

**Christ is Risen!**

*Betty*  
**Indeed He is Risen!**

Your Diocese

# *Alive in Christ*

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume VI, No. 1 Spring 1990



***O long-suffering Lord, glory to Thee.***



# "A TOUCH OF OLD RUS"

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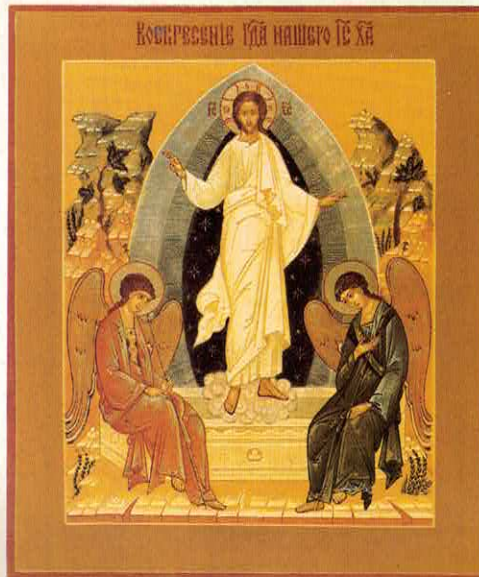
With great solemnity and spiritual joy the Holy Orthodox Church, on this radiant Paschal Night, celebrates the sacred and most-glorious Resurrection from the Dead of our Lord Jesus Christ.

Indeed, grace-giving and salutary for mankind are the great blessings of the Lord—the abundant spiritual fruits of the Resurrection of Christ. The wall of partition of sin between God and man is broken down and the original bond between God and men is restored by the Lord Jesus Christ *by Whom we have now received the reconciliation* (Rom. 5:11). The Lord, through His Resurrection from the Dead "trampling down death by death," has opened up to men the way from death and corruption to the Kingdom of Heaven. And we, His grateful children, sing and praise the Resurrection of Christ, for "by the Cross joy has come to the whole world." Having suffered Crucifixion, the Lord has destroyed our death by His Death.

Christ

is

Risen!



Indeed

He is

Risen!

Through faith in the Lord Jesus Christ and communion through the Holy Mysteries, then, we are made partakers of Christ and have become one with Christ. For the Lord Himself has said: *And lo, I am with you always, even unto the end of the world* (Matt. 28:20).

Beloved in the Lord, Priests, worthy Monks and faithful Children of our Diocese: With all my heart I congratulate you on the occasion of the Great Feast of the glorious Resurrection of Christ! And, embracing you, I greet you with the words of eternal Paschal Joy: **Christ is Risen! Indeed He is risen!**

Rejoicing in this Feast of feasts and Triumph of triumphs, may you enter into the joy of the Risen Christ and *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now and for ever* (2 Pet. 3:18).

With love in the Risen Lord,

+ *Herman*,  
+HERMAN,

Bishop of Philadelphia  
and Eastern Pennsylvania

Holy Pascha, 1990



Your Diocese

# *Alive in Christ*

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

Volume VI

Number 1

Spring 1990

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### Remembering the Canonization of St. Herman

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### Your Diocese Alive

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**theodosius**

Archbishop of Washington  
Metropolitan of All America and Canada

Dearly beloved in Christ:

This year the annual Memorial Day pilgrimage to St. Tikhon's Monastery will be dedicated to the celebration of the twentieth anniversary of the autocephaly of the Orthodox Church in America.

"Autocephaly" literally means self-headed or self-governing. The Orthodox Church in America became autocephalous on April 10th, 1970, when the official proclamation, or Tomos, was approved by the Holy Synod of Bishops of the Russian Orthodox Church. What began in 1794 as a remote Alaskan mission of the Russian Church, was then declared to be "independent and self-governing."

As one directly involved, I can say that our autocephaly was unexpected, and we received it in 1970 as a gift from God. It confirmed our unique and holy vocation as the Orthodox Church in America: to witness to the fullness of the Orthodox Christian faith, to unify all Orthodox Christians in America, to demonstrate conciliarity, and to grow spiritually from strength to strength. The Lord continues to say to us in autocephaly that this is God's work—that this is God's will.

Our faithfulness as the Orthodox Church in America **depends** on remembering who we are, reminding our faithful, and proclaiming it to all. We have inherited a precious gift from God, handed down to us by St. Herman, St. Innocent, St. Tikhon, and all the faithful bishops, priests, and lay people who with vision and fervor cared for God's vineyard in America. Indeed, many of these are buried at St. Tikhon's Monastery—including some of the architects of autocephaly, Metropolitan Leonty, Metropolitan Ireney, Archbishop Kiprian, Protopresbyter Joseph Pishtey Sr., Protobresbyter Alexander Schmemmann, and Archpriest John Skvir.

As he returned to Russia in 1907, after serving in America for eight years, St. Tikhon said farewell to his fellow-laborers in America: "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; and that God himself helps us." Let these words be our invitation to join in the pilgrimage to St. Tikhon's Monastery, to celebrate, to give thanks, and to rededicate ourselves to the vision of the Orthodox Church in America.

With love in Christ,

+THEODOSIUS

Archbishop of Washington  
Metropolitan of All America  
and Canada



# Pilgrimage 1990

## On The Occasion Of The 20th Anniversary Year Of The Autocephaly Of The Orthodox Church In America

### I.

This year launches the last decade of the 20th Century. It is a clarion call to sum up the hopes and dreams of the last one hundred years, to stand on the threshold of Orthodoxy's Bicentennial in America, to reflect on the Millennium Year of 1988 past, and ponder the astounding world events that followed which brought 1989 to a close. Somehow these are all interconnected. They shape our vision and the understanding of ourselves. They are the context in which we grapple to grasp an understanding of our American Destiny as the Orthodox Church in America.

In this larger context we glean the meaning of the past 9th All American Council in St. Louis, the canonization of St. Tikhon the Enlightener of North America, and now the pilgrim call to celebrate the 20th Anniversary of

the Autocephaly of the Orthodox Church in America by returning to the place of its proclamation at St. Tikhon's on Memorial Day. We gather at St. Tikhon's as a Christian people in America, gathering these historical events in the sight of God to give them meaning as the Holy Spirit reveals, a meaning that shapes our inner vision of who we are, why we are called, where we must go and what we must do. The first year of this century's last decade calls us back to the future as the Orthodox in America, to the unity of the Orthodox in America and the service of our mission and witness, to the fulfillment of the autocephaly decreed and proclaimed twenty years ago.

This year marks the 25th Anniversary of the falling-asleep of Metropolitan



### II.

Metropolitan Leonty was sent from America with Father Kukulevsky to represent the American Mission at the All-Russian Church Council of 1917 in Moscow. This Council restored the Patriarchate after 196 years and elected St. Tikhon as Patriarch. This same Tikhon was our very own American Archbishop from 1898 to 1907, traveling throughout America, Canada and Alaska as our head, reorganizing our first theological and missionary schools, establishing parishes everywhere, providing for the multiplicity of peoples and languages under his one omophor in America, opening the Monastery of St. Tikhon's at South Canaan in 1905, presiding over the very first All-American Council in 1907, and pastoring with the profoundest sense of the uniqueness of our Orthodox mission and witness in America. Is it a wonder that his American endeavor would bear the first-fruit of autocephaly for the Orthodox Church in

America twenty years ago, or that this suffering servant of Christ would be canonized by the Russian Church after the "seventy years" as the first-breath of the promised new Spring for the Orthodox Church in Russia? We are witnesses of these things, and it is marvelous in our eyes.

The Russian Church will celebrate the 65th Anniversary of the repose of St. Tikhon on his Feast-day, April 7th, in Moscow, with a crowd of witnesses, including our own American deputation. But God appoints us to celebrate his memory here as well, at the Monastery he founded in America, bearing his name through his namesake, calling the peoples throughout America for whom he so diligently labored, gathering witnesses from all the world to join in the resolve he established

Leonty, whose precious bones are hallowed on the sacred grounds of St. Tikhon's Monastery. With all the world events now unfolding, I am free to relate a vision he revealed so many years ago, a vision of "the seventy years" he asked to keep "until the time has come." "The time has come" for the liberating breath sweeping across Eastern Europe and the Soviet Union (and is it happenstance that it should follow the Millennium of our Slavic peoples' Baptism?) What inner-grasp of history made clear by constant prayer is the life of Metropolitan Leonty! I beg you to return with me on Memorial Day to touch the grave of this gentle man, to thank this holy man who teaches still why we are here, why suffering's meaning destroys the force of darkness and reveals the course of our history.



here, celebrating on Memorial Day the 20th Anniversary of our Autocephaly. "Twenty years ago this year autocephaly was decreed and received in Moscow, but proclaimed and promulgated in America at St. Tikhon's."

In that fateful year at St. Tikhon's in 1970, the 14th Council of the Russian Orthodox Greek Catholic Church of America became the 1st Council of the Orthodox Church in America; even as St. Tikhon presided over the very first did he preside invisibly over the 14th as the first, in the Holy Spirit's power. In a way it was in his spirit that the 14th could become the 1st All-American Council of the Autocephalous Church—he who is canonized both as Patriarch of Moscow and Enlightener of North America. It is fitting that as both, we should complete the celebration of his memory—as in Moscow, so here at St. Tikhon's on Memorial Day, as our very own as well.

### III.

It was twenty years ago this year that we made our way to Kodiak Island from all over the United States and Canada to participate in the canonization of St. Herman of Alaska, America's first Orthodox Saint. The experience is forever spiritually chiseled in my mind. It is here, where the Orthodox Mission to America began in 1794, on the sacred relics of St. Herman of Alaska, that a local, territorial, self-governing ("autocephalous") Orthodox Church in America begins. The 20th Anniversary of our Autocephaly and the 20th Anniversary of St. Herman's Canonization are not only chronologically simultaneous; they are spiritually conjoined as an icon of Orthodoxy in America. For it is not simply by decree or proclamation that a Russian Mission becomes the local American Church. It was the confirming will of God to reveal to us on this continent and in this country, in the sublime Alaskan labors and the exemplary holy life of St. Herman, that our local American Church is an historical fact. There is no local Orthodoxy without local Orthodox Saints. Ultimately, what are Orthodox Christians in America called to be? What is the point of having an Orthodox Church in America if not for the transfiguration of one's life in Christ?

Even so at St. Tikhon's 20 years ago, this same year, it was in the living presence of St. Herman's relics, among the hierarchs, clergy and faithful who were the living witnesses of the canonization of this first American Saint, that Autocephaly was proclaimed by the 1st All-American

*Continued on next page*



Fr. Joseph Swaiko (now Bishop Herman) and Fr. Joseph Kreta, and Rev. George Bensigsen together with the Holy Synod of Bishops at St. Tikhon's twenty years ago.



Archbishop Kiprian serves an Akathist to Sts. Tikhon and Herman of Alaska.



Clergy and delegates at the 1st All-American Council.



Council of the Orthodox Church in America. And for the first time, Holy Relics were not only received from the Mother Church, from the sanctified lands of the ancient Orthodox Churches of Europe, Africa, and Asia, but sent to Sister Churches from America.

It is precisely in the canonization of St. Herman that "autocephaly" transcends purely jurisdictional, juridical, canonical, and administrative definitions, as being something more. In St. Herman begins our national identity as Orthodox Americans, much in the same way that local Saints gave rise to a national longing for an Orthodox identity. One can say with some certainty that Holy Russia awoke to a national awareness through St. Sergius of Radonezh. The same could be said of St. Nina of Georgia, or St. Stephan of Serbia—and in the West, for example, St. Genevieve of Paris or St. Patrick of Ireland. In a Christian culture what happens in a way is that part of being French is St. Genevieve, or an understanding of "what is Irish" involves St. Patrick; and for 600 years the Serbians, for example, kept their Orthodox identity in mortally hostile surroundings through the paradigm of St. Lazar as to "what is Serbian."

Of course Orthodox culture and Orthodox identity and character must be, now and always, so much more than national. Nevertheless, something new begins with St. Herman of Alaska in America, followed by St. Juvenaly and St. Peter the Aleut, St. Innocent and St. Tikhon (and here we can mention St. Nicolai of Zicha as well as former Rector of St. Tikhon's Seminary): these holy lives in America proclaim that Holy Orthodoxy is not just for us of immigrant parents, or for the occasional convert, but that Orthodoxy is for America; we witness in America to Americans. And this is what the Tomos of Autocephaly mandates us to do (the Tomos fittingly delivered into the hands of Metropolitan Theodosius who at the time was Bishop of Alaska): to be the local Orthodox Church for the local people in this continent.

Our pilgrimage to St. Tikhon's on Memorial Day responds to this mandate year after year. It is the "locus" for the gathering of the Orthodox throughout America, as well as the hierarchs and pilgrims who come to America from many lands to pray here with us. Together we declare that indeed, Orthodoxy is in America, not as an ethnic curiosity from overseas, but as an Orthodox mission and witness that has established its permanent identity in America through its local American Saints.

#### IV.

And so our Memorial Day Pilgrimage to St. Tikhon's Monastery is on the occasion of this 20th Anniversary year of the Autocephaly of the Orthodox Church in America. We are called to celebrate both

What St. Tikhon wrought as Archpastor in America will be forever understood historically as world-wide in significance. The significance is inextricably tied to the celebration of our Autocephaly at St. Tikhon's this year. We must not fail to see



the meaning and the mandate of this event, even as we beg God to provide grace equal to our task. We ask not only for ourselves, but for our sister Orthodox Church of Japan—celebrating its 20th Anniversary of Autonomy, and for our sister Orthodox Churches throughout Eastern Europe and Russia, facing new possibilities for the first time in seventy years for growth and witness—but not without extreme peril. We are called to celebrate Orthodoxy in the real ecumenical sense—a sense that our Orthodoxy in America is mature enough to be engaged not only in its own nurturing but in the world witness of the Church of the Apostles whose "proclamation has gone out into all the earth and their words to the ends of the universe"

what "autocephaly" means in the light of St. Tikhon, St. Herman, St. Innocent - or Metropolitan Leonty with all the faithful toilers and tillers of the Orthodox Church in America. Our gathering at St. Tikhon's is at the very heart of this understanding. The Pilgrimage itself is intrinsically part of this historical path for the last 86 years. To participate in this Pilgrimage with one's whole heart and soul as those who are knowingly part of this history follows the true course set for us by our Saints, even as we prepare to sing "Let Thy good spirit lead me on a level path!" in the Pentecost that follows, in the future that follows for the Orthodox Church in the world today.

Father Sergei Glagolev



Procession to St. Tikhon's monastery Church.



# Triumph Of Orthodoxy

**Editor's Note:** The following is a homily delivered by Archpriest Vladimir Borichevsky on Sunday, March 4th, at the Holy Resurrection Cathedral, Wilkes-Barre, Pa.



our Way, O God, is Holy. What God is great like our God? You are the God who works wonders... (Psalm 77, 13-14).

"Do you not know," writes the Apostle Paul, "that you are God's Temple and that God's Spirit dwells in you? If anyone destroys God's Temple, God will destroy him. For God's Temple is Holy, and that Temple you are" (I Cor. III, 16-17).

Today the Holy Church, throughout the world, celebrates this day unique among all days, this Sunday called the Triumph of Orthodoxy; and here in this holy cathedral, the House of God, the whole Church of Christ gathers together with us to celebrate the wondrous glory and beauty of the Almighty God, the Creator of all.

First of all, we gather as the Church of Christ to worship the Holy Trinity, one God in Three Persons. We gather here to thank God for His manifold blessings. We gather here to celebrate the triumph of

Orthodoxy; that is, the triumph of God's truth. And we gather to remember the 20th anniversary of the autocephaly of the Orthodox Church in America.

The triumph of Orthodoxy is the triumph of the Church of God, the living Body of Christ. The historic event we remember today is the restoration of icons in the worship of the Church which occurred 1,147 years ago in 843 in accordance with the decree of the 7th Ecumenical Coun-

cil in Nicea in 787.

And the restoration of icons was really the renewal of the Church of Christ and of Her worshipping life. For the Church of Christ, like Christ Jesus Himself, is the perfect image of God. It is the perfect Icon that is restored in all its wondrous beauty to the central point in the worshipping, holy community of God.

And what does that mean for you and for me? First of all, it reminds us that the wondrous beauty of God's Temple, His Church, is ourselves. For we are the Temple of God, that is, each of us—and God's Spirit dwells in us. And the very purpose of this Holy period of Great Lent is to bring about the cleansing and purification of the Temple of God that we are—to restore it to its pristine beauty as it came from the hands of God when He created us, so that God's Perfect Icon, Jesus Christ, the Son of God, may find in each of us a fitting dwelling place.

For each of us individually this happened on that day of our Baptism when the Church sang that joyous baptismal hymn, "As many of us have been baptized into Christ, have put on Christ, alleluia." And from that moment each of us was recreated by the grace of God as the icon of God—as we were created in the image and the likeness of God. And when Adam the first man in disobedience sinned before God, he fell and was driven from paradise. Then,

we read, "the Cherubim were placed" by God at the eastern gate of the Garden of Eden, "and a flaming sword which turned everyway, to guard the way to the Tree of Life" (Gen. III 24).

It was on the Tree of the Cross that Jesus Christ, the Son of the Living God, suffered and died in order that we might once again be restored to our rightful place in the Kingdom of Heaven, and have access to the fruit of the Tree of Life that gives us the power to be nourished for eternal life, at the fountain of life. As you hear the choir and the church sing when each of us comes up to partake of the fruit of the Cross, the Body and Blood of Christ, "Receive the Body of Christ, and partake of the fountain of Immortality."

It is no wonder that we stand here today and look up at the vault of the Heaven as depicted in the dome of this Church, and behold the icon of the Pantocrator, the Almighty God in all his beauty, Who reigns over the whole *cosmos*, the world which He created—and over all of its creatures—and the last of them all, man, upon whom God bestowed His greatest gift, His own image and likeness.

And we exclaim with the psalmist David when he cried: "When I look at Your Heavens, the work of Your fingers, the moon and the stars which You have established; what is man that You are mindful of him, and the Son of Man that You care for

Him? You made Him little less than God, and You crown Him with glory and honor. You have given Him dominion over the work of your hands" (Psalm VII 3-6).

Indeed, who are we that God has bestowed such "glory and honor" on us? The answer is really quite simple and it is breathtaking in all its implications. We are the children of Almighty God. We must go to Him at all

*Continued on next page.*



Diocesan and visiting clergy with Bishop Herman.



times in worship, glorifying and praising Him, in joy and thanksgiving. Who does not find himself swept away in an ecstasy of joy and thanksgiving when he contemplates the beauty of the great Truths of the Holy Orthodox Faith that every day, and especially this day, are revealed to us concerning God the Father, our Creator, God the Son, our Redeemer, God the Holy Spirit, the Comforter: One God in Three Persons, the Holy Trinity, undivided in essence.

It is today that the Church especially

calls all of you. Come all you Orthodox Christians on this day of the Triumph of Orthodoxy—the Triumph of God's Truth and beauty in this world, created by Him, and of which He said, "Behold, it is very Good!"

In the words of St. Andrew of Crete, let us say: "Let us glorify the Father, let us exalt the Son, and with faith let us worship the Spirit of God, undivided Trinity and unity in essence. Let us adore light and lights, life and lives, giving light and life to the ends of the world." (Canticle 9—St.

Andrew of Crete, the Great Canon).

Having climbed to the top of the Mount of Transfiguration to behold in our mind's eye and in our heart the beauty of the great God reigning in all His glory, surrounded by the angelic hosts, together with our forefathers and prophets, the Apostles, and the myriad of Saints, we must now obey the admonition of Christ to his Disciples on that day: "Rise and have no fear!" Because they fell in ecstasy before the glory of the transfigured Christ. But they saw no one at that time but Jesus, and as they were com-

## Prayer For The Holy Church Of Jesus Christ Our Lord And Saviour

*This prayer was offered by Bishop Herman during the Sunday of Orthodoxy Service.*

O CREATOR OF ALL, ALMIGHTY GOD, THE FATHER OF US ALL!

You created man in Your own image and likeness. You gave him dominion over all Creation. But man in his pride disobeyed, and became estranged from You, Our Heavenly Father.

O Lord, You so loved the world that You sent Your Only-Begotten Son into the world, that all who should believe in Him should not perish but have everlasting life (John 3:16).

We gather to worship You on this day of the Triumph of Orthodoxy. We thank You, Our Father, for the gift of Your Only-Begotten Son, Jesus Christ. Born of the Virgin Mary, the Theotokos, He became Man, living in our midst. Our Savior proclaimed the Gospel of Salvation calling us to "Repent, for the Kingdom of Heaven is at hand" (Matt. 4:17).

This was "the true light, which enlightens every man that comes into the world." (John 1:9) "For the Word was made flesh, and dwelt among us, and we beheld His Glory, full of Grace and Truth" (John 1:14).

Jesus Christ our Redeemer and Heavenly Shepherd went forth to perform His Mission in the world in obedience of God the Father:

He healed the sick, the lame, and the blind; He raised the dead, and He taught us by word and example to do God's will above all at all times.

He ascended the Cross in the flesh by His own will. He suffered and died for us. He destroyed death by death. On the third day He rose again, and led all men to the Kingdom of Heaven, to which He ascended to sit on the right hand of God the Father in glory.

O God most powerful, upholding all things, in your providential plan, You established the Church by Your Only-Begotten Son, directing Your Holy Church to continue the Mission of Jesus Christ our Lord, catching in the Evangelical net the whole world, into the Kingdom of Heaven: Healing the sick and the lame, cleansing the sinful, restoring, reconciling, and transforming them into the Body of Christ, His Holy Church, that all, being created in God's Image and Likeness, might inherit the Kingdom prepared for them from the foundation of

the world. (Matt. 25:34)

We glorify Thee our God, for the first called Apostle Andrew, brother of Peter, carried the Gospel to the North, planting the Cross on the hills of Kiev, and prophesied that in this land the Gospel of Christ would be heard and lived.

We offer our thanks for the great teachers of the Slavs, Cyril and Methodius, Equal to the Apostles, who brought the Christian Gospel to the Slavs in their own tongue in obedience to the command of our Lord: "Go and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit" (Matt. 28:19).

Following the pious example of the Holy Princess Olga, the Saintly Prince Vladimir, Equal-to-the-Apostles, accepted Baptism, and then led the people of Rus' to the River Dnieper to be baptized in the Name of the Holy Trinity.

The Gospel and the Church spread from the South to the West, North, and East, and reached the American Continent. The Monk missionaries of Valaam Monastery planted the Holy Cross firmly in American soil on the island of Kodiak. They evangelized the native people, the Aleut, the Indians, and the Eskimos, baptizing them in the Name of the Holy Trinity. Their holy effort was blessed and it spread to the mainland where, in Alaska, the Foundation of the Orthodox Church in America was nourished by the Blood of its first Martyrs: the Hieromonk Juvenaly in Alaska and the Martyr Peter in California.

We glorify God in His Saints! We offer thanks for the gifts of His Martyrs, Apostles, Evangelists, Missionaries, Teachers, and especially for that great example of piety and humility, the Blessed Father Herman of Spruce Island, Wonderworker of America. We rejoice in Thanksgiving for the wondrous Evangelical Missionary and Apostle to America, the Holy Hierarch Innocent, Metropolitan of Moscow, the Heavenly Patron of the Orthodox Church in our land.

This year as we celebrate the 20th Anniversary of the Autocephaly of the Orthodox Church in American and 20th Anniversary of the Canonization of St. Herman of Alaska, we offer our grateful thanks for the zealous evangelical and holy pastoral work in this land of

the newly glorified Tikhon, Patriarch of Moscow, Enlightener of North America and founder of the Holy Monastery of Saint Tikhon of Zadonsk. He gave us a holy example of Orthodox Confession and Defense of the Church, leading a myriad of martyred bishops, priests, deacons, monastics and of men, women, and children to the throne of Almighty God to cast their crowns before the throne, singing: "Worthy are You, O Lord and God, to receive glory and honor and praise, for You created all things, and by Your Will they existed and were created" (Rev. 4:10,11).

We thank God in praises and songs for these great examples of piety, zeal, and compassionate love and mercy of the True Church of Christ, sanctified by the Holy Spirit.

Having gathered here in this Cathedral on this festive day of the Triumph of Orthodoxy, we lift up our hearts to You, O Lord, and pray that we be strengthened and enlightened to follow the selfless sacrificial example of all the Saints of the Church of Christ, together with those of our foreparents who labored to build upon the Foundation of Christ's Church in America.

May we follow their example as they followed that of others before them, the spiritual leaders who inspired them; the bishops, the priests, the deacons, the monastics and all the clergy.

We unite in prayer with those who stand before the Throne of Glory in God's Kingdom, as members of the Living Community of the People of God, and joyfully proclaim in one voice this Holy Affirmation of our Faith: THIS IS THE APOSTOLIC FAITH! THIS IS THE FAITH OF THE FATHERS! THIS IS THE ORTHODOX FAITH! THIS FAITH CONFIRMS THE UNIVERSE!

We glorify the Most Holy Trinity, One God in Three Persons, Father, Son, and Holy Spirit, singing: HOLY, HOLY, HOLY, LORD OF SABAOth, HEAVEN AND EARTH ARE FULL OF YOUR GLORY! HOSANNA IN THE HIGHEST! GLORY TO GOD IN HIS SAINTS IN HIS ONE HOLY ORTHODOX CATHOLIC AND APOSTOLIC CHURCH, now and ever and unto ages of ages. Amen.



ing down the mountain, Jesus commanded them, "Tell no one the vision until the Son of Man is raised from the dead." And when they questioned Jesus about Elijah—when was he to come? He answered, "Elijah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of Man will suffer at their hands...He is to be delivered into the hands of men, and they will kill him, and He will be raised on the third day" (Matt. XVI, 7-9). And as he continued his discourse, Jesus said, "Behold, we are going up to Jerusalem" (Matt. XX, 18).

And that is our purpose now: to go to Jerusalem, to the heavenly Jerusalem. To be witnesses of the suffering and death of our Lord. To die, to be buried with Him, in order to rise with Him in His Resurrection.

That is why the Church has called us to forgive one another as we prepare to meet Him in His coming. She has appealed to us, to our lazy and lethargic soul, with that plaintive cry, to meet the Lord, that Eternal Bridegroom. Again in the words of St. Andrew, "My soul, O my soul, rise up! Why are you sleeping? The end draws near, and soon you shall be troubled. Watch, then, that Christ your God, may spare you; for He is everywhere present and fills all things."

This is a cry and a warning to each of us in the Church that now is the time for action. Not only are we called to forgive as the merciful God has forgiven each of us. We are called to be merciful and compassionate to others as our Heavenly Father has been to each of us. We are called to do God's work of charity (of love) in this world and to do it now. For if we hope to hear the words of the Eternal Judge:

"Come, O Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I was hungry, and you gave me food: I was thirsty, and you gave me drink: I was a stranger, and you welcomed me: I was naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came to me... Truly I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matt XXV, 34-36). What better reason is there for doing God's charitable work in this world?

As the Church in America celebrates this year the 20th year of her autocephaly and prepares to celebrate soon the 200th Anniversary of the coming of Orthodoxy to America, it is very important for us to consider the challenge that we face as individual members of the Church at the end of this century and the beginning of the new century. We are all called to further the work, first of all, of evangelization. Of

bringing the saving good news of salvation of our Lord Jesus Christ to America. That was the purpose of that first mission two hundred years ago. Not only, of course, to plant the Cross in the soil of America, and to wear the Cross around our neck, but to lift high the Holy Cross for all men to see—and to know—and to proclaim the message of the Holy Cross to this world.

For Christ's Cross is at the crossroads of the world's history today as it has been for 2000 years. And in our time we have seen many abandon the way that is wide and easy, the way of immorality, of pleasure, of lust, of hatred, of prejudice, of untruth, of evil, of dehumanization, of secularization—and have, in our time, at the end of this great century, turned back to the way of Christ. To the way of Orthodoxy—the True Faith, in the Living God that leads to Eternal life, the way of Truth. It is the way of freedom in Christ. It is the way of peace in God, and the way of dignity of the person, created in the image

bestows on us so abundantly. For we were created good—and we were called to perfection and goodness by our Creator. Be holy like unto God. Be perfect, like unto God.

Each of us, as Orthodox Christians, are bearers of the name of Christ. We are the humble recipients of His many blessings of life, and it is not an option, nor a formal duty—it is a matter of the very essence of our life that we must translate our commitment to the Church, to Holy, Churchly action, to glorify God and His Saints by our daily living.

We are called to pray and to work ceaselessly, to glorify and praise God with every breath, with every activity, dedicating ourselves wholly to God's Holy Way.

And you will ask, "How is it possible to do all this?" And the answer again is from Scripture. Alone we can do nothing. It would be, indeed, impossible. But with God all things are possible. Therefore, today on this Sunday of Orthodoxy, let us



Archpriest Vladimir Borichevsky

and likeness of God. Created not for death but for life eternal.

It is the way of sacred responsibility and obedience and of the holy trust that He has bestowed on us. The individual person, whom he created in His own image and likeness and lifted up in dignity and gave him the right to life from the moment of conception until the time of his falling asleep to meet the Lord.

