have been witnessed by many of us before. A renewal of our Faith opened the hearts and minds of all the faithful who were present. We were further inspired by the glorious singing and responses of the church choir, directed by Mr. Michael Polansky.

In his homily, His Grace, Bishop Herman asked the faithful: "WHAT IS SALVATION FOR AN ORTHODOX CHRISTIAN?" Is not Orthodox Chris-

tians' salvation, union with Christ? The union with Christ is called the Life in Christ. The center of this Life in Christ is the Holy Altar as well as the services which are related to it, in other words, the Seven Sacraments. Because the Holy Altar is so important in the life of an Orthodox Christian, the service of consecration centers around the Holy Altar Table. In simple terms, the Consecration



Service is the Baptism and Chrismation of the Church..." Then he went on to describe exactly what takes place during the consecration.

As we were blessed with ideal summer-like weather, the crowd at both days' celebration was beyond all expectations. The church was filled to capacity at services, and the number attending the dinner-dance was more than 300, with parishioners, guests, and friends present.

The social event was held at Stefanisko's. It began with a cocktail hour at 12:30 p.m., followed by a full course, family-style dinner. Entertainment was provided by the Mahanoy City Barber Shop group, and dance music by the "Class of 59."

The program began with His Grace, Bishop Herman, and the clergy proceeding into the main dining room. The assemblage, under the direction of Fr. Daniel Ressetar, sang the troparion "O Lord Save

Thy People" and the Lord's Prayer. The Invocation, given by His Grace, Bishop Herman, was followed next by the National Anthem. An appropriate toast was given by Mr. Wash King, a member of the Church Council, who also welcomed the dignitaries, parishioners, guests, and friends of St. Mary's. Starosta John Lorchak extended greetings on behalf of the Church, the Council, and the Committee. His Grace, Bishop Herman, was presented with a bouquet of red roses by Miss Barbara Bench, Church School and Junior Choir member, daughter of Mr. and Mrs. John Bench. Personal birthday greetings were offered to Mrs. Anna Kononchuk by His Grace, Bishop Herman, on the occasion of her 79th birthday on September 10th.

The toastmaster, Fr. Paul Suda, of St. Alexander Nevsky parish in Pittsburgh, was introduced by Mr. Wash King. Father Paul is a native of Coaldale, and is the son of Mr. and Mrs. Alexander Suda. Father kept the listeners chuckling with his anecdotes and wonderful sense of humor.

Greetings were offered by Fr. Joseph Martin, Dean of the Frackville Deanery.

He praised the Committee members and the Church Council for their dedication and hard work in and around our Church. He also offered recognition to our Pastor for his dedicated leadership and guidance.

The Main Address was given by His Grace, Bishop Herman. He stated: "It has always been my pleasure to attend St. Mary's on every occasion. The love of the parishioners for their magnificent edifice is obvious in their donations, cooperation, and dedication in maintaining the building and following the faith of the founders who planted the seed of Orthodoxy eighty years ago. We pray to Almighty God that the younger generation will continue to carry on and not falter in the Faith which is established on a solid foundation. The present generation, children and grandchildren of the founders, deserve praise and gratitude for accomplishing and fulfilling their hopes

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and prayers..."

In his closing remarks, Father Paul, the host Pastor, called to our remembrance the memorable occasion of our seventy-fifth Anniversary and the accomplishments of the early founders, pastors, and parishioners: "Those pioneers were indeed hard-working Christians who gave freely of their talents in order to build a living monument as a symbol of their love for God. St. Mary's today stands as an inspiration for their children, and their children's children. We are gathered today, five years later, to celebrate our eightieth Anniversary of the founding of St. Mary's and the consecration of a new Holy Altar. This is an effort performed in unison as a parish family of Faith with the presence of the Holy Spirit in our midst. If we unquestioningly follow the words of the Apostles on that day of Pentecost, that is, to turn our hearts and souls toward love for God, and to permit ourselves to be immersed in His Grace, we then cannot but fail to live and relate to others seriously and sincerely through that love confirmed in us by the Holy Spirit — this same love and faith that was so predominant in the hearts of our early founders..."

"Let us therefore, today, and even in the years beyond, continue to celebrate the outpouring of the plentitude of the Holy Spirit, since we are today's witnesses of God's generosity in our midst. We must live our faith loudly and clearly..."

"Much has been accomplished since the founding and much lies ahead to be accomplished. Only through our combined efforts will we realize this. The continuance and fate of our parish lies in our hands and in the hands of God."

Father Paul then offered sincere thanks to His Grace, Bishop Herman, for his presence and the inspiring messages he brought; to the Planning Committee for their dedication in organizing and orchestrating not only this affair, but for projecting and expediting all other activities over the years. He commended them for yet another successful affair. He thanked all our guests, friends, and donors. "We thank you and appreciate your continued support. May God bless and reward each of you a hundredfold."

And so, another memorable and unforgettable chapter in the history of St. Mary's was concluded. As always, old friendships were renewed, and new ones made. Very reluctantly the guests departed with the fervent prayer that we will meet once again in the near future.



Fr. Paul Borick welcomes all to the 80th Anniversary Celebration.



Altar is vested after the service of consecration



Bishop Herman blesses the Faithful.



# Christmas Without Christ?



Christmas is at hand. Year in and year out, we read religious publications throughout the Church that remind us of the true significance of this glorious Feastday. Somehow the message never seems to get a good hold within us. As the holidays come and go, we are our old same selves.

Why is it? Do we lack preparation? Are we too busy to think about the real

meaning of Christmas? Or, do we not care? The Church gives us time to prepare for the coming Feast by announcing it 40 days in advance, on November 15th, the beginning of the Nativity Fast. This Fast has long been an established part of the Christian practice. The purpose of the Nativity Fast is to assist the Christian faithful to evaluate their faith in Jesus Christ, as they prepare for His coming.

Although He is present with us, this 40-day period allows us to become closer to Him in this relationship as He makes Himself known as wanting to be with us.

Christmas is the annual celebration of this coming, as we proclaim the Birth of Our Lord: a Christmas with Christ in its center. The miracle of Christmas is in the mystery of the Incarnation of Christ, God

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## Christmas Without Christ?

*Continued from page 23*

becoming man for our salvation. What makes this event glorious is that God did this for you and me.

Seven hundred years before the birth of Christ, the Prophet Isaiah prepared the way for the acceptance of this mystery by predicting that a sign would be given: "A virgin shall bring forth a son, and thou shalt call his name Emmanuel, that is, God with us." (Is. 7:14) The reason and purpose for the Incarnation are stated in this prophecy. God's love for mankind was so strong "that He gave His only Son, that whoever believes in Him should not perish but have eternal life." (John 3:16) Thus, the person of Jesus Christ reconciles the past and the future and becomes the bridge by which mankind crosses from his exile to the realm of eternal life.

It is at Christmas that we hear the angels' triumphal announcement of the coming birth of our Lord. It is at this time that the individual Christian has the privilege to proclaim his admiration and devotion to the Incarnate Logos, to offer gifts of admiration and devotion, to proclaim the Good News to others, and to serve mankind in the Name of God and according to His Will. The miracle of Christmas is in Jesus Christ, in what He has done and what He is doing for us every minute of our life.

What then, is Christmas without Christ? For the Orthodox Christians there can be no Christmas without Christ. This is why the Church lives with the 40-day Fast in order for us to prepare our thoughts, hearts, and lives, by focusing on Jesus Christ. We have come to realize and to know that this is not an easy task.

While the Church sets aside a 40-day period for us, the secular world has devoted *more* than 40 days to help prepare for the "spirit of Christmas:" frantic shopping sprees, club dinner parties, office and private parties, etc. There was a time when Thanksgiving was the traditional "opening of the Christmas season," however, as one can plainly see, no sooner have the stores put away the Halloween costumes, candy, and "trick or treat" specials, and we are bombarded with signs of "Seasons Greetings," Christmas cards, ribbon and wrapping paper, stores being decorated, and sales of all kinds offered to encourage us to purchase our Christmas gifts. By the time Christmas comes we are tired of all the Christ-

mas hype. This is evident in the secular world on December 26th, the day after Christmas, when all evidence of the Christmas season rapidly disappears, as attention is directed to the next "economic holiday."

Meanwhile, as all this is taking place around us, the Church counsels a different kind of conduct. During the Nativity Fast we have no weddings, dances, or official Church gatherings with meat. In addition to the external aspects of the Fast, the Church prescribes even more than this concerning our personal lives. It is a time to be more aware of our relationship with God and with one another. It is a time of preparing to accept Christ and to reaffirm our faith in Him. How is this to be accomplished?

The answer is found in prayer and meditation — even more that we would and should normally do. We prepare by making amends with those with whom we haven't been on good terms. We prepare by curbing our appetites — both from food and physical pleasure. Most importantly, we reconcile ourselves with our Lord and Saviour Jesus Christ, by leading a Christian life throughout the whole year. We reaffirm our trust and faith in Him by receiving His Body and Blood through the Sacrament of the Holy Eucharist.

It is imperative that we live our Orthodox Christian faith every day. Every attempt should be made, especially during the Nativity season, to take advantage of the Church services by attending as many as one can and to prepare for the Feast of the Nativity by partaking of the Sacrament of Penance and receiving Holy Communion at the Festal Divine Liturgy. Time should be set aside every day for Bible reading. The daily scriptural readings are found on the Church calendar hanging on your wall. Read the passages alone and then read them with the family. As you read the Holy Scripture as part of your spiritual exercise, include prayer, asking God to bless your mind to receive His teachings. Do this as a constant witness to the love of Jesus Christ. You will find that He will be there to guide you, to carry you and your family through every bad day and every adversity. Open your heart and your home to Him, for He will be with you as He promises: "I will never leave thee, nor forsake thee" (Hebrews 13:5).

Our spiritual preparation includes

fasting, which culminates at the Festal Divine Liturgy with the Eucharist. However, before we partake of Holy Communion, the day before Christmas is marked by a special strict fast, meaning that no foods containing meat, butter, milk, eggs, or cheeses may be eaten. Little or no food at all should be eaten before the traditional Holy Supper. When darkness comes, the family gathers together for the start of the Holy Supper. The table is lightly covered with straw and a white linen tablecloth, which remind us of the humble surroundings of Christ's birth. A candle is placed in the center of the table signifying the Christmas star.

Before the meal begins, the family members pray together asking God's blessing for the Holy Supper. Certain lenten foods are prepared and shared with one another. Usually the head of the household offers a word of thanksgiving that the family has an opportunity of coming together and then wishes health and happiness for the coming year for every member of the family, and that they may all be able to meet around the same table next year for another Holy Supper to commemorate, once again, the birth of the Christ-Child.

When the supper is over, the family members join in the singing of the traditional Christmas carols, exchange gifts, and get ready for Church services, for this evening has always been considered sacred for the family. To turn the Holy Supper into a "mini-Christmas party" with overeating and drinking, even though it is with lenten foods, while the parish community gathers together for the Compline and Matins, just supports the attitude that people come together at Christmas time for something else, something other than to celebrate the birth of Our Lord Jesus Christ. Adhering to Christmas traditions which surround the family will do much to bring Jesus Christ closer to our hearts at this Holy season when we celebrate His birth.

To celebrate a Christ-less Christmas is an ironic and mocking kind of celebration. Carols, family reunions, dinners, gift-exchanges, merry-making, and the like, should be secondary and placed in their true perspective. In a Christ-centered Christmas, the wonder of God's powerful being is thrilling for our minds and hearts.

What better way to put things in their

proper perspective than by example? There is a popular plaque that has been seen in bookstores, gift-shops, doctor's offices, magazines, etc. titled, "CHILDREN LEARN WHAT THEY LIVE." Many years ago there was a popular song with similar lyrics: "Children learn what they live, children live what they learn." If we ponder these words for a minute we will see that it does not say that children live according to what they're taught or told to do. It says they learn what they live; by example, by the life-style of the family, by the way their parents feel and live, and by the attitudes and love (or lack of love) in the home. The song continues on to say that it is this learning that they will live by as they grow into adulthood and parenthood.

The home, in fact, is the most important school that we go through in life, for this is where our attitudes are formed and put to use and carried on to future generations. We can't expect our children to be brotherly towards their fellow man, as they are taught in school, if the home lacks brotherly love for mankind. We cannot expect our children to love Jesus Christ and the Church, as they are taught in Church School, if the home lacks this love.

Reflect for a moment on your own childhood. You went to Church with your parents because they brought you and stayed with you, not because they told you to go or dropped you off only to pick you up after the Liturgy. Our parents and grandparents did not have the opportunity for a "quality education" that is available today. What our forefathers lacked in textbook knowledge, they made up for with a pious knowledge of God in their hearts and lives. Today, it appears that the more educated one becomes, the less he knows about Jesus Christ. Something is really missing from man's heart. Could it be Jesus Christ?

As we look back on our childhood we tend to think that the manner in which we were raised was so "old fashioned." There may be some truth to that, but the love of God, Jesus Christ and the Church was ever-present in our home and daily life. Do you remember the icon on the wall in the kitchen, dining room, or bedroom, and the hanging vigil that was always lit? You had your own little chapel at home where you learned to make the sign of the cross and show respect and humility before Christ. You weren't just told to do these things — you saw your parents and

grandparents reverencing the icon and you knew that was proper. You saw your parents making a prostration before God, not just in times of need, but also to give thanks for His Blessings. You saw your grandparents and parents fall on their knees to say their daily morning and evening prayers.

Do you remember saying the Lord's Prayer at the table before eating? Do you remember the preparation for, and active participation in, the lenten periods, the preparation of the lenten foods and attending the extra services, the Vespers, the Akathist, the Presanctified Liturgy? These were all reminders that the ensuing days were to be different. These were seasons when we were reminded even more of our duty and obligation to our eternal Master, Jesus Christ.

But, don't look back and remember these days only as fond memories of "the good old days." Remember those times and traditions as the spirituality and life-style of your home. The prostrations, fasting, praying and crossing oneself, are visible signs of one's faith. What we saw in our parents and grandparents is the spirituality, the manifestation of a deep faith, a strong belief, and a life centered in the Church and in Jesus Christ. Everything they did reflected this strong belief. It was not done for show — it was real. Without any deep knowledge of dogma, doctrine, canon law, etc., these un-schooled, uneducated people lived their faith and put their trust and faith in Him because they knew that the only way in life is through Jesus Christ. It was this spirit that warmed our homes and our lives.

Today, we are schooled, educated, and well read, and there are tracts, booklets and pamphlets available for the asking. Yet, we are less knowledgeable of our faith and we live that faith even less. We have so much more available today to help us along the way, but we won't take advantage of them. We have a fantastic Orthodox Church School curriculum and educational program, yet, how filled are the classrooms? We have the knowledge of pastors who provide adult education programs, with how many takers? We have the most beautiful services of any Christian religion, in the language which we're most familiar and yet, how filled are our churches for weekday and Sunday services?

Why? To say that "times have changed" is not a very good answer.

Times have not changed, people have. It is heard so often by parents that they don't know why their children and the younger generation don't come to Church. Perhaps it's because they never experienced the True Faith being lived in the home. The time has come to show our children and the children of this generation that our Orthodox Faith is in our hearts. We do this by living a Christian life. It is not enough to keep telling them that "ours is the True Faith." That becomes a false statement if not practiced and lived.

Parents, grandparents, the elders of the parish communities must become the guardians of the True Faith. WE have a responsibility as members of His Church to practice, safeguard and propagate Orthodox Christianity among ourselves, our children and the community at large. Don't offend or lead your children away by example. Help them to understand that the Lord loves them. Give them every opportunity to learn of His goodness and to partake of the life of the Church which is Jesus Christ. Strive to become a perfect Christian in your own life. When you honestly try to fulfill the Christian virtues and qualities of life you will be better for it. Your children will grow to be better Orthodox Christians and pass it on to their children and, most importantly, you will be living a Christian life glowing with the love of Jesus Christ.

Make a start — a new beginning with the Feast of the Nativity of Our Lord. Pray to the Lord for His guidance. Open your heart to Him. Let Him lead you in your everyday life. Read His Words in the Bible. Read the words of those who died and were martyred for Him. Listen to their words through the teachings of the Church and help your family and friends do the same. Pray at the table, attend religious education classes at your parish, BRING your children to Church and participate with them at the Divine Liturgy, partaking of the Eucharist, AS A FAMILY.

As conscientious Orthodox Christians we must make the most of each moment we have to work out our eternal salvation. Let us sincerely, whole-heartedly, and with determination take stock of ourselves and resolve to better our spiritual lives during the coming year, and the rest of our life. Let us begin with this Christmas:

A CHRISTMAS WITH CHRIST.

Archpriest Eugene Vansuch



Procession to Church.

## Holy Trinity Church In Catasauqua Celebrates 90th Anniversary

The seed of Orthodoxy was sown in Catasauqua as early as 1891, as verified by documents in the church archives. Records show that during the last decade of the 19th century, an influx of Russian people came from Russia, Poland, Czechoslovakia, Austria-Hungary, and other parts of Europe seeking to settle in Catasauqua and its environs, because of the availability of employment in fabric works, cement quarries, the horseshoe factory, and steel mills, and because of the opportunity for farming the fertile farmland in the area. By 1891 people were seeking services and desired to receive the Sacraments.

By 1894 there were efforts to band together and establish a nucleus for a church. It was not until 1896, however, that the seed of the Holy Trinity Russian Orthodox Greek Catholic Church began sprouting. At about this time, arrangements were finalized with the Rt. Rev. Father Alexei Tovt for the regular celebration of the Divine Liturgy once a month in the Catasauqua Town Hall. Father Tovt came faithfully from Wilkes-Barre where he was stationed as a parish priest, and by 1899, under his devoted care, the congregation was starting to blossom. On July 1,

1898, the church committee acting on behalf of the people was authorized by the hierarchy of the Russian Orthodox Church of America to establish a church in Catasauqua. The Committee purchased a plot of ground on a hill on Fifth Street at a cost of \$550 to erect a church contracted at a cost of \$5,000.

The following year the cornerstone was placed by Fr. Tovt. In 1900, Father Myron Volkay, a monk from Holy Trinity-St. Sergius Lavra in Radonezh (now Zagorsk) was appointed the first parish priest. However, because the church did not have adequate funds to sustain a permanent priest, he remained for only one year. Thereafter, many visiting clergymen came to minister to the needs of these pious people. From 1901 to 1903 the church was practically destitute. Because of the dire poverty of the people, it took the builder five years to erect the church, not including the belfry and the present sanctuary.

As the time of the consecration of the church drew near, Fr. Alexander Nemelovsky accepted the call to serve the people of Catasauqua. He remained from Jan. 1903 to March 1907. Shortly after his arrival, he initiated the construction of

a belfry to house a large bell which had been purchased by eleven donors at a cost of \$5 each in 1902. This bell was installed and was tolled on November 22, 1903, for the consecration of the church, presided over by the holy Archbishop Tikhon (later Patriarch of all Russia), ruling primate of the Church in America. Only recently, Patriarch Tikhon has been glorified as a saint of the Church by the Russian Orthodox Church, and this humble parish is most honored to have been blessed by such a saintly man of god. Saint Tikhon will forever have a special place in the fabric of this community. Incidentally, this same bell has continued to call people to worship to the present day.