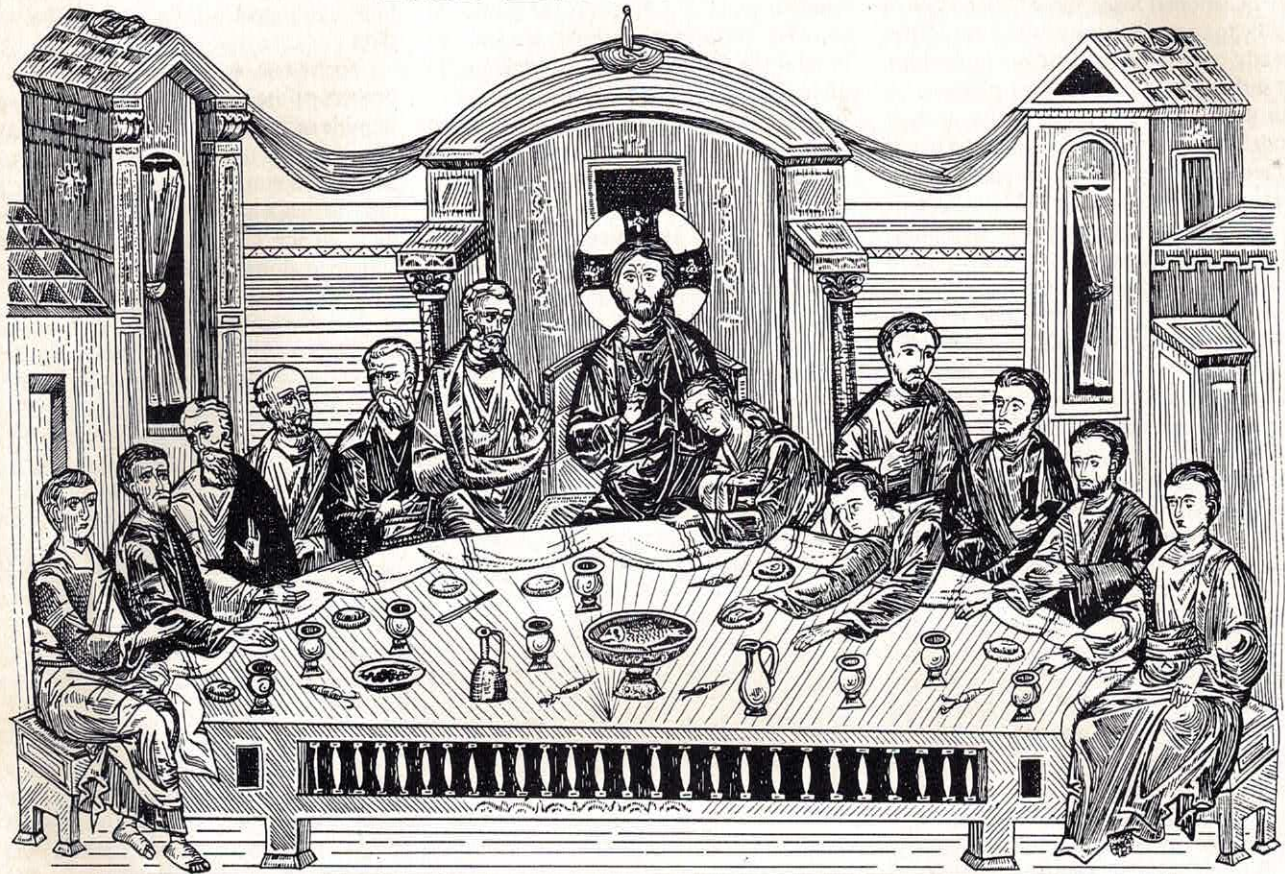
He has entrusted to us more than that. He has entrusted us with the very environment of the world over which God has given man, you will remember, in the very beginning, dominion. He has called us to deal responsibly with all creation, the animals, the earth, the water, the air, the space, and energy. And above all, that energy that vivifies it all—the power of God—the grace of God that animates all of life which he

seek God's guidance that we may, indeed, rededicate ourselves. And for that purpose let us remember the prayer of the Divine Liturgy which is in a real sense a rededication, when we pray:

"O Master, illumine our hearts, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your evangelical teachings. Implant in us the fear of Your blessed commandment that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing unto You, for You are the illumination of our souls and bodies, O Christ our God. And you are the King of peace and the Saviour of our souls. And to You do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit. Amen."



## THE LAST SUPPER



JOHN URAM '90

## A Eucharistic Meditation

Then came the day of unleavened bread when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by

whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing (St. Luke 22:7-23).

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

"For everything there is a season" (Eccles. 3.1) and Great Lent is the season for repentance.

The word repentance means "changing the mind," and perhaps the best definition of what that change is, is simply to cast out evil imaginations and to take every thought captive<sup>1</sup> to our Lord, God, and Saviour

<sup>1</sup> II Corinthians 10:5: "Casting down imaginations, and every high things that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."



Jesus Christ. For in Him alone are found all things that are common both to deity and to humanity, so that He is preeminent in all things that we can say or believe about either God or man. Great Lent is for the measuring of oneself against the rule of this preeminence in all things which is Christ Our Lord.

He is both God and man, Uncreate and created, bodiless, and yet with a body, pure invisible spirit, and yet visible material flesh. In His divine essence hidden and unknowable, yet in His humanity manifest and known. As God incircumscribed, as man capable of embrace. Eternally begotten and Almighty Son of the Father, born in these latter days a helpless infant, He is both immortal and impassible as God, yet He hath humbled Himself to suffer and die on the Cross for our sakes.

Take every thought captive, then, to this preeminence, for Great Lent is the time to change our minds, to repent and humble ourselves before Him Who is more excellent than all we can ascribe in worship unto Him and transcends all merely human thought. Is He not the great High Priest? Yet is He not also the perfect sacrifice? (cf. Heb 9:11-28). Is He not the dread Judge? Yet is He not also judged before Pilate? Will we not sing that He Who hath flung the stars into the firmament will be flung into the tomb? As God He hath no mother, and as man no father, yet being both God and man He hath both. He is a consuming fire, yet also living waters (cf. Heb 12:29, Rev 7:17). He is the Lamb of God, and the Good Shepherd and sheepfold (St. John 1:29, 10:11, 10:1). He is the Vine, and the Vinedresser (St. John 15:21, cf. St. Luke 13:7). Do we say that in Him God humbled Himself to become man and obedient unto the death of the Cross? Truly, and Amen! And more besides: that in Him man hath been highly exalted to sit at the right hand of God; in His emptying we are made full, and before His fulness we are empty. No state nor condition of men is untouched by Him: He was made an infant to regenerate infants, a child for children, and died for them that die.<sup>2</sup> The Ancient of Days (Daniel 7:9), and the well-spring of youth.

<sup>2</sup> St. Irenaeus, *Against Heresies*, II: 22:5, trans. and ed. Henry Bettenson, *The Early Christian Fathers*, p. 80: "He sanctified each stage of life by [making possible] a likeness to himself. He came to save all through his own person: all, that is, who through him are re-born to God: Infants, children, boys, young men and old. Therefore he passed through every stage of life. He was made an infant for infants, sanctifying infancy; a child among children, sanctifying childhood, and setting an example of filial affection, of righteousness and of obedience; a young man among young men, becoming an example to them, and sanctifying them to the Lord. So also he was a grown man among the older men, that he might be a perfect teacher for all, not merely in respect of revelation of the truth, but also in respect of this stage of life, sanctifying the older men, and becoming an example to them also. And thus he came even to death, that he might be 'the first-born from the dead, having the preeminence among all [or in all things].'"

In Numbers 6:24-26 the ancient blessing of the Hebrews is recorded: "May the LORD bless thee and keep thee, May the LORD make His face shine upon thee and be gracious unto thee: the LORD lift up His countenance upon thee, and give thee peace." Yet we shall stand at the latter day and look into that Face Whose gaze will penetrate the very marrow of our existence, Whose gaze we shall turn from in eternal shame and damnation, or towards in eternal blessedness and joy.

There is no other way given for man to contemplate the full depth of that dread judgment nor that full measure of repentance man needs than to stand at the foot of the Cross, for it is on this day that "we celebrate the holy, dread, and saving Passion of Our Lord God and Saviour Jesus Christ, the spittings, blows, and scourges; the curses, jeers, and the wearing of the purple; the rod, sponge, and vinegar; the pails, the spear, and especially the Cross and death; which He received willingly for our sakes. We celebrate also the confession of salvation which the grateful thief made on the cross with Him."<sup>3</sup> As we come to Great and Holy Thursday, to Great and Holy Friday, to Lazarus Saturday and finally to the Feast of Feasts, the Holy Pascha, there is one thought we must remember: "Everything that thou hast done in true judgement, for we have trespassed, and not obeyed thy commandments, but give glory to thy Name, and deal with us after thy loving-kindness."<sup>4</sup> And before the Holy Altar on the Feast of Feasts, where we shall receive the Body and Blood of Him Who was crucified, there is also one question that must be ever in our thoughts and prayers: What did He do for us, or wherein hath He wearied us?<sup>5</sup>

We hear on Holy Thursday during the Beatitudes: "The whole creation, O Christ, beholding thy Crucifixion, trembled; the foundations of the earth were shaken for dread of thy might; the two luminaries went into hiding; the veil of the Temple was rent; the mountains quaked; and the rocks burst asunder."<sup>6</sup> When Christ was crucified, the whole Creation trembled. Shall we not tremble before Him Who on that day instituted the Holy Eucharist, giving us His very Body and Blood for the remission of our sins and for life eternal? Shall we not tremble, seeing that it was in

<sup>3</sup> *Synaxarion*, trans. Fr. Seraphim Nassar, *Divine Prayers and Services*, p. 833.

<sup>4</sup> Introit from Holy Thursday, *Ancient Latin Rite*.

<sup>5</sup> In all the following paragraphs, the references are taken from the service for the veneration of the Cross from the ancient Latin Rite of the Church.

<sup>6</sup> *Makarizmol*, trans. Seraphim Nassar, *Divine Prayers and Services*, p. 827.

Him that all of God's loving providence towards mankind, all His loving kindness, was fulfilled? Constantly the services remind us that it is today that all these things are happening. This is not mere mysticism. Nor is it merely natural. These things happen today because through the Holy Eucharist we partake of that very Body and Blood in which He accomplished and fulfilled all these things.

On Great and Holy Thursday, then we are all spiritual Judases, spiritual Jews. When we hear "What caused thee, O Judas, to betray the Saviour? Did he set thee aside from the Disciples? Did he deny thee the gift of healing? Did he take supper with the others and send thee away from the table? Did he wash the feet of the rest and pass thee by? Of how much goodness hast thou become forgetful?"<sup>7</sup> We are Judas, because we have forgotten all His loving care for us, for everything that Our Lord did, from the day our father Adam and our mother Eve fell, until the night of His Crucifixion, He did for us men and for our salvation.<sup>8</sup>

St. Ambrose of Milan says, "It is clear then, that the Virgin gave birth outside the order of nature. And this body which we bring about by consecration is from the Virgin. Why do you look for the order of nature here, in the case of the body of Christ, when the Lord Jesus himself was born of a virgin outside the natural order?"<sup>9</sup> If this body and blood of which we partake at the Holy Eucharist which Our Lord instituted on Great and Holy Thursday is the very same body born of the Ever-virgin Mother of God, then surely it is also the same body which suffered and buried, which was anointed with spices and placed in the Tomb, which rose again on the third day and ascended into heaven and is seated at the right hand of the Father.

For this reason at every Liturgy since Our Lord first instituted the Holy Eucharist, the Church has always commemorated all the saving events of Our Lord's incarnate Life, even "his glorious and dread coming again"<sup>10</sup> because it is precisely in His body that all these things are accomplished, and therefore, all these events are

<sup>7</sup> *Kathisma before the Third Gospel*, *ibid.*, p. 814.

<sup>8</sup> cf. The Symbol of the Faith: "Who for us men and our salvation; came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end."

<sup>9</sup> St. Ambrose of Milan, *On the Sacraments*, 52-54, *The Later Christian Fathers*, trans. and ed. Henry Bettenson, pp. 185-186.

<sup>10</sup> The Anaphora, *The Divine Liturgy of St. Basil the Great*, Oxford University Press, p. 127.



present in His body; where it is, they are also.

Great and Holy Thursday particularly is the time to reflect that, before the Cross, we are all spiritual Jews; we have all cried, "Give us Barabbas!"<sup>11</sup> rather than Christ, for which of us has not at some time or other wished someone's death, which of us has not murdered in our heart? How many of us would not rather watch senseless violence on television, than pray or read the Holy Gospels?

Indeed, in the eyes of the Church during Holy Week, we are all spiritual Jews, for what have we done for Him?

He brought us forth out of Egypt; we prepared a Cross for our Saviour.

He led us through the desert for forty years, gave us water from the rock to drink, and planted us in a fair vineyard, flowing with milk and honey; and we are become bitter unto Him, giving Him vinegar and gall to drink.

He scourged Egypt and her firstborn for our sake; and we have had Him scourged and delivered up.

He delivered us from Pharaoh and we have delivered Him to the chief priests.

He opened the seas before us, and we opened His side with a spear.

He smote the kings of the Canaanites for our sake, and we have smitten His head with a reed.

He created us a little lower than the angels, and crowned us with glory and honour (Ps. 8:5), and we have crowned Him with thorns.

He Who is the only sinless One was made to be sin for our sake (II Cor. 5:21), and hung between two thieves and numbered amongst the wicked (Kathisma, Great and Holy Thursday).

Who is there, then, that can approach the Holy Body and Blood, this very Body and Blood of Our Lord Who suffered patiently all these things, not opening His mouth, without fear and trembling? Is any able to approach trusting in his own righteousness? St. Ambrose of Milan prayed, "I a sinner, trusting not in my own righteousness but in thy goodness and mercy, draw near to the Table of thy most comfortable feast...and since I dare not stand before thy judgement, I yearn to have thee for my Saviour." St. John Chrysostom prayed, "O Lord my God, I know that I am not worthy nor even adequate, that Thou shouldst come under the roof of the temple of my soul, since I am all desolate and downfallen, and in me Thou hast no place worthy to lay thy head." No one is able to come, save in repentance. Thus the Church bids us fast

and pray during Lent, not that we may earn some "merit" before God, but that we may become truly worthy of the Feast of Feasts and to realize our complete dependency upon the Lord and His loving-kindness.

During Holy Week, seeing these things are so, we should renew our efforts, seeing the depth of Our Lord's Passion. Our Holy Mother Church appoints many prayers for Her public services and for private use in preparation for coming to Communion. We should make an extra effort to read the Holy Gospels and to pray a little more during Holy Week those prayers which are suffused with this spirit of the preeminence of Christ in all things, and of our lowliness before Him. The Akathist to Our Lord Jesus Christ captures this principle that Christ Our Lord touches every aspect of human life, and that our continual petition before Him, whatever our state or condition, is always one of having to ask for mercy:

*O Jesus, Very God, O Jesus, Son of David! O Jesus, King All-glorious! O Jesus, Lamb unspotted! O Jesus, Shepherd All-wonderful! O Jesus, Guardian of my infancy! O Jesus, Nourisher of my youth! O Jesus, Praise of my old age! O Jesus, my hope at death! O Jesus, my life after death! O Jesus, my Comforter before thy Judgement Seat! O Jesus, my Desired, forsake me not at that time! O Jesus, Son of God, have mercy upon me!* (Akathist to Our Lord, Ikos 5. *Orthodox Prayer Book*, St. Tikhon's Press. 1975. p. 428).

All the prayers of the Church recapitulate what our Lord did for us, as His work in fact is the recapitulation, and His Holy resurrection is our hope, regardless of our state, the degree or type of our sins. We must always beg mercy until we arrive at the Feast of Feasts.

Until then, we must fast, to still the passions and to partake of Him Who by His Passion overcame the flesh for our sakes.

Fast, and be humble before the Lord of all Creation entering Jerusalem upon a lowly ass.

Fast, to gain the knowledge that all that one has to eat, to wear, that the bed in which one sleeps are the gift ultimately of Him Who fasted for our sake, of Him whose only garment was the object of a wager of His executioners, of Him Who had no place on earth to lay His head (St. Matt. 8:20).

Fast, and voluntarily suffer a little for Him Who for our sake voluntarily suffered so much.

Make an extra effort to abstain from spending money, give it rather to the poor man whom thou meetest. And do not think "If I give him my money, he will only

spend it on drink or other vice." Who art thou to judge before the Cross of Him Who alone is the true and only Judge, who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" (St. Matthew 25:40).

Fast, and offer intercessions for thine enemies unto Him Who interceded even for His torturers. (St. Luke 23:24).

Abstain from meats and dairy products for Him Who giveth us His body and blood for food, for Him Who "remembered Noah, and every living thing, and all the cattle that was with him in the ark" (Gen. 8:1), for Him Who humbled Himself to become man and be born in the midst of all His creatures, Who humbleth Himself to give Himself as food.

Fast, therefore, for now we know only in part, but then we shall know even as we are known.<sup>12</sup> Now we are the sons of God, but it is not yet made manifest what we shall be.<sup>13</sup> We are on the journey, but even now our citizenship is in heaven;<sup>14</sup> we know only in part, but nevertheless we know; we see in a mirror, darkly, but nevertheless we see; though we are on the journey, we are nevertheless no more strangers and sojourners, but fellow citizens with the saints and of the household of God.<sup>15</sup> Here we have no abiding city, but seek the city which is to come,<sup>16</sup> yet have already come, like the Lord to His Passion, to Jerusalem.

Fast, therefore! Abide with Him a while in prayer, and repent, let "all our activity be Amen and Alleluia!"<sup>17</sup> let us take every thought captive and come unto Him Who hath the preeminence in all things, filling them with Himself. Fast, repent, and come unto Him in His body and blood Who in His body and blood hath conquered death by death, unto Him "in the tomb according to the flesh, As God in hell with the soul, In paradise with the thief," (*The Divine Liturgy*, Oxford University Press, p. 63), for unto Him, we ascribe, as is most justly due, every preeminence in the things of the flesh, sin only excepted, and with His everlasting Father and Most Holy and life-giving Spirit, every exalted blessedness, all might, all majesty, all dominion, and power, henceforth, and forever more. Amen.

by Dr. Joseph Farrell

<sup>12</sup> I Corinthians 13:12.

<sup>13</sup> I John 3:2.

<sup>14</sup> Philippians 3:20.

<sup>15</sup> Ephesians 2:19.

<sup>16</sup> Hebrews 13:14.

<sup>17</sup> St. Augustine of Hippo, Sermon 362:29.

<sup>11</sup> St. Matthew 27:16-26.

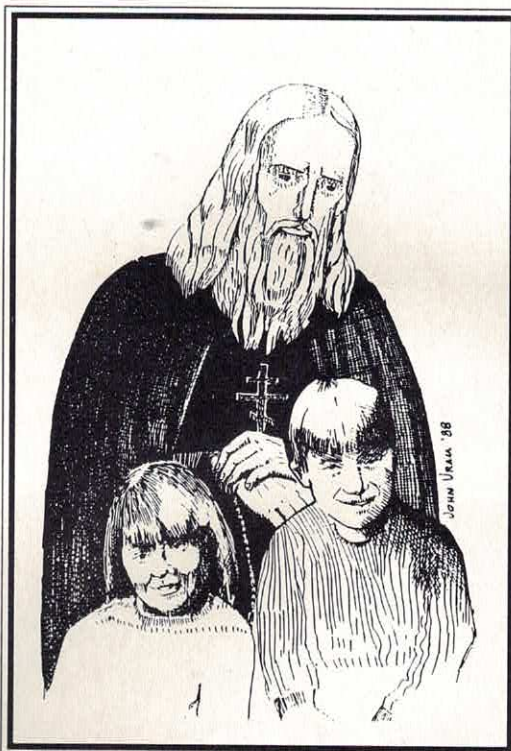


# Remembering The Canonization Of St. Herman On The 20th Anniversary 1970-1990

It would be no exaggeration to say that Orthodoxy in America begins with St. Herman of Alaska. Although Alaska is discovered by Bering and Chirikov in 1741 for the Russian Crown and the first Orthodox Liturgy is celebrated in America that same year (with baptisms of Native Americans recorded the following years), it is with the arrival of the "Kodiak Mission" on American soil in 1794—after the longest recorded missionary journey in the history of the Orthodox Church—that Orthodox life, worship, work and witness begins in America. Among the eight monks, recruited from Valaam Monastery for the Kodiak Mission by the direction of Empress Catherine, was St. Herman. The life and labor of this first American Saint remains an inspiration as we prepare to celebrate the Bicentennial of this Kodiak Mission. Here is the foundation and cornerstone laid by Christ for the Orthodox Church in America.

Truly it is St. Herman who firmly planted Christ's Holy Cross in America for the Orthodox Church. And it is with his canonization 20 years ago on Kodiak Island that we are assured that the Church stands in America, not on the unsure foundations of this world, but on the evangelical covenant of our Saviour to teach and baptize the peoples of this Nation in the name of the Father, and of the Son, and of the Holy Spirit.

Impressive were the Canonization Rites for St. Herman; and indelibly memorable was the participation of so many hierarchs, dignitaries, and faithful (among whom was the late Archbishop Paul of Finland who represented the Valaamo Monastery.) But most touching of all were the Native American peoples who thronged the Holy Resurrection Church. These were the Aleut descendants of the first-fruits of St. Herman's tender-loving care. And it was as though St. Herman was still speaking to them in their hearts. He was still speaking to them of Christ, of the Blessed Virgin, of holiness and goodness. And with wide eyes of wonder they were still lovingly listening to him as their beloved "Apa."



St. Herman was indeed a father to these wonderful people. Like them, he was the humblest among men. As a simple monk he was not even ordained, held no power, no position, no prestige, no possessions. But he was a father to them like no other—healing, comforting, encouraging, teaching by example, defending and protecting them, and in their defense willingly suffering for them at the hands of those who would oppress them. He was their miracle-worker. He still is. His love was the miracle he worked for them in Christ. It still is.

We went to Monk's Lagoon on Spruce Island after the canonization, to St. Herman's Grave. There you can still feel the power of the presence of this holy man. The Aleut fishermen who took us there spoke in hushed tones among the lush green timbers reaching for the heavens, and the whole of outdoors was like a cathedral. What fitting splendor for the humblest of men—a cathedral built by love.

The waters became rough during our journey to neighboring Ouzinkie. But the

fishermen were undaunted: St. Herman would not fail to protect them as he always has, guiding them through a maze of submerged treacherous rocks as though this creaky old fishing boat had radar. It was a lesson I shall not forget. Nor shall I forget the Native village that has changed so little since St. Herman's time. Here was the legacy of St. Herman's holy life—among these Native American people almost untouched by time, with huge smiles (and empty pockets) and enormously hospitable hearts, generously sharing with us everything they had, vividly remembering St. Herman among them in greatest detail, today and tomorrow as yesterday. It was in this memory so sacred, so vivid and alive in a people beloved and adopted by him, that St. Herman's holiness emerges as the first witness and testimony leading to his canonization.

And so we celebrate this year, the 20th Anniversary of the canonization of St. Herman, as an integral part of the 20th year of our Autocephaly. The celebrations should go hand in hand if we are to truly understand our American Destiny. Pause to think for a moment upon which rock Christ chooses to lay His foundation for the Orthodox Church in America. The faith of St. Herman is the rock of unfeigned love, unpretentious humility, zealous works of charity, and unreserved good-will without end, service and sacrifice that know no bounds, and the unconditional embrace of an indigenous people he calls his own.

This is the living catechism of St. Herman's worship of God above all else. This is his "Orthodoxy," his "true glory of God" written on the faces of the peoples he loves as he loves Christ, bringing them to Christ as his sacrifice of "Thine own of Thine own."

Pause for a moment on the sea of life surging with the storm of temptation. I think St. Herman knows the way through the treacherous rocks. He can lead us as his American people out of corruption.

by Father Sergei Glagolev



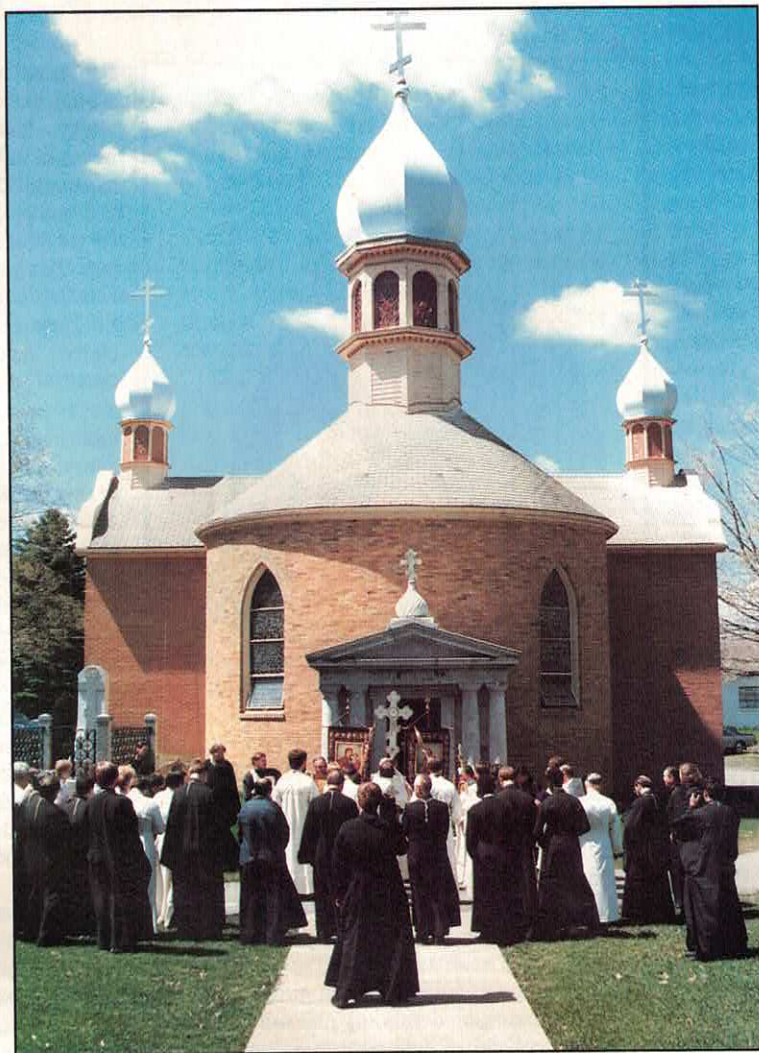
# St. Tikhon's Monastery Observes 85th Anniversary Amid Rejoicing

St. Tikhon's Monastery celebrates the 85th anniversary of its founding this year, and in May will hold its 86th annual Memorial Day pilgrimage. It is always a joyful event to mark another milestone in our history, since it is always a joy and a cause of celebration to be here, to share in this life of prayer in the holy Orthodox Church. An anniversary occasions a retrospective in the history of any institution or entity; so much the more when the institution has as its clear purpose and reason for existence, the goal of following the Lord to the maximum extent possible, in accordance with his advice to the rich young man: "If you would be perfect, go, sell all that you have, and give it to the poor; then come and follow Me."

This year, a special, added glow surrounds to our anniversary festivity, and we are provided with a further reason to look back to our beginnings. The canonization of the founder of a monastery is a unique event, a moment of great significance and of joy in the history of that brotherhood. This past October a founder of St. Tikhon's Monastery was himself canonized by the Orthodox Church of Russia—St. Tikhon, Patriarch of Moscow and Enlightener of North America.

## The Beginnings of St. Tikhon's Monastery

St. Tikhon's, the oldest and first Orthodox Monastery in the Americas, came about as a gift of God and by his will working



St. Tikhon's Monastery Church

through many people. The idea of founding a monastery in America was originally that of the young Hieromonk (priest-monk) Arseny (Chagovtsev). He arrived in this land in 1902 and promoted this idea at every opportunity. As early as 1903, an article appeared in the Russian-American Orthodox Messenger (*Vestnik*) written by Fr. Alexander Nemolovsky (later Bp. Alexander), supporting the concept of a monastic community which would have a Theological Seminary attached to it. He favored locating the monastery in Pennsyl-

vania, where the rural surroundings would foster studiousness among seminary students and shield them from the temptations of a large city.

On May 15, 1905, at the Sixth Convention of the Russian Orthodox Catholic Mutual Aid Society in Cleveland, there was a consensus on the need to open a home for orphaned children of Russian people in America. Hieromonk Arseny, a delegate, moved that a Monastery be founded in connection with the Orphan's Home, on a farm not far from Mayfield, Penn., in an area where Orthodox Russians had begun to settle. A committee was formed to further this holy plan. From the first, the plan was supported by then Archbishop Tikhon (the recently canonized St. Tikhon) who was the ruling Orthodox Hierarchy in America at the time. He soon gave a personal donation of over \$500 to the Monastery project, and an equal amount for the Orphanage. Others also donated funds, and through the efforts of Fr. Arseny and Archbishop Tikhon, a piece of land was purchased

June 25, 1905: the former Wagner farm near South Canaan, where the Monastery/Seminary complex stands today.

The full import of their enterprise was not lost on those who were the principal movers in the founding St. Tikhon's Monastery. They were filled with joy and thankfulness at the love and care shown by Our Lord Jesus Christ in the unfolding of his plan for the siting of the new Monastery, and in the prospects of its future. This account, written by Fr. Arseny a short time after the land had been purchased, reveals



the critical roles played by himself and by Archbishop (St.) Tikhon.

"Truly we cannot help but rejoice, for only two months ago none of us thought that now, under the direct guidance of Divine Providence, there would be a new way towards the Light and Glory of our American Mission...The lot fell to me to become the founder of the Holy Monastery. I admit that the way that still lies before me is hard and full of sorrow; many are the pitfalls...as to the presence of Divine Providence and the guidance of the Right Hand of the Almighty, they are very tangible to me and they would be very conspicuous to all the faithful if I only spoke just a few words as to how all this came about...To...my parishioners who are farmers...I offered...the proposition: would they be willing to donate several acres of land so that from the proceeds of their cultivation, a monastic elder could be supported and by supporting him lay the foundations of a skete? Having received a positive answer, I presented [the idea]...to His Eminence [Archbishop] Tikhon who, despite the difficulties, did consent to come to the place and make inquiries. After having made a thorough investigation as to the conditions prevailing there, His Eminence Vladika decided to make another trip to other Russian farmers where conditions were found to be better and that is why the choice fell upon this second place.

"We saw that we would have approximately fifty acres of land and that this enterprise was about to succeed. But God's ways are not our ways! Instead of donated land, we had to buy a whole farm and this speeded up the whole enterprise. Having received a new blessing from His Eminence Vladika for such actions, I, with God's help, in a short time received in my charge a farm and now I, together with my co-worker, can say, 'Whatever is the will of God—the future will show, but the present is so beautiful we cannot help but be joyful.'"