During this period, the parish continued to suffer financial distress. But through the diligent efforts of Fr. Nemelovsky, the church was saved from bankruptcy, and slowly made progress. On Feb. 7, 1906, a lot adjoining the church was purchased for the purpose of building a needed rectory. In Feb. 1907, the Fr. John Kedrovsky agreed to serve as parish priest, as Fr. Nemelovsky was called to become the bishop of Alaska. During Fr.

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John's tenure, the rectory was completed and was blessed by Archbishop Platon on Oct. 20, 1907. Fr. Kedrovsky led a very busy life. In 1907 he also served the people of Leighton who subsequently requested a priest of their own. On Oct. 11, 1907, he served the first Matins and Divine Liturgy in the public school of the town of Slatington...sixty people attended.

In July, 1908, Fr. Kedrovsky was replaced by Fr. Vladimir Znosko, a celibate priest. Fr. Znosko's two-year tenure was beset with extreme hardships. The deeds and mortgage of both the church and rectory had to be signed over to Archbishop Platon as the congregation could not meet its financial obligations. Fr. Znosko recorded 750 persons (adults and children) in his files.

In 1910, when Fr. Sergei Belozorov succeeded Fr. Znosko as parish priest, the net income was \$3,708...the dues were \$1/month. In June, 1911, when Fr. John Olshevsky was appointed to Catasauqua and Slatington, with partial service to Williamstown, he was giving religious instruction to thirteen boys and seventeen girls of the two hundred school-age children in the Catasauqua congregation. In 1911, Fr. Olshevsky recorded that the church was serving the following people: 715 Russians, 11 Galicians, 360 Carpathio-Russians, 105 Serbs and other Slavs, 105 Greeks, 120 Syrians, 13 Hungarians, and 110 Romanians, for a total of 1,539 souls. Many of these people lived at very great distances from the church and thus, were not regular members and participants in the Divine Services.

By 1912, the people and church in Catasauqua were in dire circumstances. Industry shut down, the people were penniless and the priest was forced to serve Divine Liturgy only once a month because of financial difficulties. Collectors, desperately trying to keep the doors of the church open, could collect only \$4 from the people in a month. As a result of this massive unemployment, people were forced to seek employment far outside the limits of the immediate area. The Russian Orthodox Church in Reading developed as a result of this massive unemployment during Fr. Olshevsky's stay.

By July 20, 1915, when Archbishop Evdokim transferred Fr. Vasily Blonsky from Charleroi to Catasauqua, the church rolls had dwindled to 542. Despite this, Fr. Blonsky improved the rectory by installing electricity and a new coal furnace for a whopping \$250. It was during

Fr. Blonsky's stay that the church was served by psalomchiks who later went on to become priests themselves. These included Basil Gambal, Basil Stroyen, and Vasily Horsky, who later married Mary Roman, the daughter of one of the original founders of the parish. On Jan. 29, 1916, Fr. Blonsky brought about the

assignment ended abruptly in April, 1954, when Fr. Michael S. Romanchak was called from Syracuse, New York, by the congregation, which desired an English speaking priest.

In April, 1954, Fr. Michael and his family arrived to serve the congregation. The parish was destitute, not even having



Faithful of Holy Trinity Church.

formal recognition of the Syrian Orthodox Church of Allentown, which he had organized. The congregation, numbering approximately 400 people, requested the Syrian priest from Wilkes-Barre to become their pastor; and on April 29, 1916, Fr. Joseph Elias arrived to assume his pastoral duties. In addition, Fr. Blonsky extended his pastorate to many outlying regions. These included Phillipsburg, Oxford Furnace and High Bridge in New Jersey, as well as the Greek families of Allentown and Bethlehem. His impetus and inspiration gave rise to much organizing zeal throughout the immediate and surrounding areas. Some of this zeal resulted in the foundation of St. Nicholas Russian Orthodox Church in Bethlehem, the sister community of Holy Trinity.

The Rev. Fr. Theodore Chepelev served the parish from Feb. 1919 to Nov. 1920. He was succeeded by the Rev. Fr. Georgi Seniavsky, whose time of service in Catasauqua lasted for thirty-three years, until Oct. 1953.

The highlights of Fr. Seniavsky's stay in Catasauqua included rechartering the church as the Russian Orthodox Holy Trinity Greek Catholic Independent Congregation in 1929, the installation of pews in 1940, the painting and writing of icons for the church in 1949, and the placing of the cupolas on the church in 1953.

In October, 1952, Father Basil Petretsky became the new priest. This

enough funds to pay for an oil furnace that had been installed worth \$750. The rectory had only a ground basement, so a more satisfactory basement was dug under the old rectory and a cement floor was laid with the aid of forty parishioners. The rectory, however, remained an unsatisfactory dwelling — it lacked office facilities and was in extreme need of repairs. Hence, Fr. Romanchak proceeded to uplift the physical appearance of the church and rectory. New furnishings were purchased for the rectory, the outside of the church was painted, the church and rectory were rewired, the church basement was dug out, underpinned, and remodeled, the front of the church was remodeled, and many other such important tasks were completed. It is important to note that most of this work was handled by parishioners themselves, who sacrificed a great deal to achieve these goals. These renovations were blessed by the Most Rev. Archbishop Dimitry on the 60th anniversary of the parish which was held on Nov. 14, 1959. Seven years later, on Sept. 25, 1965, the mortgage was burned. The old rectory was demolished on Nov. 11, 1968; it was replaced by a new dwelling which was blessed by His Grace, Bishop Kiprian on Oct. 26, 1969. During this period of building a new home, Fr. Romanchak and his family selflessly lived in the parish hall.

In 1968, the church petitioned its bishops for a change to the new calendar. This

petition was denied, but another petition was made in 1969 and was granted. Sons of this parish who later went into the priesthood include Fr. John Chromiak, Fr. Paul Suda, and Fr. Aleksandr Deutsch, the latter two having studied and prepared under Fr. Michael.

The crowning achievement of Fr. Romanchak, apart from his obvious spiritual guidance and wisdom, was the reworking of the interior of the church, which involved the painting of a completely new iconostasis and sanctuary by two skilled iconographers from Thessalonica. This glorious work, which continues to inspire today's worshippers, was blessed by His Grace, Bishop Herman on Sept. 23, 1984, on the occasion of the 85th anniversary of the parish. Fr. Romanchak retired from his pastoral responsibilities at the end of 1985 after serving the Catasauqua community of Holy Trinity for some 32 years.

An interim period of three or four months without a priest followed Fr. Romanchak's retirement. Various priests served the parish during this unsettled period including Fr. Romanchak himself periodically, and even His Grace, Bishop

Herman. But the most consistent face on the scene during that time was that of Fr. Neal Carrigan, who served the Divine Liturgy for about eight consecutive weeks. His loving and inspiring words and Christian witness held a disheartened parish together when it needed such an example the most.

Finally, in the spring of 1986, a student at St. Tikhon's Seminary, Fr. Michael Prevas, accepted the pastorate of Holy Trinity. He served the parish on weekends while he finished his studies at the seminary, commuting back and forth at least once a week. Upon his graduation from seminary, he took up residence in Catasauqua and served the people of the parish diligently until personal considerations forced him to ask for a release to the Diocese of the Midwest, where he could be closer to his family. During his tenure, Fr. Prevas took up where Fr. Romanchak had left off in regard to the upkeep of the parish. He singlehandedly painted the church hall, interior of the rectory, and shed. Together with one of the younger parishioners, he built a fence around the entire perimeter of the church property. These and many other accom-

plishments bear his untiring signature and are remembered fondly by the community.

Fr. Prevas left for Chicago in August of 1988, but not before helping to unload the belongings of Fr. Gregory Horton, who had just arrived from Miami, Florida to accept the pastorate of Holy Trinity. Fr. Gregory has served the parish since then, and during this brief period, has had the opportunity to host the 90th anniversary celebration of this historic community. This landmark event was held on Oct. 1, 1989, and began with the Hierarchical Divine Liturgy, presided over by His Grace, Bishop Herman, assisted by Fr. Gregory, Fr. Alexander Fedoronko, pastor emeritus of St. Stephen's Cathedral in Philadelphia, and Fr. Neal Carrigan. (Fr. Neal, incidentally, asked his people if they would consider "closing down" their parish in Stroudsburg on this great day so that they could fully share the day with us in Catasauqua. They agreed to this and arrived in force, compounding our joy.) Fr. Neal later gave a most inspiring and glorious presentation at the banquet, as the keynote speaker. Students from St. Tikhon's assisted at the Divine Liturgy, including the seminary choir, beautifully conducted by Rev. Fr. Theodore Heckman. They also presented a lovely selection of liturgical music for the 275 people who attended the banquet.

The banquet was held at the Fullerton Fire Hall, just over the river from Catasauqua. Many area clergy and guests were present to share the wonder of the day. Some noted guests included Fr. and Matushka Michael Romanchak, pastor emeritus, Mr. and Mrs. Paul and Catherine (Senofsky) Zankovich, (the daughter of Fr. Seniavsky and former choir director of the parish), Matushka Mary Horsky, whose father was a founder of Holy Trinity, and Mary Muha, recognized as the oldest living member of the community present (older, even, than the parish itself!). The success of the day reflects the character of the present group of 122 souls who comprise the Catasauqua community of Holy Trinity. All in all, these ninety years have been fruitful, both during those times of adversity which we have known all too well, and during the times of great prosperity and peace. We continue to pray to our heavenly patron, the All-Holy Trinity, that we may continue to follow the course laid out for us — into the Kingdom of Heaven.

Fr. Gregory Horton



Bishop Herman greets Parishioners.



L-R: Fr. Gregory Horton, Pastor of Holy Trinity, Bishop Herman, Neil Carrigan, keynote speaker at the Banquet.

# St. Stephen's Cathedral Celebrates Burning Of Mortgage

On Sunday, September 17, 1989, St. Stephen's Orthodox Catholic Cathedral in Philadelphia celebrated the 15th anniversary of consecration in conjunction with the burning of the mortgage. This event was made more joyful by the fact that a 30 year loan of \$400,000.00 had been totally liquidated in 14 years due to the dedicated commitment, faith, and sacrifices of the founders and benefactors and all faithful members of the Cathedral parish. What is most significant and commendable is that the mortgage was paid without the benefit of any raffles, 50/50's, bingos, large carnivals, or festivals, but rather through the generosity of the faithful.

The celebration, which was dedicated to the original founders of the parish, began officially one week prior to the day, with services held every evening and which were well attended by the parishioners. The week began with the Monday evening Akafist *Glory to God for All Things* and ended Friday evening with the Akafist *Repose of Those Who Have Fallen Asleep*, followed on Saturday morning with Divine Liturgy for all deceased founders and benefactors of the parish.

Great Vespers was served Saturday evening with His Beatitude, Metropolitan Theodosius, and His Grace, Bishop Herman, in attendance. About 150 parishioners participated in the Vespers, which was followed by General Confession. The Divine Liturgy was offered by Metropolitan Theodosius and assisted by Bishop Herman. Concelebrants were Archpriest Daniel Geeza, Rector and Dean; Archpriest Alexander Fedoronko, Pastor Emeritus; Archpriest Rodion Kondratick, Chancellor of the O.C.A.; and Fr. Deacon Eric Wheeler. A Mollen of Thanksgiving was celebrated following the Divine Liturgy during which the mortgage was burned.

On behalf of the Synod of Bishops, a  
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Honored Guests at the Head table.



Members of St. Stephen's Cathedral with their Pastor Fr. Daniel Geeza.



Members of St. Stephen's Cathedral at the Banquet celebration.

Gramota was presented to the Women's Society of the parish for their hard work and the major role they played in helping to pay off the debt of the parish. The Women's Society was responsible for contributing approximately \$100,000.00

toward the paying of the mortgage. This was made possible by the support and cooperation of the parishioners.

The Grand Banquet was held at 5:00 P.M. at Fisher's Tudor House. It was attended by 300 parishioners, friends,

and guests of St. Stephen's Orthodox Catholic Cathedral. A milestone in the history of the parish has come and gone. It has been recorded for future generations. Much has been accomplished. Much more has yet to be done!

## Music For Spiritual Health

In the past century, the therapeutic effects of music have repeatedly been proven both scientifically and physically. Even thousands of years ago, music was often the only form of therapy other than obscure magical potions and incantations used in many parts of ancient Greece, Rome, the Middle East, and Africa. For example, in the Old Testament, King Saul was cured by music. "Whenever the spirit from God seized Saul, David would take the harp and play, and Saul would be relieved and feel better, for the evil spirit would leave him." Music has the ability to bring mind and body together. It aids physical sickness and has been used as a natural anesthetic. If so many physical ailments can be healed by the power of music, it seems that healing of the soul is also a strong possibility.

In the Orthodox tradition, music has been used since the very beginning to evoke various emotions in those partici-

pating in the Divine Liturgy. The ancient Greeks used the modes in their folk music and could "distinguish the moods aroused by each in the mind of the listener: the Phrygian mode, animated and spirited; the Lydian, soft, slow and soothing; the Aeolian, lulling; and the Doric, powerful and simple." When Christianity reached Greece, and the Liturgy was being formed, these familiar modes, or melodies, were put into use. The music used in the Byzantine churches today still commonly utilize these melodies, and this means for calling forth particular emotions still does work. Think of the haunting melodies of the Great Friday evening service or the exhilarated and triumphant feelings one has in response to the Pascha service. Music is one pathway by which we are drawn into the Liturgy and become one with the movement of its prayer and worship. "Great music arouses a condition of reverence, wonder and joy, a state

of mind similar to that which is produced by prayer." When this state is combined with the prayer itself, the response is strengthened even more. "Music awakens the sleeping faculties of the individual, speeds up all the mental processes and renders him intensely conscious of the existence of the spiritual world...from which he derives his moral strength."

Music in the context of the Holy Liturgy, of course, has many purposes. The hymns are all prayers in themselves, but the music should be of the sort to induce a prayerful attitude in the listener. If a person attending the Liturgy is not praying along with the choir, the music should at least put him in a state of mind to say his own personal prayers during that time. To achieve this, the music should always be pleasant, if not simple, and by all means soothing. Liturgical music should, on its own, bring prayerful ideas and

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# 80th Anniversary St. Michael's Orthodox Church

Jermyn, Pennsylvania

1909 - 1989

On Sunday, November 5th, 1989, St. Michael's Orthodox Church in Jermyn, Pennsylvania, celebrated its 80th anniversary. We were honored to have in our midst His Beatitude, Metropolitan Theodosius, who arrived on Saturday, November 4th for an informal luncheon hosted by St. Mary's Altar Society at the Parish Rectory. Unfortunately, Bishop Herman could not be with us; he was in Japan representing our Metropolitan Theodosius and the Orthodox Church in America at festivities marking the 20th Anniversary of autonomy of the Orthodox Church of Japan.

In the evening over 150 faithful filled the Church for Great Vespers, which was followed by the service of General Confession. It was then that we at St. Michael's were grateful for our Church and for the many blessings we have received during these past 80 years.

The next morning, as the church bells rang joyfully, Metropolitan Theodosius entered a capacity-filled St. Michael's Church. He was greeted with the traditional bread and salt by Joseph Krenitsky, the President of the Parish, and Joseph Jaye, a member of the 80th Anniversary Committee.

During the Hierarchical Divine Liturgy, Metropolitan Theodosius elevated Fr. Peter Telencio to the rank of Archpriest. Fr. Peter is a frequent visitor to St. Michael's, and is a Chaplain in the



U.S. Army who holds the distinguished rank of Lieutenant Colonel.

During the Liturgy of the Faithful, we at St. Michael's were renewed by our participation in the Holy Eucharist. The joy in the Lord was felt by old and young alike when three chalices were offered to

accommodate the nearly two hundred who received Holy Communion.

At the end of the Liturgy, the Metropolitan, on behalf of Bishop Herman, presented Diocesan Gramotas to Joseph Krenitsky, Anna Willgrube, Seminarian Gabriel Petorak, and our two oldest parishioners, Anna Leschak, who is 92 and Samuel Urda, who is 89.

The 80th Anniversary Grand Banquet was followed immediately at our Church Hall with over 300 in attendance. In giving the main address, the Metropolitan said the following: "Today, as we celebrate the anniversary of your parish, let us make this day, a day on which we reflect on the past, rededicate ourselves in the present, and face the future with faith and confidence. It is a time for us to renew our own lives in the Church."

## A Reflection on the Past

The history of St. Michael's Orthodox Church in Jermyn, Pennsylvania, is in many respects similar to that of other Orthodox parishes in America. It reveals the hardships and struggles — and the devotion, determination, dedication, and religious conviction — of a hardy Carpatho-Russian peasantry that migrated to America.

The majority of the migrants were from the village of Malo-Celo, Nove-Sancz, which is presently under the occupation of Poland. Others came from what

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is known today as Czechoslovakia and Western Ukraine.

The town to which they came, Jermyn, had been incorporated in 1870 and coal mining was its main industry. This arduous coal mining work easily attracted the strong-willed immigrant from Eastern Europe who was determined to start a

the new Church School; five months later the building was completed. Divine Services were held on the second floor. The first Professor, Platon Holub, was housed on the lower level, and the Priest, Father Chahofchev, on the first floor.

The town of Jermyn kept growing, with new immigrants coming every year.



Metropolitan Theodosius is greeted by Joseph Krenitsky President of the Parish and Joseph Jaye a member of the 80th Anniversary Committee.

new life in America. The early Jermyn settlers had to walk to St. John the Baptist Orthodox Church in Mayfield for the Divine Services until the time came when they could build a church of their own.

What we know of the early immigrants is that they arrived in this new-found land of opportunity during the 1880's. Faith in God and hard work is the trademark of success among the early Russian Orthodox faithful of our humble town of Jermyn. These early settlers had to leave family members behind in Europe, but they worked very hard to pay off their debts and saved enough money to send for wives and relatives, thereby increasing the number of residents.

A Brotherhood was organized in 1902 as a prelude to the organizing of a parish and the eventual building of a church. The challenging task of organizing an Orthodox Church in Jermyn began when the seeds of the Orthodox Faith were sown by this Brotherhood. The humble beginnings of St. Michael's Church can be found in the faith and determination of the Brotherhood and in the founders, the early Pillars of the Church who signed the charter. They were: Joseph and Michael Kutch, George Jubinsky, Michael Petrilak and Michael Lopata.

In June, 1907, ground was broken at the lower end of Lackawanna Street for

On February 8th, 1911, nine years after the formation of St. Michael's Brotherhood, the Charter for St. Michael's Russian Orthodox Church was officially recorded in Lackawanna County Common Pleas Court. The following persons signed their names as trustees: Adam Urda, Alex Mihalek, Peter Rusiniak, Nicholas Yurchak, John Slenska, Joseph Petorak, Timothy Petorak, and Akim Urda, in addition to the first four of the five names cited earlier.

The Brotherhood sowed the seeds for a new church. The faithful individuals who signed this Church Charter planted these same seeds of faith, and the Cross of Christ, in the fertile soil of America. It was a soil full of joyful and maternal love for a Church to be built for the sons and daughters of the One Holy Catholic and Apostolic Church of Christ.

#### First Full-Time Parish Priest Assigned in 1909

Igumen Anthony Repella arrived in Jermyn in 1909, having been assigned by Bishop Platon as the first full-time Pastor to serve the congregation. The young parish began to develop, mature, and grow in Christ through spiritual guidance of its first Pastor. Under his leadership, ground was purchased at the upper end of Hudson Street, in the borough of Archbald, for

use as a parish cemetery — the final place of rest for the faithful members. Viewed from the top of Hudson Street the church always forms a picturesque sight as she is seen nestled among the beautiful mountains in the midst of the beauty and splendor of God's creation.

The faith of the believers was put to a test when a disastrous fire destroyed the church on Lackawanna Street during the tenure of Father Nicholas Samosaiko. The hand of love was extended to the young but faithful flock of St. Michael's by the parishioners of St. James Episcopal Church in Jermyn, who permitted them to use their church for Divine Services. Later the same year, land was purchased at the corner of Hudson and Walnut Streets and the construction of a new church began immediately. The tragedy of the fire had been turned into joy, when in 1919 Metropolitan Platon and Archbishop Alexander consecrated the new church dedicated to St. Michael the Archangel.

The parishioners of St. Michael's were always industrious and intensely devoted to their church. Especially devoted are the women of the parish. In 1934, under the guidance of Father Damian Krehel, St. Mary's Altar Society was established. The members of the Society continue until this day to play an integral and vital role in the life of our church.

#### Dedications and Celebrations

On October 29th, 1950, Bishop Nikon officiated at the dedication of a new Youth Center, the name of which was later changed to St. Michael's Hall. In 1959 the parish celebrated its Golden Jubilee, with Archbishop Dimitry celebrating the Pontifical Divine Liturgy. The Very Rev. Constantine Suhovstavsky was the parish priest, and plans were formulated for the complete renovation of the church edifice.

During the period of renovation, Father Suhovstavsky became ill and requested a leave of absence. In February, 1965, he succumbed to his illness before he had seen the fruits of his labor. St. Michael's was blessed to have the saintly Archmandrite Vasily Philipoff of St. Tikhon's Monastery to serve as priest from 1964 to 1965, after which Father John Kuchta was assigned as Pastor.

During the pastorship of the Very Rev. Daniel Donlick, it became obvious that a new rectory would have to be built

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to replace the old one. Suitable land across the street from the church was purchased. On June 3rd, 1973, the new rectory was dedicated, with His Eminence Archbishop Kiprian and His Grace Bishop Herman officiating at the Pontifical Liturgy and solemn dedication.

Under the pastorship of Fr. Dionysius Swencki, the church's interior was thoroughly remodeled; new wiring, lighting, insulation, and plastering were completed. All the original icons were restored and the church was repainted and decorated. The hard work of Joseph Krenitsky, President of the church, and of the Council Members, and the spiritual direction given by Fr. Swencki, culminated in the dedication and celebration of the 75th Anniversary of the Parish on Sunday, November 11th, 1984, at which His Grace Bishop Herman officiated.

At a special parish meeting held in April, 1984, a decision was made to attempt to renovate the Church Hall. A group of parishioners, under the supervision of Steve Myshak and with the craftsmanship of Steve Franchak, finally started the renovation project in October of that year.

#### Face the Future With Faith and Confidence

Our Pastor, Fr. John Kowalczyk, was assigned to St. Michael's on February 9th, 1985. During his tenure, St. Michael's Hall was rededicated on Mother's Day, and a general restoration of church articles took place in the beginning of the summer of 1985.

Our parish has a very young, but successful, Church School Program, staffed with dedicated teachers such as Wendy Bochnovich, Matushka Kathy, and Kathy Mills. There is also a summer Bible School Program. Fr. John also meets with the Teen Group of our church. Also a very successful P.T.A. was formed which challenges the parents of our children to take more active interest in the religious education of their sons and daughters.

Since 1988 over 25 new members have been added to our Church Family. We pray that by God's grace this church growth will continue. Much has been done and much more will be accomplished in the years to come. We at St. Michael's are proud to consider ourselves as a faithful and obedient Parish of the Orthodox Church in America, under the Archpastoral Leadership of our Primate, His Beatitude, Metropolitan Theodosius, and of our Diocesan Bishop Herman.

In celebrating our 80th year, we have pledged to continue to work even harder, to help build up the Orthodox Church in America, to love each other and reach out to others with the perennial

message of God's Eternal Salvation in Jesus Christ His Son. Glory Be to God For All Things.



Parishioners of St. Michael's with Metropolitan Theodosius.

## OFFICIAL

### Ordination:

Deacon Joseph Irvin, student at St. Tikhon's Theological Seminary, was ordained to holy priesthood on November 21, 1989. He is assigned to care for the spiritual needs of Saint Basil Orthodox Church in Simpson, PA.

### Frackville Deanery Officers Confirmed:

Archpriest Joseph Martin, Dean  
Archpriest Michael H. Evans, Secretary  
Archpriest Michael Hatrak, Treasurer

### Parish Council Officers Confirmed:

Holy Annunciation Church - Berwick  
St. Andrew the Apostle Church - Dallas  
Christ the Saviour Church - Harrisburg  
St. Mark Church - Wrightstown  
All Saints Church - Olyphant  
Holy Resurrection Cathedral - Wilkes-Barre  
St. Nicholas Church - Bethlehem  
St. Stephens Cathedral - Philadelphia

### Parish Council Members Conferences Convened:

December 2, 1989 - St. Michael Church in Old Forge (Frackville and Wilkes-Barre Deaneries)  
December 9, 1989 - Holy Trinity Church in Pottstown (Philadelphia Deanery)

### Celebrations:

July 5 - Holy Trinity Church, Pottstown (Blessing of renovated church)  
September 10 - St. Mary's Church, Coaldale (Consecration of Altar)  
September 15 - St. Stephen Cathedral, Philadelphia (15th Anniversary and Mortgage Burning)  
October 1 - Holy Trinity Church, Catasauqua (90th Anniversary)  
October 14 - St. Mark Church - Wrightstown (Consecration of new church)  
October 22 - Christ the Saviour Church, Harrisburg (Blessing of Bell Tower)  
November 5 - St. Michael Church, Jermyn (80th Anniversary)

# Our Mother Among The Saints

## Genevieve Of Paris

(January 3)

When Genevieve was yet a young girl, the holy Bishop St. Germaine (Germanus) visited the town in which she lived. Setting eyes upon the girl, St. Germaine called her to him, saying to her: "Do you want to serve God with your whole life and with your whole heart?" (For the Holy Spirit had revealed to him that she was a special, chosen servant of God.) The young girl replied, with joy, "Yes! That is what I have always wanted." Indeed, while still a child, she had been a shepherdess and while watching over her father's sheep, she had often dreamed of the shepherds near Bethlehem who had seen the vision of the angels on the night when the Savior was born. Truly she longed to serve the Lord and give her whole life to Him.

St. Germaine prayed to God and then blessed the child, saying, "My child, do promise God that you will remain a virgin and become a nun in order to serve Him?" "Yes, I do," she replied with great solemnity. The Holy Bishop then turned to Genevieve's parents and said, "This is a blessed child. She will lead many people to the salvation of their souls." He then gave St. Genevieve a special cross to wear and then continued on his journey.

When St. Genevieve was fifteen years old, she went to Paris to receive her Bishop's blessing to become a nun. Receiving the Holy Mystery of the Tonsure, she entered a convent in Paris. The young nun was a meek, humble struggler, and she soon received much Grace from God. This aroused the hatred of the Evil One and Satan soon began to stir up evil persons to slander the holy virgin. She was accused of all sorts of evil things, but the beloved Bishop, St. Germaine, came to visit her, and publicly greeted her with great respect and reverence, putting to shame all those who were slandering the blessed virgin nun.

Once the Huns, notably cruel barbarians from the East, were attacking Paris. Knowing that they could not defend themselves, the inhabitants of the city desired to flee. St. Genevieve, however, exhorted them, "Do not run away! Pray and fast, and repent, and God will save our city." The people were still afraid, but listened to the Saint and did as she told them. God's Saint fasted, too, and prayed with tears. Suddenly and mysteriously, the Huns turned and began to leave the city, for God had delivered His repentant people at the prayers of St. Genevieve.

The King of Paris, at this time, was not an Orthodox Christian; nonetheless, he had great respect for the Saint, and was unable to refuse even her smallest request. St. Genevieve was exceptionally compassionate, especially toward prisoners and those condemned to death. She was always stopping executions and begging the King to spare prisoners and release them. Once, the King took a group of prisoners-of-war outside the city walls, in order to execute them, hoping that the Saint would not find out in time to save them. Accordingly, after he had left the city, he ordered that the gate be locked behind him. When St. Genevieve heard of this, she rushed after him. Coming upon the locked gate, she prayed to God, made the Sign of the Cross at the gate, and suddenly, it opened! Rushing along the road, she caught up with the King, fell down on the ground with tears, and begged him not to kill the condemned prisoners. With a sigh, the King ordered the men released.

St. Genevieve passed her whole life caring for others; she fed the poor, delivered prisoners and tried to forestall wars. She worked so many miracles by her prayers, that multitudes of people were brought to the knowledge of Christ and baptized into His Holy Orthodox Church. Finally, at the advanced age of eighty-two, St. Genevieve fell asleep in the Lord and was buried in the Church of St. Denys (Dionysius). Later, her holy relics were translated to St. Stephen's Cathedral (St. Etienne du Mont) in Paris.

Venerable Mother Genevieve, pray to God for us!

# Strange Gospels

*Editor's Note: The following is a lecture delivered by Fr. Peter Gillquist at St. Tikhon's Seminary during the 19th Adult Lecture Series on Tuesday, October 10th, 1989. Fr. Peter is the Director of the Department of Evangelization for the Antiochian Archdiocese.*

Some years ago, a song was made popular from a movie called, "The Good, the Bad and the Ugly." Do you remember that? In theology, you have almost that same thing, except I call it "The Good, the Bad and the *Odd*."

We prefer the good theology, historic Orthodox Christian truth. This is the fullness of the faith, that which we have received with joy as a gift from God.

In contrast, there is bad theology. Really, it is no theology at all. Atheism, for example, denies Christ, denies the Holy Trinity, denies the existence of God. During the New Testament era, there were the Sadducees, with "bad theology" which denied the Resurrection. In fact, a good way to remember what they believe is Sadducee: no Resurrection makes one "sad, you see."

But then there is the *odd*, the strange gospel. It is good mingled with twisted theology. With that mixture in view, in the early second century, St. Ignatius wrote, "I exhort you therefore — not I, but the love of Jesus Christ — use only Christian food and abstain from every strange plant which is heresy." He observed that the heretics "mingle Jesus Christ with themselves, feigning faith, providing something like a deadly drug with honeyed wine, which the ignorant man gladly takes with pleasure; and therein is death." Odd News! A strange gospel.

Today there is a plethora of odd news on the loose here in America. In discussing today's strange gospels, let us consider it first as a *movement*. What got it going? Then let us talk about odd news and the *momentum* which it has. Why do so many people follow after a strange and twisted gospel? Finally, we will conclude with the odd news as *motivation* for us who are Orthodox to step up our efforts in bearing witness to Christ; because one of the reasons God allows error and half-truth is to wake us up and say, "People, it is time to get moving!"

## ODD NEWS AS A MOVEMENT

The first great lesson for us to learn regarding the rise of heresy and half-truth is that anytime *any* of us pull away



Fr. Peter Gillquist

from the one Holy, Catholic, and Apostolic Church, we will become strange ourselves. We will be weird. Anciently, you had the brilliant theologian, Tertullian, who started well. To paraphrase St. Paul, "You were running well, Tertullian. Who has bewitched you?" For toward the end of his life, this brilliant scholar turned toward Montanism and followed a man who claimed to be the Holy Spirit incarnate!

And there was Origen, another brilliant theologian whose lapse included even self-mutilation. We know, as well, of Nestorianism, and Arianism, and countless other well-publicized heresies throughout history which all qualify as strange gospel. Many of these are tougher to believe, by the way, than God's revelation. For me, it takes far more faith to believe error than it does to believe truth. The great split between East and West (generally dated in 1054) was caused by

"understandable errors," but it still comes out strange. It's understandable, after all, how he who is first among equals could gradually slide into being more among equals. It's not a long step.

It is understandable how one could move from believing the Holy Spirit proceeds from the Father to saying, "let's throw 'and the Son' in for good measure" to help safeguard the deity of Christ — which historians tell us was one of the motivations of the *filioque* error. It was the old story of trying to do the right thing the wrong way. *Of course*, we want to stand for the full divinity of Christ. But not at the expense of the identity of the Holy Trinity.

In history, the further people moved away from true Orthodox faith, the worse things became. In the West we initially had a Pope who was universal; of fairly recent date, he is also infallible. You have a Mother of God who at first was rightly called holy. Now that has moved to immaculately conceived. Innovations do not stand still.

Out of the shifting sands caused by the break of the West from the East came the Reformation years. On the one hand, I look at some of the early Reformers and say I identify with what they were trying to do — reform the Roman Church. They weren't out to leave. They were out to change, to bring her back to center. But for every action, there is an equal and opposite reaction. In so many cases, they overshot the goal. As a result of a reformation movement that's not yet five hundred years old, you have, according to Martin Marty at the University of Chicago, 2603 groups in America that claim to be Christian churches or organizations. Incredible! The further you move away from the Apostolic Church, the more confusing things become.

Now, coming out Protestant movement, you have "Protestant" heresies: Christian Science, Jehovah's Witnesses,

*Continued on next page.*

Mormonism. Repeat: the further away one moves from the Apostolic faith, the worse the odd news becomes. Fellow believer, this is a warning to you and me. Let me say it clearly. Do not depart from the Orthodox Church!

I suppose there's not an Orthodox Christian alive who has not, at least once, contemplated that possibility. Maybe you got mad at Father. Perhaps some gossip sprung up in the parish which hurt you deeply — you probably know people who have thrown up their hands and left. Look, don't leave! There's nowhere else to go! As St. Peter said, "Lord, where else will we go? You alone have the words of eternal life."

I'll tell you, history proves it over and over again. If we leave the one true faith we will become odd. And our children will be even worse.

Parenthetically, we say Orthodoxy is the *true* Church, and I believe that. But we don't say this is the *perfect* Church, as though we have never made a mistake. There is a perfect church, by the way. Do you know where it is? It's the one enrolled in heaven. In Chapter 12, the author of Hebrews talks about the "spirits of righteous men made perfect." And one day, by the mercy of God, we will be perfected. But for the time being, we have to settle for the true faith, the true church. If your parish isn't perfect, pitch in and help it improve. Jesus Christ is still in the business of making crooked places straight!

In today's America, the televangelist phenomenon is big news. Jim Bakker has just been sentenced to 45 years in prison. The Great Schism is a tragedy we understand, we're living with the Reformation — but TV "ministries?" What about this? How did it arise?

Forty years ago, something dramatic happened in America. It is a thing called "independent ministries." One of the early fathers of that movement is a man I happen to respect very much: Billy Graham. As a matter of fact, I would love nothing more than to see the day when Billy Graham becomes Orthodox! Up until this time, even in Protestantism, ministry had been done under the care of the various denominations. But now along came independent people starting their own ministries. There is Young Life, a

group that has done a good job trying to get the message of Christ out to high school students. They are independent, responsible to no church body as such. The movement that fostered my early life, Campus Crusade for Christ, is under no church authority whatsoever. That age of "independent ministry" in America brings us up to date on the movement of non-Orthodox Christianity in our land.

### THE ODD NEWS: MOMENTUM

Why has this stranger called Independent Christianity picked up momentum the way it has? Let me suggest there are four keys to why these independent groups — and ultimately this T.V. ministry type of mentality — succeed.

#### 1. American Individualism.

This icon of America is the lone cowboy riding off across the desert toward the west into the sunset, is it not? You've seen it a hundred times on film. This guy's a hero. Here's the man who said no to life in Philadelphia or Boston. Instead, he took off across the plains to forge and scratch and claw out a new life all his own. He is limited by nothing except the sky above and earth beneath. Often, the lines which accompany the scenario are, "Nobody's gonna tell me what to do!" Or, "At last, I'm my own man."

Today this privatization is rampant in America. For example, catalog sales are at an all time high. Companies like Land's End and L.L. Bean up in Maine, are prospering as never before. Why? Because people like to shop at home. You don't have to get out in the crowd or deal with people. You can shop alone, independently. While we all need some "space," some time to ourselves, we were not created as isolationists but as persons in families and communities. There's the take-out food phenomenon: dinner for one. I notice Pizza Hut now has started delivering because Dominos has done so well. Even the whole pornography phenomenon has moved toward privatization. Used to be you had to go downtown to see pornography. Now you go downstairs. You rent a video, turn on the machine, and lust privately. No need to go out in public.

And modern American theology is

moving the same way. We talked a lot in our old Campus Crusade days about having a personal relationship with Christ. The truth is, all of us are to be in personal union with Christ through Holy Baptism. We believe that as Orthodox nobody else can be baptized for you, so to speak; nobody else can decide for you to follow Jesus Christ. But what happened? The "personal relationship" very quickly can lapse into a "private relationship." Just me and Jesus. That's all I need. How many of you have heard people say, "I don't need the Church. I just need Jesus!"

The fact is, this Jesus, who is Lord of life, said, "I will build my Church." Would He have built something that's optional? I don't believe that for a moment. He built the Church so that we could have a place to follow Him as persons — to follow Him in community, not alone.

Enter: T.V. The easiest way to go to Church in all the world is on T.V. Unfortunately, what they don't know is they never get there. I even hear Orthodox people say, "Well I'll just stay home this morning and watch Christian T.V." You may watch something "Christian" but I promise you it won't be Church. You can't assemble together on T.V.!

Before I'm too critical, thank God that many TV ministers stand up for the rights of unborn children. I'm pleased that many preachers take the Scriptures seriously, at least in part. But TV Christianity is no substitute for knowing God through the Divine Liturgy. There is no authority present.

Along comes Jimmy Swaggart and he falls. You remember even his own denomination disciplined him. But what did he do? He jumped out from under it, didn't he? He dished it out, but he couldn't take it. Why? Because he's *independent*. Nobody tells him what to do. He's his own man. Robert Schuller says some things that are true, but he defines sin as the lack of self esteem. You can read the Bible until your eyes melt, but that's not in the Scriptures. His message is mixed. Ken Copeland offers material prosperity if you follow the god that he follows.

#### 2. Error Almost Always Succeeds.

There's a second key to the momentum of odd news. And I hate to say this. You know it's true and so do I. Error

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almost always succeeds. That's why you have the prophet crying out in Psalm 94, "How long will the wicked prosper?" The success of oddity is as old as humanity. Hundreds of years later St. Peter writes, "Many will follow their destructive ways, because of whom the way of truth will be blasphemed. By *covetness* they will exploit you with deceptive words; for a long time their judgement has not been idle and their destruction does not slumber" (II Peter 2:2,3; italics mine). One day their judgement will come, but for now, St. Peter says, *many* will follow their pernicious ways.

Why do these Faith Assemblies — these "centers" that do not even call themselves churches — grow? You have them in your town, I've got them in mine. They burgeon to four, to six, to eight thousand people! They have no sacraments, no liturgy, no creeds, no historic continuity at all. Why do they spread? Because the odd news attracts a popular following.