Just a month after the land was purchased, it was dedicated by Bishop Raphael (Hawaweeny). Shortly before the dedication ceremonies, Fr. Arseny recorded these thoughts and musings about the Monastery and what was to take place, and about the future of the Monastery: "...Passing through the farm and enjoying the beauties of nature and its dwellers...I found a life-giving spring, pouring out wondrous, cool water from under a rock, where, un-

doubtedly, in the future, industrious monks would build a small chapel and Cross-processions would be celebrated there...

"...I took the road leading to the meadow where the monastery was to be built and I became very pensive... 'This wilderness in which very few people live, just think, will turn into a blossoming lily planted and blessed by God Himself. Under the shadow of its branches pilgrims will come who are

quiet refuge is being built—the Holy Monastery—which will accept with joy anyone who is ready for struggles of prayer in solitude. Let the doors be opened wide so that the lamps of abstinence may shine...' This invitation for brothers to come and join the monastic community was soon answered.

The date that marked the birth of the Monastery and also of the Orphanage was



St. Tikhon's Monastery Church

tired out by the vanities of the world. How kind the Creator is towards us!...It behooves us, in imitation of Christ the Nazarene, to go into a desert place and there engage ourselves in prayer and spiritual struggles...

"He who experiences in his life only a minute of spiritual sobriety, he who has the joy of being lifted up above everything vain and corrupt, in such an enlightenment full of grace, knows how the heart opens itself; and all those who are in sorrows and tribulations seem to be brothers—creatures and children of the same Heavenly Father...Who shall deny that spiritual sobriety is given to those who make effort, who watch every single step, who open their mouths to prayer at midnight, in supplication to the Lord, who, living on earth, think about heavenly things? Such gifts are given primarily to those who do not drink wine and strong drink, to those who put on skins, who find their abodes in clefts in the rock and who willingly take upon themselves poverty...

"And so, in the beginning of joy for all who are seeking spiritual sobriety, this

July 31, 1905, when the dedication of the grounds and the first pilgrimage were held, presided over by His Grace, Bishop Raphael. On that day, the first Divine Liturgy of the Monastery was served by Bp. Raphael and the assembled clergy in an open spot at the top of the hill where the present Monastery Church stands. A local newspaper account records that a cross was planted, and evergreen boughs were used to form an enclosure for the priests, choir, and servers. Banners and scarves provided decoration and a festive atmosphere, and several sermons were delivered. A photograph shows a large crowd of pilgrims. This was the beginning of the liturgical life of St. Tikhon's Monastery.

Soon after, a clergy conference held in Old Forge, Pa., asked that the Monastery be named in honor of St. Tikhon of Zadonsk, the patron saint of Archbishop (St.) Tikhon. Construction began on the main monastery building, the present monastery Church. On December 21, 1905, at noon, Abp. Tikhon celebrated the formal "laying of

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the foundation/cornerstone" of the monastery. Present were Fr. Arseny and newly-arrived Hieromonk Tikhon (Rostovsky), who had come from his missionary labors in Hartshorne, Okla., to be the spiritual guide of the new community. He had been a monk at the Glinka Hermitage in Russia. Also present were several Novices and the orphans, holding candles. The first two novices were Andrew Repella (later Archimandrite Anthony) and Constantine Chupek (later Igumen Kiprian).

With the coming of Fr. Tikhon, the brotherhood was able to hold regular monastic services, whereas before that, they could only have morning and evening prayers (Fr. Arseny at times being away on assignments). By May, 1906, the long-awaited day of the formal opening of St. Tikhon's Monastery, with the consecration of the temple, drew near. Archbishop Tikhon arrived early to supervise and tour the grounds. By now, gardens and fruit trees were being cultivated, beehives placed, and a well in the shape of a Cross had been built by the novices.

Three hierarchs—St. Tikhon, Bp. Raphael, and Bp. Innocent from Alaska—were present for the occasion, together with Fr. Toth, and many clergy and thousands of pilgrims. A special train trip was arranged during which two holy icons from Mt. Athos were transported from the Mayfield parish to the Monastery—the icons of St. Panteleimon and of the Theotokos "She who is quick to hear," both of which are still beloved treasures of the brotherhood.

Fr. Arseny wrote that "in a wilderness, amidst a dense forest...the thick forest of church banners, hymns...celebration of services, the selling of crosses, icons and pamphlets, reminded one of the ancient monasteries in the bosom of Holy Russia." He describes how he and others shed tears of joy at the arrival of these icons and at how the Orthodox Faith was being firmly implanted in the New World; they prayed that Queen of Heaven would make this new abode her dwelling place as she had done on Mt. Athos. Fr. Alexander Hotovitsky also wrote, "Even though I had seen in Russia festive multitudes headed by Hierarchs, with thousands of church banners shining all about...the procession here was more impressive...my whole being was filled with overflowing. Up to now everything else that took place here in this event is nothing in comparison to that moment when we were meeting that procession...These holy icons are among us; with these Holy Icons came to us the echoes of far-off Mt. Athos...the corner of far-off America was shadowed with the

blessings of the Queen of heaven who had come across land and sea from her own earthly portion for the lifting-up of monks and those who tread the way of salvation and virtue in this new land." He adds, "The voice of Fr. Arseny was stopping, because of choking with tears, when he saw the placing of the Holy Icons on the stands, and yet he greeted them in the name of the Monastery. His words were not spoken for the people, nor directed to them, but were turned to the Holy Icons themselves."

The next day, thousands of pilgrims—far exceeding the number expected—arrived from surrounding areas in a Cross-procession and in two special trains. One chartered train had not been enough, and another had to be chartered, one consisting of twenty capacity-filled coaches. Abp. Tikhon performed the consecration of the temple in honor of St. Tikhon of Zadonsk, and served the Divine Liturgy. The first two novices were tonsured to Riassaphor rank, being afterwards instructed by Fr. Arseny, who received from St. Tikhon the title of Igumen and the superior's staff. Lunch was served in the Trapeza for all, accompanied by the reading of Lives of the Saints according to the monastic rule. Sermons were given by Archbishop Tikhon and by Bp. Raphael. St. Tikhon, in his sermon, noted that a "void is now filled," in that monasticism, "an institution which, since ancient times has been the companion of the Orthodox Church and constitutes her adornment," was now established in the new land.

Such were the beginnings of the holy Monastery of St. Tikhon of Zadonsk. Ever since then, the same spirit, the same vision, as was foreseen by the founders of the Monastery has been realized in the life of the monks: they continue to have that spiritual joy and thanksgiving for the opportunity to live in such a place; many have, indeed, lived out their lives under the spiritual refuge of St. Tikhon's Monastery.

As originally planned, a theological school was established. St. Tikhon's Orthodox Theological Seminary (1938). A house (later called Leonty House) was built for Met. Platon and other visiting clergy to stay in when on pilgrimage. (In the spring of 1989 this house was destroyed by fire, but plans call for its replacement by a new dormitory.)

Since the 80th anniversary was celebrated five years ago, several members of the brotherhood have fallen asleep in the Lord: the Monastery Elder, Hieromonk Vasily (Philipoff), Fr. Gamaliel (Allman), Fr. Sebastian (Gyza), and the novice Brother Philip (Mastrojohn). Several new novices and monks have joined the brotherhood.

Monk Gregory (Zaiens) was ordained to the Holy Diaconate on Nov. 14, 1988 (his name day) and then to the Holy Priesthood on March 25, 1989, the Feast of Annunciation, by His Grace, Bishop Herman. Fr. Gregory was also installed as the new Monastery Elder. Monk Raphael (Vereshack) was ordained to the Holy Diaconate on June 18, 1989, Pentecost, by Bishop Herman.

In 1988, in preparation for the celebration of the Millennium of the Baptism of the people of Rus', many projects were carried out on the Monastery grounds, under the leadership of His Grace, Bishop Herman, our Deputy Abbot, being funded by various Church organizations and individual donors. An addition was made to the main Monastery building, containing a new dining hall and library. Several shrines were placed at various locations on the grounds, each of them housing a holy icon executed in mosaic. The most prominent of these is the shrine of the Baptism of the people of Russia. Four small additions were built onto the main Monastery Church, providing needed space for storage and other uses. Wrought metal icons of Christ were made for the sides of the Holy Table in the main church, and several new icons were added, including one of the patron, St. Tikhon of Zadonsk. A Millennium Bell Tower was constructed. Gardens were placed near the Church, and grass areas enlarged.

The monastery brotherhood that began in 1905 continues today in this holy place, awaiting the glorious return of our Lord and God and Saviour Jesus Christ, and praying that they and all the brothers and sisters of the Church may be found watching when he returns. We are aided by the prayers of our new heavenly intercessors, the Holy Patriarch Tikhon of Moscow and Enlightener of North America, who founded this monastery, and by the prayers of all the holy Martyrs who since the Monastery's founding have glorified God with their sacrifice in Russia, the land whence came St. Tikhon and the many others who started St. Tikhon's Monastery and have supported it.

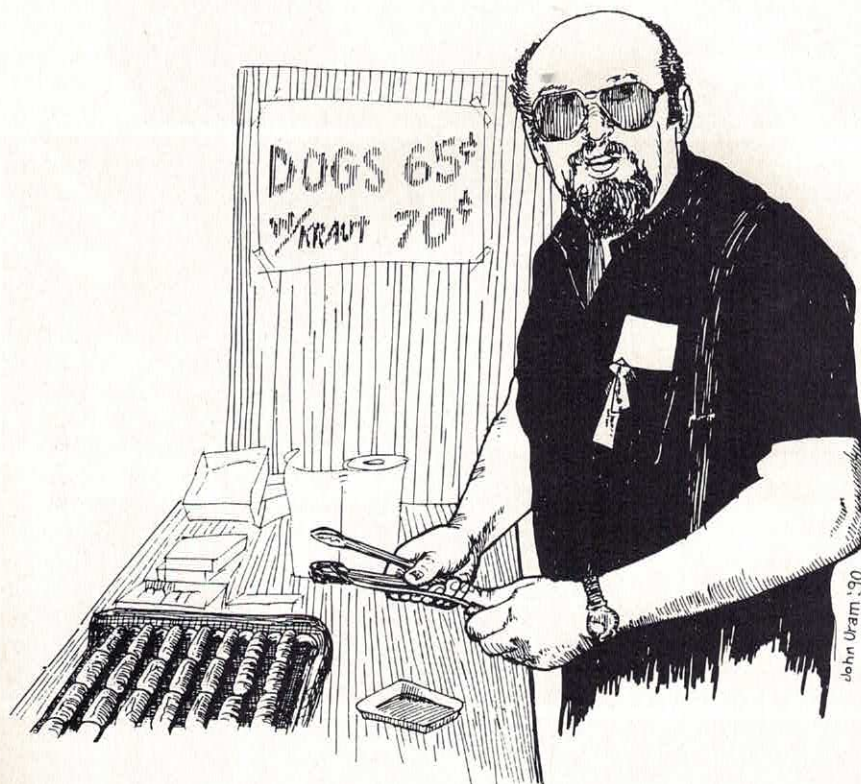
—by the Brotherhood of St. Tikhon's Monastery

**OUR 7th ANNUAL  
SALUTE TO GRADUATES  
SUBMISSIONS IS DUE JUNE 1, 1990**

Send all material to:  
Your Diocese Alive in Christ  
Diocesan Center  
South Canaan, PA 18459



# Christian Stewardship At Work During Annual Pilgrimage To St. Tikhon's Monastery



We hear a lot these days about "Lay Ministry" and about "Stewardship" in our Church publications, at Diocesan Assemblies, and from the Pulpit. These are vital aspects of Church life today, because all of us, hierarchy, clergy, and laity, must work together to promote Church growth. The two terms can be looked upon as being inseparable; so whenever we refer to "stewardship" in this article, we are also referring to "Lay Ministry" as well. It is nothing more than people (Laity, Lay Ministers) expending their time, talents and resources (Stewardship). That is why our Diocese

has a single Department of Lay Ministries and Stewardship rather than two separate departments.

The department's main objective is to provide help to parishes in strengthening existing stewardship programs, or in instituting such programs where none currently exist.

Stewardship is everybody's responsibility. Many people think of stewardship as "always asking for money." This is not so. Stewardship is volunteering to work at your parish bazaar or dinner. Stewardship is visiting the shut-ins and those in the

hospital. Stewardship is helping the pastor to contact parishioners who, for some reason or another, become lax in attendance. Stewardship is, most importantly, giving of yourself.

Today's society has changed tremendously. Emphasis is on the pursuit of self-satisfaction and good times. There seems to be no time for the pursuit of the salvation of our souls. There is not enough time in the day to even think of Church growth or how the Church is doing financially.

A recent newspaper article noted that the lack of volunteers to do any Church-related work is very bad. The headline told the whole story: "Churches Pray for Volunteers." The major reason for this lack of volunteers, according to the article, was the fact that we now live in a society where the two-worker family has become the norm. It said, "Women who used to spend their weekends volunteering, now spend them grocery shopping and house cleaning." It also said that the "new volunteer force" is comprised of retired people, some youth and "empty-nesters."

Stewardship is not only offering of our time, talents, and resources, but it can and should be practiced by everybody. There is never a time when we are too busy for God. Therefore, we must be concerned about making the time, regardless of how busy we are, to do our share.

One of the best ways of practicing stewardship, for example, would be to make some time during the busy Memorial Day celebration to work (even if it is just a few hours) at St. Tikhon's during the Annual Pilgrimage. There is a lot to do, but far too few people volunteer to help out. You can make the difference for those who would have to work all day. By volunteering, you could free someone to enjoy a portion of the day's activities instead of having to spend all the time in the kitchen, or selling tickets, etc.

If you must spend the weekend elsewhere, perhaps you can schedule some time during the week before the Pilgrimage to help set up the grounds, cut grass, or any number of tasks that now fall almost completely on the Monastic Brotherhood, the students of St. Tikhon's Seminary, the parishioners of the Monastery Church, and parishioners of nearby churches who work each year at this task. And their numbers are very small compared to the work involved in just preparing for the event.

Working at such an event is most rewarding spiritually, and at the same time, you get to know your Orthodox brethren from other parishes in the Diocese. By working together, not only are good friend-

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ships begun, but much work in God's Vineyard is accomplished. You get to know other members of your Orthodox Christian "family." Stewardship as a way of life takes on the concept of family, and the hallmark of the Christian family is not possessions but love, gifts, benevolence, talents, etc.

Christian stewardship means the putting into practice the Christian Faith. But it takes **COMMITMENT**. Sometimes we get too involved in our work, hobbies, or community activities, so that we forget the commitment we made at our baptism to be Orthodox Christians in every sense of the word. That commitment we made is not to be taken lightly. It is a commitment to Christ and to His Church. It is up to each of us to see that His Church remains the "House built upon a rock...against which the gates of hell will not prevail."

This year, we are celebrating the 20th year of Autocephaly of the Orthodox Church in America. The major events for this celebration will take place at St. Tikhon's during the Annual Memorial Day Pilgrimage. This means that we, of the Diocese of Eastern Pennsylvania, have the opportunity to practice stewardship in its fullest sense. Don't wait for the annual letter to the Pastor requesting people to sign up for work details or for donation of items. Get together now with your Parish Council and all other parish-affiliated organizations and let His Grace, Bishop Herman know that you have people available for assignment. If there are those who would rather donate money or other items, that is most welcome. The time spent working during the Pilgrimage, as you can see by the accompanying photos, provides fellowship and a spiritual experience that you will never forget. You will also find that "stewardship" and "lay ministry" take on a new meaning. Rather than dull-sounding terms, they become a most-welcome experience in true Christian living.

by Fr. Valerian Dzury





# The Holy Myrrhbearers

**T**oday the Christian world is so split apart, that even the celebration of Christ's Resurrection, the foundation and origin of the Church and the center of our Faith, is held at different times in the East and the West. But, despite the centuries-old fragmentation within the Christian community, the meaning and the message of the Resurrection is and must be the same at all times and in all places for all believers in the Risen Lord. This message is sung by Orthodox Christians on Pascha night: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life." We not only hear this message proclaimed in the Church, but we also see it depicted in the Holy Icons and especially in two Paschal Images—the Descent into Hell and the Holy Myrrhbearing Women. In this article we wish to consider the Resurrectional *kerygma* (proclamation), as it is expressed by this latter icon.

It is only in Christ's Resurrection that we are given hope and strength to overcome the fearful grasp of death upon our daily lives. Behind each and every sin, addiction, and cowardly failure to love, lies a fear—a fear of death. The grave is terrifying! It is often represented in icons as the black pit, the empty horror, from which only Christ can redeem us. To escape this horror, we try to find life in other people and things, and we grasp after possessions and after one another in possessive relationships. But such attempts always end in disappointment, frustration and bitterness — for nothing and no one can be a substitute for the Lord of Life.

Long ago, the Eskimos used to hunt wolves by sticking razor-sharp obsidian knives point-up in the snow and pouring seal's blood over the blades. The wolves would be attracted by the smell and begin to lick the knives. Finding, as their tongues were sliced, a seemingly endless supply of fresh blood, they would gorge themselves on their own blood to exhaustion and ultimately to death. This is the delusion of sin!

The delusion which ends in hopelessness, that the atheist Sartre described in his play, "No Exit." In this play, the dead exist like vampires vainly attempting to suck the blood of being from one another's hollow veins. But having no life to give and being nothing but users, they find that even murder and suicide bring them no release from each other or themselves. And thus, they are brought to the infernal conclusion that "Hell is other people."

If these stories illustrate anything of the life of man without God, the Icon of the Holy Myrrhbearers is a depiction of the transformation of fallen nature, which can begin for every one of us, when we receive with faith the angelic message: "He is not here, He is risen!"

The origins of this icon are quite clear. They can be traced in all four Gospels,

which specifically identify Mary Magdalene, along with other women, as the first to discover the empty tomb and to meet the Risen Christ. The icon depicts for us the same story that is recorded in the Gospels, the story of the first news of the Resurrection. But it is not the story, but rather the message contained within it, that must be examined, so that we truly can see the Icons of the Myrrhbearers as an icon of the Resurrection. It is probably the earliest depiction of the Resurrection, known already by the third century<sup>2</sup>; and as the Descent into Hell became, in symbolic fullness of content, the Icon of the Resurrection *par excellence* so the Icon of the Myrrhbearers became the historical proclamation and representation of Christ's Resurrection in accordance with Gospel

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<sup>1</sup> St. Luke 24, 4-6.

<sup>2</sup> L. Ouspensky, *Meaning of Icons*, p. 185.



accounts of those who witnessed it.

It is important to stress that this icon (the Myrrhbearers), just as that of the Descent into Hell, does not show the Resurrection, nor the moment when it occurred. According to the Gospels, neither the women who were bringing spices to anoint the Lord's body, nor the Roman soldiers assigned to guard the tomb, had witnessed the Resurrection itself. What also is shown on this icon? The angel rolled away the stone with which the tomb was sealed, not that Christ, Who had risen, would be able to walk out, but to show that He was already risen, and that the tomb was empty.

Thus, while this scene magnifies the mystery, yet it confirms the reality that the Resurrection itself was "inaccessible to any eye and beyond all comprehension."<sup>3</sup>

If this is so, how can we then call this image the icon of the Resurrection? The women have not seen the Resurrection, they have found the tomb empty and even thought that someone had taken the Lord's body and they knew not where He was laid. Yet, looking further into the story, we see that it is precisely at that moment and to these women first, that the Resurrection of Christ was proclaimed. For seeing the empty tomb they were much perplexed and they saw "two men who stood by them in shining garments,"... "and they said unto them, Why seek ye the living among the dead? He is not here, but is risen."<sup>4</sup>

We can clearly see the fear and trembling on the face of the women as they encounter the empty tomb, and yet we see there the beginning of something more than awe. "They remembered that Jesus had told them how on the third day He would rise from the dead. They heard the angels saying: 'He is not here, He is risen.' They believed and they saw the Master. Here is the fact and a faith: not the end of the dream, but a dawn of a new age, for 'Christ is Risen! Truly He is Risen!'"<sup>5</sup>

Here is the proclamation of the Icon of the Myrrhbearers, which truly makes it a resurrectional icon; Christ's death is not an end of a dream, for through His death and Resurrection He bestows the Resurrection on fallen mankind. This mystery of the Resurrection, this return from among the dead, is expressed by the icon in the same way as the Gospels describe it. Here, once again we see the proof of the words of the Fathers—what Gospels proclaim in letters, the icons proclaim through colors.

Indeed the proclamation of the Lord's Resurrection is the contextual center of this icon, not only as the commemoration of the historic circumstances surrounding the event, but more importantly, as the beginning and the archetype of the future eternal life for a renewed mankind, in the Heavenly Kingdom, where God will be "all in all."

The question may arise: Where in the Icon of the Holy Myrrhbearers can we see at least a hint of the renewed and transformed creature? One can immediately say that in some versions of the icon, we see the risen Christ in the background and leave it at that for an answer. But shall we stop here and not follow the words of Christ? "And I say unto you, ask and it shall be given you; seek and ye shall find; knock and it shall be opened."<sup>6</sup> If we meditate upon the icon and the Gospels we will see the image of this transformed creature and will learn something that will help and inspire us on the way of our own transformation into the renewed creation, of which we are made a part by the Resurrection of Christ.

But why is this renewed creature so difficult to see on the icon? Because we always try too much to find hidden meaning, hidden symbolism, cryptic messages and thus miss the obvious and open truth, which is plainly visible. To see this mysterious, renewed creature we only have to look at the women, who were bringing spices to anoint the dead body of Christ. Who had they been, and who did they become by the Grace and Love of Christ? The Gospels tell us who these women were and even give some of their names - Mary Magdalene, Mary (the Mother of Joseph), Johanna, Susanna, and Salome. We read that they were women whom Jesus had healed of their infirmities and rid of evil spirits. We know that out of Mary Magdalene Christ cast out seven demons. They were women filled with devils, incurably ill with some physical disorder or disease, and women of simply weak human nature, of whom the Gospels narrated their respective plights.

Now the Church celebrates their memory and calls them not only "equal to the apostles," but even "apostles to the apostles." Is this not a transformation, is it not a renewal? If it is not, then the very foundations of our faith are faulty! Some of them were redeemed from the grasp of Satan and his horde, some perhaps from the ravages of soul-destructive prostitution, or from the painful afflictions of disease, and were transformed into new lives through our Saviour's pity and redemptive

forgiveness. All He bid of them was to follow His teachings. They followed, and by doing so with faithfulness, they came to the tomb where even the apostles, stricken with fear for their own lives, were afraid to be.

The women were filled with the reality of the Resurrection. Awed, yes, but they were nonetheless the first to experience the sight of the empty tomb and receive the message from the angels, even before the apostles. What more of a renewal and transformation could a Christian ask for? What transformed them? The answer is Christ! What helped them? Their love, faithfulness, and devotion to their Redeemer. For when He was risen, the women had already been transformed from the very beginning of their service and ministry to Him by love and courage. How much easier should it be for us to be renewed, when we have a Risen and Glorified Lord to help us to become a part of this New Creation! Through His Resurrection we are given a new life—the life of an Everlasting Kingdom. This is the message that the angel gave the women to pass on to the apostles and through them to all the universe. It is ironic, to say the least, that women were chosen to be the first to receive the news of the Resurrection. Christ's male followers were fearful of being seen, while the supposed "weaker sex," that should have been timid, performed an act of outstanding courage - the act of love, that caused them to become the apostles to the whole world.

The icon of the Myrrhbearing Women is found in a multitude of forms, ranging from very simple ones with only four figures—an angel with three women, to a very complex version with two angels, six or seven myrrhbearers, intricate landscapes, empty tomb with the shroud, and even Christ appearing to Mary Magdalene in the background. But regardless of which one we are to consider, they all bring forth the message of the accomplished fact of the Resurrection that defies all understanding and brings with it the promise of the eternal life and joy to all.

There is yet one more aspect of this icon that is important not to omit. It, too, testifies to the Resurrection of the Lord. It is the linen cloth (shroud), and the napkin that was wrapped about His head. "The shroud itself forms the conceptual center of the image," therefore we also can say that "The icon of the Myrrhbearing Women is in fact an icon of the Holy Shroud."<sup>7</sup> The empty tomb and the shroud are indeed in the center of the icon and do draw our initial attention. But they are just one more

<sup>3</sup> Patriarch Sergius, "Resurrection of Christ as Contrasted with the Raising of Lazarus."

<sup>4</sup> St. Luke 24:4.

<sup>5</sup> G. Barrois, *Jesus Christ and the Temple*, p. 160.

<sup>6</sup> St. Luke 9, 11.

<sup>7</sup> Fr. J. Breck, *The Power of the Word*, p. 229.



ever-present proof of Christ's Resurrection, and are not in themselves the subject of the icon. "This seemingly insignificant detail (of the shroud) emphasizes still more the incomprehensible character of the event which had taken place."<sup>8</sup> To be sure, it is a detail, though it may be central in its 'geographical' location on the icon; but with all other details it serves one purpose: it enhances and stresses the reality of Christ's Resurrection.

It serves one other purpose as well, which iconographers have tried to express with their portrayal of the linen cloth lying in the empty tomb. "For the fact that they (the linens) had retained the form they had had when covering the entombed body, that is, wrapped together, was the infallible proof that the body contained in them was not stolen away, but had left them in an inexplicable manner."<sup>9</sup>

And that indeed had to be proved by the Apostles and the Early Church, for the chief priests and elders said unto the soldiers who stood guard at the tomb: "Say ye, His disciples came by night, and stole Him away, while we slept."<sup>10</sup> Having been paid, as well as afraid, the soldiers spread the story and thus it befell the primitive Church to disprove it.

The icon of the Myrrhbearing Women, artistically and graphically and following the Gospel texts, cries out the truth to mankind. He is not here, nor is He stolen, for behold, here is the shroud in which He was wrapped—untouched. He is Risen, for He is the Son of God, the Savior of the human race. This is not a tradition of men, not the invention of disillusioned disciples or a product of wishful thinking. It is not a ruse designed to cover the secret theft of Christ's body in a desperate attempt to fulfill His own prediction that after three days the Son of Man would rise again. This is rather a divine witness to the Truth. The angels' message is the proclamation of the basic *kerygma* of Christian faith: "Do not be amazed. Ye seek Jesus of Nazareth, who was crucified. He has risen, He is not here...go, tell His disciples."

This is the teaching that underlies the Church's theology, liturgical life, and iconography. The teaching is simple—Jesus Christ, the Risen Lord, the Word of God, who became man in the Incarnation, was born, baptized, lived, suffered, and died on the Cross, so that in His Resurrection fallen mankind may attain Salvation and Life Eternal. It is by His Resurrection that the

dead are freed, and by its power the martyrs and saints are glorified. Everything from the time of creation to the time of the Second Coming is either a prefiguration and anticipation of Christ's Resurrection, or the post-resurrectional witness of transformed women and men, deified by the Grace of the Risen Lord. All of God's saving acts lead us to the Resurrection and through it, to our original destiny—co-rulership with God as His sons, over creation. Thus the Resurrection is not only the final act of all salvific history, but the very center and celebration of the salvation itself, that "was accomplished by the self-emptying love of the second Person of the Holy Trinity."<sup>11</sup>

Much can be learned by looking at icons with love and faith. But that is only a first step, by which we can make this joy of the Resurrection truly present in our own lives. For if we stood together with the Myrrhbearers at Christ's tomb and if we were convinced that it was empty because Christ is risen, then it becomes our obligation to "go and teach all the nations" this Good News of the Resurrection. This is the Apostolic task with which we are commissioned, through the icon and by the example of the Holy Myrrhbearers. Have we been faithful to this mission? Glancing at our history here in America it would appear to be so. As our Church comes closer to the Bicentennial in 1994, and especially to the celebration of the twentieth anniversary of granting the Autocephaly this year, we can truly boast in Christ, but not in our "temporal" achievements. The joy and gladness of the Church is not in becoming "ecumenically" recognized, but rather in the holiness of Her saints. It is to this we are called by the courage of the women who stood at the tomb. We all have heard the call and some have obeyed it, and it is for this reason we are able to sing on September 24th:

"With joy the Enlightener of Alaska, Innocent

Joins our Blessed Father Herman of New Valaam

In celebrating the feast of the Holy Martyrs of America.

The glorified Bishop and the Venerable Monk

Invite all to this radiant festival,  
Praising God Who is wonderful in His saints!"<sup>12</sup>

That is our true joy and strength—in that we will boast!

<sup>11</sup> Breck, *op cit.*, p. 216.

<sup>12</sup> At Great Vespers, *stikhira* on "Lord, I Call..." Tone Two.

<sup>8</sup> L. Ouspensky, *op cit.*, p. 192.

<sup>9</sup> Ouspensky, *supra*.

<sup>10</sup> St. Matthew 28, 13.

This joy and beauty and power of the Resurrection must be reflected in our Christian commitment, as it was in the commitment of the Myrrhbearers. We are in the midst of Great Lent and we see that one by one the days and weeks have passed. We started the journey with enthusiasm, thinking that we had the strength to complete it. But as we approach the end, we come to realize how little we achieved in our prayer life, fasting, and sacrifices. It is precisely at this time the thought enters into our minds, "How can I be with Christ on the days of His Passion, or come to behold the glory of His Resurrection?" At that moment we must not despair, but rather remember the Holy Myrrhbearers. Like us, they were sinners; some of them may have been great sinners; all of them became great saints. All is possible if we love Christ and abide in His love! These women loved Christ even in death. They went to Him, though they knew that He had nothing to give them—He was dead. They had not gone out on a street expecting to become witnesses to the Resurrection, but, with their spices they wanted to anoint their Master, because they loved Him, and loved Him to the end. We can and must do the same! Let us lift ourselves from the graves of fear in which we too often hide, and come into the presence of our Master, as we prepare for the coming of Holy Pascha. Let us, with all the saints of the American land draw near to the tomb of Christ, and, being transformed by the Resurrection, standing next to the Myrrhbearing women, let us cry out on the glorious morning of Pascha with joy and triumph:

CHRIST IS RISEN! INDEED HE IS RISEN!

by Fr. Alexey Karlgut

The deadline for  
the next issue of  
**Alive in Christ**  
is July 7, 1990

Please send all submissions  
to: Alive in Christ  
Diocesan Center  
South Canaan, PA 18459



# Parish Council Conference

The Clergy and Parish Council members of the Wilkes-Barre and Frackville Deaneries met at Holy Trinity Church in Wilkes-Barre on Saturday, December 2, 1989, for the Parish Council Conference. His Grace, Bishop Herman, moderated the morning and afternoon sessions. He asked those present to offer whatever they could to arrive at the best possible recommendations as to how the Wilkes-Barre and Frackville Deaneries can contribute to the work needed to meet the challenges facing the Orthodox Church in America in the 1990's and into the 21st Century.