That's why the Fathers not only call it heresy, they added an adjective: *dazzling* heresies. Remember that phrase? We even say in our prayers, "protect them from dazzling heresies." They glow. They attract. They seduce. The Scriptures call them "seducing spirits." It grabs you and woos you into the comfort of error. It happened in the New Testament and it will happen today.

As you see these movements succeed, don't be intimidated. Orthodoxy is here to bring us salvation, not applause. If you have even done a cursory reading of Christian history, you will see that we are the Church of martyrs. Though the masses are welcomed and encouraged, we are not the Church of merely great crowds. I believe, by the way, that one day the crowds will be more prominent in Orthodox America than they are today. The day will come when we will see a greater turning to Orthodox Christianity than we are seeing right now. But there's something about me that also dreads that day. Because, people, the minute we become more popular, we will need double caution not to dilute the message for the sake of the crowd. You turn on the T.V. and you get what you want to hear. You come to the Divine Liturgy and you get what you need to hear. And beloved, it's what we need to hear that saves us, not what we

want to hear.

Clement of Rome, late first century, wrote something as up-to-date as tomorrow's newspaper. "You must not be troubled in mind by the fact that we see the unrighteous prospering while the servants of God are in straits!" He continues, "We are engaging in the contest of the living God, and we are being trained by the present life that we may be crowned by that which is to come. None of the righteous has obtained a reward quickly, but waits for it. For if God were to bestow the reward of righteousness immediately, we should be training ourselves in commerce and not in godliness."

Why is it the Lord allows us to live under strain? Why do those who preach, at best, half the truth — succeed, while you labor in your parish struggling to get 50, 60, 70 families? You beg people to help and it seems to go so slowly.

Look. The Christian race is a marathon, not a dash. We are going to see a revelation of Orthodoxy in America in a way we haven't yet seen. But we need to be in shape so when it comes we won't sit back and re-read our own press clippings, but continue instead to pray and seek the Lord with humility.

3. The odd news issues alluring promises.

A third reason the strange gospels succeed is their promises are overly wonderful. The independent preacher will usually offer at least one thing better than Orthodoxy ever can. Think about it. He can offer instant salvation. We don't offer that. We offer salvation, but we don't say it's accomplished in a flash. Salvation begins at a point in time with Holy Baptism, but is also a process of becoming more and more in the image and likeness of God.

He may offer forgiveness without change or repentance. We don't offer that. He may promise financial success. We don't promise that, though we are grateful to God for our abundance if it comes. He may call for a command performance from God. "I name and claim it, Lord! Do this and do it right now!" We don't say that. We hate that. But, boy, will that draw a crowd. He may offer trouble-free living. We don't offer that.

He may even offer a guaranteed blessing when you send money. Let the *Didache* speak at this point. "Whoever says

in spirit (speaking of false prophets) give me money, or anything else, don't listen to him. But if he says that it should be given for others who are in need, then let no man judge that person." The guy that passes the hat for his own gain is no stranger in Church history, either!

4. They work hard.

The fourth key to success for the odd news group is that many work extremely hard. It may be they out-work most of us.

## THE ODD NEWS AS OUR MOTIVATION

Odd news should be a motivator for Orthodox Christians to get busy. Maybe — just maybe God allows the strange gospel crowd to exist to capture our attention. Perhaps they are there to help us change, to be stronger. Fr. Alexander Schmemmann, of blessed memory, used to say, "There is one reason Orthodox Christians change, and that is in order to remain the same!" And people, there are areas in which we need to change, in order to remain the same.

Number one, our preaching has got to be better. Those of you who are training here at St. Tikhon's, I beg you to learn to preach the gospel in the way that the non-Orthodox American can understand. Don't couch it in five syllable Greek words that people won't learn or remember. Say it plainly. I want you men to learn to out-preach the preachers that you hear on TV. Be good and clear and concise and enthusiastic. I believe we need a whole new generation of preachers for the Orthodox faith in this country. Where are the next John Chrysostoms? We need them again — people who can open the Bible and speak from it verse by verse just like St. John used to.

When I say we need to make Orthodoxy understandable, I don't imply that we are to short-cut Orthodoxy, because then it isn't Orthodox. We don't need to streamline our faith. But we do need to communicate it, to say it in terms that uninitiated people can understand.

One day Bishop Dimitri said to us, "If you understand who Jesus Christ is, the rest of Orthodoxy will make sense." People, our message is Jesus Christ.

We need to change to make our preach-

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ing better. Why? So we can remain fully Orthodox! I beg those of you who are seminarians to commit yourself to be good communicators of the Word of God.

Secondly, we need challenging parish Bible studies. America is "Bible Country." If we are going to bring Orthodoxy to America, we have got to do it with the Holy Scriptures. We need a combat knowledge of the New Testament to best explain our faith. Parish Bible studies are a wonderful way to train our people to learn the Scriptures which will make us wise unto salvation.

Recently, I have been asked by Thomas Nelson Publishers, the largest bible publisher in the world, to produce an Orthodox Study Bible. This project has received the blessing of Metropolitan Philip, Metropolitan Theodosius, Bishop Maximos of Pittsburgh, Bishop Christopher of the Serbian Archdiocese, Bishop Dmitri, and a number of other hierarchs. We have selected four general editors, who include: Fr. Thomas Hopko, Fr. Joseph Allen, Fr. Ted Stylianopoulos and Fr. Michael Najin, who hold the PhD in Patristics from the University of Thessaloniki. The initial draft will be prepared by the Academic Community of St. Athanasius College, Santa Barbara.

The first volume will be the New Testament and Psalms. The second volume will be the rest of the Old Testament and the Apocrypha. It will not only be designed to help Orthodox Christians learn their faith out of the Bible, but the notes will be written in such a way that you can give it to your Protestant friends, your Roman Catholic friends, your non-Christian friends and say, "Read this and understand what our holy fathers have taught concerning what the Scriptures mean to the Church."

Thirdly, we need to begin visiting people who have lapsed and are no longer present in the parish. If they are home watching T.V., we need to go after them. There's no way the priest can do this by himself. He's already got too much on his plate as it is. The lay people need to do it.

The Lord says that we are to go out and bear witness to Him. Shepherds don't procreate sheep; sheep have sheep. The Orthodox sheep need to start reproducing! One of the first commandments God ever gave to mankind was to be fruitful

and multiply. It's one of the few we have ever kept! It's time to do that spiritually as well. I want you to think in terms of helping in your parish to organize a group of people, under Father's blessing, that can get out and call on the people who don't show up anymore. Stop by; find out what's wrong. "Have we offended you in any way? Have we done anything to drive you away? If so, I'm sorry. We want you back."

Fourth, use Orthodox literature. What are the books and leaflets that communicate with you? Give them out. Tell people you work with about the Orthodox faith. Bring them with you to Church. Go on the offensive. There are countless people dying to be Orthodox and they don't even know that's what they are looking for.

There's a wonderful thing happening in America right now. The Holy Spirit is calling people back to the faith of our Fathers, and He needs you as an instrument. That's why St. Paul told us to "present our bodies as a living sacrifice." Put your life on the line for Christ. Talk to people, use literature.

Finally, it's time we learn to use the media. We have learned to use the print media. Now let's aim for radio and television. As Orthodox Christians we are called to sanctify the world, and that includes the media. We offer it up unto the Lord. A great example is December 25th.

Critics of Christianity say that "Christmas used to be a pagan holiday." You bet it was! December 25th was a pagan holiday. And what did the Church do? They grabbed it. It was established as the birthday of Jesus Christ. You can't tell me the name of the pagan they used to honor on December 25th. I can't either. But now, the day belongs to Jesus Christ. It's the day we celebrate the earthly birth of the Son of God. We sanctified December 25th.

There have been great books written by Orthodox Christians, starting with the Holy Scriptures. We no longer look at the print medium as something evil or something the pagans use. They use it to be sure, but it's our medium as well. The best-selling book in history is the Bible. Now we need to do that with television. We need to do that with radio.

Let's dream about a radio and TV

program and call it "The Orthodox Hour." On radio, we could include everything from the great hymns of the Divine Liturgy — "Receive me today, O Son of God," and "The Trisagion Hymn" — to a song or two by *Kerygma*. We could include some good, solid teaching out of the Scriptures, as interpreted by the Fathers. At the end of the program, there could be an invitation to write for more information on how to become an Orthodox Christian. No, we would not ask people to send money. Instead, we'll use the airtime to talk about this original Christian Church, the one that Jesus and his followers started, and that is still here today, unchanged. The Orthodox Hour: don't you like the sound of that?

As for "The Orthodox Hour" on TV, we could imagine a talk show format where people like Father Thomas Hopko would be asked to come on the program and talk about prayer. Father Jon Braun could engage us in lively teaching about Church history. Father Stanley Harakas would bring a guest interview on how the Church views healing of the sick. We could encourage viewers to call in with questions. At the end of the program would come an invitation to write for further information. We would not pretend to be telechurch, but rather a radio or TV sentinel, calling listeners to the Church. "You have heard part of the message today," we would tell the listeners. "You have heard and seen the audible or visual part. But the fullness of this message is Sunday morning at ten o'clock down at St. John's or Holy Resurrection — the Orthodox Church in your neighborhood." When the priest leads the people to the throne of God in what we call the Divine Liturgy, that's where you will meet Christ. That's where you will come to know Him. If we can begin to sanctify the airwaves like we have sanctified the print media, it will be a new day for Orthodoxy in America.

The opportunities before us are without limit. Those strange gospels have had their day, have they not? Let us gird ourselves about with a new depth of commitment to Christ and His Kingdom and move forward aggressively to spread the glorious news of His eternal salvation!

Fr. Peter Gillquist



# Our Diocesan Bishop Visits Church Of Japan

At the kind invitation of the Primate of the Orthodox Church of Japan, His Eminence, Metropolitan Theodosius, our diocesan bishop, and His Grace, Bishop Herman traveled to Tokyo on November 1, 1989 and represented the Orthodox Church in America at festivities commemorating the Twentieth Anniversary of the granting of Autonomy to the Church of Japan by the Russian Orthodox Church. The Primate of the Orthodox Church in America, His Beatitude, Metropolitan Theodosius, was unable to attend due to other archpastoral commitments.

On Thursday, November 2, 1989 following a 14-hour non-stop United Airlines flight from New York, His Grace, Bishop Herman, together with Archpriest Joseph Martin, Dean of the Frackville Deanery, arrived at the Narita-Tokyo International Airport. There they were warmly greeted by the Primate of the Orthodox Church in Japan, His Eminence, Metropolitan Theodosius, his Chancellor, Father Justin and his Secretary, Father John Takahashi, and then taken to the luxurious New Otani Hotel which was to become their home during their stay in Tokyo.

That evening an elegant welcoming dinner was hosted by the Primate of the Church of Japan. Also in attendance were several clergy and lay representatives. Warm words of greeting were extended by all present, the scheduled activities were announced and there was an opportunity to share common interests in the task of building up the Body of Christ, His Holy Church.

The following day, His Grace was formally received by Metropolitan Theodosius at the Holy Resurrection Cathedral and at his chancery and residence. While at the Cathedral there was an opportunity to visit and pray at the Shrine of St. Nicholas. His Beatitude, on behalf of the Orthodox Church of Japan, offered thanks and appreciation for the support given their Church by the Orthodox Church in America and St. Tikhon's Monastery and Seminary. He also asked for continued contacts and cooperation between our Churches. The rest of the



Metropolitan Theodosius greeting Metropolitan Filaret and Bishop Herman.

afternoon was spent in touring the city of Tokyo. Among the points of interest was the Tokyo Towers which is the world's tallest self-supporting tower, rising to 333 meters. There was also a visit to the Meiji Jingu Shrine which was crowded with thousands of people who were present to celebrate the "shichi-go-san" festival for children who were dressed in their traditional festival costumes.

On Saturday, a Symposium was held at a nearby university with some 360 clergy and lay delegates in attendance. The first presentation was made by His



Fr. John Takanashi translating Bishop Herman's lecture.

Eminence, Metropolitan Filaret of Minsk (former Chairman of the Department of External Relations for the Church of Russia.) His Eminence reported on the Millennium Celebration and the great changes taking place within the Church of Russia as a result of Glasnost and Perestroika. Offering congratulations on behalf of His Holiness, Patriarch Pimen and the hierarchs, clergy and faithful of the Church of Russia, he encouraged the Primate and the clergy and faithful of the Church of Japan to continue their hard labors and to place before themselves the goal of Autocephaly.

The second presentation was by His Grace, Bishop Herman on the theme of Evangelization. Prior to the presentation His Grace offered congratulations and greetings to all present from the Primate of the Orthodox Church in America as well as her hierarchs, clergy and faithful. His Grace encouraged them to continue to follow the example of St. Nicholas of Japan and to use the talents of all members of their Church in the difficult task of Evangelization in this modern, secular world. He further expressed that the Orthodox Church in Japan and the Orthodox Church in America share and are

*Continued on next page.*

## Bishop Herman Visits Japan *Continued*

faced with the same task and are confronted with the same difficulties - to proclaim the Good News of the risen Christ, to announce that the Gospel of salvation and eternal life in God's Kingdom is truly with us - here and now - in the life of the world.

Following the presentations, the two speakers responded to questions posed by the delegates in attendance.

Late in the afternoon, the All Night Vigil was celebrated and the delegates participated in the Sacrament of Holy Confession.

That evening there was a formal reception hosted by the Primate of the Church of Japan for all participants. Also present were bishops from the Roman Catholic and Lutheran Church of Japan. Following a welcoming address by His Eminence, Metropolitan Theodosius, greetings were offered by the guest representatives. Presentations of a Silver Sapphire Cross was made to His Eminence, Metropolitan Filaret and His Grace, Bishop Herman by Metropolitan Theodosius for their participation in the Symposium.

On Sunday, November 5th, the Hier-

archical Divine Liturgy was concelebrated in Holy Resurrection Cathedral (Nikolai-Do) by His Eminence, Metropolitan Theodosius, His Eminence, Metropolitan Filaret, and His Grace, Bishop Herman, together with 34 priests and 5 deacons, with the beautiful responses of the cathedral choir sung in Japanese. During the Divine Liturgy there was a priest ordained by Metropolitan Filaret (Father Isaiah), and a deacon by Bishop Herman (Father Andrei). There were more than 1500 people in attendance for the four hour Divine Liturgy and hundreds participated in the Sacrament of Holy Communion. Father Joseph Martin was one of the priests privileged to offer the chalice. Following the Divine Liturgy there was a reception on the cathedral grounds with a Japanese Box Lunch being offered to all.

During the days that followed, there was a ride on the famous "Silver Bullet" train with visits to the cities of Kyoto, Osaka and Nara. Visits were made to the Orthodox churches where there was an opportunity to meet with the pastors and some of their faithful. Many of the historic Shrines and Temples were also visited. Perfect and gracious hosts for the visit, in addition to His Beatitude and Father John Takahashi, were Father Mark and Father Alexey. On Thursday the train was taken back to Tokyo.

Thursday evening there was a reception for the Primate of the Church of Japan together with the American delegation at the residence and Podvorye of the Church of Russia hosted by Father Arkady Tyschuk.

Friday was spent in additional sight-seeing, shopping and preparing for the return trip to America. That evening, His



Bishop Herman ordains Fr. Andrei to the diaconate.



Bishop Herman greeting Metropolitan Theodosius and the faithful at the end of the Divine Liturgy.



Metropolitan Theodosius, Bishop Herman and Fr. Martin in front of the Cathedral.

Eminence, Metropolitan Theodosius hosted a farewell dinner with representatives of the Cathedral Board of Trustees, the Ladies Society, as well as Father John, the Chancellor, and Father John who was our excellent host guide throughout our visit in Japan. His Beatitude once again offered his thanks to the Orthodox Church in America for their participation in the Twentieth Anniversary of Autonomy of the Church in Japan and extended greetings to the Primate, hierarchs, clergy and faithful of the Orthodox Church in America. Mention was also made that the members of the Church of Japan who made a pilgrimage to America were grateful for the warm hospitality extended to them by the O.C.A. and St. Tikhon's Monastery and Seminary. It is their desire to continue such pilgrimages in the future.

The visit was truly a memorable one and most impressive. The Primate of the Church of Japan, His Beatitude, Metropolitan Theodosius, together with his dedicated and pious clergy and faithful, are to be commended for their labors in

the Vineyard of our Lord. They are indeed continuing the work started by our Holy Father among the Saints, Nicholas of Japan. May their every endeavor meet with success as they work to build up the Orthodox Church of Japan and God's

Holy Church throughout the world.

The following day, Saturday, the return trip was made to America, stopping in San Francisco with a visit to Holy Trinity Cathedral and the Community of Holy Cross in Point Reyes Station.



Clergy and lay delegates participating in the Symposium. (Fr. Martin is to the far right of the first row.)

## The Church

The Church of Christ is professed as "One." We shall see how the unity of the Church is expressed in the Word of God. The Holy Apostle St. Paul, in his Epistle to the Ephesian Church, teaches us to guard *the unity of the Spirit in the bond of peace* and as the foundation of this teaching he presents the following arguments: *There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all* (Eph. 4.4-6).

...The unity of the Church is determined by the internal essence of Christianity, which grants a beneficial system of life in union with love. "Christianity unites us...in a union of one life. According to Apostolic and Church teaching, all of us are one under the Head—Christ."

### TRADITION OF THE CHURCH

...The term "tradition" is usually used to designate, that which we learned from the word and example of the Holy Apostles and Holy Fathers and not through Holy Scripture.

...The meaning of Tradition becomes clear after studying Church history. "...Holy Scripture was begun through Moses. How was the true faith preserved and propagated before that time, over the ages since the beginning of the world, and how was divine worship established in compliance with it? According to Tradition. Consequently, Tradition was the same kind of instrument of God for the salvation of man as Holy Scripture."

### SANCTIFICATION IN THE CHURCH

...If Christ Himself presents natural birth in the image of the spiritual, and if a womb is necessary for natural birth, then is it not necessary for spiritual birth...not in a literal sense, as Nicodemus thought (Jn. 3.4), but in a higher sense, in accordance with the subject? This question is defined and resolved as one if we state that the Church of Christ and her mysteriously-*efficacious* temple, although built by man but filled with the spirit of grace, is the maternal womb and the repository of life for the new man.

### THE CHURCH HIERARCHY

Spiritual power, realized in the *work of the ministry in the edifying of the body of Christ, in the perfecting of the saints* (Eph. 4.11-12), is bestowed in the Church as authority from the Apostles and from Christ Himself, "for the gift of grace with which the Risen Lord filled the Apostles with His Divine breath and which was revealed in them by the Descent of the Holy Spirit through the apostolic and later paternal laying on of hands, which flows in an uninterrupted stream up to the present hierarchy and priesthood, and by the same (laying on of hands) will pass on to the end of time."

"...In a bishop one should see not only a superior, likewise established by human authority, the executor of rules and laws, the guardian of order and organization. This is not all. A bishop is an instrument of the Holy Spirit. The basis of his authority is the Sacrament. The Holy Spirit does not abandon those endowed by Him if they themselves do not drift away from Him. A bishop should, in every possible way, have a mind and heart like vessels open through faith and prayer to the Highest Source of light and strength.