Bishop Herman then called on Fr. Valerian Dzury, Pastor of St. Michael's Church in Old Forge, to deliver the Keynote Address. After the address by Fr. Dzury, His Grace called upon lay representatives of various parishes to tell about their parish: "What it was, what it is today, and what you would like it to be." This, he said, would give a good background for discussion later in the day.

His Grace said that he particularly wanted to hear from the laity so that they could express their feelings about their parish and what they thought must be done and what could be done, especially with regard to church growth. He said, "This is our purpose for working together." His Grace then called upon several persons to express their views...

Nicholas Sechak of St. Herman of Alaska Church in Shillington told the gathering that his parish is 17 years old. It has grown from a few people to about 100 faithful at the present time. Mr. Sechak noted that the area is growing and this has



Bishop Herman addressing delegates.

contributed to the growth at St. Herman of Alaska Church. He foresees further growth with the growth of the area.

Getting the younger parishioners to work together with the older parishioners seems to be the primary concern of the parish at this time. He said it is a matter of getting the older people involved in the church, and, at the same time, keeping the younger people educated in the Orthodox Faith.

William Talapach is from St. John the Baptist Church in Edwardsville. He said that he personally feels that we should address ourselves to the fact that today's children like to have fun, thus they lack a "strict, serious attitude toward the Church."

Mr. Talapach said that "where youngsters feel comfortable, they will stay." He said that, in his day, there were such activities as F.R.O.C. basketball and baseball teams in most parishes. Today, that is lost.

Bishop Herman asked William about the age of his parish, what it was and what it is today. In reply, he recalled his childhood in Edwardsville. He said that he was one of 14 Altar Boys who served every Sunday and that there were "lots of kids" in the parish and in the Sunday School Program. He said that St. John's is 80 years old and is witnessing a decline in parishioners, mainly because of the large number who are passing away.

Kay Maleniak is Financial Secretary of



John Zoransky, Holy Resurrection Cathedral, Wilkes-Barre.



Paul Malinchak, Holy Ascension Church, Frackville.



St. Mary's Church in Coaldale. She frankly stated that, "We are losing our parish to the cemetery." In addition to this, she told the gathering that her community is located in the coal region which has seen its young people move away because of the lack of jobs in the area.

Kay said that there are only 27 children in the parish; there are 171 members over 65 years of age, 46 active members, and 40 under 65 who are inactive. She said that in 1981, the parish had 454 members, while today there are 305. When asked by His Grace if she saw any growth in membership, she replied that there is no growth, simply because those who left the area and are now retired, do not return to Coaldale to live the remainder of their years.

Paul Malichak is a Trustee at Holy Ascension Church in Frackville. He said that the church will celebrate its 75th Anniversary in 1990. He noted that a decline in membership in Frackville is explained by the fact that many people have "left for greener pastures" in other areas of the country. He asked the gathering for recommendations as to how to entice the remaining, current parishioners to come to church. He said that many people who belong to the parish rarely attend after they get married.

Mr. Malichak said, "We have contacted them and talked to them; we have Church Services on the local radio station once a month, but we just can't seem to get them back." He said that the parish has "good people who never fail to pay for their share when a project is undertaken." He refuses to think that "we are dying. We don't believe in dying" in the sense of declining membership.

Jacob Barsigian, Parish Council President of St. Michael's Church in Old Forge, said that we all seem to share the same problems based on what the previous speak-

ers said. He said the major problem he sees is the inactivity of our youth. He said that there are many parishioners who are inactive. In this area, he said, perhaps we need some "bird-dogging" on the part of the Pastor and perhaps the President of the parish Council. Perhaps, through personal



John Lorchak, St. Mary's Church, Coaldale.

visitations, we can determine why they are inactive and bring them back into active membership.

Mr. Barsigian said that St. Michael's is taking the first steps to bring about more active involvement by the parishioners in the liturgical life of the Church. This will begin with congregational singing of The Creed and the Lord's Prayer.

In addressing himself to the problem of lack of youth involvement in parish life, Mr. Barsigian said that perhaps the problem lies in the fact that too many Council members have been on the Council for too many years. Perhaps this makes the younger parishioners feel they have no voice in the

administration of parish matters. He suggested that a rule should be adopted whereby Council seats be rotated automatically. For example, one person should not hold the office of Council President for more than 5 or 10 years.

Marie Hudock of Holy Resurrection Church, Alden Station, said the parish, which will observe its 75th Anniversary in 1992, is a small parish of 104 people. In noting that the number of faithful has remained the same for the past 10 years, she asked what can be done to attract new people. She hastened to add that "we would all like to have full churches on Sunday, and no financial problems, but we should all work with what we have." Despite the small number of Church School students (there are 16) the teachers are constantly organizing activities and creating ideas to keep their interest.

Gabe Petorak of St. Michael's Church, Jermyn, said that his parish celebrated its 80th Anniversary in 1989. He has been a Council member for the past 25 years, and has seen a lot happen in that time, especially noting that there are many new people on the Council. Mr. Petorak portrayed a very positive image of St. Michael's, noting that annual parish meetings are running a lot more smoothly than perhaps a decade ago. The parish has seen an increase in membership due to the efforts of its pastor, Fr. John Kowalczyk, and the Parish Council President, who make two visits each year to the homes of parishioners. Mr. Petorak told of two programs for the youth of the parish. One is a program whereby 10 teenagers gather each Sunday afternoon or evening to discuss their role in the church and major issues confronting teenagers. The other program is the Church School Program for the youngsters. Both programs, he said, get the young people of the parish

*Continued on next page*



Jacob Barsigian, St. Michael's Church, Old Forge.



Marie Hudock, Holy Resurrection Church, Alden Station.



actively involved in church life.

With regard to problems, Mr. Petorak said that they are basically the same as those facing other parishes in the Diocese.

John Zoransky told the gathering that his parish, Holy Resurrection Cathedral in Wilkes-Barre is over 97 years old. He took a positive approach to facing the problems that are just about universal in every parish. He noted that there are 411 members in the parish and that 39 youngsters are enrolled in the Church School. The Church School is very active and is planning a second trip to Disney World. He said the key is to keep the children active.

The main problem facing the Cathedral is the decline in attendance. But, Mr. Zoransky said we "should capitalize on our own strengths...open up and break our parochial attitudes." We must follow up when someone leaves the parish and keep in touch with them. He pointed out that many people today transfer from church to church because of their employment. Mr. Zoransky cited a recent survey that showed that people today move an average of five times in pursuing their careers. He added that we should welcome new people to the community even though their jobs may keep them in the community for only a year or so. We must also contact college students from out of town and offer to pick them up and bring them to Church Services.

Mr. Zoransky suggested that a booklet of guidelines be compiled containing ideas collected from all the churches if the Diocese regarding suggestions for promoting church growth. This, he said, would be a great benefit to all churches, for "What

works in one parish may also work in another."

Bishop Herman thanked those who spoke and then told the gathering that the fact that there is a decline in the census of our Diocese and the fact that we have a large number of elderly people "leaves us, Bishop, clergy and laity, to address ourselves to 'What do we do now with the people that we have?'" He said, "Somewhere, we have to start with the most important thing. Spiritually, where do you and I stand in the church?"

His Grace said that "We have all been given the commandment to go out and build up the Church. Perhaps we should look at just where the spiritual life is in each parish. What is the attendance at Divine Liturgy, at Vespers? Are we really members of the Church only at the time that we want it, when we need it? Or do we live the Church every minute of our life?" He added that "If all of us, including myself, make the examination of our spiritual life, of our dedication to answer the call to serve the Church, we will see that we are in a spiritual position to make some changes, gradual though they may be."

Bishop Herman said a look at the history of our Diocese will show us that "absolutely all of us have a responsibility." (He was referring to a series of articles on the history of our Diocese which will appear in the next several issues of our Diocesan publication **Your Diocese Alive in Christ**. This is planned in conjunction with the 200th Anniversary of Orthodoxy on this continent which will be observed in 1994.) He continued, "The Church that

came to America came to us from our Mother Church and, thanks be to God, we have inherited that Church, we are the Orthodox Church in America. All the missionary zeal...was the work and responsibility of the Mother Church which in turn gave it over to us."

His Grace added, "The Church **must** continue; the Church is **not** going to end!" One of the problems we always turn to "is the support of the financial end of the Church, and right now that is a serious problem; serious for more reasons than one; dwindling membership; perhaps a lack of understanding as to how we are to support the Church. But the Church fully understands, like the parish, that the number of people who are there are fully responsible for the operation of the parish." As a result, we are responsible to see that the life of the Church will continue.

His Grace said that a goal is necessary in order to constantly build up the Church. "Therefore, especially as we get ready to celebrate the 200th Anniversary and give thanks that we are members of this true Church, we have the obligation to see what we can do to really build up the Church, and especially to build up the spiritual side."

His Grace expressed the confidence that "once we are moved spiritually, there will never be any other problem." He noted that the parishes of this Diocese were founded by people whose purpose and intent was the perpetuation of the Faith. He urged that all of us take note of their zeal and example and "get excited and do something" about preventing a decline.



Gabe Petorak, St. Michael's Church, Jermyn.



Nicholas Sechak, St. Herman of Alaska Church, Shillington.



Marie Proch, St. Basil's Church, Simpson.



He added that we must share with each other our thoughts on what we can do to bring inactive people back to the fold. He said that, "Those of us who are assembled here today...are the leaders of the Church. And...the example is going to have to come from us." He told the gathering that this would not result in immediate action, but something will have to be done. He cited the necessity for parish councils to constantly monitor the status of the parish, and not spend all their time just paying bills. He said the councils should be concerned for the children, for the decline in membership, and for the inactivity of many members. Parish councils must be concerned about the size of the parish, its growth and its spirituality. Discussion should then be taken in earnest as to what can be done, what are the main concerns, in order to see an upward movement in spiritual growth.

His Grace said that his reason for calling the Parish Council Conference was to see to it that the agenda of each meeting should include a review of the status of the parish, its spiritual health, and what steps are going to be taken to provide for the elderly, visitations of the sick, etc. He said that this is not only the responsibility of the Priest, but, "These are our brothers and sisters and they belong to the same parish." He pointed out how our founders worked together to establish the parishes, how they "were together in moments of joy, in moments of sorrow."

His Grace then opened the floor for discussion of what can be done in order to see upward movement in spiritual growth.

Marie Proch of St. Basil's Church, Simpson, said that her parish is small and is struggling in the aftermath of the court case that resulted in their having to worship in a fire station. But, she said, that she feels good about the fact that there are always about 50 people in attendance at Divine Liturgy on Sunday. These people really "stick together, and when someone is sick or is not in Church for a while, a parishioner makes a phone call asking what may be the matter or if the person needs a ride to Church." She said that cards are sent out and the Priest and Council members and parishioners visit those who are sick.

Marie noted that when we visit another Church, we should be made to feel welcome, rather than being treated like a stranger. She said that it is important that someone welcome you when you walk into another parish, even though you may have been there before. She suggested the parish council appoint someone to watch for and to greet visitors and make them feel welcome.

Fr. John Onofrey, Pastor of St. Herman

of Alaska Church, Shillington, said that everyone should greet strangers. A good place to make them feel at home is at the coffee hour. Fr. John said that in today's society, the larger community seems to be impinging on our attention, even on Sundays. There is no longer any emphasis on family in our society. He said that making people feel at home does work, and cited an instance in his own parish where a couple of recent converts told him that they were really made to feel welcome; they felt like a family. One said that she never felt that in church before. He strongly recommended that every church should have a coffee hour which would be the excellent vehicle to make guests feel like part of the family.

The morning session ended with discussion and recommendations by many who attended the conference. A few are cited here.

Fr. John Kowalczyk, Pastor of St. Michael's Church, Jermyn, said that we must understand that we face in our society an "American Civil Religion," which weds us to secular humanism. He said, "We must live the Christian lifestyle every day. We are not one of the Churches, we are the Church. We must submit to the Church's teaching."

Fr. John Kuchta, Pastor of St. John the Baptist Church, Edwardsville, said that too many people have not accepted Christ as our Savior. Bishop Herman responded to this by saying that accepting Christ is the "answer to our problem." He admonished everyone that it is important to build up the spiritual life of all the people regardless of age, etc. He said we must "build up the spiritual life of all members of our spiritual family."

His Grace further commented that with spiritual growth there may be longer services. For instance, not just Vespers, but Vigil Services. He added that, "We don't pray long enough in Church; that is why we are not spiritually strong."

His Grace then turned to the responsibility of everyone for the financial support of the Church. He said that "if we had one tenth the spiritual and Church growth that we should have, all of the problems would be taken care of. If we are going to be members of a Church, we must support it." He made it clear that we must encourage people to return to the church and to actively support it.

Fr. Onofrey told the gathering that his parish is on a Stewardship Plan. He added that people are accepted sacramentally even though they maintain financial membership in another parish.

Following the morning session, a luncheon was served by the parishioners of the

host parish, Holy Trinity Church. The host pastor was Father John Mason.

The afternoon session was devoted to discussion of parish finances, the Diocese, and the National Church. Most of the comments and suggestions were on the positive side and a spirit of optimism prevailed.

The financial plan adopted at the All-American Council in St. Louis last August was the object of considerable discussion. It was noted that the provisions of the plan are applicable as far as 1990. The assessment provisions beyond 1990 are under study by the Holy Synod of Bishops.

Fr. Daniel Kovalak, Pastor of the Elevation of the Holy Cross Church, Williamsport, told the gathering that Fr. John Kowalczyk is our Diocesan Representative to the Metropolitan Council and that if anyone has anything to offer to the Metropolitan Council, they should bring it to his attention. He added that, "If we all want to start being accountable...it begins here, because the vision that we are talking about is the vision that you are expressing right here!" He said it is up to each one of us to take the initiative in all aspects of Church life, including Church growth, finances, etc. He noted the importance of Bible study and said that some people might complain that St. Tikhon's is too far away from Williamsport to attend the Lecture Series. To this, he replied, "Where is it written that you, in your own parish, cannot do something?" We are accountable for doing within our own parishes the things that are necessary to inform and educate our people.

Fr. Daniel explained that he has had many programs in his parish, such as slide presentations on the Holy Land, and talks by Diocesan Clergy who came to Williamsport at his request. His words left food for thought as to just what can be done on the parish level. All it takes is positive vision and good planning. With this, we can accomplish surprising results in our parishes. This, in turn, will have a positive effect and will influence our way of thinking beyond the walls of the parish or the boundaries of the Diocese.

Those who attended the conference were given much to think about as to what can be done and what must be done to bring about an upward movement toward church growth. It is conferences like this one which provide the opportunity for clergy and laity, along with their bishop, to discuss the issues and resolve them together. This is truly conciliarity and a means of rekindling the spirit of rededication and renewed commitment to our Church.

by Fr. Valerian Dzury  
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## Key-Note Address Delivered By Fr. Valerian Dzury At The Parish Council Conference held In Wilkes-Barre

It was at the Diocesan Assembly in June that His Grace, Bishop Herman set the tone for today's gathering. In his report to the assembly, His Grace said that the Discussion Papers for the Ninth All-American Council would be discussed at the Diocesan Assemblies in each diocese at the request of Metropolitan Theodosius.

His Grace asked delegates to that June assembly to speak openly at the discussions on the "Pastoral, Liturgical and Spiritual" segment of the Working Papers, as well as on the segment labeled "Administration and Finances." There was considerable discussion, which gave those who were later to attend the All-American Council in St. Louis a good insight into what would be transacted there. Fr. Eugene Vansuch recommended that the discussions begun at the Diocesan Assembly be continued at the Parish Council Conferences.

His Grace, Bishop Herman, has always expended one hundred percent of his energies in his work in the Lord's Vineyard. He has made it clear that the issues which were discussed at the All-American Council would have high priority in the Diocese of Eastern Pennsylvania. He is also hopeful that our Diocese will take a leadership role in the enormous task of working for the welfare of the Orthodox Church in America. That task must begin at the **parish level**. It is up to every one of us, clergy and parish council members, to follow our Archpastor's example and expend as much effort as we possible can in working to accomplish our goals. That we must constantly strive for the welfare of our Church is nothing new, since by virtue of our Oath of Office, we pledged in the presence of God and of the faithful members of our respective parishes to "fulfill the duties of the office for which you have been chosen, in accordance with the Canons of the One, Holy, Catholic and Apostolic Church, the statutes of the Orthodox Church in America, and the By-laws of the diocese and parish, and...to promote the peace, unity, purity and tranquility of the Church."

What is a parish council and what are its responsibilities? The **Statute of the Orthodox Church in America**, (1984 Revised Edition), Article 10, Section 8, states that a) "The parish meeting shall elect a Parish Council to assist the Rector in the administration of the parish and to execute the decisions of the parish meeting... d) The Parish Council shall be responsible not only for the spiritual and material needs of the

parish, but also for the parish's unity and connection with the Diocese and the Church."

Our responsibilities are not limited to selling candles, taking up the collection, and paying the bills. What we do in parish council meetings and at Annual Parish meetings concerns not only St. Michael's or Holy Trinity, but reflects upward to the diocese and to the National Church. The welfare of the National Church is our concern, not only the concern of the Metropolitan and the Hierarchs. As members of the Church, we make up the Body of Christ, and are the instruments of Christ's work on earth.

The Ninth All-American Council is over, but the work it started must now be carried on at all levels of the Church. That means hard, dedicated work on the part of each one of us here. As parish council members, we must take the initiative. It is our duty to address the issues facing the National Church because those issues ultimately affect each parish. We must help to overcome the attitude of "parochialism" that hinders progress. We, ourselves, must begin to think of "CHURCH" in terms of the Orthodox Church in America rather than in terms of the physical property boundaries of the parish which we serve.

With this in mind, it is obvious that today, we have our work cut out for us. Working in the spirit of "conciliarity" we can discuss the issues and make recommendations as to how the Wilkes-Barre and Frackville Deaneries can contribute to the work needed to meet the challenges that face the Orthodox Church in America in the years ahead. As His Beatitude, Metropolitan Theodosius said in his address to the Ninth All-American Council in St. Louis, "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."

As representatives of the faithful of our home parishes, we must dedicate ourselves to the commitment we made at the time we were installed as Parish Council members. Like our beloved Bishop, we must exert all possible efforts in answering the call to labor and must bear witness for the Orthodox Church in America. We must work in unity and with oneness of mind and purpose toward that end.

Our work must begin today and must be done keeping in mind the fact that the Orthodox Church is one and its members are "**one body in Christ and individually members**

**of one another**" as we read in Romans, chapter 12, verse 5. Let this conference today, then, be conducted as an adjunct to the Diocesan Assembly, a sort of "mini-assembly" in which we dedicate ourselves to programs that may be recommended by our Bishop or those which we may develop here. But once we have a "plan of action," we must then work to carry it out to its fruition.

We must dedicate ourselves to our work with a spirit of renewed effort and rededication, especially as we approach the 200th anniversary of Orthodoxy on the North American Continent. Will we all help to assure that the Orthodox Church in America in 1994 will be experiencing unprecedented growth in its evangelistic and missionary endeavors? If our answer is "yes," then we must address ourselves to those issues which concern every one of us, not just the National Church. For we are the Church, every one of us. We must continue to face squarely the needs of pastoral, liturgical, and spiritual life; witness and service; Orthodox unity and ecumenical witness; and administration and finances. We cannot be comfortable in our own little worlds at the parish level and "let George do it."

The Orthodox Church is, as Sergius Bulgakov wrote, "the Church of councils and especially the Church of local and ecumenical (world-wide) 'conciliarity' and unity of thought." The Ninth All-American Council was surely one of "conciliarity." That this was so, was expressed in the last edition of **The Orthodox Church** newspaper in which it said, "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."

It is our hope that the "renewal" at the Council will rekindle the spirit of rededication in all of us. It must generate a new beginning, a renewed commitment to our Church.

The Ninth All-American Council set the stage and gave us direction. However, our beloved Bishop, last June, presented us with the challenges which we were to be given at the Council and which we must now accept with unprecedented fervor. As Metropolitan Theodosius said in St. Louis, "The All-American Council is the living icon of the truly Orthodox understanding of Church order. The members of the Holy Synod with the clergy and laity gather to discuss together and resolve together the issues which we face together."



# It Still Outranks Them All



by Fr. Bogdan Djurdjulov

When you hear the word drug(s), what do you think of? Take a moment before you read on and think about it. List the drugs you are familiar with or have heard about; both legal and illegal. What did you come up with? Was alcohol on your list? If it wasn't, add it. Alcohol is as much a drug as the prescription drugs: valium, librium, codeine, and percodan, or the illicit drugs: cocaine, crack, heroin, ecstasy, and marijuana. Alcohol is a *central nervous system depressant*, a mind/mood altering chemical (MAC). You can get just as drunk on 3.2 beer as you can on wine, sherry or 90 proof vodka. It is estimated that the very familiar, readily available, and legal drug, alcohol, causes about 90 percent of all the drug problems in the United States, either alone or in combination with other drugs. About 50 percent of all alcoholics either abuse or are dependent on other drugs besides alcohol.

Many teens in chemical dependency treatment centers say that alcohol was their first introduction to drugs and a stepping stone to other drugs. They also said that when their "drug of choice" (the drug they most prefer to use) was not available, alcohol would often serve as a substitute. Alcohol is capable of producing mood swings in the user from mild euphoria (feeling "high"), to death as a result of overdose or mixing alcohol with other drugs or drinking too much alcohol alone. Don't be fooled; alcohol still ranks as one of the world's most dangerous drugs. (See appendices for additional information.)

Naturally alcohol is not the only drug of concern in our country, but it will serve as the primary focus of this discussion

and introduction to alcoholism and chemical dependency. First, a very brief overview of alcohol in the Bible and some historical notes regarding its use. And finally a look at alcoholism itself and the Church.

## IN THE BIBLE

The Bible has more than 200 references to alcohol (wine) and other "strong drink," as well as almost 50 references to drunkenness. The Bible describes alcohol use in numerous ways — from being used as an offering, to stern warnings about the harmful effects on the user and those around him. Here are some examples. As an offering: "All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee" (Num. 18:12) and in remembrance and offering at the Last Supper (Mt. 26:27 and Lk. 22:17). Wine was used in celebration at the wedding at Cana (Jn. 2), where Jesus Himself changed water into wine. In Genesis 14:18 we read, "Melchizedek, king of Salem brought forth bread and wine: and was a priest of the most high." In I Chronicles 16:3 we read that wine was drunk with meals: "And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh and a flagon of wine."

The Bible also has clear warnings about the effects of alcohol. In Proverbs 20:1 it is said that "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." In Ephesians 5:18 we read "And be not drunk with wine, wherein is excess: but be filled with the Spirit." It was as evident in Bible

times as it is today that there were those who drank in moderation (or didn't drink at all), those who drank to excess, and those who just drank to get drunk. The Bible gives us sage advice on the appropriate use of alcohol, including abstaining from it during pregnancy (Judges 13:7).

## CODES AND CANONS

There is virtually no period in recorded history without references to the production and consumption of alcoholic beverages. The history of alcohol is also inseparable from alcohol misuse, abuse, and dependency. One of the earliest recordings of the production of alcohol is on an Egyptian papyrus dating from 3500 B.C. So it has been around for awhile. The term "alcohol" itself didn't enter European languages until the 16th century. It has only been in the past 300 years that the term alcohol has been synonymous with spirituous liquids.

We have many "codes" and "canons" from various cultures on the topic of alcohol. The most dramatic of these is perhaps from ancient Persia which banned alcohol consumption altogether. To this day, the Islamic religion maintains a total ban on the use of alcoholic beverages. The Code of Hammurabi of Babylonia (1700 B.C.) contains an assortment of restrictions on the sale and consumption of alcohol. This Code also documents the early existence of public drinking houses which were regulated by law. This law sometimes called for the execution of its offenders. The original temperance movement dates from pre-Christian times. The dynastic Egyptian tract called "Wis-

*Continued on next page.*



## It Still Outranks Them All

### Continued

dom of Ani" opens with a stern command — "take not upon thyself to drink a jug of beer." A list of consequences follows, should you disobey this warning. Around 600 B.C., the Chinese Canon of History was written. It states that "men will not do without beer" and "to prohibit it and secure total abstinence from it is beyond even the power of the sages." The Canon also goes on to provide a series of warnings about alcohol's use with the intent of fostering moderation. The Church too, has its code of conduct to be followed by her flock contained in the Canons of the Church which were adopted by the various Councils over the centuries. For example, Canons 42 and 43 ordain that "those clergymen, including laymen as well, who occupy themselves in drunkenness and dice shall either cease or be excommunicated."

It wasn't until 1619 in the Virginia Colonies that the United States passed its first law against public drunkenness. In 1785 Dr. Benjamin Rush wrote a pamphlet calling alcoholism an illness. It was titled "On the Inquiry into the Effects of Ardent Spirits on the Human Mind and Body." From 1811 to 1933, the temperance movement along with the religious revival of the nineteenth century led to the Prohibition Amendment which was put into effect on January 16, 1920 by the Volstead Act. During the first year of Prohibition there were only 20 percent of the alcohol problems compared to 1917. By 1929, we had 70 percent of the alcohol problems of 1917 and a whole host of new problems due to bootlegging and public and private corruption. In 1933 the 18th Amendment was repealed. Did Prohibition work? The Chinese knew the answer as early as 600 B.C. No, not too well, but it was well intentioned.

The United States had its own shifts in attitudes and behaviors towards the effects of alcohol on individuals and society. From the mid-1800's this shift was becoming more obvious. Inebriety which was later to be called alcoholism was called many other things as well, including mental and emotional illness and neurosis. During the nineteenth century, alcoholism was thought to be a "moral problem" or "weakness." If you get the "sinner" to "take the pledge" (to abstain from all drinking, to "go on the wagon"), you could save him. In 1935 Alcoholics Anonymous was started in

Akron, Ohio (Okay, New York too). In 1944 the National Council of Alcoholism was founded, and finally in 1956 the American Medical Association declared alcoholism a disease that should be treated like any other medical problem. We have come a long way in a short time in recognizing the destructive effects of the active stages of the disease of alcoholism.

## ALCOHOLISM TODAY

Today alcoholism is recognized by all the accepted medical and health authorities as a major health problem in the United States. It is outranked only by heart disease and cancer. It is estimated that at least 1 out of 10 persons are alcoholics. Some estimate that on the average, four other persons are affected directly by the alcoholic, not counting indirect contacts or relationships.

Statistics can be read to say pretty much what you want people to hear, but even if only a fraction of the information were on target there is serious cause for concern. There is a high mortality rate related to alcohol alone (excluding other drugs). In the United States alone there are about 400 deaths from drunk driving every week. In 1986 there were more than 2,500 documented alcohol-related deaths in New York State alone. Alcoholism cuts across every sector of society. The human suffering that comes with the active and untreated phases of this disease is beyond measure in statistical terms. How do you measure and explain the death of a child hit by a drunk driver?

## WHAT IS ALCOHOLISM?

The disease alcoholism is also grouped under the name of chemical dependency (dependence) and drug dependence because alcohol is a mood/mind altering substance (drug). Alcoholism occurs when a person's use of alcohol interferes with any area of his or her family life, family, social, personal friendship, work or career performance, finances, physical and emotional health, driving record, spiritual life, etc.... Some people have some of the above problems related to drinking, but it has never been pointed out to them that it was creating problem(s) and consequently they never bothered to change their drinking behavior or patterns. Some people are able to moderate their drinking and make changes when things are pointed out to them. The

alcoholic, on the other hand, is not able to moderate his or her drinking. The alcoholic is powerless over alcohol and there is no predictability after the first drink that it will stop after one, two, ten, or twenty. Nothing short of abstinence works.

Alcoholism cannot be cured, but it can be treated, and people do return to very productive lives. The impact that alcohol and other drugs have upon the ability to conduct a self-directed and productive life are as different and unique as each individual. Trained counselors are available to identify, through history-taking and evaluation, patterns of behavior symptomatic of the disease, alcoholism/chemical dependency. Having a disease, particularly after it's pointed out, requires that some action be taken to get the proper help and care. It requires that the person make some changes, just as a heart-diseased person must take certain precautions. No "blank check" is given for writing off inappropriate or destructive behavior. Healthy choices can be made with help. "Somewhere" along the line the person has got to want it too, or it will never work. They have to want sobriety for themselves (not for someone or something else).

Alcoholism is a disease. One way to look at alcoholism is to approach it as we do other diseases. It has its own set of symptoms which are describable and, when identified, can pinpoint fairly accurately what stage of the disease the person is in, i.e., early, middle, or late. Vern Johnson, author of the book, *I'll Quit Tomorrow*, pioneered the notion of alcoholism being primary, progressive, chronic, and fatal if left untreated. In this model alcoholism is:

- A. *a primary disease*. It is not secondary, it is not a symptom of something else. Although there are usually other emotional and/or physical problems associated with the illness that need to be treated, active ingestion needs to stop before the rest can adequately be addressed. It is a primary disease also for the family.
- B. *progressive*. It gets progressively worse if left untreated.
- C. *chronic*. There is no cure, but people do get on the road to recovery. Like any other disease, people do relapse. There



is no way for an alcoholic to drink again or use other MAC's regularly without risking relapse.

- D. *fatal*. If left untreated, people do die (auto accident, physical complications, suicide, etc.). This disease can be arrested, not cured. These are better odds than for some other diseases that cannot be arrested or cured.

### A FAMILY DISEASE

If one member of a family is ill, it becomes a problem for all the members of a family to one degree or another. When one member of a family is in crisis, all are affected. Those who live with or are concerned about an actively drinking alcoholic develop their own ways of surviving and dealing with their own pain and suffering. Dysfunction for both the family and drinker become a way of life. In the midst of all of this, is powerlessness and unmanageability; the alcoholic over alcohol and the family over the alcoholic.

### A LABEL IS A POWERFUL THING

Of all the major diseases, alcoholism is one of the more difficult for many people to understand and accept. When you hear that someone is an alcoholic, what do you "honestly" think?...honestly. A label is a powerful thing. None of the major diseases is more colored by myth, mystery, and misunderstanding. One area that stands out is that, if you have a disease, you are not responsible for the things it "caused" you to do. There is a real tendency to blame the disease for your actions, like saying the "devil made me do it." Being an alcoholic does not exempt a person from taking responsibility for his or her actions.

The person who becomes an alcoholic is not responsible for having a disease, no more than the diabetic. Neither asked for the disease, but both are responsible for doing what's required to get well once they know they have the disease. Again, no blank check is given to write off inappropriate, abusive, and destructive behavior. The 12 Step Program of Alcoholics Anonymous clearly addresses

the amend-making process and what that really means.

### NOT A MORAL WEAKNESS

Many still believe that alcoholism is primarily a "moral problem" or a "moral weakness" — a weak character, or a "sin." The moral weakness argument contends that the person "should have known better." We generally do not say this about other diseases. We do not say to the cancer victim, "you should have known better, shape up!", but we do often say this to an alcoholic.

Moral weakness only sees alcohol and bad behavior. It doesn't see the "ism" of the disease. It's an either/or proposition; either "Shape up" or "Ship out," and doesn't offer any help. No behavior can totally be understood outside of its context. We have to look at the big picture and not forget that people are involved and hurting, not just the alcoholic. Even if you have difficulty understanding alcoholism as a disease, wouldn't you agree that help is still needed. Call alcoholism what you want, but still remember that there is a human being created in the image and likeness of God who needs loads of help through caring and loving (tough love) intervention.

### CALLING ALL CHURCHES

The Church has a definite call to minister to those who suffer from alcoholism — everyone involved in the disease: the alcoholic, the family, the church family, etc. Alcoholism, is clearly no respecter of rank. Just like other diseases, anyone can become an alcoholic even after years of apparent social drinking or no drinking at all. Anyone, priest, bishop, nun, monk, you and I have the same chance of becoming an alcoholic as anyone else out there.

Because there are a lot of people who are Church members, a lot of people in the Church suffer from alcoholism/chemical dependency and they are in one stage or another of the disease. It is no secret that alcoholism tends to be kept "hidden" and called many other things because of the stigma attached to it. Identification is often not made because our blinders are on, or we don't want to get involved because it might be an embarrassment. I can't recall a case where someone died of embarrassment alone, but I know of many deaths related to alcohol and other drugs.

Alcoholism affects people; the Church is full of people; therefore alcohol and drug problems should be a concern of the Church. The Church is a vital link to helping people. Often the priest is one of the first to be contacted or consulted by concerned people or by the person, him or herself, looking for help and direction.

As Christians we struggle to keep God at the center of our lives. We live in a world that looks for fast answers to complex or unanswerable questions. People turn to different things for those answers; some to material possessions, some to status, some to power, and others to alcohol and other drugs. In times of hurt, pain, suffering from whatever reason, the latter may be turned to for relief. Let's not forget the healing power of the Lord in our lives.

### ATTITUDE

Our local parishes need to examine their own attitudes towards alcohol and other drugs. As a whole Church we need to work together. The Church needs to be a role model and a teacher in the understanding of what alcoholism/chemical dependency is. Without this understanding it can become very easy to paint this disease as a disease of lazy good-for-nothings, sloppy and unemployed people. (I hear this all too often.) We know this is not true. Most people do not fit this stereotype.

### RESOURCE FOR SPIRITUAL GROWTH

The Church must be a resource for spiritual growth in the area of alcohol/chemical dependency through education and relating clearly the Gospel message of "...as you did to the least of these my brethren you did it unto me." The Church is an excellent place to teach prevention and coping skills. Before a child can say "no" to drugs, a foundation must be established to stand behind that "no." Peer pressure goes two ways; it can influence negatively and also very positively. We need an open forum to discuss what we can do. We have so much we can do in the Church to confront alcohol/drug issues directly. Our churches are filled with talent; we just need to organize it and make it "one body." The Church cannot afford to be, as one author stated, "a sleeping giant in the fight against drug abuse."



# "We Were Marching To Save Our Yet Unborn Children"



Late in October 1973, grassroots pro-life leaders became concerned that January 22, 1974 might come and go without properly memorializing the Supreme Court's infamous abortion decision and without petitioning Congress for redress. No established right-to-life organization desired or was prepared to undertake the planning and the financial and operational responsibilities for a pro-life March on the U.S. Capitol. But, the grassroots pro-lifers wanted to March!

In 1974, the March for Life was incorporated as a non-profit, non-partisan, non-sectarian organization. Realizing that no sound action can grow out of an absence of purposes, the March for Life formulated the Life Principles as a forthright, comprehensive statement of the position motivating the pro-life movement. The Life Principles formed the basis for developing the "Paramount Human Life Amendment" by which the inalienable and paramount right to life of each human being in existence at fertilization shall be protected by our constitution.

The success of the annual Marches held in Washington every January 22nd, continues to grow with each passing year. The high visibility of the Orthodox Christian Witness continues also to increase. In a concrete and visible way, Orthodox Christians have added their witness to the National Pro-Life Movement permanently. Marching every year with the other children of God, we show the persistent determination of pro-life America to petition Congress for reversal of the Supreme Court's abortion decisions.

During the program at the Ellipse prior to the March, the strong Orthodox witness was introduced to the crowd of nearly

75,000 strong by the Very Rev. John Kowalczyk. Fr. John compared the Orthodox Bishops to the early Bishops of the Church, like St. John Chrysostom and St. Basil the Great, who in the same way defended the Church's teaching on the sanctity of life and spoke out against abortion. Those introduced were His Grace Bishop Herman (Diocese of Eastern Pennsylvania, O.C.A.) and Bishop Nathaniel (Romanian Archdiocese O.C.A.). Later joining the March were Bishop Maximos (Greek Orthodox Archdiocese) and Bishop Nicholas (Carpatho-Russian Orthodox Church).

What made the March unique this year was the large contingent of Orthodox lay people from all over the country. Orthodox Christians For Life under the leadership of John Protopapas from Melville, New York, provided the necessary leadership and organization for this to happen. We share with you a sampling of comments made by members of our Diocese:

"It was very uplifting to see all those thousands of people in the March for Life, who have the same outlook and beliefs as we do. We were marching to save our yet unborn children. It was inspiring to see the Orthodox Banner and our Bishops, priests and deacons leading the way"—Ron and Libby Hancher from Christ the Saviour Church in Harrisburg.

"With tear-streaked faces we began the march down Constitution Avenue under the Icon banner of the Theotokos singing Orthodox hymns. This was truly the expression of the glorious gathering of parents and children, the elderly, some on crutches, the blind, young teens, young adults, Christians of all denominations, non-Christians, all coming together in unity to confess, proclaim, and pray for the sanc-

tity of life"—Dotty Sysak, a member of the Diocese of Eastern Pennsylvania.

"It is about time for all the Orthodox jurisdictions to come together and create at least one home in our state for unwed mothers with no other place to go, a home where they could be cared for in loving Christian surroundings"—Theodora Ressestar from Christ the Saviour Church in Harrisburg.

"I was deeply impressed by the large number of young people, boys and girls, men and women, who were present. My hope is that they take this message to their peers and encourage them to be witnesses of the sanctity of Life"—Fr. Daniel Ressestar. He added, "Many banners and signs held messages and slogans that were thought-provoking. My favorite was 'Your baby's heart beats at three weeks. Don't kill it, or you'll break God's heart.'"

In the evening at the Rose Dinner, Bishop Herman was on the official program for the third year in a row, having risen in a very short time to the stature of a nationally-recognized leader in the Pro-Life Movement in the country. Offering his words of encouragement and spiritual guidance to the 800 pro-life leaders from across the country, Bishop Herman said: "Our Heavenly Father, we are grateful for this beautiful day which you have blessed us with and have gathered so many of your children in the defense of life. Today in our Nation's Capital a record number of people have turned out [over 75,000—ed.] for the Annual March for Life and we pray that with each passing day the hearts and minds of people will be touched, so they too will join the Pro-Life Movement and leave the darkness of sin and may begin to walk in the light of the understanding of your Gospel



teaching."

Bernard N. Nathanson, M.D., who was seated on the dais next to Bishop Herman, was this year's recipient of the Outstanding Life Award from Miss Nellie J. Gray, President of the March for Life. Dr. Nathanson also gave the principal address at the Rose Dinner. Nathanson spoke on the rise of freedom in Eastern Europe with extreme trepidation and cited the following example: "With the liberation of Eastern European countries we must move very deliberately and forcefully to fence off the abortion monster from these countries. On the day that Ceausescu fell in Romania, a major newspaper in this country with a sub-heading on the front page said "Abortion is now legal in Romania."

"Eastern Europe is hungry for American goods, American culture, American culture," said Nathanson. "By all means let us export these things, but let us not export the evil and destructive thing that is abortion into the Eastern European vacuum of goods or this war will mushroom beyond imagination and control." During the evening Bishop Herman had an informal meeting with Dr. Nathanson and explained the Orthodox position and level of involvement. The glorious and optimistic evening ended with music by the "Sounds of Liberty" from Liberty University, Lynchburg, Va., with all the assembled guests joining in singing "God Bless America."

The long years of March for Life efforts have produced some protection and hope for the right to life of preborn children. During these years we saw President Reagan and President Bush cut off the flow of tax dollars for the torturing and killing of preborn children in our Nation's Capital. And in our own state, Governor Casey signed the Abortion Control Act. This however, does not stop the killing; it merely lessens the extent of the offense created when American taxpayers are compelled to provide public funds for abortion crimes against humanity.

As Orthodox Christians and Pro-Life Americans we must continue to work hard in our Churches to raise the pro-life consciousness of our faithful. We must not stop there, but must also work at the political (federal, state and local) levels of our society in order to stop the killing of preborn children in every state of the Union. As Orthodox Christians we must show the world that abortion is still an enormous crime against humanity, and must not be tolerated in any society.

by Fr. John Kowalczyk



Bishops Herman and Nathaniel lead Orthodox procession.



Fr. Daniel Ressetar and faithful from Harrisburg.



Bishop Herman and Dr. Bernard N. Nathanson exchange greetings.



# Creation And Resurrection



Help, Lord; for there is no longer any that is godly;

For the faithful have vanished from among the sons of men.

Every one utters lies to his neighbor;  
With flattering lips and a double heart they speak.

May the Lord cut off all flattering lips,  
The tongue that makes great boasts,  
Those who say, "With our tongue we will prevail,

Our lips are with us; who is our master?"

"Because the poor are despoiled, because the needy groan,

"I will now arise," says the Lord;

"I will place him in the safety for which he longs."

The words of the Lord are pure words:  
As silver tried in a furnace - purified seven times.

Do thou, O Lord, protect us,  
Guard us ever from this generation.  
On every side the wicked prowl,  
As vileness is exalted among the sons of men.

In a day of ungodliness and apostasy, King David found comfort. The Eternal Christ spoke and the grateful Psalmist passed the Promise on. It echoes to us over the centuries in the Matins Prokeimenon, Tone One: "I will now arise," says the Lord."

"The Psalms," as a Bible translator\* has said, "...find the fullness of their meaning in the new Adam. Henceforth we recognize in Christ the God of the Psalms. Henceforth the voice of the Psalmist is the Voice of Christ."

We want to emphasize these points: 1) Our Deliverance in relation to the Resurrection, 2) the Pascha Victory in relation to the Creation, and 3) the obvious but neglected connection between these ineffable Mysteries of God.

A millennium before the Resurrection took place, David's Greater Son granted a revelation of things to come to the distressed King of Israel, who was crying out to God in prayer, "Help, Lord, for there is no longer any that is godly; for the faithful have vanished from the sons of men!" All too clearly David sees the ultimate moral corruption of the impious on earth, and as he is increasingly surrounded by faithless, disobedient men, he foresees the character of the times to come. He makes fervent

\* J. Gelleneau



supplication in behalf of his throne and his posterity, for unless God intercedes, all would be lost. Today one may study the Old Testament history and learn what took place—the moral disintegration of the people who had been chosen, the disappearance of prophets among them, and the take-over of old Israel by arrogant and unbelieving foreign powers.

Foreseeing all this, even the time of the End, David is appalled and cries out, "Help, Lord!" In this humble supplicating posture, he identifies with all the needy poor of the earth who in suffering yearn for God. The cry of the captive always reaches God's ear. We are reminded that it always pays to pray, especially when in trials. Spiritual agonies are a call to prayer and those exercised in that manner hear Heaven's healing voice. David, in this Psalm as always, searches out the heart of God; he finds the Compassionate Christ, who "because the poor are despoiled, because the needy groan," responds readily to save and lovingly to place each sufferer into "the safety for which he longs." David heard the pre-incarnate Christ speak, saying, "I will now arise!"

This was a clear prophetic insight, foretelling the glorious Resurrection of Jesus Christ for mankind's Salvation. Hearing the Promise of it, David was mightily comforted. He knew now that his faithful Creator was not content to allow His own people to perish with the ungodly. In a childlike expression of faith, David exclaims, "The words of the Lord are pure words, like silver tried in the furnace..."

An unbelieving world cannot nullify Pascha for the faithful few on the earth, who cry out daily, "Help, Lord!" Against the pious backdrop of the Hebrew Passover, David now contemplates with confidence a time to come when God would arise to deliver again the poor and needy.

That event has taken place! The Resurrection is history—"history's best proven Fact." Christians everywhere confess, "He rose again, according to the Scripture." Yet our age is losing hold of it somehow. We appear to be forgetting just *what* it was—and *why* it took place. Many do not seem to know just *Who* arose, or how the Empty Tomb is different from the other familiar scenes in the earthly life of Jesus. Do we not all need to catch again the beyond-measure-difference of that one Happening? Indeed, it ranks with only one other Act of God—the very Creation of mankind and his total environment, visible and invisible. While the Resurrection is without conceivable dissent, the greatest Act of God in the history of the Cosmos, it yet must be ranked, must be vitally related and

equal, to the Creation of the Cosmos "in the beginning." Two Acts of God—creating the world and saving the world—must be unbreakably connected deep within the loving heart of our Creator-Savior.

Is the relationship not obvious?

It is little mentioned today, and seldom defended. Can we have the one without the other? If any are saddened to hear that many modern thinkers spiritualize Christ's Resurrection into meaninglessness, they will be the more surprised to discover that confidence in Creation by God's fiat has widely disappeared also. Everywhere one hears that life merely "appeared." A virtual army of atheistic educators have filled our textbooks with unproven, and unprovable, theories of origins—replacing Creation without an apology. And with it out of the way, the re-creating Act of God we call Pascha can be tipped over the easier. After all, why would God arise to save that which He did not make, which is not even lost, and which will "evolve" toward safety and perfection anyhow?

Surely any denial of these two truths and their expected interrelationship is the work of the ungodly and unfaithful man whose bold activities gave such excruciating pain to King David long ago. Such denial gives anguish to many modern day Christians as they ask, "Why, Lord?"

God Himself emphasized the relationship between Creation and Resurrection. He so set it up that it could the more easily be noted. The Resurrection of Christ took place on the "Eighth Day," which was at the same time the First Day of the week, the day the creation of the world was begun! Psalm 12 bears the inscription "In the End, for the Eighth (day)." Our Pascha signifies the inauguration of the *new creation* in Christ! The Old Testament people had remembered Creation's *completion* on the Sabbath; the New Testament people, not abandoning the old, celebrate the *finished* work of Christ on the very day of the week on which Creation itself was started. St. Athanasius wrote:

"But when a new people was created...it was no longer required for them to celebrate the end of the first creation (Sabbath), but rather to seek the beginning of the second (Sunday). And what is this beginning but the day on which the Lord rose from the dead! It was at this moment that the new creation began. 'If any man be in Christ, he is a new creation: old things have passed away; behold, all things have become new'" (II Cor. 5:17).

St. Gregory the Theologian also taught the Church the same truth, pointing out that as the Creation of the World began the first day of the week, "so the new Creation

began the *same day!*"

Pascha is a good time for the re-alignment of our thinking, if we have thoughtlessly disassociated it from the beginning of the world. Let us think of two connected Realities: Creation and Resurrection, each being required by the other, not forgetting that the latter includes the Final Resurrection of all mankind, either to Life or to Damnation. Only the Creator can effectively save and only the Creator can justly condemn.

To recapitulate: the Creation, invaded by decay, is sinking into death and ultimate ruin; it can only be rescued and renewed if the Creator restores it. The Resurrection, conversely, having "trampled down death by death," promises full and resplendent restoration of Creation by none other than our Creator God, Jesus Christ.

Thus, Pascha (the Christian Passover) celebrates the *complete* work of Christ, including the Consummation of all things "in Him." Understandably we now look to St. John the Theologian and his exalted Vision of "things which will take place." The Seer is lifted into the heavens and stands now before that great White Throne. Christ-God speaks words that cannot be misunderstood. He says, "Behold, *I make all things new!*" And to reinforce the cosmic sweep of this ultimate utterance, the Speaker orders that it be carefully recorded, saying, "Write, for these words are *true and faithful.*"

Jesus Christ, the Creator of all, the Alpha and the Omega, the Beginning and the End—He who "was dead and, behold, I am alive," declares the extent of His Victory, the Resurrection Power to make all things new!

What a splendor it is! It is the Gospel! When Time ceases, the renewed Creation will continue into all Eternity.

Let us take great comfort from this Promise, as did David of old. Following his deep struggle in prayer, he gladly heard and believed the words, "I will now arise," for he exclaimed with feeling, "The words of the Lord are pure words...like silver tried in the fire, purified seven times!"

May our Pascha joy be deepened by the vision of Jesus as our faithful Creator, Compassionate Savior, Continuing Sustainer, and Triumphant Consummator. Incorporate in Him, we too shall arise to Life Eternal.

"Amen, Blessing and Glory and Wisdom, Thanksgiving, and Honor and Power and Might be to our God forever and ever, Amen."

CHRIST IS RISEN!

INDEED, HE IS RISEN!

by Fr. John Anderson



# OFFICIAL

## Parish Council Officers Confirmed:

St. Michael Church - Wilmington, DE  
 Holy Resurrection Church - Alden Station, PA  
 Holy Trinity Church - Catasauqua  
 St. Mary Church (Nativity) - Coaldale  
 St. Nicholas Church - Coatesville  
 St. John the Baptist Church - Nanticoke  
 St. Michael Church - Jermyn  
 St. Vladimir Church - Lopez  
 Holy Ascension Church - Lykens  
 Holy Trinity Church - McAdoo  
 SS. Peter and Paul Church - Minersville

St. Michael Church - Mount Carmel  
 St. Michael Church - Old Forge  
 All Saints Church - Olyphant  
 St. Nicholas Church - Olyphant  
 Assumption of the Holy Virgin Church - Philadelphia  
 Holy Trinity Church - Pottstown  
 Assumption of the Holy Virgin Church - Saint Clair  
 St. Basil Church - Simpson  
 St. Herman Church - Wallingford  
 St. Herman's of Alaska Church - Shillington

**Diocesan Appointment:** Chairman of Senior Life/ Lay Ministries - Rev. Valerian Dzury

## Clergy awards from the Holy Synod

### Synodal Gramotas: - 25th Anniversary of Holy Priesthood

Archpriest Daniel K. Donlick, Archpriest John Kuchta, Archpriest Joseph Martin  
 Holy Ascension Church - Frackville - 75th Anniversary  
 St. Michael Church - Wilmington, DE - 75th Anniversary

**Jeweled Cross:** Archpriest Paul Ropitsky

**Palitza:** Archpriest Michael Hatrak, Archpriest Michael Lepa

## Appointments by the Holy Synod

### Bicentennial Commission: General Chairman, Bishop Herman

Members: Archpriest Vladimir S. Borichevsky, Archpriest Michael Kovach, Priest John Perich

### Pre-Conciliar Commission: Episcopal Moderator, Bishop Herman, Member, Mrs. Jean Barney

**Department of Senior Life and Ministry:** Episcopal Moderator, Bishop Herman, Member, Mrs. Diane Zablotsky

**Department of Religious Education:** Member, Matushka Theodora Ressetar

**Department of Missions:** Member, Priest David Shewczyk

**Department of Worship (Translations and Liturgical Section)** Member, Monk Anthony (DuChaine)

**Department of History and Archives:** Member, Monk Anthony

**Department of External and Ecumenical Affairs:** Member, Archpriest Daniel K. Donlick

**Department of Youth and Campus Ministry:** Member, Martin S. Paluch

**Commission on Strategic Planning:** Member, Priest Daniel Kovalak

**Medical/Ethical Board:** Member, Archpriest John Kowalczyk

**Legal Advisory Board:** Member, Attorney George Gerasimowicz

## DAILY DEVOTIONS

### APRIL

1. Heb. 9:11-14; Mark 10:32-45
2. Gen. 27:1-42; Prov. 19:16-25
3. Gen. 31:3-16; Prov. 21:3-21
4. Gen. 43:28-32; 45:1-16; Prov. 31:23-22:4
5. Gen. 46:1-7; Prov. 23:15-24:5
6. Gen. 49:33-50:26; Prov. 31:8-31
7. Heb. 12:28-13:8; John 11:1-45
8. Phil. 4:4-9; John 12:1-18
9. Ex. 1:1-20; Job 1:1-12; Matt. 24:3-35
10. Ex. 2:5-10; Job 1:13-22; Matt. 24:36-26:2
11. Ex. 2:11-22; Job 2:1-10; Matt. 26:6-16
12. Ex. 19:10-19; Job 38:1-23; 42:1-5; Is. 50:4-11
13. Ex. 33:11-23; Job 42:12-16; Is. 52:13-54
14. Rom. 8:3-11; Matt. 28:1-20
15. Acts 1:1-8; John 1:1-17
16. Acts 1:12-17, 21-28; John 1:18-28
17. Acts 2:14-21; Luke 24:12-35
18. Acts 2:22-38; John 1:35-51
19. Acts 2:38-43; John 3:1-15
20. Acts 3:1-8; John 2:12-22
21. Acts 3:11-18; John 3:22-33
22. Acts 5:12-20; John 20:19-31
23. Acts 3:19-28; John 2:1-11
24. Acts 4:1-10; John 3:18-21
25. Acts 4:13-22; John 5:17-24
26. Acts 4:23-31; John 5:24-30
27. Acts 5:1-11; John 5:30-6:2
28. Acts 5:21-33; John 8:14-27
29. Acts 6:1-7; Mark 15:43-16:8
30. Acts 6:8-7:5, 47-60; John 4:48-54

### MAY

1. Acts 8:5-17; John 6:27-33
2. Acts 8:18-25; John 6:35-39
3. Acts 8:26-39; John 6:40-44
4. Acts 8:40-9:19; John 6:48-54
5. Acts 9:20-31; John 15:17-16:2
6. Acts 9:32-42; John 5:1-15
7. Acts 10:1-18; John 6:58-69
8. Acts 10:21-33; John 7:1-13
9. Acts 14:8-18; John 7:14-30
10. Acts 10:34-43; John 8:12-20
11. Acts 10:44-11:10; John 8:31-30
12. Acts 12:1-11; John 8:31-42
13. Acts 11:19-28, 29-30; John 4:5-42
14. Acts 12:12-17; John 8:42-51
15. Acts 12:35-13:12; John 8:51-59
16. Acts 13:13-24; John 8:5-14
17. Acts 14:20-27; John 9:39-10:9
18. Acts 15:5-34; John 10:17-28
19. Acts 15:35-41; John 10:27-38
20. Acts 16:16-34; John 9:1-38
21. Acts 17:1-15; John 11:47-57
22. Acts 17:19-28; John 12:19-38
23. Acts 18:22-28; John 12:36-47
24. Acts 1:1-12; Luke 24:36-53
25. Acts 19:1-8; John 14:1-11
26. Acts 20:7-12; John 14:10-21
27. Acts 20:16-18, 28-38; John 17:1-13
28. Acts 21:8-14; John 14:27-15:7
29. Acts 21:26-32; John 16:2-13
30. Acts 23:1-11; John 16:15-23
31. Acts 25:13-19; John 16:23-33

### JUNE

1. Acts 27:1-44; John 17:18-26
2. Acts 28:1-31; John 21:15-25
3. Acts 2:1-11; John 7:37-52; 8:12
4. Eph. 5:9-19; Matt. 18:10-20
5. Rom. 1:1-7, 13-17; Matt. 4:25-5:13
6. Rom. 1:18-27; Matt. 5:20-26
7. Rom. 1:28-2:9; Matt. 5:27-32
8. Rom. 2:14-29; Matt. 5:33-41
9. Rom. 1:7-12; Matt. 5:42-48
10. Heb. 11:33-12:2; Matt. 10:32-33, 37-38; 19:27-30
11. Rom. 2:28-3:18; Matt. 6:31-34; 7:9-11
12. Rom. 4:4-12; Matt. 7:15-21
13. Rom. 4:13-25; Matt. 7:21-23
14. Rom. 5:10-16; Matt. 8:23-27
15. Rom. 5:17-8:2; Matt. 9:14-17
16. Rom. 3:19-26; Matt. 7:1-8
17. Rom. 2:10-16; Matt. 4:18-23
18. Rom. 7:1-13; Matt. 9:36-10:8
19. Rom. 7:14-8:2; Matt. 10:9-15
20. Rom. 8:2-13; Matt. 10:16-22
21. Rom. 8:22-27; Matt. 10:23-31
22. Rom. 9:8-19; Matt. 10:32-36; 11:1
23. Rom. 3:28-4:3; Matt. 7:24-8:4
24. Rom. 5:1-10; Matt. 6:22-33
25. Rom. 9:18-33; Matt. 11:2-15
26. Rom. 10:11-11:2; Matt. 11:16-20
27. Rom. 11:2-12; Matt. 11:20-26
28. Rom. 11:13-24; Matt. 11:27-30
29. Rom. 11:25-38; Matt. 12:1-8
30. Rom. 6:11-17; Matt. 8:14-23

### JULY

1. Rom. 6:18-23; Matt. 8:5-13
2. Rom. 12:4-5, 15-21; Matt. 12:9-13
3. Rom. 14:9-18; Matt. 12:14-16, 22-33
4. Rom. 15:7-18; Matt. 12:38-45
5. Rom. 15:17-29; Matt. 12:46-13:3
6. Rom. 16:1-16; Matt. 13:4-9
7. Rom. 8:14-21; Matt. 9:9-13
8. Rom. 10:1-10; Matt. 8:28-9:1
9. Rom. 16:17-24; Matt. 13:10-23
10. 1 Cor. 1:1-9; Matt. 13:24-30
11. 1 Cor. 2:9-3:8; Matt. 13:31-36
12. 1 Cor. 3:18-23; Matt. 13:36-43
13. 1 Cor. 4:5-8; Matt. 13:44-54
14. Rom. 9:1-5; Matt. 9:18-26
15. Rom. 12:6-14; Matt. 9:1-8
16. 1 Cor. 5:9-6:11; Matt. 13:54-58
17. 1 Cor. 6:20-7:12; Matt. 14:1-13
18. 1 Cor. 7:12-14; Matt. 14:35-15:11
19. 1 Cor. 7:24-35; Matt. 15:12-21
20. 1 Cor. 7:35-8:7; Matt. 15:29-31
21. Rom. 12:1-3; Matt. 10:37-11:1
22. Rom. 15:1-7; Matt. 9:27-35
23. 1 Cor. 9:13-18; Matt. 16:1-6
24. 1 Cor. 10:5-12; Matt. 16:6-12
25. 1 Cor. 10:12-22; Matt. 16:20-24
26. 1 Cor. 10:28-11:7; Matt. 16:24-28
27. 1 Cor. 11:8-22; Matt. 17:10-18
28. Rom. 13:1-10; Matt. 12:30-37
29. 1 Cor. 1:10-18; Matt. 14:14-22
30. 1 Cor. 11:31-12:6; Matt. 18:1-11
31. 1 Cor. 12:12-26; Matt. 18:18-22; 19:1-2, 13-15



*It's worship, games, swimming, hiking, riding, laughs, and good fun—  
all wrapped up in a neat package called...*

# Summer Camp At St. Tikhon's

**Editor's Note: St. Tikhon's Summer Camp has been serving the youth of the diocese and of the Orthodox Church in America for the past twenty-five years.**

Located in the beautiful natural environment of the Pocono Mountains where one can easily sense the handiwork of the Giver of Life, and in the spiritual setting of St. Tikhon's Monastery, St. Tikhon's Summer Camp provides an ideal atmosphere where young people can come away from this fallen world and experience the world that is the new creation in Christ.

Retreats are a necessary aspect of the spiritual life. Throughout the Scriptures we find the saints retreating from the world in order to seek the Lord. Moses went into the desert for forty years of spiritual training. St. Paul sought the Lord in the Arabian desert. The ascetics and monastics retreated into the desert in order to advance into the Kingdom of God. Our Lord Himself retreated for 40 days into the wilderness, where he was tempted by the Devil. We also know that he regularly sought solitude with His Heavenly Father (Mk. 1:35). Our Lord even instructed his disciples to "Come ye yourselves apart into a desert place, and rest awhile" (Mark 6:31). This way they could catch their spiritual breath, so to speak, and be revitalized.