JMP

# Testing The Soil

(Editor's Note:) In preparation for the Bicentennial of Orthodoxy in the Americas, we will be presenting a series of articles related to the Orthodox Mission in America. This is the first of these annual articles.

Five years from now, the Orthodox Christians of the Americas will celebrate the 200th anniversary of the first permanent planting of Orthodoxy in these lands. In this article we will examine the "soil" in these lands, to ask whether it has, or has not, been good earth for the propagation of the seed of Orthodoxy that was first sown in Alaska. Focusing our attention on the United States of America (only because most of our readership is located there), we will consider the religious movement that exerted a predominating formative influence there. We will also examine whether, as some Orthodox have asserted, certain of the socio-political conditions existing here have hindered the spread of true piety.

## TWO VOYAGES, TWO MISSIONS

The year 1794 marked the beginning of the Alaskan mission, when St. Herman and a handful of other monks from Valaam Monastery arrived to begin their life and work among the peoples of Alaska. Prior to that year, there were Orthodox Christians in the Americas at various times — beginning in 1741, Russian explorers and hunters were present in Alaska, and beginning in 1754 in what is now Florida, a settlement of Greek workers, called New Smyrna, existed for a time. But there is no evidence of any clerical participation, or of any conscious missionary effort, within these first Orthodox beachheads on the shores of the New World.

The participants of the Alaskan mission were steeped in the richest traditions of Orthodox spirituality, especially the Jesus Prayer, as the result of the spiritual flowering then occurring in Russian monasticism. This flowering was the fruit of the labors of St. Nicodemus of the



Holy Mountain, who compiled the Philokalia, and of St. Paisius Velichkovsky, who translated it into Church Slavonic. Their work brought to Russia the writings of the ancient Fathers on the spiritual life, and thus, according to the plan of God, these holy traditions and this spiritual wealth were brought into the Americas from the very beginning of the mission.

By the providence of God, another group of settlers also arrived in the Americas some time earlier, and on the opposite end of the continent. In November 1620, the Pilgrims arrived at Cape Cod Bay in what is now Massachusetts. We do not have many details of the arrival of St. Herman and his companions, but of the *Mayflower* arrival, Gov. William Bradford in his *History of Plimoth Plantation* tells the following:

Being thus arived in a good harbor and brought safe to land, they fell upon their knees & blessed ye God of heaven, who had brought them over ye vast and furious ocean, and delivered them from all ye periles & miseries thereof, againe to set their feete on ye firme and stable earth, their proper elemente...

But hear I cannot but stay and make a

pause and stand half amased at this poor peoples presente condition: and so I thinke will the reader too, when he well considers ye same...They had now no friends to wellcome them, no inns to entertaine or refresh their weatherbeaten bodys, no houses or much less townes to repaire too, to seeke for succoure...And for ye season it was winter, and they that know ye winters of ye cuntrie know them to be sharp & violent, & subjects to cruell & feirce stornes, deangerous to travill to known places, much more to serch an unknown coast. Besids, what could they see but a hidious & desolate wildernes, full of wild beasts & wild men? and what multitude ther might be of them, they knew not. Nether could they, as it were, goe up to ye tope of Pisgah, to vew from this wildemess a more godly cuntrie...For sumer being done, all things stand upon them with a wetherbeaten face; and ye whole cuntrie, full of woods & thickets, represented a wild & savage heiw.<sup>1</sup>

The privations the Pilgrims endured and their simple life in the wilderness have earned these American "saints" the affection of many generations. Nonetheless, a comparison between them and the Alaskan missionaries is revealing. It is difficult to imagine St. Herman of Alaska being afraid of cruel storms, the "hidious and desolate wilderness" (even allowing for the fact that Alaska, unlike Cape Cod, was already somewhat settled when he came there), and the "wild beasts & wild men" living there. In fact, his prayer halted the rising waters of the storm; angels helped him carry timbers to raise buildings in the wilderness, and because of his love, the natives of Alaska soon found in Father Herman an object of their own great love and admiration. We cannot hold the Pilgrims entirely responsible for the limited scope and depth of their kind of Christianity, since it was the product not only of their own minds but of many centuries of religious history in Europe; but we should feel a greater love for St. Herman and those who came with him, along with St. Innocent, St. Tikhon, the newly canonized Patriarch and En-

<sup>1</sup> Wm. Bradford, *Of Plimoth Plantation*, (Boston, 1901); quoted in Ahlstrom, p. 136.

lightener of North America, and all the others who labored so that the True Faith would be within our reach here in America.

#### AMERICA IN 1776: 75% PURITAN

Sydney Ahlstrom, perhaps the leading historian of American religion, says that Puritanism, the movement of which the Pilgrims were a part, formed the moral and religious background of three fourths of the American population at the time when independence was declared (1776).<sup>2</sup> It was in New England that Puritanism as described here existed in its purest form, but it also heavily influenced the Anglicans who settled in the southern colonies, and the Dutch and others in the Middle Atlantic colonies.<sup>3</sup> (Roman Catholics were also present from early on, both in eastern and western America, but they comprised only 1% of the population, and nearly all of them lived in Maryland and southern Pennsylvania.)<sup>4</sup> By the late 1800's, when the Orthodox began to arrive in America in greater numbers in what are now called the "lower 48," Puritanism itself was practically gone as a movement, but it still exerted a residual effect, just as one's character is shaped and formed in some measure by his ancestors long gone.

Puritanism is thought of by most people today as a stern and grim religion. A more balanced insight into the Puritan mindset may be offered by some words by Jonathan Edwards, the leading Puritan theologian. In the late 1730's Edwards wrote, "This town never was so full of Love, nor so full of Joy, nor so full of distress as it has lately been...I never saw the Christian spirit in Love to Enemies so exemplified, in all my life as I have seen it within this half-year."<sup>5</sup> He was describing Northampton, Mass., during the early stirrings of the Great Awakening, a period of religious renewal.

In 1741, while the Great Awakening was at its peak, the first Orthodox Divine Liturgy in the Americas was served on board the ship *St. Peter* in Alaskan waters. The date was July 20, the feast of St. Elias. No doubt this was in answer to the

prayers of Orthodox Christians in Russia and elsewhere, who, then as now, pray for the whole world; but one may wonder if it was not also in answer to the prayers of those in New England who were asking that God's grace might be poured out in abundance.

#### PURITAN BELIEFS

Though there were occasional excesses stirred up by some preachers, the Great Awakening was on the whole devoid of the kind of emotionalism associated with later Revivals. For the Puritans, religion was something sober, not emotional. Instead of enthusiasm, they stressed learning and Biblical exegesis. The Puritan spirit drew upon the timeless themes sounded by the Prophet Amos: "Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you...Hate evil, and love good, and establish justice in the gate; it may be that the Lord...will be gracious to the remnant of Zion...Woe to those who are at ease in Zion...who lie upon beds of ivory...who sing idle songs to the sound of the harp...who drink wine in bowls, and anoint themselves with finest oils, but are not grieved over the ruin of Joseph!" (cf. Amos 5:14-15; 6:1-6).

The Puritans saw human nature as being sinful, depraved; whereas Orthodox theology views human nature as essentially good, though corrupted by sins as the result of the Fall. (This Puritan mistake was a natural result of the Western viewpoint in theology that was their heritage. That viewpoint wrongly viewed "nature" and "grace" as opposed to one another; thus a person was viewed as being either in a "state of nature" devoid of grace, or in a "state of grace." Orthodoxy does not see the two as mutually exclusive.) The Puritans possessed an introspective, self-analyzing turn of mind. Their lives were regulated by laws and disciplines—often drawn from the Old Testament—which reflected a strong attempt to bring God's discipline into this world.

It was a time when religious tolerance was not yet practiced anywhere, and those out of favor were persecuted and driven out, or (in Europe) burned at the stake, by whichever group was in power. Fear of persecution was no doubt part of the reason why they persecuted and exiled dissenters. As late as the 1770's in Boston and Newport, the pope was burned in

effigy by the crowds in an annual observance called "Pope Day." Where the Puritans were in control, Christmas and other feast-days were outlawed; they likewise rejected vestments, ceremonies, images, and liturgy as being "popish." They arrived at these and other religious views by their interpretation of the Bible, but they lacked the light of Holy Tradition, and the wisdom of the Holy Fathers, by which to interpret the Scriptures according to right worship.

The Puritans, like the Orthodox, felt the most important thing in religion was *experience*. This was in contrast to most of the Western Christian tradition, which saw *reason* as more decisive than *faith*. For the Puritans, a believer's faith had to change a person; one had to have a true *sense* of God, a kind of mystical knowledge or awareness.

The Puritans held to the standard Reformation view that salvation is by faith alone, not by works; whereas the Orthodox teaching is that salvation comes both by faith and by works. They also held the Reformation belief that God arbitrarily predestines some to salvation and others to damnation. The Orthodox view is that he does this not arbitrarily, but in foreknowledge of who will freely choose, by their faith and works, to accept or reject him.

From their doctrine of predestination, the Puritans concluded that the elect, who are predestined to salvation, cannot resist the grace that God sends them to save them. This is opposed to the Orthodox teaching, which is that man always retains free will and can refuse to cooperate with God's grace, which is always available to anyone seeking it. As St. Makarios of Egypt wrote, "Grace does not make a man incapable of sin by forcibly and compulsorily laying hold of his will, but, though present, allows him freedom of choice, so as to make clear whether the man's own will inclines to virtue or to evil."<sup>6</sup> And St. Peter of Damascus adds, "Man stands at the crossroads between righteousness and sin, and chooses whichever path he wishes...nothing and no one is to blame for his destruction except his own free will."<sup>7</sup>

As an example what was good in the Puritan tradition, here are words of Jon-

<sup>2</sup> Ahlstrom, 124.

<sup>3</sup> *Ibid.*, 124-5.

<sup>4</sup> Marty, 140.

<sup>5</sup> Ahlstrom, 282.

<sup>6</sup> St. Symeon Metaphrastes, Paraphrase of the Homilies of St. Makarios of Egypt, in *The Philokalia*, vol 3, 337-8.

<sup>7</sup> St. Peter of Damascus, *Treasury of Divine Knowledge*. *Ibid.*, 79-80.

athan Edwards. Using language reminiscent of the Orthodox Fathers, he describes how God communicates his own divine nature to his creature. This illustrates also the Puritan stress on the experience of God.

Light is the external expression, exhibition, and manifestation of the excellency of the luminary, of the sun for instance: it is the abundant, extensive emanation and communication of the fulness of the sun to innumerable beings that partake of it...It is by this that all nature is quickened and receives life, comfort, and joy...The emanation or communication of the divine fulness, consisting in the knowledge of God, love to God, and joy in God, has relation indeed both to God, and the creature; but it has relation to God as its fountain; and as the communication itself, or thing communicated is something divine...as the water in the stream is something of the fountain, and as the beams of the sun are something of the sun...In the creature's knowing, esteeming, loving, rejoicing in, and praising God, the glory of God is both exhibited and acknowledged; his fulness is received and returned. Here is both an *emanation* and *re-manation*. The refulgence shines upon and into the creature, and is reflected back to the luminary. The beams of glory come from God, and are something of God, and are re-fund back again to their original. So that the whole is *of* God, and *in* God, and *to* God, and God is the beginning, middle and end in this affair.<sup>8</sup>

### THE LEGACY OF PURITANISM

A mixture of what was good and what was bad has survived in the Protestant churches that are the heirs of the Puritans. The rejection of vestments, liturgy, images, etc., by the Puritans has strongly colored American Protestant Christianity. This creates hurdles to overcome for the Orthodox mission, since these things are a part of the True Faith. The Puritan doctrines concerning predestination, discussed above, are still current in some Protestant circles. The Puritans founded the country's oldest universities for the purpose of training ministers, whereas some of the Protestant groups today that carry on the Puritan spirit do not believe in having seminaries, but only bible schools.

Most of the original Puritan congregations in New England are now known

<sup>8</sup> *Dissertation Concerning the End for which God Created the World*, quoted in Ahlstrom, 309-310.

collectively as the United Church of Christ, also called the Congregationalists, which has spread over the whole continent to some degree. This group has long since adopted Enlightenment thinking (see below) as regards belief in the full deity of Christ, the Trinity, etc., and as a result have—unlike their forbears—become skeptical and vague about these doctrines, if indeed, they retain these beliefs at all. Some of those who discarded these truths formed the Unitarian church, which branched off from the Puritans.

Within the Reformation in general, whenever a faction disagreed with another within the congregation, it might separate and form a new congregation in order to keep its faith "pure." Following this "Separatist" model, various groups soon separated from the Puritans. Though the New England Puritans did not separate themselves from the Church of England at first, the wider Puritan movement was highly Separatistic and eventually gave rise to hundreds of different denominations. It may be that it is above all this Separatistic or congregational impulse which blinds American Christians from recognizing the need for unity within the One, Holy, Catholic, and Apostolic Church in order to truly serve and be united with and Christ.

The Baptists, another group which branched off from the Puritans, have preserved this congregationalist character. But while the Puritans spoke of a "national covenant" between God and their society, like the covenant God had with ancient Israel, and only allowed believers to serve in government, the Baptists have generally rejected any links between Church and State. This can be seen as a further extension of Separatism, of a sectarian point of view in general.

In some ways it is the Orthodox who are the heirs of the Puritans "according to the spirit" if not "according to the flesh" (cf Rom 9:6-9). They had a firm belief in the Trinity, the deity of Christ, and God's transcendence (His sovereign power). A piety that is centered on the *experience* of God within the individual soul and, therefore, within the whole people of God—yet one which is based on sobriety and not on emotionalism, has always been at the heart of Orthodoxy. We accept the value of scholarship and learning, and see no problem with links and between Church and state where this can be practiced—in our church's history this has been called

the "Byzantine symphony." We, like they, have always had a strong sense of community, of ourselves as the people of God, as the new Israel. At the same time, Orthodoxy, like Puritanism, understands that the *corporate* faith would not be possible without *personal* faith: in the Creed, we sing "I believe..." and not "We believe..." Puritanism, like Orthodoxy, had a powerful sense of the opposition, the struggle, between the flesh and the spirit, between the world and God—the sense that the believer is in the world but not of it. The Puritans rejected, at least in theory, the pomp and vainglory of the world, and adopted simple ways. With regard to that for which they are most remembered today—their strictness—the Orthodox come closest to them, and really surpass them, in the demands our faith makes on us. (But it should be noted that not only are the specific demands of Orthodoxy somewhat different from those of the Puritanism, but also the approach is not legalistic in Orthodoxy). And last but not least: like the Orthodox, the Puritans rejected the use of musical instruments in worship—a stance that their denominational "descendants" have gradually abandoned.

Most of these good influences have waned in the American religious scene, though not within Orthodoxy. But perhaps the seed is there, lying dormant. The great success of sects and cults that demand a great deal of one's attention and time, even major changes in one's lifestyle—suggests that the same spiritual hunger and the same spiritual capacity is there, if only it could be channelled in the right direction.

By Your Diocese Alive Staff

To be continued in our next issue.

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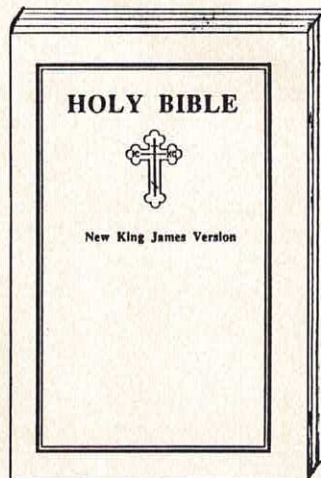
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# The Challenge

*(Christian families today are challenged to continue their education in Christ.)*

To teach a Religions Education course in a Seminary — to influence those who will become Orthodox priests — to share some of the ideas and information you have gathered over the 35+ years of dealing with children and adults in educational situations — such a challenge became mine this fall! And now this further challenge — I was asked to write something about religious education for this magazine!

What do we mean by religious education? With whom does it deal? Why is the Church more and more concerned about it — or is She? Increasingly we see articles or even books in church publications discussing how to instruct or train our youth. Frightening thoughts are presented; youth falling away from the Church, only older people involved in its activities, young people defecting to the grasping cults and sects. Have we failed in educating our children religiously?

Looking at some of the “advances” in secular education in general, what can be seen? Do newer theories and techniques mean better results? In the atmosphere of relaxed discipline and lowered standards, a disturbingly large percentage of the student population has not responded with increased positive results. Safer highways have not come about because of driver education programs. Illiteracy is now a major cause for concern — among all classes. (If you talk with people in charge of hiring personnel, you will hear of the astonishing replies on job applications, from applicants for high level positions to those seeking their first jobs.)

Children are not observed to be healthier as the result of better health programs. Our students are abysmally ignorant of geographic details and historic facts, in spite of thousands of visual aids and colorful textbooks. Sex education would seem to be the greatest fiasco of them all. Reviewing such dismal results we can rightfully ask, what does this all mean for us Christians? How can we truly educate

our children, ourselves, so that we become those people God wants us to be? — so that we can reach our goal of the Kingdom?

In reading the very timely booklet by Sister Madgalen, *Reflections on Children in the Orthodox Church Today*, I especially appreciated the emphasis that education is *formation* (the Greek word for education translates as “formation”). With that idea in mind a whole series of thoughts can develop.

When you form something, as a potter does with clay on a wheel, you must start with moldable material. You must apply pressure, you must guide it, you must stay with it, you must know what your goal is (a tall, slender vase or a squat, round bowl). So it is with our children. As the vase or bowl will not be formed alone, neither will it be formed according to the potter’s design by having someone else do it. Again, so it is with our children. They are the responsibility of the family into which they are born, and that family — those parents — are in charge of the molding (formation) of their lives. It goes without saying, Christian parents never do this alone, but always with God’s guidance and direction.

Therefore, in this presentation on Orthodox religious education, we look at the family, the center of formation activities. Who makes up the family? Father, mother, and children, of course. The job starts here, with *father* in charge (the captain) and mother (the executive officer) second in command. Today, we often see this order reversed, or even supposedly divided. Yet whoever saw a car with two concurrently-used steering wheels get anywhere, or two simultaneously-in-charge captains on a team reach their goals? We cannot alter the *father-first* order; God ordained it. Fathers set the tone, the goal for the family. Their aims are passed on. One hopes that they are desirable, beneficial, self-less, and God-pleasing goals. An older priest’s

wife, mother of a large family and the grandmother of eight, was once asked what she did to have her children grow up loving Christ and His Church. Her reply was, “By having a husband who loved God and served Him with his whole heart.” Her husband was a priest, but even if all fathers won’t become priests, they nonetheless can and must love God with their whole hearts.

Mothers, because they are not in command, are NOT second-class parents. No ship ever gets anywhere without a good executive officer. That person carries out the captain’s orders. This entails more than enough work and responsibility. Just so with mothers! Their jobs of “running the ship” are far-reaching and diversified; demanding, if they are truly the ‘helpers fit’ for their mates (Genesis 2:18).