Modern man today has forgotten the importance of spiritual retreat for young and old alike. Instead of arising in the morning in prayer and spiritual reading, he wakes up with "Jane Fonda's Work-out." Instead of seeking the solitude of evening devotion to the Supreme Majesty on High, he gets high on that which offers no lasting satisfaction. Moreover, parents, instead of considering sending their children to a Christian retreat, send them to a basketball camp, while they go on a Caribbean cruise themselves.

Recognizing this void in the life of modern man, Fr. Joseph Swaikó (now Bishop Herman) decided to do something about it. In the summer of 1965, the first St. Tikhon's Summer Camp was organized primarily through his initiative, and under the direct supervision of the late Archbishop Kiprian. His vision was for a summer program for Orthodox Youth which

would also introduce them to the Seminary and Monastery. There, at the St. Tikhon's Children Summer Camp Program, Orthodox youth would have the opportunity (which they often lack today) to interact with other Orthodox children of similar



Fr. Borichevsky answers questions on the Cross of Christ.

age and to receive guidance and instruction from qualified counselors and instructors.

Since its humble beginnings, St. Tikhon's camp has expanded its facilities and programs. In the fall of 1967, summer camp dormitories were erected. Now the campers no longer need to spend their time at St. Tikhon's in tents. If the weather turns bad, there are now plenty of opportunities to have a good time indoors. There are planned activities in the recreation room and in the Gymnasium where campers can play basketball, volleyball, and engage in calisthenics. But there is still the outdoor

fun of hiking, boating, swimming, fishing, hay rides, ice skating (during the winter encounters), camping out and cook-outs. But even this area has been improved with the addition of a swimming pool in 1979, paddle boats in 1986, and the acquisition of St. Tikhon's own hay wagon and tractor. Moreover, the arts and crafts of the camp, which were once rather limited, have also improved through the years. Mr. Martin Paluch, the Director of the Camp since 1971, adds that the camp programs have become more organized than in the past, but the spirituality experienced at St. Tikhon's has always remained the same. Martin adds, "We would be remiss to ignore the many financial contributions of the Orthodox faithful, and especially individuals such as Mr. John Guzey and Robert and Lydia Ludemann, who presented large gifts to the Camp. Without such support we would not be able to continue our work in this area of serving the youth of our Church."

From time to time additional retreat programs have been made available for other youth groups. St. Tikhon's has hosted several Altar Boy retreats. These retreats were inaugurated in the late 1960's through the efforts of Fr. Swaikó. In 1979 under the leadership of then Vice Rector, Bishop Herman, the Department of Religious Education of the Diocese of Eastern Pennsylvania sponsored its first altar boy retreat at St. Tikhon's. Eighty-seven boys attended that year, and in 1980 that figure increased to ninety-four. These camps have offered workshops and seminars that have portrayed the various aspects of the liturgical and daily responsibilities of those called to serve in the altar of Christ.

Then there have been the various retreats for high school and college students, which have included both summer and winter encounters. These teen retreats combined spiritual enrichment through worship, lectures, and seminars, with healthy Christian fellowship through sports and recreation. The teen encounters have explored several issues which our youth are facing today, such as: Drug and Alcohol Abuse, Abortion, Teen Age Suicide, Christian Dating, Christian Commitment,

*Continued on next page.*



the Apocalypse, and the Occult. The retreats have always tried to bring in competent speakers to address these subjects and offer Multi-Media Presentations. One year, in fact, the camp was able to utilize the expertise of Jane Chromiak (world-renowned fitness director and author) in teaching the young adults the need for "Total Fitness" (i.e. Body, Soul, and Spirit) and not just a one-sided glorification of the body. For the past two years, due to the loss of one of the dormitory buildings which was gutted by fire, it has been necessary to cancel the Teen Encounters. Mr. Paluch is confident that once the new seminary dormitory is built the Teen Encounters will resume.

The mainstay of the youth retreats, however, remains the boys' and girls' camp which are still operating as usual. The themes of these camps (unlike those of the Teen Encounters) are geared to more general topics, such as caring, sharing, honesty, self-worth, obedience, kindness, redemption, the Apostles, and the liturgical life of the Church. To reinforce such topics, the campers may view Christian movies relating to the theme of the camp, learn to bake phosfora, mount paper icons, etc. The camps also engage the children in a rule of prayer. There is morning and evening prayer, along with the prayers before and after each meal. In addition to this, the children attend vigil on the eve of the last day of camp, go to confession, and receive the Holy Eucharist together the next morning.

A Camp, however, is only as good as its director. Mr. Ronald Wyslutsky, former camper, counselor, and graduate of St. Tikhon's Seminary, compliments the Director, Mr. Paluch, on his skill in relating to the children. "Martin is young at heart and relates well with the kids," says Wyslutsky. "He is an overage camper and that is what makes the camp fun. Once someone thought that they could do a better job with the camp than Martin. Martin let him run it, and the kids were begging Martin to come back." Wyslutsky adds, "Although Martin is young at heart he also knows how to be firm when he needs to be with the children, but he never slips into being a juridical dictator." Another good feature of Mr. Paluch, according to Wyslutsky, is the way in which he instills in the children the habit of letter-writing between camp friends. "Martin will ask for the kid's addresses and he corresponds with the campers. The campers see this and he becomes a role model for the rest to follow." This correspondence helps to make these new friendships lasting ones. Even former campers who are now in the midst of their careers

still correspond to each other.

Mr. Paluch feels that these camps offer something vital to the youth in our Church. "It gives the youth a way of expressing themselves 'Orthodoxly,'" says Paluch. "In the schools and in our society in general our children often feel

concerned a girl who was going over the precipice on account of an abortion. "Another camper sought her out and helped her see that the Church was truly a sanctuary, a place where one can find forgiveness." Another child who was having severe problems at home, and was lashing out in anger



alone being Orthodox. At camp a child has an outlet to express his Orthodoxy. Otherwise he might grow to think little about his Church. He instead might become acclimated to the world and it becomes a new religion for him."

As helpful as camp may be for a child, Mr. Paluch sees that it is no substitute for what needs to take place in the parish and in the home. "We need to reach out to the youth and encourage their involvement in the parish," says Martin. "This is the job of the parents and the priest. Parents need to do something for their children. They must show and tell them how important Church is. Without such encouragement from the parents and the priest, the camp may only have a nominal effect on the child."

Mr. Paluch's greatest satisfaction is when kids return and say: "I remember the times I had at camp. You made an impact on my life. It was those moments that made me strong in the Church." Sometimes campers' lives are completely turned around or redirected through an experience that they had at camp. Mr. Paluch cited three such examples. One

towards the camp staff, eventually came to realize, after attending several camps, the security and importance of a spiritual father. Still another youngster's dabbling in the occult was discovered at the camp. The parent was notified, and one year later the parent and child thanked the camp director for making them aware of the danger.

Most experiences at camp are not as dramatic as these, but the experience can be just as vital in the life of the child. A number of campers were influenced to go to seminary through the summer camp experience. Mr. Ronald Wyslutsky reports that during his summers at St. Tikhon's Camp, a summer family was built. He came to love St. Tikhon's and considered it his new home. He especially admired Fr. Daniel Donlick. "I looked up to him as if he were God," Ron says. "And he would always ask me if I wanted to be a Seminarian."

But probably the most influential person for him was Fr. Sebastian of blessed memory. Ron was debating over what he was going to do when he got out of high school. "Fr. Sebastian told me to be a doctor. I said, I wouldn't be happy being a doctor." Fr. Sebastian then asked, "Well, what then



would you really feel happy with?" He thought and said, "I like it here, I would be happy at the Seminary." Fr. Sebastian then encouraged, "If that be the case, you should go to Seminary. You should go where you will be happy." Mr. Wyslutsky reports, "My camp experience with the seminary experience are a fundamental part of my life. It is something that will remain with me. It was important for me and would be for others." He feels that what camp taught him the most was "Orthodoxy in relation to friendships. It showed me what a more meaningful relationship is. And in the teen years a tight-knit group of friends was formed at the camp and this built up our interest in the Church."

reflects upon his experience as a camper. When he was younger he mainly liked the fun and games, but as he matured, he enjoyed seeing how much fun he could present to the kids. But most important to Mr. Sagan was the informal conversations he had with other Orthodox teens. "At my home parish," says Sagan, "I was the only teen. At the camps I had the opportunity to meet with teens who were experiencing the same peer pressure that I had and at the same time shared my faith." He always looked forward to summer, because that was the time that he could go to camp. He says, "I made my decision to come to St. Tikhon's because of summer camp."

Most campers, of course, do not be-

these memories associated with the spiritual surroundings at St. Tikhon's help in making the young person aware that the best times of his life are those associated with Christ's Holy Church.

Many have contributed to the summer camp program through the years. All of them should be thanked for their participation, and especially every child that participated as a camper. But this would be impossible to do. These individuals, however, will not be forgotten. Those who have attended the camp have, deeply implanted in their memories, such images as these: Bishop Herman's pastoral visits with the children, Fr. Vassily praying in the Monastery Church, Fr. Daniel Donlick listening to confessions, Fr. Andrew Shuga making the pizzas, and Mr. Martin Paluch pulling the hay wagon with the tractor.

Summer camp at St. Tikhon's is an experience that can have a lasting, and even an eternal effect on your child. There, your child will find good fellowship, Christian instruction, and recreation. He or she will be made aware that there are other children who act and think like him or her. But most important of all, they will encounter the spirituality that surrounds St. Tikhon's Seminary and Monastery.

by Fr. John Maxwell

***We encourage our readers to register and send their children to St. Tikhon's summer camp this year: Girls, July 8-14; Boys, July 15-21 by writing to Mr. Martin Paluch, camp director, St. Tikhon's Seminary, South Canaan, PA 18459.***

Mr. Gregory Hatrak echoes Mr. Wyslutsky's feelings. He was also partially influenced to enroll at St. Tikhon's Seminary because of his camp experience. There, "I grew to love St. Tikhon's. I always thought of it as home." Now enrolled in his second year of studies, Mr. Hatrak takes an active role as a counselor in the camp. As a counselor he especially enjoys making the camp as much fun for them as it was for him. He recalls how Martin "used to play cartoon music for the kids to wake up with and how he would dress up in an exterminator suit to inspect the rooms. I used to think that was funny, now as a counselor, I get to do the same thing."

Another former camper turned Seminarian is Mr. Gregory Sagan. Mr. Sagan in his first year of studies at St. Tikhon's

come seminarians, but all share in the joy of the camp. Certainly, there is a joy in the times of worship at the camp, but there are also those silly and funny things that take place—like a skit that the counselors put on, or those awkward situations in which children find themselves. Ronald Wyslutsky recalls a time when he watched two girls fishing. Their lines got caught and so they decided to reel them in. In their struggle, they reeled themselves into the lake. Martin Paluch explains, "Sometimes a child will start laughing and then all of a sudden everyone is laughing. No one knows quite why they are doing it. This is good laughter, it is not because of the calamity of someone else." These funny things that happened at summer camp are also beneficial to the spiritual maturity of the youngster. They become fond memories, and



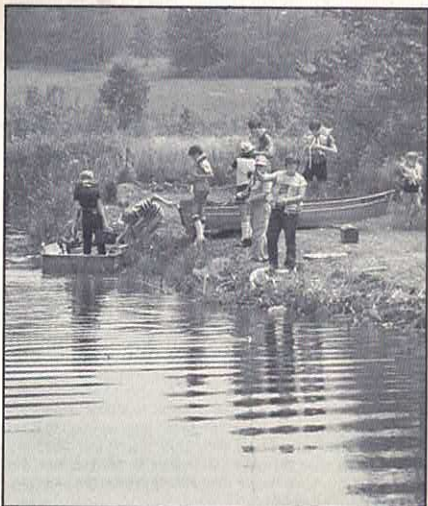
A boat ride following lunch.



Children receive Holy Communion from Bishop Herman.



Martin Paluch, Camp Director lecturing.



Fishing anyone!



# Testing The Soil

(Editor's Note: This is the conclusion of the first in a series of articles related to the theme of the Orthodox Mission in America in preparation for the upcoming Bicentennial of Orthodoxy in the Americas. The beginning of this article appeared in the last issue of *Alive in Christ*.)

## The Enlightenment

Three revolutions took place during the 1700's, according to a well-known religious historian of our time.<sup>1</sup> All three, to some extent, were the result of the "Enlightenment," a revolution in thinking which commenced in Europe and spread to America. The first revolution was the American Revolution or War of Independence. The second was the realization that Church and state need not be united, that a particular religion need not be "established" (i.e., favored). The third revolution had deep roots in Western Christianity; for centuries, reason had been distinguished from faith as two distinct means of apprehending divine truths (whereas Eastern Christianity tended not to separate the two). Now, as the final stage of this separation, reason took the upper hand. Deprived of the clear vision of faith as a unique faculty

God gives us by which we can discern his existence and his truth, many began questioning or reinterpreting traditional biblical language. They ceased believing in the full divinity of Christ, the Trinity, or God's direct involvement in the world. In essence, this marked the modern reappearance of the ancient Arian heresy (the belief that Christ was less than fully divine) combined with the emergence of a new way of thinking now styled variously as "secular humanism," "modernism," "world-come-of-age," "humanism,"<sup>2</sup> etc. These names all refer to a loss of true faith in Christ and in his message, or to a distortion of that faith into philosophies denying the full power of Christianity. The struggle against these ideologies has been with us until this day. That these diminutions of the true Christian faith occurred so widely among Western Christians may well be due to the fact that the latter have not had the benefit of the mysteries (sacraments) of the One, Holy, Catholic, and Apostolic Church of Christ—baptism, chrismation, the eucharist, the priesthood—all of which are necessary to sustain and nourish true piety. (This is not to say that these Christians are deprived of any grace. The channels of grace are not limited to those dispensed through the ministrations of the Orthodox Church, for the Holy Spirit remains free to act wherever he wills.)<sup>3</sup>

## Other Facts of American Life

As stated at the beginning, we will briefly ascertain other conditions that prevail in America, or facts about our history which may influence us, and ask whether and how they are interrelated, and whether and how each affects the receptivity of Americans to Orthodoxy. These are: democracy; individualism; the heritage of revolution (i.e., the American Revolution); liberty; civil religion. Each of these five things has been blamed by various Orthodox as being detrimental to the spread of Orthodoxy.

Clearly, the treatment of these topics cannot be exhaustive in a brief article. But

it is important to begin to address these questions because if any of these things are detrimental to the mission of Orthodoxy in America, or elsewhere for that matter, then we should do what we can to oppose or to change them, or at least to compensate for them. If, on the other hand, they are not, then perhaps to criticize them will not advance our cause, but may dilute and scatter our efforts, and hinder, rather than help, our mission.

## Democracy

Some Orthodox voices assert that democracy is not the ideal form of government from the Orthodox point of view. These people say that for most of the history of the Church, monarchy has been the standard; they feel that a monarchy reflects on earth the heavenly order, in which the heavenly God rules as King over the universe. Therefore, it is said, monarchy inspires greater piety and order among the citizens of a land, who must be submissive to their ruler. Democracy, on the other hand, is said to inspire rebelliousness and self-will on the part of the people.

On the other hand, in the history of Israel, God himself did not look with favor on monarchy. I Samuel 8 describes how the people wanted a king, and God, through the prophet Samuel, told them of the woes that would come with having a king. But finally God acceded to their wishes and appointed Saul King. Prior to that, Israel had been ruled by judges, men whom "God raised up" (Judg. 2:16-18; see also 9:7-15) to rule the land.

If we were speaking of an Orthodox country, where the people are the people of God, it would seem that democracy would be closer to the model of the ancient judges than monarchy would. But, it is true that we are not speaking of that case, but of the secular society in which we live. In view of that, it would appear that whether the system of government is by monarchy or by democracy is neutral. It is possible for the leadership in a democracy to be either godless or godly, just as it is possible for the leadership in a monarchy to be either godless or godly. In traditional Orthodox lands, there were many wicked monarchs. One must ask, how is it more beneficial or edifying for the people to have a wicked

<sup>1</sup> 8 Marty, 131ff.

<sup>2</sup> Traditionally the term "religious" refers to spiritual matters or beliefs, while "secular" refers to other matters or beliefs. Ethical Humanists maintain that they are, like Buddhists, are "religious" even though they do not believe in a personal God as Christians do; therefore they object to being called "secular humanists." But they share with true secularists the fact that their position is far removed from the traditional Christian faith in a personal God who is near to us (who, indeed, is in union with us, according to the Orthodox experience). For this reason, and for lack of a better word, "secular humanism" is often used as a convenient umbrella term to refer to all these various beliefs.

Another semantic point: According to the traditional definition of religion, atheism could not be considered a religion, since it denies belief in God. Therefore, atheism could be taught in the schools, since to do so would not constitute "establishment of religion" which is forbidden by the Constitution; and this, in effect, is what has often been done in the last few decades in this country. But a remedy for this problem may be found in the fact that recent court decisions are judging occult practices (witchcraft, voodoo) to be forms of religion (for example, in one case where a church employee was dismissed from employment for being a witch and was reinstated by court order), whereas at one time such practices would have been thought of as something opposed to religion. If "religion" can be redefined to include things not formerly defined as "religious," then why would it not also include atheism or humanism, which also fit that definition, and which do, after all, make statements about God that, like religious doctrines, cannot be scientifically proven (for example, that He does not exist)?

<sup>3</sup> For a thorough and enlightening discussion of this question from the point of view of Orthodox Tradition, see G.N. Tselpanlis, "Doctrinal 'oikonomia' and sacramental 'kolnoma' in Greek patristic theology and contemporary Orthodox ecumenism" (*Patriotic and Byzantine Review*, 6:1 (1987), 31-44).



monarch than to have a good ruler who was put in office by democratic means? Would it not be the case that the ruler who does best, would be the best ruler, regardless of how he was put in office?

God may have reasons for permitting a democracy or a monarchy to be established in any given time or place, but it does not follow that we can say he prefers one or the other in general. What he prefers is a particular ruler or rulers at a particular time and place, according to his purposes. He may arrange things so that one particular ruler or particular system of government may be replaced by another at a given time for his purposes, but this says nothing about the relative merits of one system over another in general.

It is true that in a democracy, the leader is more of a reflection of the people than in a monarchy, and that if the people are ungodly, the ruler is likely to be the same way. But since the people can be either godless or godly, this does not argue convincingly either for or against democracy—unless we take for granted that the people are evil; but it would be more in keeping with Orthodox piety to assume well of people.

Alexis de Tocqueville, a French observer of American society in the early 1800's and one of the best commentators on democracy, observed that in a democracy, the good people seldom run for office, and the bad often get elected (and removed just as quickly by the people). On the other hand, in monarchy, the rulers did not seek, but inherited the office they hold, and they already possess power and wealth to begin with. So as rulers they are presumably motivated by higher aims than mere ambition and greed. But in a monarchy, a ruler can still be corrupt, weak, tyrannical, or just lacking in leadership aptitude or qualities.

Let us compare the fruits of the two forms of government. In America and a number of other democracies, there have been assassinations, but rarely (and never in this country) has anyone taken office through that means, as was often common in monarchies. In addition, it would appear that in time of victory, democracies have been more magnanimous towards their defeated enemies than were monarchies. Monarchs tended to enslave their foes after defeating them in battle. Democracies have not done this. Finally, notwithstanding the personal piety of the last monarch, there is the failure of monarchy in Russia, which brought on the Revolution with all its tragedy.

Democracy is not entirely the product of the modern, secular mind. It existed in

ancient Greece and Rome. It reappeared in Novgorod, an Orthodox state in ancient Russia. It was there, in 1170, that the Wonderworking Icon of our Lady of the Sign gave this democracy victory over its enemies in battle. It is true that many of the modern architects of democracy were Enlightenment thinkers (humanists, deists), but this does not prove that democracy is less pleasing to God than monarchy; it proves (not surprisingly) that those who were earthly-minded developed a better system for managing earthly affairs.

It would seem that the answer to this question is to be found in the fact that ultimately, state and government are not "of the Church"—they belong to the world. The divine order—the monarchy of God the Father, with his Son and Spirit, exercising a just dominion through the monarchy of Bishops—prevails far more often in the Church than in the world, where rulers will much more often be evil. Monarchy may be more likely to work well in an Orthodox land than it would in a pagan land. But it still depends upon whether a given ruler is godly and this is finally determined according to the Providence of God, no matter how the ruler takes office.

On the basis of these things, it would appear that democracy, in theory, does not predispose a people either for or against Orthodoxy. From the point of view of the Church, it is neither good or bad, but neutral. But in practice, it appears to be better suited than monarchy for furthering the cause of Christianity in the modern world.

## Individualism

Some have noted that individualism is a part of the American character and have held that this fact is detrimental to the spread of Orthodoxy, since the trait is said to be inherently opposed to Orthodox piety.

No doubt it is true that individualism is deeply ingrained in the American character. That is a result of the fact that everyone who came to this land had to pull up stakes, leave home and relatives behind, and cross the ocean to settle in a new and unknown country—that would tend to filter out the less independent souls. We must ask, however, whether individualism in itself is a problem. Is not individualism a two-edged sword? It can be the force behind ambition, power-seeking, selfishness, lack of concern and lack of love for others, desire for amassing wealth, immoral behavior, and other sins. But, on the other hand, individualism can be directed toward spiritual goals. A person may be

strong-minded and determined to serve God and his Holy Church, to labor and give for his Kingdom, and to obey the commandments of Christ regardless of the criticism, obstacles, scorn, derision, and even persecution that may come his way. Such a person will be less likely to love "the praise of men more than the praise of God."<sup>4</sup> Individualism directed toward the right goals becomes holy zeal, and is a help in acquiring the fruits of the Spirit—love, joy, peace, and the others.

"Individual" means simply "that which cannot be divided—indivisible." Let us consider the Holy Trinity—the three Persons of the Trinity are distinct, and therefore **individual** (not **separate**) Persons who are joined together in a perfect union. Their **individuality** is matched by their **relatedness**, their **unity**.

So it is with humans. Their individualism must be rooted inwardly in Christ, and must be balanced by an outward **relatedness** to others and to the Lord Jesus Christ. If it is not, then a person's individualism serves sinful and selfish goals. But if it is, both his individualism and his relatedness (to others) become strengths that complement one another, and the person grows more and more into the likeness of Christ. As the members of the Church attain this model, they become more and more the icon of the Trinity. ("Relatedness" as used here does not exclude those living and praying in solitude, as hermits and anchorites, since they are united to others by love.)

So, we conclude that this trait is not, of itself, sinful; only its misdirection is sinful. Nevertheless it is true that too often the individualism of Americans is misdirected toward the attaining of sinful ends.

## The American Revolution and Liberty

Some have suggested (as did two lecturers recently at St. Tikhon's) that the American Revolution is partly the cause of the spiritual decline in America. It is said that the Revolution introduced into the American character a disdain for discipline, a rebellious quality. This in turn is said to be at the root of the separatistic and congregationalist quality of American religion, which has led to the great fissioning of denominations, their great proliferation.

We have already discussed how the separatistic, congregationalist quality of American religion can be traced to the Separatistic tendency in the Puritanism.

*Continued on next page.*

<sup>4</sup> John 12:43.



This tendency, of course, long predated the Revolution. Thus, if anything, the Revolution would have been an effect, rather than a cause, of Separatism, since the Separatist impulse was already flowing in American veins long before the Revolution.

One particular aspect of the Revolution was the Declaration of Independence, which, as everyone knows, states that it is a "Truth," "self-evident," that life, liberty, and the pursuit of happiness are "inalienable rights" with which all people have been endowed "by their Creator." This is very much a part of the American consciousness. Could this statement be responsible for a hedonistic, self-serving streak in Americans?

None of us would deny that God has granted everyone a right to life which none should take away, but which we should leave to God alone to remove when he deems it best to do so (this implies a rejection of capital punishment, which was, indeed, outlawed in the Byzantine state).

As for the right to liberty, it would seem that this is a right which God does not give at all times, or to all people. Some are born as slaves; others have their liberty restricted by economic conditions, physical disabilities, laws in certain countries regulating what we can or cannot do, say, or write, how we must construct our houses, equip our automobiles, and other things. The Old Testament provided for jubilee years during which slaves would be given their liberty. In the New Testament, St. Paul advises slaves to take their freedom when the opportunity is given them, but not to run away. What general principle can be inferred from all this? Perhaps the following: That if we are restricted by a certain law or circumstance, we must consider it as sent by God and submit ourselves to it; but when we are given our freedom, it is quite right to take it. Therefore, to rebel against restrictions on our liberty would seem to be contrary to the Gospel precepts. If these surmises are correct, then the Declaration of Independence is wrong insofar as it says that liberty is our own God-given right, but right in that it implies no one should take it upon himself to restrict the liberty of others, except criminals or those whose behavior we have to answer for in some capacity. In other words, we should view everyone else's liberty as being a God-given right, and not interfere with it; but as for ourselves, we should not consider that we have a God-given right to liberty, or to anything else we might desire, for that matter. Rather, only if God arranges things so that we have that liberty or desired object, do we have the right to it.

Some will respond by saying that this is

a prescription for oppression and exploitation, and that people must rebel against cruel abuses. This is what Jefferson (the author of the Declaration of Independence) says. First he discourages rebellion, saying: "Governments long established should not be changed for light and transient causes, and...Experience hath shown that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves..." But he goes on to justify rebellion, in fact calling it a duty, once "abuses and usurpations" have reached a certain point.

On the one hand it does not seem possible to reconcile this viewpoint with the pure ethical demands of the Gospel. Our Lord did not resist, did not rebel, when his liberty and his life were being taken away, though he easily could have; and we are supposed to follow his example.

On the other hand, there is a truth reflected here: that people and nations, do, in fact, rebel when things reach a certain point. We can interpret such events as God working out his will in his own mysterious way, and bringing about good through evil. There can be no doubt that such rebellions, when they occur, do often rectify wrongs and prevent further injuries. Rebellion and resistance to evil are forbidden by the Christian Gospel. (Christ himself said, "Resist not the evil one." St. John Chrysostom explains this to mean that we should give ourselves up to suffer wrong, and by this we will resist him and prevail over him (the devil)—but in the proper manner.<sup>5</sup> Indeed, the whole Orthodox tradition agrees that the acceptance of suffering brings down grace from God upon the world.) But when rebellions occur, we should not judge those who rebel, nor those whose injustice provoked the rebellion; and such rebellions, while bringing judgment on the rebels, often work God's will at the very same time by righting wrongs. Whether to rebel against injustice, whether to resist it or not, is something we all struggle with; but as Christians we do not need to ask the question asked by Hamlet: "To be or not to be...whether 'tis better to suffer the slings and arrows of outrageous fortune, or to take up arms against a sea of troubles," for the answer must be that the first alternative is better; otherwise, we would all have to put down our Crosses.

But what if a third party is involved? Since our original question concerns the American Revolution, let us consider this further in that context. Embedded in the

<sup>5</sup> Mt. 5:39 (KJV) This is a more accurate rendering than the RSV which reads, "Resist not one who is evil." Also see Jas. 4:7, "Resist the devil..." which confirms St. John's exposition (Hom. St. Matt. xviii.1).

Declaration of Independence is a long list of injustices and abuses, some more serious than others, which were for a long time endured by the "patient Sufferance of these Colonies." The leaders of the rebellion felt that in that situation, independence was necessary to ensure the overall welfare of the citizens, of their children and grandchildren, including specifically their right to worship freely. The injustices were such that those who engineered the Revolution might be compared to parents who fight against intruders into their home in order to protect their children, and who therefore use evil only to prevent another evil, or to nations that do the same in fighting wars of defense against aggressive invaders. Could such actions be counted as involuntary sins, which we repent for when we speak of our sins "both voluntary and involuntary"?

Many people and nations who fight in wars do so only reluctantly. Wars of national defense have a long and glorious history in Orthodox lands, even seeming to receive God's blessing through the intervention of saints and icons that altered the tides of battle. This can again be ascribed to God's sovereign right to bring about good even through evil (for the taking of life by man, even in time of war, is viewed by the Church as sin and needing repentance, since it is a clear violation of the Gospel precepts<sup>6</sup>). The American Revolution was in many ways a war of this type, as a war of national defense, rather than a revolution (that is why it is often called the American War of Independence). Another such case of a "rebellion" undertaken to bring about some genuine good, might be the means by which some Orthodox Churches obtained their autocephaly. The Churches of Russia and of Greece each obtained this from the Church of Constantinople by means which might be called "rebellions," which involved a refusal to follow the established hierarchical order. But they did this having in mind on the one hand proper church order, which calls for local, self-governing Churches and on the other hand the spiritual needs of their flock.

It would seem that less evil attaches to resisting evil when third parties are involved: The lives or welfare of one's children, one's flock, or one's fellow citizen's; yet the taking of life or the use of violence remains in all cases something which is somehow fallen and admitting of the character of evil, even if done in accordance with the larger plan of God for his purposes. But if only one's own comfort and self-interest is involved, then unquestionably the best possible course of action would

<sup>6</sup> Mt. 5:21-26.



be to suffer wrong; failing that, God will judge whether a misdeed carried out against one's will is less reprehensible than one done willingly.

Returning to the question of whether the Revolution (War of Independence) has created bad conditions for the spread of the Gospel, let us now consider the last of the so-called "inalienable rights" listed in the Declaration of Independence: "pursuit of happiness." Some may interpret this as the right to self-gratification, and that would certainly be detrimental to their spiritual welfare. But the author did not say "pursuit of pleasure, riches, and power," but "pursuit of happiness;" and happiness is a state of mind and soul, not of body. The choice of words seems suggestive of a right to pursue joy and peace of life, both mind and soul. It is an important difference, because for many Americans the Declaration of Independence, along with the Constitution, is their Gospel. Unfortunately, many today misinterpret these words as meaning "pursuit of pleasure."