All about us we see the breakdown of God’s plan — the plan that still brings joy and salvation to those who follow it. It is not our purpose to review and re-digest all the factors that are destroying our world. Rather, what are the steps we can take to see that education — the formation — of our families (children, grandchildren, and ourselves) continues in a manner pleasing-to-God, in order that the ‘vessel’ we are shaping (forming) will be a good one when taken off the potter’s wheel?

Fathers must assume the leadership again so that the children can know where they are going. This starts at the beginning of the marriage — the tone is set. *God is included in the daily routine.* Father prays, reads the Bible, attends church, goes to confession, receives the Eucharist, participates in all phases of the life of the Church. At home *he* leads prayers, he is the priest at the home altar, he encourages all to strive to walk with God, as he himself tries to do. He establishes the pattern for a joy-filled (not necessarily riches-filled) home, where the icons are central, fasts are kept (with anticipation,



because of preparing for the feast to follow), the Bible is read and studied, hospitality is shown, charity is expressed, and, above all, love is in abundance.

Mothers give back-up and support to this tone set by the fathers. This is a most significant role, for activities, no matter how worthwhile or well-planned, often fail because of a lack of follow-through and encouragement. The importance of behind-the-scenes, out-of-the-spotlight endeavors is obvious in so many events. People who go to work in lonely, isolated places, who start new ventures, such as missionaries planting new points of worship — all these are further proof of the importance of having someone support you, sustain you, pray for you. Being in a supporting role is a critical position. Mothers' jobs are as important as fathers' — they are just NOT THE SAME!

Central in the family are the children, the ones who are the main recipients of the molding. (Yet it is amazing how many parents find themselves being altered, modified, even corrected as they are in the process of helping to shape their offsprings' lives!) An important part of the whole family, children need to be included in the family goals. They need to know why something is happening. When a particular hurdle is placed before a family (moving, changing jobs for Dad, illness, etc.), it is much more advisable to let the young folk know what needs to be done and their share in it — whether the task is hard or easy, pleasant or undesirable. Then, they can participate more understandably than if they're kept 'in the dark' or protected from a possible hardship. The challenge takes on new meaning and enables a family togetherness to develop, instead of allowing the task at home to cause divisiveness through lack of understanding. Shielding, hiding, or preventing a child from sharing in a family crisis usually does not strengthen them or make them more secure. Studies following the Second World War showed that children who were taken from London to a safe place during the horrible bombings, being separated from their parents, had more emotional problems than did those children who struggled through the nightmare of the air raids, but with their parents.

Just as children are more content when included in family goals, so they will become more secure under the family's authority. This, too, is a God-given responsibility, residing first again in fa-

thers. They structure and guide with discipline and love. Children chafe under the horror of excessive freedom. Today's youngsters are burdened with too many decisions long before they are able to handle a variety of choices. Now it seems to take more courage to discipline, to maintain authority, than it did a generation or two ago. Too many extraneous fears crowd out a sane approach to molding children, training them in the proper way to go. Christian parents must stand firm and not be afraid of saying NO in love! Quicker than one thinks, children will see that their courageous parents — parents who don't go along with every request or whimsical plea — truly care for them and are working for their ultimate good. In that unique combination of a forgiving love and convictions that are maintained, true friendship develops among family members. What a heartwarming relationship to have — a real bond of friendship between parents and children! This can happen when there is proper order and authority.

With the family being the first avenue of education, and especially of religious education, we must see how vital it is that, in these days of changing values and variant lifestyles, the family (molded together in bonds of Christ's love) must stand fast and prepare for the battle before them. Indeed, the formation of a Christian — yes, of a Christian family — is no easy undertaking. There are hindrances, pressures, and oppressions from all sides. Because the family is the place where young Christians are formed, the Enemy of our souls attacks it in order to destroy the budding followers of Christ. The Christian, however, is not unaware of the devices of the devil. Truly, today's challenge is no different from that of centuries ago; only now it is garbed in a twentieth-century costume.

Just as the enemy is the same, from the Garden of Eden until now, so the Christian's counter-attack remains unchanged. Saint Paul writes, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil...girded..with truth, put on the breastplate of righteousness,..shod your feet with the...gospel of peace,..taking the shield of faith...the helmet of salvation...the sword of the Spirit, which is the word of God. Pray at all times..." (Ephesians 6:10-18).

As in Paul's time, so now is that armor of Christ available. The weapons are ours;

we simply must employ them. What are the weapons that we use to resist the enemy and allow for our own formation as a Christian? What *can* we do? What *must* we do?

We must use:

Prayer! Family prayers — table prayers — prayers before the icons — private prayers; all combine to unite us to Christ.

Spiritual reading! Studying the Bible and other spiritual writings — Psalms and Bible portions — learning what directions Christ has given us; these give us a plan for attack.

Charity! Loving concern for our family — caring for our neighbors — sharing with others — giving to God with thanksgiving; love conquers all.

Liturgical life! Keeping the fasts — celebrating the feasts — knowing the saints — singing the hymns — worshipping regularly in the church; actions like these attune us for the spiritual battle.

Confessions! Admitting that one fails — seeking God's help — getting up again — gaining counsel from our spiritual Father; this real spiritual aid lifts the fallen warrior and moves him back into the front line.

The Eucharist! Receiving Christ's Body and Blood — with preparation — simply — humbly — frequently; this is the nourishment which moves us forward.

Employing these weapons or tools, we will enjoy the experience of seeing Orthodox Christians formed. In that family where father sets the tone — for Christ — mother ardently supports, the children happily participate, real formation — true Christian (religious) education — occurs. When all are bound together by God-appointed authority, loving discipline and the Holy Spirit's guidance — that long desired goal, the Kingdom of Heaven, can be achieved!

May we all increase our efforts to work out our formation and our children's, by God's Grace!

Recommended Reading:

Sister Magdalen. *Reflections on Children in the Orthodox Church Today*. Essex, England, Stavropegic Monastery of St. John the Baptist, 1988.

Matushka Isabel Anderson

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# Pro-Life Update

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Bishop Herman at the rally in Harrisburg.

## Attend the March For Life in Washington D.C. on Monday, January 22nd, 1990.

While traveling to Pittsburgh on the eve of Thanksgiving Day, we were listening to a Radio Talk Show wherein people were offering public testimonies of thanks to those individuals who brought joy into their lives.

One such woman gave thanks to her brother-in-law, who refuted her and others, in their wrong thinking and remained steadfast in advising her not to have an abortion. She was grateful that because of him she was spared the agony and pain of living with the fact that had she aborted her child, she would have been a murderer.

There are so many who are seeking

our help, guidance, patience, and love in that moment of confusion and want us to remain strong and unwavering in fulfilling our moral Christian obligation to protect life.

You are urged to participate in the MARCH FOR LIFE. If you are unable to do so, then pray for its success. YOUR SUPPORT IS NEEDED AND APPRECIATED.

+Bishop HERMAN

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## Bishop Herman attends Pro-Life Rally in support of the Abortion Control Act.

On October 3rd, pro-life people from all over the state rallied in support of the

1989 Pa. Abortion Control Act, and the pro-life legislators and Governor Casey who support the Act. The pro-life rally attracted 8,500 people despite the mere three weeks we had to promote it.

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## Governor Casey Signs the Abortion Control Act.

What is the 1989 Pa. Abortion Control Act all about? It is designed to protect women from the abuses of the abortion industry and to protect unborn children in the limited circumstances allowed by the Supreme Court's July 3, Webster decision. It will also challenge some of the provisions of *Roe v. Wade* in the hope that a future Supreme Court decision will permit states to pass legislation protecting new human life in addi-

tional circumstances.

The 1989 Pa. Abortion Control Act:

**1. Provides Informed Consent.**

**2. Protects The New Individual From Being Aborted Solely On The Basis Of Its Sex.** The Fourteenth Amendment of the U.S. Constitution guarantees against discrimination on the basis of race or sex. We must protect against sex discrimination in this case as well.

**3. Assures The Determination of Gestational Age** through normal, prudent medical practices so that the death of a viable child would be prevented, and infanticide as in the case of Dr. Melnick would be prevented (Dr. Melnick performed abortion on a teenager who was 8 months pregnant. When the child was born alive, he left the baby alone unattended and gasping for breath for 90 minutes before the child died. Courtroom testimony revealed that the child would have lived if the airways had been cleared).

**4. Protects the Child's Life After 24 Weeks Gestational Age.** No abortions in the last three months of pregnancy except to avert the death of the mother. When a late abortion must be done, two physicians must concur in the decision and the method which will give the child the best chance to survive must be used. The late term abortion must be performed in a hospital with an independent physician in the operating room to care for the child.

**5. Outlaws Experimentation On The Unborn Child Or Use Of Tissue Taken From Aborted Babies.** The sponsors want to stop the harvesting of organs and tissue from aborted babies to eliminate any type of incentive to abort. (Tissue from a miscarriage may be used.)

**6. Provides Notice To The Spouse Before The Abortion** except in cases where the woman fears physical harm. The husband's consent is not required.

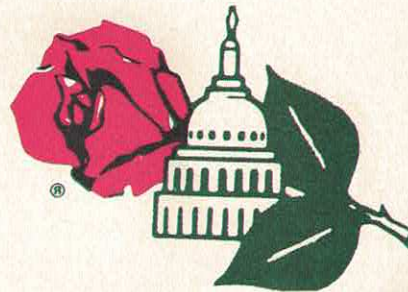
**7. Medical Facilities Owned And Operated By The State May Not Abort Babies** except to avert the death of the mother or in cases of criminal rape and incest.

**8. The State Attorney General May Conduct Investigations** along with the local district attorney. Only the abortion-

ist or those who make policy at abortion clinics can be charged with the crime if the law is broken.



Over 8,500 people attend the rally.



Some of the Orthodox participants at the rally.

## Music For Spiritual Health

*Continued from page 30*

images into the mind of each individual. Liturgy should not become a concert where the people cannot join in if they have the desire to, but instead return home feeling as if they have been "sung to" for an hour and a half—especially when the one and only one being sung to is God. In one form or another, they should join in and praise God in song along with the choir. If liturgical music is to be at all therapeutic, active participation is vital. I emphasize the fact that the contribution of the church body should always be welcomed. "It is monstrous that congregations should be asked regularly to attend services in which their musical contribution is resented."

"No matter what the precise explanation may be, music is a real enemy of pain, both of body and of mind." Even in the past century, music was used as the only anesthetic in minor operations, such as tooth extraction, and as an aid in major surgery during the years before medical anesthetics were perfected. Whether it is a true physical or merely psychological alleviator of pain, it does serve its purpose. It is recorded that often music only distracts from the pain and keeps the patient's mind at ease. This shows where music can be helpful not only in physical problems but also in psychological ones. Music helps to sort out conflicts of the mind that may physically affect the body in some way, including any number of psychosomatic illnesses. Music certainly does have a curative effect on many parts of the mental and physical aspects of every human being.

It is my belief that liturgical music serves to heal the soul in the same way that the Father confessor, in the role of counselor, does; perhaps just on different theological planes. If a person is suffering from an emotional strain, he will likely go to the priest asking for spiritual guidance. The priest is there to comfort the individual with words, but the music also has the power to console, calm, and cause the person to clear his mind. That is not to say that the one can be substituted for the other, but certainly both forms of therapy are helpful. Even more practically, liturgical music causes a person who may not come to church in the "right" state of mind to listen to the familiar melodies of the Liturgy and be trans-

ported mentally into the focus necessary for prayer. This can be as important for the "healthy" soul as is general emotional stability.

In addition to the effects music has on the listener, there are also many remarkable effects on the performer. Players of every instrument experience these effects, but I tend to believe that the singer gains the most, because his music comes solely from within. Vocal music is completely personal, being fully contrived in the mind and heart of the vocalist; there are no buttons to push, keys to press, or strings to bow. Perhaps this gives the singer a tremendously difficult and challenging job, because more often than not the listener can tell when a singer is not giving it his "all." That is especially true in liturgical music where the listener is none other than God! In a secular context, the same could be compared to going to a concert where most of the performers wander in during the second or third selection, yawning, talking to each other, and mumbling the lyrics beyond comprehension. For the price of concert tickets today, I would not appreciate it very much!

So we see that in order to achieve the most beneficial therapeutic effects of singing, one must have a sense of musicianship. The respect for God and for the divine character of the music must be there. After all, "music on earth is not only a symbol but an embodiment of the 'heavenly music,' it is thus a revelation of the divine to man and of the divine responding in man." As we sing in the Cherubic Hymn, "We are symbolizing mystic choirs of Cherubim..."

Physically, singing is good for the body. It promotes proper breathing, aids digestion, and improves circulation; the result is a feeling of exhilaration, a smoothing out of emotional frustrations, and a genuine recovery of good spirits. The very act of singing is a gentle but stimulating activity. The increased and deeper breathing stimulates bodily energy and activity. The oxygen supply of the body is increased. The blood becomes purer and more chemically active. Cellular activity is stimulated. The general result is an increased sense of well-being.

Mentally, singing is the vocal expression of the emotions. People like to hear and sing music that somehow reflects the way they are feeling. Good or bad, it is a

very healthy outlet. "Community singing can be one of the most valuable therapeutic measures...the joyous fusion of voices in song is productive of the most kindly and neighborly feelings, seeming not only to lift the spirits of the individual, but to erase petty differences and to promote cooperation and brotherly love." Not only are these results beneficial in the church atmosphere, but also outside the church. It would be very helpful for the community efforts of the church for choirs to do their share of evangelizing. For example, going out to members who are shut-ins and letting them sing along with the liturgical music can reassure and raise their spirits. As long as one doesn't hold back or hide his emotions, singing can be one of the most beneficial, self-perpetuated therapies there are.

The music of the Divine Liturgy, if put to good use, is extremely powerful. What better form of prayer is there than one that involves the body and mind as much as singing does? And everyone can participate; the young and old, the talented and even not-so-talented. "Any large body of voices singing together makes a distinctly artistic effect, even though that of each individual voice might be the opposite."

In conclusion, prayer in the form of singing can be one of the most effective forms of prayer that we have. Music brings about a wealth of emotions, which, concentrated and directed towards God, can be moving and powerful. "There is no doubt that there is great healing and comfort in song. Sing troubles away and sing to celebrate your joy. In either case, body and soul will be strengthened."

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by Christine Nass

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Bessie Guzey  
Lucille & John Guzey  
Mr. & Mrs. Andrew Hanchak  
Julia Hanchak & Tom  
Mr. & Mrs. William Hanchak  
Mr. & Mrs. Alex Hockin  
Mr. & Mrs. Jon Jaye & Jonathan  
Olga & Joseph Jaye  
Mr. & Mrs. Carl Jeryga  
Kristin & Kimberly Jesuitt & Lyn  
Anna Jubinsky  
Mary Jubinsky  
Mr. & Mrs. Joseph Keklak  
Rose Kelechawa  
Mr. & Mrs. Joseph Kiehart  
Julia Kitchura  
Mr. & Mrs. Michael Klapatch & Sons  
Henry II & Jeremi Korpusik  
Mary & Henry Korpusik  
Mr. & Mrs. Dennis Krenitsky  
Mr. & Mrs. John Krenitsky  
Mr. & Mrs. Joseph Krenitsky  
Mary & Anthony Kueider  
Elizabeth McInnis & Rebecca  
Myra McInnis  
Ruthann Lasichak  
Fran & Nick Meholic  
Dr. Greg Meholic  
Mr. & Mrs. Andrew Michalczyk  
Mr. & Mrs. Mark Mills & Boys  
Mrs. Anna Mizok  
Alice Mosley  
Mrs. Helen Myshak  
Martha & Steve Myshak  
Mr. & Mrs. John Nayduch  
Justine Orlando  
Tillie Palubniak  
Antoinette Petorak  
Sem. Gabe & Delores Petorak  
Martha Pollock  
Anna Pryal  
Anna Rusiniak  
Mary Joan Rusiniak  
Martha Scopelliti  
Mr. & Mrs. Ron Sernak & Family  
Debra Serniak  
Delores Serniak  
Mr. & Mrs. Steven Serniak & Allison  
Janice Skolic & Stacey  
Emily Stawisky  
Helen & Gene Strosky  
Irene Swirdovich  
Damian & Stephen Telencio  
Chap. Peter & Matushka Martha Telencio

Millie & Bob Telep & Rebecca

## HOLY ASCENSION ORTHODOX CHURCH

Lykens  
Fr. Michael & Matushka Hatrak  
Sem. Gregory, Matthew & Natalie  
Coles Family  
Anna Kopko  
Mr. & Mrs. Michael Hrinda  
Mrs. Kathryn Lapicky  
Mr. & Mrs. Michael Leshko  
Anna Mahoney  
Mr. & Mrs. John Mehalko  
Dr. & Mrs. Alexander Pianovich  
Susie Pinkerton  
John & Fannie Sass  
Nadia Sass  
Elmer Sites  
Suzanne S. Smeltz  
Elizabeth Y. Sultzbaugh  
Katherine Zimmerman

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

Very Rev. Michael Evans & Family  
Antoinette Brown  
Florence Bubernak  
Paul Bubernak  
Anna Gondal  
Eva Hrabsky  
Mrs. Mary Moroz  
Paul & Olga Paduhovich  
Mr. & Mrs. Walter Sebasovich  
Mary Shields  
Mrs. Olga Yonkovig

## SS. PETER & PAUL ORTHODOX CHURCH Minersville

Fr. Michael & Matushka Hatrak  
Sem. Gregory, Matthew & Natalie  
Anna & James Antonio  
John Bonchalk  
Madeline Bonchalk  
Peter & Betty Butsko  
Deborah Frew  
Susie & Andrea Frew  
Elsie A. Herman  
Luke Oakill  
Mike & Barb Rogers & Daughters  
Stablum Family  
Mr. & Mrs. David Studlak  
Anna & Nick Wyslutsky  
Mary Wartella

## ST. JOHN'S ORTHODOX CHURCH Nanticoke

Rev. David & Matushka Lisko  
Jason, Chrysa & Nika Lisko  
Mrs. Eva Chervak  
Mr. & Mrs. George Cieslak  
Miss Mary Hunchar  
Mr. & Mrs. John Klos

# CHRIST IS BORN

Mr. & Mrs. Michael Lisko, Sr.  
Mr. & Mrs. Leo Misewich  
Mr. & Mrs. James Oram  
Mr. & Mrs. Joseph Paprota  
Joseph & Jillian Paprota  
Joseph Paprota, Reader  
Mr. John Pihanich & Ellie Kapitulka  
Mr. & Mrs. Paul Selingo  
Mr. & Mrs. Paul Sulewski