## Civil Religion and Religious Freedom

For the first three centuries of the Church's history, she was persecuted much of the time by the Roman authorities. During this period the only weapon the Church used against heretics was excommunication. Of course, in that period there was no possibility of bringing government pressure against heresy. But after the Church received the protection of the government, the state began to persecute heretics with increasing severity. The Church had all along taken the position that to apply the death penalty to heretics would be a great wrong. But now she added the thought that some state pressure against heresies was not only useful (see below), but was the duty of the state.<sup>7</sup> St. John Chrysostom interprets Mt. 13:24-30 (the parable of the tares) to mean that the "tares" (heretics) should not be rooted up (slain) because this might also hurt the wheat (the Christians) on account of the conflicts that would arise in the world, and also because the "tares" might become wheat. But he adds that Christ "does not therefore forbid our checking heretics, and stopping their mouths, and taking away their freedom of speech, and breaking up their assemblies and confederacies."<sup>8</sup>

While this may at first glance seem to contradict what was quoted earlier from the Fathers concerning freedom, there is actually no contradiction. The two saints were speaking of a person's freedom to act as he chooses **within the range of possibilities permitted to him by his circumstances**. St. John, on the other hand, is speaking of regulating **what this range will be**. Even if his choices are limited, a person still remains free to sin if he chooses, by believing heresy and by practicing it as much as he is able. But by restricting heresy, the government hinders the spread of heresy, prevents some from falling into it, avoids giving the appearance that it is harmless, and brings about benefit for the Church, since some sincere person are compelled to confront the issues of faith who otherwise might not; and in the process some convert to the truth.

In Western Christendom, the Middle Ages and the Reformation and Counter-Reformation eras were marked by bloody persecutions of Protestants by the Catholics, of Catholics by the Protestants, and of Jews by both. The earlier patristic view, that heretics should not be put to death, was ignored.

In the late 1600's in the Maryland colony in America, religious toleration was instituted in order that a broad mixture of faiths might coexist in peace. (It was later rescinded when Anglicans gained control.) This was the first time such toleration had been practiced in the West in many centuries.

Today, in American society, religious toleration is firmly established. Furthermore, it is wedded to the pervasive "civil religion" which worships the flag, the constitution, freedom (including religious freedom) and not so much God as "religion" itself ("any religion is OK, it doesn't matter which one; we all worship this same God"). The "saints" (or "gods") of civil religion, of course, are the founding fathers of the nation, one of whom (Ben Franklin) was the founder of civil religion and another (Thomas Jefferson) of religious freedom. They have their temples and shrines in Washington and on Mt. Rushmore.

It is right to consider whether religious freedom and civil religion make good soil for Orthodox Christianity to grow in. It would certainly seem that civil religion for some is their only religion; for others it sanctifies the belief that all faiths are equally acceptable. These are obvious faults. Insofar as religious freedom protects Orthodoxy from being persecuted, it is certainly a good thing; insofar as it permits heretical faiths and cults to flourish, we cannot say that is good. But we should remember, too,

that, as noted above, the Church Fathers favored some religious toleration. We can choose to see religious freedom in that light, as a condition that fosters peace among men, while protecting our right to practice our faith freely. But we should never let it blind us to the fact that not all religions are equally valid, that only Orthodoxy preserves the fullness of truth.

The reality of our situation is that if religious freedom did not exist in America, it is probably our faith which would be persecuted, rather than the false faiths. Therefore we should probably cease all talk of Orthodoxy as being an "established" faith anytime soon, since this is totally unrealistic.

## Conclusion

Most Orthodox would agree that conditions in this land are different from those ever faced by the Orthodox before. We are presented by the Providence of God with unique circumstances, some of which may be good for the spread of the true faith. But we ought to use caution in criticizing those elements of the social order that are held sacred in this land (apart from things clearly opposed to the Gospel and which must be opposed, such as abortion). Otherwise we risk being classed with the flag-burners and others who oppose the civil *status quo*.

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by Alive in Christ staff

## ALIVE IN CHRIST DEADLINE

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<sup>7</sup> Vancandard, ch. 1-2.

<sup>8</sup> Hom on St. Matt. xlv, 1-2.



# Cults In America

by Fr. George C. Papademetriou

Fr. George C. Papademetriou of Holy Cross Greek Orthodox School of Theology has written a very useful little book called **Cults in America** (Brookline, Mass.: Holy Cross Orthodox Press, 1985) which can help Orthodox Christians to be more aware of the very real menace that these cults can be, especially for our young adults. With the many and varied manifestations of the "New Age Movement" still growing in popularity in our society, we all need to be as knowledgeable as we can be concerning these groups.

Fr. George first discusses the general "theological" approach of the cults. Playing on the growing mistrust of traditional values and patterns of life in our time, the cults lure people through the promise of "new consciousness, altered perception, intense emotional states." The leader of the cult is often a very powerful figure who demands strict obedience, and who finds people willing to give over their wills to him out of their own doubting, rebelliousness, and/or despair.

Fr. George then briefly describes five of the more prominent cults -- the Unification Church (the Moonies), The Children of God, Hare Krishna, Scientology, and Divine Light Mission. As he sketches their doctrines and practices, he shows their falsity when compared with the Holy Scriptures and Orthodox Tradition.

Then he links the use of drugs with the cults, and describes cult practices and life. Here he especially explores the reasons for the appeal of the cults. People tend to join them out of boredom, loneliness, uncertainty, and hopelessness. The cults offer close fellowship with others, new friends, a way of life with all decisions made, and a world-view which can become very plausible as it "gives all the answers." In addition, some of the cults

use highly calculated, seductive recruitment techniques which include sexual allurements, weekend retreats, and step-by-step brainwashing.

Fr. George then makes "Some Suggestions to Parents." He observes that all the human needs for meaning in life, for ritual, and for spiritual experience are richly provided for within Holy Orthodoxy -- and, we might add, are only fully offered in Orthodoxy. How are our young people to realize this, so that leaving Orthodoxy for whatever reason, let alone joining a cult, would simply be inconceivable to them? Fr. George states that a good, solid family life centered in the Holy Church is crucial. Parents must not only take their children to church, but must demonstrate a strong Christian commitment in their lives. A trust-filled relationship with one's children, developed from the very beginning, is the best preparation for the temptation-filled teenage years. Teenagers especially need to be encouraged to talk about their problems and temptations, their loneliness and frustration, so they will not be vulnerable to strangers who may be recruiters for cults. Such people especially look for those who are obviously lonely and searching. Fr. Jack Sparks, in the introduction to this book, observes that the ones most susceptible to the allurements of the cults are "those whom the Church has made aware of their need for God without teaching them and drawing them into the practice of truly Orthodox worship and spirituality" (p.1). Therefore, it is all the more important for each parish to provide, as much as possible, a community of love and understanding for all, into which our young people can be fully integrated.

This booklet concludes with direct advice to young people: "Always be

skeptical of strangers who invite you to coffee-shops, lectures, retreats, entertainments, or workshops. Ask bold questions about what they believe concerning religion and philosophy of life. Always be on your guard and do not accept evasive answers...If you are lonely or in trouble, always talk to your family or to your priest. Learn to pray in your Orthodox way, be strong in your faith, and place all your trust in Jesus Christ our Lord" (p. 15).

I would add that our young people need to be encouraged to learn Orthodox answers to the claims of those who are not Orthodox. This is a great challenge to all of us, as we find ourselves living in a non-Orthodox, indeed in many ways a non-Christian society. Along with a strong personal commitment to Christ and His Holy Church, knowing how to defend and explain our Faith to others is vital for our protection from any allurements, not only those offered by the cults, which would try to lead us away from the Holy Church. Being able to talk knowledgeably about our Faith is also important for the spreading of Orthodoxy in this land. Our priests, I'm sure, would be able and willing and eager to help us in this. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man who asks you a reason for the hope that is in you" (I Peter 3:15).

Fr. George's booklet on the cults is available through Holy Cross Orthodox Press, 50 Goddard Avenue, Brookline, Mass., 02146, or through St. Tikhon's Seminary Bookstore, S. Canaan, PA, 18459

Dr. David C. Ford,  
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Margaret Kuchta  
Michael & Anna Dikun  
Carole Sagan  
Mary Sagan  
Peter & Marie Weremedic  
Mr. & Mrs. Andrew Smarkanic  
Mr. & Mrs. Stefan Burak  
Anna Bendinsky  
Peter Rachko  
Mr. & Mrs. George Thomas  
Tessie Billie  
Mr. & Mrs. Nicholas Zigabylo  
Melvin Martin  
Jean & Frank Holowaty  
Mr. & Ms. Paul Malinchok  
Laurel Polinsky

George Charlock  
Vera Timko  
Anna Jordan  
Olga Purcell  
Mr. & Mrs. Michael Tryosky  
Mr. & Mrs. Peter Dura  
Mr. & Mrs. William Keysock  
David, Greg & Daniel Keysock  
Mr. & Mrs. James Blachinsky  
Magdalen Palonis & Children  
Theresa Basara  
Michael Ropitsky  
George Thomas  
John Malinchok  
Mr. & Mrs. Joseph Martin  
Mr. & Mrs. Victor Sherkness  
Mrs. Julia Beltrami  
Sophie Osenbach  
Mr. & Mrs. Peter Swoboda  
Anna Andrusichen  
Peter Chwastiak  
Mr. & Mrs. John Semanchick  
Mrs. Sophie Chrin  
Mrs. Jake Yacilla  
Miss Eva Cuttic  
Mrs. Mary Kuschick  
Mr. & Mrs. Peter Harahus  
Michael Petronko  
Mr. & Mrs. Alex Peleschak  
Anna Dudash  
Miss Nancy Polinsky  
Paul Martin  
Mrs. Eva Cuttic  
Donna & Keith Knock  
Dr. Paul Thomas  
Mr. & Mrs. Peter Pellock  
Mr. & Mrs. Paul Thomas  
V. Rev. Paul & Matushka Ropitsky  
Daniel Bubnis

## CHRIST THE SAVIOUR ORTHODOX CHURCH Harrisburg

St. Mary's Altar Guild  
Fr. Daniel & Theodora Ressetar  
Fr. Michael & Olga Kovach  
Jim & Marilyn Antonio  
Mr. & Mrs. Steve Barbu  
John Caba  
Mr. & Mrs. George Cvijic  
Mr. & Mrs. Steve Danko  
Bob & Tushka Dernbach  
Mary Dotsey  
Paul & Pat Drebot  
Paul Jr. & Edie Drebot  
Tom Drebot & Beth Singer  
Mr. & Mrs. David Dugan  
Mr. & Mrs. John Essock  
Mr. & Mrs. Andrew Fedetz  
Joseph & Pauline Fetsko & Brian  
Mr. & Mrs. John Gamble  
Mr. & Mrs. Paul Gadginske & Family  
Mr. & Mrs. Ronald Hancher, Sr.  
Mr. & Mrs. Wilbert Hand



# Indeed He Is Risen!!

Renee & Denis Hanratty & Dennis, Jr.

Mr. & Mrs. James Henry

Mr. & Mrs. Gil Intrieri

Ruth & William Kantor

Mr. & Mrs. George Klipa

Charles Kovach

Mr. & Mrs. James Krut, Melissa & Angelica

Tessie Kuchta

Mrs. Kurylo

Mrs. Mary Macavei

Stephen & Katharine Macut

Adam & Dolly Mallick

Michael & Alice Mallick

Sue Mandell

Maryann Skasko Mawhinney

Michael & Leona Mihalaki

Mr. & Mrs. Roger Miller

Andrew Motoviloff Miller

Mr. & Mrs. Eli Mioff

Mr. & Mrs. Eugene Minarich

Dr. & Mrs. Joseph Norato

Mr. & Mrs. John Osuch & Family

Marry & Rita Papach

Mr. & Mrs. Stephen Pawlak

Mr. & Mrs. Paul Pellegrini

Donna Pellegrini

Mr. Nicholas Pestrock

Matushka Prislowsky

Gregory & Candi Ressetar

Joseph Russian

Russell & Shirley Sass

John Nadzia, Natalie, John & Nicholas Schilling

Larry & Megan Smith

Mary Sopensky

Effie Spaseff

Joann Strobert & Family

Mr. & Mrs. Harry Sysak

June Taleff

Helen Tatusko

Charles & Deborah Turner & Sons

Mr. & Mrs. John Uram

Mr. & Mrs. George Volscko

Marlene & Leo Washburn

Millie Wolfe

Susan Wolfe

Mr. & Mrs. Richard Wood

## ST. MICHAEL'S ORTHODOX CHURCH

Jermyn

Very Rev. John & Matushka Kathy Kowalczyk,

Sophia & Nicholas

Andrea & Jeff Baldan & Andrew

Mr. & Mrs. Barry Bernosky

Wendy & Serge Bochnovich & Family

Mary Bowan

Delores Brophy & Stephen

Willard & Sue Brown & Family

Mr. & Mrs. Edward Brzuchalski

Denise & Sonia Buberniak

Valerie Buberniak

Mr. & Mrs. Jeffrey Cavanaugh & Sons

Mr. & Mrs. Randall Cleary & Family

Denise Cobb & Kyle

Mr. & Mrs. Robert Dance

Mr. & Mrs. John Danyo

Elizabeth G. Day

Delores Dreater

Jean Dzwonczyk & Candy

John Dzwonczyk

Donald, Roaslie & Bill Fives

Eva & Mary Franchak

Rose & Steve Franchak

Mr. & Mrs. Tony Franchak

Nick & Pauline Frenchko

Peter & Delores Frenchko

A Friend

Mr. & Mrs. Stephen Gazella

Joseph Getzie

Mary Getzie

Nick Getzie

Peter Getzie

Mr. & Mrs. Thomas Grancey & Stephanie

Mr. & Mrs. Michael Gursky

Bessie Guzey

John & Lucille Guzey

Mr. & Mrs. Andrew Hanchak

Daryl Hanchak

Julia Hanchak & Tom

Patricia Hanchak

Mr. & Mrs. William Hanchak

Mr. & Mrs. Alex Hockin

Mr. & Mrs. John Hockin & John

Julia Hockin

Mr. & Mrs. Basil Hoholick

Mr. & Mrs. Jon Jaye & Jonathan

Joseph & Olga Jaye

Mr. & Mrs. Thomas Jesuitt & Daughter

Anna Jubinsky

Mary Jubinsky

Mr. & Mrs. Joseph Keklak

Rose Kelechawa

Mr. & Mrs. Joseph Kiehart

Julia Kitchura

Mr. & Mrs. Michael Klapatch & Sons

Henry & Mary Korpusik

Henry II & Jeremi Korpusik

Mr. & Mrs. John Krenitsky

Mr. & Mrs. Joseph Krenitsky

Irene Kupinsky

Mr. & Mrs. Samuel Mattise

Myra & Elizabeth McInnis & Rebecca

Mr. & Mrs. Andrew Michalczyk

Anna Mizok

Alice Mosley

Mrs. Helen Myshak

Mr. & Mrs. Stephen Myshak, Jr.

John & Barbara Nayduch

Mr. & Mrs. Miles Neutts & Ken

Justine Orlando

Tillie Palubniak

Sem. Gabe & Delores Petorak

George, Marilyn & Joshua Petorak

Mr. & Mrs. Andrew Petrilak

Martha Pollack

Mr. & Mrs. William Raban

Anna Rusiniak

Mary Joan Rusiniak

Martha Scopelliti

John Sernak

Mary Sernak

Millie Sernak

Mr. & Mrs. Paul Sernak

Ron & Lorraine Sernak & Family

Delores Serniak

Mr. & Mrs. Steven Serniak & Allison

Janice & Stacey Skolic

Mr. & Mrs. Ralph Sloat

Emily Stawisky

Gene & Helen Strosky

Irene Swirdovich

Damian & Stephen Telencio

Chap. Major Peter & Matushka Martha Telencio

Bob, Millie, & Rebecca Telep

Mr. & Mrs. Michael Toth

Eva Urda

Yvonne & John Wargo & Family

Mrs. Wayne Willgrube

Mrs. Mary Wyziak

Mr. & Mrs. Joseph Zaccone, Mary & Maria

Julia Zaccone

Peter Zaccone

Mary Zielinski

Betty Zrowka

Mr. & Mrs. Joseph Zrowka

## HOLY ASCENSION ORTHODOX CHURCH

Lykens

Fr. Michael & Matushka Hatrak

Sem. Gregory, Matthew, Natalie Hatrak

Ann Mahoney

Michael & Olga Hrinda

Nancy & John Coles

John & Chris Coles

Elisabeth Y. Sultzbaugh

Suzanne Smeltz

John Sultzbaugh

Dr. & Mrs. Alexander Pianovich

## SS. PETER & PAUL ORTHODOX CHURCH

Minersville

Fr. Michael & Matushka Hatrak

Sem. Gregory, Matthew & Natalie Hatrak

Peter & Betty Butsko

James & Anna Antonio

Elsie Herman

Madeline Bonchalk

John Bonchalk

Susie, Deborah & Andrea Frew

Harry Oakill & Family

Anna & Nick Wyslutsky

Mary Wartella

Sandra Wyslutsky

Barbara & Michael Rogers & Girls

Joe & Mildred Visintin

JoAnn & Ralph Brinich

Rick, Lynda & Lauren Hutton

Michael & Lisa Pascuzzo

Mr. & Mrs. David Studlack

Stablum Family

Luke Oakill



# Christ Is Risen!

## ST. MICHAEL'S ORTHODOX CHURCH

**Mt. Carmel**  
Fr. Michael & Matushka Evans  
Michael Evans  
Florence Bubernak  
Antoinette Brown  
Paul Bubernak  
Anna Raber  
Olga Yonkovig  
Mary Moroz  
Anna Gondal  
Mary Zeluskey  
Julia Barnes  
Mr. & Mrs. Walter Sebasovich  
Mary Shields  
John Kelnock  
Paul & Olga Paduhovich

## ST. JOHN THE BAPTIST ORTHODOX CHURCH

**Nanticoke**  
Rev. & Matushka David Lisko  
Jason, Chrysa & Nika Lisko  
Mr. & Mrs. Leo Misewich  
Miss Mary Hunchar  
Mr. & Mrs. James Oram  
Mr. John Pihanich & Ellie Kapitula  
Mr. & Mrs. Paul Sulewski  
Mr. & Mrs. George Cieslak  
Mr. & Mrs. John Klos  
Mr. & Mrs. Joseph Paprota  
Joseph & Joey & Jillian Paprota

## ST. MICHAEL'S ORTHODOX CHURCH

**Old Forge**  
Fr. Valerian & Matushka Dolores Dzury  
Louis & Donna Boisvert & Family  
Mr. Harrison Hubiak  
Mr. & Mrs. Steve Polanchick  
Mrs. Helen T. Krenitsky  
Mr. & Mrs. Michael Jadick  
Mr. & Mrs. Al Krenitsky  
Helen & Millie Krenitsky  
Pauline & Michael Spitko  
William Mizgala  
Sophie Pronovich  
Anna Zupko  
Mr. & Mrs. William Condon  
Joseph & Ann Marie Macijowsky  
Mary Adamiak  
Mr. & Mrs. Nicholas Halchak  
Mrs. Julia Hubiak  
Maryha, Paul & Paul Andrew Tumavitch  
Sandra & John Barsigian  
Mr. & Mrs. Paul Mizgala  
Helen Chesniak  
Mary Conon  
Michael & Eva Pregmon  
Daniel & Sandy Pregmon  
Mr. & Mrs. Nicholas Jadick  
Cushman Family  
Ann Peregrin

Genevieve Barila  
Fr. Theodore Orzolek  
Tina Ludwig  
Luke Ludwig  
Nick Lezinsky  
Theresa & Helen Polanchik  
Margaret & Jacob Barsigian  
Kate, Alexa & David Barsigian  
Martha Pecsnyak  
Pauline & John Chesniak  
Neal Freeman  
Ann Freeman  
George Serniak, Texas  
Stephen Serniak, Texas  
Mr. & Mrs. Alex Jadick  
David Jadick  
Mr. & Mrs. Mike Marko  
Mr. & Mrs. John  
Helen B. Krenitsky  
Michael Ermolovich  
Mr. & Mrs. Michael Buday

## ALL SAINTS ORTHODOX CHURCH

**Olyphant**  
**All Saints R Club, Chapter #105**  
**V. Rev. Claude Vinyard, Spiritual Advisor**  
**Florence M. Boyko, President**  
V. Rev. Claude & Matushka Vineyard  
John M. Boyko  
Florence M. Boyko  
Claudia Mikulak  
Helen Bryer  
Vera & Natalie Hoyniak  
Mr. & Mrs. George Schlasta  
Maria Oles  
Mr. & Mrs. Edward Oles  
Mr. & Mrs. Harry Hunyak  
Mr. & Mrs. Theofan Koziar  
Mr. & Mrs. John Schlasta  
Memory of Jeanne Masko  
Memory of Luke & Ksenia Sheruda  
Mr. & Mrs. Joseph Mazur  
Linda Stuchlak  
Mr. & Mrs. David Brzuchalski & Family  
Mrs. Mary Semon  
Mr. & Mrs. John Dzwonczyk  
Mr. & Mrs. Joseph Semon & Family  
Mr. & Mrs. George Scochin & Family  
Mr. & Mrs. Lawrence Bonczar & Family  
Mr. & Mrs. John Chukalochak  
Mary Jane & Tanya Gilbert  
Mr. & Mrs. Michael Kuzmiak, Sr.  
Mr. & Mrs. William Mezik & Family  
Marianne & Barbara Orzalek  
Mrs. Mary Guman  
Mr. & Mrs. Walter Moschowsky  
Mr. & Mrs. Richard Roberts  
Mrs. Veronica Wansacz  
Mr. & Mrs. Joseph Schlasta & Family  
Olga Boyko  
Mr. & Mrs. Carl Bonafede  
Darlene Moschowsky  
Mary Stafursky  
Mr. & Mrs. John Puthorosky & Family

Mrs. Paul Holod  
Mr. & Mrs. James Specht & Daughters  
Mr. & Mrs. C.J. Sleyo  
Mr. & Mrs. James Holowatch  
Mr. & Mrs. John Naughton  
Helen Peruka  
Justine Horhutz  
Mr. & Mrs. Steve Stafursky  
Kenneth Stafursky  
Daniel Stafursky  
Julia Voloshen  
Anne Klemko  
Vera & Olga Paulishak  
Barbara Rusen  
Irene Kaczmarcik  
Stephania Butchko  
Mr. & Mrs. Peter Rezanka, Jr. & Family  
Mr. & Mrs. Peter Rezanka, Sr.  
Mr. & Mrs. Nicholas Meholic  
Dr. Gregory Meholic  
Mary Orzolek

## ST. NICHOLAS ORTHODOX CHURCH

**Olyphant**  
Fr. & Matushka Vladimir Fecho  
Fr. & Matushka Stephen Howanetz  
Richard & Julie Cesari & Family  
Michelle Chichilla  
Jerry & Carol Dreater & Family  
Mr. & Mrs. Paul Dreater & Family  
Mr. & Mrs. Joseph Fetchina  
Kyra Fetchina  
Olga Fetchina  
Mr. & Mrs. Michael Grabania  
George Kopestonsky  
Mrs. Julia Kupchick  
Olga Kuzmick  
Thekla Mikridge  
Anna Murawksy  
Mr. & Mrs. Tom Price  
Dr. & Mrs. Larry R. Sherman  
Ann Thomashefsky  
Mr. & Mrs. James Thomashefsky  
Helen Witiak  
William Witiak  
Michael, Anna & Suzanne Worobey  
Mrs. Mary Youshock

## ASSUMPTION OF THE HOLY VIRGIN ORTHODOX CHURCH

**Philadelphia**  
Fr. John Udics  
Miss Kristin Brasko  
Mrs. Emma Burychka  
Mr. & Mrs. Robert Corba  
Mrs. Helen Gerasimoff  
Mrs. Jule Genzano  
Mr. John Homa  
Mrs. Mary Homa  
Mr. & Mrs. Albert Kavalkovich  
Mr. & Mrs. Ronald Kavalkovich & Ronnie  
Mrs. Mary Makara  
Mrs. Mary McCartney  
Mr. David Pellack



# Indeed He Is Risen!!

Mr. & Mrs. John Pellack, Sr.  
Mr. & Mrs. John Pellack, Jr. & Emily  
Mrs. Margaret Pich  
Mr. & Mrs. John Rabik  
Mr. Joseph Rabik  
Mr. Michael Pence, Reader  
Mrs. Anna Super  
Mr. & Mrs. Ken Walker & Children  
Mr. & Mrs. Peter Witiak  
Mrs. Helen Yarabinec

## ST. STEPHEN'S ORTHODOX CATHEDRAL Philadelphia

Very Rev. Daniel & Matushka Geeza  
Mr. & Mrs. William Gavula & Family  
Elizabeth Burch  
Anna Cebular  
Nicholas J. Cronin  
Jelena Grabania  
Michael & Jennie Harb  
Anna & Michael Hargrave  
John & Agnes Herbut  
Peter & Elizabeth Hetman  
Matushka Mary Horsky  
Mr. & Mrs. Nicholas B. Horsky  
Mr. & Mrs. Arnold Jensky & Anna  
Alice Karpik  
Nadia Kolesnik & Family  
Mike & Betty Matovich  
Ann, Fred & Christine Miller  
Olga Oprouseck  
Ted & Irene Pschick  
Mary Radick  
Olga Russin  
Al Silveira, Jr.  
Alexander Thomas  
George & Margarite Zlatkowski & Family  
Janice Nass & Christine

## HOLY TRINITY ORTHODOX CHURCH Pottstown

Fr. Andrew, Matushka Tanya  
Anastasia & Andrew Nelko  
Michael Brilla, Sr.  
Michael & Debbie Brilla, Jr.  
Kelly Ann & Michael Brilla  
Nicholas Budich  
Maria Corson  
Mr. & Mrs. George Gerasimowicz, Sr.  
Nicholas S. Gerasimowicz  
Dr. Walter V. Gerasimowicz  
Erin J. Larson  
Nicholas J. Larson  
Anna Meko  
Mary Monarek  
Catherine Novak  
Helen Pershinsky  
Eraeda G. Popoff  
Zoya G. Popoff  
William & Euphemia Romanik  
Kenneth & Barbara Sekellick  
John Sekellick  
Helen Wokulich

## ST. HERMAN OF ALASKA ORTHODOX CHURCH

### Shillington

Reverend & Mrs. John Onofrey  
Miss Louise Coleman  
Michael & Carol Drenchko  
John & Barbara Drosdak  
Bill & Rosalie Hardman  
Edward & Theresa Hyland  
Mrs. Eva Kopera  
Dr. Vadim & Christine Kurjanowicz  
Mrs. Elizabeth Lewandowski  
Michael & Vera Losk  
Mrs. Irene Lupco  
Michael & Janice Mallick  
Karl & Ruth Osterburg  
Teresa Savage  
Mr. & Mrs. Nicholas Sichak & Family  
Catherine & Cheryl Terenchin  
Mr. & Mrs. Edward Yurick & Family  
Hank & Anne Zerbe

## ST. BASIL'S ORTHODOX CHURCH

### Simpson

Pearl Bock  
James & Mary Ann Braun  
Olga Carvey  
Mary Chupeck  
Sam & Nadine Demianovich  
Helen Dorval  
Olga Gallick  
Helen Hrichuk  
Steve Kowalsky  
Helen Kutch  
Julia Mazza  
Michael J. & Julia Mikulak  
Michael, Mary Ann, Michael & Mark Mikulak  
Mary & John O'Korn  
Gertrude Pavelchak  
Walter & Marie Proch  
Daria & Maria Proch  
John & Walter Proch  
Anastasia & Jo Ann Suple  
Mr. & Mrs. Jerry Soroka & Family  
Bill & Irene Suple

## ST. TIKHON'S MONASTERY CHURCH South Canaan

His Grace, Bishop Herman  
Very Rev. Vladimir & Mat. Mary Borichevsky  
Very Rev. Daniel K. & Mat. Dolores Bonlick  
Very Rev. Samuel & Mat. Dorothy Sulich  
Rev. Fr. John & Mat. Isabel Anderson  
Reader Leonhard Poore  
Reader Nicholas Wyslutsky  
Seminarian Greg Sulich  
Mary & Harry Andreychik  
Marge Barna  
Olga Barna  
Alice & Bill Boga  
Alison Boga  
Betty Figura  
Drs. David & Mary Ford

George Franzisko  
Daisy Geeza

Mr. & Mrs. William Huniak  
Julia Jacewicz  
Gordon & Laura Jones  
Mr. & Mrs. John Kuchmanich  
John Kuchmanich  
Jule Lepa  
Mr. & Mrs. Michael Lepa  
Susan Lepa  
John & Rose Minarick  
Bill & Ann Naholnik  
John & Mildren Naholnik  
John & JoAnn Paluch  
Martin S. Paluch  
Joe & Olga Telowsky  
Tihanich Family

## ST. PETER & PAUL ORTHODOX CHURCH Unlondale

Fr. John & Matushka Maxwell & Family  
Peter & Catherine Jubinsky  
Rose Kennedy  
Maria Hutnyan  
Betty & Vladimir Demanovich  
Martha Dorosh  
Donald & Ann Bock  
Joseph Bendik  
Olga & Michael Jubinsky

## ST. HERMAN'S ORTHODOX CHURCH Wallingford

Mr. & Mrs. John Smarsh  
The Hammerer Family  
Mr. & Mrs. Frank Borriello & Family  
Mr. & Mrs. George Pliska  
Bob & Eleanor Bryan  
Leroy & Eugenia Hughes  
Mr. & Mrs. Alexander Godun  
Mr. & Mrs. John Novak  
Mr. & Mrs. John Krowzow  
Dorothy Sissons  
John Hubiak  
Mr. & Mrs. Alan Pesolyar  
Anastasia Jabkowski  
Anne Troyano  
Anna C. Woodring  
Bubercheck Family  
St. Herman's Sunday School  
Olga Pishtey  
Mr. & Mrs. Bill Kessler  
Rev. John & Matushka Perich  
Mr. & Mrs. Donald Motel  
Taisia & Alixandra Perich  
Gregory Godun  
Anne Boris  
Albert Fernandez  
Daria Collins  
Mr. & Mrs. Daniel Drobish  
Mr. & Mrs. Gregory Hubiak & Katya  
Mr. & Mrs. George Taylor & Family  
Mrs. Theresa Veronick  
Mrs. Alice Ermolovich



# Christ Is Risen!

Mary Oselinsky  
Mr. & Mrs. Serge Tapykoff

## HOLY RESURRECTION ORTHODOX CATHEDRAL Wilkes-Barre

Fr. & Matushka Vladimir Petorak  
Mr. & Mrs. John Dulsky  
Mr. & Mrs. John Sosik, Jr.  
Rev. Deacon Keith S. Russin  
Sem. David & Kathryn Kessler  
Michael Macekura  
Mary C. Zakosky  
Mrs. Metro Timchak  
John, Doris & Kyra Zoranski  
Mr. & Mrs. Stephen Berlozan  
Mrs. Helen Pryor  
Mr. & Mrs. Frank Romanchek  
Eva Yankovich  
Mrs. Ann Kotzer  
Catherine Grivner  
Marguerite & Thomas Czekalski  
Michael & Nancy Pieck  
Laverne Chapman  
Mr. & Mrs. Walter Tempalski  
Mr. & Mrs. Orlando Zingaretti  
Joseph Woloski  
Mary Onufer  
Mrs. George Fedak  
Mr. & Mrs. Peter Humko  
Mr. & Mrs. Simon S. Russin  
Nicholas Basarab  
Sandra King  
Matthew & Anna King  
Mr. & Mrs. Edward F. Wysocki  
Mr. & Mrs. Nicholas Fennick  
Vladimir J. Konstantinovich  
Lovey Drahus  
George & Mary Petyo  
Olga Marich  
Ann Wensel  
Irene Sokolovich  
Mrs. Anastasia Zielinski  
Sophie Schmid  
Diane Macario  
Sam & Rose Ostopick  
Nick Sosik  
Alice Laskowski  
Mr. & Mrs. Bernard Dancheck  
Mr. & Mrs. John Zimich  
Mr. & Mrs. John Swantko  
Mr. & Mrs. Nicholas Zedock  
Marge Kotarski & Son  
Mrs. Elizabeth Reese  
Rosemary McKeown & Family  
Rosalie Romanuski  
Sergei & Victoria Kapral  
Mr. & Mrs. Charles Urban  
Charlene Faust  
Mr. & Mrs. John Dennis  
Sandy, Juileann & Nicholas Kapelan  
Andrew S. Buleza

Cynthia A. Dulsky  
Maryjane Dulsky  
Julia Stetz  
Mildred Sokola  
Mrs. Celia Cease  
Nettie Yaremko  
Elizabeth Takach  
Marguerite & Bob Schroeder  
Kathryn Lipko  
Mary Drahus  
Justine & Jim Borino & Family  
Mr. & Mrs. Harry Holak  
Ann Marie Hutz  
Mr. & Mrs. D.H. Anderson  
Mark Kondratick  
Mrs. Anna Kondratick  
Mrs. Mary Krill  
Marisa Zimich  
Michael & Suzanne Z. Pinkoski  
Peter Sokola  
Helen Umphred  
Mr. & Mrs. Anthony Wysocki  
Mr. & Mrs. Stephen Nerbecki & Family  
Mr. & Mrs. Frank Curcio & Justin Curcio  
Evelyn & Anna Mae Balusenowich  
Mr. & Mrs. John Sedor  
Mr. & Mrs. Walter Narkoff  
Mrs. Jule Phillips  
Vera Kranyanski  
Mr. & Mrs. Paul Hutz & Son  
Mr. & Mrs. William Kozey & Son  
Roberta Ricardo, Lem & Larissa  
Mrs. Michael M. Felch, Sr.  
Dolores Grabko  
Mrs. Anna Hutz

## HOLY TRINITY ORTHODOX CHURCH Wilkes-Barre

Very Rev. & Mrs. John Mason  
John Jr. & Elizabeth Goobic  
Andrew Dennis  
Peter & Helen Welgo  
Basil & Lydia Homick  
Mr. & Mrs. Bernard Golubiewski  
Ann & John Homick  
Gabriel Homick  
Mr. & Mrs. Michael Lisko, Sr.  
Mr. & Mrs. Ken Paulic  
Mr. & Mrs. Michael Stchur  
Holy Trinity Altar Boys  
Mr. & Mrs. Walter Mason  
Mr. & Mrs. Ralph Kompinski  
Mary Salmay  
Mr. & Mrs. Marion Sowyrda  
Anna Homick  
Mr. & Mrs. William Gurka  
Mary Bankos  
Susan Bawn  
Mr. & Mrs. Stephen Krill, Jr.  
Mr. & Mrs. Ted Sowyrda  
Fr. & Matushka Pawlusch  
Mr. & Mrs. John Gurka

Mr. & Mrs. Boris Mayher  
Mary Walko  
Steve Walko  
Mary Skordinski  
Michael & Anna Goobic  
Mr. & Mrs. Paul Gozick  
Mr. & Mrs. Michael Yeosock  
Mr. & Mrs. William Pugh  
Pearl Tutko  
Mr. & Mrs. Joseph Sanders  
Mr. & Mrs. Nicholas Latzman  
Mr. & Mrs. Myron Klemash  
Mrs. Mary Petro  
Mrs. Helen Zavada  
Stephen V. Dutko  
Mr. & Mrs. Vladimir Dutko  
Mr. & Mrs. William Yankovich  
Anne Sovyrda  
Claudia Yankovich  
Mr. & Mrs. Michael Polk  
Mr. & Mrs. Alexander Lupk  
Andy Komdratick  
Dottie Sailus  
John Pawlak

## ST. MICHAEL'S ORTHODOX CHURCH Wilmington, Delaware

Peter & Delores Karawulan  
Marie Karawulan  
Mary Guretsky  
Harry & Emily Wujcik  
Dorothy Chupko  
Sophia M. Puit  
David & Christine Roberts  
Joanna P. Stump & Jason  
Nick, Connie & Rachel Gerrassimakis  
Stephanie & Edward Hojnicky  
Paul, Vera & Matt Chalfant  
Frances & James Wilson  
Charles & Denise Dominick  
Nicole, Alicia & Joshua Dominick  
Michael & Olga Mizgala

## ST. MARK'S ORTHODOX CHURCH Wrightstown

Fr. & Matushka Stephen Karaffa  
Kevin Karaffa  
Helen Bulley  
Samuel & Anne Mervis  
Sarah Shuntick  
Millie Hubbell  
Joseph Horoschak  
Myron & Linette Sedor  
Sonya & Ed Miele  
John Wanko  
Lucy Znak  
Vicki & Peter Kiproff  
Fr. Deacon Emilian & Pani Laryssa Hutnyan



# Disaster Strikes At St. Mary's Rectory In Coaldale

When a great calamity occurs in any area, we are thankful that it does not directly affect or involve us. But, on the brisk Saturday evening of November 11, a major fire broke out in the newly renovated and redecorated lower level of our own parish rectory.

Providentially, Father Paul and Matushka Irene Borick were not at home when the fire broke out; they had gone out for a brief visit. When they returned home an hour later, upon opening the main door they were forced to the street by a heavy curtain of acrid smoke. An alert neighbor, seeing the problem, quickly turned in the alarm at a nearby fire box.

Firefighters arriving at the scene found the entire north side of the lower level engulfed in flames, dense smoke, and intense heat. The area was immediately ventilated to gain access to a rear door of the building. The flames were quickly extinguished and the entire structure checked with heat-detecting equipment for any possible extension to the upper floors. At midnight, after a two hour battle, the situation was declared under control.

The investigating Fire Chief stated that the cause of the fire was an accidental electrical malfunction. A water pipe in the affected area melted under the intense heat; the flood of water did help to contain some of the flames. The electrical system throughout the entire lower level and first floor was heavily damaged, making it necessary to have all power disconnected by the power company. The plumbing and heating systems sustained heat and water damage. Overall damage estimates were considerable, not even including the personal items of Father Paul and Matushka Irene.

The next day was Sunday. Feeling the pain of the night's losses, but rejoicing in the day of the Resurrection, Fr. Paul served Obednitsa, since, not having had any sleep or rest through the night, he would have found it very hard to serve the Divine Liturgy. The faithful in attendance were stunned to learn of this great misfortune and loss that had taken place. All parishioners of St. Mary's were affected as they viewed the unbelievable destruction. Many



Inspecting the loss at St. Mary's Rectory in Coaldale.

parishioners, as always, volunteered their services in cleaning the lower level.

In silence we all said a fervent prayer of Thanksgiving to God for sparing the lives of Father Paul and Matushka Irene. There was an outpouring of sympathy and concern about their health and welfare. It is difficult to imagine the agony and trauma they both have suffered. The personal records and belongings kept by both over the years were all destroyed; they are irreplaceable.

None of the church records was lost. But the equipment for printing the weekly and monthly bulletins, the desks and cabinets had just been moved to the lower level and were a total loss. These items of material value and equipment have been replaced.

We are most thankful that our beautiful church had just received some smoke, which was very easily cleared.

This incident has drawn the parishioners closer and we will continue to work for the Glory of God and His Church.

During the months when they could not occupy the rectory, Fr. Paul and Matushka

Irene resided in an adjoining home of our parishioners, Mr. & Mrs. John Puschak.

After many weeks of toil and exhausting hours of scraping, repairing, and replacing, the rectory was restored to a livable condition and Father Paul and Matushka Irene were able to move back. They returned late in January. The work is not yet complete; upholstered furnishings and other items could not be cleaned and must be replaced.

The parishioners and friends of St. Mary's will continue to pray to our heavenly Father for their health, well-being, and the strength granted to them to persevere after this tragedy, to put this behind and to look forward to the future. There are many things that must be completed and new projects planned.

After a storm there is a beautiful rainbow and we expect to share this with Father Paul and Matushka Irene for many, many healthy and happy years.

by Mrs. Stephanie Chmel  
Parishioner, St. Mary's



# ALL IN THE DIOCESAN FAMILY

## BETHLEHEM

### St. Nicholas Church

New cupolas and crosses were blessed and installed in time for the Nativity of our Lord. Over the past ten years some problems had developed with the large cupola which required the parish to make a decision to rectify the problem. Instead of replacing the large cupola and keeping the remaining four intact, a decision was made to replace all five to maintain uniformity. The old cupolas were donated to St. Tikhon's Monastery and to Holy Trinity Orthodox Church in Stroudsburg, Pa.

(Photo right) On December 19th, 1989, new cupolas were installed on the Church.



## COALDALE

### St. Mary's Church

**Baptisms:** Allysa Mary Vavra, daughter of Dennis and Geri Vavra was baptized and chrismated on February 11th.



Baptism of Allysa Mary Vavra

Church School Children presented their annual St. Nicholas Day Program on Sunday, December 10th. The evening was highlighted by a visit from St. Nicholas who presented each child with a gift and candy.

The women and men of the parish worked making perogi for the sale held on February 22nd and 23rd. The sale was immensely successful.

**Wedding Anniversary Congratulations** are extended to Daniel and Alice Skripnek on the celebration of their 40th Anniversary on Sunday, February 18th.

## COATESVILLE

### St. Nicholas Church

A Christmas Program was presented by the Church School on Sunday, December 15th after the Divine Liturgy. The program was arranged by Adrienne Hare and Maria Campbell with 15 children

participating. This was followed by a luncheon and a visit by St. Nicholas who presented gifts to the children.

Matthew Grieco, son of Mr. and Mrs. William Grieco of Downingtown, was presented the Chi Rho Scout Award, on Sunday, February 11th after the Divine Liturgy. Matthew serves as Altar Boy and is an active member of the Church School.



Father Dimitri J. Voytilla congratulates Matthew Grieco upon his receipt of the Chi Rho Medal.



Fr. Paul Borick is seen with some of the Church School Children at the pre-lenten breakfast held on February 11th.

## FRACKVILLE

### Holy Ascension Church

Celebration preparations for the 75th Anniversary of the parish are under way. Metropolitan Theodosius and Bishop Herman will be present to celebrate this



great milestone in the life of the parish on September 30th, 1990. Co-chairmen of the anniversary committee are John Malinchok and Sergius Chrusz with V. Rev. Paul Ropitsky as honorary chairman.



Eleanor A. Thomas

Eleanor A. Thomas, daughter of George and Eleanor Thomas, recently graduated from Penn State University with a degree in Business Administration. She is a member of the Church Choir, secretary of Frackville "R" Club, Chairman of the Publicity Committee for the 75th Anniversary of the Church, and serves as auditor on the Parish Council.

## HARRISBURG

### Christ the Saviour Church

**Baptisms and Chrismations:** Beth Marie Singer, daughter of Morris and Lorraine Singer was baptized and chrismated on February 10th; Anastasia Natasha Drebot, daughter of Paul and Edith Drebot, on February 17th; Michael Thomas Lehman, son of Thomas and Jean Ann Lehman, on February 18th; Vincent Andrew Fedetz, son of Craig and Kathleen Fedetz, on February 24th. Lawrence Smith was chrismated into the Church on December 23rd, 1989.

**Wedding Congratulations** are extended to Ira H. Kemp and Catherine M. Bacha who were joined in the sacrament of Holy Matrimony on January 27th.

Congratulations to Stephen Macut in being elected to a three-year term on the Board of Trustees of St. Tikhon's Theological Seminary.

Church School Children collected and sent school and art material such as crayons, paints, markers, coloring books, etc., to the Church School Children in the diocese of Sanok in the Carpathian region of



Christ the Saviour, Talent Show: 1st Row, L-R: Matthew Sysak, Alex Ressetar, John Schilling, Ruth Sysak. 2nd Row, L-R: Natalie Schilling, Andrew Miller, Justina Uram.



Christ The Saviour - 1st Row, L-R: Matthew and Ruth Sysak, Pavlo Kasimirow, Theodora Ressetar. 2nd Row, L-R: Ellen Miller, Harry and Dotty Sysak, and Fr. Daniel.

Poland. Also sent were candy treats and a Bible printed in Polish.

A Talent Show was presented on Sunday, December 31st in the Church Hall, followed by a covered dish luncheon prepared by the ladies of the parish.

Pavlo Kasimirow, 90 years old, became an American citizen on November 20th during the naturalization ceremony at the Dauphin County Court House. He is a son of a Don Cossack who was slain fighting against the bolsheviks in 1917 during the Russian Revolution.

The Teen Class participated in the

Sanctity of Life Sunday, January 21st. A red rose bouquet was presented to Fr. Daniel before the start of the Divine Liturgy, symbolizing the blood of the aborted children who were denied the gift of life.

## JERMYN

### St. Michael's Church

The P.T.A. of St. Michael's organized a successful Christmas Bazaar during the month of December under the leadership of Thelma Koval. The proceeds from the bazaar were used to start a parish library.

On Saturday, December 30th, the



Church School Children presented the Annual Yolka under the direction of Kathy Mills, Wendy Bochnovich, and Matushka Kathy Kowalczyk. This was followed by refreshments and a visit from St. Nicholas.

**Baptisms:** Nicholas John Kowalczyk, son of Very Rev. John and Matushka Kathy Kowalczyk was baptized and chrismated by Bishop Herman on Saturday, February 24th.

A Pre-Lenten Blini Breakfast was held on Sunday, February 25th, after the Divine Liturgy. This annual breakfast is sponsored by St. Mary's Altar Society.

## OLYPHANT

### All Saints Church

**Baptisms:** Cynthia Marie Kowalsky and her sons Jeremy and Joshua were baptized and chrismated on July 22nd, 1989; Nichole Regni, daughter of Richard and Cheryl Regni, on November 12th, 1989.

**Wedding Congratulations** are extended to Eric Davitt and Judith Kuzmiak who were united in the sacrament of Holy Matrimony on January 13th, 1990, and John and Tamara Spryn on January 20th.

The annual visitation to the Lackawanna County Health Care Center was made on Sunday, December 10th. Christmas Gifts were given to every resident. Members of the Choir, "R" Club, Church School Children, Teachers, Council Members, and parishioners participated in this joyful event.



Mr. David Brzuchalski directing the choir at the Lackawanna County Health Care Center.

## OLYPHANT

### St. Nicholas Church

The U.S. Air Force announced the appointment of Fr. Gregory H. Pelesh, Orthodox Chaplain and Dean of Military



St. Michael's, Jermyn - Church School Children present the Annual Yolka Play.



St. Michael's, Jermyn - Members of the Parish on the way to see the Tamburitzans Folk Ensemble in Binghamton, NY, on Saturday, February 17th.

Chaplain, as Chief of Budget and Logistics, at the office of the Chief of Chaplains, Washington, D.C.

Fr. Pelesh, who holds the rank of Colonel, will be responsible for all military chaplaincy budgets, construction, and chapel programs world-wide. This appointment marks the first time an Orthodox priest secured a staff assignment at the chief's office.



Fr. Gregory H. Pelesh

## POTTSTOWN

### Holy Trinity Church

**Baptisms:** Kathryn Marchesini, daughter of Mr. and Mrs. Gregory Marchesini, was baptized and chrismated February 2nd, 1990.

On Sunday, December 31st, 1989, the Church School Children presented their Annual Yolka Program. Gifts were given to all the children by the Ladies Altar Society Sisterhood.

The Annual (Pre-Lenten) Dinner was held on Sunday, February 18th. A full house of over 100 faithful were present to partake of this meal and Christian fellowship prior to the start of Great Lent.

## PHILADELPHIA

### St. Stephen's Cathedral

On Sunday, December 10th, Fr. Peter Gillquist was a guest homilist and concelebrated the Divine Liturgy with Fr. Daniel Geeza. Following the liturgy, Fr. Gillquist gave a presentation during the social hour.

In the afternoon an Akathist was served to St. Herman of Alaska by Fr. Gillquist and visiting clergy. This annual event was sponsored by the Philadelphia deanery. Approximately 150 people attended services and lecture given by Fr. Gillquist. A



supper was served courtesy of the faithful of St. Stephen's Cathedral.

# PHILADELPHIA

## Assumption of the Holy Virgin Church

A tree-trimming party for the Church School Children was held Sunday, December 17th. A good time was enjoyed by all!

# SHILLINGTON

## St. Herman's Church

**Baptisms:** Christine Elise, daughter of John and Elizabeth Puschak was baptized and chrismated on November 11th; Daniel Aaron, son of Rocco and Beverly Bisazza on December 17th.

**New members welcomed:** Olga and Camille Paleese, Harry and Mary Jane Leszczuk and daughters Elizabeth, Sara and Mary, Basil and Mary Barno.

On Sunday, December 3rd, the children received a visit from St. Nicholas. In an effort to teach the youth about the saint and his example of love and sharing, each child gave one of their toys to St. Nicholas, who donated them to the Women's Shelter of Reading.

The members of the Sisterhood had their annual luncheon at the Ironmaster Restaurant and enjoyed an interesting slide presentation on the Soviet Union by Mrs. Barbara Donovan, a contributing editor from the **Reading Eagle** newspaper.

Preparation is being made to complete and remodel the basement area of the Church including new bathrooms, kitchen, and Hall.



St. Stephen's, Philadelphia - Fr. Peter Gillquist and Deanery Clergy serving an Akathist to St. Herman of Alaska.



Assumption of the Holy Virgin, Philadelphia - Bottom Row, L-R: Anastasia Renzetti, Joseph Kavalkovich, Elissa Edwards, Stephen Kavalkovich, Kathy Wanenchak, Robert Wanenchak, and Eric Wanenchak.

Top Row, L-R: Lorraine Kavalkovich (Teacher), Mara Berezniak, Kristin Brasko, Sharon Wanenchak, Michael Wanenchak, Susan Edwards (Teacher).

## St. Tikhon's Summer Camp

Send your children to St. Tikhon's Summer Camp this year.

GIRLS - July 8-14

BOYS - July 15-21

Write to:

**Mr. Martin Paluch**  
Camp Director  
St. Tikhon's Seminary  
South Canaan, PA 18459



St. Herman's, Shillington - On December 17, the Sunday School Children presented the Annual Yolka Play.



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



St. John's Orthodox Church (O.C.A.) Mayfield, presents St. Tikhon's Seminary with a \$7,500 gift for its endowment fund. L-R: David Brzuchalski, President of St. John's Church; Bishop Herman; and John M. Boyko, President of St. Tikhon's Seminary Century Association.

**WALLINGFORD**  
**St. Herman of Alaska Church**

On February 15th, many people of the parish enjoyed an "evening out" to see the Don Cossack Chorus & Dance Ensemble at the Academy of Music in Philadelphia.

On February 18th, a Mardi Gras (Maslenitsa) night was held in the Church Social Hall. Many people dressed in ethnic and other costumes. Everyone enjoyed lenten foods prepared by the women of the parish.

On February 25th, Meatfare Sunday, the Choir sponsored a "Buffalo Wing and Rib" Dinner. Everyone was pleased with the support from the Church and response from the community.

On Saturday, March 10th, a "Lenten Retreat" was held with Fr. Sergei Glagolev as the guest speaker. The theme of the retreat was "Where are the lost sheep?" The retreat was well attended, with many local clergy participating.

**WILKES-BARRE**  
**Holy Trinity Church**

Lieutenant General John J. Yeosock, Deputy Commanding General, U.S. Forces Command, and Commanding General, Third United States Army, was honored during a testimonial dinner at the Woodland Inn and Resort, Plains Township,



Metropolitan Theodosius and Bishop Herman reading the Canon of St. Andrew of Crete during the first week of Great Lent.



On March 3rd, Bishop Clement tonsured the Protodeacon Stephen Chizevsky as Hierodeacon (Monk Deacon) Tikhon (after the newly canonized St. Tikhon) at St. Tikhon's Monastery.



Hierodeacon Tikhon, together with Bishops Herman and Clement and the brotherhood of St. Tikhon's Monastery.



Penn., on March 24th.

He is the 1990 Outstanding Engineering Alumnus of the College of Engineering at the Pennsylvania State University. This award is presented annually in order to recognize and reward graduates who have established themselves in their respective fields of engineering and who hold promise for continued contributions to the engineering profession. It is the highest honor that the College can bestow on one of its alumni. ▀



General John J. Yeosock.

## ATTENTION GRADUATES

### ANNOUNCING THE 7th ANNUAL SALUTE TO GRADUATES

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

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

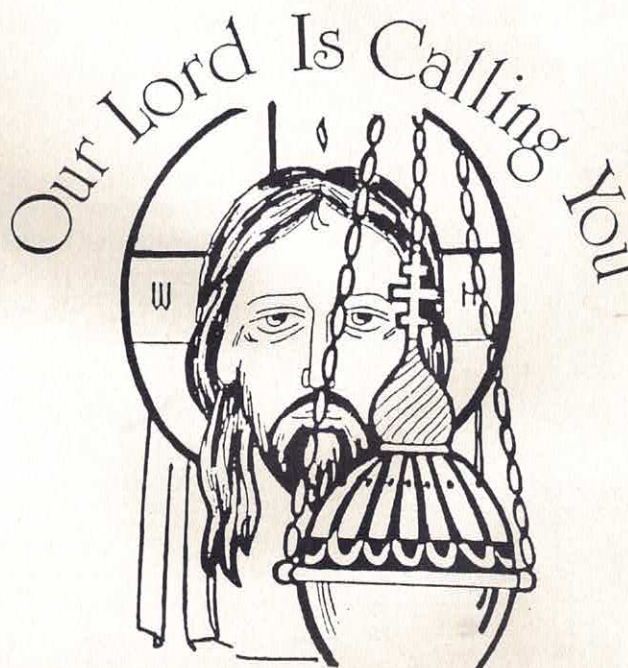
**DEADLINE FOR ALL SUBMISSIONS:**  
**JUNE 1, 1990**

Send to:  
Your Diocese Alive in Christ  
Diocesan Center  
South Canaan, PA 18459

## WILMINGTON, DELAWARE St. Michael's Church



On Sunday, December 3rd, after the Divine Liturgy, Bishop Herman held an informal meeting with the pastor, Fr. Joseph Woodill, and Parish Council.



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

For further information please call or write the Seminary Registrar, Fr. Daniel Donlick, at:

**St. Tikhon's Orthodox Theological Seminary**

South Canaan, Pennsylvania 18459

**Phone: (717) 937-4411**



*You Are Cordially Invited to Attend the*  
**St. Tikhon's Seminary Grand Banquet**  
*Celebrating the 48th Annual Academic Commencement*  
*on Sunday, May 27, 1990, beginning at 5:00 p.m.*

*at the*  
**Genetti Manor**  
1505 Main Avenue, Dickson City, Pennsylvania

**Banquet and Dance - \$25.00**

(Music by the Henry Charles Orchestra)

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For Banquet Reservations, please contact:  
**Mrs. Helen M. Boyko, Banquet Reservation Chairperson**  
1208 Summit Pointe, Scranton, Pennsylvania 18505  
Phone: (717) 343-2232

Checks must accompany all reservations. Please make checks payable to:

**ST. TIKHON'S SEMINARY**

**RESERVATIONS CLOSE MAY 17, 1990 - Admission by reservation only**

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**AREA HOTEL AND MOTEL ACCOMODATIONS**

The following listing reflects availability of rooms for Saturday and Sunday, May 26, 27, 1990, and reflects in most cases a Special Rate for Pilgrims and Guests. Therefore, you are requested to call the Hotel/Motel of your choice as soon as possible and identify yourself as a St. Tikhon's Pilgrim/Guest. (Please make your hotel and motel reservations early.)

**HOLIDAY INN EAST, Dunmore, PA (717) 343-4771**

Single: \$41.00

Double: \$44.00

**SHERATON INN, Scranton, PA (717) 344-9811**

Single: \$64.00

Double: \$74.00

**COMFORT INN, Hamlin, PA (717) 689-4148**

Single: \$47.00

Double: \$57.00

**GRAND PLAZA HOTEL, Dickson City, PA (717) 383-2491**

(Formerly the Treadway Inn) - Special Rate for St. Tikhon's

Single: \$33.00

Double: \$38.00



# St. Tikhon's Religious Center Bookstore

South Canaan, PA 18459 - Phone (717) 937-4390

## Spring Special !

### Sale Ends May 15, 1990



- 001T - 8x10 GOLD KIOT ICON OF THE THEOTOKOS IN A GOLD TRIMMED MAHOGAN FRAME. (Reg. \$65.00) Now \$55.00  
 001C - 8X10 GOLD ICON OF CHRIST IN A GOLD TRIMMED MAHOGANY FRAME. (Reg. \$65.00) Now \$55.00  
 \* 002T - 8X10 GOLD & ENAMEL ICON OF THE VIRGIN BACKED IN RED IN A GOLD FRAME. (Reg. \$120.00) Now \$105.00  
 \* 002C - 8X10 GOLD & ENAMEL ICON OF CHRIST, BACKED IN RED, IN A GOLD FRAME. (Reg. \$120.00) Now \$105.00  
 003T - 8X10 GOLD ICON OF THE VIRGIN IN A MAHOGANY FRAME. (Reg. \$75.00) Now \$60.00  
 003C - 8X10 GOLD ICON OF CHRIST IN A MAHOGANY FRAME. (Reg. \$75.00) Now \$60.00  
 \*\* 004T - 8X10 GOLD & ENAMEL ICON OF THE THEOTOKOS; BACKED IN BLUE, IN A GOLD TRIMMED MAHOGANY FRAME. (Reg. \$90.00) Now \$80.00  
 \*\* 004C - 8X10 GOLD & ENAMEL ICON OF CHRIST; BACKED IN BLUE, IN A GOLD TRIMMED MAHOGANY FRAME. (Reg. \$90.00) Now \$80.00  
 \*\*\* 005T - 8X10 GOLD JEWELLED ICON OF THE VIRGIN (RED & GREEN STONES) IN A MAHOGANY FRAME. (Reg. \$87.50) Now \$75.00  
 \*\*\* 005C - 8X10 GOLD JEWELLED ICON OF CHRIST (RED & GREEN STONES) IN A MAHOGANY FRAME. (Reg. \$87.50) Now \$75.00  
 006T - 8X10 GOLD ICON OF THE VIRGIN IN A GOLD FRAME. (Reg. \$75.00) Now \$60.00  
 006C - 8X10 GOLD ICON OF CHRIST IN A GOLD FRAME. (Reg. \$75.00) Now \$60.00

\*Also Available with Blue Backing. \*\*Also Available with Red Backing. \*\*\*Also Available with Blue Stones.

**Limited Quantities of Stock Available So Order Now!!**



# **86th ANNUAL PILGRIMAGE ST. TIKHON'S ORTHODOX MONASTERY**

SOUTH CANAAN, PENNSYLVANIA

**May 25-28, 1990  
"FOR THE LOVE OF GOD"**

*From this day, from this hour, from this moment let us strive to love God above all... With these words of St. Herman of Alaska, the Brotherhood of the Monastery of St. Tikhon of Zadonsk invites you to come before God through the many liturgical events and other opportunities for prayer at the Monastery Church and other holy places and shrines situated on the Monastery grounds. We are especially thankful for the love God has shown us over the past twenty years as we celebrate this year the 20th Anniversary of the granting of autocephaly to the Orthodox Church in America and the glorification of her heavenly patron — St. Herman.*

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## **PILGRIMAGE SCHEDULE**

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### **Friday, May 25, 1990**

- 4:00 p.m.** Formal Opening of the Pilgrimage—Vespers and Matins—Monastery Church.
- 8:00 p.m.** Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk, followed by the veneration of his relics.

### **Saturday, May 26, 1990**

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

### **Sunday, May 27, 1990**

- 9:30 a.m.** Hierarchical Divine Liturgy.
- 2:00 p.m.** The 48th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary—Pilgrim's Shrine to the Theotokos.
- 3:30 p.m.** Vespers and Matins—Monastery Church.\*

### **Monday, May 28, 1990**

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

*\*Priests will be available for Confessions at these times.*

**May God grant all of us His blessings at this Holy Event.**