## ST. MICHAEL'S ORTHODOX CHURCH

**Old Forge**  
Fr. Valerian & Matushka Dolores Dzury  
Mary Adamiak  
Jacob & Margaret Barsigian  
David, Kate & Alexa Barsigian  
Mr. & Mrs. John Barsigian  
Helen Chesniak  
Mary Conon  
Mr. & Mrs. William Condon  
Cushner Family  
Elena Dorosh  
Nicholas Ermolovich  
Tanya Ermolovich  
Ann Freeman  
Neal Freeman  
Mr. & Mrs. Nicholas Halchak  
Harrison Hubiak  
Mr. & Mrs. Alex Jadick  
David Jadick  
Mr. & Mrs. Michael Jadick  
Mr. & Mrs. Nicholas Jadick  
Mr. & Mrs. Alexander Krenitsky  
Emily Krenitsky  
Gregory Krenitsky  
Helen & Millie Krenitsky  
Mrs. Helen T. Krenitsky  
Rose Krenitsky  
Nick Lezinsky  
Barney Ludwig  
Tina Ludwig  
Joseph & Ann Marie Macijowsky  
Mr. & Mrs. Peter Matechak  
Ann Peregrim  
Mr. & Mrs. Daniel Pregmon  
Michael & Eva Pregmon  
Mr. & Mrs. Stephen Polanchik  
Theresa & Helen Polanchik  
Mrs. Sophie Pronovich  
Mr. & Mrs. Michael Spitko  
Martha, Paul & Paul Andrew Tumavitch  
Ann Tyrpak  
Sonia Tyrpak  
Mr. & Mrs. Michael Wasko  
Anna Zupko

## ALL SAINTS ORTHODOX CHURCH

**Olyphant**  
All Saints Orthodox Church  
Very Rev. Claude Vinyard, Pastor  
David Brzuchalski, Choir Director  
Matushka Francis Vinyard, Church School  
Coordinator  
All Saints Senior "R" Club #105

Florence M. Boyko, President  
Mr. & Mrs. Barry Bennington  
Barry Bennington, Jr.  
Mr. & Mrs. Laurence Bonczar  
Florence M. Boyko  
John M. Boyko  
Olga Boyko  
Helen Bryer  
Mr. & Mrs. David Brzuchalski & Family  
Mr. & Mrs. John Chukalochak  
Betty Generotti  
Mary Jane & Tanya Gilbert  
Johana Gima  
Mary Guman  
Mrs. Paul Holod, Sr.  
Mr. & Mrs. Nicholas Holowatch  
Vera & Natalie Hoyniak  
Mr. & Mrs. Joseph Huddy  
Mr. & Mrs. Harry Hunyak  
Anne Klemko  
Mr. & Mrs. Theofan Koziar  
Mr. & Mrs. Michael Kuzmiak, Jr.  
In Memory of Jeanne Masko  
Mr. & Mrs. Joe Mazur  
Dr. Gregory Meholic  
Mr. & Mrs. Nicholas Meholic  
Mr. & Mrs. William Mezick  
Claudia Mikulak  
Darlene Moschowsky  
Mr. & Mrs. Walter Moschowsky  
Mr. & Mrs. John Naughton  
Mr. & Mrs. Edward Oles  
Marianne & Barbara Orzalek  
Mary Orzalek  
Helen Peruka  
Mr. & Mrs. John Puthorosky & Family  
Mr. & Mrs. Richard Roberts  
Mr. & Mrs. Peter Rezanka, Sr.  
Mr. & Mrs. Peter Rezanka, Jr.  
Mr. & Mrs. George Schlasta  
Mr. & Mrs. John Schlasta  
Mr. & Mrs. Joseph Schlasta & Family  
Mr. & Mrs. George Scochin & Family  
Mr. & Mrs. Joseph Semon & Family  
Mary Semon  
In Memory of Luke & Ksenia Sheruda  
Mr. & Mrs. James Specht & Daughters  
Mary Stafursky  
Linda Stuchlak  
Julia Voloshen  
Veronica Wansacz

## ST. NICHOLAS ORTHODOX CHURCH

**Olyphant**  
Fr. & Matushka Vladimir Fecho  
Julie, Rick, James & Jonathan Cesari  
Mr. & Mrs. Jerry Dreater & Nicole  
Mr. & Mrs. Paul Dreater & Family  
Kyra Fetchina  
Mr. & Mrs. Joseph Fetchina  
Olga Fetchina  
George Kopestonsky  
Olga Kuzmick  
Theklia Mikridge  
Mrs. Anna Murawsky

Dr. & Mrs. Larry Sherman  
Helen Witiak  
William Witiak  
Mike, Ann & Suzanne Worobey

## ST. STEPHEN'S ORTHODOX CATHEDRAL

**Philadelphia**  
V. Rev. Daniel & Matushka Mary Geeza  
Diane & Ron Bisaga  
Ron & Kathy Bisaga  
Elizabeth Burch  
Anna Cebular  
Judy & Jack Clyde  
Nicholas Cronin  
William, Nina, Kathie, Michael & Matthew Gavula  
Olga & John Gazak  
Elisabeth Gentieu  
Mr. & Mrs. Michael Harb  
Anna Michael Hargrave  
Mr. & Mrs. Joseph Herrschaft  
Mr. & Mrs. Peter Hetman  
Mr. & Mrs. Nicholas Horsky  
Katherine, Arnold & Anna Jensky  
Jeff, Mary Ellen & Helene Jones  
Mr. & Mrs. George Kaminsky & Nick  
Alice Karpiak  
Nadia Kolesnik  
William Kraftician  
Anna Kristiniak  
Mr. & Mrs. Peter Linski  
Betty & Mike Matovich  
Ann, Fred & Christine Miller  
Christine M. Nass  
Janice M. Nass  
Mr. & Mrs. Claude Neal  
Rose Neher  
Anastasia Peramus  
Steve, Anna, Larissa & Stephan Pron  
Mary Radick  
Mr. & Mrs. Williak Radick & Family  
Jeanette Ruano  
Olga Russin  
Robert G. Tallick

## HOLY TRINITY ORTHODOX CHURCH

**Pottstown**  
Fr. Andrew & Matushka Tanya  
Anastasia & Andrew Nelko  
Michael Brilla, Sr.  
Nicholas Budich  
Olga Budich  
Mr. & Mrs. George Gerasimowicz  
Mr. & Mrs. George Gerasimowicz  
Katherine Gerasimowicz  
Nicholas Gerasimowicz  
Dr. Walter V. Gerasimowicz  
Nettie Hart  
Mary Matychuk  
Anna Meko  
Catherine Novak  
Helen Pershinsky  
Victor Pershinsky  
Eraeda Popoff  
Zoya Popoff



# GLO RIFY HIM

John Sekellick  
Helen Wokulich

## ST. BASIL'S CHURCH

**Simpson**  
Pearl Bock  
Olga Carvey  
Mary Chupeck  
Sam & Nadine Demianovich  
Helen Dorval  
Olga Gallick  
Helen Hrichuk  
Esther Kowalsky  
Anna Kravetsky  
Thomas & Elaine Kravetsky  
Edward, Laurie, Lynn & Kimberly Kravetsky  
Helen Kutch  
Julia Mazza  
Michael S., Maryann, Michael & Mark Mikulak  
John & Mary O'Korn  
Rose Onufrak  
Lillian Pagnucco  
Gertrude Pavelchak  
Walter & Marie Proch  
Walter Jr. & John Proch  
Maria & Daria Proch  
Anastasia & Joann Somple  
Gerald & Marilyn Soroka & Family  
Bill & Irene Sumple

## HOLY TRINITY ORTHODOX CHURCH

**Stroudsburg**  
Rev. & Mrs. Neal J. Carrigan  
Eve & Paul Bonisere  
Russ & Nancy Futchko  
Helen & Tom Kessler  
Kathryn Pinto  
Peter & Helen Stavisky  
Marion & Walter Zablotsky

## ST. TIKHON'S MONASTERY CHURCH

**South Canaan**  
His Grace, Bishop HERMAN  
Very Rev. Vladimir & Mat. Mary Borichevsky  
Very Rev. Daniel & Mat. Delores Donlick  
Very Rev. Samuel & Mat. Dorothy Sulich  
Rev. Fr. John & Mat. Isabel Anderson  
Galina Abolins  
Seminarian Andrew Anderson  
Harry & Mary Andreychik  
Marge Barna  
Olga Barna  
Bill & Alice Boga  
Wayne, Cheryl & Maggie Boga  
Mr. & Mrs. Paul Delman  
Sophie Delosky  
Dr. David & Mary Ford  
Daisy Geeza  
Mary & Bill Huniak  
Julia Jacewicz  
Peter & Joan Karnick  
John Kuchmanich, Jr.  
Victor Kuzemchak

Katherine Lazorack  
Joann & Rose Minarick  
Ann & Bill Naholnik  
John & JoAnne Paluch  
Martin Paluch  
Seminarian Greg Sulich  
Joe & Olga Telowsky  
Michael, Maria & Julianna Tihanich  
Ron Wyslutsky  
Julia Zielinski  
William & Susan Zielinski

## SS. PETER & PAUL ORTHODOX CHURCH

**Uniondale**  
Fr. John & Matushka Maxwell  
Donald & Ann Bock  
Vladimir & Betty Demianovich  
Martha Dorosh  
Maria Hutnyan  
Peter & Catherine Jubinsky  
Rose Kennedy  
Lovey Klym

## ST. HERMAN'S ORTHODOX CHURCH

**Wallingford**  
Rev. Fr. John & Matushka Perich  
Taisia & Alexandra Perich  
Frank & Vicki Borriello  
Daria C. Collins  
Reader Daniel & Taissa Drobish  
Olga V. Dudkin  
Mary C. Faas  
Albert Fernandez  
Dr. Sandra M. Gawchik  
Gregory Godun  
Reader Gregory & Sharon Hubiak  
Gregory, Sharon & Katya Hubiak  
Leroy & Eugenia Hughes  
Ann Krill  
Mr. & Mrs. William Kessler  
Mr. & Mrs. Alex Krowzow, Jr.  
John & Audress Krowzow  
Sonia & Alexander Krowzow  
George & Chrstel Krugovoy  
George & Danielle Pahomov  
Olga Pishtey  
Alexander Plachuta  
Anastasia & George Pliaka  
Mr. & Mrs. John Prokop  
Mr. & Mrs. John Pusey  
Irene Scarloss  
John & Mollie Smarsh  
Nadezdha Stulpin  
Serge & Lana Tapytkoff  
Anne Troyano  
Anna C. Woodring

## HOLY RESURRECTION ORTHODOX CATHEDRAL

**Wilkes-Barre**  
Fr. & Matushka Petorak  
Deacon Keith S. Russin

Mr. & Mrs. D.H. Anderson  
Mrs. Audrey Augustine  
Nicholas Basarab  
Mr. & Mrs. Stephen Berlozan  
Justine Borino  
Andrew S. Buleza  
Celia Cease  
Laverne Chapman  
Marguerite & Tom Czekalski  
Bernard & Ester Dancheck  
Mr. & Mrs. John Dennis  
Dora Deroski  
Mary Drahus  
Cynthia A. Dulsky  
David E. Dulsky  
Mr. & Mrs. John Dulsky  
Charlene Faust  
Mary Fedak  
Mrs. Michael M. Felch, Sr.  
Mr. & Mrs. Nicholas Fennick  
Dolores M. Grabko  
Catherine Grivner  
Justine Gulczynski  
Mr. & Mrs. Harry Holak  
Mrs. Helen Humko  
Sandy, Julieann & Nicholas Kapelan  
Sergei & Victoria Kapral  
Mr. & Mrs. David Kessler  
Matthew & Anna King  
Sandra King  
Marge Kotarski & A.J.  
Mrs. John Kotzer  
Mr. & Mrs. Vladimir Konstantinovich  
Justine Kozak  
Vera Kraynanski  
Mrs. Mary Krill  
John & Mary Kropcho  
Alice Laskowski  
John Lazo  
Kathryn Lipko  
Mr. & Mrs. Michael Macekura  
Sam Macekura  
Rosemary McKeown  
Mr. & Mrs. Walter Narkoff  
Mr. & Mrs. Stephen Nerbecki  
Mildred Okrongely  
Mrs. Mary Onufer  
Mr. & Mrs. Michael Pasonick, Jr.  
George & Mary Petyo  
John Phillips  
Jule Phillips  
Michael & Nancy Pieck  
Mr. & Mrs. Michael Pinkoski  
John Polinsky  
Mr. David Pronovich  
Mrs. Helen Pryor  
Mrs. Elizabeth Reese  
Mr. & Mrs. Frank Romanchek  
Mr. & Mrs. Charles Romanuski  
Mr. & Mrs. Simon S. Russin  
Mrs. Joseph Schmid  
Maguerite & Bon Schroeder  
Mr. & Mrs. Andrew Skordinski

# CHRIST IS BORN

Mike & Olga Skordinski  
 Mildred Sokola  
 Peter Sokola  
 Mrs. Peter Sokolovich  
 Mr. & Mrs. John Sosik, Jr.  
 Nick Sosik  
 Julia Stetz  
 Evelyn Suhoski  
 Anna Swanko  
 Mr. & Mrs. John Swanko  
 Mr. & Mrs. Michael Swanko  
 Elizabeth Takach  
 Mr. & Mrs. Walter Tempalski  
 Mrs. Metro Timchak  
 Mr. & Mrs. Charles Urban  
 Helen Umphred  
 Ann Wensel  
 Joseph Woloski  
 Mr. & Mrs. Anthony Wysocki  
 Mr. & Mrs. Edward F. Wysocki  
 Eva Yankovich  
 Nettie Yaremko  
 Mrs. Anastasia Zielinski  
 Mr. & Mrs. John Zimich  
 Miss Marisa Zimich  
 Nicholas A. Znak  
 John, Dora & Kyra Zoranski

## HOLY TRINITY ORTHODOX CHURCH

**Wilkes-Barre**  
 Very Rev. & Mrs. John Mason  
 Fr. & Matushka Pawlush  
 Mary Bankos  
 Sue Bawn  
 Helen Belaus  
 Andrew Dennis  
 Mr. & Mrs. Daniel Dennis  
 Mr. & Mrs. Michael Dennis, Jr.  
 Mr. & Mrs. Bernard Golubiewski  
 John Jr. & Elizabeth Goobic  
 Mr. & Mrs. Paul Gozick  
 Mr. & Mrs. William Gurka  
 Anna Homick  
 Agnes & John Homick  
 Mr. & Mrs. Basil Homick  
 Gabriel Homick  
 Mr. & Mrs. Alexander Lipko  
 Mr. & Mrs. Michael Lisko  
 Mr. & Mrs. Walter Mason  
 Mr. & Mrs. Boris Mayher  
 Ken & Margaret Paulic  
 Mary Petro  
 Mary Salmay  
 Mr. & Mrs. Joseph Sanders  
 Mary Skordinski  
 Anna Sovyrda  
 Eleanor & Ted Sovyrda  
 Mr. & Mrs. Marion Sowyrda  
 Mr. & Mrs. Michael Stchur  
 Mr. & Mrs. Charles Thomas  
 Pearl Tutko  
 Helen & Peter Welgo

Claudia Yankovich  
 Mr. & Mrs. William Yankovich  
 Mr. & Mrs. Michael Yeosock  
 Helen Zavada

## HOLY CROSS ORTHODOX CHURCH Williamsport

Fr. & Mrs. Daniel Kovalak, Daria & Natalia  
 Olga Albright  
 Nancy Pashchuk & James Chuta  
 Mr. & Mrs. William Daskalakis  
 Mary Dobosky  
 Helene Fowler  
 Ralph L. Lukens, Jr.  
 Elsie Skvir Nierle  
 Anna Peterman  
 Mr. & Mrs. William Sneider  
 John Urbanic Family

## ST. MICHAEL'S ORTHODOX CHURCH

**Wilmington, Delaware**  
 Fr. Joseph & Charlotte Woodill  
 Paul, Vera & Matt Chalfant  
 Dorothy Chupko  
 Mary Guretsky  
 Mr. & Mrs. Edward Hojnicki, Sr.  
 Mr. & Mrs. Edward Hojnicki, Jr.  
 Maria Karawulan  
 Mr. & Mrs. Peter Karawulan  
 Mrs. Olga Mahaney  
 Mrs. Agness Meginniss  
 Mr. & Mrs. Peter Melnick  
 Mr. & Mrs. Michael Minnich  
 Ned & Pearl Minnich & Family  
 Olga S. O'Neill  
 Sophia Puit  
 Mr. & Mrs. David J. Roberts  
 Jim & Olga Riley  
 Olga Rybachak  
 Mr. & Mrs. Michael Sinovich  
 Merrill & Mary Trader  
 Mr. & Mrs. Harry Wujcik

## ST. MARK'S ORTHODOX CHURCH Wrightstown

Fr. Stephen & Matushka Gayle Karaffa  
 Kevin Karaffa  
 Helen Bulley  
 Mark & Judy Hubbel  
 Walter & Elizabeth Labick  
 Samuel & Ann Mervis  
 Nakonetschny & Efimenko Family  
 V. Kiriakidi  
 Susan Pachowka  
 Marie Rybry  
 Myron, Linette, Stephen & Anastasia Sedor  
 Sarah Shuntick

## HOLY TRINITY ORTHODOX CHURCH McAdoo

Fr. Joseph Martin

Anna Davidovich  
 Ann Fannelli  
 Mr. & Mrs. George Hoppy  
 Dennis Hoppy  
 Helen Osuch  
 Mr. & Mrs. George Stronko  
 Irene Yaworsky  
 Mr. & Mrs. George Zabitchuck  
 Mr. & Mrs. Michael Zabitchuck

## ST. HERMAN OF ALASKA ORTHODOX CHURCH

**Shillington**  
 Reverend & Mrs. John Onofrey  
 Joseph & Andrea Anderson & Family  
 Mr. & Mrs. John Drosdak  
 Bill & Pat Dudash  
 Mrs. Glory Duty & Sons  
 Edward & Theresa Hyland  
 Mrs. Phyllis Kawood & Children  
 Mrs. Eva Kopera  
 Dr. Vadim & Christine Kurjanowicz  
 Michael & Vera Losk  
 Michael & Janice Mallick  
 Karl & Ruth Osterburg  
 Teresa Savage  
 The Semen Family  
 The Sichak Family  
 Catherine Terenchin  
 Cheryl Terenchin  
 Mrs. Mary Wilson  
 Mr. & Mrs. Edward Yurick & Family  
 Hank & Anne Zerbe



## ALL IN THE DIOCESAN FAMILY

### BETHLEHEM

#### St. Nicholas Church

**Chrismation:** Nicole Leigh Campbell was received into the Orthodox Faith on July 8th.

**Wedding:** David Donlick and Doreen McElory were united in the Sacrament of Holy Matrimony on November 4th. Fr. Daniel Donlick, the father of the groom con-celebrated with the Pastor, Fr. Eugene Vansuch.

**Parish Activities:** A successful three day "Russian Days" Festival was held in September. This was the first time the festival was held on the parish grounds.

The Ladies Altar Society held its Annual Christmas Bazaar and Bake Sale on the weekend of November 10th, 11th, and 12th.

The Sr. "O" Club and Jr. "O" Club held a community Ham Dinner on Saturday, November 11th in conjunction with the Christmas Bazaar.

The Lehigh Valley Chapter recently hosted the Central Pennsylvania District F.R.O.C. Convention. Mr. Dennis Chrush is the Lt. Governor and Miss Paula Lahutsky is the Secretary. Fr. Eugene Vansuch serves as the District Spiritual Advisor.

**Special Visit:** St. Nicholas Parish welcomed Mother Christofora and Sister Susan from the Monastery of the Holy Transfiguration, Ellwood City, as guests for a weekend visit. Following Saturday Vespers, a video presentation on the Monastery was presented to the faithful. On Sunday morning, the Church School children, teachers, and parents were also treated to a slide presentation on the monastic community in Ellwood City. The Ladies Altar Society and Church School children made donations to the Monastery toward their building program.

**Outreach Program:** The charity ministry of the parish recently made donations of food, clothing, and household items to the local rescue mission program. Parish donations were made to the local homeless shelter and to our local Hanover Township Volunteer Fire Department and Ambulance Corps. Additional donations from the charity ministry are being sent to the Orthodox Communities in Charleston, S.C. and Santa Cruz, who suffered losses in the recent Hurricane Hugo and the California earth-

quake disasters.

**Choir Concert:** The parish choir was asked to present a program of Russian Christmas Carols at the tree-lighting ceremony at the Lehigh Valley Mall, on Friday, November 17th. Special guests at the program were 16 high school students from Minsk, Soviet Union, together with their four chaperones. Each Russian student and chaperone was given a gift from the parish. In preparation for the Nativity season, the parish choir presents two Christmas Carol Concerts in the Church as part of the City of Bethlehem's Christmas Concerts Series.

### COADALE

#### St. Mary's Church

Best wishes are extended to Walter and Helen Scheese on their 40th Wedding Anniversary, Nicholas Teno and

Martha Teno on their 38th, and Andrew and Stephanie Chmel on their 46th.

**Wedding congratulations to:** Nicholas Teno and Tiven Annette Steigerwalt, who were united in the Sacrament of Holy Matrimony on September 30th; Douglas Rudenko and Mary Ellen Zawatski, September 2nd; Nadine Stafiniak and Oliver Ray Fegley, October 28th.

**Baptisms:** Justin David King, son of David and Chris King was baptized and chrismated on July 30th.

The Church School enjoyed a summer outing held in Knoebel's Grove on July 29th. The children also enjoyed a Halloween party held at the Big Wrangler in Tamaqua.

The Annual Christmas Bazaar was held on November 11th and 12th, featuring many home-made crafts, Christmas decorations, ethnic foods, etc. As in the past, the bazaar was very successful.



School children holding the Church Banners they completed as a summer project.

### COATESVILLE

#### St. Nicholas Church

On Sunday, October 8th, following the Divine Liturgy, the Church School children made their banner presentations. Each child selected a Church symbol and used it in the banner. Father Dimitri Voytilla presented each child with a medal as a reward for his efforts and workmanship. The banners were displayed in the Church Hall. Following the program a luncheon was served by the ladies of the parish.



Fr. Dimitri Voytilla presents medals to Church School children.

## EDWARDSVILLE

### St. John the Baptist Church.

Michael Harmanos, son of Mr. and Mrs. Stephen Harmanos of Exeter, was presented with the Alpha-Omega Award for Boy Scouts on Sunday, September 3rd, by Fr. John Kuchta. Michael serves as an Altar boy and reads the epistle in his parish.



Fr. John Kuchta presents Alpha-Omega Award to Michael Harmanos.

## HARRISBURG

### Christ the Saviour Church.

**Bell Tower Blessed by Bishop Herman:** "Thank you for accepting our gift of love." That was the message to the parish written on a card accompanying a bouquet of American Beauty roses for the church from Katharine and Stephen Macut. The message and flowers were delivered before evening Vespers on Saturday, October 21st, when His Grace, Bishop Herman, arrived from St. Tikhon's Seminary for the festivities. Katharine, together with her husband, Stephen, completely funded the construction of a new bell tower and donated it to the church. Topped with a three-barred gold-leafed Byzantine cross, and built to house three bells, it matches the new church in design.

After Vespers, the prayers of repentance, and confessions, a fellowship hour was held in the church social room.

The next day at 9:30 a.m., the Children's Choir with the Cross and banner bearers met His Grace, Bishop Herman, at the rectory for the procession to the church where he was greeted by Charles A. Turner, president of the parish council, and Fr. Daniel D. Resselar, the pastor.

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Concelebrating the Hierarchical Divine Liturgy with Bishop Herman and Fr. Daniel were Fr. Michael G. Kovach, the associate pastor and the Deacon Keith Russin from Wilkes-Barre. Subdeacons from St. Tikhon's Seminary were Leo Poore, Gregory Sulich, and Gregory Hatrak. Parish altar servers were David Hancher, Steven Wood, Brian Fetsko and Matthew Sysak. The church A Capella Choir and Children's Choir were directed by Mrs. Theodora Resselar. The epistle reader was John Dotsey, a member of the choir and parish council.



Bishop Herman together with Katharine and Stephen Macut with the new bell tower in the background.

After the Hierarchical Divine Liturgy, His Grace, Bishop Herman, presented Mr. and Mrs. Stephen Macut with a church award (gramota), and many years were intoned and sung to them. Then Matthew and Michael Henry, twin brothers, were given Chi Rho medals for their Cub Scouting achievements. Bishop Herman helped the parents pin the medals to their uniforms.

Again there was a procession of the celebrants with the Cross and banners. But this time, Katharine and Stephen

Macut, carrying the icons of the Theotokos and our Saviour, and all the faithful, were involved. Outside in the bright noonday sun, Bishop Herman blessed the new bell tower.

The veneration of the Cross held by Bishop Herman took place with Katharine and Stephen Macut standing nearby while the bell in the new tower tolled. Then the faithful gathered together in the parish hall for a catered banquet where a brief program was presented.



Stephen Macut makes remarks at the Luncheon.

**Baptisms:** Dimitri Gregory, son of Gregory and Candi Resselar, was baptized and chrismated on July 9th; Dylan Gary Peter, the son of Gary and Suzanne Windemaker, on August 6th; and Lauren Rebecca and Rachel Marie, the twin daughters of Gary and Carol Kneiss, on August 26th.

Lenten Retreat is scheduled for Saturday, March 31st. Matushka Julianna Schmemann will be the guest speaker.

## JERMYN

### St. Michael's Church



Joseph Danyo, MD

On Saturday, October 21st, at the Westin William Penn, Pittsburgh, Pennsylvania, Joseph Danyo, MD was installed as the 140th President of the Pennsylvania Medical Society. He was elected from over twenty thousand doctors from the

Commonwealth. His pastor Fr. John Kowalczyk delivered the invocation at the inaugural ceremonies.

Icon painting classes are being held every Thursday evening at St. Michael's Church. If you are interested in iconography and would like to attend the class, please call Seminarian Mark Meholic at 717-876-4961.

**LYKENS  
Holy Ascension Church**

**Baptism:** Alexander Pianovich, son of Dr. Paul and Jane Pianovich, was baptized and chrismated on November 11th.

**MINERSVILLE  
S.S. Peter and Paul Church**

**Baptisms:** Alexandra Marie Calabrese, daughter of Peter and Constance Calabrese, was baptized and chrismated on November 4th.

On Sunday, November 5th, Natalie Hatrak and Nicole Stablum were presented with the Chi-Rho Scouting Award. Natalie is a member of the Junior Girl Scout Troop #134 and is a fifth grade student at the Minersville Elementary Center. Nicole is a member of Junior Girl Troop #107 and is a sixth grade student at the Minersville Elementary Center. Both girls attend Church School and are readers in the Church. They are the sixth and seventh recipients of the award in the parish.



MINERSVILLE - Left to right: Fr. Michael Hatrak, Matushka Valeria Hatrak, Natalie Hatrak, Nicole Stablum, and Susanne Stablum.



The principals on the Dais at the F.R.O.C. Grand Banquet hosted by All Saints Church, Olyphant.

**OLYPHANT  
All Saints Church**

On Sunday, October 15th, All Saints Church F.R.O.C., Chapter 105, hosted the Anthracite District Convention with a Hierarchical Divine Liturgy served by His Grace, Bishop Herman. A Grand Banquet followed at the Genetti Manor in Dickson City.

**OLYPHANT  
St. Nicholas Church**

**The Christmas Putz:** Ever since Francis of Assisi built the first Christmas crib at Greccio, Italy in 1223, a Christmas creche or crib has been very popular in Europe. Because Orthodox tradition does not stress statues, such creches have not been displayed inside the Churches; to exhibit them in the Church Hall as an art display is more suitable.

In the 18th century, the Moravians, a small Protestant sect, brought the German creche to America, and shortly after their arrival they added their own unique variation to the tradition. They expanded the creche, which they call a putz, to six scenes associated with the birth of Christ: the Annunciation of the Holy Virgin, the Annunciation to the Shepherds, the Shepherds in adoration of the Christ Child, and the flight into Egypt.

During the Christmas season last year a traditional putz display in a natural setting - logs, rocks, moss, etc. - was built in the Parish Hall at St. Nicholas Church in Olyphant and was open for viewing by the community. A taped narrative taken from Sts. Matthew's and Luke's Gospels on the Nativity of Christ led the viewer through fifteen individually-lighted scenes containing more than

100 figurines and a half ton of natural materials. Besides the traditional six



Dr. Larry Sherman displays the Nativity Putz at St. Nicholas Church in Olyphant.

scenes, the putz depicts the Messianic Prophecy, the Magi before Herod, and a waterfall.

Because of the enthusiasm shown last year, another putz will be built at St. Nicholas Hall and will be opened to the public on two Sundays, December 24th and 31st. A private viewing can be arranged by calling the church at (717) 489-3891.

**POTTSTOWN  
Holy Trinity Church.**

**Baptism:** Andrew Paul, the son of Father Andrew Nelko and Matushka Tanya, was baptized and chrismated on September 3rd.

Church School started on September 10th with the service of prayer for the beginning of instruction for the seven teachers and 25 children participating.

The Annual Harvest Food Festival and Bazaar took place on Saturday, October 7th. Once again, the event was a huge success. A special word of appreciation to Mrs. Darlene Kershner, this year's chairperson, and to all the members of the parish community who devoted their time and resources in this endeavor.

The Annual (Pre-Advent) Dinner took place on Sunday, November 12th, after the Divine Liturgy. A large crowd feasted on turkey with all the trimmings, which was enjoyed by all.

**WILLIAMSPORT  
Holy Cross Church.**

On Sunday, November 12th, Holy Cross Parish Community celebrated the first anniversary of the consecration of its Temple with a Hierarchical Divine Liturgy celebrated by Bishop Herman. After the Liturgy, a luncheon was served at the Parish Hall. During the program Bishop Herman was presented with a beautiful picture of the Holy Cross Church.



Bishop Herman is presented with a picture of Holy Cross Church.

**SOUTH CANAAN St. Tikhon's Monastery/Seminary**



Opening of the 1989/90 Academic School year began on September 9th, with Metropolitan Theodosius addressing the Seminary Community.



The Seminary faculty and student body at the Refectory following the Divine Liturgy, on September 9th.



Fr. Deacon Joseph Irvin was ordained to the Holy Priesthood on November 21st during the Feast of the Entrance of the Mother of God into the Temple. While Fr. Joseph is completing his studies at the Seminary, he will serve the spiritual needs of St. Basil's Church in Simpson.

# New Titles From St. Tikhon's Bookstore

(Please note that the following items are offered at regular prices.)

**FREE CHOICE IN MAXIMUS THE CONFESSOR** by Dr. Joseph P. Farrell, Associate Professor of Church History and Patristics, St. Tikhon's Theological Seminary.

*This new study of St. Maximus deserves to be read with close attention by all who are concerned with Patristics Studies or Orthodox Theology. As a work of careful scholarship and genuine originality, it makes a significant contribution to our understanding of St. Maximus the Confessor. Soft: \$11.95.*

**THE MYSTAGOGY OF THE HOLY SPIRIT** trans. by Dr. Joseph P. Farrell.

*This work is a difficult one. Its subject is very complex and its presentation to a general readership is no easy matter. Dr. Farrell, however, has overcome these obstacles and has given us a text which is faithful to St. Photios' original Greek text. Contained within is a theological overview of the filioque controversy—an essential controversy in the history of the whole Church—that is not too technical to be understood by an untrained theologian; also a historical view of this subject and St. Photios that presents no problem to the reader untrained in historical investigation. Soft: \$9.95 (116pp).*

**BECOMING ORTHODOX: A JOURNEY TO THE ANCIENT CHRISTIAN FAITH** by Peter E. Gilquist.

*This is the story of a handful of courageous men and women and their congregations who risked stable occupations, security, and the approval of life-long friends to be obedient to God's Call. Soft: \$9.95 (183pp).*

**THE ACQUISITION OF THE HOLY SPIRIT IN ANCIENT RUSSIA** by I. M. Kontzevitch.

*Probably no other book has expounded a veritable "History of Sanctity" as this one has. While the commonly-known events of world history were taking place, a whole other history was unfolding itself in the lives of those who lived for another world. If their history—the history of saints and how they acquired the Holy Spirit—were more generally known, the human race would be much the better for it. Soft: \$20.00 (368pp).*

**PILGRIM TO THE RUSSIAN CHURCH** by Jim Forest.

*Jim Forest shows us a Russia very different from the Russia we hear and read about daily through radio, television and newspaper. It is the Russia where the simple prayer 'Lord Jesus have mercy on me a sinner' is said unceasingly by thousands of believers, where icons are gazed upon as windows looking out on the eternal life, where Easter is celebrated with immense joy and exultation, where guests are received as Christ Himself, and where a hunger for the life in the Spirit is increasing day by day. Hard: \$15.95 (139pp).*

## HAND-PAINTED DECORATIVE CHEESE/SNACK BOARDS

These finely-made boards hand-painted in assorted designs, are ideal for any social gathering, to be used as a decorations or as serving trays. Each board measures 8½" x 11" with a 5" handle and is made of the finest grade of Maple. **Now \$19.95** (Reg: \$24.95).

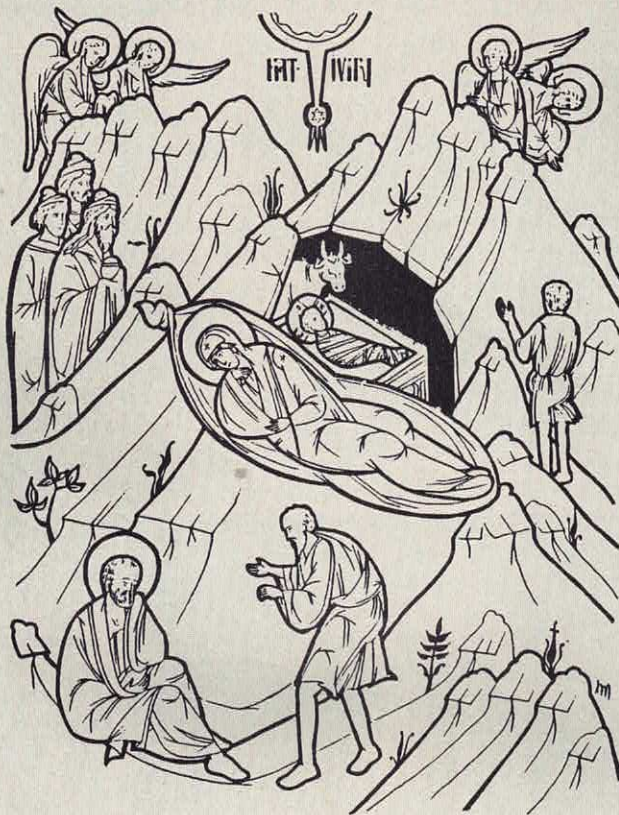
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## DAILY DEVOTIONS

### JANUARY

1. 2 Tim. 4:5-8; Mark 1:1-8
2. Heb. 4:1-13; Luke 12:18-27
3. Heb. 5:11-6:8; Mark 12:28-37
4. Heb. 7:1-6; Mark 12:38-44
5. 1 Cor. 9:19-27; Luke 3:1-18
6. Titus 2:11-14; 3:4-7; Matt. 3:13-17
7. Eph. 4:7-13; Matt. 4:12-17
8. Heb. 8:7-13; Mark 8:11-21
9. Heb. 9:8-10, 15-23; Mark 8:22-26
10. Heb. 10:1-18; Mark 8:30-34
11. Heb. 10:35-11:7; Mark 9:10-16
12. Heb. 11:8, 11-16; Mark 9:33-41
13. Eph. 6:10-17; Matt. 4:1-11  
Eph. 5:1-8; Luke 14:1-11
14. Col. 3:12-16; Matt. 15:21-28
15. Heb. 11:17-23, 27-31; Mark 9:42-10:1
16. Heb. 12:25-28; 13:22-25; Mark 10:2-12
17. James 1:1-18; Mark 10:11-16
18. James 1:19-27; Mark 10:17-27
19. James 2:1-13; Mark 10:23-32
20. Col. 1:3-6; Luke 16:10-16
21. 1 Tim. 1:15-17; Luke 18:35-43
22. James 2:14-26; Mark 10:46-52
23. James 3:1-10; Mark 11:11-23
24. James 3:11-4:6; Mark 11:23-26
25. James 4:7-5:9; Mark 11:27-33
26. 1 Pet. 1:1-2, 10-12; 2:6-10; Mark 12:1-12
27. 1 Thess. 5:14-23; Luke 17:3-10
28. 1 Tim. 4:9-15; Luke 19:1-10
29. 1 Pet. 2:21-3:9; Mark 12:13-17
30. 1 Pet. 3:10-22; Mark 12:18-27
31. 1 Pet. 4:1-11; Mark 12:28-37

### FEBRUARY

1. 1 Pet. 4:12-5:5; Mark 12:38-44
2. 2 Pet. 1:1-10; Mark 13:1-8
3. Heb. 7:7-17; Luke 2:22-40
4. 2 Tim. 2:11-19; Luke 18:2-8
5. 2 Tim. 3:10-15; Luke 18:10-14
6. 2 Pet. 1:20-2:9; Mark 13:9-13
7. 2 Pet. 2:9-22; Mark 13:14-23
8. 2 Pet. 3:1-18; Mark 13:24-31
9. 1 John 1:8-2:6; Mark 13:31-14:2
10. 1 John 2:7-17; Mark 14:3-9
11. 2 Tim. 3:1-9; Luke 20:46-21:4
12. 1 Cor. 6:12-20; Luke 15:11-32
13. 1 John 2:18-3:10; Mark 11:1-11
14. 1 John 3:11-20; Mark 14:10-42
15. 1 John 3:21-4:6; Mark 14:43-15:1
16. 1 John 4:20-5:21; Mark 15:1-15
17. 2 John 1:1-13; Mark 15:22-25, 33-41
18. 1 Cor. 10:23-28; Luke 21:8-9, 25-27, 33-36
19. 1 Cor. 8:8-9:2; Matt. 25:31-46
20. 3 John 1:1-15; Luke 19:29-40; 22:7-39
21. Jude 1:1-10; Luke 22:39-42, 45-23:1
22. Joel 2:12-26; Joel 3:12-21
23. Jude 1:11-25; Luke 23:2-34, 44-56
24. Zech. 8:7-17; Zech. 8:19-23
25. 2 Cor. 4:6-15; Matt. 11:2-15
26. Gal. 5:22-6:2; Matt. 11:27-30
27. Rom. 13:11-14:4; Matt. 6:14-21
28. Is. 1:1-20; Gen. 1:1-13; Prov. 1:1-20
29. Is. 1:19-2:4; Gen. 1:14-23; Prov. 1:20-33
30. Is. 2:3-11; Gen. 1:24-2:3; Prov. 2:1-22

### MARCH

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